PROCEEDING

INTERNATIONAL CONFERENCE and CALL for PAPER

PEACEFUL LIFE IN ISLAM: LOCAL AND GLOBAL CHALLENGES

August 8-9, 2016 Auditorium STAIN Kudus - Central Java - Indonesia

2016

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Editor Preface

This International Conference and Call for Papers (ICCP) held by Language Development Unit STAIN Kudus under the theme: "Peaceful Life in Islam : Local and Global Challenges". The objective are: (1) Increase the understanding about the Islam peaceful life spirit as a doctrine and civilization; (2) Offer the Islamic theorytical framework and best practice of peaceful life from around the world.

The seminar is organized into two major session; the main session and the parallel session. The main session is filled with two expert speakers. Florian Pohl, Ph.D. from Associate Professor Emory University of California USA, and Prof Dr. Bambang Marsono, MA., M.Sc., MBA, Visiting Professor of Hogeschool van Utrecht, Netherland. Parallel session are devided into:

Sub-1: Focusses on Language of Peace in the Global Challenges.

Sub-2: Focusses on Islamophobia and Media

Sub-2: Focusses on Islam Nusantara (Indonesian Moderate Islam).

The committe received a total of 140 papers which are divided into 30 presented paper and 35 circulated paper. Lecturers, researchers around the world have opportunity to participate in international scientific forum based on current Islamic Issues.

Although it has been prepared well, there are lot of limitations in this first ICCP held. We need critical and fresh idea for better event in the future.

Editors/Papers Team

Nur Said, et al

رئيس ترحيب

الحمد لله والصلاة والسلام على رسول الله ولاحول ولاقوة إلا بالله وبعد. حمدا و شكرا لله على انعقاد المؤتمر الدولي الذي أعدته وحدة تطوير اللغة بالجامعة الإسلامية الحكومية قدس. على الرغم من أن هذا هو المؤتمر الدولي الأول ولكن بفضل لله وعونه أن الاهتمام والاستجابة من الأكاديميين والباحثين لهذا النشاط جيد للغاية اعتمادا على العديد من الأوراق المقدمة لعملية الاختيار والتصفية.

الموضوع الأساسي لهذا المؤتمر هو الحياة السلمية في الإسلام: التحديات المحلية والعالمية. فإنه موضوع مثير للاهتمام والمناقشة حيث أن هناك عديد من المزاعم والاتهامات المقدمة إلى الإسلام إثر تصرفات الفوضويين والأطراف باسم هذا الدين الإسلامي. إن الإسلام عقيدة و شريعة لن يسمح أي نوع من عملية العنف لأن هذا الدين الحنيف لا يريد للإنسان إلا الخير والشرف. بل سمي هذا الدين إسلاما لأنه لا يعلم الإنسان إلا ما فيه سَلام و سلامة و سُلم للناس أجمعين. فلا ريب أن تلك الاتهامات و الادعاءات بأن الإسلام دين الإرهاب كلام فارغ لا دليل فيه.

من المعلوم أن الجامعة لها دور مهم فى نشر التعاليم والمعلومات الصحيحة للمجتمع، ومن ضمنها التعاليم والمعلومات عن هذا الدين الحنيف. استجابة على هذا الدور النبيل فالجامعة الإسلامية الحكومية قدس تدعو الأكاديميين والباحثين من خلال هذا المؤتمر الدولي للحوار العلمي الذي ينبني على الأدلة والدراسات التجريبية رجاء أن تكون نتيجة هذا الحوار العلمي لا تتحدد و تتوقف في يد الأكاديميين والباحثين فحسب بل لابد من توصيلها إلى المجتمع محاولة لتوعية الناس وتوجيههم نحو الفهم الصحيح لتعاليم الإسلام.

ليس من المبالغة أن نقول أن مدينة "قدس" هي المدينة المناسبة لتكون مركزا للدراسات الإسلامية الإندونيسة أى لما لها من التاريخ الأصيل المحتفظ حتى الآن من تعاليم الإسلام الذي تطبق بأدب Islam Nusantara مع الحفاظ على احترام الاختلافات الخَلقية والخُلقية من قبل مولانا جعفر الصادق أو المعروف بسونان قدس و سونان موريا. فقد أثبت التاريخ و سجل محاسن الدعوة لسونان قدس و سونان موريا التي تعزز التسامح والاحترام بين بني الإنسان مع مختلف الأديان والطبقات الاجتماعية. لقد أصبح الموقع الحالي لجامع القدس كمركز الدعوة لسونان قدس المجاور للمعبد البوذي دليلا كافيا لتعاليم السلام التي أصبحت جزءا لا يتجزأ من روح الإسلام. وبالإضافة إلى ذلك، فاللغة المهذبة التي أصبحت الدعاية الإعلامية في ذلك الوقت لا تزال تحتفظ حتى يومنا هذا في شكل المؤسسات التي هي مركز دعامة القيم الأخلاقية لهذه الأمة، (pesantren) التعليمية والمدارس الإسلامية.

من المتوقع أن يصبح هذا المؤتمر الدولي وسيلة فعالة لمنتدى العلم والحوار في تعزيز تعاليم الإسلام التي من شعارها أن تكون رحمة للعالمين. نيابة عن المسؤولين فى هذه الجامعة أود أن أشكر الجميع الذين قد أبذلوا جهدهو لأجل نجاح هذا المؤتمر راجيا أن لا يكون هذا المؤتمر هو الأول والآخر بل لابد من الحفاظ عليه والإكثار بعقد المؤتمرات المماثلة في المستقبل لإحياء الجو الأكاديمي المنتج فى بيئتنا الجامعية.

رئيس جامعة

الدكتوراه فتح الماجستير المفيد

Preface

All praises due to Allah for His kindness and mercy thus we can carry out this first International Conferences and Call for papers (ICCP) on Peaceful Life in Islam: Local and Global Challenges successfully. This success happens because of the great efforts and cooperative hands of all teams involved in this event. In addition, all supports of the leaders in STAIN Kudus also play an important role in this first International Conference and Call for papers success.

The idea of this first ICCP rises from a sense of responsibility of Language Development Unit (UPB) within STAIN Kudus as a center for foreign language development to bridge the academic community in the development of foreign language skills. Since the University cannot be separated from scientific activities in the form of dialogues, seminars or conferences, UPB initiates to organize an International Conference as an effective way in strengthening and improving foreign language skills for both researchers and academicians of Islam and education in STAIN Kudus.

Theme Selection in this first ICCP; "Peaceful Life in Islam: Local and Global Challenges" based on the hot issue discussed among the global sphere. This grand theme is carrying at least three important points embodied in sub-themes: Islam Nusantara, media and Islam phobia as well as Language and peace. All those topics are interrelated and interesting themes to discuss. The enthusiasm and response of academic community are proven by the number of incoming paper in selection process. It proves that the themes above are still very relevant and deserved to be discussed, particularly in such kind of scientific forums.

Last but not least there are always some mistakes and shortcomings in this event organizing, in the name of UPB I hope your warm hand and big smiles to forgive and pass over these mistakes. Hopefully we can arrange the better event to meet and discuss in the next occasion.

Head of Language Development Unit

STAIN Kudus

ZAIMATUS SA'DIYAH, Lc., M.A

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PEACEFUL LIFE IN ISLAM: HOW MUCH SEPARATION OF RELIGION AND STATE DOES DEMOCRACY REQUIRE?

Florian Pohl

Emory University

Abstract

The presentation examines questions and problems that are now central to modern political debates about the role of religion in politics, especially to questions of how much separation of religion and state is required for democracy to work. Despite its significant role in world politics, religion has largely been understudied in areas of political science interested in democratization theory. Contrary to normative theories of democracy and secularization, the presentation starts from the empirical observation that democracy co-exists globally with a great variety of patterns of religion-state separation. More specifically it argues that the analysis of the space Islam occupies in a modern democratic state like Indonesia provides significant insights into questions of what democracy actually requires vis-à-vis secularism thereby challenging democratic theorists, comparativists and policy activists to re-examine the terms of the debate and to provide new conceptual and policy alternatives where appropriate.

Religion and Democracy: Historical Perspectives

The intellectual struggle following the end of the Cold War over the conception of the new world order continued the assessment of prior generations of social scientists that religion could be neglected as a viable public force or that its resurgent variations that had begun to make themselves felt in religious movements that inspired political revolutions in Iran and Nicaragua stood in inevitable tension to modernization and democracy. Works such as Fukuyama's *The End of History* and Huntington's *The Clash of Civilizations* were examples of these trends. Whereas Fukuyama proposed a view of the world that posited secular western liberalism, both economically and politically, as victorious and incontestable on the level of world-ordering ideology, the discourse dominated by Huntington and theorists of his ilk saw societies around the world as separated and in inevitable conflict on account of deep, immutable differences. In the first instance, religion confidently could be neglected as non-viable challenge to liberalism in any discussion over the political order, whereas the second strand of Huntington-style discourse continued to posit all but secular religion as incommensurable with modern democracy.[1]

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1   Here it is important to remember that for Huntington compatibility with democracy is premised on a culture's ability to separate religion and state. Of the world's many religions, in Huntington's view, Western Christianity is among the few for which the separation of religion and church is a key characteristic. This doctrinal ability of Western Christianity to separate religion and church has allowed Western culture—for which Western Christianity is the main provider of "civilizational identity—to accommodate democracy. By contrast, most other cultures are unable to do the same because their identity-forming religions lack the required ability to separate

The idea that all but secular manifestations of religion are in unavoidable tension with democracy is not new. In one form or another, the idea that secularization is inseparable from the concept of modernization has been carried through much of western thinking since the time of the Enlightenment and has been a staple of modern social theory from the empirical predictions of Durkheim and Weber to the normative prescriptions of political liberalism as expressed in the work of Rawls and his influential strand of political philosophy.[2] Critical voices on the question of secularization began to assert themselves with the late 1980s.[3] A growing body of scholarship emerged that raised questions not only about the empirical veracity of the secularization paradigm but also about its normative dimensions. Scholars such as Jose Casanova, David Martin, and even earlier proponents of the secularization paradigms such as Peter Berger began to examine not only the de-secularizing tendencies in many parts of the world but also the often desirable contributions religious movements were making to processes of democratization.[4] With few exceptions, the majority of studies analyzing the viable interplay of religion and democracy remained focused on cases within the Christian tradition. Studies drawn from Islamic traditions remained few and far between.[5]

Democratic Transition in Indonesia

The question of what viable role religion can play in processes of democratization in Muslim-majority countries has regained momentum with Indonesia's remarkable transition from autocratic governance to democratic reform that began with the downfall of the New Order in May 1998.[6] Indonesia's achievements are even more notable when one considers the immense challenges the country faced at the eve of the Reformasi period. Apart from issues with governability stemming from the archipelago's vast geographical and linguistic diversity, the transition to democratic governance coincided with the "Asian flu," the worst economic crisis the country had experienced since its existence as an independent nation; centrifugal forces from East Timor to Aceh threatened national integrity with demands for decentralization or secession; the history of the military's involvement in the political process further raised questions about

religion and state. See, for instance, his remark that "[i]n Islam, God is Caesar; in China and Japan, Caesar is God; in Orthodoxy, God is Caesar's junior partner" (70). More will be said below about Huntington's specific views on the compatibility of religion and democracy in different cultures.

2   José Casanova's opening chapter of his *Public Religions in the Modern World* remains a valuable examination of the historical dominance of the secularization thesis in western and much of non-western social thought. See José Casanova, "Secularization, Enlightenment, and Modern Religion," *Public Religions in the Modern World* (Chicago: University of Chicago Press, 1994), 11-39.

3   John Keane offers a highly critical analysis of the totalizing and anti-democratic dimension of the secularism discourse. See John Keane, "The Limits of Secularism," *Times Literary Supplement,* Jan. 9, 1988, 12-13.

4   Especially Pentecostal traditions in Latin America received a fair amount of attention early on in the changing debate on de-secularization and its potential contributions to civil society and democratization. Two examples of compelling studies on this phenomenon are David Martin. *Tongues of Fire: Conservative Protestantism in Latin America* (Oxford: Blackwell, 1990) and Bernice Martin, "From Pre- to Postmodernity in Latin America: The Case of Pentecostalism," *Religion, Modernity, and Postmodernity*, ed. Paul Heelas with the assistance of David Martin and Paul Morris (Oxford: Blackwell Publishers, 1998), 102-146.

5   E.g., 'Abd Allah Ahmad An-Na'im, ---, "Political Islam in National Politics and International Relations," *The Desecularization of the World: Resurgent Religion and World Politics*, ed. Peter L. Berger (Grand Rapids, Mich.: Ethics and Public Policy Center and Eerdmans, 1999), 103-121.

6   Among the most thoughtful studies that have taken up the subject of democratization and Islam in Indonesia are Robert W. Hefner's *Civil Islam: Muslims and Democratization in Indonesia* (Princeton, NJ: Princeton University Press 2000) and, more recently, Mirjam Künkler, Mirjam and Alfred C. Stepan (ed.), *Democracy and Islam in Indonesia* (New York: Columbia University Press, 2013).

the country's potential for democratic reform; finally, the shortcomings of the 1945 constitution that had governed the country since independence further dimmed prospects for the successful development of democratic institutions. Against all of these odds, a decade into the transition Indonesia emerged from the turmoil with greater economic growth and political stability than had been expected even by more optimistic observers. Particularly impressive from the perspective of political reform have been democratizing constitutional changes including the rejection of attempts to include Islamic legal regulations in the constitution in August of 2002, a series of successful general and presidential elections, and the military's withdrawal from the political arena. Taken together with the solid growth the Indonesian economy has experienced since the middle of the 2002s, the resolution of regional conflicts, and the wide public support democratic governance enjoys according to national polls, the prospect for democratic consolidation in Indonesia appears perhaps surprisingly bright.[7]

While some like Barton (2010) have described the Indonesian transition as an out-and-out success story, others have cautioned against an uncritically positive reading of the developments and the prospects for democratic consolidation (e.g., Elson 2010). Reasons for hesitation are a growing Islamist presence and the state's accommodation of Islamic political agendas both nationally and regionally. Among the more visible examples of this trend are the rise of Islamic political parties after 1998, successful attempts since 1999 to introduce regional Shari'a regulations or Peraturan Daerah (*Perda*) in several provinces, the political influence of Indonesia's highest Islamic advisory council, Majelis Ulama Islam or MUI, on the public discourse with recommendations such as the 2005 fatwa that declared pluralism, liberalism, and secularism to be western values and thus antithetical to traditions of Islamic thought, high-profile legal campaigns such as the anti-pornography bill of 2006, as well as the continued presence of Islamic militant and vigilante movements.[8] These all highlight at a minimum that the process of democratic reform and consolidation has been accompanied by a simultaneous process of Islamic resurgence and growing presence of Islamic actors and symbols in the public and political spheres.

In light of the Islamic resurgence that has marked the process of political transition in Indonesia over almost two decades, it may surprise that the country has been considered free and democratic by the major political science indices since the middle of the 2000s. In the Freedom House ranking of civil and political rights, Indonesia has consistently scored a 2 on the scale of political rights, which is the second-highest possible score on Freedom House's scale from 1 to 7. Similar, on the Polity IV dataset, which ranks countries by regime types on a 21-point scale from -10 to +10 with the vertical threshold for democracy set at +6, Indonesia has received a score of +8 since 2005.[9] Although it is clear that democracy remains contested in Indonesia, the

7 Recent surveys show the general openness and moderate outlook of the Indonesian Muslim population on questions of democracy, civil rights, and interfaith tolerance Surveys presented in Esposito and Mogahed (2007) and Mujani (2007) reveal levels of support for democracy, including a nuanced understanding of civil rights such as freedom of association, freedom of press, and legal equality including equal rights for women, that are comparable to polling data on these items in European and North American countries.

8 On the 2005 MUI fatwa see Piers Gillespie, "Current Issues in Indonesian Islam: Analysing the 2005 Council of Indonesian Ulama Fatwa No.7 Opposing Pluralism, Liberalism and Secularism," *Journal of Islamic Studies* 18:2 (2007), 202-240. On the anti-pornography bill see Pam Allen, "Challenging Diversity? Indonesia's Anti-Pornography Bill," *Asian Studies Review* 31:2 (May 2007). Regional Shari'a regulations are discussed in Michael Buehler, "The Rise of Shari'a By-laws in Indonesian Districts: An Indication for Changing Patterns of Power Accumulation and Political Corruption," *South East Asia Research* 16:2 (2008), 255-285.

9 See Freedom House, *Freedom in the World*, available at http://www.freedom-house.org/report/freedom-world/2015/indonesia, accessed February 22, 2015. Polity IV data sets are found in *Polity IV Individual Country Regime Trends, 1946-2013*, available at http://www.systemicpeace.org/polity/poli-

country's successful transition and the continued strong support for its democratic institutions draw attention to a number of fallacies in dominant political theory about the relationship between religion and democracy as pointed out by Alfred Stepan (2000).[10]

Religion and Democracy: Intellectual Fallacies

As we begin to address some of the misinterpretations of the relationship between Islam and democracy to which the Indonesian case alerts us, it is helpful to remember what started us on our line of inquiry. Let us recall the argument Huntington had put forward about the incompatibility of most of the world's religious traditions with democracy. For Huntington a key characteristic of the West has been the ability to separate church and state. This ability to distinguish temporal from spiritual authority is for him a unique doctrinal characteristic of Western Christianity. It is a characteristic he finds missing from the doctrinal range of many of the world's great religious tradition such as Islam, leading him to the assertion that Muslim societies—like those shaped by Confucian and Eastern Orthodox traditions—remain incapable of supporting the types of institutions democracy requires. Indonesia's transition to democracy calls into question Huntington's assessment of Islam's doctrinal determinism to fuse religion and state. The development of what Robert Hefner (2000) has called "Civil Islam" as democratic alternative to Islamism in fact dates back into the second half of the New Order period. Developed within both traditionalist and modernist circles, politically progressive understandings of Islam found their most visible expression in the thought of Nurcholish Madjid and Abdurrahman Wahid. Their movement for the Renewal of Islamic Thought (*Pembaruan Pemikiran Islam*), which manifested itself in a vibrant civil society sector of Muslim individuals and non-governmental organizations, consciously drew on core principles in Islamic traditions such as social justice and human dignity to argue from within an Islamic framework against political authoritarianism, religious or otherwise. The ability of highly influential leaders and organizations within the Muslim community to find and mobilize doctrinal elements in the Islamic tradition to make the case for democracy demonstrates not only the broad spectrum of political voices among Indonesian Muslims on the question of the relationship between religion and democracy but, more important, the polysemic nature of Islamic tradition itself. The "assumptions of univocality" fails to recognize, as Stepan (2000, 44) reminds us, that all traditions contain elements that can and have been used to justify the political construction of both democratic and anti-democratic institutions.

The public contributions of Muslim leaders, Islamic political parties, and civic organizations to the political discourse—regardless of the side they take in the debate over democracy—indicate that Indonesia has never fully separated religion from public and political affairs. Foundationally, the Pancasila as the philosophy of the state enshrined in the preamble to the country's constitution sets forth the significance of religion to Indonesian political identity. In addition to the influence of religious actors on the political process outlined above, the affirmation of religious values in the state's foundational philosophy also means that the state intervenes in the religious domain in a variety of ways such as through the establishment of a Ministry of Religion that regulates among others an Islamic court system as well as a state-run Islamic education system. From a Huntingtonian perspective such interventions must appear as clear violations of the necessary condition for democracy: the separation of religion and state. We will recall that Huntington's claim about Western Christianity's unique compatibility with democracy is premised on the assertion that the separation of religion and state is a *conditio sine qua non* of democracy, a

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ty4x.htm, accessed February 22, 2015.

10   Stepan distinguishes four fallacies (empirical, doctrinal, methodological, and normative) that are reflected in political thought on the relationship between Christianity throughout Western history and that distort contemporary discussions about the chances for democracy in Muslim societies (2000, 40-46).

condition he sees met only in Western Christianity. On closer inspection, however, Huntington's assertion of religion-state separation in Western Christianity stands up empirically neither to historical nor contemporary political realities. Recent global studies investigating existing levels of religion-state separation reveal that high levels of religion-state separation are the exception in western democracies. Virtually no western democracy from North America to Western Europe, New Zealand, and Australia has a rigid separation of religion from the affairs of the state. Quite the reverse, most governments interfere substantially in the religious realm by way of their support for state churches, religious instruction in public schools, and political parties with religious affiliations.[11] These observations empirically challenge the received wisdom reflected in Huntington-style arguments about religion-state separation as precondition and key-characteristic of democracy. Such challenges have given rise to new ways of thinking about the relationship between religion and state in democracy theory that share in common the notion that there can be no fixed, timeless and universally applicable distinction between religion and state the world's democracies outside of the requirement for a minimal degree of autonomy for both religious and governmental realms from the interference of the other.[12]

Next to doctrinal and empirical observations the Indonesian cases affords us in the debate over democracy and the secular state, Indonesia's transition also speaks to the other two misinterpretations Stepan points out that frequently plague democracy theory and its views on religion. The first is a methodological one. Stepan calls it the fallacy of "unique founding conditions" (2000, 44), which presumes that a certain set of social, political, and economic conditions have to be in place before democracy can take root. Here the Indonesian case is instructive in that the absence of a strong middle class at the time of the New Order's demise as well as a limited civil society sector—two conditions frequently connected with the rise of democracy—were thought to seriously impede the development of stable democratic institutions in Indonesia. Although it does not fully explain the complexities of the country's successful democratic transition, it is evident in retrospect that Indonesia's civil society accomplished much more than was expected at the outset of reform precisely because of the strong pro-democratic involvement of religious leaders and their institutions. Both Abdurrahman Wahid and Amien Rais as leaders of the two largest Muslim mass organizations, Nahdlatul Ulama and Muhammadiyah, which are estimated to have a combined membership of about 50 million, functioned as guardians of public civility and managed to mobilize a broad coalition of supporters for democratic reform.[13] The observation that Indonesia was able to mobilize a culturally indigenous set of social resources in support of democratic reform to make up for what it lacked in terms of the conditions present at the birth of western democracy guards us against the methodological fallacy of presumed unique founding conditions. That religious leaders and civil society organizations have been so important to Indonesia's transition, however, also leads us to consider a fourth and final misinterpretation of the relationship between religion and democracy in much of political theory. It is the normative assumption, elaborated most compellingly by the political philosopher John Rawls, that a democratic polity out of necessity "takes the truths of religion off the political agenda."[14]

11   See Jonathan Fox, *A World Survey of Religion and the State* (Cambridge, MA: Cambridge University Press, 2008).

12   Stepan (2000) has termed this the "twin toleration" between religion and state in democracies. An-Na'im (2008) has a conceptually similar understanding expressed in his concept of the "religiously neutral state."

13   On the contributions of Muslim mass organizations such as Muhammadiyah and Nahdlatul Ulama to shaping the public consensus in support of democracy in the Reformasi period see Mirjam Künkler, "How Pluralist Democracy Became the Consensual Discourse Among Secular and Nonsecular Muslims in Indonesia, in: *Democracy and Islam in Indonesia*, ed. Mirjam Künkler and Alfred C. Stepan (New York: Columbia University Press, 2013), 53-72.

14   John Rawls, *Political Liberalism*, expanded edition (New York: Columbia University Press,

As is evident even to the most casual observer of the Indonesian scene, Islam has not been "off the political agenda" in the new Indonesia. Public debate has included countless instances in which Rawl's normative call for the exclusive use of free-standing, reason-based arguments is circumvented by actors who openly and forcefully base their positions in theological discourse. New parties have come into being that run on decidedly religious platforms; various regions throughout the archipelago have sought the implementation of Islamic law; the Indonesian Ulama Council or Majelis Ulama Indonesia (MUI)—although its state-sponsored role is conceived of in non-binding and advisory terms—continues to exert a marked influence on the legislative branch; and the People's Consultative Council deliberated (even though it eventually rejected) a new proposal to adopt the Jakarta Charter, which had been incorporated briefly into Indonesia's constitution in 1945, thereby reviving longstanding constitutional debates over an explicitly Islamic basis for the state. Religion is clearly and often quite powerfully "on" the political agenda in Indonesia. Rather than configuring religiously-based arguments in the Indonesian public debate as a violation of democratic norms and detrimental to the political process, we should think of them with An-Na'im as necessary and legitimate negotiations over the appropriate role of Islam in a society in which religion remains a powerful provider of symbolic meaning for a majority of the population (2008, 257). Even though the inclusion of theological discourse in the public debate violates Rawl's secular conditions, the use of religious arguments can be beneficial to the success of democratization precisely in those instances in which religious communities are uncertain about the compatibility of democracy with their religious worldview. Moreover, as Kalyvas (1998) shows in a historical examination of European democratization processes, frequently the integration of religious actors and their institutions into the democratic system was not the result of their forced exclusion from public debate but rather a long history of political negotiations in which religious communities participated in the democratic bargaining process to enhance their self-interest and made strategic choices that ultimately led them to accept democratic rules.[15]

Revisiting the Challenge of the Secular State in Indonesia

What can we say in the final analysis about the challenge the secular state poses to the future of Indonesian democracy? Religion, specifically Islam, has been a significant player in Indonesian politics and is likely to remain a major element in public and political discourse in the foreseeable future. But our discussion of common misconceptions about the religion-democracy binary should dispel the fear that such involvement on the level of the state spells inevitable doom for the country's democratic prospect. Worldwide comparisons of political regimes just do not reveal any straightforward correlation between the levels of separation between religion and state and democracy to warrant demands for complete separation (Fox 2008). And although some degree of separation of religion and state seems to be required for democracy to work, on the level of generalization this requirement does not extend beyond minimalist concerns to keep the state from completely dominating political life or, inversely, to protect religious life from full regulation by the state.[16] Such minimal requirement does not equate the secular state with one in which religion is fully removed from public discussion, politics, and the state. What is more, under certain conditions, as we explained above, it is conceivable that the involvement of religion has positive, democracy-enhancing effects by increasing societal legitimacy for democracy

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2005), 151.

15   See Stathis N. Kalyvas, Stathis, "Democracy and Religious Politics: Evidence from Belgium," *Comparative Political Studies* 31:3 (June 1998), 292-320.

16   This idea of core autonomy of religion and state is identical with the concept of "the twin tolerations" developed by Stepan (2000).

among population segments for which religion remains a major source of identification.[17]

For the Muslim community the challenge of the secular state remains thus to articulate alternative political theories from within an Islamic framework that scale up the tradition's resources in support of democracy and thereby to continue to shape the democratic consensus by incorporating Islamic-based arguments into the public discourse. On the side of the state one of the key challenges for Indonesia's democratic future will be to manage the conflicts over religion's role in the political process that inevitably arise from the participation of religious groups in democratic bargaining in ways that open up third possibilities between the two extremes of an Islamic state or anti-religious secularism.[18] Neither the fusion of religion and state nor the hostile elimination of religion from all political discourse exhausts the remarkably broad range of religion-state relationships among the world's democracies to which Indonesia must continue to add its own voice.

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18   See Assyaukanie's (2009) stimulating study that develops the concept of the "religiously demo-cratic state" as one of these third ways between the two extremes. Luthfi Assyaukanie, *Islam and the Secular State in Indonesia* (Singapore: Institute of Southeast Asian Studies, 2009).

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International Aspects Of Management ··

AN OVERSEAS ASSIGMENT FOR MANAGERS [1]
A checklist of the cultural issues which, their wives and their families should be aware of before being posted on overseas assignment.

By : Prof. Dr. H. Bambang Marsono, MA,MSc,MM,PhD

I. HEAVY LUGGAGE TO CARRY

You and other people may face a lot of serious questions as anybody else when you have got an overseas assignment. If you were a businessman, the first question you may raise is maybe about who will be responsible with your business. Who will be the successor of your position ? Are you really sent to improve yourself or are you sent to jail ? What will the future be like ? Families will normally have questions like schools for the children, medical care for the whole family, whether or not the family could cope with the weather, food, what their wives are going to do while everybody in the office or at schools and how to get along with neighbours.

My experience was that when we arrived in England in 1988, my wife and children suddenly became a very heavy luggage for me to carry. Since they did not speak English a lot, they could not communicate with other people. I consequently had to assist them to whatever they wanted to do: shopping, answering and making telephone calls, applying for our children schools, and other business which involved verbal communication. Children became very frustrated as they could not go to school afterwards. They were unable to play with other children because

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1). This paper is presented at The International Seminar on Overseas Work Placement For Indonesian Academic Staff and University Students.
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of the language. My wife began to feel bored of doing the same things all the weeks. Meanwhile I did not feel settled myself. There were still a lot of things to do and I doubted I could do it in this strange place.

I suddenly felt I did not have enough confidence. Though the weather did not shock us very much, yet the neighbours did. They were indeed indifferent with our being among them. Although we tried to do all our best by greeting them whenever we met the answers were strange to our ears. The words: 'all right'? seemed to be **awkward** to hear in answering our greetings "Good morning, good afternoon or good evening". We thought we were stupid. We are not confident whether we had used the right English.

II. THINGS TO CONSIDER

The above writer's experience is an illustration of what managers, their wives and their families should consider when being posted on an overseas assignment. For those who are coming from a developing country to a developed situation, the problem might even be worse.

It is therefore important to consider where the managers are from and where they are posted on. Those who are coming from warm climate countries and from far eastern countries like Indonesia, Malaysia, Thailand etc., they may be firstly shocked as they arrive in a European airport like Heathrow. Instead of being welcome with smile they have to **queue** very long and suspiciously interviewed by officious and unfriendly immigration officers. More irritatingly is the questions included how much money they bring along with them. In most eastern countries visitors should be respected and welcome with smiles and asking other people's money is supposed to be very impolite.

Wives and children usually will be scarred with a lot of questions from officers. That's why some wives will consider of not going with their husbands. They may mostly have problems with inter-cultural communication such as language, verbal and non verbal, norms and rules, and so on. Wives may also be unhappy of feeling lonely to stay at home alone while their children and husbands are at schools or in offices.

A lot more people even also think about their safety in planes and security in the visited countries. They may be worried about their food, weather and other things that sometimes they could not imagine what it will be like.

As they come they will completely feel they are strangers. Everything may be totally different. The people, the traffic system, the language, and most of all is the culture. They really need a period of time

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to adjust themselves with the new culture experience and transition. The acquisition of culture itself is sometimes accompanied by conflict and struggle and that conformity with cultural rules and norms is not surprising to see there are a lot of things to consider when managers, their wives and their families are posted on an overseas assignment.

III. ARE YOU PREPARED WITH OTHER PEOPLE'S CULTURE ?

The repertoire of human action (and its products) which is socially as opposed to genetically transmitted. Tylor defines culture or civilisation as that complex whole which includes knowledge, belief, art, morals, law, customs and any other capabilities and habits acquired by man as number of society. From this point managers should be aware of before they go for an overseas assignment. As people have been bound up with their culture they sometimes think that other people's culture is supposed spoke other language and were called Barbarian. Even when people only came from another group.

However whether or not managers want to understand other culture they will soon be opposed when they are posted on an overseas assignment. And from the records of prehistory and history the patterns of culture of every human society are constantly changing either slowly or gradually.

Steward place emphasise upon ecology and stress the 'adaptation of culture to its environment' as the primary factor. Thus the question is whether the managers are ready with the culture or not. In adapting other cultures a man interposes between himself and his environment to ensure his security and survival. The acquisition of culture is often accompanied by survival. The acquisition of culture is often accompanied by conflict and struggle and the conformity with the new cultural rules and norms is frequently associated with frustration and tension.

Cultural norms which are prescribed the satisfaction of certain drives, constitute one important source of frustration and the social structure is another important source. In the cultural norms someone may be faced to what he or she must do in under to participate in the social system, is not the same as that he or she can do. Thus what he or she must do may conflict with what he or she would like to do.

IV. SOLVING THE PROBLEMS

There have been a lot of failure on overseas assignment. Over 60 % (sixty percent) of Peace Corps members in some areas, and a similar proportion of British businessmen from some firm posted to Africa fail

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to complete their tours. Argyle (1981) mentioned that people have to communicate and work with members of other cultures, and social skills therefore training is now given to some of those who are about to work abroad. Inter-cultural communication is necessary for several kinds of people.

Hammer et.al (1978) analysed ratings by returned visitors to other cultures and found that they recognised three dimensions of intercultural competence:

1. ability to deal with psychological stress;
2. ability to communicate effectively; and
3. ability to establish interpersonal relations

As it was mentioned earlier in adapting other cultures a man interposes between himself and his environment to ensure his security and survival. The acquisition of culture is often accompanied by conflict and struggle. The ability to deal with this kind of stress is one of the intercultural competences that makes a man successful. To many people who came to a country with different culture it is quite common to get culture shock. Western people who come to some eastern country like Indonesia or Malaysia will be surprised as they have to shake hand many times when they meet other people and people say thank you so often to accept or refuse requests. When they invite businessmen from Java, they have to requests the visitors to eat or drink several times until they are willing to do there are a lot of choice of food on the table of most Indonesian people but visitors are not all expected to eat and drink all of them. Most tea or coffee is served sweetened and is always black. Speaking loudly is treated impolite and asking people to repeat their questions is highly appreciated.

Oberg (1960) used the term of culture shock to refer to the state of acute anxiety produced by unfamiliar social norms and social signal. In dealing with culture shock in 1971 Brein and David introduced us their U-shaped pattern of discomfort which is usually experienced by someone who is going abroad for a limited period. The first stage he or she elated, enjoy the sights and are well looked after. In the second stage he or she has to cope with domestic life and things get more difficult. In the third stage he or she has learned to cope better and looking forward to returning home. There may be problems when they do return home, and many people experience problems of re-entry owing to, for example, a loss of status or a less of exciting life.

Furnham and Bochner mentioned that the most difficult individual situations for foreign students in Britain were concerned

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with establishing and maintaining personal relationships with the British. Another special problem relating to the intercultural communication is the local styles of behaviour. This cultural communication will include also the verbal and non verbal communication. Due to Hammer's analysis, the ability to communicate effectively is a key factor to succeed people who get their tour or abroad posts. This communication mostly can be carried out through languages. And since most culture have a number of forms of polite usage, which may be misleading we have to be careful in learning a language. Most people in Indonesia will never say no for any kind of request. There is no word of No thank you' but 'thank you' used whether someone accepts or refuses some request. People will say 'Yes?' instead of saying 'I beg your pardon? or pardon?' When people ask whether someone is tired, hungry or thirsty (or some other negative questions) he or she will frequently says no as to respect them. Learning a language, however, should be followed by forms of polite usage.

On other hands non-verbal communication plays essential roles in social interaction: communicating attitudes to others. There are a lot of gestures, body movements and postures that are widely different between them. People have to be aware of the differences among cultures that may as well produce misunderstanding. The people from Java for example will never use their fore fingers to point something or someone to indicate something to their visitors, they will use their thumbs. Thumbs are supposed to be always the best. When they seat their quests they use their thumbs too. Using left hands to point is impolite. Hammer et al concluded visitors to other cultures will be successful when they have the ability to establish interpersonal relations. It was mentioned that the existence of different rules and norms in another culture is one of the main areas of difficulty in intercultural communication. Argyle mentioned that rules arise to regulate behaviour so that goals can be attained and needs satisfied. Systems of rules creates behaviour patterns which are functional, but different sets of rules can emerge to do the same job.

Bribery, nepotism, gift, buying and selling, eating and drinking, rules about time, seating quests, rules based on ideas are supposed to be examples of the above explanation. These kinds of rules may effect in establishing interpersonal relations. Surveys by Triandis, et al (1968) and other research workers have shown that relationships very along the same dimensions in all cultures: in-group / out-group, status, intimacy and hostility or competition. In developing countries the family is important. A wide range of relatives are actively contracted: relations are closer and greater demands are made. These include helping to pay

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education, helping to get jobs, and helping when in trouble. That's why when managers from developing countries get their posts in developed ones, their wives very often think who will help them when they are ill and tired?

It is true that in most world outside Europe and North America there is greater social distance between ranks, more deference and obedience and a generally more authoritarian social structure. In a country like Indonesia, subordinates will not speak freely in front of more senior people, and less use is made of face-to-face discussion. Argyle also mentioned that in all cultures there are hierarchical division of status and horizontal division and exclusion. The hierarchical divisions my take the form of social classes, which can be recognized by clothes and accent (as in Britain and Java) or in the other ways. In Java, for example, there are four kinds of accent and structures of the language used by the people. Those are specially used by kinds and royal family (high class people), middle high class people, middle low class people and low class or common people.

Furthermore Hammer et al said that those who are successful in working abroad among others are because of their ability to establish interpersonal relations. This ability should include their ability of knowing the motivation of people of different culture, their assertiveness, extroversion maintaining face, their concepts and ideology and values. In the case of motivation, typical members of one culture are pursuing different goals and are gratified by different rewards. In some places in the word like Indonesia, assertiveness is not valued highly, and submissiveness and the maintenance of pleasant social relation are valued more (Noersjiran 1978). In Japan or some parts of Indonesia (Madura and Makasar) maintaining face is highly important. As it was mentioned in last chapter people have to be careful as not to make other people lose face. In Japan someone who loses face may commit suicide as known by Hara-kiri and in Makasar (Ujung Pandang) and in Carok Madura people may kill other people who make them lose their faces.

The concepts and ideology of other cultures are some carried by their languages there fore knowing a language will depend on the understanding of other cultures. When someone speaks roughly or impolitely, a Javanese man for example will say that what he or she has spoken was indeed very polite and soft. Instead of saying uncivilized, Javanese people will say the most civilized people in the world.

V. CONCLUSION

Though it is not easy to conclude the discussion, yet Argyle proposed to have those who are going to their assignment abroad training which include these following items :

1. Language training which should be assisted by the use of a language laboratory and textbooks which provide detailed information on the everyday informal use of language including forms of polite usage.
2. The use of educational methods which probably make a valuable contribution to cross cultural training, since there is always a lot to learn about culture. Intercultural community reading and lectures must be currently used in this methods.
3. Interaction with members of other cultures, and use of role playing and the study of critical incidents as a very powerful method.
4. Use combined approaches which is a kind of training which includes some languages instruction, learning about the other cultures, role playing and interaction with native members of the culture.

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AN OVERSEAS ASSIGMENT FOR MANAGERS

THE APPROACH
OF THE CONTESTATION OF ISLAMIC AND NATIONAL LAW

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Abstract

The presence of the legal system of colonialism by forcing significant changes to the legal system of the kingdoms in the archipelago that has been established over two centuries. Since its occurred struggle between the two legal systems, that positive law which is supported by the superstructure is ruled by colonial and Islamic law which is supported by most Muslims on one side and the customary law of elasticity high enough on the other side. The debate between Islamists and secularists who gave birth to the Jakarta Charter in the period leading up to the proclamation of Indonesian independence, the abolition of the seven words that contain of the statement of Islamic law prescribed in the charter conect to the background of the contestation problem of Islamic law and national law which is also called the positive law. Likewise, subsequent events, such as the formation of the Constitution of Indonesia. Meanwhile, the formation of Majlis Constituent Assembly, Decree on the President on June 2, 1956 that have an impact on the dissolution Masjumi formation MPRS, and the decline of society organizations Islam and outspoken implementation of Shari'a Islam in the corners groups of extremism and radicalism. How tense when the discussion Law Marriage No. 1 of 1974, for example, as well as when preparing compilation of Islamic law, so it has been alleged by some parties, both in Parliament and elsewhere that the parties a majority wants to impose its will, the efforts of the Unitary Republic of Indonesia will be returned to the Jakarta Charter and there are efforts to replace Pancasila with an Islamic basis. Meanwhile, Muslims are split into two tendencies, secularist with Pancasila as the philosophy and the 1945 Constitution. Secondly, the Islamists. The conflict was as though a permanent and there is no way out except through physical force. Consequently born militant groups were categorized as terrorist groups. Some groups offer the caliphate system, because with this form of government enforcement of Sharia law becomes possible. Many experts willing to look for a common thread between Islamic law and modernity attempts to discuss any of its products. The approach taken seems actual subordinating the sacred text under modern regulatory about humanty law, human rights and the emancipation of women and human equality. One of the approaches was human rights norms. Resolving the tension of sharia and the positive law wit the *Hikmah* may be .

Key words : *Islam law, national law, wisdom.*

Introduction

The social and competition conflict, either among individuals or communities with various factors, such as ethnicity, racism, religion, belief, politics, economics, moral norms, and legal norms. Nowadays, in legal area had fundamental problem been happened, i.e. dualism order that exist in society. There was one party who believed that the law was born out of sharia based on sacred *nubuwwah* that human must have been obeyed. Even in sharia Islamic law, adherence of religion behavior, contained commands and prohibitions that affected to life in dunya and akhirah. Unlike secular law, Sharia Law concerned with trust so that has tended to sector and domestic, however most of the law has a broad scope, involving universal norms. The Sharia Law has various aspects, both civil and criminal law, that most of someone behavior could have been punished, both related to *wadh'iy* and *taklīfi*y.

Legal studies could have been approached through statute, case, history, comparative, or conceptual approaches. However the approach should not have been rigid only in one approach but also in various aspects. Including the law studies approach through comparison of contestation aspect. From the contestation aspect which accompanied by historical view could have been known how a law could be dominant or subordinative, its status only as complement, often even disappear altogether.

Historically, the Islamic law in context with other law, specifically in Indonesia, can be divided into three periods, i.e. the classical period, the medieval period, and the modern period.

The Classical Period

In the classical period, that is during the presence of Islam in Nusantara at the time before 14th century until the spread of Islam in the 16th century. The classical period was said to be the introduction of Islamic law. The Islamic law was introduced by the Ulema of Islam. Initially, the Ulema and preachers also called *wali* introduced fiqh studies through education in *pesantren*. After the ulema succeed in doing approach to the local authorities, even the kings, so that the kings attracted to embrace Islam gradually, the ulema gave preachment about fiqh studies. In 1000, King Dharmawangsa of Java ordered someone to make the *Ciwasana* law book. In 1313 until 1364, the *Gajamada* law book compiled with the name of honor for Mahapatih Gajahmada. Then during next period, The *Adigama* and *Kutara Manawa* (Vollenhoven, nd) law books compiled by Patih Kanaka (1413-1430). After Islam was brought by the Preachers, then a life demand (ethics) was written by one of the preachers who at first came in Java, i.e. Maulana Malik Ibrahim (. Although that law book was more dominated by Sufism (Drewes, 1978), implicitly in that period, Syafi'i school was a role model of the Muslims in Java.

The presence of Islam at the beginning happened in Aceh. According to Hooker, the Islamic Law does not exist in variety of legal Aceh. But, according to Das Gupta, during the reign of Sultan Iskandar Muda (1607-1636), there were religious courts spreading at the city of Aceh kingdom that handled civil, criminal, religion, and problems among merchants. He said that religious courts handled in violations against religious practices (Atho', 1962),. History approved that the Islamic Law had been applied in Aceh ancient kingdom. According to Marco Polo, a traveler from Genoa Italy in the 14th century, the Pasai sultanate resident had been obeyed to Prophet Muhammad(Marco, nd). Even Ibnu Batutah during King Ahmad period who honored as Sultan al-Mālik al-Ⓩāhir II (1326-1346) (Hamka, 1994) stopped at Pasai on his mission to do tasks as Ambassador Sultan Dehli to hina in 1345 M, likewise when he had finished doing his job and was about returned home one year later (1346) explained that the science of Fiqh Shafi'i experienced rapid development due to the ruler of Aceh gave high appreciation to Ulema, both local and domestic.

Major progress toward pioneering Fiqh Studies (in Malay language) is Al-Sheikh Nur al-Din al-Raniri (1657 AD), India-born Ulema and was stayed at Aceh about seven years from 1637 to 1644 M. He produced writings, which was the most important is *Shirāthal-Mustaqīm*.[1] One of the most famous figures is al-Sheikh 'Abd al-Ra'uf al-Fansuri (Barus), before he returned to Aceh in 1616 AD, he studied Islamic sciences for twelve years in Yemen, Mecca, and Medina. He wrote many books. In the field of Fiqh, he wrote *Mir'at al-Tullab fi Tashīl Ma'rifat Akhkām al-Syar'iyyah li Malik al-Wahhāb*. This book was written based on the commandment of Sultanah Aceh, Tāj al-'Ālam Syafiat al-Dīn (1640-1675). This book was written based on the *Fath al-Wahhāb* kitab by Sheikh Zakariyā al-Anshāri discussed social issues, political, and religious life. According to Hooker, the book is related to note Luwaran from the edge of the southern Philippines, *Fath al-Qarīb* by Ibnu al-Qāsim al-Guzzi also has been validated in Maguindanau as true in Malaya, Sematera 3(Hooker, 1984), Java, and others. Both books also became the basic text including *Mir'at al-Thullāb*. *Mir'at al-Thullāb* discussed '*mu'amalah*' issues, zakat including '*fai*' and '*ganimah*', *munakahah, jinayah,* judiciary (event), and the liberation of a slave (Shaghir, nd). Even in the time of Sultan Iskandar Muda, a Qadi appointed and placed as equal as Stakeholder Palace. Qadi appointed also acts as chairman of the Advisory Statute Sultan (Borhan, 1993).

When religion began spreading on the Java Island, the adherents more adjust easily to the Hindu community using the approach of tasawwuf than the approach of fiqh which more rigid and formal. But did not mean that the orthodoxy of Islam (Sunni) did not exist because of the pressure of criticism. There were a number of Javanese manuscripts that copies or citation of the *Minhaj* book (by al-Nawawi), *Tuhfah* by Ibnu Kajar (Ibnu Hajar al-Haitami), *Ilah* (al-Idah fi 'I-Fiqh), *Muharrar* by al-Rafi'I, and also passages from *Minhaj al-Talibin* page 66-198 (Hooker,). The Fiqh books used in Java was an extensive network of Shafi'i Fiqh influence, in Sumatra, Malaysia, Patani, as well as the Philippines.

In the early days of the Islamic teachings of al-Gazalilah who was so socialized among Javanese Muslims, proved after the discovery of a manuscript in Ferrara Italy which was expected to come from before the 16th century a.d. thought written by Maulana Malik Ibrahim (Drewes,1978). In the MS, the *Bidayat al-Hidayah* book was mentioned, that is a summary of the *Ihya' 'Ulum al-Din* by al-Gazali; *Ihya' 'Ulum al-Din* by al-Zandawaisity (d. 382/922), regarding the collection of morals were sourced from the Qur'an, hadith, and the words of the Sufis; *Masabeh Mafateh*, the full title is perhaps *Mafatih al-Raja' fi Syarh Masabih al-Duja* (Sunnah), a commentary al-Aquli al-Wasiti (d. 797/1394) against the book of hadith al-Masabih al-Duja compiled al-Bagawi (d. 516/1122). There was also called the interpretation kitab and ushul (al-din/fiqh) which was not clear. While the reference book titled *Masadallah, Selamet,* and *Yamirsad* from *Riyakul ulama* might be older Islamic Java books. The references could give description that at that time, Shafi'i madhhab become a role model for Javanese. *Bidayat al-Hidayah,* also *Ihya',* not only tasawwuf book but also fiqh based on Shafi'i Madhhab, because al-Gazali is one of notable Shafi'iyyah Ulema (Hadi, 2003).

Historians divide the socio-cultural Islamic society into two types, namely 'pesisiran' or the north coast of Java that was more oriented to Shafi'iyyah Islamic orthodoxy and the outback that mantained the pre-Islam or Hindusm values, so that often said Islam 'abangan'. But, it was clear that as the North Java which represented the Sultanate of Demak, even rural communities tried to socialize the Islamic Law, such as the effort made by Sultan Agung. He compromised between the Islamic Law and Java traditions. In 1633, he managed to compose and announce the validation of calculation Java year system which adapted to the Islamic year, based on the moon

1 This book made before arrival of Raniri at Aceh. This book have reffered the Syafi'iyyah school. He have prohibited the Sri Rama book. As a first Malay book, his book considered as"Lingua Franca" in Malay world inspired the sastra Melayu.

traveling for the whole of Mataram Kingdom. But, the initial of this calculation remain in Saka year, i.e. 78 AD. (Simuh, 1998). His action intended to launch a process of Islamization from Java custom and tradition. Furthermore, he held a renewal of the law in the adjustment of the Islamic law and gave an opportunity for the role model of Ulema in the Union. He accepted the *Fiqh* concepts, mainly sourced from the *Fath al-Mu'in* kitab into the Java social sytem, among other things were built a mosque on the left side of the Palace are equipped with a pesantren village later known as *Kauman*. In kauman was inhabited by at least forty people who aim to legalize prayer (salat), as wall as taking care of the deceased and other practices. All of them according to Shafi'i Madhhab. Inside Kauman village sat a mosque Imam who has duties of NTCR issues, wakaf, waris, even criminal matters. This is what called 'Pengadilan Surambi Masjid'. *Surambi* is religious courts composed of a chief of single judge and take care of religion. His people as advisor, one of them being a clerk (Soepomo, 1972). In front of the mosque built a square to held big events or military activities. The market was built on the east side of the mosque. The main elements that composed of mosque, field or square, the market and office complex were the prototype of city center in the whole Java. The Islam spreaders in Java Island aroun the 14th century taught the Islamic Law, based on Shafi'i Madhhab (Hadi,2003).

Conflict and harmony of the Islamic law and local customs occured in the Minangkabau community. The Minangkabau legal text carefully was a reproduction of the Minang custom (Taufiq, nd) rand very much concerned about the relationship between Islam and custom such as waris and nasab that was considered contrary to the Islamic law.

There are a number of text outlining the customary system that named for or a specifi geographic area i.e. *Undang-undang Minangkabau, Undang-undang Tanah Datar, Undang-undang Adat,* and *Undang-undang Lihuk Tiga Laras*. There is a necessity of structural conclictin Minangkabau world conceptualization (Hooker, 1984).

It was conflict that became an obsession and usually appears in the Center and the widest part of Minangakabau. This conflict was the wording of regulation and is usually depicted as the essence of that text. Here we find the implementation of classification and the types of complex law, and the hierarchy of of the unique law sources in the Minangkabau. We can find the classification of law was divided into (a) original (*adaik nan sabana adaik* or custom that truly custom), (b) the creation (*adaik nan di-adaikan,* which led the opponents came from the culture heroes, *Datuk Ketemangunan,* dan *Datuk Perpateh* (or *Parapateh*) *nan sa-batang*, from them Two-Culture derived (called *chupak nan dua*)), 'Empat Hukum (*Undang-undang nan empat*)' and (Law from) 'Empat Negeri (*negeri nan empat*)', (c) the adopted custom (*adaik nan teradaik*), and (d) the old (*adaik istiadik*) (Taufiq, nd)..

The most full and very detailed description in some of the Minangkabau text was in section b above (law of creation), specifically in 'Empat Hukum' that concerned about the commands to 'landholdings' and a transfer of the rights, the marriage law, divorce and adoption, and some of the subsequent clan and lineage. The center of the arrangement on the text was the opposite of groups, thoughts, concepts, and in such a way, men opposed to women, land was regulated as opponent of bird moving, and the principles that were sourced from the *Ketemangunan* principle opposed to the main principles that came from *Perpateh*. Even the main classification, original and creation, was contradictory(Hooker, 1984). The customs not only sustainable- *tak lakang di paneh, tak lapuak dihujan,* but also accept the changes -*se-kali aia gadang, sekali tapian berubah.* (Once the flood was big, once the edge was changed)

The Shafi'i Madhhab has very known in the Minangkabau society, as reflected in the end part of the Minangkabau text. Here, we encountered the Fiqh, or Fiqh thought, drawn from the doctrine of Shafi'i about family law. Subjects that used include disputes, marriage, divorce, and inheritance. From all of the topics, there were differences between Sharia and the Minangkabau customs. Therefore, the texts delivered to a discussion about the relationship between Islam and

custom in seeking resolution of striking differences. It usually takes two forms: while accepting the striking differences between Islam and custom, both of them were justified because they had their own functions. Thus, the custom forbad mistakes while Islam justified them, vice versa. A difference of function was seen as a part that should have been occured on the entire Legal culture. The key to understanding the differences was found in the idea of 'guidance manners'. In the Minangkabau thinking, customs have a broad meaning, far away from 'law' or 'regulation' towards manners according to the natural rules and thus refer directly to the moral principles (physical word) of the physical universe in God.

The second was an elaboration as mentioned before, because both Islam and custom sourced from God, each of clash was more seemingly than the real one. The difference of the two was merely on a common moral universe. Although this reason might be considered as a sceptic, the reason gave a known framework for a short dialectial that could have been ups and downs around specific topics.

The close relationship between Islam and custom was reflected in *Rancak dilabueh,* which the Kitab and Hadith as the true and supreme guide, the custom did not differ from faith and Islam. The presence of tariqa in the 18th century colored Islam and Minangkabau custom.

According to Taufik Abdullah, the presence of Islam influenced by Sufism or tariqa and reformed the existing order, not to harmed The Minangkabau culture, but instead, enrich. It could have been donated other dimensions on internal conflicts that were taking place. The existing tension between continuity and change, 'big tradition' and local variations in custom, was more complicated by the containment contradiction in the doctrine of Islam itself. Behaviors that were on two opposite; the actions that were required and prohibited – *wajib* and *haram*, the actions that were recommended and should be abandoned – *sunnah* and *makruh*, and the neutral actions or *jaiz* (Gibb, 1953). In practice as well as theory, this legal categories based on the Qur'an and Hadith, analogy (*qiyas*) and consensus (*ijma'*) Taufiq, nd). Those actions are the source of law in Shafi'i Madhhab.

In summary, the Islamic law and others could have been accepted by the society at that time harmoniously. Therefore, Werren Hasting, a Governor General of the United Kingdom in India, and supported by Thomas Stanford Raffles in his book titled *The History of Java* has said that customary and indigenous law derived from the Qur'an.

The Medieval Period : the Islamic Law Removal and Western Law Placement

The presence of the colonialist in the archipelago was the initial round of 'law conflits' between the Islamic Law and 'positive law' in Southeast Asia including Indonesia. The efforts of the Islamic Law removal began from the Netherlands, such as C. Van Vollenhoven. Raffles and Werren Hasting's opinions were rejected by C. Van Vollenhoven He refused Raffles's innovation (1781-1826) that he called 'ostentatious'. Raffles's research includes the Malay Peninsula, Java, and Bengkulu. The essence of his view was that Indonesia, as well as Marsden, as a coherent unity. The fact that Islam had been spreaded accross the peninsula, Pasai, then Java evenly to almost the entire archipelago. He thought that laws, both custom and 'indigenous' in the archipelago sourced from al-Qur'an. From that phenomenon, he made a written rule concerning the giving of advice according to the Islamic Law in the judiciary against the muslim Javanese. In this case, C. Van Vollenhoven was about to assure that there were only a few law come from Islam, and most of archipelago societies practiced customary and indigenous laws. He praised people like Crawfurd (1783-1868) who refused enactment of a law from a shepherd arid land like Arab in a crowded country based on caste like Voor-Indie. (Vollenhoven, nd).

Crawfurd and Van Vollenhoven seems experienced bias in this case because they obviously ignored the historical fact about the depletion process of the Hindu-Bhuddism in most areas

of archipelago, even in Java. The caste system could be appointed as one of the causes why the majority Javanese communities, mainly the lower layers chose Islam as an alternative. It was hard to believed that the Islamic kingdoms of pre-colonial, especially Java, did not know or just a little know and enforce the Islamic Law. According to Hooker, the influence of Islamic Law to Javanese law was represented by three books, *Babad Tanah Jawi, Babad Mataram,* dan *Papakem Cerbon* very blurred, Islam could be combined the customary law. Javanese culture that used as a Hindu too strong to taking many elements from the Islamic Law. But, Hooker proved that the *Slokananta* text from West Java in the 18th century, mentioned that criminal cases organized by fiqh with probably could applied the local custom. He observed the acceptance of Islamic Law in Java as a function of some Islamic atmosphere, and this was where Islamic law elements were easily observed. In Mosque village, especially on the North coast of Java, Islam regulations derived from al-Qur'an and Arabic text; in the inland villages of islamic law that had been mixed with Hindu elements. Nevertheless, the rule substances that derived from fiqh, especially in marriage cases remained intact. If there were local elements, it would have been limited to ceremonies. The influence of local ceremonies against marriage process divided into two parts : First, in areas where the influence of students (santri) was strong, local traditions were depleted. Second, in areas where the influence of traditions was strong, ceremonies that were came from Hindu-Buddha or local traditions maintained yet marriage substances, such as terms and harmonious (rukun) of Islam completely still (Gibb, 1953).

During colonialsm, the law closely related to politics to preserve the colonial power and economic motivation so that the Islamic law was considered as big hurdle for colonial government. Therefore, both the United Kingdom in the Malay Peninsula and North Borneo, and Nertherlands in Indonesia. Colonial government policies are:

1. Minimize the influence of the Al-Qur'an dan Islam teachings, including Arabic teachings.

2. Reduce all types of the Islamic laws only on marriage law, family law even ever be deleted

3. All laws related to wealth and financial taken over by the secular rules itself

4. Totally remove the Islamic criminal law jurisdiction

5. The entire justice system that had Islam characteristic or local kingdoms in the whole archipelago was removed dan replaced with Western secular justice system

6. Legal discrimination among natives, non-European foreigners, and Europeans

Nevertheless, there was NKRI embryo from unification judification systems of transtribal, kingdoms, and religions. If there was no colonialsm, history would have been different.

The Modern Period : Sharia versus national law

The national legal system in Indonesia, as the laws in almost all countries, was secular. In Islamic state, sharia law sytem had eliminated after the Ottoman Empire has collapsed and the coloniasm imperialism has ended since 1940s. Although in some areas occured dynamic contest between sharia and secular law, seemed sharia increasingly strengthened.

The Application of Sharia Law

The application of Sharia Law to narrow the influence of secular law in the Muslim world is currently experiencing various complex problems. Today, Muslim in the world divided into two great currents: First, extremism group. This group was outside of established system. They thought that sharia must be mandatory fully enforced, whoever blocking their way is kaffir and *Thūgūt*, must be destroyed. Their struggle called *jihād fi sabīl Illāh* and considered sacred. If they die, they will become shaheed. What was called as a struggle until violence and bloodshed were directed to anyone who considered blocking. This group strongly holds formalism so that such an important to form a state called 'Islamic state' with the Caliphate form of government.

Second group is Muslims who fight fot Islam sharia through an institutional approach. This group observed secular law might not necessarily be rejected, but more and less accepted the methodological approach which fabulously rich and many variations of it that came from the Usūliyyin Ulama or accomodated and tried to doing close relationship with *maslahah* or *hikmah* approach.

Professor Jan Michiel Otto from Leiden University Law School in Netherlands, as quoted from Huffington Post (http://www.cnnindonesia.com/internasional/20141009194757-120-5963/penerapan-hukum-syariah-yang-kontroversial/) divided the legal system of Muslim countries in three categories :

1. **Classical Sharia Sytem.** In countries with classical sharia system, sharia has official status or high level that influence on the legal system, including; family law, criminal law, and in some areas, law for infringement of personal beliefs such as abusing worship, faith, and religious blasphemy. Egypt, Mauritania, Sudan, Afganistan, Iran, Iraq, Maldives, Pakistan, Qatar, Saudi Arabia, Yemen, and certain areas in Indonesia, Malaysia, Nigeria, and the United Arab Emirates apply the classical sharia system. *hadd* punishment had been used by the government of Iran, Saudi Arabia, and elsewhere to some extent in countries such as Afghanistan, Somalia, Syria, and Aceh, Indonesia.

2. **Secular System.** Secular system is a legal system that did not recognize sharia as part of the justice. In some predominantly Muslim countries, such as Burkina Faso, Chad, Guinea, Guinea-Bussau, Mali, Niger, Senegal, Tunisia, Azerbaijan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan, Albania, Kosovo, and Turkey, sharia law is not applied.

3. **Mixed System.** Mixed system is the most common sytem applied in Muslim countries. Secular courts are generally considered to be the most important system applied to public and State of the Union problem, while sharia only given jurisdiction in family law. Majority muslim countries such as Algeria, Comoros, Djibouti, Gambia, Morocco, Sonalia, Libya, Bahrain, Bangladesh, Brunei, before 2014, the Gasa Strip, Jordan, Kuwait, Lebanon, Malaysia, Oman, and Syria implement the secular system. This group include some areas in Indonesia.

Even in the countries which Muslim minority established sharia court or admit parsial Sharia Law. Some countries such as Eritrea, Ethiopia, Ghana, Kenya, Tanzania, Uganda, India, Israel, Singapore, Sri Lanka, Thailand, and the United Kingdom. In the United States, there are no Islamic court, but sometimes judges must consider Islamic law in their decision. For example, a judge in the US sometimes has to admit the validity of marriage contract in Muslim country to grant a divorce in America.

Muslim Majority Opinion

Almost all muslim in the world wanted sharia to be applied, but their views still torn about how to apply the Islamic Law. It was the latest poll about the views of the muslim worlds. A comprehensive survey was done by *Pew Research Center* from 2008 to 2012 by taking 38.000 samples in 39 countries with Muslim population in the world in total amounted to 2,2 billion. The poll found that a majority of Muslims, especially in Asia, Africa, and the Middle East, support sharia or Islamic law adopted as law in their country. But, in Jim Bell's note, Research Director of the international pow, there were various supports for sharia. Support for sharia to be applied officially as official state law, as follows:

No.	Countries	The percentage of support
1.	Afghanistan	99 %
2.	Indonesia	74 %
3.	Egypt	74 %
4.	Nigeria	72%
5.	Pakistan	84%
5.	Tunis	56%
6.	Turkey	12%

Sumber: http://www.dw.com/id/mayoritas-muslim-dukung-syariah-dengan-catatan/a-16782894

Special advisor of PEW Research Center, Professor Amaney Jamal from Princenton University, stressing that there was no the same understanding about sharia among Muslim around the world. He explained about his finding that 'Sharia has a different meaning, both definition and understanding, based on actual experience from countries which apply or not to apply the Sharia'. In report titled 'Dunia Muslim: Agama, Politik, dan Masyarakat', study was also revealed that many muslims prefer sharia law to applied in private sphere to resolve family disputes or private property rights. Meanwhile in the most surveyed countries, only a few muslims who supported the implementation of heavy penalties such as hand amputation for thieves or the death penalty for Muslims who converted to other religions.

The Controversial Issues

The issues in the Islamic law that often creates controversy among Muslims in many countries was about freedom of religion, extrimism, domestic household, form of government, music, movie, and polygamy. The majority of Muslims support sharia, also support religious freedom. In pakistan, for example, 84 percent of Muslims wanted sharia to be applied thoroughly, but 75 percent support in order that non –Muslims free to run his conviction. The finding of the poll proved that about half of surveyed Muslims,especially who were lived in Egypt, Iraq, and Tunis claimed to be concerned about religion extremism. In almost all countries, the majority of Muslims said that a wife must obey her husband even though a majority said that a woman should decide whether to wear a veil or not.

Most muslims claimed that they didn't feel any tension between their beliefs and modern life, prefered a democratic government, and enjoyed music and Western movie, which in the past often considered as morale destroyer. But the majority of Muslims remained looking down the prostitution, homosexual, suicide, or consuming alcohol as the acts of unscrupulous, yet among them there were sharp differences about certain issues, such as polygamy. Only 4 percent of Muslim in Bosnia and Herzegovina thought that polygamy was morally acceptable. The amount of support was much different if compared with 87 percent Muslim Nigeria attitude who claimed can accept polygamy.

Strongly, the majority of Muslims said that they could not accept what was called 'murder for the sake of honour'. An exception only happened in Afghanistan and Iraq, where the majority would have been accepted the murder of women if they had embarassed the family because of adultery (zina). The violence in the name of Islam also rejected extensively. In the United States, 81 percent of Muslims said that such violence never be accpeted. While the average in the world,

Muslims who rejected the use of violences in the name of religion reached an average of 73 percent. However, there was a minority that significantly enough in the territory of Bangladesh, Egypt, Afghanistan, and Palestine who said that violences were allowed (Sumber: http://www.dw.com/id/mayoritas-muslim-dukung-syariah-dengan-catatan/a-16782894)

The Sharia Law in Indonesia

Terms of sharia in Indonesia's national history appeared in the Jakarta Charter as a result of a court decision Indonesian Independence Preparatory Committee consisting of 21 members with the knowledge Japan plus 6 without the knowledge of the Japanese side depicting plural background of each delegation. The committee was chaired by Ir. Sukarno. Seven words that have been agreed in the first session PPKI before it was passed into 1945 is the opening of the fourth paragraph of clause Godhead, to enforce Sharia Law for adherents replaced by belief in one God. Secondly because the points have changed, then article 29 paragraph 1 of which originally read: "State based on Ketuhananan, with the obligation to run the Islamic Sharia adherents" was changed to read: "State based on Almighty God". The majority of members who are Muslims have shown wisdom by "ignoring" in terms of formality "Islamic law" to a more substantive, "Almighty God." Therefore, Tawhid is more fundamental than the "sharia."

Muslim leaders might see an all-*Tauhīd* is a blessing and unify the country is hard to imagine going to materialize into the Homeland at that time. Respect Muslims against other groups of different religions and ethnic indicated by their acceptance of the abolition of 7 words, melain also replacement of the word in Article 6 Paragraph (1) which initially reads the President is indigenous Indonesian and Muslim replaced as President is the native Indonesia. *Tauhīd* it in the words of previous paragraph is the third Preamble has been affirmed "Over thanks to grace of Allah Almighty and with encouraged (didorongkan) by the noble desire, so life in nationalities are free, then the people of Indonesia stated this independence." The blessing and mercy of God can be regarded as a series that became the dye of the entire system of the RI.

Jakarta Charter, however, as has been said by Ir. H. Djoeanda, Prime Minister RIS 10th and final (9 April 1957 - July 10, 1959), can not be eliminated from the Indonesian legal system because:

(1) of the Jakarta Charter has become a document of RI;

(2) On the basis of Presidential Decree made July 5, 1959 is that the Jakarta Charter of June 22, 1945 "animates" Act of 1945 and is a continuum with the Constitution.

Thus, the sharia as a source of law has a strong enough position in the Indonesian Constitution (Hadi, 2015). Sharia is supposed to be one source of law in the national legal system of Indonesia, even when sharia animating the 1945 Constitution, all laws which under the constitution must be in harmony with the spirit, sharia.

To this day, has not been formulated regarding the definition of "soul sharia" in 1945 and the legislation that is imbued sharia. What is happening is secularism in a variety of national law, especially public law. Almost all state institutions related to legislation aimed at secular legal services that have nothing to do with "the blessing and mercy of God." That is a blessing and grace of God has not been spelled out in the legal institutions in order to achieve common prosperity progress or al-maslahah al- 'ammah, educating the nation and participate in the establishment of world order based on freedom, perdfamaian eternal, and social justice.

The dichotomy of religious or sharia law and the law of "general" or secular had occured in the judiciary, the executive and the legislature, even education and the academic world. As if nothing to do with Pancasila and the Constitution RI 1945. For example, in the executive agencies are institutions, especially education under the Ministry of Religious Affairs and the

Ministry of Education and the Ministry of Research and Higher Education. In the realm of the judiciary from the ground has been distinguished sharply between the District Court and the Court of Religion, though there are other judicial. Especially in the realm of the legislature, then all that smells of sharia law is still overshadowed by the politics that divide between Islamists and nationalist secular in the early days of independence during which happen struggle unceasingly between the two groups that eventually the President must published a decree in 1959. Nevertheless it must be admitted, that respect for sharia law to the Religious Courts jurisdiction with doing to more width to Islamic laws on inheritance, donation, charity, and charity a few years ago. Likewise, Islamic banking is increasingly gaining a place in the country since the fall of the New Order. It should be noted here, that the Qanun Sharia in NAD does not have a constitutional basis, if the definition of "soul sharia" in the 1945 Constitution was not formulated in a clear case law "sharia law" has been implemented in the constitution of the Republic of Indonesia. For example, among others, Aceh Qanun No. 9 of 2015 on Amendment Aceh Qanun No. 11 of 2014 on the Implementation of Education, Aceh Qanun No. 8 of 2015 on the Development and Protection of creed; Aceh Qanun No. 7 of 2015 concerning Division of Governmental Affairs Relating to the Islamic Shari'ah between the Government of Aceh and the Government of Regency / City; Aceh Qanun No. 9 Year 2014 on the Establishment of Bank Syariah Aceh; Aceh Qanun No. 8 of 2014 on Principles of Islamic Law; and Qanun Aceh No. 6 of 2014 on the Law Jinayat. (source: http://jdih.acehprov.go.id/qanun-aceh-nomor-8-tahun-2015-tentang-pembinaan-dan-perlindungan-aqidah).

Likewise, local regulations nuanced sharia. In Southeast Asia, sharia experience its dynamics, in addition to Indonesia's growing, Brunei Darussalam has declared the enactment of sharia intact since May 1. Assess the applicability of international human rights groups as deterioration of human rights. But the Sultan dismissed the allegation, that the application of the law in the internal affairs of States under the Shafi'i school of ahlissunnah wa ala pilgrims. Even non-Muslim countries began as mentioned Tempo. CO, on Monday, July 4, 2016 | 19:52 pm, had considered the application of sharia law.

Shariah versus Secular Law

Many experts of sharia are attempting to find common ground between the superiority one of sharia law with secular law. Performance of the scholars of sharia in addressing the dominance of common law or common law, according Qodri, relationships Islamic law with common law possibilities are as follows: first, the law of Islam in the world recognized as the law derived from revelation so, the law of Islam in this world can be recognized in addition to Roman law and Common Law. Second, Islamic law as a source for positive law that includes legislation, the judge's ruling, and the science of law, especially the written law. Third, Islamic law can be used as a source of law is not written to the judge in his decision. In this case the judge did "ijtihad". Here the science of Islamic law as a legal science is positioned as a matter of law or theory in substantive law. Fourth; the majority of Islamic law have characteristics similar to common law, namely the existence of sanctions and fines, but there are advantages such as fidyah, so does the law Islamdapat used as material to be used as positive law, or that have a different status, but in the same character , such as to compare between the positive law in one country with another State positive law. The opinions of the scholars placed in the position of "doctrine" or "legal expert opinion," which does not differ with the opinion of legal experts in general. Equivalent to rechtboek fiqh books. Fifth, Islamic law is religious law and moral law (Qodri, 2002).

Some of the scholars of sharia approach in addressing the dominance of common law or common law, can be divided into three, as follows:

1. The conventional approach. This approach is purely textual. Fundamentalist groups

have ideals, that practice religious teachings pure and thorough (kaffah). The Muslims did not diiperbolehkan run the legislation manmade (Alfas, 2004). Sharia law should be applied replace secular law, without compromise, the conventional wisdom has proposed approach klassik fiqh. Approach characters include Sayyid 'Abd al-Qadir' Awdah (1906-1954). The assortment of the way they travel, both non-formal parties such as Hizb ut-Tahrir, or with physical violence, as did Jamaah Islamiya in Southeast Asia, Jabhat al-nusrah and ISIS in Syria and Iraq, the Taliban and the Tanzim al-Qāʾdah in Afghanistan and Pakistan, and Boko Haram in Nigeria and surrounding areas. The form of government "caliphate" in part carried by the group to achieve the ideals of the Islamic State based on sharia according to their version. Recently happened massacre Paris by ISIS, a suicide bombing in Mapolres Solo, and the truck to crash in the crowd as a warning bobolnya Bastille fortress in Nice France. ISIS is very exclusive to spread terror everywhere, which considers that the Apostle was sent on earth to make Allah is the only god who was worshiped on earth (Ya'qubi, 2015).

2. Institutional Approach. Institutional approach, as adopted by the majority of Muslims around the world, particularly in Islamic countries applying secular law, such as Indonesia, Malaysia, Pakistan, Bangla Desh, Egypt, and more extreme, Turkey. Even if they wanted Sharia law is applied in full, but they still receive the system in force in their country. Not to compare or contrast the Islamic law with the Positive Law is straightforward, except for a few aspects, both theoretical and materially. In Indonesia, as in some other countries, sharia law (*al-hukm al-shar'iy*) fought simultaneously and with patience away from violence, but through constitutional channels, such as social lemabaga institutions and legitimate political institutions. Although Islamic law applies only partial, the holy law still has great significance for the adherents, first: already participate in creating values that govern the lives, directing people to do good and leave the bad things. Second, through a long process, a lot of legal decisions (even elements of jurisprudensiil) of Islamic law adopted in the Positive Law, Third, there are factions that carries the aspirations of theocratic in many Muslim countries, the application of Islamic law in full into slogan struggle until whenever (Wahid, 2007).

3. Approach academic metodoligis. Unlike sharia law, positive law is not derived from revelation, but of customs, traditions, treaties, and academic studies. Legal research is needed to obtain a legal conclusion. All legal activity, both product and method should not deviate from the runway structure has disepakti, from the constitution to the laws and regulations under it. Justice is an important part in the legal process. Ulpianus defines justice as follows: *Justitia est et perpetua voluntas jus suum Constans cuique tribuendi*. That justice is an ongoing desire and fixed to give people what they are entitled . The scientific truth is a conclusion of the process logico-hypothetico verificative. Legal conclusions resulting from the basic principles resulting from the deductive method (Peter, 2005). In Islamic law, many experts have been trying to "modernize" the law of Islam that rules *Sālih li al-azminati wa 'l-amkinah* become a reality today. For example Abdullahi Ahmed an-Na'iem more focus on Human Rights, and it appears that sharia should be adapted to modern developments, therefore, should be held reconstruction sharia theories even further deconstruction. Structuring building klassik sharia thinking can not solve the problems of the present moment, it seemed he reversed, ie norms, constitualism, internationalism and human rights as

the metter of the deconstruction of sharia. Therefore, he agreed to form secular state, which does not impose the will of the individual, how he must be religious, but his religion provides individuals with a religious color to the State. Thinkers sort himself, like Shahrur, making clerics and sheikhs sultry, even accused Shahrur as infidel man (Fanani, 2010). To Shahrur, the law of God only *hudūd* (limits) and not concrete (*A'yān*). Human's *Ijtihād* was limited to the how he found *hudūd* in the verses of *Umm al-Kitāb* to conclude a law in accordance with the demands of the moment, without passing through the *hadd* (Shahrur, 2004).

Wisdom Collisions between "shara'ism" and secularism, and often reached the top of the bloody conflict, because two poles are hard compromised. As if shara'ism represent God to assume responsibility for rectifying mankind in the way of Allah or eliminate them. While supporters of secularism regards shariah law is not suitable in the present. The supporters who are violent with various bloody acts are terrorist groups.

Usul Fiqh is Islamic jurisprudence theories that have been standard. There are four fiqh methodology of this approach, which is the *kalām* method used by the Imām ash-Shafi'iy, this method is dominant with formal syllogism that rely on the system of deduction. Hanafiyya method, it tends to structure of inductive thinking, such as his suggestion al-Bazdawiy. Some scholars tried to combine both, as practiced by al- 'Izz ibn 'Abd as-Salām. Maliki more prominent group within the framework of the maqasid ash-Shari'a, as is done by the ash-Shatibiy. The laws of Shari'ah includes a discussion on the controversy over the law, *al-mahkūm fih, al- mahkūm 'alaih,* regarding *ahliyyah* and *mukallaf, taklifiy* law and the law *wadh'iy*, and legal sources agreed or controversial cleric. Some scholars call wisdom, but the approach is more towards philosophic-axiologik, not wisdom as the rule of law as a method of breaking the law problematic growing. Indeed, there are some contemporary experts who strive to offer new concepts, such as Arkoun, Shahrur, Abdullahi Ahmed an-Na'iem, Jamal al-Bana, and others, although between their thinking and constructive enough to develop the Islamic legal thought, such as independence think even religion, they are not even close to the real fiqh but even more are not accepted because the proposal is contrary to the established jurisprudence. Variety offenses sentenced to hadd law, apostasy is considered just as clearly contrary to nass al-Qur'an to review (Bana, 1999).

Wisdom has sufficient polisemic definition. There is a *sunnah* interpret, law, Imām al-Bukharī interpret get the truth apart from *nubuwwah* sources (*al-Isābah min gayr al-nubuwwah*). If traced the sources of al-Kitāb and some al-Sunnah, it appears clearly that God bestowed in addition to the task of reciting al-Kitab and *al-Hikmah* (Hadi, 2014) to the Prophet, the believers were pious, like Luqman, and those desired. Whoever is given wisdom he was given a lot of good (al-Baqarah: 269). Research on it is an attempt unmasked wisdom that has not yet disclosed the scholars. *Al-Hikmah* in terms of the source turned out to be conclusively that wisdom that there are three gradations, namely wisdom *nubuwwah* directly revealed and taught by the Wise, called: *Al-Hikmah al-asliyyah* [wisdom is perfectly which is the source of all wisdom], namely Allah *Subhana-Hu wa Ta'āla* as the source of all wisdom

Along with *Nubuwwah* He confers wisdom to the Prophet *'Alaihim us-Salām* comulative perfection. *Hikmah* is then awarded to the believers who are called *Al-Hikmah al-Mukmalah al-Muta'addiyyah* [*hikmah* enhanced dynamic]; *hikmah* can also be called *al-al-khāssah* wisdom [wisdom specifically] because it is only given to His chosen servant of wisdom given to believers has been perfected by the iman-islam-ihsan they preach and teach to other humans. Recently *al-Insaniyyah* wisdom, the wisdom bestowed on mankind, whether believers or not. He grants wisdom to every human being on the condition, among others, comes from the conscience, for the sake of universal human interests, and all the work and writings that are beneficial to mankind.

Therefore, all products, whether scientific, technological, social institutions to individuals and organizations, nationally and internationally is "lost wisdom" of the believers. How she meet him, he would be entitled to "lost items" is.

During this time the sharia and the positive law to bump againt each other and supporters have each experienced sufferings, because they are mired in a spiral of violence. As though the two groups have a high standing partition wall without windows that connect between them. Mission of the Prophet as the "father of consultation and dialogue" has been overlooked and more to stick out as a prophet and monolithic monologue.

Indeed in history, she had been a sponsor of harmony in a society of pluralism Medina. He let non-Muslims participated in unity "State Nubuwwah". Even the customs and internal regulations of tribes and factions still recognized so such a difference in unity. Ratification of the rules of international law including the relations between nations is proof that the Islamic *ummah* receive universal wisdom [universal wisdom]. Therefore a rule: *al-Mu'min Ahaqqu bi al-himah ad-dāllah annā wajada-hā* are rules which should be elaborated in Usul Fiqh contemporary without ruffling konsepyang been established (Hadi, 2014).

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De-radicalization inQuranic Exegesis :
Re-interpretatioan of"Violence Verses" Toward Peacefull Islam

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Abctract

One of the most popular issues in this last decade is religious radicalization. This issues is often been linked to the religious text like some qur'anic verses which are literally to be understood as legitimation of the violence acts in the name of religion (Islam). It is very indispensible to produce new qur'anic exegeses, because of existence of several verses in the Quran those are potentially understood to teach "violence. This research aims to re-interpret the qur'anic verses.In term of the research, there are at least two questions must be answered: what are qur'anic verses potentially conduct acts of violence in the name of religion, how should these verses correctly understood in context of the multi-cultural society in order to make a peaceful society ? By using thematic method and hermeneutical approach, the author wants to construct more humanist and tolerance understanding on Qur'anic verses in order to spread humanist and tolerance Islamic norms, *rahmatanlil 'âlamîn.*

Introduction

The phenomenon of religious radicalization in this last decade is irrefutable fact. Thereare several bombardmentsin Bali, in JW Marriot Hotel Jakarta, and in Masjid Polres (Resort Police Mosque) in Cirebon. There are also many religious violence's, towards Ahmadiyah Community in CekuesikPandegelang, church destroying in Temanggung, book bomb terror to several persons, and combustion SyiahPesantren in Madura and, that are evidences proving that violence and terrorism acts do exist among religious community.[1]

Rather than protect human from doing sin, some often do sin in the name of "religion" instead. Religion as if has even become license to kill others, just because of different religion or ideology. Meanwhile, on the other hand, the Quran declared itself as a holy book containing blessing to spread ideas and values of peace, rather than riot and violence (Q.S. al-Anbiyâ [21]: 107). Furthermore, Arabic words *silm* and *salam* (peace) with all its derivations are repeated 50 times throughout the Quran, and one of the derivations is used as one of the beautiful names of Allah (*asmâ' al-husnâ*), which is *al-salâm* (The Source of Peace) (Abdul Bâqi': 1981: p 355-356). This indicates that keep being peace is very indispensible and sacred in religious life, especially in the

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1 About the issues of religious radicalization and its challlanges in the multicultural society, readmore NurSyam, *TantanganMultikulturalisme Indonesia: Dari RadikalismeMenujuKebangsaan* (Yogyakarta: Kanisius, 2009).

context of multicultural society.

In other hand, normatively the Quran clearly affirm guarantee of freedom of religion, as Allah has said: *Let there be no compulsion in religion: truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand hold, never breaks. And Allah heareth and knoweth all things*. (Q.S.al-Baqarah [2]: 256).[2]Why does Qur'an say like that? It because that the compulsion into Islam is a compulsion someone to covert from his former religion.Mean while, the religious authenticity must be based on consciousness not compulsion in religion (Ibn`Asyûr, 2000: p.319).

Historically, daily practices of the Prophet Muhammad had shown and also strengthen both Islam's vision and mission, humanist and tolerance religion. The account of *FathMakkah* proves it.The Prophet applied humanist attitude, with no revenge or even homicide,when he entered into Makkahhe said: "*hâdzayaum al-marhamahwalaisayaumal-mal<u>h</u>amah*". It means today is a day of love, not the day of revenge.And so did, when he arrived in Medina, he made so-called Medina Charter or the Constitution of Medina stating tolerance norms towards non-Muslim, particularly Jews (al-Bûthi, 1990: p. 207 and 374-377)

However, it is undeniable that there are several Qur'anic verses which are literally to be understood as legitimation of the violence acts in the name of religion (Islam). For instance, *waqâtilû al-musyrikînkâffah*… (Q.S. al-Taubah [9]: 36). It means *and fight musyrikîn (Pagans) all together* …..Based on this literally understanding that Pagans must be opposed, so that someone probably conducts violence towards others, when they have *musyrikin* characters according to him. Similarly, *Inna al-Dîn 'IndaAllâh al-Islâm*… (Q.S.AliImrân [3]: 19) *The true religion before Allah is Islam (Submission to His will)….* Certain Moslem people understand the qur'anic verse as a legitimation not to acknowledge other religions. Jews and Christianity are considered to be religions that must be replaced by Islam as Prophet Muhammad taught. The verse was even considered to be an abrogation to several verses teaching freedom in religious (Q.S.al-Baqarah [2]: 256) (al-Qaradlawi, 2000, p. 326-332). Imam al -Qurthubi for example, has mentioned that the majority of commentators have said that the verse of Surah al-Baqarah [2]: 256 has been abrogated by the verse of sword (*âyat al -saif*) in Q.S. al-Tawbah [9]: 5) which command Muslims to fight against the infidels (Al-Qurthubi, 2003: p. 280.). In fact, according to Ibn `Athiyyah(480-541 H) the verse of sword has abrogate one hundred and fourteen verses about patience, peace and tolerance (Ibnu'Athiyyah, 2010: p. 221)

So did, it happened in: *Yâayyuhalladzînaâmanûudkhulûfî al-silmikâffah …* (Q.S. al-Baqarah [2]: 208), *O ye who believe! Enter into Islam whole heatedly*; …. The verse often becomes justification to so-called*Islâmkâffah* together with Islamic State as the formalization. Islam, formally, should be practiced in total to every aspect of Muslims' life today. It is reason to produce a concept of *al-IslâmDînwaDawlah* (Islam is religion and state). By implication, either laws, as human product, or systems of state those are considered not in line with islamicteaching are *thâghût* (the enemy of Allah) (Quthb, 1999, p. 890-891). They support their argument with "*waman lam ya<u>h</u>kumbimâanzalaAllâhfaulâ'ika hum al-kâfirûn* (Q.S.al-Mâidah [5]: 44), *if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers*. Consequently, radical Islamic group also criticize system of democracy, and regard it to be *modern jahiliyah* (modern stupidity/dark age) based on (Q.S.al-Mâ'idah [5]: 50).

Hence, it is important to do *de*-radicalization to the Quranic verses those are potentially understood to teach violence. As it was said by Nasaruddin Umar, professor of Tafsirin State Islamic University (UIN) SyarifHidayatullah, it is significant to produce newquranic exegeses, because of existence of several verses in the Quran those are potentially understood to teach

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2 In this article, the author quotes all the translation of the qur'anic verses from MarmadukePicktall, *The Glorious Qur'an: Translation*   Third Edition (New York: Elemhusrt, 2006)

"violence" (Umar, http://www.voaislam.com/news/indonesiana/2011/11/01/16540/terjemah-alquran-versi-depag-yang-bermasalah-picu-radikalisme/ accessed in 23 April 2012).

According to the author, those violence acts in the name of religion are inseparably linked with hard (radical) religious ideology of the actors which is based on literally and partially understanding of some Quranic verses especially that contain "radical ideology".[3] Briefly, social and political attitudes of the actors are reflection of their kind of understanding of Quran (Abegebriel et al., 2004). It is true that the product of qur'anic exegeses is often influenced by the ideology of exegete and otherwise and there is significant relation between mode of thought and mode of conduct (Geertz, 1993). It means that if someone's way of understanding religious texts is radical, hard, extreme, black-white and literal, then his acts tend to be intolerance and fully violent.

The research on *de*-radicalization, particularly on qur'anic verses those are potentially understood teaching violence is very significant. Such research would construct more humanist and tolerance understanding on Qur'anic verses in order to spread humanist and tolerance Islamic norms, *rahmatanlil 'âlamîn*.In term of the research, there areat least two questions must be answered: what are qur'anic verses potentially conduct acts of violence in the name of religion,how should these verses correctly understood in context of the multi-cultural society in order to make a peaceful society ?.

Method(s)

In order to understand *de*-radicalization on Quranic interpretation, there are several theories to be employed in this research. *First*, radicalism theory. In English dictionary, a word *radical* is defined as extreme and hard. Radicalism means an radical concept employed to drastic changes or fundamental reform (A.S Hornby, p. 691; KBBI 1995, p. 354). The core of radicalism is radical willing to change with a tendency to use violence (Barry, 1994, p. 333). This concept is actually used by Islam politic strategy willing extreme change, correspond to realization of their own ideology. Such ideology framework is also based on the interpretation of Quranic verses, which literally allow for violence.In this context, the author divides that there are two kinds of radicalism; soft radicalism which is a concept of Islamic religious understanding that is radical, fundamental but only at cognitive level, and hard radicalism that is a radical concept of Islamic understanding and leads to violence actions.

Second, de-radicalization theory is an attempt to break a radical ideology based on Quranic interpretation. Religious radicalism that implies to an act of terrorism is actually linked to several basic problems, usage of religious symbol (cites on verses which are potentially understood as violence angle) is one of them. Hence, one of the important worksis how to interpret the "violence verses" with comparing those to "peaceful and tolerance" verses which are inspiring peaceful and tolerance life.It must be known that there are several factors in relation with religious radicalism, not only about radical interpretation, but also non-conducive, in relation to poverty and justice, external factors such as injustice attitudes towards communities by other or even government. Consequently, the "victim" community feel treated unfairly and give reaction. American domination on politic, economic, social and cultural agendas had wrecked social order of Islam. for radical ideology followers, America is a symbol of Western hegemony that must be opposed because of domination implying riot in Islam world (http://lazuardiburru.blogspot.com/2009/08/pengertian-fundamentalisme-radikalisme.html. Accessed in 20 May 2011.)

Third, radical qura'nic exegeses theory which is indicated by literal interpreting on verses and it tends to ignore context, syari'ah-minded orientation (orientation on maintenance of syariah

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3 Interview with several actors of violence and followers of radical ideology, in 11 May 2012.

formally), tendency to anti-pluralism, tendency to authoritarian and last but not least close-truth claim and anti-hermeneutic (Mustaqim, p. 108 and 229; al-Qaradlawi, 1990: p.6-7)

By using thematic-contextual method, the author will describe the *de*-radicalization concept of Quranic exegesis. These are the steps: *first*, identification on verses that are potentially understood as radical and entice violence. *Second*, describing and elaborating interpretation on those "radical verses", identifying and grouping them to certain themes. *Third*¸ the author will also criticize paradigm existing today by doing re-thinking process (*i'âdat al-nazhr*) in view of Indonesian context, particularly in its multicultural aspects, so then it could compress authoritarian and intolerance understanding. *Fourth*, doing re-conceptualization that replaces radical understanding with more moderate and proper understanding. *Fifth*, analyzing and concluding in order to answer research questions.

Evidences to be observed comprise with primary and secondary references. The primary one is Quranic verses themselves that are potentially to be angle of radical acts. The quranic verses that textually appeal to be intolerance and angle of violence will be re-interpreted by considering every aspects based on theory of interpretation. In this research, the verses which are potentially interpreted as legitimation to radical act or violence will be observed. For instance, Islam truth claim as the only religion and its implication on multicultural (including Muslim non-Muslim relation), and verses talking about jihad and war.

The author also willuse hermeneutic approach, as Roger Trigg said: "*the paradigm for hermeneutics is interpretation of the traditional text, where the problem must always be how we can come to understand in our own context something which was written in radically different situation*" (Hidayat , 1996: p. 161). It means, hermeneutic paradigm is an interpretation towards traditional (classic), in which a problem should be directed to how can we understand them in today context and very different situation.

Briefly, hermeneutic approach is used to explain and understand verses that are potentially radical by considering structural of the text, its context, both internal and external, and then contextualize them in order to find proper meaning to today context. In this exact point, Gadamer's hermeneutic theory is significant. According to Gadamer, interpretation on scripture is not only reproductive, but also productive. Exegete should also try to find new meaning, not only repeat an old one. It is almost impossible to read text without prejudice and, similarly, to understand it without improve the meaning. Therefore it needs two paradigms, so then what so-called *fusion of horizon* will be realized in order to produce more intersubjective meaning (Gadamer, 1975: p. 264). In other hand, the author will also employ historical criticism so as to uncover concept of diversity, change and continuity (Tholfsen, 1967: p. 249) in relation to the radical interpretation. Whereas philosophical approach is engaged to reveal fundamental structure from methodological context of *de*-radicalization on Quranic exegesis, because finding fundamental structure is main character of the latter approach (Abdullah, 1996: p. 285).

Research Findings

1. **"Violence verses" in the Qur'an**

   There are several verses in Quran that could be an angle of radicalism. The author then categorizes them into two categories: *First*ly,soft radicalism whichis a radical concept or ideology existing in one's paradigm, butit just in cognitive view. It might be an idea reflecting radical, extreme, or even intolerance attitudes to "the others". Such attitudes are to be shown by radical Islamic communities, whether to Muslims with different ideology or to non-Muslims. *Secondly*, hard radicalism which is a radical concept or religious ideology actualized in several acts in praxis such as terrorism, violence, devastation, bombardier towards other

community considered to be enemies of Allah (*thâghût*). For more explanation the author will disclose as below :

a. **Soft radicalism**

Soft radicalism of qur'anic verses tends to squashy do *tabdi'* (*bid'ah* claim), or even *takfir* (*kafir* claim). Among those verses are:

وَمَنْ لَمْ يَحْكُمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

if any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) unbelievers.

The verse is commonly used to judge every law and politic system those are considered not in line with religious teaching to be *thaghut* or *jahiliyah* system that must be rejected and opposed.(Q.S. al-Mâidah [5]: 44),

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

The religion before Allah is Islam (submission to His will): nor did the People of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.(Q.S. Ali Imrân [3]: 19).

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).(Q.S. Ali Imran [3]: 85)

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

O ye who believe! Enter into Islam whole heatedly; and follow not the footsteps of the evil one; for he is to you and avowed enemy. (Q.S. al-Baqarah [2]: 208).

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَٰذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شَاءَ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ

O ye who believe truly the Pagans are unclean; so let them not, after this year of theirs, approach the sacred mosque. And if ye fear proverty, soon will Allah enrich you, if He wills, out of His Bounty, for Allah is All-Knowing, All-Wise. (Q.S. al-Taubah [9]: 28).

Those verses are commonly understood by radical community as theological foundation to say that Islam as Prophet Muhammad had taught is the only true religion before Allah, and consequently all religion existing out of Islam must be abrogated (deleted). As if, the belief that Islam is "the only religion to be accepted by God" tendsto inspire intolerance attitudes towards other religion followers and suspect them (Al-Qurthubi, 2003: p. 280; Ibnu 'Athiyyah, 2010: p. 456; Quthb, 1999: p. 890-891).

Furthermore, relating to (Q.S. al-Taubah [9]: 28), even though majority of Islamic scholars (*jumhur 'ulama*) argue that it is their (Pagans') belief what convicted to be impure, because they were associating partners with Allah, however Zahirian regard Pagans' bodies as impure too, so when someone is shaking hand with Pagan, he should do *wudlu* (ablution). As Hasan al-Bashri said: "anyone is to shake hand with Pagan should do *wudlu*"(Al-Qurthubi, p. 103; Ibnu 'Athiyyah, 2010: p. 238). In extreme context, some of radical Muslims refuse tolerance, because it will be destructive to their belief.

Islam, for those who hold radical ideology, should be a formal system in every line of Muslim's life, whether in ritual, social relationshipor even in state system. Therefore, maintaining Islam state is an obligatory task and any form of government and state which is not based on Islam is *thâghût*, false, and even should be opposed (al-Qarâdlawi, 2000: p. 326-332). Hence, in order to do de-radicalizatiom or "domesticate" those verses, they should be juxtaposed with multicultural verses. Because if we open al-Qur'an, we will find that multiculturalphenomenon issunnatullâh (God's certainty), God had designed it, so that people can learn,respect each other and compete in good things (*fastabiqû a-khairât*). There are several verses in Quran asserting it:

لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ لِيَبْلُوَكُمْ فِيمَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

To each among you have we prescribed a law and an open way.If Allah had so willed. He would have made you a single epeople, but (His plan is) to test you in what he hath given you: so strive in a race in all virtues. The goal of you all is to Allah; it is he that will show you

the truth of the matters in which ye dispute. (al-Maidah [5]: 48).

The verse asserts positive opinion in relation to plural and multicultural reality. God has made people into nations and tribes that they may know each other (Q.S. al-Hujurât [49]: 13). Al-Qur'an also mentioned: *Had Allah willed He could have made you one community. But that He may try you by which He hath given you (He hath made you as ye are).So vie one with another in good works...(*Q.S. al-Mâidah [5]: 48)[4].It means that if God were willing to made human into monocultural, it would happen,but in fact that we are living in multicultural society. It means that cultural diversity should be one of God's blessing, as an learning media for all people. Therefore, conflicts in the name of religion in multicultural era today are irrelevant, because there are some humanity problems such as flood, earthquake, landslide, eviction, unemployment, poverty, global warming and several moral crisis the world, particularly Indonesia, is facing (e.g. corruption, manipulation, realtor case (*makelarkasus*), which are undone by certain religion followers. So we need a good cooperation among religious community to solve them. And it is impossible if religious community prefer conflict than harmonious life. We would be busy to take care of conflict among religious community and let crisis grow up and never stop.

b. Hard Radicalism

As it is mentioned above that hard radicalism a radical concept or religious ideology which is actualized in several acts in praxis such as terrorism, violence, devastation, bombardier towards other community considered to be enemies of Allah. According to the author, hard radicalism is very dangerous because it threaten and endanger people's religious and social life. In other hand, for West, terrorism since it is realization of hard radicalism causes Islamophobia.

One of "angle" of hard radicalism is "war verses" such as:

وَأَعِدُّواْ لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِن دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا تُنفِقُواْ مِن شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنتُمْ لَا تُظْلَمُونَ

Agains the make ready you strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah dots know. Whatever ye shall spend in the cause of Allah, shall be repaid unto you, and ye shall not be treated unjustly. (Q.S. al-Anfâl [8]: 60)

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4 The words *law syâ'a*, (if he wanted) in the theory of qur'anic exegeses shows impossible thing. It's different with *idzâsyâ'a* (it shows certainty) and *in syâ'a* (it shows probability). See more Abdurrahman al-Sabt*Qawâ'id al-Tafsir,*

The verse become a justification to say that al-Qur'an allows its believers to do terrorism, because the term *turhibûna*(you are allowed to do terror) is involved in the verse.Actually, this verse is addressed to moslems and their leaders in relating how to make preventive and defensive actions in a state, and how to make it has a strong security system (Ibn Asyûr, p. 144).

وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

And fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. (Q.S. al-Tawbah [9]: 36)

يَاأَيُّهَاالَّذِينَ آمَنُواقَاتِلُواالَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِوَلْيَجِدُوافِيكُمْ غِلْظَةوَ اعْلَمُوا اَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

o ye who believe fight the Unbelievers who gird you about, and let them find dirmness in you: and know that Allah is with those who fear Him. (Q.S.al-Tawbah [9]: 123)

Both of the verses above (Q.S. al-Tawbah [9]: 36 and Q.S.al-Tawbah [9]: 123), as radical Muslims said, confirm that Muslims should carry out very hard attitude towards the Unbelievers when they are in war. It should be noticed that Islam never started a war, but in threatened situation. The word of *qâtilû* in both of the verse shows the meaning of *al-musyârakah*that moslems just respond to the war act from unbeliever and the Muslims just will fight when they are combated by the unbelivers.

وَقَاتِلُوهُمْ حَتَّى لَاتَكُونَفِتْنَةٌوَ يَكُونَالدِّينُ كُلُّهُ لِلَّهِ فَإِنِ انْتَهَوْا فَإِنَّ اللَّهَ بِمَا يَعْمَلُونَ بَصِير

and fight them on until there is no more tumult or oppression, and there prevail justice and Faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do. (Q.S al-Anfal [8]: 39)

According to Ibn Abbas, the word *fitnah*means associating partners to Allah, while in UrwahibnZubair'sview, it means interruption or disturbance towards Islam and Muslims (Ibn Kathîr, p. 56-57). So, in the context of religious *de*-radicalization, a concept of *jihâd* should be understood in dynamic, it might be developed as its context does. Every disturbance that interrupt Muslim needs to jihad. Jihad can be included in the retention of

state involving Islamic universal norms such as: *ittihâd* (unity), *al-syûrâ* (consultation), *al-a`dâlah* (justice), *al-hurriyyahma'amasuliyyah* (responsible freedom), law inevitability and human rights guarantees and so on.

Urwah's interpretation on Q.S. al-Anfâl [8]: 39 could be better understood with considering historical context he was living in. At the time, Muslims were commanded to fight al-*kâfirîn* (the Unbelievers) because they threatened Muslims. Consequently, every riot actions should be restricted with not only violence. Aneffort to maintain justice (fair political) and to increase prosperity (economy) and religious understanding (education) in tolerance and well mannered framework is very important. And Muslims, in quite peace environment, should not create restless things, even more terrorism in the name of religion.

2. **Metododology of Qur'anic Exegeses to Domesticate Radical Qur'anic Verses**

De-radicalization to tafsir is an attempt to break paradigmatic chain that causes radical understanding on Qur'anic verses. Criticizing last methods of tafsir that considered to be no longer compatible, this endeavor will reconstruct tafsir methods and produce new one to answer Muslims' problems today. This is important, not only theoretically to be *al-khithâb al-mudlâdl* (discourse counter) towards radical interpretation, but in praxis, it is also a suggestion to educational institutions and/or Islamic one so-called *pesantren* in teaching tafsir to its students, so then the construction of tafsir is precisely reflects moderate, tolerance, nir-violance understanding and instead supports peace in multicultural societies.

a. **Considering al-Qur'an as the Book of** *Rahmah* **(Blessing)**

An exegete should have a worldview as a basic value that his understandings will be based on. Therefore, in context of *de*-radicalization to Qur'anic interpretation (*tafsîr*), there are several principles should not be overlooked but instead be a part of paradigmatic building to treat crisis and anomaly in Qur'anic interpretation.

Al-Qur'an, firstly, should be considered to be *rahmah* (blessing), a book teaching its believers to be charitable so that Muslims may live peacefully, in relation to both Muslims and non-Muslims. Al-Qur'an should be an inspiration to defend interest and beneficence of Muslims, in particular, and all people, in general. Because al-Qur'an was revealed for human, not for God. Therefore, human is not supposed to be a victim of misconception about al-Qur'an. Every interpretation which is not in line with its capacity as *rahmah* should be reviewed or even abrogated so that more humanist understanding that based on peace norms namely *rahmatanlil 'alamin* (al-Anbiyâ (21): 107) could replace it.

b. **Understand Qur'an comprehensively (***syumûl***)**

Al-Qur'an should be read as unity, not partially or atomistic. Partial understanding to al-Qur'an would obliterate beauty and totality of Qur'an that is to be expressed. Imam al-Hatimi in his work namely *Târikh al-Naqd al-Adabi* as cited by Ahmad UstmanRahmani described Qur'ans anatomy as human has; a part of human's body is connected to other part and otherwise. If someone separates a part of his body, it would never be beautiful as it was (Rahmani, p. 50). Technically, an exegete should consider many aspects and approaches,

e.g. linguistic, internal and external context, and each significance and relevance to multicultural life.

c. **Considering "war verses" as ambiguous (*mutasyâbihât*) and "peace verses" as clear (*muhkamât*)**

In context of radicalization to Quranic interpretation, what so-called "peace verses" should be bases and considered as *muhkamat* (clear), whereas "war verses" are to be *mutasyabihat* (ambiguous) and continuance of *muhkamat*. Hence, an understanding to *mutasyabihat* should be based on *muhkamat* (Syamsuddin, 2000). Hence, Quran's core message is to establish peaceful life, *baladanâminâ*(peaceful state), *baldatunthayyibahwarabbghafur*.

In reading verses seemingly express violence towards non-Muslims or "Unbelievers", we should also consider justice and tolerance verses, so that we could understand Quran comprehensively and therefore moderate. Instead, Muslims are called to be *ummatanwasathan* (moderate people), fair and not-extreme. Only being moderate, Muslims will succeed in facing todays problems (Thalibi, 1996: p. 11-28).

Conclusion

In this research, author can conclude

1. There are several verses in Quran that might be understood as an angle to do religious radicalism which could be categorized into two categories, namely; Firstly, soft radicalism verses, such as verses claiming Islam as the only truth to be followed (Q.S.Ali Imran [3]: 19), obliging Muslims to consider Islam as the only ideology in living totally (Q.S.al-Baqarah [2]: 208), regarding non-Muslims as excrement (Q.S. al-Tawbah [9]: 28) and Jews and Christians as rival that threatened Muslims (Q.S. al-Baqarah [2]: 120).Secondly, hard radicalism. The latter is to be understood literally as justification to act violence such as command to fight Unbelievers, to do violence towards kâfir (Q.S. al-Tawbah [9]: 123), to fight kafirs altogether (Q.S. al-Anfâl [8]: 39), to kill kâfir whenever Muslims find them (Q.S. al-Baqarah [2]: 191) and so on. An important thing to remark in this context is that radicalism is to destroy Islam itself. Because Islam is universal religion, it does not separate Muslims from others. Islam is willing to offer ummatanwahidah (unity nation). Briefly, multicultural aspects still should be considered in all its unique lines to establish civilized community, in other hand, wihdatulummah (community unification) tends to be anti-pluralism, and disclaims other religious followers outside Islam. It is great disaster that today religion has been distorted that much until it causes slaughter.

2. It is necessary to create new method in qur'anic exegeses in order to domesticate "radical" verses, such as; First, al-Qur'an should be considered to be rahmah (grace/ blessing) and peaceful book. So that every interpretation to Quran that is not in line with rahmah norms has to be reviewed and even more amputated. Second, "peace verses" should be considered as basic paradigm, in other hand, "war verses" should be its continuance. Third, an effort to interpret Qur'anic verses that seemingly

suggest radical attitudes and acts, should consider many aspects including asbâb al-nuzûl (historical context), munâsabah (interrelation among verses), and also todays multicultural aspects. Briefly, contextual-interconnective interpretation is needed, so such interpretation might solve social crisis contemporary society today are facing. WaAllahua'lamu bi al-shawab

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POLITICAL PROPAGANDA OF RELIGIOUS VIOLENCE:

REVEALING *AL-WAIE*'S UNDERGROUND IDEOLOGY

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Abstract

This study aims to respond two important issues: firstly, the ways HTI (*Hizbut Tahrir Indonesia*), commonly regarded as a non-violent organization, used their magazine *Al-Waie* as media of their political propaganda and, secondly, the propaganda techniques they have undergone to invite the others into violent practice which undoubtedly made them being trapped into epistemic violence one. By using Jurgensmeyer's theoretical framework of *Cosmic War*, this study attempts to reveal the ways *Al-Waie*, firstly published on September 2000, partly represented the ideological basis of HTI, not merely as radical, but also political movement, and to point out the process of propaganda it used to personalize the conflict by means of intellectual propaganda. The media *framing* is chosen as a method to discover which one of perspectives a media, including *Al-Waie*, used in the selection of issues and news writing. This study resulted in the hypothetical fact that HTI turned to violent organization not only because they got participated in supporting the perpetrators of violence and negotiated with military in certain state, but most importantly because they used *Al-Waie* as a strategic media to provide personal rewards for violence, vehicles of social mobilization, moral justification for violence, and image of cosmic war.

Keywords: *Al-Waie, Political Propaganda, Religious Violence*

Introduction

Al-Waie is one of the most influential magazines monthly published by Hizbut Tahrir Indonesia (HTI), one of Islamic radical communities in Indonesia. The contents are seemingly similar with such kind of radical magazines, such as *Sabili* and *Suara Hidayatullah*. For HTI, *Al-Waie* is one way to spread out their ideologies of khilafah in Indonesia where Islam is the largest religion. The motto is "political and religious media for building people's consciousness". The first publication, in September 2000, focused on reporting current Islamic conditions. Due to the fact that the ideological idea of Hizbut Tahrir is Khilafah Islamiyah, *Al-Waie* has certainly important role to preach this effectively.

The most important point is that some of published texts have informed their responses on religious cases which partly or thoroughly involve their identities or the affiliated ones. On September 5th 2010, a headline-news "Politik Adu Domba" has reported political strategy of former American president, George W. Bush, in responsible for his idea against Khilafah

Islamiyah in Middle East (*Al-Waie*, 2012). The editor of this report believes that Khilafah is an idea mostly frightened by America, and thus the political propaganda is the most effective way to evoke the civic organizations of Indonesia, such as Nahdlatul Ulama (NU) and Muhammadiyah, in involving with them. For this purpose, HTI has undertaken LSU (*Liqa Syawal Ulama*) on September 6th 2012 to point out in degrees to which Islamic community must be careful of Western propaganda.

Sadly, the report has convincingly quoted one of NU's founders, KH. Wahab Hasbullah, in his declaration on pre-meeting of Khilafah Congress in Cairo, Egypt, that Moslem people should refuse any kind of political propaganda. By hitchhiking NU, HTI hopes for getting more citizen supports in which Nahdlatul Ulama and Muhammadiyah are two major civic organizations in Indonesia. According to Zuly Qadir (2007, p. 37), a Muhammadiyah activist who has involved with long discussion of the radical thoughts in Indonesia, the effectual strategy of radical movements is to share their ideas with these of civic organizations in which many people have mostly followed. On taking quote of Wahab Hasbullah, HTI has not noticed the historical contexts of this statement. Certainly, Wahab Hasbullah had endeavors to encourage people against colonization. The congress was implemented on December 24-27th 1924, a period of time when people need to confront against physical violence. It is not reasonably relevant to randomly use it for political agenda today.

The appealing one is that *Al-Waie*'s mission is always propaganda from the beginning. HTI is not merely radical ideology, but political movement. The basic ideology is to maintain Khilafah Islamiyah in the targeted countries, including Indonesia. In Palestine, where HTI was initially built, this organization was prohibited (*Era Muslim*, 2012), and some countries, such as Sudan and Cameroon, have decided constitutional rules on prohibiting this movement. However, in Indonesia, a state where democratic idea has firmly developed, HTI healthy grew and successfully acquired many opponents. It is different from some of radical Islamic movements, such as Laskar Jihad and Front Pembela Islam (FPI), HTI focuses on his preaching by means of intellectual media, and *Al-Waie* is one of the most prominent factors to the way HTI has been survive until now.

The propaganda, however, seemed to spread across Indonesia as rapidly as the violence itself. Perhaps HTI has claimed to be non-violent movement, but the idea of propaganda will rise up the image of war. The killing of non-Muslim, even Muslim, humanitarian people by devout followers of radical Islam occur quite often in Indonesia (Davis, 2002, p. 2). While there is rarely any celebration on the part of other Moslems, neither is there much outrage expressed by a community renowned for its peevishness. In this case, what *Al-Waie* has done is to provide moral justification by means of calling for jihad to build Khilafah Islamiyah. Thus, the complex undertaking of violence has actually represented that there is connection between 'radicalization', on the one hand, and violence undertaken under the banner of Islam, on the other.

In the context of mass media, including *Al-Waie*, it is clear that media is a space in which an ideology is represented, but the media also plays role to build the counter-ideology and cultre (Eryanto, 2003, p. 47). Every institution of media has its own ideology. By comparing some news from the different media, it is easy to understand the biased news within them. They are always based on the ideology, politics, economics, social, and culture. Media is not-value free. The news in them is not always similar with factual reality. The media have commonly reconstructed the reality in such a way to be fixed with their ideology.

Meanwhile, religious conflicts that are perennial become a possibility when some groups are discriminated against or deprived of satisfaction of their religious needs on the basis of their identity (Faleti, 2005, p. 50). For media, such conflict is important. *Media Development* (1996, p. 2) elaborates: "Violence (or conflict) is the bread and butter of journalism. Conflict sells". Olorunyomi (2000, p. 5), with background knowledge of the genocide in Rwanda, contends that the media can act as an accomplice to genocide not only through its indifference but also through active collaboration. He asserts: "In every communal or ethnic conflict, the positions of the media can significantly impact the outcome".

This research is necessary, but unique. It is about how a radical religious community, which is commited to be "non-violent" organization, has become part of violent practices by using one of its media: *Al-Waie*. It could be seen only on the titles of headlines, such as "Jihad: Our Obligation", "U.S.: Trouble Makers", "Jihad is Not A Crime", "Peace No War is Illussion", "U.S. Dishonesty to Humanity", and others. The titles above may be indirectly contributing to physical religious violence, but it has provided religious imagination of what Juergensmeyer (2005) calls "cosmic war". For him, religion is not a problem, but it is problematic. What problematic is that religion has succesffully personalized the conflict, to mention one thing, by means of intellectual propaganda. Based on Juergensmeyer's notion, it should be clear that *Al-Waie* has met some of factors that make religion problematic for violent conflict.

There are ten issues of *Al-Waie* Magazine under study, ranging from issue 25 to 35. The selection is undertaken based on the availibility and quantity of the sources. These issues have also commonly reported the recent events after *Black September* in United States. The aim is how to look HTI's response to this event and other incidents of the world.

Framing "Cosmic War"

One of the theoretical bases of this research is derived from Juergensmeyer's notion about "cosmic war". For him, religion is not a problem, but it is problematic. What problematic is that religion has succesffully personalized the conflict, to mention one thing, by means of intellectual propaganda. Based on this framework, it should be clear that *Al-Waie* has met some of factors that make religion problematic for violent conflicts. After examining its possible contents, this magazine has provided *personal rewards, vehicles of social mobilization, moral justification for violence,* and most importantly *image of cosmic war* (Juergensmeyer, 2005, pp. 7-8).

For areas of communication theory, they have their roots in this early thinking about propaganda, including: attitude change and general effects of mass communication (Severin and Tankard, 1992: 90). Lasswell (1927:521-522), quoted in Severin and Tankard (1992) says "propaganda in the broadest sense is the technique of influencing human action by the manipulation of representations. These representations may take spoken, written, pictorial or musical form". In the light of the contingent effectiveness of mass media and propaganda, Klapper (1960) suggests that the general effect of mass communication is reinforcement of attitudes. Though, the effectiveness of mass media as the sole agent of opinion formation, attitude change and mass mobilisation can be quite suspect, what is, however, certain is that the media can set agenda in the sense of determining the issues the public thinks and talks about i.e. raising people's consciousness.

This research is a kind of library based research, which explores many literatures and sources to make the validation of data possible to support the basic idea of the research. To examine the possibilities of propaganda within a media, the appropriate method is *framing*. This method is used to trace the ways of media in the reconstruction of facts. Shortly, *framing* is a method to discover which one of perspectives a media used in the selection of issues and news writing. Those perspectives are prominent ones to determine how the certain facts are used, while the others are eliminated, and to what this news is directed (Eryanto, 2003, p. 62).

The characteristics of propaganda in mass media are chosen to approach the object of the study. They are such as 1) a heavy or undue reliance on authority figures and spokesmen, rather than empirical validation, to establish its truths or conclusions; 2) the utilization of unverified and perhaps unverifiable abstract nouns, adjectives, and adverbs, rather than empirical validation, to establish its truths, conclusions, or impressions; 3) a finalistic and fixed view of people, institutions, and situations, divided into broad, all-inclusive categories of in-groups and out-groups (friends and enemies), situations to be accepted or rejected in whole; 4) a reduction of situations into readily identifiable cause-effect relationships, ignoring multiple causality; 5) a time-perspective characterized by an under-or over-emphasis on the past, present, or future as disconnected periods, rather than a demonstrated consciousness of time flow, and 6) a greater emphasis on conflict than on cooperation among people, institutions, and situations. (Black, 1977, pp. 101-102)

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Propaganda and Media

It is appropriate at this point to investigate whatever elements of propaganda that are said to exist in the news and information media. The treatment of propaganda in the entire mass media is less possible in these pages than is the treatment of news media propaganda, but it will be noted that a great many of the thoughts about news media propaganda can be expanded readily to include entertainment and persuasion media.

Such an investigation is surely no simple task. Many books and articles have pointed to this or that piece of 'propaganda' or 'propaganda campaigns' in the news media . Many studies of media bias are basically studies of media propaganda ; most critics tend to assume an *intentional* propaganda or bias in the media, and some few have commented upon the possibility of unintentional bias in these media. The present investigation assumes a little of each, for the investigation focuses on the characteristics of the manifest content of those news media, and any such investigation must be careful about assuming cause (the intentional or unintentional bias of the reporters, editors, and others) and effect (the possibility or lack of possibility of affecting opinion change or action).

The following short review is representative of positions taken by propaganda students, and is not intended to be comprehensive. Qualter suggested that a student of propaganda should not limit himself to a review of the editorial or opinion pages of the newspaper (or, to project his argument, to the editorial functions of other media).

> At one time it was customary to distinguish the expression of opinion on the editorial pages of a paper from the straightforward presentation of facts on the news pages. With the growing appreciation of the extent to which opinion governs the selection and manner of presentation of news, it has been concluded that this division is unrealistic and it is now generally admitted that the news columns can also contain propaganda. This is especially true of news magazines such as *Time* and *Newsweek* where the selection and presentation of news items is an expression of editorial policy. (pp. 91-92)

Even Goebbels recognized this to be true. Doob quoted from Goebbels' diary that "the best form of newspaper propaganda was not 'propaganda' (i.e., editorials and exhortation), but slanted news which appeared to be straight" (Doob, 1954, p. 524)

One might generalize that a journalist does not have to be consciously biasing his copy to earn the label of propagandist—but it helps. And, some might add, the media consumer who shouts about propaganda in his media might have the same types of semantic and belief systems blockages that he is accusing the journalist of possessing. (Hohenberg, 1969, p. 23). In his 1965 *Journalism Quarterly* article "How Time Stereotyped Three U.S. Presidents", Merrill provided the basis of six different 'bias categories': attribution bias, adjective bias, adverbial bias, contextual bias, outright opinion, and photographic bias. (Merril, 1965, p. 654).

J. A. C. Brown listed eight techniques of propaganda in mass media: 1) the use of stereotypes; 2) the substitution of names ("The propagandist frequently tries to influence his audience by substituting favourable or unfavourable terms, with an emotional connotation, for neutral ones suitable to his purposes…") ; 3) selection ("The propagandist, out of a mass of complex facts, selects only those that are suitable for his purpose…. Censorship is one form of selection and therefore of propaganda."); 4) downright lying; 5) repetition ("The propagandist is confident that, if he repeats a statement often enough, it will in time come to be accepted by his audience. A variation of this technique is the use of slogans and key words…."); 6) assertion ("The propagandist rarely argues but makes bold assertions in favour of his thesis… the essence of propaganda is the presentation of one side of the picture only, the deliberate limitation of free thought and questioning."); 7) pinpointing the enemy (It is helpful if the propagandist can put forth a message which is not only for something, but also against some real or imagined enemy who is supposedly frustrating the will of his audience….); 8) the appeal to authority. (Brown, 1963, pp. 26-28)

HTI: (Non-) Violent Organization?

Hizbut Tahrir is illegal in several Muslim and a few Western countries. On January 12, 2003, the German government outlawed Hizbut Tahrir, accusing the group of promoting extremism and anti-Semitism at universities and calling for the destruction of Israel. In February 2003, the Russian Supreme Court banned Hizbut Tahrir as a terrorist organization. In early August 2005, following the terrorist attacks in London, British Prime Minister Tony Blair announced his intention to proscribe Hizbut Tahrir, provoking a storm of criticism from the Muslim community. The Uzbek authorities have often accused Hizbut Tahrir of organizing terrorist attacks.

Hizbut Tahrir's political doctrine is founded on two principles. The first is the need for Islamic law, the shariah that justly regulates all aspects of human life—politics, economics, sciences, and ethics. The second is the need for an authentic Islamic state, because a just society can be achieved only within such a political entity. Fundamentalist Islam involves a unique conjoining of religion and politics; there is no separation between *deen* (the faith) and *dawla* (the state). The party rejects contemporary efforts to establish Islamic states, claiming that Sudan, Iran, and Saudi Arabia do not meet the necessary criteria.

Instead, Hizbut Tahrir wants to reestablish the Islamic state that existed in the seventh century under the Prophet Muhammad and his first four successors. This state would be led by a Caliph, a supreme leader who would combine religious and political power, elected by an assembly (*Majlis al-Ummah*), which would in turn be elected by the people. The Caliph would appoint an Amir, or military leader, who would declare *jihad* (holy war) against non-Muslim countries.

In Indonesia, HTI has played ambigous roles to support either the peace or the violence. In some extents, as reitated in *Al-Waie,* they condemned the slogans of "Peace No War", and suggested it as the result of Westernism, but in other places, they support the perpetrators of violence, such as FPI.

For example, on February 15, 2012, the general leader of HTI stated:

> "Hizbut Tahrir pada satu sisi memang tidak setuju dengan kekerasan, tapi kalau FPI dibubarkan dengan alasan kekerasan kami tidak setuju" (*Viva News*, 15/2/2012)
>
> *Hizbut Tahrir disagrees with the violent practices, but it does not mean that we approve to the dissolving of the FPI due to the violence.*

Their reasons are such as: 1) those who attacked FPI in Kalimantan were leaders of drugs; 2) there were many organizations, including the underbouw of political parties, which did violences, but they were allowed; and 3) FPI use the violent practices for getting rid of sainful acts (*kemaksiatan*).

This fact has represented that HTI is a "non-violent" organization, but it does not mean that they are committed to "non-violent" practices, including to support the perpetrators of violence. In terms of ideological perspectives, there are two parts for HTI to *directly* adopt the violence as their method of establishment of Islamic state. The first is that Prophet Muhammad's path to power—the three steps of recruitment, Islamization, and jihad—should be the model for re-establishing the Caliphate and a renaissance of Islamic political power. The second is the assessment that HTI is currently working on the second step, with the Caliphate that could legitimately declare jihad yet to come in step three. One or both or these barriers would need to be dismantled for HTI to undertake violence.

Observers of Hizb ut-Tahrir interested in predicting a move to violence might attend to its publications for signs of such change. Indeed, if Hizb ut-Tahrir begins publishing suggestions that it is time to re-evaluate the relevance of Prophet Muhammad's example for the current situation, then the likelihood of violence will increase dramatically. Similarly, if they begin to suggest that the third stage of the struggle is at hand, then violence is more likely. So far as we know, there has been only one instance of suggesting that the Caliphate was or was about to be declared; this was in an editorial in *Al-Waie Magazine*, "Towards to Khilafah", issue 26, 2012.

In response to the undoubted capacity for terrorist violence that Hizb ut-Tahrir enjoys, some Western security analysts have been led to suggest that the group should be targeted as part of the war on terrorism. This tendency is strengthened by noting that Hizb ut-Tahrir aims for the same political goals as jihadist terrorists—a new Caliphate that would join the currently separated lands inhabited by Muslims. Unfortunately, this kind of targeting—banning Hizb ut-Tahrir in Western states where it is currently legal, for instance—is likely to be the first step toward moving the group—or its splintered remains—toward violence. For fifty years Hizb ut-Tahrir has argued that the Islamic requirements for jihad have not been met. Western policy makers might aim to avoid undermining this argument.

Propagandistic *Al-Waie*

In issue 25, *Al-Waie* has provided article entitled "Be Cautious to U.S. Dishonesty" (Mewaspadai Keculasan AS) in the column Dari Redaksi. This paper has described some of the reasons why W. Bush has spoken about fighting terrorism. Based on the statements presented, it is clear that the magazine has tried to mobilize the masses in order to fight U.S. The expressed term was also provocative. Consider one of the highlights below:

> *Usai serangannya ke Afganistan, AS dengan culasnya memanfaatkan euphoria 'nasionalisme bangsa AS' yang tengah bangkit pasca peristiwa 11 September. As juga menggunakan momentum kampanye peperangan melawan terorisnya dengan menggalang aliansi internasional untuk menyelidiki dan menghancurkan secara dini apa yang mereka sebut dengan 'jaringan teroris internasional', yang notabene adalah gerakan-gerakan Islam yang menginginkan kembali tegaknya syariat Islam di negeri-negeri kaum Muslim sendiri.*

> After its attack against Afghanistan, the U.S. has dishonestly made use of 'U.S. nationalism' euphoria soonly after Black September tragedy. The U.S. has used a campaign of the war against terrorists to garner the international alliances to investigate and prematurely destroy what they call "international terrorist network", which is identical to the Islamic movements who want to re-establishm Islamic law in Muslim countries.

This statement has two important things. First, in mobilizing the masses, the magazine uses a unveriable noun, dishonesty (*keculasan*). The use of this term should not be described as a form of scientific usage. It also reduces people's views into a binary opposition, as if the U.S. is hostile to all Moslems in the world. Second, the magazine also indirectly provides moral justification for violence. The term "infidel country" for the U.S. is not definitely common designation. It is used to manipulate the representation of the U.S. as an Islam enemy, and also reinforce their efforts to be aggressive, rather than cooperative, against the United States.

It is also right in issue 26. The article in the column Dari Redaksi has also raised the same case. Based on the title, "United Nations and United States: Between Slaves and Employer" (PBB dan AS: Antara Budak dan Majikan), it is obviously clear that this article tries to build opposition, rather than cooperation, between two different institutions. The UN is regarded as slave, while the U.S. is employer. The interesting is analogy. The terms "slave" and "employer" is not sufficient to use in sceintifically discussing the international politics. Although it is justified, the terms will lead to an opposition that is clearly more than an analogy.

In issue 26, the title "Dream of Martyrdom" (Merindukan Mati Syahid) is an example of provocative headlines. In this paper, it is described that death of martyr is strongly recommended:

> *Duhai kaum Muslim, adakah generasi umat ini merindukan kesyahidan sebagaimana para sahabat Rasulullah saw. merindukannya? Ataukah kesenangan dunia telah menjerat umat ini hingga memunculkan rasa takut mati?*

> O Moslems, are there man of this generation who have desires to martyrdom as like

> the companions of Prophet Muhammad had? Or does the materialism trap these
> people into the fear of death?

This quotation is not merely intended to provide moral justification for violence against a person,
but it indicates a kind of personal rewards to the martyred. The instrument is to emphasize a
certain figure, Prophet Muhammad and his companions who were martyred in the Uhud war,
but he did not explain further the chronology of this war and how Prophet upheaval in approving
the war. By focusing on Prophet, readers should understant how honorable they fight against the
infidels at this time (which is actually not identified) because it guarantees the Prophet's rewards
for them.

In issue 27, Iyad Hilal presents an article under a title that is easily to guess "Offensive Jihad"
(Jihad Ofensif). By refering to Qur'an and hadith, he invites people to interpret jihad more than
its common definition today, that jihad is for defensive only. He asserted that jihad should be
also offensive.

> *Mereka telah menggunakan berbagai cara untuk mencapai tujuannya, antara
> lain: mendirikan gerakan yang menyerukan dihapuskannya jihad sekaligus
> merekomendasikan dan menginstruksikan kepada salah satu agen mereka untuk
> mengatakan bahwa jihad hanyalah untuk mempertahankan diri (defensif).
> Memaknai jihad hanya sekadar perang defensif tentu saja sama berbahayanya dengan
> penghapusan kewajiban jihad itu sendiri.*
>
> *Karena itu, cukuplah kiranya bagi kita untuk memperhatikan nash-nash yang
> berkaitan dengan jihad agar kita dapat melihat bahwa nash-nash tersebut datang
> dalam bentuk umum—mencakup jihad untuk bertahan (defensif) maupun menyerang
> (ofensif) serta jenis-jenis perang lainnya—dan tidak terdapat satu nashpun yang
> mengkhususkannya.*

They have used many ways to achieve the goals, such as establishment of movement for abolition
of *jihad,* recommendation for their agents to campaigne that jihad is only for self-defense. The
interpretation of jihad merely for defensive is certainly as dangerous as removal of jihad itself.

> Therefore, it is important to notice the texts related to jihad. The texts have
> general form—including jihad to defend (*defensive*) and jihad to attack (*offensive*) and
> other kinds of war—and there is spesific definition of jihad.

This statement is certainly a critique of those who describe jihad only for defensive purpose, or
non-physical one. However, the author's message is already evident based on the title. In this
case, offensive jihad represents an aggression. It requires a resistance and struggle. In addition,
offensive jihad asserts an enemy, and it also creates enemies. In the context of mass mobilization,
it is clear that this text emphasizes conflict rather than cooperation. It also provides a moral
justification to *jihadists* with particularly focusing on the certain figure, Prophet Muhammad,
and quotating the verses of Al-Quran (At-Tawbah [9]: 29), even if the author did not have to
explain the chronology of such *ayat* and *hadist* about the jihad.

Al-Waie issue 28 has appointed a problem of inter-religious prayer in the FAQ section. In this
paper, it is clear to see HTI's rejection to almost everything relating with inter-religious issues,
including inter-religious prayer. The prayer with other religions is regarded as heretical, and that
is a form of admixture between Islam and *kufr*.

> *Dengan demikian, apa pun alasannya, aktivitas doa bersama lintas agama yang
> dilakukan dan dihadiri kaum Muslim bersama-sama dengan para pemeluk agama-
> agama lain—baik di tempat peribadatan salah satu agama ataupun di tempat umum
> (seperti pantai, lapangan, gedung pertemuan, dan sejenisnya)—adalah aktivitas
> tasyabbuh, bid'ah, serta bentuk pencampuradukkan antara Islam dan kekufuran*

(sinkretisme) yang diharamkan secara mutlak.

> Thus, for whatever purposes, the interfaith prayer that is conducted and attended by Muslims along with the followers of other religions—either in private or public place (such as, beaches, golf, conference hall, and others)—is *tasyabbuh* (heretical) and a kind of mixing between Islam and *kufr* (syncretism).

It is clear here that the aims of this article is to mobilize the masses. To support his statement, the author has tried to have two important strategies, such as focusing on the past and emphasizing on conflict rather than cooperation. It was described that inter-religious prayer is actually derived from the Christian civilization. According to the author, what Prophet said should be applied literally today. It remains us to conceive the romantic nostalgia to the past through the author's tone. It is also right for this paper which attempts to put more emphasis on conflict rather than peace. The rejection of inter-religious relations will provoke someone to be 'hostile' to the others.

In the rubric Dari Redaksi, *Al-Waie* issue 29, implies something different. The author focuses on personal rewards. With putting emphasis on the past story about how gloriness of Islamic preachers even though the infidels faught against them, the aims of the writer is to point out the importance of jihad. According to him, the preachers who suffer in the beginning will always be winners in the end. This paper also uses the past period by providing the story of Islamic preachers during the Prophet's life, but he did not perceive many preachers in the present with all different supports they have. He also stressed on conflict rather than integration. The designations such as "Islamic extremists", "fundamentalists", and "terrorists" are contrasted with "soft Islam", "perfect Islam", and others. This kind of binary opposition is potential to make conflict broader.

Meanwhile, in *Al-Waie* issue 30, under the rubric Analisis, Wahid Maghfur presents essays "Against West Misleading". One of the important quotes are the following:

> *Ini merupakan penyesatan (penguasaan seluruh negeri Islam dan pembagiannya ke dalam beberapa etnik) pasca PD I. Sementara itu, pasca PD II, upaya penyesatan tersebut jauh lebih berbahaya dan sangat busuk karena menggunakan berbagai ragam konspirasi yang sangat jorok. Dalam PD II, negara-negara Barat terpaksa membangun aliansi dengan Rusia untuk menekan Jerman.*

> It is a misleading (colonization over many countries and allocation of Islam into several ethnics) after World War I. Meanwhile, after World War II, the effort is more than a dangerous deception, because the West uses a wide range of foul conspiracy. In World War II, Western nations had to build an alliance with Russia to oppress Germany.

The so-called "misdirection" here is actually a kind of generalization, rather than a healthy argument. Anyone who reads this article will accuse that the West is sick. The misdirection represents the worst behavior that we must destroy, and it belongs to West. Regardless of the facts presented in this paper, the term "misdirection" is very disturbing term to reveal the factual reality. In this paper, the conflict is also more apparent than integration. The article would also provide moral justification for Muslims to fight against all forms of misdirections influenting them, including misdirections from the West. In the last section, Wahid also provides impetus to destroy such misdirection, even by war against it. In addition to mass mobilization and moral justification, this work also takes *image of war* by means of comparison between West and East, a comparison that has received many critiques since Samuel Huntington.

In issue 31, *Al-Waie* has a beginning and surprising statement about jihad and war. The article untitled "Jihad is Our Obligation" is clearly to point out the characteristics of violence, ranging from *personal rewards* (the God's words and the Prophet's tribute to *jihadist*), *vehicle of mass mobilization* (the provocative title by taking more portion to obligations for jihad), *moral*

justification of violence (by motivating people to have jihad against the infidels), and *image of war* (a war between West and Islam). All of these characteristics are almost covered in every part of this short article.

In issue 33, an interesting quote is cited from the rubric Dari Editor under title "Peace No War is just Illusion!":

> *Dengan demikian, slogan-slogan dan ide anti perang bukan saja menegasikan jihad fi sabilillah dan menghancurkan sistem hukum Islam, melainkan juga mengeliminasi upaya-upaya untuk menerapkan sistem hukum Islam melalui format Daulah Khilafah Islamiyah.*
>
> *Kedamaian dan ketenteraman (as-sa'adah) bagi kaum Muslim adalah memperoleh keridhaan Allah. Artinya, baik dalam kondisi damai maupun perang (jihad), selama hal itu adalah dalam rangka menerapkan sistem hukum Islam dan mencari keridhaan-Nya, maka di situlah akan muncul kedamaian dan ketenteraman.*
>
> *Oleh karena itu, mari kumandangkan pekikan jihad, bukan anti perang!*

Furthermore, the slogans and ideas of anti-war did not only neglect *jihad fi sabilillah* and Islamic legal system, but also eliminate the efforts of implementation of the Islamic legal system through Khilafah Islamiyah.

The peace and harmony (*as-sa'adah*) can be achieved only if Moslems obtain the pleasure of Allah. It means that in every condition, both peace and war (*jihad*), in the sense of implementing the Islamic legal system and seeking His good pleasure, will achieve the peace and harmony.

> So, let yell *jihad*, not anti-war!

The statement is clearly to show that *Al-Waie* can be a strategic way to mobilize the masses with an emphasis on conflict rather than integrity. This focus is getting stronger when the author cites the past periods in which the Moslems were able to build the best enlightment by building a caliphate. The enlightment, as mentioned before, can be achieved only if Moslems have endeavors to not say "no war", but struggle to *jihad* and war.

In addition, *Al-Waie* issue 34 presents Fathi Salim's article "War of Civilizations" (Perang Peradaban) in the rubric Siyasah Da'wah. This article reminds us to Samuel Huntington's thesis on clash of civilization. However, instead of trying to be critical, this article is more descriptive without providing accurate data. It just mentions the two great powers (the United States and Islam) which are supposed to be fighting.

> *Amerika lahir di atas singgasana kekayaan dan kehormatan, tetapi hidup dalam pangkuan ketertipuan, kepalsuan, makar/konspirasi, kedustaan dan kebohongan.... Sesungguhnya kita, kaum Muslim, adalah pemilik peradaban yang mulia dan pemikiran yang kukuh meyakinkan. Kita wajib menjadikan mereka sebagai sasaran kita. Kita harus menjadikan peradaban mereka sebagai sasaran dalam rangka mencabut berbagai dampak negatif yang ditimbulkannya bagi dunia.*
>
> America was born on the altar of wealth and honor, but lived in the lap of lying, falsehood, treason, and conspiracy.... Surely we, as Moslems, are the owner of a glorious civilization and thought. We shall make them our target. We have to make their civilizations our target in order to revoke the negative impacts they caused on the world.

The urge for violence is inevitable in this paper. The propaganda was carried out to Moslems in order to fight against the Americans, regardless of the underlying reasons. The image of war is also very loud in this paper, in which America is regarded as an enemy of civilization, while Islam is a hero. It is hardly to find any statement which tries to include integration as a path of way towards the great Islamic civilization. There are only provocative tones about American

atrocities and cruelty, and a strong motivation for Muslims to fight against them.

The following table is a short description of *Al-Waie* propaganda influenting on the religious violence. The indicators (1, 2, 3, 4, 5, and 6) mean:

1. a heavy or undue reliance on authority figures and spokesmen, rather than empirical validation, to establish its truths or conclusions;

2. the utilization of unverified and perhaps unverifiable abstract nouns, adjectives, and adverbs, rather than empirical validation, to establish its truths, conclusions, or impressions;

3. a finalistic and fixed view of people, institutions, and situations, divided into broad, all-inclusive categories of in-groups and out-groups (friends and enemies), situations to be accepted or rejected in whole;

4. a reduction of situations into readily identifiable cause-effect relationships, ignoring multiple causality;

5. a time-perspective characterized by an under-or over-emphasis on the past, present, or future as disconnected periods, rather than a demonstrated consciousness of time flow, and

6. a greater emphasis on conflict than on cooperation among people, institutions, and situations. (Black, 1977, pp. 101-102)

Table 1 : Theoritical Framework

AL-WAIE		THEORETICAL FRAMEWORK																							
		Personal Rewards						Vehicles of Social Mobilisation						Moral Justification for Violence						Image of Cosmic War					
APPROACHES AND INDICATORS		1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6	1	2	3	4	5	6
Edisi 25	"Mewaspadai Keculasan								X	X					X			X							X
	"Derita Minoritas Muslim di Negeri								X																
	"Repossi Dakwah	X				X																			

AL-WAIE		Personal Rewards					Vehicles of Social Mobilisation					Moral Justification for Violence					Image of Cosmic War				
	"Amerika dan Penjajahan Militer"						X						X								X
	"Distribusi Harta Shadaqah di Masa"	X		X			X														
	Abdurrahman, "Ilusi Kekuatan Sang"							X	X												
Edisi 26	"PBB dan AS; Antara Budak dan"						X														
	"Nigeria: Negeri Kaya yang"						X														
	Khalid Hasan, "Perang Sejati ala"						X														
	"Kemuliaan Hanya Milik"	X																			

THEORETICAL FRAMEWORK

AL-WAIE		Personal Rewards					Vehicles of Social Mobilisation					Moral Justification for Violence					Image of Cosmic War				
	"Merindukan Mati"	X							X												
	Karim, "Tujuan"				X																
Edisi 27	"AS; Sang Trouble"											X	X	X							
	Hilal, "Jihad"						X				X		X			X					
	Khalifah Abu Bakar untuk Prajurit	X			X	X	X				X	X				X					
Edisi 28	Karim, "Tujuan Hidup Muslim"				X																
	Kurnia, "Menyikapi"								X												
	"Menjemput Kemenangan"		X		X																
	"Al-Jazair dan Wajah Buruk"						X		X												

AL-WAIE		Personal Rewards					Vehicles of Social Mobilisation					Moral Justification for Violence					Image of Cosmic War				
	Kodrat, "Intelijen dan									X											
	"Menyoal Doa Bersama Lintas									X	X										
	Abdurrahman, "Konspirasi Kaum							X						X						X	
	Purnawan Jati, "Jihad Bukan							X						X							
Edisi 29	"Kelompok yang Selalu	X			X																
	Korban Politik Adu Domba dan							X						X							
	Abdurrahman, "Kalimat Sewa': Bukan Justifikasi								X												

AL-WAIE		THEORETICAL FRAMEWORK			
		Personal Rewards	Vehicles of Social Mobilisation	Moral Justification for Violence	Image of Cosmic War
Edisi 30	Wahid, "Melawan Penyesatan"		X ... X	X ... X	X ... X
	Dari Redaksi: "Jihad adalah Jalan..."		X X	X X	
	"Kuwait: Negeri Kaya di Bawah Kendali"		X ... X		
	Wadjdi, "Penyesatan"		X ... X		
	"Pendapat yang Benar dan yang..."		X ... X		
Edisi 31	Amhar, "Menyambut..."	X	X	X	X
	"Antara Imperialisme dan..."		X		

AL-WAIE		THEORETICAL FRAMEWORK			
		Personal Rewards	Vehicles of Social Mobilisation	Moral Justification for Violence	Image of Cosmic War
	Dunia Islam: "Libya: Negeri Muslim di Bawah Diktator Barat"		X X		
	Ismail, "Di Balik Perang Salib"	X	X	X	X
	"Jihad Kewajiban"	X X	X	X X	X
Edisi 32	Negara Adidaya, yang Mengorbankan Kaum		X X		
	Bangladesh: "Menderita Dipimpin"		X X		
	Kritik Lathifah Musa, "Menggugat Tedin Eminiat"		X		

AL-WAIE		THEORETICAL FRAMEWORK																				
		Personal Rewards					Vehicles of Social Mobilisation					Moral Justification for Violence					Image of Cosmic War				
Edisi 33	Nada, "Kesetaraan Gender: Gagasan						X		X													
	"Peace No War Hanyalah						X	X		X	X	X	X		X	X	X	X		X	X
	Dunia Islam: "Mesir: Pertarungan Islam						X															
	Amerika dan Nasib Umat							X								X						
	"Bolehkan Menyerah pada						X	X					X						X			
	"Jihad adalah							X		X	X		X		X	X		X		X	X
	"Hidup Mulia, atau Mati	X	X	X		X	X			X	X	X			X	X						
	"Kejahatan Amerika terhadap						X			X												

AL-WAIE		THEORETICAL FRAMEWORK																				
		Personal Rewards					Vehicles of Social Mobilisation					Moral Justification for Violence					Image of Cosmic War					
Edisi 34	Ahmad, "Serangan Amerika atas Islam dan						X		X				X		X							
	Fathi Salim, "Perang"									X						X			X		X	
	"Hukum Jihad dan Damai dalam	X				X	X				X	X				X						
	"Persatuan Semu Kaum							X	X	X	X					X						
Edisi 35	Wahidah Achmad, "Potret Wanita			X	X																	
	Ahmad, "Serangan Amerika atas Islam dan Kaum						X		X				X		X							
	"Iran Diambang						X				X											

Conclusion

There are two important things to conclude in the study of HTI's political propaganda based on the news, articles, and reports published in *Al-Waie*, issue 25-35. Firstly, HTI is a political group with its ideology to build Khilafah Islamiyah and commitment to be non-violent organization. However, HTI turns to violence because of three things: 1) when they get participation in supporting the perpetrators of violence; 2) when they negotiate with leaders or military in the certain state; and 3) when they spread out any information of political propaganda for religious violence by using, one might say, mass media, including *Al-Waie*.

Secondly, we have found that based on the framing analysis of its news and articles, *Al-Waie* is one of the strategic media to provide—what Juergensmeyer said—personal rewards, vehicles of social mobilisation, moral justification for violence, and image of cosmic war. If we look at the table of analysis in the previous chapter, it is clear that the percentage of social mobilisation is higher than other characteristics due to *Al-Waie* position as HTI's vehicle to spread their ideological missions. It means that *Al-Waie* has become HTI's political tool to maintain their ideology, and at the same time, to *indirectly* participate in violence.

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THE RELATIONSHIP OF RELIGION AND LANGUAGE;
A catalyst instrumen Cohesion Social Harmony And Religious People

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Abstract

Seen from the perspective of religion, age, religion is as old as the human being. There is no human society without some form of religious life. Religion is basically an actualization of their beliefs about the magic and the supernatural are usually referred to as the Lord with all its consequences. On the contrary, religion which teachings orderly and neat as well as given it an attempt to institute a system of trust, build a value system of trust, ceremonies and any rule or code of conduct that seeks to direct its followers to get a sense of security and peace. The problems arise when the religion should face to the reality that is in the social range, that is the reality of humanity. The religion teaches us that God's existence is different from the existence of the creature. Differentiation creature and Creator of all aspects necessitates total difference existing on organism with what is on God. The issue of language relations with transcendental existence (occult / Religion) has been a debate among Islamic theologians since long. Some theologians try to provide interpretation and searching for the meaning of the language of the Qur'an as the holy Qur'an for the Moslems in order that the scripture may be grounded. There are many indications of how languages and religions have interrelatedness relationship is unique and interesting. Language is not only a means of expression and dissemination of religious doctrine, but also become one of the symbols of religious identity / theological understanding. On the other hand, has become the common language of inter-adhesive elements of the different religions vary. Not one when emerging view that language is one of the instrument of social cohesion as well as a catalyst for harmony and peace when religious issues are known to be so sensitive prone to conflicts and social unrest. On the contrary, the diversity of languages and ethnicity can also be united by a common religion. Both Islam and Christianity, as well as other major religions have followers who come from different language backgrounds and nationalities. However, people may only multilingual (speaking more than one), but no one should claim to be the multireligious (religion more than one). As religious people should not do cliem ownership of the language and using religious language does not necessarily signify a person's religious quality.

Key Word: Religion, Language, Harmony

Introduction

Humans are creatures of individual as well as social beings. To fulfill his desire as social beings, humans need the tools of language. Language is the most powerful tool to connect and work together. Things like that we see everyday in the market, at home, at work and in employment any person continues to use the language, and the language situation, however it will still work. In addition, language is a tool used by humans to form thoughts and feelings, desires and actions, as well as tools used to influence and be influenced (Hadiwijoyo, 1993: p. 4).

Language plays an important role in human life, language that determines the interaction within the community to resolve the conflict. However, the language humans can also lead to conflict, there is a proverb that says "botherhood broken because of the words". Many fights stemming from language, even with the language that the atmosphere became increasingly tense and ended up fighting also fights, for that person's conscious and responsible for his words certainly choose the language catchy so that disputes can be avoided (Pateda, 1990: p. 27).

The language also parents can build self-esteem so that children have a good perception about himself, also with the language parents can destroy the feelings that result in less stable personality. Religius leader of morals say that all sin comes from the lack of personality or lack of personality at all (Mazhariri, 1999: p. 200). Because the language for someone is a tool to shape his thoughts and feelings, desires and actions as well as the tools he uses to influence and affect.

The parents' caring words that full of loving can soothing the child so that the child was not alone live. This is because there is a soul in the disposition to be affected by words heard, counsel effect opened the way into the mind directly through feeling (Qutb1993: p. 334).

In addition to acting as a means to think and communicate ideas, language also contains interesting mystery to be studied. Language is seen as a symbol of arbitrariness and understood by social conventions. Arbitraritas language occurs because the preparation of phonemes into a morpheme can not understand the reason that all the phonemes that form morpheme arrangement can only be seen as fit was as given. Language is also social because with the language, people can speak, listen, write, or read in a language that has been given by the public. If people want to talk about themselves without involving the people, he still uses the language that is subject to social conventions.

The problems arise when language should face to realities that are outside the social range, which is the reality of the supernatural or divine reality. The religion teaches us that God's existence is different from the existence of the creature. Differentiation creature and Creator of all aspects necessitates total difference existing on organism with what is on God. Koran says that God *laysa kamitslihi syai* '(nothing is equal to Him), either in the form, nature, and his deeds. God is "no" (the form) that is unique and transcendent, so that whatever language is used to describe Him will never be able to represent adequately in his existence.

The problems that arise, humans understand everything according to the pattern of association. People have always tried to understand things based on previous knowledge that he has. The Qur'an uses the human thought patterns in providing information about God and the supernatural. God through language is personified and indirectly creatured because that's the way humans to understand the existence of God. Transcendent reality that must be understood by using the bridge concrete reality. Knowledge of God's creatures is used to project, though pursued creaturing not lead to God.

The question of language relations with transcendental existence (unseen) has been a debate among Islamic theologians since long. Some theologians try to provide interpretation and seek

a second meaning of the language of the Quran. *Ash'arites,* for example, the ta'weel of Ayah *yadullah* as (the hand of God) in *yadullahi fawqa aydihim* (Allah's hand is above their hands) with the power of God. Meanwhile, some theologians refused to give *ta'weel* the words It is like it and choose to let these words in the *status* quo.

This paper does not intend to engage in theological debate, but it's rather trying to see how the language works to recognize the transcendental reality. Talking about how the way of the language beside a communication tool, but also the idea of language as well as media people as the form of harmony.

Religious language

An understanding of theof the Koran is believed to be the book of *shalihun li wa kulli zamanin makanin* always opens and never finished. The understanding is evolving as the Moslems who are always involved in the reinterpretation of various ages. By doing so, not all of the doctrines and religious understanding valid at all times and places given universal ideas of Islam are not all accommodated in a language that is local cultural and revealed through the prophetic tradition. That is why from time to time always appears scholars interpretation that seeks to actualize the message of the Koran that knows no boundaries end (Hidayat, 1996: p. 26). In the process of understanding, there are three factors that can not be separated, namely: (a) the world of authors, (b) the world of the text, and (c) the world of readers

Addition to these three factors where the context can not be ignored in understanding the events of revelation. For the verses of the Qur'an can not be understood as a whole (holistic) except with regard realities that lie behind them. This indication can be seen with the emergence of the concept of *al-nuzul asbab* and *nasikh-mansukh* beingown theme in the study of *Ulumul the* Koran. Therefore, to understand the history of the text of the Koran to be important, even though the distance between the author of the text (of God) and man as the reader so much so that the meaning and moral messages can be reflected along with the benefit.

Conversation about the history issue of the actual text is a classic problem never appear in the history of Islamic civilization, which is happened between Asy'ariyah with Mu'tazila thinker's. Historicity of the text as understood Nasr Hamid borrowed paradigm of Ferdinand de Saussure, namely the concept of *kalam* he confused with the concept of lughat. *Lughat* is equivalent to what is termed Saussure with *langue* (no *parole),* which is the language on the territory of historical reality in this case is part of the culture (Abu Zaid, 1995: p. 87). In a general sense, *langue* is an abstraction and articulation of language on the level of socio-cultural, whereas *parole* is an expression language at the level of an individual (Hidayat, p. 23).

Based on this framework, the study of texts in the Koran there is a clear distinction between the concepts of *kalam* (a-historic) and *lughat* (historical). The historicity of the text is not only includes the space and the time, but at the same time it is a text that is closely related to other texts that will determine the meaning of the text itself.

Thus, religious texts *(lughat)* is not separated from the structure of the culture in which it was formed. Text sources did not rule out the nature of existence as linguistic text with all the implications of the language. Text is associated with space and time in terms of historical and sociological. Text is not outside the category of language so as not to have any association with humans. If interacting with this religious text departed from its existence as linguistic, then this does not mean ignoring the specific nature of textuality. Because the character of textuality of the Qur'an is based on the realities of humanitarian Provan, who is sociological, cultural, and linguistic. The existence of a new holy word of God which concerns only the moment in which "the pen is positioned humanely", ie when Muhammad said it in Arabic (*Ibid.*, p. 118).

By following Saussure's frame of mind in which language is considered as the process of *langue,* the sign language is a social fact. Because the signs of language referring to the concept and the mental images that dwell in the community. That is, that the language of gentleness in the core culture. From this sense the *semiot* said, that culture is an expression of the various sign system whose center is sign language. So the existence of language and cultural environment as a reference to find the meaning. Departing from this logic, the Qur'anic scripture can be understood and is constructed through the development of cultural studies, particularly the study of semiotics.

The term of religious language is not only polemical among linguists, but also a debate among theologians and philosophers. Therefore, in order to obtain a clear understanding we must first understand the terms of the two words, namely language and religion are very difficult to overcome even the definition that is acceptable to both sides. Language is not just a greeting, but it contains the feelings, emotions, grammatical of mind even it includes a customs.

While the concept of religion is usually always associated with the concept of God. The issue of religious meaning will evolve into more complicated if expressed in English, namely *religion.* In a word *religion* is included in it all value systems are used as a handle or outlook on life by a community group. As how as language is always present and participate wherever we are and move, then the religion will also give to breath every human action, although the concept of religion and religious person intensity will vary. Therefore, in the tradition of philosophy and anthropology are not all of which are considered and categorized into religion must have a holy book and apostles as in religious groups Abraham (*Ibid.,* p. 118).

Religious language has a special nature, in contrast to other languages. This is because the nature of the nature of the Koran itself, namely as a means of communication between God and His creatures. While the language in a general sense is only a means of communication between human beings with another. Logical atomism said that the essence of language is to describe the world so that the logical structure of the language commensurate with the logical structure of the world. Therefore, the language must fulfill the terms of the logical. Meanwhile, logical positivism further said that the meaning of language should be verified empirically and logically. The language of religion (al-Qur'an) not only refers to the world but beyond space and time so that the presence of religious language refers to the :

World, which consists of two things. First, the world, *human* which include the humanitarian world. Second,world, *infra-human* which is related to the world of animals, plants, and other physical world with all the laws and nature of each.

Aspects of the metaphysical, which is a nature of the meaning behind the things that are physical. Metaphysical aspect is not covered by human senses, so it can only be understood, thought, and lived.

Supernatural, which is a region behind the human world is only informed by God through revelation, for example, about heaven, hell, soul, doomsday, and so forth.

Divining, namely the aspects relating to the nature of God, that God has al-Asma 'al-Husna, such as al-Aziz al-Hakim, al-Alim, and others.

Addressing the dimensions of space and time, it is described in the al -Qur'an itself. For example relating to the history of the Prophet and His Messenger, and those relating to the dimensions of the room, for example, the world of jinn, grave, nature spirits, and so forth (Kaelan: 2003; 71).

Given the nature of religious language that refers to that dimension above, then to understand the verses of the Koran can not be just based on mere linguistic rules. Therefore, in an effort to overcome the stagnation of the language, especially the relation to the divine dimension,

metaphysical dimension, the dimension of the soul, and supernatural dimension, it is very realistic when developed language metaphor and analogy *(majaz-tasybih)*. Because the language of metaphor and analogy can provide a bridge human ratios all limited by the dimensions of divine, metaphysical, supernatural paced unlimited, even beyond space and time. It is based on a fact about the nature of language as a symbol of the language that certainly has a reference. Therefore it is not surprising that in the language of religion are found expressions of symbolic-metaphoric, or are popular among Moslem thinkers called majaz although the existence of sufficient has potential for speculation and relativism understanding. Moreover the metaphorical language is also believed to have the power to awaken the creative imagination to open up new areas of understanding with deadline is not yet known.

The relation of religion and languages

Linguistic diversity is often seen as part of a curse. At least that's what we can conclude from the story of the Tower of Babel. It is said that long ago all humans use the same language. Until one day humans aspire to build a huge tower. The tower is soaring through the sky. Human expected with the towers they could reach heaven and met God.

God heard it rage. Towering buildings was regarded as a symbol of human pride. Then God gave a curse to mankind. The curse is a man torn apart by road given the various languages. Human ultimately could not understand each other because they use different languages. Regardless of the truth in the story, until now the diversity of languages in the world still can not be avoided. Humans then racing to find a way to unite people in a common language called the international language. The aim is that the different human can interact with each other and understand each other.

And then, one of the goals of learning a language is to be able to interact more widely to different groups. Hopefully, by the medium of language, humans no longer live in stereotypes and hatred arising from ignorance. Learning a language is one of the keys to be out.

Language is often seen as an important part of a religion. Arabic is often seen as a part of Islam, as part of the Jewish Hebrew or Hindi as part of the Hindu religion. Therefore, those who wanted to deepen their Islamic language skills would be recommended to study Arabic. Why Arabic, because a lot of books written by scholars of Islam with Arabic. Additionally sociologically, Islamic society in the Middle East in Arabic as their language. Similarly, those who wanted to learn and explore the history and the Jewish religion it will be recommended to learn Hebrew.

But often there is also erroneous in view of the relation between religion and language. Languages to be considered as belonging to a religion. Arabic is considered as the language of Moslems and all Arabics are Islam. Although it is not entirely true. There are many Christians in the Arab who also makes Arabic as their language (Galib, 2015).

There is an anecdote that tells the story of a boy who was asked to study English. The child refused the order because it had heard that English is the language of Hell, while Arabic is the language of Heaven. The child may forget that the election of a servant in heaven and hell are not determined by its foreign language skills.

Interestingly and researched on a number of facts that humans treated different languages. There is a "sacred-sacred language", there are "profane language-secular". There are a number of religious groups that consider "religious language" is "religious language". What I mean here is because the specific language used in the texts of holy religion, ritual or liturgy religious, or used as the communication of the founders and the "ancestral religion", then (partly) the followers of this religion treats "religious language" was the "language religious "that" a dust-sacred scriptures. " Although there is also a religious group that is very flexible or loose in treating this language.

A language that makes the category of "religious language" was then considered the "language of religious" by some of his followers are, for example, Pali is for the Buddhists Therevada, Sanskrit is for followers of the Mahayana Buddhist , as well as Tibetan Buddhists, Hindus used Sanskrit and Tamil. Some Jews regards Hebrew as "sacred language"*(leshonha-KODESH),*and some other Jewish groups use and consider Aram, Yiddish, Kaddish, or rabbinic Hebrew as "religious language". Christians are more complex. There are many languages that they consider to be "religious language" and "language religious": Greek, Latin, Aramaic, Coptic, Old Georgian, Classical Armenian, Arabic, Slavonic, Romania, and much more.

The majority of Moslems consider Arabic as "the language of religion" and "religious language". Although there used to be a number of Moslem groups such as the Nizari considered Persi as "sacred language". Which may not be realized (or not understood) by the majority of Moslems today is the modern Arabic language was not the same as the classical Arabic language *(fushah)* used in the writing of the Qur'an, hadith, and classical Islamic texts, nor as a communication language*(colloquial)*early Moslem generation (Prophet Muhammad) and the middle Ages.

Nowadays, classical Arabic language is nearly extinct because of modern Arab society itself is rarely put into practice in everyday communication and is rarely used in the writing of academic books. In communicating, they prefer to use "Arabic market" or "Arab slang" (*'ammiyah),* while in the more academic writing using the "Arabic standard"*(Modern Standard* Arabic). In other words, classical Arabic is increasingly seem "antique" by its own Arab citizens.

Unfortunately, a part of Moslems in Indonesia, in particular the " Arabish " assume "Arabic" slang as "the language of the Qur'an" or, even worse, "the language of heaven". It's clear, the Prophet Muhammad, the Koran and the Hadith does not use the Arabic language of this type. So, never felt "more Islamic", "pious" or "more religious" if it says "antum-antum", "abi-umi", "akhi-ukhti" and so on. Piety is not determined by language, but it is by individual and social behavior of a person.

Language and harmony of the people

There are many indications of how languages and religions have interrelatedness relationship is unique and interesting. Language is not only a means of expression and dissemination of religious doctrine, but also become one of the symbols of religious identity / theological understanding. This is evident in the case of Urdu is transformed into an Islamic identity in Pakistan and some countries host a regional as well as Malays that became a symbol of Islamic identity in Southeast Asia. Similarly, Urdu and Arabic separating the Sunni followers of the Deobandi in Mauritania. In a broader scope, on a global level, the Arabic language has long been known as one of the Islamic identity. On the contrary, religions besides accommodating linguistic expression, it also affects the dynamics of language in terms of both form (phonology, lexicon and syntax), content, and functionality of the language so we know the term barrel of religious language. In Indonesian, the double vowel sound / sh / and / kh / is a real form of Islam with a donation phonetic and linguistic attributes. In addition, there are hundreds of vocabulary and terms Islam is absorbed into Indonesian. The same thing applies to the regional languages, including Aceh. In this context, we recognize shapes and distinctive style of language sermons and religious lectures. This phenomenon of course also be found on other religions in relation to certain languages.

On the other hand, has become the common language of inter-adhesive elements of the different religions vary. In India, although often in conflict, Hindi has become one of the bridges connecting the followers of Islam and Hinduism. Closer, in Tapanuli, although they are different beliefs, Moslems in the South and in the North Christian community still living in harmony and peace. In addition to the factors of ethnicity and culture, a common language (Batak) plays

an important role in preserving social cohesion both subetnis different emotional conviction. Not one when emerging view that language is one of the instruments of social cohesion as well as a catalyst for harmony and peace when religious issues are known to be so sensitive prone to conflicts and social unrest. On the contrary, the diversity of languages and ethnicity can also be united by a common religion. Both Islam and Christianity, as well as other major religions have followers who come from different language backgrounds and nationalities.

What is more interesting is when religion embed certain status to a language by labelling them as official languages, special, even sacred and transcendent. This phenomenon appears in Sanskerta for Hindu, Hebrew for Judaism, Latin for the Christian, and Arab for Islam. Remember-as in mentioned above, religious issues are sensitive, the discourse of religiosity or the status of the language in religious perspectives usually does not only involve logic and rationality, but also arouse tension emotion, spirituality, interests, and other issues that gave birth to a variety of issues , perspectives, attitudes, and language behavior. In this context we can try to understand why the traditional Moslem society of English language is considered as kafir (Aceh: bases cafe) and Arabic as the language of Islam even then the Moslems who are learning English language even more than learning Arabic (Siregar, 2013).

In the social reality, the discourse of religiosity language has built a social view that puts variable attitude / behavior language as one of the indicators of diversity. At the extreme level, language is even considered synonymous with religion. That is why in our society many people have a tendency to use terms Arab genre or Arabic style in both formal and informal communication. In short, one thing must be remembered: People may multilingual (speaking more than one), but no one can claim to be the multireligious (religion more than one) and as rang the most devout.

English language Islamic unity -Barat

Although currently there are at least more than 50 countries that had English as an official language. and there are hundreds of millions of people on this earth who use the English language, as well as hundreds of millions more are learning English. But in the Islamic world there are still people think of English as a language of the West that should be avoided. For the reason, English is often considered as the language of the West to propagate his thoughts and spread of Western culture in the Islamic world. That view is certainly not entirely true. In contrast, the English language has an important role in the relationship between Islam and the West. English can be a tool in bridging the effort to know each other between the West and Islam.

At least, there are two major advantages are obtained by a Moslem if they can speak English. First, Moslems who can speak English have a big opportunity to explain to the West about Islam believes. English proficiency is owned by a Moslem can be a means of exchanging information on Moslem communities of Western societies without having to go through formal channels or academic. A growing number of English-speaking Moslems, the greater the information exchange process occurs.

For Moslems in Indonesia themselves, the ability to speak English is a great asset in explaining the concept of Islam Nusantara. More and more Indonesian Moslems who write about Islam and introduce Islam Nusantara, the more people will know about Islam in Indonesia. Currently, there are still many Western societies who do not know that the largest Moslem country is Indonesia. Often, when talking about Islam, people will only look to the Arab and does not look to Southeast Asia or Indonesia. Similarly, in the academic world where the Moslem Scholars from Indonesia is still less famous than Moslem scientists which use English as their academic.

Secondly, the English proficiency of the Moslem community can be a tool used to be able to be a filter information and get closer how the West and Western society in viewing Islam. Often,

when a case occurs, we then were not trapped in the sources of reference only. The ability to read or hear the English-language sources, certainly an opportunity to learn more about a lot of things. In contrast, if it heard only from one source alone. Someone who just read the news from a site that is clearly opposed to the West course will only find negative propaganda about the West. So that the West will always be perceived as negative.

By learning English, Moslems certainly did not experience a spiritual setback. The author believes angels will not require a certificate TOAFL *(Test of Arabic as a Foreign Language)* for someone who will enter heaven, and require the owner of the certificate TOEFL *(Test of English as a Foreign Language)* to go to hell. Because the issue of heaven and hell is the prerogative of God, not because of the language factor.

Conclusion

As how as language is always present and participate wherever we are and move, then the religion will also give to breath every human action, although the concept of religion and the intensity of the religious person will vary. Religious language has a special nature, in contrast to other languages. This is because the nature of the nature of the Koran itself, namely as a means of communication between God and His creatures. While the language in a general sense is only a means of communication between human beings with one another.

But often there is also erroneous in view of the relation between religion and language. Languages to be considered as belonging to a religion. Arabic is considered as the language of Moslems and all Arabic are Islam. Although it is not entirely true. There are many Christians in the Arab there who also make Arabic as their language.

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At least, there are two major advantages are obtained by a Moslem if they can speak English. First, Moslems who can speak English have the opportunity to explain to the West about Islam believes. For Moslems in Indonesia themselves, the ability to speak English is a great asset in explaining the concept of Islam Nusantara. Secondly, the English proficiency of the Moslem community can be a tool used to be able to be a filter information and get closer how the West and Western society in viewing Islam.

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ISLAM NUSANTARA: TO WHOM IT MAY CONCERN (?): YOUTH RESPONSES IN THE EMERGENCE OF ISLAM NUSANTARA

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Abstract

In recent two decades in Indonesia, religious institutions are getting stronger politically and institutionally. Unlike in the rural areas with traditional religious understanding, the discourses about moderate Islam in urban communities are dynamically challenged. Within this challenge, academic discourse has proposed what called as "Islam Nusantara". Yet, the raising issues about Islam Nusantara (moderate Islam) were also raised another issues, whose belongs this typical Islam, how it is affiliated with particular institution and is it possible to see Islam in Indonesia without "Nusantara", what makes "Islam Nusantara" becomes important then. I centered this research as community response over academicals discourse of Islam Nusantara. Further, through field observation and desk interview over youth Muslim students in Yogyakarta, Solo and Kediri, this research is showing how within communities, there are still dilemmatic acceptance over term of Islam Nusantara including how it is associated with and how their impression about it. Academically, despite the grand design of moderate Islam could be challenge for youth generation, it could be also as resource for developing diversity in religious understanding.

Keywords: Islam Nusantara, Youth,

Introduction

Several months ago in 2015, Indonesia grabbed international attention through featured headline of New York Times about how NU with the ideology of moderate Islam was challenging the ideology of extremist Islam like ISIS (Joe Cochrane, New York Times, 2015:11;27). Despite the fact that Indonesia is the largest Muslim community, the ideology grounded has been also challenging singular narration about Islam located in Middle East. As it is happened in Arabian world, the international image of Islam is dominated by Wahabism- Puritanism sponsored by Saudi and extremist-scary Islam carried out by ISIS in particular areas. The emergence of moderate Islam in the non-Arabian speaking community has also dictating the mainstream of international discourse about many faces of Islam.

Hitherto, Amin Abdullah has introduced historical Islam and Normative Islam to explain two categories in order to understand about Islam. These distinctions are based on how Islamic communities are constructed in particular culture. Historical Islam involves the empirical and dynamical development of Islam within community, and normative Islam was based on ideal construction about Islamic community depicted on Islamic scripture and classical Islamic tradition(Amin, 1996).Hence theoretically, historical Islam is not in the opposite direction of normative Islam. It is about an effort to rearticulate-contextualize and repackage Islamic classical tradition (*turast*) within complex, plural and modern community.

Historical Islam which centered religion as dynamical respond and progress among community recognized and promoted Islam as universal religion that *rahmatan lil alamin* (mercy for universe), compatible for every generation, age and place (*Salih li kulli zaman wa al makan*). Thus, it accommodates social-cultural practices that are frankly unavailable within main scriptures. To explain this typical Islam, many Islamic scholars have been dealing with the model of Walisongo and many Muslim figures and sultans in spreading Islam in Java peacefully as role model of moderate Islam in Nusantara (Laffan, 2011:3). In short and general context, the conception about accommodation is the basic establishment for "peripheral Muslim community "that culturally and politically misfit and far away from its root (Arab regions), such as Indonesia, Turkey and others. As it could be seen then, the character of Islam is more cyncretic in and locally rooted in Javanese tradition due intermixing with pre-Islamic culture, Hinduism, Budhism and local religions.

Basically, the contestation between historical Islam and normative Islam has influenced the conception about imagined ideal Muslim community. In Indonesia, the idea about how Muslim should come back into original scripture (Qur'an and Sunnah), how Muslim should implement Islamic law (*syari'a*) and so on so forth have massively promoted within Islamic resurgence framework in the recent two decades. In the opposite direction too, Muslim community becomes more open over the complexity which enabling them to reexamine classical ideas in modern world. Scholarly, as mentioned by Hasan Hanafi then, it made Muslim scholars divided into three visions namely; conservative, progressive and reformist moderate (Jursy; 2000: 3).

After the emergence of Islam Nusantara within Islamic resurgence movement, it is significant to revisit the dynamic and contestation within community. Practically Muslim community has various understanding about what Islam was due massive ideas and fragmented understanding about Islam. In the context of modern Indonesian Islam for the example, the idea about "Islam Nusantara" which perceived as the image of moderate Islam was not easily accepted (BBC, 15 Juni; 2015). There are pro and contra related to nomenclature, religious understanding and religious affiliation, such NU and HTI. The debatable idea was not only in the ontological status of this typical Islam, historical critic, pragmatic need, but also religious social demand.

In the contra opinion for the example, the nomenclature and the typology of Islam Nusantara have been seen as political construction rather than academicals discourse (Hidayatullah, 2015, 09:03). Husaini said that Islam Nusantara has fragmented Islam into various categories based on social cultures and reducing the universality of Islam itself. In the opposite direction, Nor Huda explained that the emergence of this Islam Nusantara is as respond over larger demand of community in interpreting about Islam in other scriptural ways. Thus, the scope of Islamic discourse is not only merely on religious matter but also social and political matter (2007:117). From these polarities perspectives which involve two mainstream opinions, it is relevant to encompass public perspective assumption about Islam Nusantara. It is to open multi-vocal, debate and discursive contestation within public.

Regardless debatable ideas about Islam Nusantara within scholars, I would situate this research on how it is contested within public sphere. It is related to the acceptance and rejection concept of this typical Islam. Public as proposed by Jurgen Habermas has important rule within democratic community, it is the way in which various community from different groups are able to articulate their ideas and their opinion together (1975:49). Public sphere becomes different from public place since public sphere has no limitation on particular place, it is an abstract place where various communities are able to gather and discuss various ideas. In

the context of Indonesia, where religion becomes public discourse bringing into public sphere, the contestation becomes more open then.

I would note two points from Jurgen Habermas's idea about public sphere, which are public opinion and feudal authorities (2006:03). Public opinion is about public control, as usually it is coming from citizen, over political activities or the structure ruling public policy and so on. Public can be as a holder for public opinion, because it is uncontrolled by particular group or organization. The second term is feudal authorities. It refers to elite group which have authorities and consist of structured organization. Within religious group, Feudal authorities could refer to religious leader, politician and those who have privilege to construct the idea within community. In conceptualizing Islam Nusantara, "feudal community" are those who in chart over the emergence of Islam Nusantara.

In this context, I pose feudal authorities are for those who politically, academically and structurally composed "Islam Nusantara". Despite the idea of this typical Islam is coming from NU (Nahdlatul Ulama') as part of religious organization group in Indonesia, but the concept about Islam Nusantara was designed universally and compatible for every religious group in Indonesia. Indeed based on pra-*muktamar* (conference) of NU in Makasar, Islam Nusantara was designed empirically as ideal Islam in the Islamic world. Thus, Islam Nusantara is neither normative nor textual Islam. It is based on how the community was grounded and designed in the social ways (NU Online, accessed on 01:06:2016).

In order to open multi-vocal and discursive ideas, I situate this research on public opinion over the discourse. It is regarding that public was not only accepting pro and contra over the discourse, but they have their own way to think. Paying attention on the public opinion in public sphere is the requirement for the discourse to be valid, legal and accepted. Academic discourse should not placed above ivory tower which is intangible-untouchable by public. Public has contribution in building opinion and challenging dynamical discourse about the issues.

Within this effort, it is significant to see various responses from Indonesian religious community to reexamine the dynamic of this typical Islam and playing the construction of universality proposed. Here, I centered religious youth community (Y generation 17-27) non-affiliated and affiliated with particular religious organization as respondent due they are the most exposure, targeted and challenged subject for understanding this discourses. We look into the question of how and what they understood about Islam Nusantara, in what extends they are rejecting and accepting this typical Islam, and does Islam Nusantara fit their bill about moderate Islam.

There are some reasons in accordance with the subject; first youth in this age are vulnerable in processing information. There are a lot of information of Islam Nusantara spreading out in the website, magazine and many other sources that can attract and influence them into a failure critical thinking because of failure information. Secondly, youth in this period are struggling for their own identity; they curiously look for as much as information about who they really are. Do their understanding about Islam is suitable with Islam Nusantara or not. The last, youth are merely perceived as the second class in academic discourse, they are subaltern community who has their own way to talk beyond religious institution.

Herewith I have selected 40 respondents coming from non-affiliated religious group organization, and 45 respondents who have strong affiliation with particular group such as NU, Muhamadiyyah and HTI.All of them are university students, except 5 respondents who coming from Islamic seminaries (*pesantren*). Affiliated and non-affiliated (neutral/passive affiliation) are chosen to see various responses coming from the outsiders and insiders. I randomly chose youth from

Yogyakarta, Solo and Kediri in order that these cities are part of cultural hub and natural home for academic religious discourses. Indeed, these cities also home for three developed religious organizations. I perceived youth affiliated with NU as an insider, since this organization is leading up over the discourse while other is not. In this point,I have proposed some inquiry questions within focused group discussion to see how each participant are having different opinion. Since this research is not quantitative, these respondents are enough to get required multi-vocal voices.

NU Centrist and the Dynamic within Youth

Modern Islam in Indonesia seems to be challenged as natural home for religious diversity, especially within young middle class generation. Although the majority is Muslim-Sunni-Syafi'i, but it is possible for varied religious group in having different opinions, organization and affiliations, such as NU, Muhammadiyyah, HTI and so on so forth. Despite the fact that Indonesia is not based on particular religion and classified as secular state, but religious development and Islamic resurgence in Indonesia is growing rapidly. It challenged modern Indonesia to promote tolerance and moderate in religion in sophisticated ways.

Kuru, through measuring religious regulation, religious symbol in public life and religious education has divided secular state into two typical categories, assertive and passive (2007: 544). I used this typical to see how within secular state and religious community, the conception of being moderate and tolerance are challenged. Through seeing religious symbol, Religious education, and the existence of religious ministry, I could say that Indonesia is passive secular state in which religious freedom was preserved, but development of religious understanding was uncontrolled. One of uncontrolled phenomena is the emergence religious resurgence that fragmented the face of Islam as fundamentalist group and moderate group. In order to prevent fundamentalism and establish earthly Islam, the second group then transformed into Islam Nusantara. Yet, it is still hardly explained to whom this typical Islam was targeted, and how the universality of moderate Islam plays in.

When we are looking for Islam Nusantara on online search engine, such Google, the numbers of websites appearing are coming from NU online, Hidayatullah.com and some pro and contra website. Meaning, Islam Nusantara is not coming suddenly in that way, it was designed by particular group that is NU.The significant discourse here is about associating particular group with the term of moderate Islam (*tawasuth*) as the seed of Islam Nusantara. If we take look on article of association from numbers of group such as Muhammadiyyah, HTI , they were situated themselves also on same way, as non-extreme Islam. Meaning, moderate Islam is not monolithic and belongs to particular group only. It is grounded within religious Indonesian community.

Here I composed a question about the relation between moderate Islam and Islam Nusantara and what are their opinions. It is interesting since most of them are having different perceptions about these terms. Based on my research,more than 67% of respondents prefer to use moderate Islam or *Islam almutawashit* rather than Islam Nusantara. Mostly, those who prefer to use Islam Nusantara are youth who have strong affiliation with NU, such as coming from IPNU (Nahdah Ulama' student association), or *Santri* (Islamic seminaries student) or other affiliated organizations. Interestingly, in the opposite direction, moderate Islam (*Islam al mutawashit*) was chosen by majority of youth coming from Muhammadiyyah, NU, HTI and non-affiliated group.
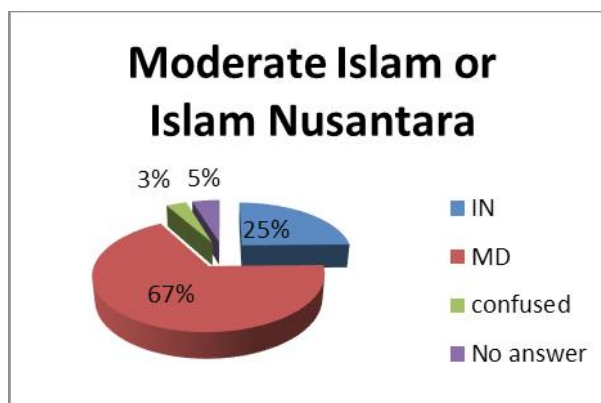
Figure 1: youth responses over the emergence of Islam Nusantara.

I would pose that the dynamic is not only about term, but also contestation of political identity in which how youth situate themselves. Surprisingly, those who reject Islam Nusantara as term is not rejecting the concept-essence about moderate Islam, even they were strongly agree. As my respondents said that "Term is not about matter, here I see Islam Nusantara is an effort to show Islam in merciful (*rahmat*) way or Islam that truly *rahamatan lil alamin*, Islam that accommodate local culture with adequate disclosure. Meanwhile, Nusantara after Islam is about reducing the meaning of Islam itself. Indeed, since it is NU's product, it is hardly accepted in universal ways, and it is not only NU's challenge, but moderate Islam challenge. "(Fathul, 23).

Without prejudice and neutrally, most of my respondents, affiliated and non-affiliated, are seeing Islam Nusantara in positive ways. Yet, they noted that its coming from NU should be highlighted due political issues within this organization. It is not surprising since in the recent years, unholy marriage between politics and religion is strongly depicted. Indeed, religious organization in Indonesia is never being really neutral. Indeed, particularly there is strong desire for religious organization to be dominant in the public sphere. Thus, Political affiliation seems be obstacle for Islam Nusantara be accepted publicly.

In the perspective of public opinion, youth are part of public that having its own way-opinion to talk about what already being public discourse. Here, I could draw a map about the way moderate Islam is accepted and non-accepted. Farhan, my respondent from IMM (Muhammadiyyah Student Association) even said that "Essentially there is no need to reject Islam Nusantara when it is centered as moderate Islam or to portray Islam in humble ways. We keep silent from any rejection or acceptance, because even today, Islam Nusantara is still unfinished project from NU, and still it is within political contestation" (Farhan, IMM). From public comment coming from non-NU, it is interesting to see how Islam Nusantara is NU centrist. Within youth opinion, Islam Nusantara as development of moderate Islam could not go further beyond particular organization.

Regarding this opinion, my respondent affiliated with NU said that "NU has strong basic about being *tawassut* (moderate) *tasamuh* (tolerance) and *tawazun* (consider balance), and it is happened from beginning of organization without any serious matter. Nowadays, it is weird when Islam Nusantara emerged on the surface, what is the point then is not well explained over the public" (Dewi, 24). Seeing debatable ideas and varied opinions, I would address that the idea about Islam Nusantara is not well accomplished among youth. Thus, the dynamic inside youth community is like "duck syndrome" in the way they are facing the emergence of Islam Nusantara. Meaning youth in responding Islam Nusantara is calm and serene on the surface, and looked absent from the contestation, but actually they are paddling frantically under the water.

The tendency of being silent on the surface-public is because they were lacking information about what Islam Nusantara is, and it involves other religious issues. When I asked about where they get information about Islam Nusantara, it is almost 95% of my respondents are getting information from online source, while other is coming from lecturer. Habib, my respondent affiliated with NU, said that "The way I understood Islam Nusantara is the way I understood NU, as long as it is happened, there is no clear explanation about what Islam Nusantara was. Although I have heard that even in the Graduate School of UIN SUKA, Islam Nusantara becomes one major; it is still like NU's major. Because there is no good socialization about what it is over the public. Is it about new school of Islam (*Madzhab*), new -ism, organization, religious sect or what?" even up to day, I got the information only through social media, no more". (Habib, 22. NU)

What I want to point out here is about youth representation in dealing with Islam Nusantara, the cognition and the information accessed. Still, they were questioning about the emergence of Islam Nusantara while Islam as religion and numbers of Islamic organization has concept about being moderate. Within these questions, 88% of my respondents perceive Islam Nusantara as having "political motive" rather than social academicals discourse. I would not point out on the huge number perceiving Islam Nusantara as political agenda, it could be something beyond that there is large gap between those who have authorities and those who involved in the public, such as youth, community and other in public. Meaning, as well as it is going on, Islam Nusantara is not well promoted yet among youth, or youth has been leading into miss perception about what it was. Still, I could see that among youth, politic has still a bad name.

The perception about 'political motive' plays significant reason in how youth coming from non-affiliated and affiliated organization are hardly accepting the conception about Islam Nusantara. Indeed,varied information and limited access- understanding has made the perception and the conception about Islam Nusantara still in the boundaries of NU. In this point, I could briefly say that the discourse about Islam Nusantara is another discourse about NU. Meaning, the universality ideas within this typical Islam is challenged in advance ways. P

Youth Understanding about moderate Islam

Indonesian public Islam, as mentioned by Hefner, has shown its progress and pays a lot of attention over historical process of Islam in Indonesia. Indeed, religious practices, religious organization and religious institution have made religion and religious practices in community as not wholly divine revelation (*ilahiyyah*), but it has also involved social institution or human dimension (*insaniyyah*) (2011:79). This conception, politically and institutionally, has been constructing public policy in which Islamic community live in. From this point, it can be seen that although the practical level the discourse about "Islam Nusantara" has widely accepted, but the concept about it is still debatable.

There is serious matter about impact of religious resurgence over youth after reformation era. Based on CRCS's research, the escalation for religious matter has been skyrocketed after reformation era in which several fundamental religious group such FPI (Islamic Defender Front), and FJI (Indonesian Jihadist Front) are appearing in the public, and it is influenced youth conception about moderate Islam (annual report, 2013).

As it is noted before that moderate Islam or the conception of being moderate is the basic establishment for religious organization in Indonesia, yet how youth situate themselves in moderate ways is quite varied. Situated on youth, here I would note that youth is not an absent community in religious discourse; they have multi voices identities about how being moderate and their conception about moderate Islam. Due varied conception about being moderate, I propose a question about principle of tolerance and their opinion about Islam Nusantara. I placed this question due contemporary issues that the emergence of Islam Nuntara is to promote

tolerance within plural and democratic community and prevent religious fundamentalism. The question about being tolerance in plural community is significant, as it is mentioned by Rawl that within democratic community, the basic principle of toleration and liberation should have essential place (Rawls, 152)

Based on my research, basically youth are situated themselves as moderate Islam in term thatthey are non-Arabian centrist in understanding Islam, accepting particular culture existed in the community, and respecting other religions (tolerance).Interestingly, Shofi my respondent affiliated with HTI from Kediri said "Being moderate and tolerance have nothing to do with being fundamental in religion or rejecting the concept of democracy which concerns on maintaining plurality. Islam brings about peace, and not allows us to be extreme in religion (*ghulu fi addin*). Our prophet is the best example in that way, in which plural community in Medina could live in peace ways" (Shofi, 24).

There are a lot of narrations from my respondent relating the concept about moderate Islam with state design. It is interesting since many of them perceive that plurality, tolerance and democratic design maintained by state have much to do with western concept of democracy. Even some of them perceived Islam Nusantara as imitating concept of denomination in Christianity. Ria who strongly affiliated with NU said "If Islam Nusantara happened to portray the face of moderate Islam in Nusantara, it looks like denomination in Christianity, just like church of Javanese Christian (GKJ), church of Batak Christian (GKB), and so on so forth, being moderate is not necessary to fragment religion based on territory. That is Dutch minded ".

Despite youth understanding about moderate Islam is varied and getting a lot of discourses and pro-contra, but most of them are encouraging moderate Islam as an alternative way of Islam happened in Indonesia. Within this research, I find that at least there are two motives in the way my respondents situate themselves as moderate Islam. Normative and historical motive, the first motive is the way youth understood moderate Islam is coming from major textual Islamic sources, such Qur'an, Hadist and classical text (*turast*). The second motive, historical, is coming from social empirical understanding that the nature of Islam in Indonesia is different and particularly adopting local culture. Meaning, within the second motive, youth are having understanding about tolerance, acculturation and non-textual particular cultural practices which is called as *tawasut fi al din* (being moderate in religion). If calculated, there are more than 73% of youth coming from historical motive in understanding and encouraging moderate Islam. When I traced on their background, and accessed information, I find that being affiliated with particular religious organization has nothing to do with youth conception about being moderate. Youth conception about moderate is based on the particular website they access in. It is significant as additional work that to promote moderate Islam, and to drown out radicalism that has dominated the airwave, moderate Islam should

I classify the typology of normative and historical-sociological motive of being moderate based on cognitive orientation in which how youth reflecting their knowledge about the reason why they prefer to be moderate. I do not take look on the number, but how youth are motivated. It is necessary to see how both of these approach are significant to promote moderate Islam in Indonesia.
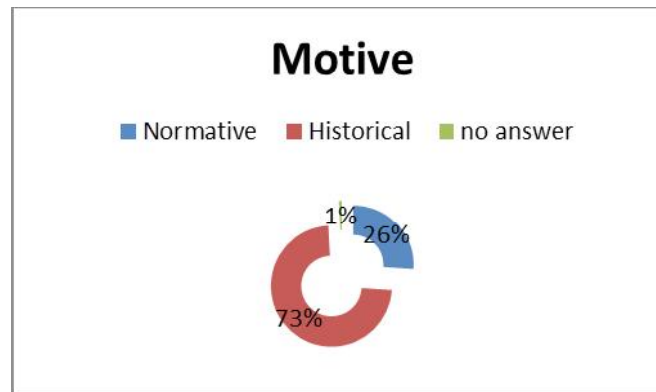
Figure 2: youth motive in being moderate

Besides mapping normative and historical motive, I see that most of youth prefer to be moderate in religion although they are involved in the fundamental organization or revivalist organization, let's say HTI or Muhammadiyyah. Even interestingly, those who chose historical-sociological motive is not merely coming from NU, youth affiliated with Muhammadiyyah and HTI (Hizbu Attahrir Indonesia) also do the same way, and it is in vice versa. Meaning, youth affiliated with NU also tends to have normative motive in understanding moderate Islam. What can be portrayed is how youth affiliated and non-affiliated with particular organization is uncovered within single narration. The dynamic within youth are varied, and they could not be classified and narrated based on organization they are affiliated with.

I shall address that regardless organizational matter and debatable ideas about term;either motivated by normative or historical narration, youth has big potential resource in maintaining moderate Islam in Indonesia. If Islam Nusantara could pass across the border of organizational matter, well socialized among youth, the dream about the future of Islam in Indonesia is not only about imagination, but it is going on. This homework is the responsibility of those who concern on the moderate Muslims of the world to provide proof that they exist as other narration of Islam.

Moderate Islam and its Significance among Youth

As it is observed, that being moderate is chosen by significant number of youth affiliated and non-affiliated with religious organization. Here I could briefly said that Islam in Indonesia could certainly be model of moderate Islam in the world. The significant finding within this research is youth spirit of being moderate has nothing to do with religious organization in which they are dealing with. The most significant reasons in which youths support being moderate is about local religious identity. Meaning, youths have also in effort to show how identity of being Indonesian Muslim is much more important than being Muslim in Indonesia.
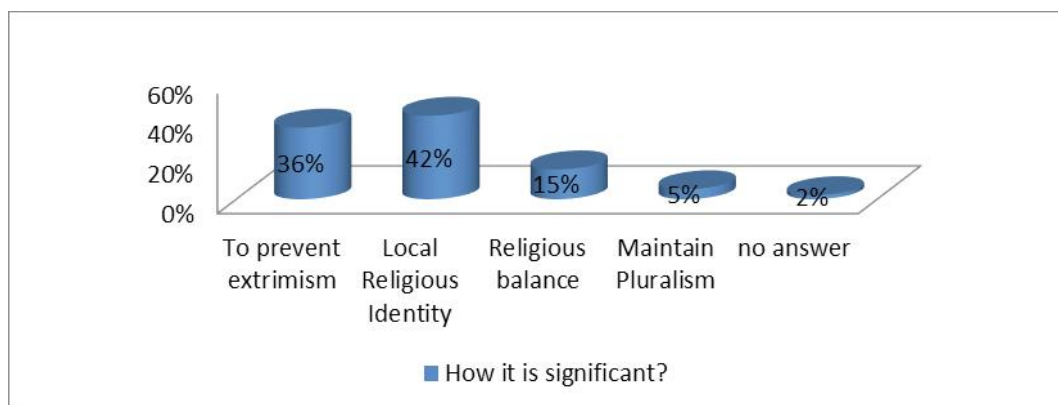
Figure 3: Youth reason of being moderate.

Further, there is catharsis effect among youth for being extremist-radical in religion. ISIS brings about fear and anxiety in which Indonesia should be prevented from these radical group that destroy everything. Here youths are noted that Muslim itself is as single large of victim of religious fundamentalism in the Middle East. Here I see that significant number of being moderate is kind of symbolic resistance in which being radical has given religion a bad name. Even my respondent said that " well, actually I don't really care about Islam Nusantara or moderate Islam, what I see is Islam in Indonesia is very peaceful, unlike the face of Islam in Middle East that bloody. Whatever it is called then, I want the model of this Islam is also happened in Iraq and Syiria"(Eryl, 22, Muhammadiyyah). Another similar responses is also coming from Nida as affiliated with NU, she said " I do agree with Islam Nusantara, because it is emphasizing peaceful in religion. It could be an identity of how Islam in Indonesia, especially in Java is totally different with other" (Nida, 24. NU-UGM).

From youth responses, moderate Islam in Indonesia could be a shelter that accommodate public's voice. The debate and multi-vocal is only in the shallow and organizational level, yet in the depth level, significant number of youth are dealing in encouraging peaceful Islam. Here, I also could see that within youths, although Islam Nusantara has failed in the organizational-ideological level, but it is successfully entered civic engagement level. Civic engagement is the way community was engaged each other in articulating a voice based on religious in nationality spirit. Instead of different organization and affiliation, civic engagement could be a way how Islam Nusantara could be articulated.

Seeing public opinion that giving space for moderate Islam due civic engagement, it could boost religious organizations to get similar achievement in promoting moderate Islam within melting pot community-organization. Those who managed feudal authorities about Islam Nusantara should pay attention on what public really need in conceptualizing moderate Islam. Meaning should there are massive information about moderate Islam and willingness to communicate with other group to achieve common good of moderate Islam within community, especially for youth.

Conclusion

Modern Islam Indonesia has been challenged in sophisticated way. Since international image about Islam is negative, Indonesia has responsible to give another narration about Islam in positive ways. Not only because of Indonesia as the most populous country for Muslim community, but also typical Islam grounded within community is naturally different. Here, international image has seen Islam in monolithic ways. Here, many monolithic matters in the narration of Muslim community, especially Islam in only one way, just only one way. Islam Nusantara proposed is another way to see the narration of Islam over international world.

Within contested images, Islam Nusantara as another narration about Islam coming from non-Arabian speaking community was much challenged. After observing youth response on the emergence of Islam Nusantara, I could see there are a lot of homework including acceptance and rejection coming from other religious group, political issue and so on so forth that should be finished due challenging of universality concept proposed. In this research I have also found that based on youth responses, debatable idea within Islam Nusantara was only in the surface or based on organizational, conceptual and practical. Yet, in the deep level such as civic engagement, Islam Nusantara has significant voice.

Civic engagement is the way public has shared emotion, and feeling. It is not based on organizational-political level, but based on the common purpose in shaping identity. ISIS, Wahabism and Puritanism and other extremist group in Middle East has been giving catharsis effect about the image of destructed Islamic country. Here I stand on the point that beside the rupture-dispute perspectives about Islam and Islam Nusantara, changing narration about Muslim and Islam were necessarily needed in order to conduct religious dialog and to tray Islam in different ways.

Muslim, especially youth has already realized that the image about 'terrorist', "fundamentalist" are still shadowing particular community, such America and many other regions. Donald Trump's statement for the example is still relating Muslim as ridiculous religion, and bunch of non-Muslim community perceive the narration about Islam in only single narration, as fundamentalist and Middle Eastern minded. Moderate Islam happened in Indonesia should be introduced to the world as long as possible.

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ISLAM IN FOREIGN POLICY:
Promotion of Moderate Islam in Indonesia Foreign Policy 2004- 2014

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Abstract

As the biggest muslim country, there is assumption that Islam has significant role in Indonesia politics and foreign policy. But pervious studies in Islam and Indonesia foreign policy noted that Islam was absent in Indonesia foreign policy. Islamic considerations were kept to influence and control Soekarno and Soeharto foreign policy. Since Soesilo Bambang Yudhoyono administration, the shift/ dynamics occured. Indonesia actively promote moderate Islam in international relations. It is spoken as part of Indonesia new identity. In contrast to the exclusion and rejection as identity in official statement in old and new order, why was in Soesilo Bambang Yudhoyono administration, Islam used and promoted as Indonesia new identity in its foreign policy ? How did this diplomacy held and what are the impact for Indonesia ?. Previous studies of Islam and Indonesia foreign policy had been written. Suryadinata (1997) used leader personal traits. Perwita (2007), Azra (2002), Anwar (2000), Wicaksana (2012) used realism with material national interest as variable. Leifer (1983) and Sukma (2003) used state identity as variables. But these perspectives are inadequate to answer this new shift (question). Therefore, this acticle try to answer this question by using Fox and Sandler theory of religion influence in international relations. Promotion of moderate islam in Indonesia foerign policy influenced by these variables. First, this articulation used as policy justification or affected by islamic worldview of the leader as indicated by statement of persident and foreign minister. Second, it was used to mobilize people support in domestical area. Third, it was used to mobilize leader and people support in international area. This new policy were held by series of diplomacy in bridging West- Islam relations like intermedia dialogue, interfaith dialogue, and inittiating international protocol to combat religious blasphemy. It was also held by resolving problems in Islamic worlds like reconciliating parties in Palestine, Libanese, Iraq, South Thailand, and others. The impacts of Indonesia diplomacy in promoting moderate Islam were many. Better understanding towards Islam among international media and nations was achieved. For Indonesia, appreciation from many foreign countries including non state actors in global politics arised. Finally, Indonesia image became better as democratic country, peace, tolerant, and harmony.

Keywords: *foreign policy, moderate Islam, worldview, legitimacy, promotion.*

Introduction

In muslim world, there is assumption and expectation that Islam has big influence in politics. This can be found also in Indonesia that as the biggest muslim populated country in the world, there is also assumption that foreign policy in Indonesia influenced by Islam. Indonesia is unique due to the fact that it is nor theocratic nor secular state (Esposito, 1987 or Hadi and Mu'ti, 2011). In the struggle for independence period, Islam has served as positive element in diplomacy to secure recognition and international endorsement for new republic.(Hassan, 1980or Rahman, 2007)

But in the next period, majority of researchers of Islam in Indonesia foreign policy concluded that Islam is absent and not become dominant factor in its foreign relations. Foreign policy was kept to be dictated by islamic consideration. There had never been formal expression of Islam in foreign policy, Islamic role was was secondary one. There is no Islamic substance in Indonesia foreign policy. Study in Soekarno, Soeharto, and reformation era showed that view.

Tha change occured when Islam articulated asnew identity. In a meeting held by Indonesian Council on World Affairs (ICWA) on 19th of Mei 2005 in Jakarta, President of republic of Indonesia, Susilo Bambang Yudhoyono (SBY), mentioned that islamic identity become inherent projection of referrence Indonesia.(Yudhoyono, 2005) This statement was important due to the fact that it was first speech about his foreign policy direction.

The same statement was spoken by misnister of foreign affairs Marty Natalegawa in world economic forum Group of 20 (G20). He said: that as the G-20 has confirmed itself for the status of the major forum on world economic issues, Indonesia was challenged to carve a niche within the group that is unique to itself as the world's third largest democracy, the country with the world's largest Muslim population, and a voice of moderation. (Anwar, 2011) .

These statements then followed by some diplomatic programs that focused to take moderate Islam as *image* in global politics. (Sukma, 2012). They are *interfaith dialogues, inter-civilization dialogues*, hosting *the International Conference of Islamic Scholars.* This agendas were organized and supervised by directory of public diplomacy, ministry of foreign affairs. (Kemenlu RI, 2008) Even some scholars said that this moderate Islam program was started since first Bali Bombing in 2002 and became one of SBY foreign policy priority.(Weatherbee, 2013)

In contrast to the exclusion and rejection as identity in official statement in old and new order, why was in Soesilo Bambang Yudhoyono administration, Islam used and promoted as Indonesia new identity in its foreign policy ? How did this diplomacy held and what are the impact for Indonesia ?

Previous Study of Islam in Indonesia Foreign Policy

Islam in ndonesia foreign policy has been wtitten by many scholars with different approaches. The first used agent-based perspective especially the leader character approach (leader personal traits). Leo Suryadinata wrote that Islam had never been a major consideration in the foreign policy of Indonesia in Suharto era. (Suryadinata, 1997) According to him, the absence of Islam due to the fact that Indonesian elite, especially the foreign policy elite, were *abangan* and not *santri*. The absence of Islam in Indonesia foreign policy was related to domination of *abangan* subculture over *santri*. He used Indonesia policy towards the Organization of the Islamic Conference (OIC), the problem of Palestine, relations with Iran and Libya , Afghanistan , and Gulf War II in 1991 as explanatory cases.

In an article in Asian Survey two years earlier he said that the Islamic rhetoric was not used because of anti colonialism became the foundation of a free and active foreign policy (Suryadinata, 1999). Even towards Middle East, the Indonesian foreign policy was not based on Islamic consideration

but national interests as perceived by Suharto and the military .

In the history of Indonesia, there are a number of Islamic insurgency so that everything involve with Islam would be seen as less patriotic. In the other words, limitation of Indonesia's foreign policy towards the country or Islamic issues was caused by Soeharto's fear of Islam, and domination of military power, and the threat of the growing power of fundamentalist Islam in Indonesia.

The second study used a structural perspective with some variations . The first, national interest approach which assume policy makers as rational actors that promote national interests. Anak Agung Banyu Perwita mentioned that the Indonesian foreign policy actually trumping from religious reasons to material interests. This means that foreign policy is influenced by national interests and not for religious reasons. (Perwita, 2007) His conclusion was based on explanation of Indonesian policy towards the Middle East, the Organization of the Islamic Conference (OIC) , the Moro conflict , and the war in Bosnia.

Another writer , Dewi Fortuna Anwar considers that the role of Islam in the foreign policy of Soeharto began to be seen in the late 1980s with increased attention to the countries or issues related to Islam. However, this was done to secure his domestic position and for national interest reasons, not for Islam (Anwar, 2010a). Previous Soeharto era politics completely restricted due to many insurgency by Islamic groups in Indonesia from 1950-60's. The same view was written by Azra (Azra, 2000). The assertion of the national interest reasons was also mentioned in her other writings about Islam in the reform era (Anwar, 2010b).

I Gede Wahyu Wicaksana mentioned that Islam was not a main consideration in the formulation and implementation of Indonesian foreign policy. Islam was in marginal position among the various material political and economic agenda in international relations of Indonesia. (Wicaksana, 2012) Indonesia avoid to use Islamic identity and Islamist agenda. The material dimension was more crucial than Islamist ideas and religious solidarity in Indonesia's foreign relations. In another article he mentioned that marginalized role of Islam in Indonesian foreign policy was caused by combination of the secular identity of the state, the material interests of the elite, and from the outside of the state.

The second group in the structural perspective used state identity approach. Leifer and Rizal Sukma wrote that Islam had not been the basis of the state. Michael Leifer mentioned that Islam was not the basis of Indonesian foreign policy. Indonesian government was very careful to keep foreign policy not to be controlled by Islamic consideration . Islam has never become an international perspective of the Indonesia, nor it was used as the official rhetoric in foreign policy of Indonesia. (Leifer, 1983) This fact was influenced by the domestic situation, especially the identity of the country. He saw foreign policy based on the formal charge of government departments. He showed it by using Indonesia respond to Israel- Palestine conflict, organization of Islamic conference, and other Middle East cases. But as the largest muslim population country, the Islamic factor can influence foreign policy. This influence exists in many variations but only in informal forms. It was also as constraint rather than positive motivation.

In line with the work of Leifer, Rizal Sukma said that although country with the largest mooslem population, but Islam had never been a dominant role in Indonesian foreign policy. (Sukma, 2003). In the early of reformation era, Islam had became a potential political force that affect politics and decision-making. But Islamic role in foreign policy still secondary one and not the major determinant. Islam had always been a secondary role because of dual identity country that is not a theocracy nor a secular, as well as domestic weaknesses that limit the role of Islam in foreign politics.

He also proposed an interesting view that the exixtence of Islam into the Indonesian foreign policy only in the form and not the substance. As substance, Islam was absent in Indonesian

foreign policy as the government seek to keep the substance of foreign policy on non- religious dimension. The relationship between Islam and the Indonesian foreign policy are determined by the typical primary consideration in the form of domestic priorities and interests of the state and the regime . Relations with the Arab and the Islamic world in the Soeharto era shown a classic example of foreign policy for the domestic interests. Although Islam was not a source, but foreign policy was not contradictive to the interests of Islam . The main issues of foreign policy for the Islamic groups was the need to improve relations with other Muslim countries , more attention to the issues of the Islamic world , and to give the initiative on those issues.

We can give critics to this approach of reducing Islam as the sole force that compete with other secular identity that ignores the diversities within Islam itself. As admitted by many other writers, there are many faces of Islam, (Ayoob, 2000) that should be recognized and analyzed critically in order to obtain a more comprehensive understanding of Islam . The other weakness is its failure to explain a few cases. For example, Megawati presidency era according this perspective was considered as revival of nationalist identity, but in her era also found that "moderate Islam project" begin.

What can be learned from these previous studies is that research on Islam in Indonesia's foreign policy dominated in the area of influence reaserch. Islam has no influence and is not a major consideration of Indonesia foreign policy. Leifer mention Islam is not a major consideration of Indonesian foreign policy. Suryadinata also mention that Islam has no effect on Indonesia's foreign policy. Banyu Perwita mention it is not Islam but the grounds of material national interest reasons affect Indonesia's foreign policy. Wahyu Wicaksana and Dewi Fortuna Anwar said that the Indonesian foreign policy is influenced by material interest than Islam reason . Rizal Sukma mentions there is no Islamic substance in Indonesian foreign policy .

These previous studies contribution was in identifying some variables that influence Islamic role Indonesian foreign policy. However , there are some criticisms that need to be submitted to the previous studies. First, previous research emphasized how to see Islam as an identity. There are other roles of religion in international politics, as will be explained later in this paper. Some researchers tried to find Islamic influence only in formal statements especially term religious solidarity of decision makers. Wicaksana explicitly in both of his writings suggested that he see the role of Islam as an identity. Suryadinata also explicitly mention Islamic solidarity was not the basis of Indonesian foreign policy. In Perwita, Anwar and Sukma, and Leifer, it can be read that they see Islam in that role, especially when they wrote that it was not Islamic solidarity which become the reason of foreign policy. This identity approach bring us to difficult position to find the presence and role of Islam in Indonesian foreign policy. When they not found Islam in the formal form, then they concluded that Islam did not influence Indonesia foreign policy.

Second, some previous writer seemed to make dichotomy between Islam and pancasila and universal values such as anti colonialism or justice. The dichotomy between Islam and Pancasila or other universal values is a dangerous one. For those who believe in Islam as a substance, Pancasila and univesal values such as anti colonialism are also Islamic values. Then Pancasila and other universal values were compatible with Islam.

Third, there is a pattern that is visible and recognized by previous researchers that there was a policy in the era of the Old Order and New Order to avoid Islam as a source of principles, norms, and values that guide our diplomacy and foreign relations. It means that in fact Islam had its influence, but politically neglected or denied by the leader. This fact give us opportunity to prove that actually Islam is present in foreign policy but manipulated in other words.

According to these weakness, this research is intended to show the role of Islam in Indonesia foreign policy by other methodological way in international relations (Bakry, 2016 or Asrudin, Mirza Jaka Suryana dan Musa Maliki 2014). Many international relations theories tends to

exclude religions as variable in international politics (Burchill and Linklater, 1996 or Pettiford, 2007). It will use an alternative approach that include religion as a variable of the research. The end of Cold War make many scholars to bring back religion into account in global politics (Mansbach and Raffery, 2012 or Tibbi, 2008 or Spillmann, Wenger and Hess, 2003)

This approach is based on the argument that religion affects some political aspects of international relations in several ways. There are four basic influence of religion in international relations (Fox and Sandler, 2004). First, religion is seen as an aspect of identity. Religion is believed to affect a person identity . It gives them a feeling of affinity with fellow adherents. As a result, there is a religious solidarity (co religion). This could also explain why a country with the same religion have a tendency not to fight each other. In addition, it could also explain why the conflict in one region could spread through religious channels to neighboring countries and even other places on earth .

Second, religion can affect the worldview of individuals and groups that will ultimately affect the their mindset and behavior. Sometimes it is called worldview, belief, norms, or any other name, but it is a powerful way in which religion relates to the behavior of individuals and society. Therefore, foreign policy could also be motivated by religious considerations. This is through the religious world view of the policy makers in both the secular and religious state. Foreign policy can also be influenced by worldview of the people who limit the choices of policy makers. If the policy is guided by religious beliefs then automatically it will have religious legitimacy for the people who believe the same. So at this point the religious legitimacy and religious world views are inexorably intertwined.

Third, religion is the source of legitimacy to support or criticize the policy makers . As a source of legitimacy, religion could be used to persuade others. The power of persuasion is very essential for policy makers. Religion can be used by foreign policy makers to seek support for their policies of other people , including another politicians, voters , policy makers and people in other countries. In other side, they can also use the religion to oppose the policy or supporting other policy alternatives.

Both policy makers and political opposition inside the country and another country can use it. Even policy makers who have different religious beliefs with the people do not want to be considered as contradictive to that value. Even sometimes, policy makers use terms and image of religion to justify his actions. It is important because many experts now believe that the normative values, including religious values was playing an increasingly important role in international relations. Even sometimes religious and secular motivation mixed together .

Some figures like Joseph Nye emphasized concept of soft power in 1990 that sees religion in international relations as the persuasive power. Other scholar like Shireen T. Hunter also mentions that religion affects international relations by giving legitimacy towards policy decisions and garner popular support for the policy. (Hunter, 2010)

Fourth, religion associated with formal institutions that can influence the political process . In some cases these institutions are international actors. In the domestic sphere these institutions play a role in supporting the regime, against and lobbying regime. The institutions could also play a role in political mobilization. This is what Haynes said that rarely notes about the efforts of religious influence foreign policy through soft power to encourage the government to apply principles, values, and ideals of religion.(Haynes, 2008) The greatest influence of religion in the international system is through its significant influence on domestic politics that religion becomes the motivation that guide many policymakers. Shireen Hunter also mentions that religion influence can be traced through religious groups activity, which is intended to influence the behavior of the state in a democratic system.

Variables of Moderate Islam Promotion in Indonesia Foreign Policy

This study find that promotion of moderate Islam in Indonesia foreign policy during 2004-2014 was influenced by these variables- worldview of leader and people and also legitimacy process in domestic and international area. **First**, it was influenced by Islamic worldview of the desicion maker. It was a natural way of policy makers expressing themselves, and to be able to justify what they are doing in Islamic terms helps them to be easy in their mind. It was all about consistency between policy and their worldview. It means that there is internal drive from islamic values they believe. Moderate islam that used and promoted as foreign policy identity in this context was product of thinking, believe, and values. It was indicated by statement of president and foreign minister.

First, Presiden Soesilo Bambang Yudhoyono (SBY) is well known as thinking general. But he is also *santri* who was born in *pesantren* family so that has good islamic learning. As good muslim, he also practices Islam well.(Djalal, 2008) Although more known as military leader, but his writing and thinking reflects his wide and deep islamic thought. In this context, then we can see idiosyncracy aspect in his responsibility as leader of biggest muslim country to respond international events especially in terrorrism issue and problems in islamic world.

SBY also has his islamic view that Islam compatible with Pancasila. For this, his policy was caused by both of them. This fact, for example, was expressed in his opening speech in 2006 when Nahdlatul Ulama held Suni- Syiah Conference for Iraq Reconciliation in Bogor. According to him, it was Islamic and also constitutional duty to reconciliate Sunni and Syiah in Irak.(Shoelhi, 2009) This statement indicated that his Islamic worldview was one of his motivation. This also stricly showed that Islam is compatibel Pancasila and constitucy.

Nahdlatul Ulama has the same view. For NU, Islam and nationality is compatibel and the dichotomy between them is dangerous one because both could go hand- in hand. According to *Kiai* Ahmad Siddiq, acceptance of pancasila by NU was not political position but based on *syariah* or culd be traced from Islamic teaching as prophet Muhammad *risalah*.(Muzadi, 2011)

The same view also showed by Islamic scholars like Nurcholis Madjid who said that Pancasila is compatibel with Islam and Islam has universality in its messages (Madjid, 2007). As example, in Islam known concept like religious brotherhood (ukhuwah islamiyah), nation solidarity (ukhuwah wathaniyah/ nasionalisme), and humanism solidarity (LBM PBNU, 2004). It means that when decision makers stated that his decision based on Pancasila or constitucy or universal values, then this was not islamic decision. For in Islamic perspective, humanity is part of its doctrine. (Zemmali, 2012 and Mahmud, 2008 and Zayyid, 2008)

For a long time, NU wants that Islamic universality incorporated in state (substantially) that protect all citizen. Relation between Islam and state is not formal and exclusive (*harfiah tathbiqiyah)* but substantive for common goods (*dzimmiyah maknawiyah limashalihil ummah*) (Muzadi, 2011). In opening speech at Munas Alim Ulama in Surabaya 2006, Rais 'Aam PBNU KH Sahal Mahfuz also stressed this position again that NU idealisize syariah values substantially implemented in society than formally on political institution. NKRI base don Pancasila has been finalform for Indonesian (Aula, 2010). Other mainstream Islamic organizations also has this same view (Mujani and Burhanudin, 2005)

Second indicator, as the president, his foreign minister also show clear statement. As respond to international issue discrediting Islam, foreign minister Hasan Wirayuda said that Indonesia as the biggest muslim country in the world has responsibility to project the real Islam- moderate Islam.(Wirajuda, 2004) This was based on facts that some muslim act as bad muslim that not reflect Islamic value. In other side, there was also false stereotype that give bad stigma to Islam. This statement also indicate his Islamic worldview that Islam must be projected in term *rahmatan lil alamin*.

Second, promotion of moderate Islam also used to get and mobilize people support in domestic.

In other words, it was political mechanism in domestic area with two goals. The first goal was to get domestic support so that, the second, the policy got legitimacy from the people. It could be understood by the fact that majority of Indonesia muslim is moderate. Two biggest Islamic organizations in Indonesia is moderate too. Collaboration between government and these islamic organizations including islamic leaders in promoting moderate islam also indicate that goal.

First, it was based on facts that Indonesia muslim is moderate. Islam come in Indonesia peacefully, islamic organizations also contributes to Indonesia *nation and state building*, and also their role in dynamics phase of Indonesia history, they all show peace character of Indonesia Islam. (Achmad, 2008) As conclusion, moderate Islam is the real Islam in Indonesia (Esposito and Voll, 2003 or Hatzopoulos and Petito, 2003 or Ramage, 1995 or Sahal and Aziz, 2015 or

Second, it can be seen in participation and mobilization of people in Indonesia foreign policy promoting moderate Islam. Many of islamic leader from many organizations participate in Indonesia diplomacy as minister of foreign affairs statement that promotion of moderate Islam in foreign policy was done by empowerning the moderates in first step.(Wirajuda, 2004) He also said that the succes ofcombating terrrorrism depends on this effort in empowering moderates. (Wirajuda, 2005)

This also indicate big change in Indonesia foerign policy that in previous was elitic. Before, foreign policyis formulated and implemented by political elite and government. This change was indicated by facts of many non state actors joining and praticipating in many diplomacy. In this context, government could be seen as actor mobilizing domestic support for his policy.

Some of them are cooperation between foreign ministry with Nahdlatul Ulama in creating *International Conference of Islamic Scholars* (ICIS) in 2004, 2006, 2007, 2008. With Muhammadiyah it can be shown by International Dialogue On Interfaith Cooperation in Desember 2004. This event was particiatted by ASEAN countries, New Zealand, and Uni Eropa.(Kompas, 2004)

Mobilization of people in promotng moderate islam also can be seen from support from Islamic leaders and scholars. Interfaith dialogue program held with many countries was supported Islamic leaders like Din Syamsudin, Komarudin Hidayat, Azyumardi Azra, Marwah Daud Ibrahim, Masykuri Abdullah and Syafi'i Antonio.(Detik, 2015)

Third, promotion of moderate Islam also can be seen in term searching international legitimacy to atrack people and leader in other countries. It means that it was effort to get external legitimacy from international community. This kind of diplomacy to win the hearts and minds of foreign government and public in order to reduce misperception. (Wirajuda, 2006) Therefore, the impact that hoped was good image of Indonesia. This good image in turn would promote cooperation and neglect conflict.

First, promotion of moderate Islam held to get good image in the context of global war againts terrorism.(Nugroho, 2010) The fall of Soviet Union as common enemy made some expert in the West like Samuel Huntington, Elie Kedouri, dan Bernard Lewis to create new enemy. They then develop some argument to see Islam as victim. Firts, incompatibility of Islamic values with democracy.Second, muslim tend to unbelieve political institution of democracy. Third, Islamic values become source in authotitarian government in Midlle East countries. Fourth, less commitment of Muslim to democracy.

This condition creatte Islamophobia in international area as we see in some cases like publication of prophet cartoon, film Fitna, innocence of muslim, and many. Some discrimination and violence to muslim occured because of missinformation about Islam.(Gazali, 2012) This condition make muslim countries to respond. And Indonesia as biggest muslim country did so.

After 9/11, America launch war *War on Terorism in its foreign policy*. First move that done was creting *National Security Strategy* (NSS) in 2002, that try to make alliance to combat terrorrism.

The next step was creating *National Stategy For Combating Terrorism* (NSCT) and finally global *war on againt terrorism*. Di level internasional Amerika terus berupaya menebarkan gerakan melawan terorisme.

For Indonesia, it was problematic because there was some wrong news that Indonesia become home of terrorism net. Bali Bomb in 2002 for example strengthen this view. Some Indonesians in foreign countries got some trouble. Australian Security Intelligence Organization (ASIO) and Australian Federal Police (AFP) with gun roughtly open Indonesian muslim house in Sydney, Perth, dan Melbourne, Australia.(Purwono, 2002) At the same time foreign news was accused to make Bali Bombing as Australian or England tragedy and not Indonesian tragedy.

Second, promotion moderate islam to gain external legitimacy also can be seen in formal statements of Indonesian government stressing moderate Islam as diplomatic assets in international relations. Since SBY presidency, Indonesia actively contribute its role in international area especially in redicing islamophobia that also give bad image to Indonesia. (Pelita, 2015) It was perceived as his challenge to recoveri Indonesia good international image. This image diplomacy include promotion of moderate Islam and democracy that compatible in case of Indonesia. (Ma'mun, 2009)

Third, It was made to meet big expectation of international public that hope Indonesia role in the world. Islam in Indonesia hoped to be alternative face of peace Islam.(Wirajuda, 2012) When attended Wilton Park Conference in England March 2010, Rizal Sukma said that international public hope that Indonesia could play its role as voice of Islamic world.(Sukma, 2010b) This expectation then arrive at advice that Indonesia could be mediator between West and Islam. Not just that reason, moderate Islam laso hoped to alternative model that can be implemented in other muslim society. Explicitely, USA President Barack Obama said that Indonesia like Chile and South Korea be model for democarcy in Egypt.(Smith, 2009) Urgency in combating terrorrism by developing moderate Islam network was seen by the West.

In that context, then, some diplomacy were done. To respond islamophobia in the cases of islamic blasphemy like publication of prophet cartoon in Danish magazine Jylland Posten, SBY launched intermedia dialogue in collaboration with Norwegia. His policy educed misperception towrd Islamin media and also gave more comprehensive understanding among international media in covering islamic issues (Djalal, 2008)

Another diplomacy was held in interfaith dialogue programs in collaboration with many states like England and Canada. The same program also held in cooperation with USA (2010, 2012), Austria (2009, 2010), Belanda (2009), Bulgaria (2010), Ceko (2010), Ethiopia (2011), Hungaria (2010), Inggris (2008), Jerman (2010, 2011,2013), Kanada (2008), Lebanon (2008, 2011), Polandia (2011, 2013), Rusia (2009), Serbia (2011), Spanyol (2010), Uni Eropa (2010), Vatikan (2008), Yunani (2011), Chile (2012), Argentina (2012), dan Pakistan.

In regional level, *Interfaith Dialog* was held like *Regional (Asia Pacific) Interfaith Dialogue* (di Yogyakarta, Cebu, Filipina, Waitangi, Selandia Baru, Phonm Penh, Perth, Semarang in 2012. *The Asia-Europe Meeting (ASEM) Interfaith Dialogue* also was held seven times (Bali, Larnaca-Cyprus, Nanjing, Belanda, Seoul, Toledo, dan Manila). *Asia Pacific Inter Faith Youth Camp* (APIFYC) was held in Surabaya in 2004, *APEC Intercultural and Faith Symposium* in Oktober 2006 in Yogyakarta; and *Asia Europe Youth Interfaith Dialogue in* Bandung in 2008. In multilateral level, it was held in two forum *The Non-Aligned Movement (NAM) on Interfaith Dialogue and Cooperation, and second,* United Nations Alliance of Civilizations (UN AOC). In 2014, became host of *'The 6ᵗʰ UN AOC Global Forum.*

To resolve actively many problems in muslim world, SBY also tried to reconciliate many conflict by sending his diplomatic staff (first track diplomacy) and also support many religious based diplomacy held by nonstate actors like NU (Muzadi, 2010). He met many parties in conflict in Palestine, Libanese, Syuriah, Iraq, South Thailand, and others. In respond to religious blasphemy like publication of innocence of muslim film, SBY initiated the urgency of interntional protocol to combat this. This became part of his important speech on general assembly meeting in November 2012.

Indonesia diplomacy in promoting moderate Islam as its identity (Reid, 2012) then get good respond and appreciation from many foreign countries including non state actors in global politics.(Tabloid Diplomasi Marcht 2009). In this context, then Indonesia image became better. Indonesia has its image as democratic country, peace, tolerant, and harmony. (Sukma, 2012)

Conclusion

Promotion of moderate islam in Indonesia foerign policy influenced by three variables. First, this articulation used as policy justification. It was a natural efforts of policy makers to express themselves so that their decision justified in their mind. It was all about consistency between policy and their worldview. It means that there is internal drive from islamic values they believe. Moderate islam that used and promoted as foreign policy identity in this context was product of thinking, believe, and values. It was indicated by statement of persident and foreign minister.

Second, it was used to mobilize people support domestically. In other words, it was political mechanism in domestic area with two goals. The first goal was to get domestic support so that, the second, the policy got legitimacy from the people. It could be understood by the fact that majority of Indonesia muslim is moderate. Two biggest Islamic organizations in Indonesia is moderate too. Collaboration between government and these islamic organizations including islamic leaders in promoting moderate islam also indicate that goal.

Thrid, it was used to convince people and goverment in other countries. It was diplomacy to win the hearts and minds of others so that reduce bad perception. It was politics of persuation. The goal that searched by this policy was good image and perception. These two goals would promote cooperation and conflict. They all indicated by series of diplomacy in terrorism issue that had brought bad image of Indonesia. It also seen in formal statement of government that moderate Islam is asset in foreign policy. Finally, it was seen in international hope that Indonesia could play significant role in bridging West- Islam relations and Islamic world.

This new policy were held by series of diplomacy in bridging West- Islam relations like intermedia dialogue, interfaith dialogue, and inittiating international protocol tocombal erligious blasphemy. It was also held by resolving problems in Islamic worlds like reconciliating parties in Palestine, Libanese, Iraq, South Thailand, and others .

The impacts of Indonesia diplomacy in promoting moderate Islam were many. Better understanding towards Islam among international media and nations was achieved. For Indonesia, appreciation from many foreign countries including non state actors in global politics arised.Finally, Indonesia image became better as democratic country, peace, tolerant, and harmony.

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THE ROLE OF ENGLISH AS A POTENTIAL SUPPLY FOR ENTREPRENEURS TO BE COMPETITIVE IN THE GLOBALIZATION ERA

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Abstract

This paper aims to analize the role of english as a potential supply for entrepreneurs to be competitive in the globalization era. English has become a means of international communication and been used as a second language. Today, entrepreneurship is regarded as one of the best economic development strategies to develop country's economic growth and sustain the country's competitiveness in facing the global challenges. So, entrepreneurship is cornerstones of economic development throughout the world. In the globalization era, entrepreneurs also play an important role in contributing to the development of the economy of a nation. The most industrially developed countries like USA, Germany, and Japan are the evidence that the economy is an effect in which entrepreneurship is the cause. To accelerate the economic development, we have to use the entrepreneurship is as a tool.

Keywords: English, entrepreneurs, competitive, the globalization era.

Introduction

English is an international and foreign language in Indonesia. People must make communication with international language to gain knowledge which is considered being crucial to the main of absorption and development of science, technology, and art, and agreements among other countries (Yuliana, 2013: 88). According to Crystal (2003: 3) that english is the global language. A language achieves a genuinely global status when it develops a special role that is recognized in every country.

As a global language, english plays an important role in contributing to the field of science and technology, economics, politics, social and culture. English is used to convey information among countries, the language used by international businessmen, the language used by officials countries in international forums, the language used in the field of maritime and aviation, the language of culture, movies, music, etc. English is used as media of communication in the newspapers and news. Eighty percent of computer data is processed and stored in English. In many countries, television broadcasts by using English, including through the channel Metro TV Indonesia. English is also used in the world of international business, diplomacy, science and used in a paper of international conferences. This is the challenge for us in the higher educational

institutions and at the same time an opportunity to develop international cooperation programs. This challenge and opportunity require preparation and perseverance in order to realize society and culture international-minded academics (Astika, 2015: 90).

Entrepreneurship has become an everyday buzzword. Policy makers, economists, academicians and even university students are talking about it. According to Akanbi (2013: 67), entrepreneurship is as the mindset and process to create and develop economic activity by blending risk-taking, creativity and innovation in management within a new or an existing organization. Thus, this paper discusses the role of mastery of English as a potential supply for entrepreneurs to be competitive in the globalization era.

Entrepreneurship in the Globalization Era

The term of entrepreneurship was first introduced by Richard Cantillon (Winardi, 2015: 1). The word "entrepreneur" is derived from French, and it means "between taker" or "go between" (Sagiri and Appolloni, 2009: 64). There is no fixed definition for entrepreneurs since people from different field of study perceived and defined it differently. An economist defines an entrepreneur as the one who creates the combination of resources to make them valuable. Meanwhile, a psychologist defines that entrepreneur is typically driven by certain forces such as needs to attain something, experiment and accomplish targeted goal. According to businessmen, an entrepreneur may be a threat, an aggressive competitor but may also be an ally, a source of supply, a customer, or someone who creates wealth for others as well as finds better ways to utilize resources, reduce waste, and provide jobs to others (Lee Wei Ni, et.al, 2012: 16).

There are many definitions described to the term "entrepreneurship", depending on the individual's field of study. Schumpeter (as cited in Sagiri and Appolloni, 2009: 64) had given new brand to the entrepreneur as "an innovator who develops innovative technologies". Gartner (as cited in Sagiri and Appolloni, 2009: 64) defined entrepreneurship is as "the creation of new venture". According to Akanbi (2013: 67) entrepreneurship is the process of creating something new with value by devoting the necessary time and effort which involve finance, physics, and social risks and receiving the resulting rewards of monetary and personal satisfaction and independence.

This following definition gives importance to four aspects of being an entrepreneur. *First*, entrepreneurship emerges with the creation of something new with value to the entrepreneur and to the society. *Second*, entrepreneurship requires the individual's commitment towards the necessary time and effort. *Third*, the assumption is all about risk taking propensity and some risks might be psychologycal, financial or social nature. *Fourth*, the entrepreneur nees to undergo all kinds and in return, they receive the rewards for their efforts (Sagiri and Appolloni, 2009: 65).

According to Lee Wei Ni, et.al (2012: 17), some people believe that entrepreneurs are born, not made. However, this myth is busted since many studies done in the past have reached a consensus where entrepreneurs can be made and are not genetically inherited. So, everyone has the potential to become entrepreneur especially for one who has undergone educational process in universities.

Handaru, et.al (2013: 629) explained that entrepreneurship saves Indonesia's economy during the hardship of global crisis. Some entrepreneurs struggle with unpleasant bureaucracy in Indonesia, but somehow they can make it through. With all good things about them, unfortunately only few people are willing to start up a new business. This problem could be related to the fact that being an entrepreneur is not easy. Lee Wei Ni, et.al (2012: 17) also argued that being a successful entrepreneur is not easy. Long term, systematic planning and business expertise is needed such as developing business model, putting together a new venture team,

raising money, establishing partnerships, managing finances, leading and motivating employees. In addition, individual should be very careful in determining himself as it helps them to make the right decision in choosing the right path for getting involved to be self-employed.

The globalization era is the era which so competitive. Globalization and rapid technological evolution have considerable impact on education in the 21st century. In today's knowledge-based economics, human resources have become the key of competitive advantage of many countries. According to Handaru, et.al (2013: 629) that being a successful, entrepreneurs should be capable to deal with uncertainty and change it to become opportunities. Zimmerer (as cited in Handaru, et.al, 2013: 629) also argued that creativity is an important feature for every entrepreneur which is not easy to apply.

English as a Potential Supply for Entrepreneurs in Facing the Global Challenges

Entrepreneurship has become an important issue in recent years due to its contribution to national economy's development. Today, entrepreneurship is regarded as one of the best economic development strategies to develop country's economic growth and sustain the country's competitiveness in facing the global challenges. So, entrepreneurship is cornerstones of economic development throughout the world (Vadavadagi and Joshi, 2013: 79).

Similar with previous statements, English is absolutely needed to be competitive in the globalization era. English is not only as a global language, but also a potential supply for entrepreneurs in facing the global challenges. According to Fitriana (2016: 5), there are seven potential for entrepreneurship, including business writing messages (correspondence, e-mail), business correspondence and reports, promotion and sales, customer service, communication at the workplace, international communication and enriching references.

In the globalization era, entrepreneurs also play an important role in contributing to the development of the economy of a nation. The most industrially developed countries like USA, Germany, and Japan are the evidence that the economy is an effect in which entrepreneurship is the cause. To accelerate the economic development, we have to use the entrepreneurship as a tool (Vadavadagi and Joshi, 2013: 79).

Conclusion

Last but not least, entrepreneur without mastery of english is outdated. English will increase the opportunities and develop the business. English is as a potential supply for entrepreneurs in facing the global challenges. There are seven potential for entrepreneurship, including business writing messages (correspondence, e-mail), business correspondence and reports, promotion and sales, customer service, communication at the workplace, international communication and enriching references. Being a successful, entrepreneurs should be capable to deal with uncertainty and change it to become opportunities. So, creativity and innovation are needed in this regard.

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SPIRIT OF JAVA AND SUFISM CENTER THE GLOBAL ETHICS

ATIKA ULFIA ADLINA

STAIN KUDUS

Abstract

Java is one area in the country that is rich in culture. Culture is developing very varied and dynamic. Culture that has experienced acculturation Also developed with the idea of Islam itself for example: Tradition *mitoni, slametan, Rebo Wekasan, Bukak luwur* etc. Recognized or not, is actually rich in tradition symbol of togetherness inspired by the noble values of Javanese society ideology inherited. For example, the value of *gotong royong* or splice, scolds reprimand, togetherness etc. it could not have a tradition of going to Werner sustainable if there is no unity in the Observance. But it must be Recognized Also that the generation of the Java community now seems to have started to forget the traditions that Reviews their parents did, or at least they still do but they are poor in meaning. The tradition of all they do is Become a sort of Juridical formalities that feels dry. They seem cultured but no taste. Therefore, there should be the meaning of the traditions of Java to be Able to know more deeply the great value laden philosophy embodied in the culture Because culture is always departs from an idea tau idea. Through the spirit in the name of *nguri nguri* Javanese tradition will be full of universal values is expected to be an opportunity to bring peace in the life of the nation, compatriots and in people's lives around the world.

Keyword: Javanese Ethics, Sufism, Global Ethic, Conserve traditions of Java

Preliminary

Java community as part of the Indonesian nation needs to preserve Javanese culture. The Javanese cultural preservation on the one hand aims to establish a dignified nation. On the other hand, culture is considered as one of the most effective approaches to address social problems, be it poverty, conflict resolution, as well as Economic development. Culture plays develop local characteristics that can support the process so that the culture is more transformation airport changes through the laying of collective values as a base formation of social institutions are oriented to the dynamics of life.

The struggle to liberate Indonesia is also inspired by the spirit of the culture that grew up in the nation's fighters. The strength of the struggle for genuine and clean for the public is the key to success for independence againts the colonizers. Unitary State of the Republic of Indonesia is formed by accommodating the values of community life of the entire region then manifested in the form of Pancasila and the 1945 Constitution elaboration Moreover, Alwasilah (2013: 6) confirms that Pancasila can serve as guidelines for the pluralistic nation to maintain the harmony of life, While in the context of the struggle for independence, Max Pattinaja (2008: 7) says that the Javanese culture contribute heavily in the fight for independence. This is evident from the

independence movement carried out by the Nationalist figures of Java with a cool and nurturing approach.

Cool Javanese culture can be found in the Javanese art; especially the music of *Gamelan* is playing so softly and gently so that brings a sense of peace. The serene music did not force the listener to have to hear. Javanese arts are in tune with the philosophy of Javanese life *luwih becik alon-alon waton kelakon, tinimbang kebat kliwat,* it that contains the value of any life stance Javanese who do not want to fail in achieving what is desired. Said *Alon-alon* in it actually implied meaning 'way'. So, *alon-alon* just how a person will achieve their goal because what is important is *waton kelakon* criteria (to be implemented) than *kebat kliwat* (haste but failed) (Sartini, 2009: 32). This view of life as a strength for the Java community to be able to enjoy every process and not merely achieve the goal by rule out instant process so impressed but not quality.

The tradition of mutual cooperation, *guyub,* harmonious, simple and full of local knowledge is also one of the Java community life philosophies. The tradition is very strong in every implementation *selametan, nyadran, weton, haul warning etc.* Tradition *Bukak Luwur* in Kudus, every 10th of Muharram which is celebrated as a tribute and commemorate the services of Sunan Kudus, for example. Rice Cricket is in the event is a symbol of prosperity. The rice will be distributed to the entire community. Peoples from various backgrounds also feel the same division with a portion of rice and the same menu. Rice wrapped in leaves of teak, has a more populist image and also easily biodegradable waste because of plant origin (Himawan, 2011: 9).

Javanese culture and traditions still dominate the cultural and national traditions in Indonesia. In general, Marzuki Suyanto in explaining that the characteristics of Javanese culture is religious, non-doctrinaire, tolerant, accommodating, and optimistic. These characteristics give birth pattern, nature, and the tendency is typical for the Java community as follows: 1) believe in God Almighty as *Sangkan Paraning dumadi,* with all attributes and His greatness; 2) patterned idealistic, believing something that is immaterial (not material) and things supernatural (supernatural) and tends toward mysticism; 3) prefer nature than the formal aspects and rituals; 4) Priority in love as the basic foundation of human relationships; 5) believe in destiny and tend to let go; 6) is convergent and universal; 7) non-sectarian; 8) tends to be on symbolism; 9) inclined at mutual cooperation, *guyub*, harmonious, and peaceful; and 10) are less competitive and less emphasis on material (Marzuki, 2015: 5).

Looking at the characteristics of the Javanese tradition shows that the Javanese tradition laden with ethical values are highly regarded by the Java community. Ethical values that become the Java community philosophy of life contain universal values. Values recognized and perceived equally by the whole world on the basis of similarity of the nature of human nature. Sutono (2013: 15) in his paper entitled "Ethics of Java as 'Global Ethic' new" explaining that the ethic of Java contained in Javanese tradition is not one form of relativism ethics (cultural), as long as it is considered by the majority ethicist because the teachings contained in the ethics of Java is objective. On this basis, Javanese ethics implicit in Javanese tradition should be preserved in the hope it will eventually be able to be a new formula as "moral Universal", in the form of generally applicable moral, transnational, cross-country.

Even more, there are similarities between Javanese ethics and ethics of Islam *(Sufism).* Both make the relationship with God and the relationship between humans and their fellow creatures as the principal issue that must be considered and implemented by human beings that is the element of monotheism and elements of virtue. However, it is also very important to note is the understanding of the preservation of traditions and culture of Java is not only limited to the relics of the past or symbols on a certain day ceremony, but the practice of Javanese tradition must be based on the appreciation of values the noble values that nuanced ethical in it.

Departing from the above background, the authors are interested in the theme paper entitled "The spirit of Java Center The Global Ethics" is due to the urgent need for search solutions to tackle various human problems, especially those related to ethics that includes the happiness of human life. Therefore, in this paper will be presented at least some things include, 1.) Descript Java ethical values in Javanese tradition and its relation to global ethics as the fulfillment of human nature 2.) Harmony in Java ethics and ethics of Islam (*Sufism)* and universalism ethical values that can be lifted, and parts that cannot be overlooked is 3.) How to preserving Javanese tradition amidst an increasingly heavy flow of global.

Universalism Ethical Values in Java

Culture refers to a set of values, attitudes, beliefs and norms (Brown: 2004: 2). Culture is also a system on how to live, how to behave, how to think, how to trust and how to deal with anyone (Lynch, 1997: 2). Culture consists of two basic components, namely component content and form components. Components consist of a cultural manifestation of the cultural system in the form of ideas and the ideas and social system in the form of the behavior and actions. The components of the content consist of seven elements, namely universal language, technology system, economic system, the organization socialism science, religion and art (Koentjarajakti, 1992: 69). Similarly in Javanese culture, the whole idea, ideas, thoughts, attitudes, behavior and community work, grow and eventually form a culture oriented to the realization of the quality and identity characteristics of Java (Kamajaya, 1995: 166). Characteristics of Java can be found in several cultural products such as custom homes, custom clothing, dance, *Ketoprak*, puppet shows, also the culture in the form of a specific event such as ritual tradition *mitoni, mapati, mendhak, wetoni, selametan* etc. Characteristics of Java can also be found in art literature, for example *Centini*, *Mudha Wredha Serat*, *Wirid Hidayat Jati Serat* (shades of Sufism) etc. and also in the world of *speech* such as *freedom, Saloka* and *paribahasa* or also in symbols form *(wiwahan).*

Historically Javanese culture is always in contact with the various elements of the original religion other than Java, such as Hinduism and Islam that led to the Javanese culture in the form of acculturation. In this context Frans Magnis Suseno (1993: 1) call the Javanese culture has a characteristic that is flexible and open despite an unaffected when other cultural elements, but Java Culture is still able to maintain its authenticity.

Javanese culture of flexibility and openness of the various elements of the outer islands in the surrounding areas are shown in the creation of low Javanese language: *ngoko* (for the lower class), *kromo* (in honor of the elderly) and *kromo inggil* (in honor of the gentry's class). Javanese feudal style was deliberately created by the people of Java at the time as part of a cultural strategy in order to be accepted by all people.

In Javanese culture itself, there are various cultural products appears the intersection atnara classical Javanese literature with processed Islam Sufi, as can be seen in "*Centini*", "*serat Wedhatama*", "*serat Wulangreh*", "*serat Sanasunu*", "*Babad Tana Jawi* ","*Babad Demak*", "*serat Ambiya*"," *serat Menak Yajengrana* "," *serat Paramaoga* "," *Wirid Hidayat Jati* "and so on. Historically, the poet composed the ancient Javanese literatures and seasoned with leads and refined elements of Sufi Islam in his work so that his work can be received either public schools or *kejawen*. This effort was pursued in order to maintain the authority of kings through literary works of the time (Simuh, 2000: 1).

The emergence of Islamic terms *Kejawen* also shows a part of the elaboration of Javanese culture and the entry of Islam. In practice, both Islam and Islamic boarding schools *kejawen* contains concepts very complex. Animism-dynamism of trust with shamad system, it possessed shaman maid (*perewangan)* or spirits, to the mystical concept of Hinduism, integrated into one. Community schools also adopted many traditions and beliefs animism-dynamism with

science incantations or witchcraft. Similarly, Islamic culture developed Hinduism that the Javanese aristocracy at the court, traditions and beliefs and their dynamism animism-mystical *kejawen* continue to be developed to support the establishment of the kingdom and the authority of the gentry's class. In public schools inserted beliefs and traditions animism-dynamism, while in the great tradition of Javanese culture is a process make culture into a culture of Java with elements of Islam, especially the elements *sufism* (Koentjaraningrat, 2002: 38).

Javanese cultural superiority lies in the balance worked out a sense, if the soul and if thought. *Tripartite* is blend between flavor-soul-think fusions. Its give the spirit of the whole series behaviour for Java society. The result is soul wisdom and humility in the Java community appears in every decision. All the rules live and thrive in the Java community and its inlcude norms and ethics. Values and ethics Java as part of Javanese culture is a guide for every individual in the Java community about how to run his life (Salam, 1997: 2).

Ethics is a critical and rational reflection on the various attitudes and human behavior and what is pursued by a man in this life to be an ideal, so that it becomes valuable. Aristotle says ethics is used to obtain the joy of life while Plato said that the ethics of human use in order to be a good life in terms of value, quality and achieving maximum quality is realized (Suseno, 1997: 20).

Ethics in Javanese philosophy means decency. Morality cannot be separated from the behavior on the road to perfection. Perfection desired for the Java community is supposed to keep relationship between a personal with themselves, with each other private, personal with nature and with God. Ethical basis departing from the idea of metaphysics because every human innate and cannot be separated from the first cause is God so that the discussion of ethics never left the study of conscience.

Ethical values contained in Javanese culture is revealed in *Serat Wedhatama*, *Mangkunagara IV*, include behaviors commendable (nobility) a person resulting from an attempt to subdue the passions through the worship of God (worship) and purify the mind. So the doctrine of nobility is dependent on a good worship to God with worship body accompanied by inner heart. Nobility (character) and worship (worship) are two major themes that are discussed in and *Wedhatama*. Both are two things that are different but interconnected, between nobility and worship will influence each other. The teachings of worship that are vertical (the relationship with God is a form of purity and cleanliness of the spiritual, will impact on good manners and noble. Therefore, the teachings of worship meant to train body and soul (Ardani, 1995: 2). According to Mangkunagara IV in *Serat Wedhatama* as excerpted Lestari (2015: 119), people living in the world will someday return to *alam nature suwung* (a perennial).

Sayekti luwih parlu

Langaran peputoning laku

Kalakuwan kang wus tumrap bangsaning batin

Sucine lang awa emut

Miring alaming lama amot

Translations:

Mental worship is really very important

Can be considered as a last resort

The ride is concerned with aspects of spiritual

Pure is with caution and always remember back in the state of the afterlife.

From the temple of the above it can be concluded that in the end people need to be worshiped (God Almighty). Under any circumstances and any background, people eventually require Almighty God to find peace and happiness, not something out of it as wealth, social economic status, and education and so on. However, not all humans are able to realize the importance of these things so we need a reminder that death as the beginning of a timeless place.

In the context of the formation of noble character, *Serat Tripama* works of *Sri Mangkunagara* IV as excerpted Kusmianto (2013: 261) shows that the ethical values that are part of the ethics of Java, namely (1) the value of Java culture of patience, (2) Value of Java Culture about honesty, (3) Value of Javanese culture of loyalty. While Java ethical values contained in *Centini* As spelled (Wibawa, 2013: 103-213) showed that in Javanese ethics loaded with the value of the rights and obligations, fairness, responsibility, conscience, honesty, moral courage, humility, and fidelity.

The basic principle of Java Ethics in terms of the association is the principle of respect and harmony. Through the Java Ethics both of them awakened. The principle pillar aims to keep the public in a state of harmony. There are circumstances in harmony where all the parties are in a state of peace with each other, co-operative, mutual acceptance, in an atmosphere of calm and agree. Pillars is the ideal situation that is expected to maintained in all social relationships in the family, neighborhood, and within each grouping are fixed. Pillars also contain a continuous effort by all the people to be calm and get rid of things that can give rise to disputes or unrest (Suseno, 1985: 39).

Java community are very concerned restraint embodied in the attitudes of the simple life, full of responsibility, really appreciate the feelings of others, *bawa leksana* virtuous and humble. The life attitude shown to itsself, others both were having status higher or lower, even attitudes to God Almighty. Being a part of the community, for example, the attitude *dumeh aja, aja adigang, Adiguna aja, aja adigung always* emphasized the Java community in order to achieve harmony and harmony in social life. The phrase contains advice about so as not overbearing. Vanity someone is such as the nature of elephants to his power *(Adiguna),* the nature of snakes that depend on venom *(adigang),* and the nature of the deer rely on the ability of a jump *(adigung).* The phrase *wrote dumeh* also contains advice so people do not forget yourself when you're in a position lucking order people do not show his power by way of demeaning others.

In Javanese tradition, slametan weton rooted in an understanding of the control of human desires through *sedulur papat limo pancer,* strength supernatural inherent to each individual form of *Kakang kawah, Adi ari-ari, kaki Among and nini Among.* In terms of concrete, warning sedulur papat do the Javanese ceremonial *Neptu slametan,* or bancaan weton held every day of one's birth (Budiharso, 2014: 154). Itself *bancaan weton* is to establish a balance between inner and outer, harmonious and synergistic through deep self-knowledge and self-control because self-control is not to be exceeded before a person knows himself. Moreover, in the tradition of *bancaan weton* contains symbols that are rich in noble values. Symbolic meaning in *slametan bancaan weton* appears in *ubo rampe* (equipment) prepared include staple foods, major vegetable, fruit, snacks market, *kembang setaman,* money, etc. White rice is made cone indicates that the cone is the interpretation of human prayer that leads to the top (God), *Tumuju Marang Pengeran* (toward God).*Ingkung* (chicken cooked whole), has meaning *anteping hati* (reinforce heart to God). While the vegetables, the overall mean *"wong urip yen tansah ayem, bakale yuswane dawa lan tansah sumrambah lan can luwih-luwih, apa-apa tansah jinagkungan Dening Gusti* (if in this life is quiet and serene, it will be long-lived and always evolving and self sufficiency, anything always gets the protection of God Almighty) (Pradanta, 2015: 164).

Poached egg, which is almost always a typical dish in a ceremony *selametan* Javanese tradition has meaning awareness of where humans came from. In *Wedhatama Serat* by Mangkunagara IV, the egg symbolizes the process bring out bodily awareness *(body worship)* into spiritual

consciousness *(spirit worship)*. The both of consciousness will deliver real human (being the metaphor of the hatch into a chicken). In the puppet story Eggs also symbolize the occurrence of this world. Yolk is as a symbol of the true light *(Manikmaya)*. The egg white meant into a true sense *(manikmaya)*. Both of them are *ambabar jati* becomes Kyai Semar. With the symbol of the egg, the Java community is guided to always remember *Sangkan* (remember the origin), appreciate, and understand the existence of the True Guru is none other than real soul covered by a true sense and illuminated by the true light. This is the element of God in man (Pradanta, 2015: 169).

Symbolism in *bancaan weton* show moral and spiritual values of society which is a guideline for the Java community in general still believes it. Symbolism is based on the meaning of *ubo rampe* show Javanese life philosophy and symbolism in mantra on which the moral and spiritual *selametan* implementation appears from the contents of the spell, tradition and belief system of Java.

In the context of leadership, when it became the leader, the Javanese have a life motto that always must be implemented so that leadership can work well. Among these *Hamangku, Hamengku, Hamengkoni attitude*. *Hamangku* interpreted as attitudes that must dare to be responsible for its obligations, *Hamengku* means attitudes and opinions that can *ngrengkuh* (aware of its obligations) and *hamengkoni* is always brave stance to protect people in all situations. Thus, a leader in the view of the Java community should always dare to be responsible, recognize people as part of his life and every moment should always protect in all circumstances and situations (Sartini, 2009: 33).

Java community awareness of the consequences that would come from what he had done also looked in particular expressions of Javanese. Javanese warn against any person with a Javanese phrase that people do not make the mistake of what he had done. An advice contains a warning to consider it carefully, as the phrase *sapa gawe nganggi, sapa salah bakal saleh, sapa nandur ngundhuh, becik ketitik ala ketoro, ngono yo ngono ning ojo ngono* etc. (who do will reap the consequences, who one would be found fault, anyone who plants will surely reap the results, those who do good would be found as well as errors, mistakes may but do not miss*)*.

Tradition Javanese transcendent element also appears in the phrase *adoh tanpo wangenan, cedhak dhatan senggolan* means that if one does not believe in God, the existence of God cannot be imagined, on the contrary if one believed in God though it cannot touch physically but can be felt its existence every when (Pranowo, 2003: 276). The existence of God must be sought with the full faith as expressed in the phrase *golekana susuhung angin, golekana tapake kontul nglayang, golekana galihing kangkung* (look for the wind nest, look for the footprints of birds kontul, seek terrace kale tree). The third phrase contains the same purpose. If interpreted literally, everything is impossible because it would not have met the presence of all of them. The third meaning of these expressions is that if we believe in God the impossible things will become possible because everything that exists in this world run by God's will. The spirit expression is that each person should always bend over backwards to struggle hard *(tirakat)* seek God because only to continue to seek God, human life will continue to run. All were based on the spirit wants closer relationship with God as an ideal everyone Java actualized through the expression *manunggaling gusti subject,* (the merging of *the little* universe with the universe *gedhe)* (Sartini, 2009: 35).

Javanese culture in the form of language, literature, and traditions performed by the Java community symbolize appreciation and respect for the values of ethical or moral, spiritual, and religious traditions. Overall, the value structures based on the awareness of human nature. Human nature is human and the actual meaning possessed by all people in the world. The need for a search of human nature that is not immediately found often a crisis in a person. Ethical values are universal or bias accepted by everyone in the various countries, tribes, races and so on. So it is potentially transform and be a Mecca of morals in a globalized world.

Ethical values of Java In Frame Sufism

As it is known, contains elements of Javanese culture transcendental, religious and even magical. Overall, the value of the structures based on the awareness of human nature. Human nature is human and the actual meaning possessed by all people in the world. The need for a search of human nature that is not immediately found often a crisis in a person.

The most important part of finding the essence of man is the self-consciousness that includes efforts to determine the boundaries convenient for "me". At some point, humans will lead to the question: where do I end? The place is there at the end of a relationship or personal activities and my job when I had to exert all his strength and mind when I can change myself. In the context of religion, self-awareness is part of the religious aspect that is present in the mind and can be tested through introspection or it can be said that it is the mental aspect of religious activity (Darajat, 1978: 14). Therefore, responding to you is the most important part of self-awareness. The conscience must always trained seriously in a way: reading and meditating on the wisdom literature (*dhikr*), observing the experience of others, taking time to calm down and listen to the inner depths and respond to voice (*muhasabah / tafakkur*). It is not enough to just listen to their conscience. A person also must respond (Tasmara, 2001: 5). Lawrence Kohlberg, as quoted Eka Darmaputera calls it as self-awareness in terms of ethical awareness (Darmaputera, 1988: 23).

In a study of Sufism, self-knowledge occupies a very important position. Self-knowledge (*ma'rifah an-nafs*) is into the central study Sufism. Those who truly know himself will find out about the Lord, because the heart is a mirror that reflects every quality of divinity. To recognize and realize himself, man needs not only the senses but also a clean sight of the liver (*basīrah*). All human activities must evolve to form a personality into oneness. Knowledge through sight liver, described by Al-Ghazali (t.th: 2) in the parable as follows.

Imagine a lake which empties river children from the surrounding areas is higher. Then imagine that the bottom of the lake was dug out anyway so the clearer water and more than it receives from the children of the river. So if the rivers were dammed, the lake water was kept full and may be quieter and more abound. This lake is a parable rather than liver, water devolved by tributaries is the knowledge gained through the senses, and the water coming out of the bottom of the lake indicates that the knowledge gained through sight that heart is more correct.

Problems facing humans is that it is not possible to clean inside without the knowledge and experience gained through the senses and the mind. If someone earnestly seek knowledge with self-discipline, there is growing awareness of self (self awareness), self-discovery (self identification), and self-development (self development). Borrowing the term Al-Ghazali referred to *takhallī* (self-cleaning), *tahallī* (self charging), *tajalli* (new birth) (Thobanah, t.th: 21). In particular, it is a line of divine *Tajalli* perfect man, in terms of the human body is born is a miniature universe while on the inner side of it is the image of God (Ali, 1997: 79). In the culture of Java, the Java community is required to control themselves in living her life especially in maintaining interactions with others in the form of maintaining harmony, respect, peace and so on. This self-control in the literature *Sufism*, refer to the term *tazkiyat an nafs* (soul purification). Soul means the whole aspect of the spirit of man which consists of aspects of mind, heart, and will. Purification of the soul should be pursued through several stages (*maqamat*). The way in which to achieve these objectives in the form of *Taubah, zuhud, mahabbah, ma'rifat, sabr, resignation,fana and baqa, and Ittihad-hulul* (Nicholson, 1978: 29).

One's consciousness in taking *maqamat* is based charity. *Ihsan* is an attitude of self-awareness that is able to deliver someone to the role of *'abid* (worshiper, servant of Allah) truthfully. *'Abid* in truth is when someone worships, he positioned himself as if seeing God, but when he was not

able to reach this stage, then he worshiped as if God is always watching him. Messenger of Allah said (Al-Bukhari, I: 27):

"What is Ihsan? He replied: when you're worshiping God, as if you're looking at. If you do not see Him, surely He is being seen "

Ihsan concept illustrates that deepened understanding and experience so that one is able to *'Abid* truthfully. This means that someone striving to always be aware of the presence of God (Hujwiri, t.th: 226), both globally and within them, and act appropriately (Esposito, 2002: 208). Therefore, the existence of the station of a person is not considered valid unless the witnessing of God's presence in particular in the value of the station that manifested (Qushayri, 2007: 58).

In practical terms, both Java and Islamic culture itself has two sides of the inner and outer sides. Islam is Islam that is born *lahiriyah* (outer aspect) did not rule out an element of hypocrisy and idolatry and pagan in *batiniyah* (inner aspect). This is because, at the level of Islam *lahiriyah*, aspects of the fulfillment of the obligations undertaken *syari'ah* humans have not touched on the meaning or nature of Islam. While Islam is the Islam of inner submissive and obedient to Allah and total surrender heart and soul to walk on all the statute of Allah.

Meanwhile, the culture of Java, the Java community in general can maintain harmony in their interaction as motivation *ewoh* (not in the mood). This motivation is related to how the Java communities care assessment itself from others, whether good or bad. This motivation suggests the selfless attitude and not solely because of the awareness that one's deeds do it rightly done or abandoned. It is directly incompatible with the ethical values that exist in Javanese culture such as selfless, *rame ing gawe*. From here, it is a review of the existing meaning in Javanese culture need to be explored more deeply so that the Java community can really feel the significance of the culture they resume practicing.

Therefore, there is the principle of suitability and *Sufism* Javanese culture, the ability to realize oneself can be empowered through a better appreciation of ethical values contained in Javanese culture, for not substantially deviate from Islamic faith. Moreover, the Islamic elements of Javanese culture already so entrenched that the element or elements of the original Java Hindu Javanese culture in particular is currently not visible (Woodward, 1999: 3). Simply put, Muslim Javanese society can still preserve Javanese culture and strengthened by the spirit or soul of Islam (*Sufism*).

Human Crisis in Modern Society

Modern humans see things only from the standpoint of the periphery of its existence; it is not the spiritual center itself, causing it to forget who he is. Decadence or fall of man in modern times occurred due to human loss of direct knowledge about him, and become dependent on external knowledge that is not directly related to him (Ruslani, 2000: 207).

For this reason, the idea Huston Smith on the metaphysics of consciousness which is also owned by the great religions of the world, or better known by the term "perennial philosophy" should receive more attention. Awareness of metaphysics gives readings natural phenomena including the point of view of human nature that is centered on the spiritual self. As ethics is also based on the idea of a metaphysical nature of every human being and cannot be separated from the first cause is God so that the discussion of ethics never left the study of conscience.

Related to ethics as the idea that gave birth to a tradition, it means someone needs to still have confidence in the tradition or inherited wisdom of ancestors, because wisdom is able to provide answers to important questions about man, nature and God.

Another thing to keep in mind is the destruction of human civilization in modern times is not solely due to modern civilization was not able to meet the spiritual and transcendental human

needs, but also because of human error in utilizing and looking at modernity itself. Another thing that led to modernity was shallow and naive is she trying to cut the roots of traditional which is actually a "mother" who gave birth to modern civilization itself (Ruslan, 2000: 210).

Global Ethic and *Nguri-nguri* (Preserve) Java Culture

Global Ethics stems from the assumption that as humans we have been engaged in a global society. In other words, global ethics is an ethical response to the new global context. Ethical response is considered beneficial to the whole, that is, for humans, nature and overall there is on this planet, which is a normative starting point. Uunderstandings the global reality give an opportunity to people to be able to determine the future and what the needs together. Basically, global ethics refers to the moral attitude of the most fundamental human. The characteristics of global ethics are:

Global Ethics in the entrance level of the most fundamental ethical, values that bind, and attitudes of the most basic fundamentals.

Global Ethics became a joint consensus of religions, but belonged to a particular faith tradition. Because the global ethics is not aimed at creating a single religion (a unified religion), but all religions contribute to common problems.

The global ethics is self-criticism. That is, he is not only addressing his message to the world, but also the religions themselves. This is important because religion in itself paradoxical, one hand he has the potential to strive for true humanity, but on the other hand potentially also legitimize all forms of injustice and humiliation of human values.

Global Ethics relevant and grounded in reality and concrete issues.

Global Ethics can be understood in general. That means, instead of becoming a global ethics of scientific discourse in certain circles. Everything must be explained and understood in every strata of society.

The Global Ethics should have a religious grounding. That is, all religions be it's great religions and tribal religions form the basis to support global ethics. In other words, at the same time global ethic can be seen by every religion from within each tradition there.

From the above characteristics, then the global ethic has four actual dimensions are becoming global realities of life, namely:

Cosmic Dimension (Man and Nature)

This ecological issues demand a new global way of life that is not just focused on productivity, but also solidarity with the environment. The way life should be centered on an entire community of creation. This also implies an ecological vision of ethical criticism on ecological reality that is being experienced globally by the Earth, such as the destruction of nature, global warming / climate change, famine, the extinction of certain species, wars and so on

Anthropological Dimensions (Male and Female)

Gender issues are a serious concern in the realization of global ethics. The world today is still tinged deemed too patriarchal relations system; man by nature is considered superior to women. The patriarchal system is further seen as a source of a lot of the reality of life very inhumane: the exploitation of men over women, sexual abuse of children, as well as prostitution. Global responsibility and way of life is supposed to bring a new, more seek equality and equality. In other words, there is a strong commitment to a culture of equal rights and partnership between men and women.

Socio-Political Dimensions (Rich and Poor)

Poverty is happening around the world, the main cause is not just to individuals. Institutions and structures that do not fare as well are the cause of the tragedy of poverty. Gap between the ruler and the people resulted in widespread access to the economy is getting weaker. On behalf of the investment, the bourgeoisie dominated the economy uncontrollable without strengthening the local economy, which is managed directly by the people. If the rulers of the "political machine", power-hungry persists, then the ruler is no longer pro-people. As a result, the oppression and exploitation of human values persist. Welfare only is lip service when campaigning to seek power. Politics is supposed to be a tool to serve humanity; pursue the struggle against poverty and global injustice.

Religious Dimension (Man and God)

The relationship is built in religious institutions. Therefore, there is no reason of all religions to be the tool trigger conflict on the basis of different dogma. All religions have their own way, but it leads to a goal which is God. Thus, the tolerance should be the basis of religions live together.

The principle of global ethics sue every human being must be treated humanely. Based on this principle, and the golden rule above, there must be a commitment to a culture of non-violence and respect for life; commitment to a culture of solidarity and a fairer international economic order; commitment to a culture of tolerance and a life in truth; and a commitment to a culture of equal rights and partnership between men and women.

Change is a necessity as well as a change in culture. From the standpoint of cultural theory, culture is seen as an adaptive system is therefore a culture change towards the balance of the ecosystem (Keesing, 1974: 3). The cultural change means that changes in value source of all aspects of human beings, namely the will, intellect, as well as the inner eye that makes up the day of conviction. Harjoni (2012: 149) map the culture into two categories, primary culture and secondary culture.

The primary culture is a culture that has values that are derived from a common ancestor and usually contain religious norms so that the values are sacred. This culture is difficult to change because it involves the realm of faith, confidence and trust which usually give birth to cultural products in the form of traditions, customs or religious rituals.

Secondary culture, a culture that developed in accordance with changes in human behavior and the environment derived from the development of the will and intellect. Secondary culture is constantly changing along with the progress of thinking (creative initiative) people who produce change human behavior in various aspects of life, including science, social order and religious rituals.

The process of formation of modern culture is gradual in line with the progress of the will and thinking about the problems of the world. Potential perception, understanding and influence between the primary and secondary cultures there are in the age group (young and old), education (including high and low intelligence and mental attitude) and geographic (urban or rural). Younger age groups generally tend to embrace a secondary culture, because in accordance with the spirit or the psychology of the growing and increasingly sensitive to its environment. Similarly, highly educated group who offered scientific thinking patterns (use ratio) thus changing the mental attitude and the intellectual or emotional and spiritual intelligence. Similarly, urban and rural communities, urban communities tend to be adaptive to the environmental conditions that compound complexity consciously or unconsciously change the concept of the values of life.

Ideally consistency religions and cultures where religion on law-God's law digest minds that produce perception and obsessions, thus forming the intention of copyright behavioral outcomes

culture. So, either the primary culture and secondary culture should reflect the values of religion, at least not in violation of faith, worship and syari'ah.

Images of two types of cultures mentioned above were also seen in Javanese culture today. One impact of the primary cultural change towards a secondary culture is paradigm change which then penetrated behavior change. In the tradition of *selametan bancaan weton* or selametan another example, some of the Java community has now started to gradually abandon this tradition. These changes in behavior based on changes in paradigm of efficiency and effectiveness in every activity with economically rational basis. On the one hand, the paradigm changes are part of a donation or intelligence to think good progress intellectual and emotionally. On the other hand, is the changing pattern of socialistic society becomes egoistic behavior.

By implementing some Javanese tradition which contains elements of mutual cooperation in which, for example, people feel the togetherness because of severe problems become lighter, more efficient time, there is division of labor, etc. In practical terms, if the implementation of the Javanese tradition is not matched by ethical awareness of the value of another example in Java expression *sepi ing pamrih, rame ing gawe,* which teaches how one must be sincere when working together. There cannot be realized with the ethical values of hard work, the mutual cooperation in the Javanese tradition will only lead to a life of dependence on others. Thus, mutual cooperation is an ethical value in Javanese culture is the spirit to work together and not hang with each other. Therefore, the necessary explanations back to the Javanese ethics contained in the whole product culture to the Java community can now understand and then live up to the ethical values that can be used as guidance in life. An understanding of the practice of Javanese culture also needs to be understood holistically and not separately to minimize the negative impacts that accompany.

Modernization as well as globalization needs to be balanced with the understanding, behavior and personality are holistic. An understanding of everything holistically requires tolerance in order to become rigid. The basic needs is the key survival of human civilization in the future (Baba, 2002: 290). Not a problem for a Muslim at the same time people who were born in the land of Java. They do not need to leave the Javanese culture altogether due to fear of falling in the gap *musyrik* if preserving Javanese culture. Java being a Muslim does not mean forcing ourselves to adopt a culture in which Islam first spread. It thus becomes necessary to ponder because Islam itself is not a culture. Human life in any culture should Islam breath. In the future, on the one hand to be a chore for the Muslim Java to preserve Javanese culture back given how many ethical values contained therein are aligned with the values of Islam. The other hand, the lack of Javanese culture will meanings or not because there is no appreciation of ethical values at all in the culture but the cultural actors who are juridical formalities practicing Javanese culture. This event just like a Muslim to pray five times every day, but in the realm of individual piety or social impact on the fulfillment of the prayer does not seem at all so it feels dry.

Knot

Java community as part of the Indonesian nation needs to preserve Javanese culture. The Javanese cultural preservation on the one hand aims to establish a dignified nation. On the other hand, culture is considered as one of the most effective approaches to address social problems, be it poverty, conflict resolution, as well as economic development. Culture plays develop local characteristics that can support the process so that the culture is more transformation airport changes through the laying of collective values as a base formation of social institutions are oriented to the dynamics of life.

Another thing to keep in mind is the destruction of human civilization in modern times is not solely due to modern civilization was not able to meet the spiritual and transcendental human

needs, but also because of human error in utilizing and looking at modernity itself. Another thing that led to modernity was shallow and naive is she trying to cut the roots of traditional which is actually a "mother" who gave birth to modern civilization itself. To that end, the attitude to be taken is to review the noble values in the Javanese tradition to be reexamined in order to discover the values of universality and shows determination values in the era of modernization today. An understanding of everything holistically requires tolerance in order to become rigid. The basic needs is the key survival of human civilization in the future that will bring peace on earth. Seeing the potential of the sublime in Java Ethics is expected to be -quote term Sutono (2013: 19) "new universal morality".

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A SPECIAL GIFT FROM FIGURE OF WALISONGO FOR A PEACEFUL INDONESIA

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Abstract

People must have a peace in every century. He must make it be real. It is an aim of religiosity and key to achieve everything, such as success, prosperity, and progress. A developed nation is a peaceful nation. Islam is a religion that is blessed by God within all its perfections. Islamic Propagation was starting from closest family and friends, another country in this world. It is not an instant process, because many different challenges face it. In the figure of the world, we have the Prophet Muhammad as the most influence figure of peace, and we have a figure walisongo in Indonesia. The missionary endeavor is not by desire and forcing to believe in Islam, but by embracing and respecting the culture of region. Prophet Muhammad's methods are approach of psychology, mauidhoh chasanah, tolerance and politics to spread Islam, that's all was adopted by Walisongo in Indonesia as multicultural and multireligious country. Finally, they were successful and make it lasting doctrine until now. We as a new generation must be adopted that paths to create the harmonious. And it releases from the label Islam is a Religion of Violence and eliminates the concept of Islamophobia. Walisongo became an example for us as an Islamic missionary organization that is organized by rational, systematic, continuous and harmonious by effective media and strategies missionary endeavor.

Keywords: Islam, Walisongo, Missionary Endeavor, Generation and Moderate

Introduction

Today, many doctrines of terrorism and radicalism appear in the world. That is a great disaster. In addition, it is the responsibility of us to erode it slowly. This situation also occurred in Indonesia, the country that initially peaceful being targeted tenderness. By saying that Islam in Indonesia is not original Islam, the people who are weak in faith become unshakable. In fact, Indonesia has many differences of culture, race, ethnicity and customs of the people.

 In the life of society and the state certainly see a lot of difference. Therefore, we must practice hablu minallah and hablu minannas, both fundamental and must be restrained in religion, especially Islam. Concepts such as *laa iqroha fiddin*, *umatan wasatan*, *wasawirhum fil amri*, and *ikhtilafu umati rahmatun* can be guidance to live in Indonesia

Some concepts are closely related to moderation, dialogue, respect other groups, there is no judgment to "kafir or unbeliever" and "perverted", so it is not stuck on extremely excessive. Furthermore, attitudes in the history of humankind can refer, for example, the behavior of the Prophet Muhammad, the Prophet's companions, and Walisongo.While, in the behavior of religious groups within Islam.

The Meaning of Walisongo

Walisongo simply means the nine people who have reached the level of "Guardian", a high degree capable of escorting babahan hawa sanga (escort nine holes in human beings), so it has a rating guardian. (Saifullah, 2010). The guardian does not live together. Yet each other have a very close relationship, if not in blood ties also in the teacher-student relationship. (Budiono, 2009).

The Names of Walisongo

Maulana Malik Ibrahim (Sunan Gresik), Raden rahmat (Sunan Ampel), Maulana Makhdum Ibrahim (Sunan Bonang), Raden Qasim (Sunan Drajat), Ja'far Shadiq (Sunan Kudus), Raden Paku (Sunan Giri), Raden Said (Sunan Kalijaga), Raden Umar Said (Sunan Muria), Syarif Hidayatullah (Sunan Gunung Jati).(Ummu, 2009)

The Method of Walisongo

From the methods of proselytizing above, it can be stated that the Wali Songo who in his attempt to convert the Java community is trying to change the old things that do not conform to Islam through a cultural approach. HJ.Benda (1975) if the religion of Islam from the Middle East applied the original teachings of the archipelago, probably will not get a place to enter the islands of Indonesia, especially Java

This is a way for the mayor to include elements of Islam to the Javanese community who at the time already had the trust in addition to Islam, and in this way, also the mayor was able to carve gold ink spread the religion of Islam, which until now still fluttering Earth archipelago. Moreover, specifically the development of proselytizing carried by the Nine Guardians (Wali Songo) can we analyze as follows:

1. Building The Mosque

The Wali Songo in starting their mission always begins with establishing the mosque as a place of worship and concentration as a beachhead from all forms of proselytizing activity does. Thus, it is possible to invite and gather many people to be educated with the teachings of Islam. In order to avoid foreign taste to people who mixed with the Hindu-Buddhist teachings. Then the Wali Songo in making the mosque somewhat adapted to other forms of building Buddhist temples. Moreover, in every mosque provided a plaza located in front of the mosque as a palace (Nur, 1997).

As one proof that the mosque is part of a method of proselytizing wali Songo, it from the shape of the building containing the symbolis meant for the Javanese community in their custom life, symbols of parts of the mosque, among others: every mosque built it always equipped with Gapuro similar to the gates of the palace. The name of Gapuro it comes from the Arabic "Ghafura" the tongue of Java Gapuro meaning "forgiveness", symbolizing that whoever passes Gapuro it will be forgiven all his sins, in order to attract people ornag to enter into Islam (Nur, 1997).

If we look at the Wali Songo in establishing mosques with its symbols is one method that is commendable, because at that time very fond of the Javanese community will like its symbols. Evidence of the relics of Wali Songo still we can see up to the present moment is building the mosque, because it is almost entirely the Wali Songo have place of departure of the activities preachings (Nur, 1997).

Maulana Malik Ibrahim Mosque in Leran, Sunan Ampel Mosque in Ampel denta, Sunan Bonang Mosque in Tuban, Sunan Giri Mosque in Gresik, Sunan Kalijaga Mosque in Kadilangu Demak, Sunan Gunung Jati Mosque in Cirebon and Great Mosque Demak established by the trustees

songo, Sunan Muria Mosque on the hill districts of Mount Muria Kudus, Sunan Kudus Mosque (Jafar Shodiq) in Kudus.[8](Nur, 1997)

In Addition, Wali Songo in doing preachings always holds each other by communication, deliberation, especially in the face of various problems that arise. As they face the teachings of Sheikh Sitii jenar "wihdatul wujud" that teach about manifestation or Javanese term " Manunggaling kawula gusti", unification with God. This ideology is very dangerous and can even damage the Islamic faith. Finally, they decided to give died punishment for Sheikh Siti jenar (Nur, 1997).

2. Art Design

Before Islam came and developed in Java, the Javanese community has long been fond of going to the arts, both performing arts and the art of puppet with its gamelan sounds and interesting attraction. So therefore, wali Songo took a strategy to make the arts as a tool of missionary endeavor, to incorporate the teachings of Islam to the society through what has become their passion (Nur, 1997)

These methods are an expedient manner in earlier approach, attract the sympathy of the people, and introduce Islam to them (Nur, 1997).

Puppet show has been around since the time of King Jayaboyo as king of Kediri kingdom who ruled in 1135 until1157, even he who first created it. However puppets that existed at that time was the purwo puppet made of a sheet of paper sheets, which became known by puppet of beber. (Nur, 1997)

Before the trustees took the puppet as a means of preachings in advance of their deliberations on the law of the puppet image similar to the image of man, the flow Giri pioneered by Sunan Giri found that puppet is haraam because it resembled the human form, while drawing a man thinks is haram , Sunan Kalijaga proposed that does not become unclean, images of puppets that there was deformed, eg arms are longer than his legs, his nose long-term, head slightly resembled the heads of animals and others that does not coincide exactly with the man, if it were not similar course not haraam anymore. Finally, the proposal was approved by the trustees. After it began the conversion of the puppet who pioneered by Sunan Kalijaga itself, the incident occurred at approximately the year 1443 AD, and at the same time, they created gamelan. To play puppets and gamelan mix Islamic stories. As for the actors in the story of the famous puppet until now is the story of Punokawan Pandowo, which consists of Semar, Petruk, gareng and cumbersome. All four actors that contains a profound philosophy, of which is as follows:

a. Semar, from the Arabic 'Simaar' which means Paku. It is said that the truth of Islam is strong, prosperous like already plugged into the Simaaruddunya.

b. Petruk, from the Arabic 'Fatruk' which means to leave, the same as the sentence fatruk kuluman siwallahi that leave all that other than Allah.

c. Gareng, from the Arabic 'naala qoriin' (nala gareng), which means that gained a lot of friends, which is a goal of the guardian is preaching to gain a lot of friends.

d. Bagong, from the Arabic 'bagha' which means lacut or revolt, which rebelled against everything that is wrong . (Nur, 1997)

Wayang was played by a puppeteer, puppeteers name is also taken from the Arabic "Dalla" which means who showed me to the right path. In addition to the story puppet actors mentioned above are still many stories of puppet created by the walisongo (nine guardians) itself means the story

was not taken from the book of Mahabharata and Ramayana of India, but of Dewa Ruci story, amulets Kalimasada (Shahada), Petruk be king, Pandu Pragolo, mustaka Weni etc. (Nur, 1997)

In the Dewa Ruci story depicted on the Bima find the real meaning of life, Bima was told by his teacher named Pandito Durno search for holy water on the sea, the ocean is the wave large and bubbling, and on under the ocean and there told him to see Dewa Ruci. Dewa Ruci was a prophet Hidir. (Nur, 1997)

There is another interesting story is the story of the amulet Kalimosodo (shahada), the story was portrayed anyone who may have a fetish Kalimosodo will definitely survive forever. Because he had entered into Islam. In the story, the actor is King Darmokusumo said he did not died because he has a KalimoSodo. It also said it had four siblings Darmokusumo that in the story called Pandowo limo, it means that the pillars of Islam is composed of five cases. Thus among the contents of a story or a fairy tale invented the trustees especially Sunan Kalijaga which contains philosophies were very meaningful for the Javanese community life. [16]Beginning of propaganda step using the art of puppetry performed in Demak mosque by commemoration of Prophet Muhammad SAW maulud. (Nur, 1997)

First gamelan was pounding whose voice sounded everywhere. It was customary Javanese community at that time if they hear something sounds they are coming, the more noise it was tasty as it sounds. So do not be amazed many people. And keep in mind that the Great Mosque of Demak established by the trustees that had been fitted with Gapuro (entrance), Gapuro means forgiveness, so saiap-who would want to go through would be an unforgivable sin Gapuro because he had converted to Islam. In addition, also in front of the mosque to the left there is a pond where ablutions. Each door Gapuro have been guarded by the trustees, before people entering Gapuro required to utter two sentences creed as the entry ticket and this of course is taught by the trustees guards the door itself. After reading the new creed is allowed to enter. Before they enter the mosque they should wash the feet first in a pool that has been available in front of the mosque. The pool was until now still can we see there, but the pool was now no longer used for ablutions. On the edge of the pool has no guardian guarding, people will wash the feet, should be according to the rules made by the trustees, and therefore they have to be taught his ways, among others, first of all face should be washed so that clean, then both hands should be washed, then let cool heads should be soaked, filthy-dirty in the ears should be removed with water, the latter both feet should be washed thoroughly, then they are welcome to enter the porch of the mosque to listen to puppets and gamelan

That's where they were absorbed in listening to tales composed by the trustees that mixed with Islamic values. After the time dhuhur arrived, they were all invited to pray in order that the gods are not angry, and they taught how to pray by the mayor with the flick motion with the means. All of them are not aware have been taught how to perform ablutions and pray. Day by day Javanese community has embraced Islam. Thus Islam was introduced to Java peacefully without coercion. (Nur, 1997)

Javanese community like to the art of sound art or attraction sounds, seems to get serious attention from the trustees, therefore they would not miss all to create beautiful songs, filled with meaning and philosophy of life. Partially, songs or song created by the trustees are the Lir Ilir created by Sunan Kalijaga, Asmaradana and pucung creation of Sunan Giri, Durma creation of Sunan Bonang, songs Maskumambang and Mijil by Sunan Kudus, Sinom and Kinanthi by Sunan Muria, and Pangkur by Sunan Drajat. (Nur, 1997)

Sunan Giri made many song for children: Permainan jetungan, Jamuran, Gula ganti, Cublak-cublak suweng (Purwadi & Enis, 2007). The songs created the guardian have a special meanings to invite, call upon the goodness and reprimand or give warning to society.

In order to attract the public sympathy, the nine guardians (walisongo) also participated in

sculpture area that had been develop in society, but the sculpture that there was patterned or shaped images of humans and animals, by them sculpture was developed into sculpture shaped foliage, classic crates, tools of hang gamelan etc. The forms carved traditional house in Kudus, Demak dam Gresik, we can see the relics at their time until now . (Nur,1997)

Religiosity In Islam

Religiosity means embracing religion and worship. Religious namely relating to religion and religiosity is itself a manifestation of religion or behavior on the belief that a person or a particular community. (Lukman, 2010)

Thus, it can be understood that diversity is a human response to God's revelation is universal. Islam is a religious in any place and commuy in the world, in which have the social, civic, and cultural contrast to Arabic. This affects the appearance of models of diversity that is evolving as the dynamics of the adherents at any time and place. Nevertheless, the development model diversity of Islam cannot be separated from the construction of thought Islamic scholars.

Al-Zastrow (2015) in "Sketches of Islamic Thought Indonesia" to say that a construction of thought Muslims did not appear suddenly in a person. Construction of thought is the result of the interaction-dialogues someone to sources of knowledge as a response to the challenges and conditions of reality is influenced by the construction of socio-political and cultural as well as the level of understanding of the intellectual (stock knowledge). Hence, the birth of Islamic thought is so wide and varied (complicated).

According to him, there are four (4) things that affect the formation of a construction of thought; (1) Source to be interpreted to be a construct of thought, in this case the religious teachings of Islam itself. (2) The social reality that can be used as a challenge that needs to be responds. (3) The condition of politics and culture that exist in a society where a person is located, because it affects the way people view that eventually form a construction of thought. (4) The knowledge gained (stock knowledge), including basic abilities and ideologies owned by such person.

He also added that the last two aspects, namely socio-political and cultural as well as the stock of knowledge that causes the difference even thought it was from the same source and respond to the same issues. It can be seen from the emergence of the history of the Islamic Ummah that is reflected in the various streams in Islam after the Prophet Muhammad. Which in the finals have spawned a variety of theological thinking, sects and schools of thought which then spread throughout the world, facing with local culture and traditions as well as knowledge of the local intellectuals to form the construction of new thinking about the Islam's growing in future.

As the light spectrum, Islam is radiated into various dimensions. All dimensions are essentially one, namely Islam. Bu, not all of Muslims able to capture all those dimensions that emitted by Islam. Every Muslim is only capable of capturing certain dimensions, according to the abilities of perception and vision respectively. In essence, this is proof that Islam is a religion that high and nothing can exceed its height (Daud, 1998).

To get the application of Islamic law, we must know concept textual and contextual to understand it. That way can make easy our decision to accept or refuse the strategy of Walisongo.

The Types of Textual and Contextual Understanding

a. **Textual Comprehension**

Often referred to as textual understanding of fundamental understanding. It is said that, because of this understanding of the work area focuses on the basic fundaments of Islam as

contained in the Koran and the Hadith, or back to the fundaments of faith. In Islam, textual understanding better known as al-manhaj al-lafdzi. Referring to the understanding of language, textual understanding means an approach to religious texts that focus on the word of text. In understanding the religious texts, it emphasizes on the understanding of language, editorial, and a text frame the verses of the Koran. Such understanding is widely used by islamic-scholars in menafsiri Koran or the hadith narrated by way of scholarly opinion' with regard to the meaning of being examined pronunciations. (M.F.Zenrif, 2008)

The basic principles that underlie textual understanding is the assumption that religious texts (such as the Koran and the Hadith) is a perfect text, therein providing a wide range of concepts and the answers to any religious problems facing mankind since the time of Prophet Muhammad to the end of time, because of this understanding often refer to the formal aspects of the text, then it means he is always on the traditions that formed from past and relate it closely and consider the teachings of Islam they believe to be an absolute truth that does not need to be changed again as authoritative been formulated by the Islamic scholars in the final and complete (Arkoun, 1993 &Suadi,1998)

b. **Contextual Understanding**

The term "contextual" comes from the word "context". In KBBI, context has two meanings, namely: 1) part of something description or sentence that can support or add the clarity of meaning; 2) The situation in connection with a specific incident (KBBI, 1989)

If the sense of the context refers to the clarity of meaning and their relationship with the situation outside of the text, the contextual understanding means that efforts to understand religious texts with a focus on the aspect of clarity of meaning and always refers to situations beyond the text itself. To understand the text of the Koran and Hadith, circumstances and events that led to the birth of text (whether *asbab al-nuzul* or *asbabul wurud*) becomes an important thing that must be considered. Socio-historical context that is underlying the text becomes an inevitable part in this understanding.

According to M. Faishol by quoting the opinion Fazlur Rahman said that the socio-historical context is a major factor in the appearing of the meaning of a text and the application method of a double movemen will make the commands of the Koran and effective life back (Faishol, 2011)

In this case, the approach that is used by Fazlur Rahman in understanding the Koran is a historical approach, what is meant by the historical approach is a serious effort, critical, and deep in understanding the messages of the Koran, by taking into account external factors, such as social, political or geographic aspects.

Simply, what is stated by Fazlur Rahman is an attempt at re-contextualization of the Koran based on the needs of the present. Something that requires a double movement, from the present to the past and back again into the present. The first half of this movement, it allows us to specify the context of the revelation and teachings of the Koran. And half of the next movement allows us to sort and filter the principles of "moral-social" him to be actualized in the present (Asma, 2005& Filali, 2009)

The importance of the contextual meaning of the philosophical as well as the fact that to say that the problem is not a form of exoteric and individual worship of religious teachings that are important but rather the shape of its exoteric and social issues, based on the argument that:

Each essence or religious dimensions without any existence or exoteric form can not effect. Religion is only going to be something that is absurd and just a shadow when it is not buried at the level of sociological-anthropological

The essence itself is neutral in terms of intensity and weaknesses, priorities and postprioritas. If existence is not considered to be human then we consider the essence as the source attribute.

The existence of a basic reality that needed to form the essence as a "preposition". Without the existence, the essence does not mean anything.

As said M.Arkoun, Rashid Rida that the region of the basic *Islamic ijtihad* is allowed on the area that is not definitive. Wahbah Zuhaili also add *ijtihad* field is divided into two: (1) Something that is not explained at all by Allah and the Prophet Muhammad in the Koran and Hadith, (2) Something that is the argument of *dhanni*. As said M.Arkoun, Rashid Rida that the region of the basic Islamic ijtihad is allowed on the area that is not definitive. Also Zuhaili Wahbah add ijtihad field is divided into two: (1) Something that is not explained at all by Allah and the Prophet Muhammad in the Koran and Hadith, (2) Something that is the argument of *dhanni*[29](Ahmad, 2001)

M.Arkoun said that, Rashid Rida that the region of the basic *Islamic ijtihad* is allowed on the area that is not definitive. Wahbah Zuhaili also add *ijtihad* field is divided into two: (1) Something that is not explained at all by Allah and the Prophet Muhammad in the Qur'an and Hadith, (2) Something that is the argument of *dhanni*[30](Atang & Jaih, 2000)

Opinion of Abbas Mahmud Al-'Aqqad quoted Umar Shihab (2005) in the book "Contextuality of The Koran" said that

> "Had the companions of the Prophet was still alive today, then certainly they would use new inventions, the experiences of recent history are known at this time, to understand the Koran. Thus, it is not impossible that the understandings they are now going to be different with their understandings of the past".

Therefore, to understand the Qur'an one does not just focus solely on the text of the verse, but also the context of social where people are. Positive development of society and the scientific discoveries that have been established, which is the basis for a very important consideration in interpreting the Koran. By the requirement of the interpretation that suitable for the rules that is made by interpreter.

Through their contextual understanding in the understanding of religious texts are the Koran and the Hadith we not only understand the physical meanings of the words in the text, but also to the intrinsic meaning contained in the text. Contextual understanding requires interpretation of a clause in a comprehensive manner, by looking at the text, context and history of the fall of the verse (*asbab al-nuzul*) and the spirit that carried osleh verses for later re-actualization of the present tense. From the initial contextual understanding gives birth approaches in understanding Islam, such as: the approach theological, anthropological, sociological, and philosophical fields. All of that approach don'ts home in areas dhanni and in good faith for the development of the Islamic world.

> As the Walisongo's strategy, they applied Islam Moderate in Indonesia that suitable for condosion of Indonesia. In addition, for the understanding about moderate Islam, we must know the meaning of it.

Moderate Islam in Indonesia

Walisongo is a unique that combines aspects of spiritual and secular in Islam missionary

endeavor. Their position in the socio-cultural and religious life in Java so compelling, Islam is never the religion of Java if Sufism developed by Walisongo not rooted in society. This reference characteristic indicates that Walisongo teaching of Islam that introduced in Java comes peacefully, although impressed slow but assure. Based on historical fact, that the way of tolerating local traditions as well as modifications to the teachings of Islam and rests on the principles of Islam, the new religion embraced by aristocrats and the majority community in the north coast of Java[31](Abdurrahman, 2006)

Transmission of Islam was pioneered by Walisonggo is a struggle brilliant. Their strategies were implemented them by the simple way. Those are road shows and new alternatives that do not disturb the traditions and customs of society, as well as easily grasped by laymen due to concrete and realistic, meticulous, and integrated approches with people's lives. This model shows the uniqueness that could absorb elements of local and foreign culture, but at the same time still stands firm above the principles of Islam.

None of the cultures in the world that does not syncretic, because all culture certainly has its historical aspect that is not the sole. Neither religion nor culture cannot avoid from the changed process. It is true, the doctrine of religion as textually in scripture, word for word remains as original condition. However, once the religious teachings should be understood, interpreted and translated into real action in a setting of cultural, political, economic and specific, then at that time based on the understanding that the religious teachings basically been turned into culture[32] (Bambang, 1999)

The cultural plurality of religions the same cannot be avoided when the religion had spread so wide area with a background of diverse cultures. In the interaction and dialogue between religious teachings with the local culture more localized, the strength or weakness of cultural roots that has been there before by it will determine how deep and strong the religious teachings of the universal reach of local socio-cultural realities. The plurality of religions face it can also be caused by a different response from the adherents of the same religion on social, cultural, and economic that they face. From this perspective can be explained why, for instance, the Islamic movement which is known as the "modernist" Muhammadiyah which tend to receive strong support in urban areas, while NU is often referred to as a group of "traditional" gained widespread influence in rural areas[33](Bambang, 1999)

Therefore, a religion that is taught by the Prophet is one and a holy book is one too. Moreover, that religion evolved and the greater the number of followers and the wider area of influence. It will be difficult anyway; unified face of the religion can be maintained. Because, when the doctrine and religion that comes from the sky to the plain empirical, then inevitably be confronted with a series of socio-cultural reality that is often not appropriate or even

 In dynamically the development of society, the NU always appreciate the local culture and tradition. Their method in accordance with the teachings of Islam that is more tolerant of local culture. The same thing is persuasive ways developed Walisongo in clicking Islamized Java and replace the power of the Hindu-Buddhist in the sixteenth and seventeenth centuries. What happened was not an intervention, but rather a peaceful coexistence acculturation. It is an expression of "cultural Islam" or "moderate Islam" in which scholars act as an agent of social change has been widely understood and appreciated preserve local traditions by means of subordinating the culture into Islamic values[34](Abdurrahman, 2004)

The concept of "moderate Islam", only limited offering were merely want to help the community at large in understanding Islam. Because moderate in Islam is not something that deviates in the teachings of Islam, as it has reference, both in the Qur'an, al-Hadith, as well as human behavior in history. Develop understanding of "moderate Islam" to the Indonesian context, it can be considered to be so important. It was not aware that in this region there are stout tenets of

Islam, multi-religious and multi-ethnic. The concept of "moderate Islam" invites how Islam is understood contextually, and understands that difference and diversity are the laws, can not be denied its existence. If we practice this, Islam will be the religion of rahmatan lil Alamin.

From the beginning recognized that the phenomenon of religious and cultural diversity among mankind from time immemorial to this day is the fact that it is impossible denied. To deny this fact is tantamount to the attitude of not recognizing the existence of the sun in broad daylight time[35](Ahmad,2009)

Diversity is a necessity in life Alah desired. Including in this case the differences and diversity of opinion in the scientific field, even the diversity of human response regarding the truth of the sacred books, the interpretation of its content, as well as its practice form

Quraish Shihab noted, "Diversity is a necessity in the life of the will of God. Including in this case the differences and diversity of opinion in the scientific field, even the diversity of human response regarding the truth of the sacred books, the interpretation of its content, as well as the shape of its practice"[36] (Quraish,2007)

The problem is a different can be mutual respect, not blame, do not declare the correct Themselves, and willing to dialogue, so that reflected that difference was absolutely grace. If this is used as a foothold in the charitable and religious, then this is the real meaning of the concept of moderate Islam.

Although within Islam itself, the concept of moderate Islam there is no reference to clearly, but to build the Islamic community was polite and willing to understand other groups, without prejudice to the principles of true Islam, the concept of moderate Islam seems worth actualized.

Since the arrival of Islam in the land of Indonesia, as far as the distribution process as a religious and cultural force, in fact she has revealed its hospitality. In this context, Islam spread by peaceful means, not forces other adherents to convert to Islam, respect for the culture that is underway, and even accommodate it into the local culture without losing its identity. It turns out that a lot of this tolerant attitude attracts sympathetic Indonesian community at the time to follow the doctrines of Islam. Meanwhile, Walisongo was the architect of a reliable earthing of Islam in Indonesia.

In moderate Islam interprets, the author is more likely with the principle that has been emphasized by Nahdliyin people. Moderate character (tawassuth) is characteristic of Ahlussunah waljamaah the most prominent, as well i'tidal (to be fair), tawazun (be balanced), and tasamuh (tolerant), so he rejected all forms of extreme action and thinking (tatharruf) which can give rise to irregularities and misappropriation of Islamic doctrines. In religious thought, also developed balance (the middle way) between the use of revelation (naqliyah) and the ratio ('aqliyah) so it is possible can occur accommodating to changes in society as long as not against the dogmatic doctrines.

Because of the moderation, Ahlussunah waljamaah also have attitudes more tolerant of the traditions in the appeal to the understanding of other Islamic groups. For Ahlussunah, maintaining the tradition has an important meaning in the religious life. A tradition is not immediately removed entirely, are also not accepted in whole, but trying gradually in Islamization (filled with the values of Islam).

Develop understanding of "moderate Islam" to the Indonesian context, it is considered to be important. It was not aware that in this region there are sectes of Islam, multi-religious, multi-cultural and multi-ethnic. The concept of moderate Islam is to invite, how Islam can be understood contextually, understand that difference and diversity are the laws, and cannot be denied its existence. If this is practiced by society, Islam will be the religion of rahmatan lil Alamin.

That is same with the Khotbah wada' from Prophet Muhammad (Ahmad bin Hanbal,chap.5)

From a fragment of khutba of the Prophet Muhammad in the Farewell Pilgrimage has been clear that the culmination of the religious is humanity. Because of the importance from khutba wada ', then the Prophet ordered those present to convey that is not present. Fragment of the Holy Prophet's speech contains three substances that touch the basic human needs that guarantees the protection of life, recognition of private property or groups as well as the guarantee of heredity and human dignity[38] (Said, 2006)

Human can observe property rights that the name of tradition and culture of the communities included in property rights. Their view that it should be purely religious and cultural teachings removed from the religious life is mendlolimi the community, because culture is the first mother of the community, not the religion itself.

Prophet Muhammad and walisongo has hinted that the teachings of Islam are perfect and comprehensive conception because it encompasses all aspects of human life, both temporal and hereafter. Therefore, Islam is theologically is a system of values and the teachings of the divine and transcendent. As of the sociological aspect, Islam is a phenomenon of civilization, cultural and social reality in human life.

Islam contains basic values and universal justice, honesty, equality, fraternity, trust and consensus. All basic norms is intended to establish a system of socio-communal civilized life (civilized) Based on this argument can be stated that "basically the universalism of Islam have loaded the basic principles concerning social relations, including democracy[39](Matori Abdul Djalil, 1994)

Discussion

The challenges of globalization and modernization are very aggressively; spread the bad bacteria that bring remarkable changes in the order of human life. External challenges that facing Muslims in both the internal or external side of us. In addition, the emergence of radical movements and acts of terror that often blamed by unbelievers on Muslims bring negative impact for us.Violence and disappearances tradition to do by Islamic hardliners increasingly scare the life of the community. Diversity in Indonesia is something that must be faced not is removed because Indonesian people have a strong cultural life. Purification coercion in religious practice was wrong. What is important is faith in the hearts and steadiness in the heart of the current practice of worship instead of procedures, except for the obvious religious practices provisions in religion. If there is a culture that is not in accordance with Islam, should we change the way that is compatible with Islam, instead of eliminating the culture. It is as exemplified by the walisongo. Walisongo has provided examples of the art of propaganda that is suitable for Indonesian state for Muslims today. Therefore, the existence of violence, coercion in Islam is a system that is not suitable for proselytizing in Indonesia. The moderate Islam is suitable for this condition.

We need a planning system of human resource recruitment moderate to peace. This view of the definition of human resource planning as well as proposed by Malayu S.P Hasibuan, Human Resources Planning is planned the generation to fit the needs of the organization-as Wali Songo-as well as effective and efficient in helping the realization of objectives[40] (Malayu, 2007) Human resource planning or planning propaganda generation is a series of activities undertaken to anticipate the radical events caused by environmental conditions around us.

Robert and Lisha (2009) & Nick (2014) suggest that you would know that an organization had people taking ownership of their ongoing development when you could walk into an organization and make the bright future.[41][42]

The strategy in future that is independent of changes in environmental conditions requires managers to develop programs that can translate current issues and support the development plans of Islam in the future. [43] (Nursanti,2002)

Alignment between the development of cultural and religious issues can build a plan that ultimately determine the need for human resources in terms of propaganda. The writer **agrees** with walisongo's strategy in missionary endeavor, and has some think to develop the moderate Islam in Indonesia in order that can change the perception of society from negative to positif and make this country become progress and peaceful country (See figure 2), including:

We need the educated generation that must be prepared to go through several stages:

Selection, to avoid the presence of missionaries from certain groups who intend poorly with the concept of moderate Islam, Mentoring moderate Islam, Mentoring is a moderate reading. Debriefing variety of science in social, political, economic, cultural that they have extensive knowledge. Briefing about the culture of the regions in Indonesia. Training of deliberation way of proselytizing in the area he lived, as has been walisongo do together. Giving of scholarships to institutions that teach moderate Islam in Indonesia and abroad

Islamic Scholar to propagate moderate Islam will: Giving clear definition of moderate Islam or Islam nusantara, Conducting lectures, a scientific seminar on moderate Islam in order to avoid misunderstanding in the public elements, Giving sample to practice it clearly and consistently, Willing to serve and guide the candidates and the generation of people who want to deepen moderate Islam, Openness to the media and public.

Conclusion

In Islam, the sources of religion-the Koran and al-Hadith-but the phenomenon shows that the faces of Islam are many. Various Islamic groups sometimes have their own characteristic in religious and its practice. From above understanding, the substance of Islam is comfort and harmony is not an act of violence or persecution. *Jihad* carried out by Muslims can be tangible offensive and defensive jihaad. So *jihad* was not terrorism, and jihaad is not the same and the terminology is not identical with violence.The cultural plurality of religions the same cannot be avoided when the religion had spread so wide area with a background of diverse cultures. Fundamentalism is an understanding of Islam that based on a pure text of the Koran and not least raises radicalism of thought in Islam.The concept of moderate Islam to invite, how Islam is understood contextually, understand that difference and diversity are the laws, can not be denied its existence. If this is practiced, to believe Islam will be the religion of rahmatan lil Alamin. Walisongo has changed the lives of Indonesia's diverse cultures and religions into one religion bond intact. Islam is a religion that respects differences and does not perform the compulsion to anyone who is different from them. Islam is a religion of peace. Advancement of religion lies in the unity of his people and the progress of the country lies in the unity of its people. Without efforts to unite the country, then Indonesia will never advance. In Other hand, many are trying to separate the nation of Indonesia with the launch of the issue of the difference, heresy, and infidels. We need leaders who can adopt the technique walisongo precisely because religion is vital for adherents. Indonesia should be peaceful and developed.

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Aufal Khima

المحاولة في دفع التطرف المذهبي بتجديد تفسير مفهوم الجهاد لتحقيق السلام العالمي
(دراسة موضوعية في مفهوم الجهاد ومصطلحاته في القرآن)

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ملخص البحث

قد فهم الجهاد عند كثير من الناس كالقتال والمهاجمة واجبار غير المسلم لأن يدخلوا إلى الإسلام بالمواجهة البدنية أو الطريقة العنفية. و ذلك يؤثر نقصان معنى الجهاد والسلام في الاسلام وكأن الاسلام يبحث التطرف. لانهم يقرئون الاية في سورة البقرة 191 : و سورة التوبة : 36 لفظيا. هناك المرادف المتنوعة عن الجهاد في القرآن الكريم، منها لفظ الجهاد نفسه، والقتال، والغزو، والحرب، والنفر. وفي هذا البحث سيبحث عن تفسير تلك المصطلحات لايجاد تجديد التفسير عن مفهوم الجهاد او علاقة بين تلك المصطلحات. لتصحيح معنى الجهاد الذي يؤدي الى التطرف، هذا البحث سيبحث عن تفسير الجهاد ومصطلحاته في القرآن الكريم. اهداف البحث لفهم مفهوم الجهاد دقة لدفع التطرف المذهبي ولتحقيق السلام العالمي.

الكلمة الرئيسة : التطرف، الجهاد، التفسير، السلام.

مقدمة

الجهاد هو من تعاليم الإسلام. وبعض الغربيين يفهمون الجهاد فهما خطاءً، هم يتصورونه كهجوم عسكر المسلمين على غيرهم في أية منطقة كانت سواء في شرق الأوسط أو غيرها وإجبارهم على اعتناق ورسخت تلك التصورات في أفكارهم حتي يجعل الجهاد. (Azra, 1996))الإسلام بالطريقة العنفية في الإسلام تصورات سلبية.

وثمة عامل آخر يؤيد التصورات السلبية عن معنى الجهاد هو ظهور بعض الأحداث أو أداء عمل متطرف من المسلمين . مثل تفجير مركز التجارة العالمي مانهاتن في نيويورك و مقر وزارة الدفاع الأمريكية البنتاغون واشنطن في ١١ سبتمبر ٢٠١١. وبالتالي ، التفجيرات التي هزت سباق الماراثون بوسطن ١٥ أبريل ٢٠١٣. وقد وقعت الأحداث و الإنفجارات الإرهابية في عام ٢٠١٦ في اندونيسيا، منها في مركز تسوق "سارينة" شارع تمرين جاكرتا الذي يقترب من مكتب الأمم المتحدة في ١٤ يناير الماضية، والأخر هجوم انتحاري الذي استهدف مقر للشرطة في مدينة "سولو" مسقط رأس الرئيس الإندونيسي الحالي جوكو ويدودو في الثلاثاء ٥ يوليو ٢٠١٦.

وبعض نتائج التحقيق تشير إلى فاعلي تلك التفجيرات والإرهاب و الأفعال المتطرفة هم المسلمون .

وا ستندت هذه النتيجة على بعض أسماء الفاعلين لديهم اسم الأول أحمد أو محمد والهوية الإسلامية . أ صبحت تلك المجموعة تعرف با سم الشبكات الاسلامية المتطرفة التي تتبنى التطرف. كانت تستخدم في وقت لاحق كأساس أو ثغرة للغربيين لانتقاد الإسلام كدين التي تبرر أعمال العنف أو الإرهاب.

ومن المفارقات، وتعتقد أتباع الإسلامية المتطرفة أن الأعمال المتطرفة التي يقومون بها مثل التفجيرات والإرهاب والمقاومة لأتباع الأفهام المختلفة عن تعاليمهم هو نوع من أنواع تحقيق تعاليم الإسلام ويؤيد ذلك التعليم للفكرة أن الإسلام الراديكالي يفهم جزئيا، أن الجهاد . ((Kasjim, 2009) بالقتل يمكن أن يصير فاعله شهيدا.

التيار أوالمجموعة التي يتمذهب بالتطرف قد ظهرت أيضا في عدة مناطق من اندونيسيا . منها المؤسسة وجمعية "الأحمدية قا ديان"، وحزب التحرير اندونيسيا ، وفرقة ، (LDII) الإندونيسية للدعوة الإسلامية والسلفية الجهادية (الجماعة ،IJABI) "الشيعة" المعروفة با سم الرابطة لجماعة أهل البيت اندونيسيا مع أنشطتها (TWJ) "وجماعة "التوحيد والجهاد ،(MTA) الإسلامية)، ومجلس تفسير القرآن والعديد من المجموعات الأخرى ، (FKIMI) العادية منها المنتدى للدراسة الإسلامية ملة ابراهيم وبعض هذه التيارات لهم تعاليم تحتوي على عنا صر التطرف و التعصب .(Kemenag, 2015) لمذهبهم وانتشرت و سعة على نطاق وا سع في إندونيسيا.

و صورة الجهاد كالتطرف والحرب والاهلاك و إجبار الناس لاعتناق الإسلام مع المواجهات الجسدية ,Rohimin) أو بطريقة عنفية، مما يسبب تجاهل مبادئ السلام وتضييق تعريف الجهاد في الإسلام ولذلك فمن الضروري تحصين المجتمع لأن لا يتبعوا أيديولوجية معينة بسهل أو يتدفقوا .(2006 الإيديولوجية المتطرفة. وطريقته منها بدراسة مفهوم الجهاد ومصطلحاته المرادفة دراسة عميقة. كيف مصطلح الجهاد في القرآن الكريم؟ وهذه المقالة ستركز على البحث عن الجهاد و مصطلحاته المرادفة في دراسة القرآن.

الجهاد في ضوء القرآن

1. تعريفالجهاد

الجهاد لغة مشتق من الكلمة "جهد يجهد" بمعنى السعي أو الجد أو الجهد الطاقة (منظور، ١١١٩). نحو ما جهد الشخص من أمر شاق أو لغاية بطاقته. وعند ابن فارس أن كل كلمة التي تجيئ أو مشتاق من حروف ج - □ - د بمعنى الضيق والصعب والتعب (فارس، ١٩٩٤). وعند محمد حسين هيكل (الجهاد هو بذل و سعه في المدافعة والمبالغة (هيكل، ت.ت).

وا صطلاحا الجهاد محاربة الأعداء وهو المبالغة وا ستفراغ الوسع في الحرب أواللسان أو ما أطاق من شيء. من هذا المنطلق، فإن ا ستخدام مصطلح الجهاد في الإسلام في معني حرب شاملة، لا معنى له أو تحت ظروف معينة . الجهاد هو جهد مع خطورة عالية لتحقيق سبب وجيه . لذا في قاموس الإندونيسي تعريف واحد من الجهاد هو محاولة بكل الوسائل لتحقيق الخير.

٢.٠ أقسام الجهاد

ينقسم الجهاد على ثلاثة أقسام باعتبار الوسائل. الاول الجهاد بالنفس وطريقته ان يذهب مباشرة في مشهد المعركة لمحاربة أنصار الباطل، لان يمثل أوامر الله تعالى، ويرجو الى الأجور من عنده، ويعلو كلمته التي هي العليا ويحفظ على حياة للمسلمين. الثاني الجهاد بالمال، وطريقته عن طريق إخراج المال في سبيل الله، وتمويل المجاهدين وأي شخص الذي يحتاج إليه، ومساعدتهم، وإضافة إمدادات الأسلحة وكل شيء يحتاج المسلمون إليه في الحرب.

والثالث الجهاد باللسان. وطريقته عن طريق تقديم الكلمات التي يمكن أن يحقق المصالح والمنافع للمجاهدين، أو يدرأ المفاسد من أنفسهم، بأي شكل كان، ويمكن أيضا أن يكون دعوة إلى الله عن طريق تقديم الحجة على المخاصم، ثم قادهم إلى طريق الله سبحانه وتعالى، كما هو الحال في تنفيذ الأمر بالمعروف والنهي عن المنكر.

وفي رواية اخرى، ينقسم الجهاد على اربعة اقسام. أولا الجهاد ضد الأهواء الذي يستهدف إلى حفظ القلب واللسان وجميع أعضاء الجسد (الدقس، 1972). يبتدأ الجهاد ضد نفسه وهويه إخلاصا لله واستقبال القلب له تعالى. وليس المقصود من فعله لأن يمدح ويثنى، ويطلب الجزاء أو يتوقع الأجرة الدنيوية.

ومن الآيات التي نزلت عن أمر الجهاد ضد النفس هي سورة الحاج آية 78:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ

فسّر القرطبي أن «حق جهاده» إشارة إلى أن يمثل الناس أوامر الله ويجتنب نواهيه. ويدل هذا المعنى على أن لابد لكل مسلم أن يجاهد بنفسه ضد شهواته وهواه من أجل طاعة الله، ومحاربة الشيطان، ومقابل الكفار (القرطبي، 1993).

وكان الصابوني لا يختلف كثيرا عن القرطبي في تفسيره «حق جهاده». هو فسر بتعبيره أي جاهدوا بأموالكم وأنفسكم لإعلاء كلمة الله حق الجهاد باستفراغ الوسع والطاقة (الصابوني، 1981). وفي تفسيره الثاني، الجهاد هو عمل صالح شخصي.

في صدر دعوة النبي في مكة، استخدام هذا المصطلح في تربية النفس ولم يستخدم بعد في مجال آخر. وتطبيق التخلق كما علمه القرآن هو العمل بأحكامه ودعوته للآخر. وتشكيل الشخصية الذي أراده الرسول صلى الله عليه وسلم هو القرآن الذي له المعاني الديناميكية والحيوية (الدقس، 1972).

يوجه القرآن المؤمنين لحفظ نفسه من الإذلال بعبادته وانقياده لهويه في حياة الدنيا وكذلك ازدراء العذاب في الآخرة. من هذا الاتجاه وضح أن المجال الأول الذي عني به الإسلام هو الجانب النفسي، من خلال تشجيعهم على التحلي بالصبر بتحمل المشقة والاضطهاد، وكذلك إعطاء البشرى من معونته تعالى (الدقس، 1972).

والآية الأخرى بنفس الأمر هي سورة العنكبوت 69:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

فسر الماوردي «والذين جاهدوا فينا» بأربعة أنواع من الجهاد. مقاتلة المشركين في طاعة الله، الجهاد ضد هواه خوفا منه تعالى، وامتثال أوامر الله بجد ورجاء للثواب واجتناب معاصيه خوفا من عذابه، والتوبة النصوحى.وبجانب ذلك أن الماوردي فسر « سبلنا» على أنها الطريق إلى الجنة، والهداية إلى دين الحق (الإسلام)، والذين يعملون بعلمهم وبإخلاص النية، والصدقة، والصلوات والصوم (الماوردي، د.س).

الثاني ، الجهاد ضد الشيطان. وذكر الدقس هذين الجهادين ضد الأهواء ومحاربة الشياطين بالجهاد الأكبر. وقد أمر الله عباده المؤمنين أن يجعلوه عدوا مبينا. وهذا بمثابة تحذير للمؤمنين ليبذلوا كل الجهود ليصدوا عن مكر الشيطان، لأنه المخلوق الذي لم يتناقص ولم ينفد.

ويصور القرآن شديد مكر الشيطان في أكثر من آية كما ورد في سورة طه: 120 في قوله تعالى فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُقَالَيَآدَمُهَلْأَدُلُّكَعَلَىشَجَرَةِالْخُلْدِوَمُلْكٍلايَبْلَىحيثحذراللهفيآية: 116-119 إلى النبي آدم وزوجته لأن يكونا متحذرين حيال ذلك. وقد أعطيت كل نعم الجنة وجميع الملذات، ولكن الشيطان لا يستسلم أبدا.

الجهاد ضد الشيطان أصعب و أثقل من الجهاد ضد الكفار، و الكفار هو الخصم الذي يظهر حتى يكون للمجاهدين أسهل بكثير للحذر عنهم. في حين أن الشيطان هو عدو غير مرئي ولكنه يتمكن من رؤية الإنسان و دخوله من خلال مجرى الدم. لو كان المؤمنون مغلوبين في معركة من الكفار، حصلوا على الشهادة والجنة . ولكن إذا غلبوا ضد الشياطين، حصلوا على الذل والعذاب من الله (الدقس ، ١٩٧٢).

سوى مكر الشيطان أنه ماهر في غرس العداوة بين الناس نحو الآية في سورة الإسراء التالية : وَقُلْلِعِبَادِيَقُولُواالَّتيهِيأَحْسَنُإِنَّالشَّيْطَانَيَنْزَغُبَيْنَهُمْإِنَّالشَّيْطَانَكَانَلِلإِنْسَانِعَدُوًّامُبِينًا

يسمى الشيطان لأنه بعيد من رحمة الله وملعون منه. والعبرة «ينزغ بينهم» في الآية الماضية يعني يدمر ويوسوس الشر. الشيطان مخلوق ملعون ولم يزل يرتكب المنكرات. وانتشر الأخبار التي لا تتوافق مع الحقائق أو الموقع، و ذكر عيوب الآخرين و ذكر مصلحته نفسه. ولذلك، فإن الشيطان ومن تبعه حقا يقعوا في الشر والضلالة (البقاعي، ١٩٩٥).

الشيطان هو مصدر الشر والفساد في العالم وكان سببا للعداوة بين الناس. الأهداف الرئيسية للشيطان مضل لعباد الله بقدر الإمكان، جاحدا بالله ولم يشكروه. انه يزين السيئة بزينة الحسنة ويغرى الانسان من طريق الحق، وغرس الكراهة و العداوة بين الناس (الدقس، ١٩٧٢).

والثالث هو الجهاد بالمال. في القرآن كثير من الآيات التي تأمر الجهاد بالمال، و ذلك لربطه بالحرب ضد العدو أو الجهاد بالنفس. الجهاد بالمال مقدم على الأمر بقتال العدو، لأن المال هو شيء مهم في حياة الإنسان لقضاء حاجاته الدنيوية والأخروية. تصرف المال فيما أقل كرها له سيثقل الجسد والروح. في حين معين، الجهاد بالمال أكثر احتياجا من الحرب.المال يعمل على إعداد القوت والأسلحة في زمن الحرب ، وكذلك مفيد لدعم نشر الإسلام و دعوته اجمالا (الدقس، ١٩٧٢).

ومن الآيات التي أمر بالإنفاق سورة البقرة ١٩٥:
وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

فسّر ابن كثير «التهلكة» بمعنى أن يغرق نفسه في أمور الدنيا والمال والأسرة حتى ترك الجهاد (كثير، ١٩٩١). وأما في تفسير الكشاف أن المعنى «التهلكة» هي الإصراف في توفير لقمة العيش لتفقير أنفسهم والأسر المتضررة ، وكذلك ترك الحرب في سبيل الله (الزمخشري، ١٩٧٧).

لهذا السبب ، فلابد على كل مسلم أن ينفق ماله بإخلاص من أجل الله، وحماية مجد و شرف الدين الاسلامي. إذا كانت راغبة في الانصياع لهذا القانون، يمكن للقادة أن تتخذ يجبرون على كنز من الأغنياء من أجل الجهاد.

والرابع، الجهاد مع النفس أو الأرواح. مستواه مع القتال في سبيل الله ضد الكفار . زينت طبيعة الإنسان مع الخوف من الموت، و هذا هو الشيء الطبيعي . ولكن الوفيات التي تم الحصول عليها في المعركة ضد الكفار هو مجد . الناس الذين يسعون جاهدين في سبيل الله في جوهره كان يبيع روحه إليه، و سوف يتم تبادل للسماء (الدقس، ١٩٧٢).

وأجاب الله على المسلمين عن الكره من خلال الآية في سورة البقرة ٢١٦:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

الخروج للمعركة والقتال في سبيل الله هو شيء ثقيل، لذلك و صف في القرآن بالكلمة «كره». وعند البيضاوي، «كره» هو الاستياء بسبب وطأة الحرب أوالقتال. وأصبح هذا النوع من الجهاد الثقيل الذي يحتاج إليه لإخراج المال، وترك العائلة والبلد، وممكن لخطر فقدان حياته (البيضاوي، ١٩٨٨). في تفسير الشؤون الدينية تتسامح مع كراهية المسلم عن الجهاد الإسلامي لأن الحرب يمكن أن يؤدي إلى النظر في معقولية الخسائر في المال والروح. وفي بداية هجرة المسلمين لا يزال صغيرا، والمشركين في عدد كبير.

3. مصطلحات الجهاد في القرآن

رأى جمهور العلماء أن الآية الأولى عن الجهاد هي في سورة الفرقان 52:

فَلَا تُطِعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا

عند المفسرين ذلك الآية تشرح عن أمر الله إلى النبي محمد صلى الله عليه و سلم لعدم اتباع إرادة الكفار الذين أقنعه بالترك عن الدعوة. وفي هذه الآية أكد الله على أهمية جدية من الوعظ والإرشاد ، فضلا عن الجهاد ضد الكفار. ولو شملت الآية مصطلح الجهاد، لكن هذا النص لم يشر الى الجهاد نحو الحرب أو المعركة.

والثانى مصطلح القتال لغة بمعنى المعركة والمعادة (منظور، 1119). القتال هو مصدر الذي

له معنى المشاركة الجهات الفاعلة الفعل في نفس الوقت أيضا أن تكون وجوه المرضى. لذلك المعنى هو المخالفين النشاط القتال الذين يحاولون قتل الخصم في الوقت نفسه الخصم كما تحاول قتله.

والثالث، مصطلح الحرب لغة بمعنى المقاتلة والمنازلة في وقت طويل (منظور، 1119). وكثير الآيات عن الحرب في القرآن الكريم تشرح عن المقاتلة بين المسلمين والكافرين. وتشرح أيضا عن إنكار المنافقين عن أمر الله ورسوله. كما ذكر في سورة البقرة الآية 279:

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

وعادة يستعمل لفظ "الحرب" لحروب القضية عدة مرات على وقت طويل وتجري على أساس مستمر. كمثل الحرب "فجار" في الجاهلية التي وقعت خلال السنوات 40 (هشام، د. س).

والرابع، مصطلح "الغزو" الذي يأتي من الفعل غزى يغزو ويشرح مرة واحدة فقط في القرآن الكريم في حال المصدر كما في سورة آل عمران 156:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

والرابع، مصطلح "الغزو" الذي يشتق من غزى يغزو ويأتي مرة واحدة فقط في القرآن الكريم في شكل المصدر وهو في سورة آل عمران 156:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًّى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

تصور تلك الآية سلوك المنافقين التي ليست متناسقة عندما تبعوا النبي و أصحابه ، أو في زمن الحرب. فإنهم في الواقع راودوا الناس أو مجموعات أخرى لئلا يشتركوا الحرب بل خدعوهم في بعض الأحيان.

وفقا لأبي هلال العسكري في كتاب "معجم الفروق اللغوية" قال بأن لفظ "غزوٌ" يستخدم فقط للإشارة إلى الحرب الذي يقع في مناطق العدو ويستهدف إلى الحصول على الغنائم. ومع ذلك، إذا أضفت لفظ "غزوٌ" تاء المربوطة في نهاية الكلمة أصبحت "غزوة" ويصير مصدر المرة الذي يعطي معنى إضافيا "المرة الواحدة". كما في لفظ غزوة بدر على سبيل المثال، فإنه يدل على أن معركة بدر حدثت مرة واحدة فقط، لم تستمر وتمتدة لفترة طويلة ، كما في حرب فجار.

والخامس مصطلح "النفر" مشتق من نفر ينفر الذي يعنى تغادر أو ذهب أو فرار (منظور، 1119). وفي بعض الآيات تستعمل كلمة "النفر" لتذكير المسلمين لاستعداد نفسهم لمواجهة العدو مع محاولة لمعرفة قوتهم وضعفهم وتحليل الطريقة المناسبة لمغلوب العدو. كما الآية في سورة النساء (71) التي تم الكشف عنها بعد غزوة "أحد" و"فتح المكة" نحو الآية التالية:

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوِ انْفِرُوا جَمِيعًا

4. العلل التي يجوز الجهاد

وفي القرآن توجد ٥٠ آية عن الجهاد التي تتعلق وتذكر مصطلح «في سبيل الله» معا، وأكثرها ما ورد في في الآيات المدنية. وأما الآيات المكية التي تشرح عن الجهاد لاتستخدم العبرة «في سبيل الله» بعد ذكر الجهاد. عند رأي محمود شلطوط، العبرة «في سبيل الله» هي العبرة لإثبات الحقيقة وتدل بأن ذلك السعي أو المجاهدة لنيل رضاء الله وحده، وتحويل السيئة و الضرر مع الخير و الرفاه، وكذلك وضع العدالة والرحمة بدلا من الظلم والعنف. و أكد القرآن أن الجهاد المأمور به هو الجهاد في سبيل الله (Syalthut, 1990).

وفي الفترة المدنية يوجد مصطلح آخر «القتال» وعلى الرغم من أمر الحرب من قبل الله. وهذا الحرب يجب أن تستوفي المعايير أوالشروط لأن الجهاد بمعنى الحرب أو ضد عدو يجوز في الإسلام بالأسباب التالية:

a. المعركة ضد العدوان

العدوان بأي شكل يتعارض مع القيم العالمية ، وخاصة إذا كان العدوان هو بالفعل في شكل عدوان عسكري أو قوة الحرب . السبب يمكن اعتبار هذا بمثابة جواز الأساسي للحرب كما في سورة البقرة 190- 191:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا وَإِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ وَاقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُم مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِندَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ

وهذه الآية تشرح حول جواز الحرب ما دام الحرب في سبيل الله ، وهي حفظ الدين ولإعلاء كلمة الله سبحانه وتعالى. وقت بداية الحرب واستعداد الطريقة والخطوات لمحاربة العدوان. ويفهم من شكل الكلمة المضارع يعني العمل الآن او المستقبل في كلمة «يقاتلونكم». وهذا يؤدي إلى عدم الوقوف والسكوت حتى دخول العدو. وبجانب ذلك أمر القتال يشير الى قتل من قام في المعركة عادة. بحيث إذا مجتمع النساء وكبار السن أو الأطفال فلا ينبغي أن يحاربهم (Syihab, 2012).

b. الحرب كحماية الحقيقة

كما شرح في سورة محمد 1-4:

الَّذِينَ كَفَرُوا وَصَدُّوا عَن سَبِيلِ اللَّهِ أَضَلَّ أَعْمَالَهُمْ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِن رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ آمَنُوا اتَّبَعُوا الْحَقَّ مِن رَّبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ أَمْثَالَهُمْ فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّى إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّى تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَكِن لِّيَبْلُوَ بَعْضَكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن

يُضِلَّ أَعْمَالَهُمْ

والجملة «فضرب الرقاب» تعنى أقتل بأي طرق أوكيفية كانت، لأن الطريقة هي الإجابة معروفة في ذلك الوقت. و الأهم من ذلك، لأنه هو أسرع وسيلة للقتل وسرعتهم لا يعاني كثير اللمم (شهاب ٢٠١٢). وكلمة « صد عن سبيل الله» تبين أن هذا الفعل يعد جريمة خطيرة. و لقضاء هذا الجرائم، فأذن لأداء الحرب (Rohimin, 2006).

c. الجهاد ضد ظلم الكفار

كمثل في سورة التوبة اية ٧٣:

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ

يشرح في هذه الآية أمر عظيم ضد المنافقين. في بداية دعوة النبي في المدينة المنورة، تسامح رسول الله على المنافقين فيها. ومع تطور قوة الإسلام ، كان النبي صلى الله عليه و سلم لا يزال يسامح وفرض عقوبات على المنافقين، لسبب المحافظة تصور الإسلام حول الإسلام والأمة والعالم. ومع تطوير الإسلام وتأثير واسع أي فكرة حول الحصول على نحو أفضل الإسلام. ومن ناحية أخرى ومن المعروف على سوء المنافقين وخيانتهم، فقرر اتخاذ موقف تغليظهم. وبعد ذلك توفي رسول الله صلى الله عليه و سلم بعد وقت قصير من نزول هذه الآية. وهذا يدل على إعداد المسلمين للجهاد ضد الناس الذين يبعدون ولايتمثلون بشريعة الإسلام ولكن هم يعرفون أنفسم بأهم مسلمون (Shihab, 2012).

3. الخاتمة

ولفظ الجهاد والمصطلحات التي تدل على نفس المعنى في القرآن هي خمسة. أولا، الجهاد يتكون من 41 فقرة (ثمانية آيات مكية وثلاثة وثلاثين آيات مدنية) . ثانيا، مصطلح القتال الذي يتكون من سبعة و ستين آيات مدنية. ثالثا، مصطلح النفر الذي يتكون من ثمانية عشر آيات، وعشرة آيات مكية وثمانية آيات مدنية. رابعا، مصطلح الحرب الوارد في احدى عشرة آيات مدنية. والخامسة، مصطلح الغزو الواردة في الاية فحسب ومن فقرة مدنية.

وتلك المصطلحات التي ينبغي أن يبحثها للحصول على التصور الكامل لمفهوم الجهاد. كثير الآيات التي تشرح عنها غالبية في الفترة المدنية يعنى يتعلق قيادة الحرب ضد الجهاد في شكل من أشكال المعاملة من الكفار الذين قد تجاوزت الحد المسموح به. ويجيئ ذلك الأمر عندما يكون موقف المسلمين مستقرا في المدينة المنورة إما من ناحية السياية والاقتصادية.

ويدل مصطلح الجهاد في الآيات المكية على معنى الحرب لتغليب النفس. وبجانب ذلك، يكون تطوير معنى الجهاد تدريجيا، كمثل الجهاد يدل على الحرب أو ضد الكافرين . ولابد لتنفيذ ذلك الحرب على أساس شتى، منها لغرض ضد العدوان، وحماية الحقيقة، وأهلك أو ضد ظلم الكافرين. ولذلك معنى الجهاد يتطور حسب تطوير الزمان والحال والعادة وأحوال المجتمع. فعلينا أن نحتذر لتفسير الجهاد

بظاهر الآية كمثل يفسر الجهاد بالمجاهدة أو المعركة أوالقتال. خاصة في زمن الحاضر والعصري، ينبغي لتفضيل التسامح بين الأمة والمجتمع حتى وجود السلام في العالم.

جدول الأول (1). التحليل في الجهاد ومصطلحاته

القسم	مصطلحات				
	النفر	الغزو	الحرب	القتال	الجهاد
تعريف اللغوي	تغادر ، ذهب، فرار	حرب	المقاتلة والمنازلة	معركة اومعادة	جد وتعب
ايات	١٨ آية (١٠ آية مكية و ٨ آية مدنية)	آية واحدة مدنية	١١ آية مدنية	٦٧ آية مدنية	٤١ آية (٨ مكية و ٣٣ مدنية)
التفسير	إستعداد الحرب	عدم الإستقامة للتباع النبي صلى الله عليه و سلم أو حرب (مرة واحدة)	محنة من الله ومكر، والمقاتلة (في وقت طويل)	قتال الكفار والمعركة	مجاهدة النفس والشهوات، أومجاهدة الكفار تارة باليد أو بالسيف، وتارة باللسان، فمن لم يستطع فبالقلب
مفعول به	المؤمنين	المنافقين أو غير المؤمنين	المؤمنين أو غير المؤمنين	الكافرين	-نفس الإنسان – الكفار أو المنافقين

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A PORTRAIT OF PEACEFUL LIFE IN GLAGAH KULON PROGO INDONESIA

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Abstract

This article explores about a portrait of peaceful life in Glagah Kulon Progo Indonesia. In KulonProgo, especially in Glagah village, there are two religions that need inter-religious dialogue and interaction, Islam and Christianity. Historically, the relationship among people in Glagah was very good. They lived in a harmonious situation because the majority of them were Muslim. For the ordinary people of Glagah, the most important thing is the harmonious relationship among them and their priority is unity and how to strengthen their relation to the others.But, today, they have challenge with anothercommunity that comes from another city (Yogyakarta). They are Christian and they have the company in the agriculture field, called "AgrowisataWanadri" The leader is RomoPdt. Paulus. Actually, he builds it just to apply of knowledge for his students.

Keyword: Peaceful life, Glagah, John Hick

Religion is an understanding of the universe, together with an appropriate way of living within it, which involves reference beyond the natural world to God or gods or the Absolute or to a transcendent order or process (http://brindedcow.umd.edu/236/hick_on_pluralism.html)

Introduction

Diversity in the modern world has many challenges, especially in the grass root. Here, in a society that consists of many different groups such as religion, culture as well as groups of interest, every people have their own orientation. Factually, conflict between religions has spread larger in every society.

There are many conflicts in society caused by people who claim that their religion is the best. For example, in Indonesia, there are places such as Poso and Mollucas, in Thailand, between Buddhists and Muslims, and also in a local area of Yogyakarta, Kulon Progo, between Muslims and Christians.

In Kulon Progo, especially in Glagah village, there are two religions that need inter-religious dialogue and interaction, Islam and Christianity. Religious believers defend their faiths. The common people are suspicious toward a new community. Otherwise, a new community is student of Romo Paulus who has command to manage agriculture company, called "Agrowisata Wanadri." But, the ordinary people feel that this community has a *hidden agenda* to converting their religion (Islam enter Christianity.) Therefore, it is important to explore what really happens in Glagah society.

There is one scholar who concern about pluralism, John Hick. He has an alternative to balancing both exclusivists and inclusivists namely, *Pluralists.* He is Christian who concerned about Christianity and relation with another religion. Basically, his perspective comes from a Christian perspective, such as salvation, truth-claim, etc. John Hick disagrees with exclusivists and inclusivists; there is no one true religion. Hick believes that religion is a universal in human society (though obviously not at the level of individual people).

Hick ideas are useful in Glagah, Glagah has two religions (Islam and Christianity), and there is no Hindus and Buddhist. Islam and Christianity (Abrahamic religion) has many similarities, such as the content of Holy Book; recognize several of prophets, etc. So that, it is important to apply there to formulated exactly what is happen among Christianity and Islam?, especially in the grass root level. Even though, Hick's perspective comes from Christianity perspective, it must be trust to making peace and stability from quarrel about concept of God. There are many discussions about truth-claim and salvation.

Exclusivism has been seen as the traditional respond and this is a position strongly that defended by Fundamentalism. In short, it is biblically based. The bible, that is considered to be the defition Word of God, seems to clearly teach that the relationship between Christianity and other religions is to be one of separation and mission. Exclusivists (James Borland), it means that though there is truth in other religions, basic claims that Christianity holds a unique and unquestionable position at the centre of religions and about the nature of God and salvation/ liberation are so different in different religions that they cannot possibly all be true (http://www. faithnet.org.uk/Articles/critical_dialogues_with_john_hic.htm)

Inclusivists' claims that their religion provides the standard for religious truth, for it answers the question about theology within their religion better than any other religion, but they also allow that other religions may express the same truth. Even though this point of view is one step ahead compared to exclusivists, it seems like exclusivists on the ground that for the inclusivists's mind, salvation as final expression still depends on one particular religion (Peterson (Ed.), 1996, p. 493)

Based on the problem above, this paper would explain about how to apply Hick's views on pluralism in Glagah village, Kulon Progo. It is interesting because today, the ordinary people are uncomfortable with a new community. In my view there is a confrontation among Christianity and Islam.

Hick's Response to Exclusivists

Exclusivists contend that there are marked contrasts between Christianity and the other world religions. There contrasts are based on the very different concepts of God, the function and role of Jesus Christ, and the way of salvation. Indeed, other religions are in the total antithesis of Christianity on many of these points, so that all cannot be true in their entirety (Peterson (Ed.) p. 495)

The basic thesis of this view is that Christianity holds a unique and unquestionable position at

the centre of religions. Those who hold this view believe the uniqueness of Christianity is found in the biblical witness concerning Jesus Christ and the testimony of him being God incarnate. The unquestionableness of this belief comes through the former's testimony to the latter.

The theology of Christianity has an unfamiliar ring to the ear of Muslims, Hindus or Buddhist. Islam's God is far different from the Christian's, no trinity exists, and God gracious redemptive provisions are overshadowed by Allah's power, justice and inscrutable determinism. Hindus and Buddhists primarily do not see sin in term of relationship to a personal and moral God. For Hindus, salvation is primarily a 'separation of the eternal soul from the phenomenal world.' It is not something God does for you but something you do for yourself. The Buddhist in turn seeks nirvana, the loss of all individual consciousness and existence by absorption into the impersonal all (Peterson (Ed.) p. 491).

About salvation, Hick explained that the basic fault of the traditional understandings of salvation is that they have no room for divine forgiveness Yet in the recorded teaching of Jesus there is, in contrast, genuine divine forgiveness for those who are truly penitent and vividly conscious of their utter unworthiness (Hick, 1993. p. 112).

Here, Hick suggested that we as human beings cannot directly observe the inner spiritual quality of a human personality and of a man's or a woman's relationship to others. It would seem that we could only asses these salvation-projects in so far as we are able to observe their fruits in human life ((Hick, 1993: p. 136).

Hick's Response to Inclusivists

Inclusivism overcomes a tension not easily explained in exclusivism. For the latter a personal commitment to Christ in response to the gospel is fundamental for salvation to take place in the individual.

Inclusivism claimed that that Christianity constitutes a more favorable setting for this transformation from self-centeredness to God… this must be shown by historical evidence.' It seems impossible to make the global judgment that any one religious tradition has contributed more good or less evil or a more favourable balance of good and evil than the others', therefore Hick offered alternatives within pluralist theory (http://www.faithnet.org.uk/Articles/critical_dialogues_with_john_hic.htm)

In light of this Hick also challenges inclusivists for if one is prepared to accept that people are able to be saved within other religions, they are what he 'implicitly pluralistic.'

Pluralistic Hypothesis by Hick

John Hick's pluralist hypothesis is an attempt to explain the relationship between Christianity and other religions from within the Christian tradition. It is not an attempt to impose a Christian theology onto any one or a number of these religions.

Hick's pluralistic hypothesis also attempts to explain four critical factors: (1) the fact that people are inherently religious, (2) the observation that there is substantial diversity in the actual content of religious belief, (3) the assumption that religious belief is not an illusion, and (4) the recognition that almost every religious tradition positively changes its followers' lives. But since the first two factors are self-evident to most people, Hick begins his discussion with the third factor, the assumption that religious belief is not an illusion. Hick examines two other approaches to understanding religious phenomena that he finds unacceptable: naturalism and

absolutism.

First, the pluralist hypothesis is arrived at inductively. Later on, one starts from the fact that many human beings experience life in relation to a limitlessly greater transcendent Reality—whether the direction of transcendence is beyond our present existence or within its hidden depths. In theory such religious experience is capable of a purely naturalistic analysis which does not involve reference to any reality other than the human and the natural (Peterson (Ed.) p. 519) This hypothesis is developed by his acceptance of the cultural relativity of religious truth-claims and that one's religious presuppositions are primarily set according to where one is born, whatever he or she is comes from.

In illustrating religious pluralism, Hick uses a famous Indian parable about three blind men and an elephant. In it a number of blind men touch parts of the elephant and in so doing mistake its leg for a tree, its trunk for a snake and its tail for a rope. The story is told from the viewpoint of one that is not blind and can view the entire scene. From this story, Hick compares the storyteller in the parable a criticized for being, guided by what has been called the myth of the neutral observer.

In this illustration, the position of Hick is neutral, because of respecting to all blind men that representing many particular forms of religious awareness. It similar to the person who has different interpretation toward religious pluralism. She/he views from different background and different meaning. The different view is no cause a conflict among religious believers. Each religion has name of God. God has many names. For example, Islam calls Allah, Christianity calls Jesus (Trinity), Hindus calls Sang Hyang Widi Wasa, etc. Therefore, basically, all religion has same goal, i.e. to reach *The Ultimate God* and apply of religious teaching in the daily life.

Pluralism in Christianity

The problem of the 'relationship' between Christianity and other religious traditions has become a primary focus of theological and philosophical enquiry (Hick, 1975: p. 77). Many Christians have maintained that the presence of a suffienct number of missionaries scattered over the world would result in the conversion of all men and women to Jesus Christ. Today, Christians recognize that far from disappearing, the religions of Judaism, Islam, Hinduism, and Buddhism are alive and well (Harold, 2000, p. 16).

The major problem is Christianity's claim to uniqueness and normativeness arising from the doctrine of Christology. In the New Testament some statements support the concept of a unique incarnation of God in Christ provide a basis for Christian openness. In this case the exclusivism of Christianity that proclaimed that Jesus as the only true incarnation.

Recent developments in Christian theology include a variety of attempts to escape from exclusivism. Theocentric approaches, such as those of john hick, Paul Tillich and Wilfred Smith, reject a Christology that identifies God solely with Christ and assume a Christology that emphasizes God, thus opening the way to other theocentric religions such as Judaism, Islam and some types of Hinduism. Finally, the dialogical approach is the most promising of all, emphasizing both the universality of God and the human need for complete commitment to the particular truth of the worshipper's religion. In the experience of dialogue the examination by other religion of one's own theologizing and the appreciation of the truths of each religion are said to result in a spiritual deepening for all (Harold, 2000, p. 59).

Pluralism in Islam

The encounter of Islam with other religions dates back to the prophet Muhammad. Throughout this history the basic attitude has been that the other religions are deviations from the one primordial religion, of which Islam is the full revelation. Other religions were at fault because they had lost or corrupted the original revelation or had fallen into doctrinal error.

The Islamic view (especially Muslim scholars) towards western religions such as Judaism and Christianity was often based not on those religions themselves but on the tenets of Judaism and Christianity as they are described and evaluated in the Qur'an. Much information comes from converts and more from the polemical discussion. But in recent times, especially with the expansions of Islam to the East and Muslims to the West, they have been getting to know other religions on their own terms rather than as they are presented via the Qur'an and *Hadits.*

With some exceptions, there is little evidence that Muslims in the past really understood Buddhism, Hinduism, Judaism or Christianity. Instead they saw images presented in the Qur'an or developed in their own cultural experiences and filtered through Islamic rules and problems. Modern education will offer Muslims an opportunity to understand each religion in terms of its own culture, history, worldview and claim to truth. This will have an effect on Islamic self-perception. The religious pluralism of the modern world will force Islam, finding itself in much the same position as the other traditions, to come to grips with the rather provincial character of some pf its past views of other religions (Harold, 2000, p. 20).

The possibility of applying of Pluralism in Glagah village

Glagah is a village in Kulon Progo and it is a coastal area (*laut selatan*). The majority of people are farmer (80%) and the others are entrepreneur, traders, and government employees. The majority religion is Islam (2682 people), with small minorities of Protestants (184 people) and Catholics (16 people). There are 707 families, 1384 males and 1508 females. In this village there are three mosques and one church and the majority their religious organization is NU and Muhammadiyah and also LDII (Indonesian Islamic Missionary Organization). The government policy for each religion is each of them has donation for safeguarding of religious places and also they have special place in the government management, such as in the LPMD (Lembaga Pemberdayaan Masyarakat Desa). It proves that the government has attention in the relationship among religious believers in order to they live in harmony.

Inter-religious interaction in Glagah

Historically, the relationship among people in Glagah was very good. They lived in a harmonious situation because the majority of them were Muslim. For the ordinary people of Glagah, the most important thing is the harmonious relationship among them and their priority is unity and how to strengthen their relation with the others. The distinction of religion among them is not important; because they are similar culture and custom. For a long time they have lived in the harmonious situation and they don't want to destroy their relationship. According to them, the belief is a personal problem; there is no connection between religion and their personal relationships. Because of them, they believe that the faith or belief is the relation between her/his self with God.

But, today, they have challenge with another community that comes from another city (Yogyakarta). They are Christian and they have the company in the agriculture field, called "Agrowisata Wanadri" The leader is Romo Pdt. Paulus. Actually, he builds it just to apply of knowledge for his students. According to Yuni (one of his students), although they study about

theology, they also must be able on another knowledge, such as economics, agriculture, behavior and attitude. It means to practice if they pass from university. It be their habit in daily life.[1]

The problem appeared when the Romo offered more occupation for the ordinary people. The reaction of the people is that the program is directed toward the conversion of religion. The reason they are not comfortable remembered what happened in the 1960s. At that time, they had to enter Christianity as their religion and the compensation is they got the job. Many people be victims. This problem can cause prejudice and also conflict among the original people and the new community.

Actually, they want their village to be safe. Therefore, they try to avoid the conflict what is important for them is that as long as the foreign community is not making a disturbance, they accept it.

Comment

Many reasons why I choose Glagah as an example for view religious pluralism in the grass root and I have been explanation above. There is inter-religious interaction among them. I think, the form of interaction is *religious exclusivism* because of them still defend on their belief. Muslim in Glagah views that Christian (Agrowisata Wanadri) try to converting them. They feel that their belief is the best, so that, there is no someone or institution to damage Islamic doctrine. Otherwise, Christian come to Glagah just for applying their knowledge. They also try to defend theology of Christianity. It can be seen that each of them still consider that their religion is the best.

I think, John Hick's perspective (*religious pluralism*) can applied at the dialogue level. There are no related with theology. It is because theology is a faith or belief. There is no intervention from outside, because it is relation between human and God. There are no people can to change, add, etc. our faith or religious teaching. Therefore, pluralism requires a big attention, i.e. respect among people in daily life.

As Harold writes, both Islam and Christianity recognize that dialogical approach is a good way to develop their understanding about theology (religious teaching) among them. All religions acknowledge that each religion is good and well. The main goal of religion is to *reach* the Ultimate One. Many ways offered by religion, such as love, peace, respect to another, etc.

We now live in a pluralistic world. We have discovered the unanimity of all the religions and this is impacting our view of religion in general. People more easily reach to other religions for spiritual nourishment. No one is abandoning their own religion but people are acknowledging the wisdoms to be found elsewhere. Therefore, we have to give big appreciation towards among religion's believers. We should respect each other faith, because having a faith is a human right.

Conclusion

Inter-religious dialogue occurs in all elements of society, whatever they are intellectuals or the common people. At the grass root level it is more complicated than in the high level because they live together and have interaction everyday. It means that they directly face the other religious believers.

1 interview on March 22, 2006 at Agrowisata Wanadri

In the grass root level, especially in Glagah village the problem in the inter-religious dialogue is cause a conflict. But the form of conflict is more psychological not violence. They are using exclusivism paradigm in the relation between them and another faith. They believe on their faith and consider that their religion is the best.

Although Hick's perspective comes from Christianity perspective, it must be trust to making peace and stability from quarrel about concept of God. There are many discussions about truth-claim and salvation. Hick's hypothesis can be a foundation on ethic for religious pluralism comprehension in Indonesia, especially in the grass root level.

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مساهمة التصوف في بناء التسامح في أندونيسيا

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ملخص البحث

تبحث هذه المقالة بعض مساهمات التصوف في غرس قيم التسامح وبناءها في إندونيسيا. يعتبر أن التصوف -منذ دخوله في الأرخبيل (نوستارا)- لها مساهمة هامة في نشر الإسلام بصورته السمحة والسلمية. ويعتقد أيضا أن الإسلام في إطار التصوف يكون أكثر تسامحا بالاختلافات وأوسع استيعابا للعادات والثقافة المحلية. لذلك، يمكن أن يكون التصوف حلا في مواجهة التطرف و بناء للتسامح والتعايش الإيجابي بين الناس في إندونيسيا. و تلك المساهمات يمكن ملاحظتها من جانب تعاليمه. كان التصوف يعلم الناس أن ينظر إلى جميع المخلوقات بنظرة المحبة بدون التمييز لخلفيتهم. فالصوفي يحب كل مخلوقات لله تعالى ويتقرب بهذا المحبة إلى محبوبه الأعلى. وهذه المحبة هي التي تؤدي إلى إزالة البغض عن قلوب الناس فبذلك نشأ التسامح بين الناس. وقد اقر واعترف التصوف بتعدّد الأديان ويحترم قيمها. بل لديه مفهوم وحدة الأديان التي ترى ان جميع الاديان من مصدر واحد، يعني من اله واحد، اما اختلاف وجود الأديان فباعتبار الشكل فيها فقط. وبالإضافة إلى ذالك، يصير التصوف حركة كبيرة في اندونيسيا. جمعية أهل الطريقة المعتبرة النهضية بقيادة حبيب لطفي هي احدى الحركة من حركات التصوف التي تتقن في تعاليم التسامح في أندونيسيا.

الكلمات الأساسية : المساهمة، التصوف، التسامح

مقدمة

إندونيسيا هو شعب لديه تعددية ليست مقصورة في العرق والثقافة فقط ، ولكن في الدين أيضا. هذه التعددية تجعل الشعب الإندونيسي فريدا ، جذابا، غنيا في الثقافات والأديان. بل كان تعدد الأديان موجودا قبل استقلال إندونيسيا، فيستمر في النمو مع مرور الوقت حتى الآن. ومع ذالك، والحياة الاجتماعية والدينية في إندونيسيا تجري في السلامة والإزدهار.

في الأيام الأولى من الاستقلال، وفي عهد حكومة القديم والجديد ,التوافق الديني يحصل اهتماما كبيرا عند الحكومة. ولكن في عصر الإصلاح ، اذا افتتحت واسعة ابواب الديمقراطية، تعدد المجتمع يميل إلى أن يصير قنبلة موقوتة للشعب الإندونيسي. والدليل على ذلك ظهور العديد من المشاكل التي مصادرها من التعددية، لا سيما في مجال الدين. مختلف حوادث التعصب والعنف باسم الدين يزيد كل عام. أسف، (www.jimly.com). هذه الحالات تنطوي على الإسلام، دين الأغلبية في إندونيسيا

ويتهم ان اكبر سبب لكثرة التعصب وحالات العنف الدينية أعلاه، هو سوء فهم الدين. الفهم الفوري والجزئي في الدين يمكن أن يورث وينبت الأنانية والمطالبة الحقيقة الذاتية يحكم سهلا على فهم الأخرين المختلف. في الواقع، التعدد هو سنة قد سنها الله لايمكن إنكاره. الله تعالى قد أعطى جميع الناس الحرية والإستقلال لاختيار وتقرير سبيل الوصول الى الله.

وقد تم بذل جهد كبير للحل على مشاكل التسامح، سواء من جانب الحكومة وزعماء الدين، والمجتمع. منها إحياء بشرة الدينية الصوفية المهذبة. منذ دخوله في الأرخبيل، يعتبر أن للتصوف لها مساهمة هامة في بناء التسامح بين الأديان. و ذلك لأن الصوفية يعلم و يحث الحب، لا للخالق فقط ، بل لجميع المخلوقات أيضا. حب الله العظيم، في حد ذاتها سوف ينبت ويؤتي الحب لمخلوقاته .هذا الحب هو الذي يزيل الكراهية في صدور الإنسان حتى تعود التسامح بين الناس.Nasution,) 1992

وبالإضافة إلى ذلك، قد اقر واعترف التصوف بتعدّد الأديان ويحترم قيمها. التصوف، كما قال كوثر أزهري نور، هو تدريس محتوى أو مادة الدين التي لم تنظر او تحد الأشكال او الأسود والأبيض. التصوف يجاوز خارج حدود الدولة، والسياسية والعرقية وحتى الدينية. هذه التعاليم هي التي تعتقد أن تكون حبلا وثيقا لإلزام التسامح والسلام في العالم، وكذلك بها يظهرالإسلام رحمة للعالمين. بل لديه مفهوم وحدة الأديان التي ترى ان جميع الاديان من مصدر واحد، يعني من اله واحد، اما اختلاف وجود الأديان (wahid, 2008)). فباعتبار الشكل فيها فقط

وفي السياق الإندونيسي، يظهر ثبوت مساهمة الصوفية في بناء التسامح والسلام من خلال اثار سيرة والي سونجو. بالمنهج الصوفي، تمتع والي سونجو بإظهار وجه الإسلام المتسامح والشامل في الأرخبيل. ليس هناك تدمير الثقافات المحلية أو ارهاب الأديان الأخرى، بل هم يحترمون القيم المحلية و يحافظونها. وبذلك، قد تم نجاح والي سونجو في بناء المجتمع المتعدد الثقافات القابل على حياة التعايش في ظل التعدد.

بناء على ما سبق، تريد هذه المقالة لوصف المساهمة وأهمية دور التصوف في تشجيع وبناء التسامح في الأرخبيل. ومن المتوقع أن توفر هذه المقالة معلومات جديدة و تأكيد أهمية التصوف في الحياة الحديثة دفعة واحدة، لا سيما في بذل الجهود لمعالجة التطرف و بناء التسامح في هذه البلدة .

أصل التصوف وتطوره

وجدنا بعض الآراء المختلفة حول أصل كلمة التصوف. هناك أربعة خصال المتعلقة بجذور مصطلح التصوف على الأقل كما عرضه إحسان الهيظهير في كتابه التصوف: المنشأ والمصادر. أولا، التصوف مأخوذ من الصفة. وانما سموا صوفية لقرب أو صافهم من أو صاف اهل الصفة الذين كانوا على عهد رسول الله صلى الله عليه و سلم. هم الذين يكرسون أنفسهم للعبادة والأعتكاف في رواق مسجد النبي. ثانيا, مأخوذ من الصفاء لصفاء اسرار الصوفية ونقاء آثارهم ولأنهم الذين طهر الله قلوبهم من كدورات الدنيا. ثالثا, من الصف الأول لأن الصوفية في الصف الأول بين يدي الله عز وجل بارتفاع هممهم إليه, وإقبالهم عليه, ووقوفهم بسرائرهم بين يديه. رابعا, من الصوف لأن لبس الصوف دأب الأنبياء عليهم السلام, والصديقين, و شعار المساكين المتنسكين. خامسا, مأخوذ من الصوفة. كانت نسبة في الجاهلية لمن انقطع الى العبادة وقطن الكعبة وتخلى عن الدنيا. سادسا, من صوفانة. وهي بقلة رعناء قصيرة. نسب (الصوفية اليها لإجتزائهم بنبات الصحراء. (ظاهر, ١٩٨٦)

وقد عرف الكلابذي نقلا عن الجنيد أن التصوف تصفية القلب عن موافقة البرية, ومفارقة الأخلاق الطبيعة, ومجانبة الدواعي النفسانية, ومنازلة الصفات الروحانية, والتعلق بالعلوم الحقيقة .(ظاهر, ١٩٨٦). وفقا لفريدة خنام اقتباس اللقشيري في كتابه الرسالة أن مصطلح الصوفي بدأ ظهوره لأول مرة في القرن الثاني بعد وفاة النبي،.(Khannam, 2009). الهجري كمصطلح لتحديد الذين يؤثرون الروحانية ونقاء النفس المصطلح الشائع عند المسلمين هو صحابي. ثم الذين يلونهم يسمون بالتابعين ثم تابعو التابعين. في (Masyhuri, 2014). هذا العهد, يلقب من آثر الأخرة ب "عباد" أو "زهاد", من هذا شاع مصطلح الصوفي

وكما أختلف في أصله واشتقاقه وبدءه, اختلف في مصادره. فقال قوم: إنه اسلامي بحت من حيث أشكاله و صوره, ومبادئه, وقواعده, ومقاصده, حتى في ألفاظه وعبارته. هذا هو ادعاء الصوفية ومن والاهم. وقال قوم آخرون: لا علاقة له بالإسلام اطلاقا, قريبة ولا بعيدة في اليوم الذي نشأ فيه ولا بعد ما تطور, وهو أجنبي عنه كاسمه. هذا رأي أكثر السلفيين ومن نهج منهجهم, والمتكلمين من أهل السنة (والمتقدمين. (ظاهر, ١٩٨٦)

وفي تطور التصوف, ينقسم الى اتجاهين: أولا, التصوف الفلسفي هو التصوف التي يعمد أصحابه إلى مزج أذواقهم الصوفية بأنظارهم العقلية, مستخدمين في التعبير عنه مصطلحا فلسفيا استمدوه من مصادر متعددة.بعض الصوفية الشهيرة بالتصوف الفلسفي منهم الحلاج, وابن عربي، و ابن فارض. هم الذين اشتهروا بمفهوم وحدة الوجود. ثانيا, التصوف الأخلاقي أو السني هو التصوف الذي يمارسه مجموعة من الزهاد والذين كانوا يحترمون القران والسنة. ومن اهم المتصوفة السنية, الغزالي, والجنيد, (وعبد القادر الجيلاني. (التفتازني,١٩٧٨)

تطور التصوف في الأرخبيل

أما دراسة التصوف في الأرخبيل فهي جزء لا يتجزأ من الدراسات الإسلامية في إندونيسيا. منذ دخول الإسلام في الأرخبيل، عنا صر التصوف قد لونت وزينت الحياة الدينية في المجتمع، بل حتى يومنا هذا لا يزال لون التصوف يبدو ويصير جزءا لا يمكن حذفها من التجربة والتقاليدالدينية للمسلمين في الأرخبيل. ووفقا لمارتن فانبروينسن،أن القرون الأولى من دخول الإسلام في الأرخبيل موافقة(Mulyati, 2006) (Bruinessen, 1994). بعهد انتشار التصوف وازدهار الطريقة في الشرق الأوسط

فليس من المبالغة أن نقول أن انتشار الإسلام في الأرخبيل يرجع إلى دور كبير من الصوفية. رواد دعوة الإسلام في إندونيسيا حينئذ عرفوا التوحيد إلى الناس بوسيلة العادات والثقافات المحلية مثل وايانج وغاملان. وبعد أن اعتنقوا الإسلام علم الدعاة التصوف كأفضل طريقة لتفعيل أنفسهم في عملية التحول الروحاني والأخلاق الدينية. على الرغم من أن الدعاة لا يعلن تيار التصوف في تنفيذ دعوتهم، ولكن في الحقيقة أنهم يمارسون التصوف، لأن التصوف يوجه الى الأخلاق الدينية. هكذا فعل ناشر الإسلام الأول في اندونيسيا مثل والي سونجو والشيخ ستي جنار.

والي سونجو الأول، هو سونان غريسيك أو مولانا مالك إبراهيم يعتقد أنه عاش في القرن الرابع عشر(١٤ م). هو احد ذرية النبي من سلسلة السيد علوي بن محمد بن جعفر الصادق الذي يأتي من حضرموت يمن(Suryanegara,2013)

والجدير بالذكر أن والي سونغو لا يعرف بالصوفية لأن ذالك المصطلح ليس شائعا بين الناس في إندونيسيا إلا في السنوات الأخيرة. وذالك يقتصر على زمرة المفكرين. واما المصطلح الشائع بين عامة الناس هو (Shihab, "والي" التي لا يتعارض دلالته في اللغة العربية. فبهذا يثبت أن والي سونجوهم الصوفية 2009)

وتأكد هذا الدليل من قبل حكاية جاوى (بابا د جاوى) فيها تحكي تمثيلية الخلاف بين سونن غيري و سونن كالي جاغا من جهة وبين والي سونجو والشيخ ستي جنار من جهة أخرى. هذه إشارة قوية كيف جرت الحياة الصوفية حينئذ. هم لا يعملون كناشر الإسلام فقط، ولكنهم يمثلون دورا قويا في مركز السلطة أيضا، فنظرا لهذا الموقف حصلوا على درجة "سوسوهونان" فيقال "سونان". وبذالك الدور أتخذوا وانتفعوا قليلا من السلطة في نشر تعاليم الإسلام وإقامة المعتقدات الصوفية. (Siregar, 2002)

بجانب والي سونجو في جاوة، تمثل اتشيه دورا هاما في انتشار التصوف في الأرخبيل. في القرن السادس عشر والسابع عشر، ظهرت بعض كبار الصوفيون في اتشيه مثل حمزة فنسوري وتلميذه شمس الدين سومطراني الذي يحمل فهم الوجودية. وبعدهما نور الدين الرانيري وعبد الرؤوف السنكيلي الذين يرفضان ذالك الفهم ويميلان إلى التصوف الأخلاقي. اتشيه هي مدينة الميناء والتجارة الدولية، و صارت مملكة قوية حينئذ. الملوك يهتمون في تطوير الفن والعلم حتى يصير اتشيه كمركز تطور الإسلام.

و كما طالع ازيوماردى أزرا ,كانت تلك القرون فترة الترابط بين العلماء الأرخبيل مع علماء الحرمين. فعلماء الحرمين الذي يعتبر تأثيرهم كبيرا لعلوم علماء الأرخبيل منهم احمد القششي وابراهيم الكرني. كلاهما مدرسا التصوف السني لعلماء الأرخبيل مثل يوسف الماكسري وعبد الرؤوف السنكيلي. بالإضافة إليهما، ظهرت أيضا اسماء الصوفية مثل نفيس البنجاري، عبد الصمد الفليمباني، وإسماعيل الميناانكابوي(Azra, 2013)

وبعد عود علماء الأرخبيل من الحرمين ينشرون التصوف في وطنهم. اقترح بروينسن أن أول أتباع الطرق الصوفية هم اهل القصر ثم انتشر بعد ذلك تلقائيا بين عامة الناس. وأوضح أن الملوك وأسرتهم يزورون ارض العربية ليبايعوا عديدالطرق الصوفية مثل الشطارية والنقشبندية والكبروية والشاذلية. (Bruinessen, 2012)

مع انهيار مملكة الإسلام في الأرخبيل مثل سلطنة بانتين، و شيريبون، وبالإضافة إلى عدم تجديد مرشد الطريقة أي الخليفة المتناسب، شرعت جمعية الطريقة مهجورة عند أتباعه. وثمة عامل آخر يسبب انخفاض أتباع الصوفية هو ظهور حركات الإصلاح التي وضعت التركيز على جوانب الشريعة الإسلامية وتنقية الدينية الإسلامية مثل محمدية، وفارسيس، والإرشاد وغيرهم في القرن العشرين.

ومع ذلك، التصوف لا يختفي تماما, التصوف كالسلوك والعلوم والتعاليم ليس مجرد ارتباط إلى جمعية الطريقة. أعرب زمخشري ظافر العلاقة بين الطريقة والمعاهد الإسلامية. وفقا لظافر، مصطلح "تيراكات" –مشتق من الطريقة- شائع وغالب في المعاهد لتعبير الممارسة الروحانية مثل الورع والزهد والرياضة (Dhofier, 2011). مع أن كياهي (مدير المعاهد) يعتبر مدرس "تيراكات" عند الناس

في العصر الحديث، ،نشأ نوع التصوف الجديد يسمى بالتصوف المعاصر. وبويا هامكا هو الذي عرف التصوف المعاصر لأول مرة. وقد كتب هذا النموذج في كتاب مخصوص بعنوان التصوف الحديث. وبعده ظهرت عديد من الشخصيات في اندونيسيا، مثل سعيد عقيل سراج، حيدر باقر، نصر الدين عمر، عبد الرحمن واحد، أو الذي اشتهر الآن مثل اغوس مصطفى و شاندرا مالك.

على الأقل, هناك نوعان من الخصائص التي تميز التصوف القديمة والتصوف المعاصر: أولا، التصوف المعاصر لا تزال تهتم في الحياة الدنيا، وجعلها كوسيلة لتكريس أنفسهم لله. ثانيا، أيد التصوف المعاصر التجريبية والعقلانية كأداة للوصول الى الله من خلال قدرته في هذه الطبيعة. ومع ذلك، والشعور والذوق فوق كل شيءلأن ذلك، أداة لمعرفة الله عز وجل.(Mahjuddin, 2015)

التسامح في التصوف

بشكل عام، تعاليم أي نوع من التصوف تعلم التسامح تجاه جميع المخلوقات، مهما كانت خلفياتهم. نظرا الى نظرية عجلة دراجة سيد حسين نصر، أن المسلم الذي يقيم ويتمسك مبدأ التسامح بكل قوة هو وكذالك، أوضح أحمد أمين بأن الصوفية يجاوزون عبور (Nasr, 2010). الصوفي الواصل الى الحقيقة الفرق والأديان. ربما كان الصوفية من الشيعة والمعتزلة والسنة، أو من المسيحية واليهودية والبوذية.في التصوف، التسامح هو الحكمة التي ترتبط ارتباطا وثيقا بالحكم الأخرى مثل التواضع، والكرم, والود.هذه القيم الأخلاقية للتسامح، هو الذي أكدت عليه الصوفية مثل الحلاج، جلال الدين الرومي، وابن عربي (وغيرهم.(أمين, ٢٠١٣

قيم التسامح، وخاصة التسامح الديني يمكن تتبعها في تعاليم التصوف، سواء كان فلسفيا او أخلاقيا. ومع ذلك، كما لاحظه كوثر أزهري نور، ان نوع التصوف يعتبر له أكثر تسامحا وأدى إلى السلام هو والمقصود بالتصوف الفلسفي. (Wahid, 2008)التصوف الفلسفي أو يسميه بالتصوف بالجرعة الكثيرة هو التصوف التي يعمدأ صحابه إلى مزج أذواقهم الصوفية بأنظارهم العقلية, مستخدمين في التعبير عنه مصطلحا فلسفيا استمدوه من مصادر متعددة. بعض الصوفية الشهيرة بالتصوف الفلسفي منهم الحلاج، (وابن عربي، و ابن فارض. هم الذين اشتهروا بمفهوم وحدة الوجود.(التفتازني: ١٩٧٨

وخاصة، بين كوثر أن تعاليم التسامح في التصوف أكثرها ملاصقة او لها جذور من مفهوم وحدة الوجود. وأكد أصغر علي أينجينر أن الصوفية المتلازمين بوحدة الوجود يمكن له محرية التعامل مع جميع الناس ويؤكد أحمد أمين أيضا (Wahid, 2008).بغير النظر الى خلفياتهم، لأن مفهوم وحدة الوجود عالمية

أن مع مفهوم وحدة الوجود، يصبح الصوفية شخصاأكثر تسامحا في الخلافات حتى الخلافات الدينية (أمين, ٢٠١٣).

فنود أن نذكر تحليل لطفي الله خوجة عن الأساس الفلسفي التي تحمل التسامح والتعددية الدينية من قبل المؤشرات(خوجة, ٢٠١١) ، منها:

وحدة الوجود

تنقسم وحدة الوجود إلى قسمين.أولا، وحدة الوجود الروحية,والمقصود بهأأن الله وحده هوحقيقة الموجود في الكون وأن الكون هو مجرد شعاع أو إنبثاق من صورة الله. ثانيا، وحدة الوجود المادية. وهي أن الكون هو موجود في الحقيقة، و أن الله هو مزيج من كل عنصر الكون الموجود. (مجمع اللغة العربية: ١٩٨٣)

وبعبارة أخرى، هذه الفكرة تعتقد أن كل الخلق هو انعكاس من الله على طريقة الحلول أو الاتحاد مع خلقه. هذا الفهم يعني أن كل حركات الإنسان وأعمالهم هو سمة من الله، حيث أن لله صفات كمالية فقط. وبهذا،لا ينبغي أن يقال خطأ لتطبيق الدين, سواء كان اليهودية والمسيحية والهندوسية والإسلام ، لأنه قدرة الله عز وجل عليهم. فلذلك، استنتج أحمد أمين أن مع مفهوم وحدة الوجود، يصبح الصوفية (شخصا أكثر تسامحا فيالخلافات حتى الخلافات الدينية.(أمين, ٢٠١٣)

الحب الأزلي

الحب أو المحبة في الأدب الصوفي ليس مصطلحا جديدا. جمهور الصوفية تمسك و أطبق هذا المفهوم في علاقته بالله ووو صوله اليه تعالى. ومع ذلك، عندكل من الصوفية الفهم الخاص لمعنى الحب. حسين الحلاج، كأحد رواد التصوف الفلسفي يعتقد أن حب الله هو القديم. الله يحب مخلوقاته بغير استناد إلى أي سبب وأي دافع. وكذالك الحلاج يحب الله بدون رجاء وتمنى أي عوض من الله. في مفهوم الحلاج، يسمى ذالك الحب الحب الأزلي. يعني محبة الله لمخلوقاته القديمة، أو كما يسمى بالحب الإلهي.

الحب الأزلي تسبق كل ما قد كان ويكون في هذا العالم. وبعبارة أخرى، قبل وجود أفعال المخلوقات ، قد اعطى الله حبه لجميع المخلوقات. فبهذا,لكل مخلوق فرصة متساوية لطلب حب الله الأزلي. فليس هناك فرق بين الكفار والمؤمنين بين يدي حب الله الأزلي. وأوضح ابن عربي أن كل مخلوق، سواء من المؤمنين وغير المؤمنين، هو محبوب الله منذ الأزلي وكذالك قد نص ابن عربي في قصيدته أيضا أن دينه وإيمانه هو الحب.

وهكذا، فإن الحب أساس للصوفي الفلسفي لمعرفة الآخرين. من خلال هذا الحب، الصوفية يعتقدون أنهم في ظل محبة الله تعالى.الله لا يميز أديان الناس، لأن جميع الناس منظور كوحدةالمخلوقات تحت محبة الله.(خوجة, 2011)

الجبر

مفهوم الجبر يعتقد أن جميع افعال المخلوقات في هذا الكون محض من الله تعالى. وليس هناك تدخل بشري في إيجادها. البشر ليس لديهم القدرة والرغبة والحق في إختيار أفعاله، وفي ضمنه امور الدين. الانتماء الديني لكل من الإنسان ليس إرادة الإنسان نفسه، ولكنه جبر من قبل الله. هذا المفهوم مطابق بمعتقدات الجبرية، ولكن بعض الصوفية الفلسفية مثل الحلاج وأتباع وحدة الوجود يتمسكبهذا المفهوم أيضا.

مع هذا المفهوم، أقر الصوفية الفلسفية على تعدد الأديان، لأن كل الناس من حيث العقيدة، والمواقف،

والأفعال مضطر ومجبور من عند الله. والنتيجة المنطقية من هذا التفكير، كل الأديان مقبولة في وجه الله، (والله ينهى التمييز بين هذه اللأديان.(خوجة, 2011

وحدةالأديان

مفهوم وحدة الأديان، يعلم أن أهداف الأديان سواء في الحقيقة يعني عبادة الله وطاعته. اما اختلاف وجود الأديان فباعتبار الشكل الخارجي والاسم ، حتى لا يكون أي عائق لأتباع كل الدين للوصول إلى نفس الغاية يعني ألله تعالى. والذي يعتبر بنشر هذا المفهوم وتطبيقه هو الحسين بن منصور الحلاج ثم يليه كبار الصوفيون مثل ابن عربي, ابن الفارض، أو جلال الدين الرومي.

يقول عبد الله بن طاهر الأزدي: كنتُ أخا صمّ يهوديّ في سوق بغداد ، وجرى على لفظي أن قلتُ له: يا كلب! فمرّ بي الحسين بن منصور الحلاج ، ونظر إليّ شزر ، وقال: لا تنبِح كلبك، و ذهب سريع، فلما فرغتُ مِن المخا صمة قصدته، فدخلتُ عليه فأعرض عني بوجهه، فاعتذرتُ إليه، فرضي، ثم قال لي: يا

ا د ن   و   !َ ا ا رذ   د   ا ار   ار   م أ ل
ن   :   أَّ ا رذ . وا ا ار   وا ا ار   و   س ها .
وا أن ا   د   وا ا وا   م   وذ ِ ا د ن أ ب   دن   وأ مِ   ة

والمقصود منها لا يتغير ولا يختلف.(ها شم, بدون السنة)

إذن، وفقا لهذا المفهوم، كل دين معا دل ومتساو عند الله لأن مصدره واحد هو الله. وحدة الأديان تقر التقاليد والمعتقدات الدينية الأخرى وتحترمها مساوية لاتعلو بعضها بعضا.بل وحدة الأديان، ترمي اللوم على الذين يلومون دين الآخرين وتحث بعمل تعاليم الدين وطاعة الله. فلذاك، هذا المفهوم لا يؤدي إلى محاولة توحيد الأديان كما يفهمه كثير من الناس.

ذالك الأساس الفلسفي، على الأقل، هو جذر قيم التسامح، حتى التعددية الذي يقيم بها الصوفية. فمن الواضح أن التصوف الفلسفي لها تعاليم شاملة للوصول إلى التسامح والسلام.

واما التصوف الأخلاقي، فلم توجد كثير من صريح تعاليمه التي تبحث حول التسامح أو التعددية. ومع ذلك، بعض الصوفية ألأخلاقية كان له تأثير كبير في تعليم التسامح الديني. الغزالي مثلا، رغم أنه في العديد من مصنفاته انتقد الفلاسفة والصوفي الفلسفي حتى كفر بعضهم، ولكنه حث التسامح تجاه الآخر ينفي أماكن أخرى. قال الغزالي ذات مرة كما نقله الباجوري:أسرفت طائفة فكفروا عوام المسلمين وزعموا أن من لم يعرف العقائد بالأدلة التي حرروها فهو كافر. فضيقوا رحمة الله الواسعة وجعلوا الجنة مختصة بطائفة يسيرة من المتكلمين".(الباجوري,)

تماما، بعد كل شيئٍ، الغرض الأعظم من ممارسة التصوف هو التواصل مباشرة الى الله من خلال عيون القلب أو الشهادة الروحية. بهذاالعامل الروحي،كانت خبرة التواصل مع الله شخصيا جدا ومختلفة بعضها بعضا. هذه الخبرة المختلفة والشخصية هي التي توفر الفرص وتبعث ممارس التصوف ليكون متسامحا عن الشكلية الأخرى، بما فيها من ديانات مختلفة في العلاقة مع الله. فبهذا الوعي، سيكون المرء منطبقا للتسامح وتقدم الأخلاق من الشريعة.(Irfaan, 2009')

التسامح في تصوف الأرخبيل

الكلام عن مساهمة التصوف في الأرخبيل ، طبعا لايمكن فصلها عن أمرين. أولا، التصوف كالأفكار الواردة

في مصنفات التصوف، وخاصة باللغة الاندونيسية. ثانيا، التصوف كالحركة الكائنة اليوم.

الفئة الأولى هي التصوف كالفكرة. كما نعلم، التصوف هو أحد العوامل الذي أتى بالأسلام إلى جنوب شرق آسيا بوجه سلمي. في هذه الحالة، يعتبر أن للتصوف الفلسفي دور هام في عملية اسلام الأرخبيل. تعاليم التصوف الكوني والميتافيزيقي للحلاج وابن عربي مثلا، يمكن جمعها سهلا مع الأفكار الميتافيزيقي الأصلية المعتمدة عندالمجتمعات المحلية.

فكرة وحدة الوجود تطورت كالأفكار الصوفية الخاص للأرخبيل. ويعتبر الشيخ ستي جنار كرائد من وحدة الوجود في الأرخبيل. طور ستي جنارفكرة وحدة الوجود في مفهوم اتحاد الرب والعبد كالحلاج، ستي جنار يميل الى الأتفاق برأي الجبرية القائلة بأنه (Manunggaling Kawula Gusti). ليس للإنسان خيار، لأن الله حاسم، بما في ذلك في أمور الدين. بهذه التعاليم، الشيخ ستي متهم بالكفر (Anshari, 2014)

بجانب الشيخ ستي جنار،كان بعض الصوفية في الأرخبيل أتباع وحدة الوجود مثل حمزة فنسوري وتلميذه، شمس الدين سومطراني. عقيدة وحدة الوجود تبدو مؤثرا جدا فيأفكاره مثل وحدانية الوجود، الإنسان الكامل، اتحاد الله والعبد.يعتقد فنسوري أن جميع مخلوقات من اله واحد و في ظل محبة اله واحد.لذالك، وفقا له, ان حقيقة كل الأديان سواء، يعني الحب من الرحمن الرحيم. وفي مقتطفأ شعاره، يقول »

"Rahman itulah yang bernama semesta, Keadaan Tuhan yang wajib disembah dan dipuja. Kenyataan Islam, Nasrani, dan Yahudi sebenarnya sama: dari Rahman itulah sekalian

menjadi nyata."

الرحمن هو الذي يسمى بالكون، اله معبود ومحمود. الإسلام والمسيحية واليهودية في الحقيقة سواء: (Nursida, 2012) «.من الرحمن كل شيء حقيقي

هذه الأبيات شرحت ان كل الأديان مصدره واحد يعني من الرحمن. وكلها تستحق الرحمة والحب من الرحمن. إذن, تبين أن في فكرة فنسوري تأثير وحدة الوجود. بل يعتبر انه اول من جاء بوحدة الوجود في أتشيه.

على الرغم من أن كلاهما متهمان بالضلالة والكفر، التصوف الفلسفي الذي أتى بها ستي جنار وفنسوري لديه تأثير كبير في التقاليد والأفكار الصوفية في الأرخبيل. يعتبر التصوف الفلسفي أيضا إلى تقديم مساهمة إيجابية في الجهود إلى ترسيخ التسامح والتعددية في إندونيسيا. بعض تعاليمه مثل المساواة، والديمقراطية، والتعددية هو مساهمة رائعة في الأرخبيل.

واما من جهة التصوف الأخلاقي، كما نعلم، تصوف الغزالي هو منبع التصوف السني الذي وضعه والي سونجو في الأرخبيل. و ذلك يلاحظ من كتاب سونان بونانج المحتوي على جوهر الفكر والمذاهب المعتمد عند والي سونجو في جوانب العقيدة، والشريعة، والتصوف. ذالك الكتاب يضمن على تعاليم (Anshari, 2014). سونان بونانج الموافقة لمذهب أهل السنة، و يشير إلى تعاليم الغزالي في مجال التصوف

والي سونجو المنسوب اليهم بالتصوف السني، أعطوا أسوة إيجابية في بناء التسامح في إندونيسيا، رغم أنهم يدعون و يحكون الشيخ ستي جنار بالضلالة. بطريقة التصوف، نجح والي سونجو في نشر الدعوة

الإسلامية بشكل سلمي و دون عنف. وبإطار التصوف، حصل والي سونجو إظهار وجه الإسلام المتسامح والمهذب. هذه الاستراتيجية، تسعدهم في بناء المجتمع المتعدد الثقافات التي يقبل على التعايش في ظل التعدد. سونان قدس مثلا، كان احد والي سونجو المشهور بتعاليم التسامح. باسم التسامح تجاه الهندوس او البوذيين، يمنع سونان قدس أتباعه لذبح الأبقار، إذالأبقار بالنسبة لهم مظهر من مظاهر آلهتهم. (Nur Said, 2010). وأهل قدس لا يزال يحترمون ويحافظون هذه التعاليم حتى اليوم

وفي العصر الحديث ازداد تنشيط دراسة التسامح والتعددية، لا سيما عندما واجه إندونيسيا عديدا من مشاكل التطرف وعدم التسامح. عديد من الأفكار الصوفية حول التسامح الواردة في التأليفات الأكاديمية. فنود أن نذكر ثلاثة من أهم أكاديمية التصوف في إندونيسيا الناشطين على نشر التسامح.وهم سعيد عقيل سراج،و حيدر باقر، وكوثر أزهري نور.

الأول, سعيد عقيل سراج، رئيس جمعية نهضة العلماء ، هو أستاذ التصوف يقضي دراسته في جامعة أم القرى مكة المكرمة المملكة العربية السعودية. رأى سعيد عقيل، أن صوفية أرخبيل منذ زمن قديم، هم الذين بنواحضارة الأرخبيل الرائعة. أصبح التصوف يحملها سادات الصوفية في الأرخبيل ثورة روحية التي يمكن ان يتمتع بنتائجها أجيال بعدهم. الابداع والتصوف مع, يأسّس حضارة جميلة إنسانية وسطية.

أستاذ من شيريبون يدعو الى التسامح الديني في مناسبات وبطرق مختلفة، إما بطريق المحاضرة أو الخطب الدينية أو بالكتابة. من بعض مؤلفاته المشهورة:

Tasawuf Sebagai Kritik Sosial(التصوف كالنقد للمجتمع)

Dialog Tasawuf Kiai Said: Akidah, Tasawuf dan Relasi Antar Umat Beragama..

(الحوار الصوفي مع كياهي سعيد: عقيدة, والتصوف,والصلة بين الأديان)

ووفقا له،أن التصوف كأحد جوانب الإسلام، يعلم فهم الإسلام الكافة والمعتدلة حتى يكون الشخص قادرا على الأعتدال والتوسط والتوازن في مواجهة الإختلاف. بممارسة تعاليم التصوف صحيحا، سينشأ (Siradj,2006). في صدور الناس قدرة على التسامح حتى لا يسهل له إلقاء اللوم على الآخرين

والثاني من أهم الأكاديمي ينال ذي ينشط دعوة التسامح هو حيدر باقر. هو دكتور في دراسة الفلسفة الإسلامية، في رحلته الروحية، اكتشف حلاوة الدين من خلال التصوف. باقر يبحث أفكار ابن عربي حول دين المحبة ويسعى فيه بحركة إسلام الحب. وقد ألف حيدر باقر ثلاثة كتب (Islam Cinta):

Semesta Cinta: Pengantar kepada Pemikiran Ibn 'Arabi, (الكون الحب: تمهيد لفكرة ابن عربي)

Islam Risalah CintadanKebahagiaan (اسلام رسالة الحب و السعادة)

Belajar Hidup Dari Rumi.(تعلم الحياة من الرومي)

التصوف، وفقا لباقر ,نقلا عن ابن عربي، هو تطوير وتطبيق الأخلاق الألهية التي في صدور البشر في الحياة اليومية. هذه العملية يعني عملية تطبيق الأخلاق الألهية ، يطلق بالتصوف. في كتابه الآخر، شرح باقر أن الحياة عبارة عن رحلة الحب. الإسلام هو دين الحب، يأمربمحبة الله ومحبة الناس (Muhammad, 2013).

والثالث كوثر أزهري نور. أستاذ مقارنة الأديان بجامعة الإسلامية الحكوميةبجاكرتا. كثير الكتابة في التصوف، إما بشكل الكتب أوالمقالات. ألف كتبا في مجال التصوف منها:

إبن عربي: وحدة(Ibn 'Arabi: Wahdat al-Wujud Dalam Perdebatan) (الوجو د في المناقشة

التصوف الأبدي: حكمة(Tasawuf Perenial: Kearifan Kritis Kaum Sufi) (نقدية من الصوفية

كوثر متناسق بإنشاط نشر التسامح والتعددية الدينية حتى يدعى في كثير من الأحيان بالليبرالي. شجع التصوف، وخاصة فكرة ابن عربي كأحد البدائل لمنع الصراعات الدينية. ووفقا له، غالب التصوف أو الطريقة متسامح، لأن التصوف تفضل مضمون الدين الجلد أو الشكل مع أن المحتوى هو أكثر تسامحا من الجلد.

والفئة الثانية هي التصوف كالحركة. وجدناحركات التصوف في الأرخبيل، لكن هناك حركتان المشهورتان ولديهما مساهمة ظاهرة في حملة التسامح. الأول هو جمعية اهل الطريقة المعتبرة النهضية(جاتمان).هي هيئة مستقلة تجمع جمعيات اهل الطريقة الموجودة في إندونيسيا. يعتبر دور جاتمان كبيرا في دعوة الوطنية والتسامح. الآنجاتمانفي قيادة حبيب لطفي بن علي بن يحيى, أحد ذرية الرسول من جهة السيد علوي بحضرموت يمن.

في آخر مرة منجدول أعمال جاتمان نفذ مؤتمر علماء الطريقة الدولية تحت موضوع «دفاع الدولة: الفهم والأهمية في الإسلام» في   -   . وحضر المؤتمر من قبل علماءالطريقة مثل: حبيب لطفي بن يحيى كالمضيف, و الشيخ عدنان من سوريا، والشيخ محمد فاضل حفيد الشيخ عبد القادر الجيلاني، حبيب زيد بن عبد الرحمن بن يحيى من اليمن، الشيخ عزيز الإدريسي من المغرب، الشيخ عزيز العابدين من الولايات المتحدة، الشيخ عون القدومي، و الشيخ عمر حضرةمن السودان.هذاالمؤتمر لمدة ثلاثة أيام تنتج تسعة اتفاقات. منها الدفاع عن البلاد تنفي وجود الإرهاب، والتطرف الديني وجعل اندونيسيا رائداللدفاع عن الوطن وإيجاد دين الإسلام رحمة للعالمين.والجدير بالذكر أن حبيب لطفي نفسههو منشط قيم التسامح. في مجالس التعليم المختلفة لم يزل ينبهأتباع الطريقة خاصة، والمسلمين عامة لمحافظة التسامح بين الأديان.(Muhammad, 2016)

والثاني هو الحركة التصوف من قبل الأفراد. يمكن أن ننظر إلى من سعي شاندرا مالك، وهو شاعر صوفي. شاندرا مالك هو الاتساني الصوفي الذي ولد في سولو يوم 25 مارس، 1978. بينما كان يعمل كصحافي في جاوا بوس، يدرس التصوف من بعض علماء القادرية والنقشبندية مثل الشيخ أحمد زين الدين سر الله والشيخصاحب وفاء أو مشهوربلقب أباه انوم

شاندرا مالك هو الشاعر الصوفي الذي جلب فكرة التسامح الديني.في سعيه، أصدر مالك ألبوم بعنوان معرفة الحب) .(Makrifat Cinta) "أغنية صوفية). يؤلف كتاب التصوف بعنوان) "Kidung Sufi" seucap. و#fatwarindu ينشط في الوسائل الاجتماعية (ميدسوس) مثل تويتر مع الها شتاج تحتوي على محاضراتقصيرة عن الصوفية والفقهية حول "sufi sehari-hari" ولديه قناة يوتيوب المسمى 3.(Muhammad, 2016) دقائق

بناء على بحث تطور التصوف و دوره في الأرخبيل، ننتج عددا من الاتاجات. أولا، منذ و صول الإسلام إلى الأرخبيل ، يتم تنفيذ الإسلام بالوجه السلمي. ليس هناك تقاليد الراديكالية والتطرف في تاريخ التراث الإسلامي في الأرخبيل. ثانيا، إن دخول الإسلام إلى أرخبيل في سلمية وغير عنيفة متأثر كثيرا على التعاليم والممارسات الصوفية التي جاء بها الصوفية. بعد دخول الإسلام، التصوف ينمو ويأثر على تقاليد الإسلام في الأرخبيل حتى اليوم. كلا التصوف الفلسفي والأخلاقي، لهما مساهمة كبيرة في بناء الحياة الدينية في إندونيسيا، بما في ذلك في غرس التسامح وبناءه. ثالثا، مساهمة التصوف في بناء التسامح في إندونيسيا يمكن تقسيمها الى قسمين، وهما التصوف كالفكرة والتصوف كالحركة.

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ISLAMIC HERITAGE NUSANTARA THROUGH WAYANG (PUPPETS) AS A POTENTIAL TOOL FOR RELIGIOUS HARMONY

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Abstract

Religious harmony one significant problem in Indonesia. The problem has not been solved completely because it is in "delicate conflict". However, it will only be solved when a religious war going on. This caused a paradigm that is necessarily in the public assumes their religion is different from other religions. This is certainly cause a sharp dichotomy in religious harmony. Although, now harmony in inter-religious relations as a necessity of discourse in the religious elite, but in reality it has not been evenly discourse known to the public. Another problem in Indonesia is a crisis of culture, many traditions of Indonesia that taken by other countries. Thus, generation of Indonesia will lose identity if they do not try to continue a culture that is not directly related to the existence of Indonesia. Based on the above two issues, the author tries to explore about religious harmony and diversity of local culture as capital to promote tolerance in Indonesia. Selected understanding wayang (Javanese shadow), because the puppet is part of the cultural identity of Indonesia as well as the richness of Islam Nusantara, which has the opportunity to increase tolerance in inter-religious relations. Thus, this paper attempts to resolve the problems of the community in realizing the inter-religious relations and maintain their cultural identity, as well as the potential of Islam Nusantara in resolving this problem. Results of this researches that harmony in inter-religious dialogue in grassroots level becomes an important topic to be discussed. It is necessary to spread the message of pluralism as part of the understanding of other religions as friends rather than as enemies. At the grassroots level, the problem of inter-religion is a subtle conflict. For example, when Muslims meet with people who do not wear veils, he would ask if the person is a Christian. But, for the Christian, the Christian term injury hurt their feelings. They regard the term as an insult Christians, they prefer to be called as Christians. It is a simple matter of a soft part of the conflict, but if it is not resolved, 'subtle conflict' will be real conflicts like in Tolikara, Aceh Singkil, and other regions in Indonesia. The public has the motivation to maintain their cultural identity through puppets. It is potential to develop a conservation culture that can be run puppet incidentally is the cultural heritage of Islam Nusantara. It is useful to maintain cultural identity and heritage of Islam Nusantara relations promote tolerance among religions.

Keywords: Puppet Javanese wayang story, Nusantara Islamic heritage, and Religious Harmony.

Preface

Religious harmony in Indonesia is still a problematical that always comes up in every period of life. In an era of increasingly advanced and diverse, then a lot of the solutions of the past are being abandoned. Also, today it takes peered at the discretion of the tradition of the past in dealing with the problems of interfaith relations in the present. Although doesn't reminds by young generations, but the cultural heritages was social problems solutions ways.

Religious harmony today to be an homeworks of all parts human in society. The questions of how to build lasting harmony between religious communities in culturally and religiously plural countries is certainly one of the highest urgency (Pye, 2006). In fact, in most today's societies we find a colourful religious landscape. Often it is shaped by a major religions as a greater or a lesser one (Pye, pp. 64).

Indonesia is a big country with a population based on the census results in 2010 has reached 236 728 379 people (Naim,2010), inhabit the five (5) major islands of Sumatra, Java, Kalimantan, Sulawesi and Papua, which lies in the range among 17 504 islands that are included in the territory of the unitary Republic of Indonesia. Since the beginning of the independence of Indonesia from Dutch colonial rule in 1945, the founding fathers of the nation are already aware of the diversity of the Indonesian nation which consists of 30 big ethnic, and the follower of five (5) major religions which has now become six (6) major religions, namely Islam which is embraced by 87.18% of the population, followed by Christians that is embraced by 6.96% and Catholics that is embraced by 2.91%, then Hindu that is embraced by 1.69%, Buddhist that is embraced by 0.72%, and finally Kong Hu Chu that is embraced by of 0.05% (Naim,pp. 10). The rest are followers of other religions who are not registered as official religions of the Indonesian nation.

The Dalai Lama once argued that there will be "No peace among the nations without peace among the religions. No peace among the religions without dialogue among the religions" [1]. The Holy Qur'an says: "O People of the Book, let us come to a common statement/word (kalimatin sawa'in) between us and you..." (Al-Qur'an 3:64). The concept of dialogue is not a new idea; it has a lengthy and old history. Dante (1265–1321), in the 13th century, had talked about the idea of a universal community of the human race (universalis civilitas humani generis). Actually Dante's main thinking behind this idea was that he gave more emphasis on the principle of humanity; justice with all despite religious diversities. Nevertheless, some scholars differed in their understanding on the emergence of the concept of dialogue, believing that the concept originated post-1989(Wani, 2015).

Civilizational dialogue could be the first alternative through which world civilizations would be able to make civil their major differences. The major challenges which world religions are facing these days are those of intolerance, religious fundamentalism, extremism, and religious dominance. World religions can use their teachings as tools for the purpose of maintaining peace and security in the world. Also by using common religious teachings which emphasize human dignity, peaceful coexistence, tolerance, and respect to one another, the real panacea to religious extremism and fundamentalism may be found. However, this exercise is still not being practiced in any real meaningful sense.

Thus, religious tolerance is always fruitful for a better understanding of other faiths and religions. Some scholars' narratives contrast with our debate of civilizational dialogue. In accordance with their views there is a clash going on between world civilizations which will remain unfinished until one side exterminates the other. The researchers consider the above narrative as untrue and have responded accordingly to it in this study arguing on the basis that despite the diversity of people and religions, all are adamant in recognizing and respecting each other's differences.

 Mahatma Gandhi, a great supporter of peace said: "the fundamental Truth of all great religions

of the world [is that]...the followers of those faiths…were at the bottom, all one, and were all helpful to one another" (Gandhi, 1957). Civilizational dialogue as discourse and debate is considered a good response to Fukuyama's notion of the "end of history" and Huntington's idea of a "clash of civilizations" (Petito, 2007).

Here, we want to highlight the beautiful reflection of the great Iranian leader Mohammad Khatami: "Every dialogue, based on a presumption of the worth of the 'Other' provides grounds for human creativity to flourish"(Khatami,2015). Although nations and cultures have achieved much so far as international liaisons and cooperation are concerned, it must be mentioned that these achievements were made possible through the initiatives of dialogue and negotiation. However, at the same time, it would not be at all accurate to claim that the present world has become free of conflicts and divisions.

Moderation in religious practice is another alternative which is so important that without it, the goal towards building a sustainable planet would be an illusion. Moderation can be the backbone of civilizational dialogue which all faiths need to recognize and adopt. Indeed, moderation is one of the cardinal messages of every religion. It is the contention of this paper that the Qur'anic perspective is the best interpretation of civilizational dialogue and compatibility. God had created many nations, tribes, and cultures in order so that they might all know one another (Hussain, 2008).

Recognizing one another—a world brotherhood—is the basic philosophy of Islam. Communalism blossoms from the same vicious roots as terrorism and it is the most difficult to remove as it is a long lasting phenomenon in terms of its impact and role. Communalism can be defined as: "ones strong allegiance to his own community or ethnic group rather than society as whole" on the other side communalism is even more dangerous phenomenon than terrorism because it divides the people into different groups and weakens countries internally and externally.

Nobel laureate Amartya Sen believes that "harmony and cooperation can be created through the plurality of identities which is resonant of differences. This plurality of identities can work for the benefit of all and it may remove the sharp divisions among people"(Sen,2006). Some analysts believe the war of democracy with other political systems cannot be justified because every country has its own polity, culture, language and economic system.

The World community is facing a plethora of challenges, such as neo-imperialism from the West and acts of Islamic fundamentalism (Butt,2013). "Freedom" in the modern world is a contentious and contested issue; nobody is free, all are regulated one way or other by different ideologies and different systems with the most persistent systems today being Americanization" or "Western Hegemony" and "Islamic Fundamentalism"(Ashki,2006). Western hegemony and Islamic fundamentalism are the two major constraints which divide the followers of the world religions.

Edward Said stated: "When one uses categories like Oriental and Western as both the starting and the end point of analysis, research, public policy, the result is usually to polarize the distinction… and limit the human encounter between different, cultures, traditions and societies."(Said,1995). We completely support Said's point of view, that we do not need to divide the world under the ideas of "Westerners" and "Orientals", rather we have to understand every culture, tradition and society rather than polarize the world into many compartments.

Attention to build harmony in diversity in Indonesia has been determined since the beginning of the independence by establishing a Ministry Religious Affairs in 1947, with one of its duties was improving religious life, whether Islamic, Christian, Catholic, Hindu and Buddhist and Kong Hu Chu communities, particularly in promoting harmonious between all religious followers under the frame of "harmony in diversity". For that purpose, following the statement in the Constitution chapter XI article number 29 point 2, that the state guarantees a freedom

for every citizen to embrace a religion and doing worship based on their religion and faith", year 1965, the state also issued the bill no. 1, year 1965, on prevention of religious abuse or religious desecration(Rosyada,2015).

Based on those basic regulations, year 1967, the ministry of Religious Affairs held the meeting between all religious communities, and Mr. President Soeharto confirmed "that the government will not hinder the spread of the religion with one condition that the it is addressed those who does not have religion in Indonesia. To all the religious leaders and all communities were asked to do the spirit of tolerance towards all religious followers" (Masjkuri,2013). President Soeharto asserted that the spread of religion is only possible for groups of people who have not been embracing a certain religion, while those who have become followers of the religion, be fostered the quality of their religious commitment and consistency among all their daily live, by each of the religious leaders and priests.

Based on various criteria regarding religious harmony above, it would require a tool solutions in resolving the problems regarding this religious harmony. Therefore, this paper will be presented with any part of the tools that can be used as a means to unite the religious harmony in Indonesia, the wayang (Javanese Shadow Puppets). This tool is a legacy of the ancestral cultural heritage of Islam Nusantara created by Walisongo.

This paper will answer the questions as follows:

a.   Is Islam Nusantara legacy inherited as an integral tool of religious harmony?

b.   How can the heritage of Islam Nusantara address challenges in terms of culture in the field of religious harmony?

c.   Is Puppet role as an integral tool of religious harmony in the position of the Islamic heritage of Nusantara?

Cultural Solutions for Harmony of Religions

Understanding of *wayang* stories was part of identity of a societies, so the theory from Peter Berger and Thomas Luckmann will use as theoretical framework in this paper. Identity was important in this case because it is a key element of subjective reality and stands in a dialectical relationship with society.

Identity is formed by social processes. Once crystallized, it is maintained, modified, or even reshaped by social relations. The social processes involved in both the formation and the maintenance of identity are determined by the social structure. Involving histories of society, societies have history in the course of which specific identities emerge; the histories are, however, made by men with specific identities (Berger and Luckmann, 1967)

Specific historical structures engender identity types, which are recognizable in individual cases. It can see, orientation and conduct in everyday life depend upon such typifications. This means that identity types can be observed in everyday life and that assertions can be verified –or refuted- by ordinary men endowed with commonsense. So, identity types are "observable" and "verifiable" in pretheoretical, and thus prescientific experience (Berger and Luckmann, pp. 174-175)

Identity is a phenomenon that emerges from the dialectic between individual and society. Identity types, on the other hand, are social products *tout court*, relatively stable elements of objective social reality. Identity remains unintelligible unless it is located in a world. Any theorizing about identity must therefore occur within the framework of the theoretical interpretation within which it and they are located (Hick, 1985).

Second theory written by John Hick about Problems of Religious Pluralism. Based on John Hick, Religious pluralism is the view that the great world faiths embody different perceptions and conceptions of, and correspondingly different responses to, the Real or the Ultimate from within the major variant cultural ways of being human; and that within each of them the transformation of human existence from self-centeredness to Reality-centeredness is manifestly taking place (Hick, pp. 36)

If we ask the straightforward question, 'Are there any disagreements of belief between people of different religions?', the answer is quite obviously "Yes"; and in various places have discussed some various levels of conflict which have to be distinguished between beliefs held by people both within different traditions and within the same tradition (Hick, pp. 88).

Second problems, there are quasi-historical or trans-historical differences, of which a prime example is the acceptance and rejection of the doctrine of reincarnation. But, in practice the basic question of fact is so difficult to determine that it may well go on being discussed and disagreed about a very long time or even for the rest of earthly history. In the meantime it is, an issue on which we should learn to tolerate differences (Hick,pp. 89-90)

Third, on a higher and more momentous level, there are differences in the ways of conceiving and experiencing, and hence also of responding to, the divine Reality. The major division is of course that between the awareness of the divine as personal and awareness of it as non-personal. It is at this point that we have to opt for some general theory of the relation between this claimed awareness of the divine (Hick, pp. 91-92)

The third theory was for answering problems of inter-religious relations that was theory about inter-religious dialogue by Paul F. Knitter. Differences of religions are as indelible as the differences of skin color, which create possibilities for a far richer dialogue than the mutualist theologians could ever imagine. Proponents of the mutuality model urged, either subtly or directly, that all religions need to abandon their absolute claims so they can really hear each other (Knitter, 2002)

The goals for applies to the advocates of the Mutuality Model who want to set up the rules or the common ground for dialogue before actually stepping into the dialogue. Also, the general directives that the comparative theologians offer for how one should go about a dialogue with other believers make good sense. What one finds bi way of similarities or differences in one small plot of dialogue will be road signs for further paths of conversation and exploration (Knitter, pp.222).

All of that theory will used for analyzing the relation between identity and understanding of *wayang* as part of one societies life, and the problems of pluralism for exploring inter-religious problems in grass roots level, and then dialogue used for the participatory research that conduct to dialogue for increasing awareness in inter-religious relations and cultural preservation.

Wayang as Islamic Nusantara Heritages

Wayang one of the top art and culture of Indonesia's most prominent among many other cultural works. Culture puppets include acting, singing, music, speech arts, literary arts, painting, sculpture, and art is also a symbol. Puppet culture, which continues to grow over time, also the lighting media, propaganda, education, entertainment, philosophical understanding, as well as entertainment.

According to the research of cultural history, culture puppet is indigenous cultures of Indonesia, particularly in Java. The existence of wayang centuries before Hinduism entrance to the island of Java. Although the wayang stories that are popular in today's society is an adaptation of the works of Indian literature, namely Ramayana and Mahabharata. Both parents were in the puppet story undergo much alteration and additions to adapt them to the original philosophy of Indonesia.

Adjustment of the philosophical concept also relates to the Java community a philosophical view of the position of the gods in the puppet. The gods in the puppet is no longer something that is free from wrong, but like other God's creatures, sometimes act wrong, and it could be a blunder. The presence of puppet characters created intentionally Panakawan in the humanists Indonesia (exactly humanists Java) to reinforce the philosophical concept that in this world there is no creature that is really good, and really nasty. Every creature always holds an element of good and evil.

Wayang represents a complex relationship between politics, religion, and entertainment within the ritual process between the dalang and his audience. The scholarship of anthropologist Ward Keeler clearly explains a logical way for understanding this relationship. Keeler states: Most important of all, however, are the relations between the artistic illusion itself and its audience, and implicit in these links, the relations between artist and spectator.

These relations immediately suggest certain questions: what effect upon the audience is sought; what the nature of the spectatorsí satisfaction is thought to be; and what reactions the performance elicits. Much of this material can be obtained from indigenous commentary, though perhaps as much in casual remarks about particular performances as in more formal, generalized pronouncements. But commentary must be judged in view of what actually happens at performances, as well: how performances use the conventions of the art form, and what arouses the spectatorsí interest, approval, and/or censure.

Commentary and practice do not necessarily coincide on any of these points, and any disparities demand particularly careful consideration. (Javanese Shadow Plays 17) Keelerís understanding of wayang performances and the relationships inherent to the art form serves as a guideline for my own investigation into specific wayang performances held predominantly after Sukarnoís time in office (post-1965).

It is also in my best interest to heed Keelerís warning that what is being described or commented on in a performance, does not necessarily reflect what is actually going on. In other words, an 5 outsider like me may not be privy to many of the details that make up the complex relationship between the dalang and his audience.

Another way to conceptualize the Javanist identity it to take into consideration the idea that the Javanist identity is a consequence of Islam coming into contact with the 4 indigenous population of Java, thus providing the social context for the melding of Islamic and Javanese ideas and cultures into a new identity that is simultaneously Javanese and Muslim, yet also neither.

Historian of religion Charles Long interrogates this issue in the context of Melanesian cargo cults. He states, The mythic element which attempts to synthesize the fragmentary forms of experience and point to a mode of conduct and behavior that will approximate not only the renewal of New Guinea culture but also the total situation of the cultural contact between New Guinea and the Westerners ñ in short, through the cargo cult, the possibility of creating new human beings, neither New Guineans nor Westernersî (Long 135).

In other words, out of the context of Islamic and Javanese contact came forth the creation of ënew human beings,í neither Javanese nor Muslims. Another historian of religion Peter W. Williams utilizes the phrase tertium quid to explain this same kind of new creation within the context of American Judaism (294). The phrase Tertium quid is Latin for ìthird thing,î or as I prefer, ìthirdness.î Thus, those peoples identified as Javanists are indicative of thirdness, a new cultural being created from the social contact between the indigenous Javanese and the imported Islamic religion.

Tracing the origins of scientific puppet is not an easy thing. Since the Dutch colonial era until now many scholars and humanists trying to researching and writing about the puppet. There

are similarities, but quite a few are crisscrossed opinions. Hazeu disagree with Rassers so are the views of Indonesian experts like K.P.A. Kusumadilaga, Ranggawarsita, Suroto, Sri Mulyono and others.

Discussing about Ancient Leather Puppet Show, but all scholars are clearly discussed and stated that the Indonesian wayang puppets already existed and developed since ancient times, around 1500 BC, long before the religion and culture from the outside to enter Indonesia.So, the puppet in its still modest is native to Indonesia, which is in the process of development after berseniuhan with other elements, keep progressing so that it becomes equivalent and its contents as it is today. It is certain that the development will not stop, but will continue in the future.

At the time of the full swing Walisongo fight broadcast the Islamic religion, then Sunan Kalijaga which include not miss to rise up and fight for upholding the greatness of Islam, particularly in Java. He included among those saints who are still young, but has a remarkable ability, good intelligence and sciences that are owned, and the age and condition of workers who are young when compared with the others.

Turns Sunan Kalijaga in motion the struggle can not be separated from the special assignment and guidance given by the elders Walisongo, for example, the guidance given by Sunan Ampel and Sunan Bonang addition of the sultanate Broken in areas prone manners, prone deontology and still strongly influenced by the beliefs of Hinduism and Buddhism and still make habits heritage of their ancestors. Therefore Sunan Kalijaga really toiled not only proselytizing in an area only, but up and down, in and out of the woods and mountains, day and night continued to perform the task. He kept traveling from one area to another area, so well-known as "itinerant preacher" (Amar, 1992) or Dai circumference, a great scholar, a guardian who has the charisma of its own among the other saints, the most famous in all walks of life especially lower classes. He is also known in some places called "Sheikh Malaya".

It can be regarded as cultural experts, for example: the introduction of religion in a flexible manner without eliminating customs / arts area (the old custom which he gave the Islamic color), creating clothes taqwa (then refined by Sultan Agung with Dandanggulo and Dandanggula Semarangan, creating songs lir- ilir that is still familiar among most of the people of Java, creator of the sculpture patterned leaves, ordered the student named Sunan Bayat to make the drum in the mosque to offer prayers in congregation, ritual form of gerebeg Maulud origin of sermons or lectures akbar held in Demak Mosque to commemorate Maulud Prophet, creating Gong sekaten called the original Gang Syahadatain (two-sentence creed) which if hit will sound and meaningful that "while there is still life in order to gather convert to Islam", the creator of wayang kulit above goatskin, as mastermind (from the word dalla 'which means showing the right path), shadow play with some of the stories that he enjoy among other things fetish Kalimasada and Dewa Ruci and Petruk so the king and revelation Widayat, as well as experts of words such as setting a palace or district the main square as well as the banyan tree and the mosque (Purwadi, 2005).

Among the trustees of nine, he was well known as a guardian who has a big heart, a leader, preacher, poet and philosophy, its area of operations is not limited, therefore he is starting an itinerant preacher ("reizendle preachers"). If speeching, always followed by the nobility and scholars.

The nobility and intellectuals is very sympathetic to him. Because of the way he broadcast the Islamic religion which is adapted to the flow of the times Sunan Kalijaga is a trustee critical, a lot of tolerance and social life and far-sighted and callous in their lifetime, Sunan Kalijaga commencing a guardian renowned and respected, he was famous as a poet who took the initiative to fabricate wayang stories adapted to the teachings of Islam in other words.

In the puppet story was meant as many elements of all Islamic, this is done because of the consideration that the people in Java at that time was still thick belief in Hinduism and Buddhism, or specifically Shiva Buddha, or in other words, people still hold firm traditions or customs of old.

Among them was like the puppet show, likes to gamelan and several branches of other arts, the causes that encourages Sunan Kalijaga as one preacher racked his brains, maneuver, namely the path of mating mores old with Islamic teachings cultural assimilation, roads and which method is based on the wisdom of the nine trustees in developing Islamic religion here.

Medium according to the custom every year, great conference after the trustees in the portico of the mosque Demak held the Prophet's Birthday celebrations were enlivened by tambourine (Javanese: Terbangan) according to the Arabic art. It is by Sunan Kalijaga want enhanced with the understanding adapted to the minds of the Java community. Then the gamelan has been booked and even then placed on top of that is a Tarub pagengan whose place in front of the Mosque of Demak, decorated with a wide variety of beautiful flowers, the gate of the mosque was decorated well, so many are the people who are interested in visiting there.

Then upfront gate of the mosque, arose to the front of the podium alternate the trustees give discourses and counsels, the descriptions are given with a style that is attractive so that people who listen to his heart drawn to go into the mosque to approach gamelan being in the drum, means it sounded and they were allowed into the mosque. But first must take wudlu water in the pool through a gate door mosque. Such ceremonies contain symbolic, which means that for anyone who has to say two sentences creed and then go into the mosque through an archway (from Arabic Ghapura), then it means that all his sins are forgiven by God.

In preaching, he had the same pattern with a mentor and close friend, Sunan Bonang. Understood religious tend to "Sufi" Salaf not based pantheistic Sufi (worship alone). He also chose the arts and culture as a means of preaching. He was very tolerant of the local culture, he argues that people will stay away if attacked stance. Then it must be approached gradually; followed while affecting. Sunan Kalijaga believes if Islam has been understood, by itself the old habits will be lost.

In his dissertation entitled Bijdrage tot de Kennis van het Javaansche Tooneel (1897), the Dutch cultural historian Dr. GA.J. Hazeau expressed confidence that the puppet is a native Java performance. Understanding puppet in a dissertation Dr. Hazeau it is walulang inukir (skin carved) and seen its shadow on the screen. Thus, the question of course is the puppet shadow play as we know it today.

Regarding the origin of this puppet, in the world there are two opinions. First, the idea that puppets originated and was first born in the island of Java, precisely in East Java. This opinion besides adopted and raised by researchers and experts in the Indonesian nation, is also the result of research Western scholars. Among Western scholars belonging to this group, is Hazeau, Brandes, Kats, Rentse, and Kruyt.

The reason they are strong enough. Among other things, that the art of wayang is still very closely related to socio-cultural and religious state of the Indonesian people, especially Javanese. Panakawan, the most important figures in the puppet, namely Semar, Gareng, Petruk, Bagong, exists only in the Indonesian wayang, and not in other countries. In addition, names and technical terms of puppetry, all derived from the Javanese language (Kuna), and not the other languages.

Meanwhile, a second opinion puppet suspect came from India, brought together by the Hindu religion to Indonesia. They include Pischel, Hidding, Krom, Poensen, Goslings, and Rassers. Most of this second group is the British scholar, the European country that once colonized India. However, since the 1950s, books wayang puppets as if they had agreed that it is derived from Java, and not at all be imported from other countries.

Culture puppet thought to have been born in Indonesia at least during the reign of King Airlangga, king Kahuripan (976 -1012), ie when the kingdom in East Java that was prosperous prosperous. The literary work is the subject of the puppet story has been written by poets Indonesia, since the century X. Among other things, literary manuscript Book of Kakawin speak Javanese Ramayana was written during the reign Balitung (989-910), which is the composition of the Book of the Ramayana essay poet India, Valmiki. Furthermore, the poets of Java is no longer just translate the Ramayana and Mahabharata into Old Javanese, but compose them and recounted by incorporating the philosophy of Java thereto. For example, the work of Professor Kanwa Arjunawiwaha Kakawin, which is a composition that is orphaned on the Book of Mahabharata. Another composition that is more real difference derigan Indian version of the original story, is Baratayuda Kakawin Sedah work of Professor and Professor Panuluh. Great work done during the reign of King Jayabaya, king of Kediri (1130-1160).

Puppet as a performance and spectacle had already started there since the reign of King Airlangga. Some inscriptions were made at that time, among others already mentioned the words "mawayang 'and` aringgit' which means the puppet show.Regarding the moment of birth puppet culture, Ir. Sri Mulyono in his symbolism and mysticism in the Puppet (1979), estimates that wayang existed from the neolithikum, ie approximately 1,500 years before Christ. His opinion was based on the writings of Robert von Heine-Geldern Ph. D, Prehistoric Research in the Netherland Indies (1945) and the writings Prof. K.A.H. Hidding in Indonesia Encyclopedia page 987.

The word `puppet 'probably derived from the word` wewayangan', which means shadow. This allegation in accordance with the reality on the Wayang Kulit performances that use color, a piece of cloth, as a barrier between the puppeteer who plays puppet, and the audience behind the screen. Audience just watched the movements of puppets through the shadow that fell on the screen. At that time wayang only accompanied by a set of simple gamelan consisting of saron, Todung (a type of flute), and kemanak. Other types of gamelan and singer at that time thought to not exist.

To further strengthen the culture of Javanese wayang, since the early days of the Majapahit Kingdom introduced another puppet stories that are not orphaned in the book of Ramayana and Mahabharata. Since then the Panji stories; the story of ancestral kings of Majapahit, was introduced as one form of another puppet. Panji stories are then more widely used for Wayang Beber. The tradition of wayang stories also passed by some Islamic scholars, among them by the Wali Sanga. They start showing wayang story of the king of Majapahit, including Damarwulan story.

The entry of Islam into Indonesia since the 15th century also a big influence on the culture of puppets, especially the religious concept of philosophy puppet. At the beginning of the 15th century, the age of the kingdom of Demak, began to use specially shaped oil lamps called blencong the Wayang Kulit performances.

Since the days Kartasura, composing stories puppet berinduk on Ramayana and Mahabharata farther away from the original. Since the days that people know the genealogy enthusiasts puppet puppet characters, including prominent gods, which originated from the Prophet Adam. Pedigree it continues to come to the kings of Java. And further, becoming known also their puppet stories grip. which according to the standard story, and the story of wayang carangan beyond standard line. In addition there is another play called splinter, which was too far out of the story grip.

Indeed, because the strength of puppet art is rooted in the culture of Indonesia, so there was some confusion between the wayang stories, legends, and history. If the Indians think that the story of Mahabharata and Ramayana is really happening in the country, the Jawa regarded puppet story really happened in the island of Java.

And in the area of Kulon Progo own puppet is still very enthused by all people. Not only by parents, but also teenagers and even young children have also been unusual to see a puppet show. Besides, the puppet is also commonly used in certain events in the area this Kulonprogro, either in urban areas or in the remote areas Wates in Kulon Progo.

Experiences Using Javanese Shadow Puppet's Stories as Tools Increasing Religious Harmony

Methods of Research

This research was participatory action research, because in this problems need a dialogue. Automatically it's right ways for used focus group discussion for collecting data and than interactional group discussion for spreading data. In this research involves by representations of government, religious leaders, artist *wayang*, and younger from that areas. They are contains of ages more of twenty fives, thirty fives until fifty four, fifteen until thirty four. They are contains of Moslem, Christian, and Catholics.

This research is about understandings of *wayang* stories as social capital for increasing tolerance of inter-religious relations. This understandings was part of identity because *wayang* performances as part of Glagah's life. Although, in the current times that was in the extinct process because of the capitalism of *dalang* that labeling expensive payment for one art performances. So, it was potential motivation from Glagah's societies for keeping cultural preservations. Based on they're understandings, it used for increasing awareness for tolerance in inter-religious relations.

This research starting at September until January. September started with surveys, October was held focus group discussion, November was held interactional group discussion, and December was for completing data. January was used for writing final report.

This research places in Glagah, Temon, Kulon-Progo. This places in the position south of Yogyakarta's. This area limited by Hindia Ocean in the South, Palihan in the west, Carik River's in the north, Serang River's in the east. This places contains of nine sub-villages (*pedukuhan*), there are Kepek, Bapangan, Sidorejo, Kretek, Macanan, Bebekan, Logede, Sangkretan, Glagah.

Collecting data use survey as first information, observation, and then in Focus Group Discussion (FGD) all of the results in the survey and observation exploring deeper. FGD used for taking data from Glagah societies. Completing first data, used interview with many peoples that related with this topics. After FGD, using Interactional Group Discussion (IGD) for established dialogue and understanding one each other religions perception about *wayang* stories. After IGD, using post-surveys for identifying the grades of successful spreading data in societies. It used for marking increasing or decreasing percentages of surveys.

Based on this action research, the results was 'soft conflicts' was happened in this societies because of trauma by injury history of Gestapu. It makes peoples in this area was trauma, so when we do research firstly they are afraid for expressing they're problems. Because it was part of 'soft conflicts', so it needs a long times for makes them open to the inter-religious problems. It seen in the process of IGD, first they said that no problems happened in this inter-religious relation in this area. But, in the last times it clearly seen like exactly Christian was ill feel if called with *nashrani*, because it likes satisfying them. And also Moslems doesn't agree if Christian think *Janaka* was bad examples because he has many wife's, because Moslem think that *Janaka*

was symbolization of paradise. In Christian also imaging Durna as best priests, but in *wayang* todays he symbolized as bad things.

Wayang identify as Moslem's identity for Christian because it was performance and guidelines of symbolization of Moslem. Because of that Christian in that place also has different *wayang* that symbolized about revelation. But, they agree that for cultural preservation it needs the unified between them. It was starting point for opening inter-religious dialogue, in the end of IGD they aware that a forum like that was important for makes the better relation for inter-religious tolerances. And the surveys percentages were increasing after the IGD.

Discussions

'Soft conflict' always happened in inter-religious relations it causes of different perceptions and conceptions of, and correspondingly different responses to, the Real or the Ultimate from within the major variant cultural ways of being human (John Hick,pp. 222). It also complement by quasi-historical or trans-historical differences (John Hick, pp. 222). Based on that's perceptions, it shows although in the surfaces inter-religious relations was looks normally, but there are 'soft conflicts' was there.

It is happened in the societies that known as introvert societies because they didn't expressed what they're heart says. The inter-religious 'soft conflicts' problems open for happened more frequently in that place. This looks like not dangerous, but exactly this problem was affected in many problems. That's makes more complex problems than the frontal conflicts. These soft conflicts in the higher level, makes stopping of they're systems. That also happened in the inter-religious relations in Glagah societies, they didn't solved they're soft conflicts. In the long times, they think that it was not they are awareness, but today it destructing establishment of cultural preservation like *wayang*. So, when that's problem open by this research, they started in the awareness of they're identity and inter-religious relation.

The qualifications that inter-religious relation doing normally in the societies by Christians wants to came into Moslem ceremony likes reciting *yasin*. But not in the opposites, like if Christian celebrated Christmas day, no one came into them. In my opinion it was bad qualifications, because many religions has they're rights for keeping they're identity. Inter-religious relations doing better with understanding one each others. The important solving 'soft conflict' because it disturbing process of globalizations. It was disturbing the vulnerability of these societies. Based on Peter Berger opinion, inter-religious relation related with civil society in the globalization. Civil society is generally assumed to be a good thing. It is associated with social vitality, with pluralism and democracy-all deemed to be good things (Berger, 2005).

Solving soft conflicts problems started with exploring the first conflicts that happened, it needs a historical methods. Like in this case, the inter-religious relations injury since of the Gestapu movements. After that reflecting they're identity as one society that contains of three religions. These three religions classifications need for describing for awareness that they need for understands one each others, not one dominates each other in societies.

After them conscious with diversity not as competition, it's need for increasing tolerance with understanding each others. In that case using *wayang* stories understandings by Moslem and Christians. In that cases found that *wayang* in Moslem understanding was full of symbolism. In Christian understanding *wayang* was more in the morality examples, or the stories that related with revelation that they're strengthen point.

Wayang, was understanding by Moslems as guidelines with symbolism in there. *Wayang* was imitations of human life. *Wayang* was Hinduism and Budhism cultural that used for Islamization Javanese societies. Because of that, *wayang* can used for understanding Islamic teaching.

Based on experts of Javanese shadow puppets started with *syahadatain* or known as *sekaten*. Whatever, *gangsa* was the God power, that was they are as representations of parts of sounds of honouring God. And then, sounds of *kendang* that was *ndang, ndang* (as soon as possible). It used for remembering all of Moslems for as soon as doing *sholat*. And then *gong* that used as tools for sounding God power. And then fifth Pendawa has *kalimasada* weapon that was symbolizations of *tauhid syahadat* and *syahadat Rasul*. In the Werkudoro stories have Pancanaka nails that what want to get in Moslem lifes based on fifth times prayer. All of that was the way for getting *jannah* (paradise) that symbolized with *janaka*.

Christians perceptions about *wayang* was positive cultural that important for developed. Wayang was education tools. Satria teach about rightness and violence.In the Church sermons also used wayang as illustration like Durna priest that they're teaching about goodness, Pendawa as Durna's students. Durna priests in that cases was symbolization as priests that want to be God servants and strengthen in they're community. Semar has the meaning for taking they're duty for peoples that they teach, in that cases God coming for teaching they're believers. Jesus came for teaching rightness. The other actors that told in the Church was Prabu (Kings) Yudhistira that giving examples with helping peoples which needs donation.

In this increasing tolerance needs long times, because all of peoples has they're own images with other religions. But, exactly they don't know about other religions. It can see in surveys when asked about other religions, not many peoples that real known about other religions. But after the IGD, they're understandings about other religions increasing one step. It's said by IGD members that this forum was important, because they understands other religions more clearly.

Understandings were important in the inter-religious relations. These understandings, hopefully, are decreasing soft conflicts of inter-religious relation. It was simple problems when on religion satisfying each other. In the grass roots level, humor likes Christian has three Gods and then Moslems has four wife's was injury one each other. Starting from this problems, it grows other problems, likes people hate other religions, and in the final it was disturbing social systems.

In John Hick opinions, dialogue or discussion, between people of different faiths takes place on various levels and in a variety of contexts. There is, first, discursive theological dialogue concerned with the truth claims of the different religions. But this should always broaden out to include ways of life and forms of art and symbolism, and it should involve opportunities to observe or even participate in one an other's religious life at its focal point of worship and contemplation (John Hick, pp. 116)

Interreligious dialogue undertaken just like that, as two (or more) people bearing mutual witness to their own faiths, each in the firm conviction that his is the final truth and in hope of converting the other, can only result either in conversion or in a hardening of differences – occasionally the former but more often later (John Hick, pp. 116).

After increasing tolerance, it would take them to cultural preservations like the existences of *wayang* performance. They have the motivation for keeping this *wayang* performance. The awareness that they has *wayang* as parts of they're identity because, 52,08 % peoples of that places transferring they're knowledge for they're child used *wayang* symbolization.

Unfortunately, because this soft conflicts and impact of globalization, the younger in that places doesn't understand about *wayang* stories. It was signal of *wayang* extinction; because they don't strengthen in they're identity. It was potential for growing 'soft conflicts' into true conflicts that makes violence. Not only that, but lose of they're identity it means they will lose they're extinction too.

It was iceberg of soft conflicts, for solving that it used step by step for open inter-religious dialogue with awareness of understanding one each other, continues with understanding the

other religions, after that hoping for consciousness that diversity was social capital that can be potential development of this unity doesn't for uniforming the understanding one each other. An understanding doesn't mean one understandings but, honoring that other religions has other perception about anything.

Religious Harmony can understand used local wisdom. That case can see that understanding of inter-religious about *wayang* was parts of cultural diversity. That was potential social capitals for developed in the plurals areas. It was parts of solving 'soft conflicts' in the Glagah areas, the power for them to start talked about they're identity was one increased point from this action research. In the last research they was has power for explaining exactly Christians in that places feels they get discrimination, like when they build a Church, until today they didn't get permitted for that.

The awareness for Moslems that Christians exactly needs for understandings and hearing they're sounds in the society. Like if Moslems called them as *nashrani*, it was injury they're heart. And start from the IGD, Moslems was changing they're terms for they're neighbors from Christians. The second awareness that was needs for a dialogue forum for understanding each others.

Based on this awareness, they awareness for *wayang* stories that was parts of they're identity. Although *wayang* was multi-dimensional perspectives that can seen in many scenes and view. Like Moslem has understandings of *Janaka* was symbolization of paradise, but Christians hate with *janaka* because of they has many wife's. It was seen that diversity can simbolyzed in the *wayang* stories also.

 The older also aware that todays because younger started in the lose of they're identity and also enjoying *wayang* performance only for fun doesn't for understanding of *wayang* stories as parts of they're identity. This needs they're unity for keeping cultural preservation. This part also needs an agreement that *wayang* was part of they're identity and important for developed.

The Other Case of Wayang Performances as Parts of Religious Harmony

How can theatre help resolve the suffering that comes in the wake of a terrorist attack on innocent people? A performance of wayang kontemporer (contemporary shadow theatre) called Wayang Dasanama Kerta (Wayang of the Ten Elements) was presented 4 January 2003 in Kuta, Bali, in the same area where a bomb killed hundreds of people when the Sari Club disco was blown up by Islamic fundamentalists linked to the al Qaeda network on 12 October 2002. This performance by Sanggar Paripurna Bonasari Gianyar Company was also telecast by Bali TV on 9 January 2003, expanding the viewership to the entire island, and was followed by interactive dialogue between the audience calling from home and the main dalang (puppet master/narrator) Sidia in the TV studio. The intention of the performance was to release inhabitants of Kuta and all Bali from the psychic damage of the blast and to restore a sense of harmonious well-being. While the performance was theatrically innovative and technologically experimental, it rose from a traditional root of theatre in Balinese culture. Wayang's exorcistic potential merged with modern artistic innovation to help make a shattered world whole.

Directed and narrated by Dalang Made Sidia and electronically arranged by Dewa Darmawan, this innovative shadow puppet show employed modern technology including LCD, video, and electric lighting in place of the traditional coconut oil lamp. Both creators are faculty members of the Theatre (Padalangan) Department of the Indonesian Arts Institute (Institut Seni Indonesia), formerly called the State College of the Arts (STSI) in Denpasar. Both have shown long-term commitment to new technology in creating innovative performance. At the same time Sidia is well trained in traditional performance and its repertoire. He is the son of Dalang Sidja, one of the most respected puppet masters on the island, who is an expert in the philosophical and religious issues of wayang parwa (shadow theatre). Sidia is, therefore, trained

in traditional knowledge, but simultaneously among the most technologically experimental of dalang, because of his frequent collaboration with international artists such as Dalang Sri Joko (Java), theatrical directors Kent Deveraux (United States) and Nigel Jamieson (England), and composers Paul Garbowsky and Peter Wilson (University of Melbourne, Australia). Although the theatrical choices can be debated, his work exemplifies the ability of traditional arts to be born anew in the hands of talented artists.

Islamic Heritage Nusantara Through Wayang As a Potential Tool for Religious Harmony

Cultural Landscape With some 300 ethnic groups, each with its own culture, language, and artistic traditions, Indonesia is diverse— arguably more culturally varied, some academics have pointed out, than the United States. Beyond ethnicity, there are divisions among rural and urban populations, adherents of different religions, members of different social and economic classes, and generations. While the arts practiced in rural villages tend to be based on traditional forms, in urban settings, contemporary and traditional arts live side by side. Indonesia is demographically a young country: the median age is 27, and many youths, eager to break away from the previous generation, are creating their own subcultures that are linked by a variety of media. Questions about identity and globalization are important topics of current discourse, particularly in the cities. Indonesia has experienced dramatic changes since the fall of President Suharto in 1998. Unlike other dictators, Suharto was not brought down by a bloody coup but rather by the economic crisis of 1997, which destabilized the country, and a concurrent push by the population for more open politics. After three decades of authoritarian rule, there was an almost giddy rush toward democracy. A rash of new political parties formed, some based on religion; independent organizations and nongovernmental organizations (NGOs), many focused on artistic pursuits, sprang up. The Suharto-era stranglehold on public expression, in which newspapers were closed, theater productions banned, and cartoonists, poets, and puppet masters jailed, gave way to a plethora of new ventures in art, theater, publishing, and radio. Indonesian culture quickly decentralized, both by law and by popular demand.

Today, Indonesia supports a strong and vibrant arts scene. National and regional arts institutes and festivals have increased in variety and importance. In both the not-for-profit and the private sectors, television stations, film production companies, and art galleries have multiplied in number, audience, and impact. Contemporary artists in a range of disciplines have found new forms of expression that draw on a mixture of old and new, national and local, traditional and contemporary, including artist Eko Nugroho's graphic comic imagery to Selamat Gundono's inventive puppetry, or the Javanese hip-hop/gamelan mix of Taufiq Ismael, the powerful dances of Hartati (with choreography rooted in her Minangkabau heritage), and Jeko Siompo works that draw on his Papuan cultural traditions.

In cities with predominantly Muslim populations— Jakarta, Makasar, Bandung, Medan—the arts often reflect or are influenced by Islam. Indeed, "Islamic concepts, sounds, images, gestures, and ideals abound in contemporary and popular culture, including film, music, television, radio, comics, fashion, magazines, and cyberspace. Sermon-filled soap operas; rock music played by veiled women; Muslim-oriented magazines, newspapers, comics and internet portals, all saturate Indonesia's mediascape."9 Many popular expressive forms are directly informed by Islam, such as Nashid (songs) and Qur'anic chant competitions, or espouse Islamic messages, such as the songs of Ahmad Dhani, whose rock music draws from Western and Indonesian genres. In the last two decades, mass-mediated forms of Islam targeting largely urbanized populations have played a key role in the "Islamization" of Indonesia.

However, in contrast to Malaysia, where Islam is of- ficially recognized as the state religion, Indonesia is not an Islamic state. Its founding principles, called Pancasila, include a belief in one god, and religious tolerance is seen as the cornerstone of relations among the different

faiths. The country's national motto, Bhinneka Tunggal Ika, or "Unity in Diversity," captures the aspiration, if not always the reality. As in the United States, Indonesia's arts communities are diverse—secular, religious, traditional, popular, avant-garde—and all are part of a vibrant mix. Moreover, the identity of individual artists is often fluid, inclusive, and multifaceted, adapting to varied situations and contexts.

Nonprofits and NGOs, previously limited in scope by the government, have been asserting themselves in the past decade, promoting the arts among the young, both at school and in the community. Ratna Riantiarno, a respected Jakarta-based actress and arts organizer, runs programs geared at involving students in the arts. In one initiative, instructors teach traditional dances from various regions in public, private, and religious schools, and end the course with a recital in one of the city's upscale shopping malls. Riantiarno noted that at first, Islamic schools tended to choose only dances from Muslim regions, but as word spread about interesting dance traditions from other areas, students started asking for dances from Papua, Bali, and the Christian Batak regions of Sumatra

Whether in Central Java, Bali, North Sumatra, Sulawesi, or Jakarta, live performance has always had an important and visible role in Indonesian culture. Performance forms, styles, and genres are as diverse as cultures, but Indonesians share an appreciation of performance, which is often a group activity, bringing together large audiences. Many kinds of performance have arisen from ritual or formal court contexts. Some performance traditions, such as Javanese wayang kulit, or shadow puppetry, can easily attract audiences of 5,000 or more if the puppeteer (dalang) is well known. Puppetry in Indonesia is a major theatrical form that invokes great respect and demands great skill.

Nearly all Indonesian ethnic groups have rich dance forms such as the Cirebon (West Javanese) masked dance or topeng, the Minangkabau (West Sumatran) randai, and Bugis (Sulawesi) pakarena. Musical forms are equally diverse, ranging from the largescale gamelan ensembles (bronze orchestras of metallaphones and gongs) of Java, to the intimate saluang (bamboo flute) of the Minangkabau, and the gambus (plucked lute) of South Sulawesi. Indonesian performance traditions characteristically integrate music, story, and dance into forms of presentation that today would be described as multimedia. This performance heritage has provided a rich base from which many contemporary artists have created new work.

For a time, beginning in the 1950s, an idea emerged that Indonesia should have its own artistic identity, a national image created from a mix of local voices. At the time of independence, there was an urgent push to create a "national" culture from an amalgam of regional cultural and artistic voices—a hybrid of the various arts forms from across the archipelago. In the 1960s, when artists such as poet-playwright Rendra and choreographer Sardono returned from exchange visits to the West, they emphasized a return to Indonesia's own diverse heritage rather than imitation of the West. They recognized the traditional arts as a source for innovation, believing that tradition is dynamic and ever changing, providing a solid base for the contemporary development of art that is at heart Indonesian.

In addition to commercial work produced for large markets, small independent groups are presenting new productions of dance, music, wayang, and theater in small venues, on street corners, and even in shopping malls, particularly in urban settings. Based on various data above, the Puppet can be used as one tool of religious harmony in Indonesia. Various factors that support the role that is inherited by the originator as the puppet, namely walisongo. Then the puppet full of philosophical meaning, becomes a potential that can be developed in the process of religious harmony.

Conclusions

Is Islam Nusantara legacy inherited as an integral tool of religious harmony? Islam Nusantara is a concept to look back on services rendered by the former Islamic fighters in dealing with various problems of political, social, economic and religious harmony. The position of Islam upon it as a new religion come between religions before. So the challenge in the field of interfaith relations even greater.

Sign in and development of Islam in Indonesia occurred ecara peace. In the history of Indonesia noted that there is never a good foreign forces from Arab countries and India which forced Indonesia to embrace Islam. The religion entered Indonesia through the trading process will be undertaken by Muslim traders. Begtu also with the Indonesian people who embraced voluntarily without any coercion from the merchants or propagator of Islam.

The entry of these religions has added richness of Indonesian culture and new skills in the field of economy or cross-border inter-island trade. Because of these effects, the Indonesian nation experienced a heyday in the field during the growth and development of the kingdoms patterned Islam.

In addition to the deployment of a "natural" that is, through the process of trading, the spread of Islam also takes place through real efforts are made by people who are obliged to pass it on. The deployment is done by the trustees one of them as well-known to this day that Wali Songo. Spreading by ulama'-ulama 'this time was only in Java alone.

b. How can the heritage of Islam Nusantara address challenges in terms of culture in the field of religious harmony?

Basically the method of propaganda Walisongo initially there are two kinds, namely: the Islamisation of indigenous and 'pure Islam. Of the two methods are not practiced simultaneously. Because not all regions where Walisongo preaching may be able to receive such methods. There were only able to accept one of the only course.

Most sunan first using the first method, which is customary Islamisation. That is, the sunan use the traditional and beliefs held local communities as their propaganda tool. Thus, the second method can be used after the first successful method.And it has been explained that the island of Java, which is the center of their preaching, people are predominantly Hindu / Buddhist. Thus it is not effective when directly using metofe second, namely 'pure Islam. Never received with open arms, people could have flatly refused to expel may even kill sunan who will preach in the area. Because they feel bothered by the presence of sunan who suddenly claim that their religion is misguided.

Viewed from the history, the method used to spread Islam by the Wali Songo adapted to the circumstances of the area that will be a place they call people. And as has been described above, the trustees did not eliminate their custom. However, change their customs became customary with the nuances of Islam.

c. Is Puppet role as an integral tool of religious harmony in the position of the Islamic heritage of Nusantara?

Wayang (Puppet) one of the top art and culture of Indonesia's most prominent among many other cultural works. Culture puppets include acting, singing, music, speech arts, literary arts, painting, sculpture, and art is also a symbol. Puppet culture, which continues to grow over time, also the lighting media, propaganda, education, entertainment, philosophical understanding, as well as entertainment.

According to the research of cultural history, culture puppet is indigenous cultures of Indonesia, particularly in Java. The existence of wayang centuries before Hinduism entrance to the island of Java. Although the wayang stories that are popular in today's society is an adaptation of the works

of Indian literature, namely Ramayana and Mahabharata. Both parents were in the puppet story undergo much alteration and additions to adapt them to the original philosophy of Indonesia.

Adjustment of the philosophical concept also relates to the Java community a philosophical view of the position of the gods in the puppet. The gods in the puppet is no longer something that is free from wrong, but like other God's creatures, sometimes act wrong, and it could be a blunder. The presence of puppet characters created intentionally Panakawan dalam_ the humanists Indonesia (exactly humanists Java) to reinforce the philosophical concept that in this world there is no creature that is really good, and really nasty. Every creature always holds an element of good and evil.

Puppet art is still very closely related to socio-cultural and religious state of the Indonesian people, especially Javanese. Panakawan, the most important figures in the puppet, namely Semar, Gareng, Petruk, Bagong, exists only in the Indonesian wayang, and not in other countries. In addition, names and technical terms of puppetry, all derived from the Javanese language (Kuna), and not the other languages.

Puppet as a legacy of Islam Nusantara proven as a means of unifying and inadmissibility of Islam in this archipelago. So, if today the various parties to think of solutions to find the right way as a means of unifying religious harmony, the puppet is one solution that has abandoned the legacy of predecessor propaganda in various religions. Puppet than as a means of unifying religious harmony, it also serves as a reinforcement of the identity of today's generation of Indonesia.

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MINORITY MUSLIMS' LIVES IN LIMBO: IN THE CASE OF MYANMAR (BURMA)

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Abstract

Muslim constitutes a small minority in Myanmar while close to 90% of its population today are Buddhists, and virtually all of them practice Theravada Buddhism. Myanmar has had a Muslim presence since as early as the ninth century. Muslim sailors intermarried with local Burmese woman and settled permanently in port cities along the Burmese Coast, especially in the Arakan/ Rakhine region. Arab and Persian sources mention Myanmar in the 9th and 10th centuries in the context of trade; historically, Myanmar has been at the center of a vast trade network spanning China, the Indian Ocean, the Middle East and North Africa. Other Muslims included Indians captured in war and resettled in the interior and Muslim mercenaries in service of Burmese kings. In 15th to 17th centuries, descriptions of Persian and Indian Muslim settlements were found. From the 16th to the early 20th centuries, Muslims served in the Burmese army. There are various Burmese Muslim ethnic minorities, including the Panthay (Chinese-Muslim) in northern Myanmar, Shan Muslims, and 'Rohingya' Muslims in Rakhine. Since the British colonial period, relations between the Rohingya Muslim and the Buddhist Burman communities have been uneasy, and in the past few years these tensions have exploded into violence, predominantly with Buddhist mobs attacking Rohingya. Violence has spread to target other Muslim communities as well, raising concerns over the civilian government's capacity to negotiate sensitive ethnic and religious differences, and to place controls over Buddhist monks who foment anger towards Muslim minorities with an illogical false accusation that the very minorities are Islamizing the majority Buddhists is merely a desperate Islamophobia. Hence, Muslims especially Rohingyas' lives are under threat and their future is in limbo.

Keywords: Rohingya, Islamization, Buddhism, Islamophobia, Minoroties, Myanmar (Burma)

Introduction

Geography: Slightly smaller than Texas, Myanmar occupies the Thailand/Cambodia portion of the Indochinese peninsula. India lies to the northwest and China to the northeast. Bangladesh, Laos, and Thailand are also neighbors. The Bay of Bengal touches the southwest coast. The fertile delta of the Irrawaddy River in the south contains a network of interconnecting canals and nine principal river mouths.

History: The ethnic origins of modern Myanmar (known historically as Burma) are a mixture of Indo-Aryans, who began pushing into the area around 700 B.C., and the Mongolian invaders under Kublai Khan who penetrated the region in the 13th century. Anawrahta (1044–1077) was the first great unifier of Myanmar.

In 1612, the British East India Company sent agents to Burma, but the Burmese doggedly resisted efforts of British, Dutch, and Portuguese traders to establish posts along the Bay of Bengal. Through the Anglo-Burmese War in 1824–1826 and two subsequent wars, the British East India Company expanded to the whole of Burma. By 1886, Burma was annexed to India, and then became a separate colony in 1937.

Independence: During World War II, Burma was a key battleground; the 800-mile Burma Road (Asian highway) was the Allies' vital supply line to China. The Japanese invaded the country in Dec. 1941, and by May 1942, had occupied most of it, cutting off the Burma Road. After one of the most difficult campaigns of the war, allied forces liberated most of Burma prior to the Japanese surrender in Aug. 1945.

Burma became independent on Jan. 4, 1948. In 1962, left-wing general Ne Win staged a coup, banned political opposition, suspended the constitution, and introduced the "Burmese way of socialism." After 25 years of economic hardship and repression, the Burmese people held massive demonstrations in 1987 and 1988. These were brutally quashed by the State Law and Order Restoration Council (SLORC). In 1989, the military government officially changed the name of the country to Myanmar.

Islam in Myanmar

Myanmar has had a Muslim presence since as early as the ninth century. Muslim sailors intermarried with local Burmese woman and settled permanently in port cities along the Burmese Coast, especially in the Arakan/Rakhine region. Arab and Persian sources mention Myanmar in the 9th and 10th centuries in the context of trade; historically, Myanmar has been at the center of a vast trade network spanning China, the Indian Ocean, the Middle East and North Africa. Other Muslims in Myanmar included Indians captured in war and resettled in the interior and Muslim mercenaries in service of Burmese kings. European accounts of life in Myanmar in the 15th to 17th centuries included descriptions of Persian and Indian Muslim settlements. From the 16th to the 18th centuries, Muslims served in the Burmese army, again intermarrying with Burmese women.

There are a variety of Burmese Muslim ethnic minorities, including the Chinese-Muslim Panthay in northern Myanmar, Shan Muslims, and Rohingya Muslims in Rakhine. Since the British colonial period, relations between the Rohingya Muslim community and the Buddhist Burman community have been uneasy, and in the past few years these tensions have exploded into violence, predominantly with Buddhist mobs attacking Rohingya. Violence has spread to target other Muslim communities as well, raising concerns over the civilian government's capacity to negotiate sensitive ethnic and religious differences, and to place controls over Buddhist monks who foment anger towards Muslim minorities.

Who are the Rohingya?

The Rohingya is a Sunni Muslim ethnic minority in Myanmar and Bangladesh. Roughly 800,000 to a million of the world's 3.5 million Rohingya live in Myanmar, where they currently face severe institutionalized discrimination and violence in what is framed as a religious conflict between Buddhists and Muslims. Many have settled elsewhere in Southeast Asia, and in Australia, Europe, New Zealand, North America, Pakistan, Saudi Arabia, the United Arab Emirates, and India. Large refugee communities exist in Bangladesh, Malaysia, and Thailand.

A Brief History of Rohingya

788 A.D. During the reign of Arakani Indian Chandra King Mahat Sing Daya's time recorded in the royal chronicle that several Arab ships wracked on Ramree Island. "Survivors were sent to Arakan proper and settled in villages." (9) Similar Arab settlements were recorded in the other parts of southern part of Chittagong of what is now Bangladesh.

785-957 Arab traders began to settle both in Arakan and Chittagong. Inter mixture with the local population no doubt led to the growth of the first Chandra-Rohingyas of Arakan. During this time, in both Arakan and Chittagong, the influence of Sanskrit, Pali, Arabic, Persi, combined together eventually formed the Chandra-Rohingya dialect which is similar to the Chittagonian dialect with their slight variations. The same dialect is also spoken by the Chakmas, and the Tanchaingyas of Chittagong Hill Tracts. Despite their racial differences their linguistic similarities shows they must be the citizens of ancient Chandra kingdom.

Durinng the 9th Century there was records of Chandra invasion of Chittagong. Hindus of Chittagong believe that the name Chittagong was derived from the original Sanskrit name "Chatta gram" into "Chaitigaon." However, the Arakani historians claim that the name Chittagong was originally given by an Arakanese mongoloid king. It says, an Arakani king eracted a pillar at Chittagong in the nineth century A. D. with a remark "to make war is improper." Interestingly, during this time a Chandra king (not a Mogh king) ruled Arakan. It is hard to believe, because there was no Rakine Mogh kingdom in Arakan yet. At this time, Arakan was ruled by Chanda king of Shoe Ratan.

The language of the king was not the Burmese Moghhi "Tsit-ta-gungin", "to make war is improper" seems was made up later on. "To make war improper" seems more like the declaration of a peace treaty between two parties than as it was originally presented as the declaration of victory by an Arakani king. Under the circumstance of the nonexistence of Burmese language in Arakan at the time, instead of the Burmese "Tsit-ta-gungin", it would seem that the Chandras's Sanskrit expression "Shoukeet Thakom" (Choutagon, in English meaning you live in peace) The latter expression in Chittagonian or in Chandra-Rohingya language seems historically more consistent. One might wonder how this misinterpretation of a huge magnitude "Tsit-ta-gungin", "to make war is improper" remained as truth for so long.

Many of the contemporary research on Arakan show that after the event of 1784 Burmese invasion of Arakan, Burmese king took the Arakani chronicles to Burma proper. To Burmanize Arakan, we know the Arakani Sanskrit chronicles were rewritten in Burmese along with a tendentious interpretation of events entered into the present Arakani history.

British Colonialism & WWII

British colonialism shifted power balances and generated deep tensions between Burmese Buddhists and Muslims. The British took Arakan in their first campaign against Myanmar in 1824-1826, and encouraged an influx of Bengali Indian migrants. By the early 20th century, the immigrant population was twice the size of the local Muslim population. As the Muslim

Rohingya community absorbed new migrants its religious networks expanded and the Rohingya began to look, dress, and act differently from their Buddhist neighbors. The growing population pushed into the south, displacing some Buddhist villages.

These changes led to competition over resources with Buddhists. Worse still, the Rohingya sided with the British against the Japanese in WWII while the dominant Burman ethnicity was barred from joining the military. Rohingya engaged in armed combat with Burmese Buddhists who supported the Japanese against the British, which degenerated into cycles of retributive violence on the village level. The British appointed Rohingya to positions of power in the post-war government, from which some retaliated against Buddhists who had harmed them during the war. Additionally, some Muslims believed that the British would grant them an autonomous area following the war, and of those, some hoped to secede from Myanmar and join with India or Pakistan. In 1946, a few Muslim political leaders announced their intentions to form an independent Muslim state, and in the following year met with Ali Jinnah, who would go on to found Pakistan.

The Rise of Buddhist Nationalism

Opposition to Muslim migration became a key point in the mid-century Burmese National Movement, which coincided with a Buddhist religious revival. This would have a profound impact on the experience of the Rohingya and other ethnic minorities in Burma. Following independence in 1948, Burmese Muslims steadily began losing citizenship status.

Some of the Rohingya in Arakan took part in a rebellion against the post-independence Burmese government, though most Rohingya did not and some religious leaders condemned the religious justifications used by the rebels. However, the rebels issued demands that were shared by many, including a desire to be recognized as indigenous Burmese peoples and a rejection of Buddhist claims that Burmese Muslims were outsiders. Rebels—while seeking an autonomous state— also demanded that Muslims be integrated into the Burmese government and army, for the government to improve the economy and education in Arakan, to lift restrictions on Muslim travel, and to permit Muslim refugees to return to their villages.

When talks with the government failed, rebels intensified guerrilla combat and drove Buddhists out of villages in Arakan. The Burmese army responded by razing Muslim villages and mosques, only deepening divisions. The rebellion ended with surrender in 1961 in an atmosphere in which Muslims and Buddhists were deeply distrustful of the other. The military coup in 1962 effectively ended formal Muslim (and all other minority) political activity, which was seen as a threat to Burmese national identity. The military government nationalized all "foreign"-owned businesses, triggering massive emigration from Myanmar into neighboring countries and economically crippling the local Muslim community that remained.

A Refugee Crisis

There have been numerous waves of flight from Myanmar into Bangladesh over the last half-century, and the persecution of Rohingya Muslims has proved a sore point in Bangladesh-Myanmar relations. In 1978, Rohingya protests against extreme anti-immigration measures were put down with violence, sending hundreds of thousands of Rohingya fleeing for safety. Under international pressure, the Burmese government agreed to repatriate roughly 200,000 refugees to Arakan. Many of the refugees were prevented from returning to their home villages upon re-entry.

In 1982, the government passed the Myanma Citizenship Act, which granted citizenship to most ethnic minority groups but denied citizenship to the Rohingya. By 1989, the government began settling Buddhists in Muslim-majority areas in Arakan and Rakhine, displacing Muslim

families. Reports of soldiers raping Rohingya women, destroying or confiscating property, conscripting forced labor, and murdering men and women triggered another major refugee crisis in 1991. The United Nations General Assembly and UN Human Rights Commission issued condemnations of the Burmese government, pointing to both the repression of pro-democracy activists and violence against Muslims.

Today, the Rohingya faces discrimination in areas of education, employment, public health, housing, religious activity, movement, and family life. In May 2013, the Burmese government reaffirmed support for a 2005 two-child policy applied only to Rohingya families. Rohingya refugees in Bangladesh, estimated at 250,000 in 2012, continue to be a challenge for the Bangladesh government, which seeks a repatriation solution even as refugees continue to enter the country. Outbursts of violence since 2012 have claimed the lives of thousands of Rohingyas Muslims, and have ultimately led the refugee crisis.

In April 2013, the international rights group Human Rights Watch called the violence against the Rohingya a case of "ethnic cleansing" in which monks and some government officials were complicit. In September 2013, the Toronto-based Sentinel Project for Genocide Prevention issued a chilling report warning that, with escalating violence, there is a high risk of genocide against Myanmar's Rohingya. While violence continues to target the Rohingya, there is evidence showing that it has spread to target other Muslim minorities as well, including the Muslim Kamans, who are recognized as legal citizens.

Ironically, speech and censorship reforms since the 2011 democratic elections have worsened the situation, and public opinion is loudly swayed against the Rohingya. Prejudice is also commonplace among theSangha. Buddhist monks such as Ashin Wirathu (leader of the anti-Muslim 969 Movement) have been accused of blocking aid to Muslims, delivering anti-Muslim sermons, and have encouraged Buddhists to purchase goods only from Buddhist owned businesses marked with a 969 sticker. Wirathu, one of the Ma Ba Tha's most outspoken advocates, called Muslims mad dogs and the United Nations envoy for human rights a "bitch" and a "whore." He has been dubbed the "Burmese bin Laden," a label he once rejected but says

no longer troubles him.

These extremist monks claim that Burmese and Buddhist culture is under attack by outsiders, specifically foreign "Bengali" Muslims, who threaten to demographically overtake the nation due to their supposed high fertility rates. Problematically, the government has failed to take any real action against hate speech, and the relationship between anti-Muslim monks and some government figures has raised questions about collusion between the Sangha and government in the attacks.

Anti-Rohingya monks and others also claim that radical Islamists among the Rohingya are a danger to the Burmese state. While militant Islamist groups in Indonesia and Pakistan have threatened violence and have targeted Burmese sites outside of Myanmar in response to the treatment of the Rohingya, international observers have not seen significant levels of radicalization among Myanmar's Muslims. That said, organizations such as the Rohingya Solidarity Organization have had ties with Pakistan's Jamaat-e Islami and other Islamist organizations. The 969 Movement calls into question the democratic government's ability and willingness to take necessary measures to "protect" Burmese society.

Vitriol against the Rohingya is popular, but far from uniform. Monks and lay Buddhists alike have spoken out against the violence. Buddhists outside of Myanmar have decried violence against the Rohingya, and point to the isolation of Burmese Buddhist monks from the international Buddhist community as contributing to the problem. Aung San Su Kyi, leader of the ascendant National League for Democracy and a presidential hopeful for 2015, has found herself caught between international condemnation of Myanmar's policy towards the Rohingya, and the

widespread unpopularity of any statements in support of the Rohingya in Myanmar itself. While she has condemned the two-child policy as being against human rights, she has otherwise kept relatively silent about the Rohingya situation for which she has been roundly criticized by Rohingya activists and some in the Western media.

Recent Political Outbreaks

It took one horrific reaction to one abhorrent incident to ignite a riot and expose the true depth of racism and xenophobia in Myanmar society. After three Rohingya men allegedly raped a young Rhakine Buddhist woman, ten Muslim pilgrims (not Rohingya) were dragged off a bus and violently beaten to death - seemingly in retaliation.

Five days later, hundreds of Rohingya men gathered outside a mosque after prayers. What happened next is unclear. Some say the Rohingya planned an attack on Rhakine communities in retaliation for the killing of the Muslim pilgrims; others say an argument started with Rhakine people after a minor traffic accident outside the mosque. Whatever the cause, hundreds of Rohingya ended up running through dozens of Rhakine villages, burning houses down, looting and badly beating Rhakine people, some to death. "As could be expected, the Rohingya communities blame the Rhakine, and the Rhakine blame the Rohingya. Both sides are trying to paint a picture that they were just innocent bystanders, slaughtered by the other side."

The plight of the technically stateless group in Burma's western Rakhine state has long been a concern of the global Muslim community. But attention has intensified in recent weeks after longstanding tensions erupted between the Rohingya and ethnic Rakhine Buddhists, leaving dozens dead and tens of thousands displaced. Rights groups such as Amnesty International say Rohingyas are the victims of state-sanctioned violence and discrimination in a country that has a long history of mistreating ethnic minorities.

Behind the violence

With the backing of the state political party, the Rhakine Democratic National Party (RNDP), Nasaka - the border guard force - and police appear to be conducting an unprecedented campaign of harassment, torture, and oppression on the Rohingya people.

For days, reports have been circulating of family lists - Rohingya families' only proof of state registration - being confiscated, with influential and educated Rohingya families reportedly beaten and forced out of the country, while holes are being made in the border fence to give the Rohingya a quick exit from the oppression.

While arrests have been made of Rhakine people, it appears the Rohingya are being overwhelmingly punished for the riots, through massacres, torture and indiscriminate arrests. And while it is difficult to confirm information during such a blackout, and hard to believe the new "reformist" government could be behind such a serious atrocities, President Thein Sein's press release a week later certainly made the reports more believable. For some, it has also roused suspicions that senior figures in the military allowed, and at the worst, supported the violence, in order to regain national support and take focus away from the conflict with the Kachin, as well as distracting from serious poverty issues across the country.

As could be expected, the Rohingya communities blame the Rhakine, and the Rhakine blame the Rohingya. Some mainstream medias portrait the killing as if it is a communal violence of its kind and trying to paint a picture that the Rakhines were just innocent bystanders, slaughtered by the other side but the reality is that state and cental governments indirectly sponsored them for this mass killing and atrocities against the innicent/helpless Rohingya.

Sitting through an interview with activists from either community is approaching excruciating,

with neither unable to rationally blame their own community, and subsequently unable to provide logical solutions to prevent the violence taking place again. Despite one-sided slaughtering, the media created an image as if both sides are guilty of atrocities. What is also clear, however, is that within a riot - based on myths, and decades of inter-communal friction - hides a renewed push to continue the military's ethnic cleansing campaign of the late 1970s.

Soon after the riots began, a state of emergency was ordered, and an all-day curfew put in place. However, sources within human rights groups soon to publish an official report on the matter say the curfew only applied to the Rohingya, who were forced to stay in their homes, while Rhakine groups, hellbent on retaliation, made the most of the chaos to drive Rohingya communities out of the region, teaming up with local authorities with similar aspirations. It is alleged that the combined Rhakine-extremists-local-authority-forces burned down Rohingya villages, beat men to death, looted homes, and raped women. While the military has been praised for stepping in and quelling the violence in some districts, the local authorities, police and Rhakine vigilantes – apparently eager to rid the area of Rohingya communities - have allowed the situation to develop, with national security forces reportedly carrying out what appears to be, in my opinion, a form of state-sponsored ethnic cleansing. It is believed that hundreds, if not thousands, of Rohingya men have been arrested, many feared dead. Countless more have been reported missing and have not been seen since the conflict erupted.

Announcement from Presidential Office

A long time silence after the crisis, Myanmar's quasi democracy government Presidential Office unexpected announcement surprised and shocked people around the world. "It is impossible for Burma to accept people who are not ethnic to the country and who have entered illegally," the statement read, going on to offer the Rohingya people to the UN. They suggested the Rohingya should be put in camps for a year, at which time they could be taken to a third country. The UN, quite rightly, were quick to reject Thein Sein's offer.

While the UN may have, for now, endorsed the Rohingya presence in Myanmar, the government's intentions were made very clear to the world. It was the most transparent, clear-cut message that the Myanmar government is now hell-bent on ridding Myanmar of the Rohingya people by any means possible. An end to isolation is needed International attention is desperately needed to find out what is really happening in Rhakine state. If the government cannot get "legitimate" assistance from the UN to push out the Rohingya communities, then impartial observers need to be deployed to the region immediately, to prevent the government and Rhakine extremist groups forcing Rohingya people out of their homes, off their land, and into life-threatening camps.

Since the riots began, the authorities ordered all international NGOs to pull their staff out of the region. Dozens of local NGO staff have been arrested, and hundreds remain out of contact. While no one knows why NGO staffs are being detained, it is widely believed it is for distributing information during the riots. Probably charged using the same draconian laws that have been used to prevent activists from informing the international community of the regime's human rights abuses and oppression in previous decades.

Public acceptance on Rohingya ethnicity

There is one very disturbing difference between the humanitarian crisis which unfolded after Cyclone Nargis and now. While all the people of Myanmar - including political activists, ethnic leaders, migrant workers and civil servants - made efforts to curtail the suffering of those affected by Nargis, this time, people, some ignorantly, are condoning the dispossession of the Rohingya. While the nation lambasted the government for its slow response to Nargis, and the

subsequent unnecessary loss of life, people from all spectra of Myanmar society are fully behind the government's desire to drive the Rohingya out, completely regardless of whether thousands of innocent people could lose their right to a family, to a home, and to a life, in the coming weeks.

How ironic. For years these "human rights defenders" and "political activists" have fought against the state military, tirelessly risking their lives to expose injustice and human rights abuses. The moment the country starts to reform, they completely forget about the atrocities the military has committed, and come out with statements condoning decades of oppression and harassment of the Rohingya people.

Aung San Suu Kyi's role

It was General Aung San, the father of democracy icon Aung San Suu Kyi, who said that all those in the country at the time of independence could consider themselves citizens. During Myanmar's first democratic period, under U Nu, there were four Rohingya MPs, and Rohingya was a recognised ethnicity. It was not until the first military dictatorship, under Ne Win, that the Rohingya were denied Myanmar citizenship. Those in the democracy movement, who now say the Rohingya should leave Myanmar, are going against Aung San, U Nu, and siding with the military dictatorship they have been struggling against for years.

Ironically, days after receiving a Nobel peace prize, Suu Kyi told reporters she "did not know" if Rohingya were "Burmese". What a disgrace. Suu Kyi is, by not speaking out, also condoning the very military oppression she has spent years fighting against, and in three words completely turning a blind eye to the human rights abuses she would be a fool to not know will subsequently be committee. Perhaps instead, some leader, some democracy champion, supposedly such as herself, would stand up and say: "Rohingya people have been in Myanmar for, at the very least, 60 years. Whether they are an ethnic group or not, it doesn't matter, we must protect their human rights; racism and xenophobia are wrong and are constructs and rationale of the military dictatorship propaganda designed to divide and rule Myanmar's people. We must make sure riots never take place in Myanmar again, through understanding and reconciliation between all communities."

The main source of concern for the countless people of Myanmar who believe the Rohingya should be taken to a third country stems from a very few, tiny radical Rohingya armed groups which have emerged, and disappeared, over the years. Despite the concerns, there was never a threatening armed revolt, and their influence was minimal. To make 99.9 percent of the Rohingya population suffer, for a few individuals, or groups, wrongdoing. Most Rohingya hope for nothing more than to live in peace in a land they have known all their lives. The other notion is that the Rohingya are invaders – there is an idea that hundreds of Bangladeshi are flocking into Arakan state every day. In reality, this is completely nonsensical. Arakan state is horrendously poor, which is why countless Rohingya have fled Myanmar since Ne Win took power, and following several state offensives to drive the Rohingya out of Myanmar. Myanmar's Rohingya forced back to sea. I has been more than a century, the government claims that they are illigal migrants come from Bangladesh but they could capture not a single Bangali living in the country.

There is a thin line between ethnic cleansing and genocide. Hitler carried out ethnic cleansing on Jewish communities for years before he attempted genocide. With the whole country, including the democracy movement, seemingly behind the government's plans to expel the Rohingya, urgent intervention is needed to save the Rohginya from a humanitarian crisis, and the potential for a violent campaign by the state, alongside Rhakine extremists backed by local authorities. The two communities should not be separated as the government plans; instead there is an urgent need to bring the communities back together, and return the region to normality. Conflict

resolution programmes and development is needed as soon as possible. The longer the two communities are apart, the more radicalisation - of both groups - will fester, and whether the government allows it to take place, supports it, or just turns a blind eye, a return to some form of violence will be almost inevitable.

Now is not the time to argue about century-old history, or the origin of the word "Rohingya", nor is it the time to discuss when the Rohingya arrived in Arakan state. The nation's people should accept the Rohingya are not going to just be shipped off to another country. Instead of inciting counter productive anti- Rohingya campaigns, Myanmar's democracy activists, human rights defenders, and vibrant civil society, should immediately address the impending humanitarian crisis and potential devastation of the Rohingya people. There is no doubt that some Rohingya are guilty of terrorising Rhakine people during the recent riots, but this does not mean that hundreds of thousands of Rohingya, including countless women and children, deserve to starve to death, or be driven off a land they call home.

Suu Kyi's political calculation

Suu Kyi's stand has already been transformed from a human rights icon to a merely politician with no other than simple political calculation. Activists who supported the world famous symbol of human rights through her years of imprisonment and isolation accuse her of staying silent on the most pressing human rights issue in Burma today – the treatment of the Rohingya, a stateless group identified by the United Nations as one of the most persecuted minorities anywhere. Critics contend that she has consistently dodged the subject throughout eight weeks of strife in Rakhine state in western Burma, where hundreds of people have been killed and tens of thousands displaced from their homes. As Ms Suu Kyi and her National League for Democracy look ahead to elections in 2015, analysts have said that expressing support for the Muslim minority would be politically calamitous.

Rohingya's faith unchanged

The first 100 days of Suu Kyi's government has been punctuated by disappointment for the Rohingya Muslims of Burma:

- She has not recognized that there is a genocide being perpetrated by Rohingya.

- She has not condemned or spoken out against the violence, including: murder, killing, rape, the confiscation of Rohingya property and burning down of their places of worship that the Rohingya endure.

- Despite having some democratic reforms, all religious entities (Mosques, Madrasas) are still officially locked in Arakan/Rakhine state.

- Instead she equivocates between the Rohingya and Rakhine as equally at fault for conflict in Burma.

- Over 120,000 Rohingya live in IDP camps where they face severe restrictions: on food, education, work, and health care.

- Suu Kyi has not spoken out against or made any attempt to retract/amend the discriminatory race and religion laws.

- She's never spoken out against the violence and fundamentalism being perpetrated by the

MaBaTha.

- As the head of the foreign ministry of Burma she officially called on governments not to use the name "Rohingya" thus denying their identity.

- Her religious minister met with Wirathu, the leader of the extremist MaBaTha and hate speaches are still overwhelmingly viral in online social networks and offline medias.

Therefore, through this presentation, we would like to attract attention from all communities and governments around the world to tke this humanity crisis serious so that their (Rohingya) voices will be heard and they would ultimately enjoy a normal lives like all of us in other parts of the world.

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THE ROLE OF MEDIA IN CREATING OF SYMBOLIC ISLAM (STUDY OF MEANING OF NON-MUSLIM STUDENTS IN MALANG ON TERRORISM NEWS)

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Abstract

This field research is to explore how non-Muslim students in Malang City gives meaning on news of terrorism like the Bali bombing, acts of terror in Sarinah Plaza and shootings in Orlando, United States, often be associated to Muslims. What terrorism is defined as a part of the Islam or not?. Basically, humans have the ability to give meaning on the symbol. That Meaning is derived from the interaction with other, As be conceived by Herbert Blummer. And in theory connectivity of Edward Lee Thorndike, the relation between news and meaning is like stimulus and response The more frequent of relation between news and meaning, the relation of both will be strong. In time, the meaning will be a singular meaning. The results of this research is non-muslim studens in malang gives meaning to news of terorism, the terorism can't be released from Islam. The interaction of indiviidual with other help the interpretative process on symbol. If student often read or watch a news of terorism, he often make meaning as a response on the news. Because of that, the relationship of meaning and news will be stong.

Key word: media, mening and symbolic islam

Introduction

This article is maded to examine how response and meaning of the public on the news of terorism was done by Muslims, in the foreign or domestic. What is seen and watched by people from the media has an influence on the image of Islam. The more, when the terror always be related to Islam. The News is presented to the public is consumed and processed and than will be understood by the public. The created symbols by the media will be important point of this study, how the people understand and interpret the news content. The process of understanding and meanings is constrained by anything while the brain of society is still functioning to understand a symbol.

Some time ago, the media was busied to preach the shootings by Omar Mir Seddique Mateen, a citizen of United State and Afghan immigrant, in a nightclub in Orlando, Florida. He kill 50 people. It's Not only on television or newspapers, online media also presents related news. And the United States presidential candidates, Donald Trum was linked the case with terosrisme that is carried out by extremist groups, Islam State of Iraq and Syria (ISIS) because the perpetrator of shooting is a Muslim,. While this will reap a lot of criticism from many quarters, including his own supporters.

The case of Bali bombing, bombing of the JW Marriot hotel and the latest terror around the

hotel sarinah, Jakarta are also adds to the reporting of terorism committed by the Muslims. So, the appear in public is negative judgments on Islam. The Islam is a terrorist religion teaches violence and several other negative stigma. Then this negative stigma, at some point, will be islamophobia, excessive fear of Islam.

The terrorism contain means as the using or threat of action by the characteristics : (a) actions involve serious violence on a indiviidual, a heavy loss to property, harm on a indiviidual's life, it's not the life of the indiviidual is doing the action, create a serious risk on the health or safety of the public available or is designed seriously to interfere or disrupt an electronic system (b) the threat that is designed to influence the government or to intimidate the public or a section of the public; (c) the threat that is made with the purpose of politics, religion, or ideology; (d) the threat that is entry in subsection involve firearms and explosives .(Wahid dkk.,2004:21-22)

Some media said that the perpetrators of terrorism is radical group, but the impact that is caused in the wider society is increasingly fear the Islam society as a whole. They assess, smaller groups that perpetrate acts of terror is the incarnation of Islam as a whole. The violence that is carried out by terrorists in Indonesia, although it was written on behalf of or under the pretext of religion, considered to be very unsettling and destabilizing the nation. (Syukron dan Muh. Bahruddin, 2011: 33-41)

It's can not be separated from the media, like newspapers, television, and social media, which have an important role in the distributing of news to the public. The media always report a case of terrorism that is linked to Islam. Then the public consider what they see, red and watch on the media, it's a universal realities that is exist in Islam. So they have a fear of Islam. Ibrahim said, many evidence of distortion, misinterpretation, and miscommunication in reporting that is assessed damage the image of Islam (Ibrahim, 2005:xxvii).

And be side of that, some of the role of the media (Burhan Bunging, 2007/85) is ;

a. Media is a tool of social enlighten. Media have a fungsion as medium of learning for the public. The public take a kwonledge of the media. This educational function requires media to convey something useful to people to becoming intelligent increas. This function also negates the duping of public by the media.

b. Media is a tool of information. Media is a focus for the community to add information about politics, crime, and some news of abroad. This function requires media to provide a honest and true news to the community. The more honest and true information is submitted, the public will be have any smart information.

In this study, to knowing how public make meaning of the news of terrorism that is involving the muslim, the reseacher will interview non-Muslim students in Malang city. The Students are chosen as speaker, with the assumtion they are educated people who will not be taken for granted to consume what is presented by the media. The student's meaning of symbols on the media can be representation of the public. The process of meaning is maked by some academic considerations, isn't just self-interest of groups, or self-interest of religion.

The process of meaning of symbols on news of media is main point of interaction in one way between media and public. This is one way, because media convey a symbol of news only, and the public respond that symbol. Public can make meaning of the symbols that is contained in the news of media The public have the ability to understand and interpret symbols. When the media gives a news to the public, they have the freedom to interpret the news.

The meaning of terorisme on media always be associated to Islam. if the media often show terrorism, they often make meaning on news. And at certain point, the meaning will be changed to consciousness that become their foundation in the act and make decisions. The meaning will determine their behavior.

Symbolic Interaksionism of Herbert Blummer

Study on symbolic interactionism of Herbert Blummer can't be separated from ideas and concepts of Herbert Mead. Mead is an indiviidual populariz this theory to be a part of the study of sociology. Symbolic interactionism is a theory try to put the indiviidual as an independent actor in determining of action. The behaviour created is based on indiviidual perseption. Symbolic interactionism reject the idea of structural functionalism about indiviidual. Structural functionalism judge indiviidual as the object of the social system. Indiviidual behacior is something expected by the system. They are not free to determine the behavior. This is different from the symbolic interaksionsime, the indiviidual judged as the object of themselves and others. While, the action is result of the interpretation or meaning of indiviidual to the object.

The indiviidual is judged as independent indiviidual. They are Free to determine their behavior as a form of response to stimulus. But, the response is not direct behavior to stimulus (Poloma: 1979/256). Indiviidual has the ability to interpret a symbol to consider, what the behavior will be performed by indiviidual. It reject the idea of radical behaviorism compare human actions like animals. He will act as a spontaneous response to the stimulus.

The next generation develop the idea of Herbert Mead is Herbert Blumer. In the book, *Simbolic interactionism, Perspektive and method,* (1969: 2) Blumer write three assumptions about Simbolic interactionism. It is: (1).   Human being act to ward things on the basic of the meaning that the things have for them, (2). The meaning of the things arises out of the social interaction one with one's fellow; (3). The meaning of things are handled in and modified through an interpretative process used by the indiviidual in dealing with the thing he encounters.

The explanation of the that three assumptions are, *The first*: the man must distinguished from animals. The Animals only responds to stimuli without the choosing process for form of response. But, humans can responses a stimuli and they also have the ability to create a response appropriate meaning of symbols. And one of all of any form of response will realized, it difference man with animals. That Symbols are objects, social objects or values.

Blumer see indiviidual can interprete symbols; objects. Their actions are not based stimulus-response only. Indiviiduals are not immediately response an object, but their actions based on the meaning given to that object (Blummer, 1969:78-79). Once more again, the response based to stimulus only is reducing human to the kingdom of animalia. The Reference of indiviidual behavior is not a object, but the Reference of indiviidual action is meaning of object. The Interpretation is not only the application of meanings, but as an interpretative process which the meaning is used and perfected as an instrument for guidance and formation of action (Blummer: 1969/5).

And the Second: the indiviidualal ability to make a meaning of objects, social objects or values that is gained from interaction with others. they have sufficient of knowledge to do an interpretative process of the symbol. Indiviiduals make a meaning as a response of stimuli. It's became a symbol will interpreted by indiviidual. The meaning isn't contained in the object. The meanings are beyond the object because it given by indiviidual as a response. Besides, Blumer also confirme, the society creates and destroys the rule in the process of social. The rule can't creates and destroys life of the group. (Blummer, 1969:19). That is the interaction of indiviidual with other has an important role to bring a meaning will used as a reference when meet object. The rules of meaning reduced to applied in the next conditions by indiviidual.

After that, the Meaning is realized in the form of language. Language is the perfectest symbol. Humans have the ability to give meaning to an object.. The Comments and argumentss on object is a manifestation of meaning in language . Besides, the form of meaning isn't only expressed in verbal, but in the mind. and at some point become a consciousness.

Threeth: the meaning resulted from stimulus modified again to applied in different situations. The change of situation cause the meaning processed again to bring on new meaning. Because of that, the interaction of with is very important to make a meaning. The meaning interpreted by indiviidual will change if the situation change because the time change also. Indiviidual can do mentality perosses, it's the communication with him self.

Connectivity Theory of Edward Thorndike

In psychology, learning can be defined as "a indiviidual's attempt to acquire a conscious change in behavior from the interaction with the environment (Slameto, 1991:2). This definition contain two meanings. *First*, study is an attempt to achieve a specific goal, it's to get a change in behavior. *Second*, the behavioral change occur must consciously. Therefore, an indiviidual do prosses of learning when after it, he realiz a change in himself. For example, he realize on his knowledge grew, his skills improve, the more positive attitude, and etc. It's can saided the change in behavior without effort and without realizing it is not learning. We can conclude That definitions, the activities and efforts to achieve change in behavior is a learning process, and change in behavior is the result of learning.

Thorndike is an adherent of the behavior psychology (Orton, 1991:39), he said, study is the events of formation of associations between the events called stimulus (S) and response (R) given on the stimulus. This Thorndike's statement based on the results of experiments in the lab using several animal species like cats, dogs, monkeys, and chickens.

Behavioristic learning theory explains the learning is a change in behavior that can observed, measured and assessed concretely. The Change occur through a stimulus raises on relations of reactive behavior (response) is based on mechanistic laws. Stimulus is a child's learning environment, both internally and externally that causes learning. While the response is result or impact, it's physical reactions to stimulus . Learning is be strong a associations, nature and behavior tendency of stimulus - response. Knowledge can be formed depend on the strong connection or connection between situation and particular response. Then he conclude all human behavior both thoughts and actions can be analyzed in two parts of the simple structure, it's stimulus and response. Because of that, the basic of learning is associations establishment between stimulus and response.

The experiments was carried out by Thorndike produce some law of learning ,it's; law of readiness, law of exercise, and the law of effect:

a. **law of readiness**

B.R Hergenhahn and Matthew H. Olson (2008/64) wrote, Thorndike in his book The Original Nature of man propos law of readiness is containing three points:

1. If the conduction unit is ready to distribute, so the distribution will be satisfy.

2. If one conduction unit is ready to given , so will not distribute will be irritating .

3. if a unit of conduction isn't ready for the distribute and forced to distribute it , so the distribute it will be irritating.

Of three assumption builded by thorndike, we can see strength of the relationship of stimulus and the response. Thorndike consistent on his idea that the learning process is simple, namely the relationship between a stimulus and the response like animal behavior. Then he use the word "readiness" to connected to the satisfaction of animals. Thorndike see a satisfactory state. Satisfactory state is a state in which the animals don't do anything to avoid it. And the state is a annoying state is state usually shunned by animals (B.R Hergenhahn dan Matthew H. Olson, 2008/64-65).

It's important to remember, when thorndike make that three assumption the concept of behavioristic is no thing. The concept of unit of conduction ready to distribute isn't clear .We can ready with repeated of three assumptions about law of readiness with words (B.R Hergenhahn dan Matthew H. Olson (2008/64):

1. if someone is ready to do an act , so do it will be satisfy

2. if someone is ready to do an act , so does not do it will be irritate

3. if someone is not ready to do an act , but he is forced todo it , so do it will be irritating .

It's often occurs on a student, the relation of students reading to do something. if he is ready to answer something asked by a teacher , so he will not look for other reasons for does not answer it. but, if he does not know the answer of question , but he forced to answer , he will find another reason or deed another to avoid it .

b. law of exercise
consistency of thordike is also present in law of exercise, he discuss the relationship between a stimulus and the response also. There are two asusmtions relate law of exercise (B.R Hergenhahn dan Matthew H. Olson, 2008/65):

the relation of stimulus and the response will be strong if both of them used. So the training of relations of stimulus and response will make strong the relations.

the Relations of stimulus and response will be lost if the practices of relations stopped

Of that two assumption we can see how relation of a stimulus and response builded on the principle of repetition of both. The poweful of relations of stimulus and the response caused by frequent of occurrence of relations. if the relationship between a stimulus and the response stoped, the relations of both will be lost. But, if the relationship between a stimulus and the response is strong, when the nex stimulus comes, the probability the response will be increase.

c. law of effect
  Law of effect emphasis on results is inflicted by behavior. Thorndike has assumtion, if result of relation is satisfactory, stimulus and response relations is inclined to strengthened. But if result of relation isn't satisfactory, stimulus and response relations will be weaken. This law indicate to strong or weak of a connection as the results of behavior. A behavior is accompanied by satisfactory result will be maintained and next times will be repeated. But a behavior is accompanied by satisfactory result will be stopped and next times will not be repeated (Daleh H. Schunk, 2012/102).

The consequence of connection behavior between a stimulus and response has been discussed by filosuf before Thorndike, like Thomas Hobbes and Jeremy Banthem. In this focus, Thorndike give a attention to utilitarianism , where community's fortune will be a measure of truth. The attention of thorndike is centered on indiviidual's behaviour in the social interaction (B.R

Hergenhahn dan Matthew H. Olson, 2008/66).

The Application of two theories is written by reasecher is: *the firts*: on the symbolic interaksionism theory of Herbert Blummer we can see the students , in this discussion as an informer, will interact with the media use a symbols. They will give a meaning to terrorism news, it's readed or watched. And on the connectivity theory of Edward Lee Thorndike we can see how the news of terrorism will be a stimulus of the non-muslim students in Malang city. The meaning is given by students is a response of a stimulus, it's news of terorism. The conection between meaning and news as conection of stimulus and respon.

This is a framework of thinking of two the theory when be applied in this research:
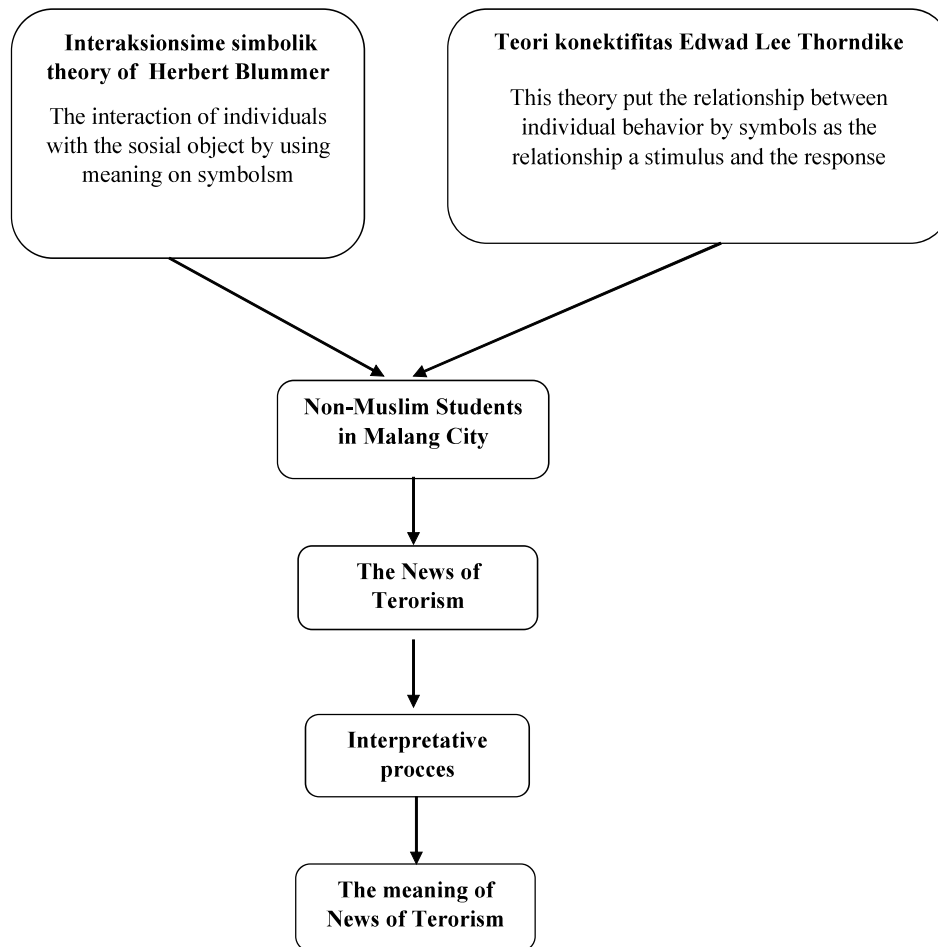
Picture 1: The groove of think skeleton

Research Method

In this research, the subject of research is non-muslim students in Malang city. Subject of research is chosen purposively based on their willingness to explore and articulate their experience. The subject of research is used for prime informants or prime sources of data. Creswell, (1994 : 115), call it participants. The interview activity of prime informants is done in Malang city. Object of research is examined or the aspects will be fact of research , is interpretative process of terrorism news. And the question of this reasech is :(1). How Non-Muslim students in Malang city give mening on news of terrorism?, (2). How interpretative process of the news of terrorism in perspective of simboic interaksionism theory and the connectivity theory?,

The data collection of qualitative research methodology is done directly and indirectly that agree

with research of meaning of terrorism news. It is focused on the non-muslim student in the malang city. The number of informants is ten peoples. And the nex step is technique of data analysis in this research. Miles dan Huberman (Bunging, 2001 : 145), saids three steps of data qualitative processing interconnect during and after data collection with three stapes ; reduction of data , presentation of data and the withdrawal for a conclusion or verification .

The Reduction of data is include: election , focus on simplification , abstraction and transformation general data arises from notes is written in the field. The reduction is not only done when the reasech is over, but it continues in reasech. Because of that, with this tehnique will be found a double reality of data posible, make the relationship of researchers and informants be explicit, outline duty the background in full, account in values as part of the structure of analysis explicitly. The researcher predict and anticipate the reduction of the data , especially about this research.

The reduction is done with make a summary of data, loke for a trace of discovery spread from the interviews result and study of literature, then make a cluster or formulate memo as a presentation basis of data information and the next is analysis.. Analysis of the interview results qualitatively, and interpretative in depth on the relationship between the theory and fact. Here also includes records of the informant. This analysis is useful to get to know more deeply the issues is examined.

The presentation of data is the preparation of informations to be a statement allows to taking of conclusions and actions. Qualitative data presented in the narrative text , which is dispersed and separated accord to a source of information, and then is classified accord to issues and need of analysis. That is systematize and simplify the diverse information in a unity of form simplified, selective or configurative to understand easly. And with this process allows a researchers to understand objects happened and is going on that appear in the time of research.

The Conclusion of research is based on reduction and presentation of the data that has been done. And At first stape the conclusions is still in loose, then is summarized to be detaile. The Conclusions still in loose and have been formulated in the time of data reduction, will be concluded at the stape of presentation again and the last stape is drawing of conclusions. Once more again, this steps indicate analysis of qualitative data, because of that will be done the reduction of data, presentation of data and taking of conclusions continuous as a circle.

And inductive method is used in the process of data analysis, because of that this reasech doesn't prove a hypothesis, but to make an abstraction is based on collected parts. Analysis will be started when the data collection is done and worked after leave the field intensively. The analysis of data will begins with data source exploring from sources, and then is done the reduction of data by making an abstraction as an information And the next is developing of data and the last is the validity of data. The data can be interpreted and processed to be the results of the study based of this process. Stape of data presentation is composed information gives the possibility to take conclusions and actions. And stape of conclusion or verification is validity testing of meaning on data.

The results of research and discussion

This research is field research and source of the main data is Non-muslim students in Malang city. The reseacher make two typologi is based on their conclusion on the news of terorism, it's wached or readed by them. *The first*; stiff group, it's the non-muslim students gives a meaning on news of terrorism. That meaning of news is the terror have be done by the muslims is represenation of islam. The muslim behavior can't be released from Islam shari'a. And in the muslims holy book teach the concept of "Jihad" , the fight in way of lord. They get News from television, newspaper, and social media like facebook. And in one day, they can find ten posts of facebook friend show the terror involve the Muslims. They always indulging in small talk between the non muslim students if they wach or ride a news of terorism. And the conclusion of it is cannot be released from them experience in the past, when they see announcements in

the road , it's the prohibition to muslims to congratulate christmas.

And the second, soft group, it's non-muslim students tends to give meaning on news of terrorism , in television , social media or newspapers, as action is based on indiviidual consideration. The matter of Religious is not wrong , but them understanding on religious is wrong. They are sure all religions love and teach a peace , and Islam too. If a muslim do a terror, it isn't the   Islam doesn't love peace. And the action of terror isn't based on religion.

They get the meaning from intercourse with muslim students . They doesn't find the a violence behavior of them. And they are very tolerance to non muslim. They do small talk and often ask them what is Islam . They don't find the violence ideology in islam . The islam love peace . If a muslim does a terror , the mohammed religion is not wrong , but the muslim is wrong .

And the result of research can be explained with: The first group is a group give a meaning on news of terrorism have been done by muslim, the terorism can't be released to Islam. They can make a meaning of news of terorism. The meaning of news isn't contained in the news. The Meaning is beyond the news. And behavior undertaken by indiviidual is determined by the that meaning.

The interpretation isn't obtained of something empty. The indiviidual interaction with other is helping the process of the interpretation psocces of symbol. On this first group , indiviidual can interacts with another, they is non-muslim students. He look for informati**on about isl**am, the obtained Information is Islam is a religion doesn't love peace. It affects indiviidual to how he interpret the news of terrorism, on newspaper, television or social media like fcebook. The interaction with the other be the capital to make a meaning. The meaning of that news is the terrorism as part of islam.

In the Connectivity theory , the news of terrorism will be a stimulus , and meaning is given by indiviidual will be a response . and acquired meaning and will be given to news of terrorism will oblige him to give it on the news quickly. That is a readiness causes the indiviidual can't avoid giving of meaning on the that news. But, if indiviidual have not a meaning that will given to the news, indiviidual will shut up and will not sought to give meaning on the news. The meaning of news is the terrorism as representation of Islam, it will be given to the news .

They get News from television, newspaper, and social media like facebook. And they can find ten posts of facebook friend who posted terorism carried out by Muslims in one day. If indiviidual often read or watch news , the indiviidual often make meaning as a response on news. And if indiviidual often make a meaning , the relationship of meaning and news will be strong. The judgment that terrorism is a part of Islam will be strong. It will be a single meaning on the news.

The response of environment affect the relationship between interpretative process and the news. If it's a positive response, the relation of stimulus and response will be strong. An environment accepts meaning, that terrorism is part of Islam, relation of meaning and news will be strong. If relation between meaning and news is strong, it will encourages indiviidual to do repeat on meaning in the next show or case.

The meaning readiness is obtained from the indiviidual's interaction whit other urge his to doesn't avoid the interpretation . if indiviidual find news at next time, the relation of meanings and news will be more strong. And then indiviidual is encouraged to givie the meaning on news of terorism. When a indiviidual often interpret on the news of terorism, the relation of meanings and the same news will be strong. it will make the interpretation as options only. Moreover, the environment receive that meaning of news. The Readiness of meaning , repetition of news and support from the environment , will be maked the meaning, it's terrorism is a part of islam , as a single meaning of news of terorism.

The second group is a group gives a meaning of news of terrorism as the indiviidual pure behavior. the motivation of this behavior is political motive or economic motive, isn't based on religion. they convince all religions love peace, and islam too. That Meaning can't be released on their interactions with muslim students in Malang city. They get an understanding, that islam is one

of a religious love peace and does not order to violence.

If the indiviidual read or wach a news of terrorism, this interaction will be important as the modal of interpretation process. The meaning of news is terorism isn't part of islam. It's the indiviidual crime. And this Meaning will not used in one case only, but will used on other cases that have same substance. If indiviidual often read or watch news of terorism, he often make meaning as a response on news. And if indiviidual often make meaning , the relationship of meaning and news will be stong. if environment support the meaning meaked by individual, he will consistent on that meaning, and on the next case also.

Conclusion

This reasecah is field reasecah with the questions of reasech, it's : How Non-Muslim students in Malang city give mening on news of terrorism?, (2). How interpretative process of the news of terrorism in perspective of simboic interaksionism theory and the connectivity theory?, and the theory will be used as analyst tool is Symbolic Interaksionsim Theory of Herbert Blummer and Connectivity Theory of Edward Lee Thorndike. The conclusion of this research is the news of terrorism is understood, the terrorism is part of islam . If indiviidual often read or watch news , he often make meaning as a response from news. And if indiviidual often make meaning , the relation between meaning and news will be stong. The response of the environment affect the relationship of making prosses and the news. If it's a positive response, the relation between stimulus and response will be strong. A group of students in malang city give a meaning of news of terrorism as the act of indiviidual pure behavior . and The motivation of this act is political motive or economic motive, isn't based on religion. They are convince all religions love peace.

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ISLAMOPHOBIA IN SOCIAL MEDIA: READERS' FEELING TOWARDS U.S. AIRSTRIKES TO ISIS

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Abstract

This paper explores the feelings of Facebook readers through their comments on recent Fox News Facebook page entitled "U.S. Airstrikes Kill at Least 250 ISIS Fighters in Convoy outside Fallujah, Official Says" on June 30, 2016. Nowadays there are many incidents created by radical Muslims which seem like to represent the character of Islam. It causes many people in the world view Islam as the fanatic and radical religion. This unfavorable view of Islam revealed in social media like Facebook, Twitter, and others. The writer focuses his research on Facebook readers' comments which describe Islamophobia. So, it is quite important to know the attitude of the readers. The problem covered from the comment texts could be analyzed by Critical Discourse Analysis system. The writer takes the random 100 comments from over than 1,000 comments as samples. The result shows their feelings of prejudice, hatred, anger, and bigotry through their comments. It proves that Islamophobia in social media is real and appears massively. Thus, Muslims should respond Facebook readers' comments to clarify their view of the true Islam.

Keywords: *Islamophobia, Social Media, Facebook Readers, Feeling, Attitudes.*

Introduction

Islam, followed by more than billion people today, is the world's fastest growing religion and will soon be the world's largest. Islam is the second largest of the world's religions. The 1.2 billion Muslims make up approximately one quarter of the world's population, and the Muslim population of the United States now outnumbers that Episcopalians. The most popular Muslim countries are Indonesia, Bangladesh, Pakistan, and India. The number of Muslims in Indonesia itself (175 million) exceeds the combined total in Egypt, Syria, Saudi Arabia, Iraq and Iran, the traditional heartlands of Islam. Moreover, if Islam and Muslims seemed invisible in Europe and America only a few decades ago, today Islam is the second largest religion in Europe and the third largest in the United States.

Islam and the Islamic world have been played and continued to play a major role in world history. In the century following the death of the Prophet Muhammad in 632 C.E., Islam spreads widely and Muslim rules created an empire that extended from North Africa to South Asia. The empire was greater than that of Rome at its zenith. While the West pass through its Dark Ages, Islamic civilization flourished, making major contributions to mathematics (Arabic numeral, algebra, geometry), philosophy, medicine and other science, art, and architecture. Understanding Islam and Muslims societies, yesterday and today, is a fascinating trip across time and space.

In recent years, regional and global economic, political, and social development has bothered

the relationship between Western, European and Islamic societies strongly and manifold. Throughout the world, people are witnessing unsettling changes. Non-Muslims and Muslims alike became victims of terror and violence by people pretending to act "in the name of Islam". Prejudice and misunderstanding seem to grow on both sides even though information systems and means of communication are highly sophisticated.

In communication era, wars begin, continue and end with media war. The media figures out public opinion and covers realities by their censorship. The mass media are used as the most significant weapon. There is a connection between the role of media and post-modernity. The media shapes the world how to see it.

It is a common observation that crises such as wars, recessions, stock market meltdowns, ethic scandals, and natural catastrophes often drive the public policy making process. A crisis reveals a problem and then a public consensus emerges that policymakers must do something about it (Snider, 2006: 1). These crises reveal broadcasters' important role in communicating crisis information. They provide emerging information to the public in times of crisis.

Nowadays, numerous media campaigns are going on against Islam and Muslims. Most western media with considerable financial resources and multiple channels try to show a rough picture of Islam to their public. At the same time Muslim groups are also trying to convey their messages through various media outlets, but their efforts are somehow in vain because of the global dominance of the western media.

Most western media are using the September 11th event to capitalize its political gain. These media portray Islam as "fundamentalism", "extremism" and "radicalism". Of course, in the modern world where the role of media is central, the image of reality can be manipulated to misrepresent the actual facts. The media have tried to represent Muslims as "terrorists" posing a threat to the western security. By doing so, they try to justify the wars in Afghanistan and Iraq. In recent years, this approach has led to the emergence of "Islamophobia". However, little effort has been made to respond to these negative campaigns.

Nowadays there are many incidents created by radical Muslims which seem like to represent the character of Islam. It causes many people in the world view Islam as the fanatic and radical religion. This unfavorable view of Islam revealed in social media like Facebook, Twitter, and others.

Few days ago, an incident of U.S. airstrikes to ISIS fighters took an attention from the social media followed by thousands comments which of course also depict Islam as terrorist. The news issued by Fox News Facebook page, entitled "U.S. Airstrikes Kill at Least 250 ISIS Fighters in Convoy outside Fallujah, Official Says" on June 30, 2016, invites many gruff critics to Islam and Muslims. The Islamophobia seem to grow by its readers' comments. So, it is quite important to know the attitude of the readers towards the incident in order to prove whether it deals with the case of Islamophobia or just another deed. The problem covered from the comment texts could be analyzed by Critical Discourse Analysis system.

Theoretical Framework

1. **The Origins of Islamophobia**

   Islamophobia is the prejudice against, hatred, or bigotry towards the religion of Islam and Muslim. While the term "Islamophobia" is now widely used, both the term itself and the underlying concept of Islamophobia have been discussed. The causes and characteristics of Islamophobia are still debated. Some scholars have defined it as cultural racism. As Madood (2005: 3) said "The most important such form of cultural racism today is anti-Muslim racism, sometimes called Islamophobia. Some commentators have posited an increase in

Islamophobia resulting from the September 11 attacks, while others have associated it with the increased presence of Islam in the United States and other secular states.

There are a number of other possible terms to refer to negative feelings and attitudes towards Islam and Muslims, such as anti-Muslimism, anti-Muslim racism, intolerance against Muslims, anti-Muslim prejudice, anti-Muslim bigotry, hatred of Muslims, anti-Islamism, Muslimophobia, demonization of Islam, or demonization of Muslims.

The word *Islamophobia* is a neologism formed from *Islam* and *-phobia*, a suffix used in English to form "nouns with the sense 'fear of' or 'aversion to'. The compound form *Islamo-* contains the thematic stem, and is found in earlier coinages such as *Islamo-Christian* from the 19th century.

According to the *Oxford English Dictionary* the word means "Intense dislike or fear of Islam, esp. as a political force; hostility or prejudice towards Muslims". Thus, Islamophobia could be defined as "socially reproduced prejudices and aversion to Islam and Muslims, as well as actions and practices that attack, exclude or discriminate against persons on the basis that they are or perceived to be Muslim and be associated with Islam".

The Berkeley University *Islamophobia Research & Documentation Project* suggested the working definition: "Islamophobia is a contrived fear or prejudice fomented by the existing Eurocentric and Orientals global power structure. It is directed at a perceived or real Muslim threat through the maintenance and extension of existing disparities in economic, political, social and cultural relations, while rationalizing the necessity to deploy violence as a tool to achieve 'civilization rehab' of the target communities (Muslim or otherwise). Islamophobia reintroduces and reaffirms a global racial structure through which resource distribution disparities are maintained and extended."

2. Islamophobia in the Media

There is a current obsession in mainstream media and academic discourse pertaining to Islam and the West. This current obsession is colored with negative signifiers with the global media's predominantly negative portrayal of Islam and Muslims, depicting Muslims generally as violent, fanatical, bigoted, or as extremists and terrorists.

After 9/11 event, the terms "Muslim" and "Terrorist" became synonymous in many western countries. Since this event, many experts and activists in the field of human rights have warned of the escalation of Islamophobia and racism against Muslims in many western countries. Islamophobia has intensified with the 9/11 bombing of the World Trade Center in New York, the Taliban's fundamentalist proscriptions and restrictions in Afghanistan, the Charlie Hebdo attack in France, and the emergence of the self proclaimed Islamic State group (ISIS).

The point is that Islam has been consistently portrayed by global media as a violent-prone religion that is absolutely opposed to the West. The question of "Islam and the West" has been the theme of various academic conferences in US, Europe, and other countries including Malaysia; it has also been the theme of analytical writings, discourses, and publications. These trends illustrate the significance of the topic, which has significance for other countries in Asia and Africa where Muslims can be found.

F. A. Noor (2007: 261 & 267) argued that "Muslim identity and the concerns of Muslims are increasingly being defined in terms of an oppositional dialectic that pits Islam and Muslims against the rest of the world", as Islamophobia has become the mainstream media discourse "where images of Muslims as murderous fanatics abound in movies, videos and computer games".

In fact, TV news (including online/digital news) is the most important source of public knowledge about world events. Approximately 80 percent of population relies on it as their main source of news (Philo and Berry, 2006: 199). Western media with considerable financial resources try to show a rough picture of Islam to their public.

Some scholars believed that there is a direct connection between terrorism and modern global communication. Their studies showed that most terrorists' acts are propaganda. Terrorism is an indirect psychological strategy which avoids direct contact with opponents. So, without media coverage terrorism disappears.

The representation of Muslims in the media relates to the lack of acceptance of differences. The media creates public panic around the terrorist threat. As one scholar said the War on Terrorism is a war of images, and the most effective images are those of terrorists' victims. But on the other side we see discrimination associated with "Islamophobia". This phenomenon tries to show that Muslims are a threat to security. The focus on terrorism unifies media coverage of Muslim news and the dominant image is "Islamic Terrorism".

Islamophobia in the media refers to the occurrence or perception thereof that several media outlets tend to cover Muslims or Islam-related topics in a negative light. Islamophobia itself is an irrational or unreasoned fear of Islam and Muslims. "Since media coverage of Muslims and Islam is likely to shape the opinions of those who have limited or no contact with this religion and its people, it is important to analyze the potential associations these media portrayals might have with people's attitudes toward Islam in general and Muslims in particular."

One of the media analyzed in this paper is Fox news on social media of Facebook page. Fox News does not necessarily create the pieces of puzzle. Much of their content and coverage comes from the Associated Press or is attributed to one of the newspapers belonging to the British arm of Rupert Murdoch, News Corp, The Times, The Sun (United Kingdom), and The Sunday Times. What Fox does is act as a collator; a clearinghouse of unrelated and often quite unremarkable developments that, taken together, create a clear ideological dialogue with its audience about how to relate to and interpret the Islamic world.

3. Critical Discourse Analysis

This research applied Critical Discourse Analysis system to analyze the comment texts from Fox News Facebook page entitled "U.S. Airstrikes Kill at Least 250 ISIS Fighters in Convoy outside Fallujah, Official Says" on June 30, 2016. The writer took the random 100 comments from over than 1,000 comments as samples.

From the interpersonal metafunction of language in social activity, the discourse system used was *appraisal*. Appraisal is concerned with evaluation; the kinds of attitudes that are negotiated in a text, the strength of the feelings involved and the ways in which values are sourced and readers aligned (Martin & Rose, 2003: 22).

The following table describes about basic option for appraisal and its examples of the chunks/words:

Table 1: Basic options for appraisal (Martin & Rose, 2003: 24)

Attitude	Affect	*Envied* *Torn to pieces*
	Judgement	*A bubbly vivacious man* ***Wild energy, sharply intelligent***
	Appreciation	*A **top** security structure* *A **beautiful** relationship*
Amplification		***Sharply** intelligent* ***Wild** energy*
Source		*He was **popular** with <u>all the 'Boer' Afrikaners</u>.* *And <u>all my girlfriends</u> **envied** me.*

This paper specifically identified the feeling of the readers through analyzing only the attitudes used by the readers. The writer skipped the amplification and source category in order to limit the research. There are three kinds of attitudes is identified: *affect* (feelings), *judgement* (character), and *appreciation* (value).

a. **Affect**

It explores how readers express their feelings in discourse. It could be found that they vary in two general ways. First, it has good feelings or bad feelings, so affect can be *positive* or *negative*. Second, readers can express their feelings directly, or it can be inferred how readers are feeling indirectly from their behavior, so affect can be expressed *directly* or *implied* (Martin & Rose, 2003: 28).

b. **Judgement**

As with affect, judgements of readers' character can be positive or negative, and they may be judged explicitly or implicitly. But unlike affect, it could be found that judgements differ between personal judgements of admiration or criticism and moral judgements of praise and condemnation (Martin & Rose, 2003: 30).

c. **Appreciation**

To this point, it looks at how readers feel about people and the way they behave. As with affect and judgement, it also can be appreciated positively and negatively (Martin & Rose, 2003: 34).

Discussion

1. **Critical Discourse Analysis on the Facebook Reader's Comment Text**

By using Critical Discourse Analysis system, the writer can analyze each chunks/words into the categories proposed in Martin and Rose (2003: 24). Because the writer specifically focuses on the feeling of the readers, so the research only analyzes the attitudes used by the readers, which is divided into *affect* (feelings), *judgement* (character), and *appreciation* (value).

The first attitude is affect. From the chunks/words included into the affect category, it shows the high percentage of negative affect (30%) and direct emotional state (50%). It describes that most of the readers have negative feelings in their comments toward the incident. Their negative feelings actually address to Islam and Muslim generally and ISIS specifically. None of the implicit extraordinary behavior found in their comment. The complete description of affect can be seen in the table 2.

Table 2: Options for affect

Percentage (%)		Examples of chunks/words
Positive	15%	*You make **a good point** dude.* * **That's great** then…*
Negative	30%	*Muslims. They even claim to be Muslim.* ***Fools**.* * Someone who is **wholly ignorant** of the faith* * These people are **bigoted fanatics** who issue provocative statements*
Direct — Emotional state	50%	*Then worshipping in Satan is **peaceful**?* * Fighting religion and **the stupid** that follows it, is **hard**. **You and Zionist both are barbarians** who attack innocent Palestine.*
Direct — Physical expression	4%	***Let me call up all my cousins and my bud…***
Implicit — Extraordinary behavior	0%	
Implicit — Metaphor	1%	***Invite them to the White House Darrel!***

The second attitudes can be analyzed is judgement. From the chunks/words included into the judgement category, it shows the highest percentage of personal criticize which consists of 55%. Most of the readers' comments are about criticism. These negative feelings delivered directly to judge ISIS as they thought they are representative of Islam. Almost all the personal and moral judgements expressed directly. The complete description can be seen in the table 3.

Table 3: Examples of judgement of character

		Direct	(%)	Implied	(%)
Personal	Admire	*She was **a happy camper** to say the least.*	5%		0%
	Criticize	***Shame on your hypocrisy!*** * Muslim **terrorist barbarians** have attack another airport.*	55%		0%

Moral	Praise	*You and Zionist both are barbarians who attack **innocent** Palestine.*	10%		0%
		So bombing Syria will make Jesus happy? *This is just another lie and stunt of this administration!*	30%		0%

The third attitudes can be analyzed is appreciation. From the chunks/words included into the appreciation category, it shows the highest percentage of negative appreciation which consists of 70%. The following table shows the percentage of positive and negative appreciation.

Table 4: Examples of appreciation

	Percentage (%)	Examples of chunks/words
Positive	30%	*The **civilize** world* ***True** actions*
Negative	70%	***Provocative** statements* *Looks like an **empty** road to me!*

2. Readers' Feeling towards U.S. Airstrikes to ISIS

From the chunks/words analyzed through Critical Discourse Analysis the writer could grasp the readers' feeling towards the news in the Fox News Facebook page entitled "U.S. Airstrikes Kill at Least 250 ISIS Fighters in Convoy outside Fallujah, Official Says" on June 30, 2016.

The percentage of the chunks' options show that most of the chunks/words used by the readers are negative. It describes the negative feelings of the readers. Most of them are westerners and Christian resisting Islam and Muslim in the case of U.S. Airstrikes to ISIS. They express their exaggerated hatred, fear, and hostility against ISIS as the representative of Islam as they thought. This brief serves as a snapshot of opinion and thought displayed by people from multiple countries, regions, and communities which findings that chronicle perceptions associated with Islamophobia globally.

The words delivered in the readers' comment, such as terrorist, barbarians, stupid, fool, bigoted fanatics, wholly ignorant, extremist, vandalism, idiot, is likely depicting the Islamophobia within westerners and Christian. Islamophobia seems to grow in the westerners and Christian circumstances. It is like Allan Quellian, an official in the French foreign ministry, wrote in his doctoral dissertation page "Prejudice against Islam has always been widespread among the people of Western and Christian civilization and still is" (Lopez, 2011: 263). Quellian also stated:

"For some, the Muslim is the natural and irreconcilable enemy of the Christian and the European; Islam is the negation of civilization, and barbarism, bad faith and cruelty are the best one can expect from the Mohammedans … This prejudice against Islam would appear to be slightly exaggerated; the Muslim is not the European's natural born enemy but he can become [his enemy] as a result of local circumstances and notably when he resists armed conquest" (Lopez, 2011: 263).

Since Islamophobia defined as prejudice towards or discrimination against Muslims due to their religion, or perceived religious, national, or ethnic identity associated with Islam, Lopez (2011: 263) drew out two important features from this definition. First, his use of the word "prejudice" seems to indicate that viewed Islamophobia as neither the "fear of Islam" nor the critique of its religious tenets, but rather as a form of hostility towards Muslims on the basis of their religion, which is viewed as "an implacable enemy." For Quellien, Islamophobia is about "the indissoluble union between fear and dislike of Islam and fear and dislike of those who are its most obvious incarnation: Muslims."

Additionally, it's important to note that though Islamophobia isn't simply about "fear of Islam," this fear of Muslims' religion plays an important role in engendering prejudice and fueling discrimination. As the earliest uses of the term "Islamophobia" suggest, views about Muslims' religion inform the public's attitudes and actions toward Muslims.

The Runnymede report (Conway and The Runnymede Trust, 1997: 4-5) contrasted "*open*" and "*closed*" views of Islam, and stated that the following eight "*closed*" views are equated with Islamophobia:

1. Islam is seen as a monolithic bloc, static and unresponsive to change.

2. It is seen as separate and "other". It does not have values in common with other cultures, is not affected by them and does not influence them.

3. It is seen as inferior to the West. It is seen as barbaric, irrational, primitive, and sexist.

4. It is seen as violent, aggressive, threatening, supportive of terrorism, and engaged in a clash of civilizations.

5. It is seen as a political ideology, used for political or military advantage.

6. Criticisms made of "the West" by Muslims are rejected out of hand.

7. Hostility towards Islam is used to justify discriminatory practices towards Muslims and exclusion of Muslims from mainstream society.

8. Anti-Muslim hostility is seen as natural and normal.

These "*closed*" views are contrasted, in the report, with "*open*" views on Islam which, while founded on respect for Islam, permit legitimate disagreement, dialogue and critique.

Conclusion

Prejudice and discrimination against Muslims in the West is not a new phenomenon. But today, efforts to address Islamophobia are needed more than ever before. In many Western countries, attacks against Muslims, their businesses, homes and houses of worship are at all-time highs, but because of a lack in media coverage, many citizens are unaware of this uptick. An exaggerated fear, hatred, and hostility toward Islam and Muslims that is perpetuated by negative stereotypes resulting in bias, discrimination, and the marginalization and exclusion of Muslims from social, political, and civic life.

The sense of threat to the Muslim cultural identity is enhanced by a predominant feeling that a secular and powerful West imposes its values upon the Muslim world.

However, ISIS in which westerners and Christian thought it as the representative of Islam is actually not depicting the real Islam. ISIS or Islamic State of Iraq and Syria are a *Salafi* jihadist

militant group that follows a fundamentalist, *Wahabi* doctrine of Sunni Islam. It follows an extremist interpretation of Islam, promotes religious violence, and regards Muslims who do not agree with its interpretations as infidels or apostates.

ISIS has received severe criticism from other Muslims, especially religious scholars and theologians. Extremist and militant ideas and terrorism which spread decay on earth, destroying human civilization, are not in any way part of Islam, but are enemy number one of Islam, and Muslims are their first victims. ISIS has misinterpreted Islam into a religion of harshness, brutality, torture and murder. This is a great wrong and an offence to Islam, to Muslims, and to the entire world. ISIS carried out killings and acts of brutality under the guise of jihad. Its sacrifice without legitimate cause, goals, and intention is not jihad at all, but rather warmongering and criminality. Those all is nothing to do with Islam in which Islam always guides the human into the peacefulness.

Media plays a great role in portraying the image of Islam and Muslims in the world. Media tends to cover Islam and Muslims in negative light. Since the Islamophobia appears around social media's topic, many readers' comments depict Islam and Muslims as radicalist, extremist, barbarian, terrorist, vandalist and other negative terms. Thus, it creates negative image of Islam in the world and especially in the Western.

By those reasons, it's needed to improve the image of Islam in the Western which requires a strong and persistent effort from Muslims themselves, both in the Islamic world and in the Muslim communities in the West. These efforts should include a comprehensive process of reforms. Muslims will never be able to improve their image in the world if they fail to appear as a nation of culture and civilization. Effective initiatives must also be undertaken to educate non-Muslims concerning correct Islamic concepts of peace and tolerance and to clarify the incorrect views of Islam held by some people.

The starting point of the dialogue initiatives the conviction although religion and religious identity have increasingly gained importance, regional conflicts must not be understood simply as culturally or religiously motivated. Lack of mutual understanding must be overcome by dialogue. Strengthening pluralism within societies and reducing prejudices and foe images both in Europe and in Muslim countries also play a crucial role. Dialogue, therefore, must not refrain from controversies, must endure open debates in order to make the complexity of the issue at stake transparent and enable different perceptions still safeguarding the universal acceptance of human rights and fundamental freedoms.

Real dialogue is possible only in the presence of mutual knowledge and acceptance of cultural and religious values. Accepting others must mean more than tolerance. It should mean accepting them as members of the community without necessarily any loss of their unique identity.

Such mutual acceptance should integrate both sides' values into a culturally richer community. Where there is respect, there will be willingness and even readiness to integrate some of those values to enrich one's own cultural and religious values. Such respect for others requires certain knowledge of the others' history and culture, ways of life, and other factors.

Interfaith and intercultural dialogues seek to reach a better mutual understanding and to engage in common activities. Its main attitude is reconciliation in order to create a better and more peaceful world, to share the world's resources more equally, and to help the underprivileged. Doctrinal, communal, or religious union should not be the real aim; rather, we should work for union in collaboration to do something together, to rise above discussions on doctrinal and ceremonial similarities and differences. Such union in collaboration is possible only in diversity and in conserving as much as possible of our own identity in an increasingly homogeneous world. These are converging not contradictory developments. This is true for nations and countries where borders are becoming less important or even disappearing, and also for religions. It seems evident that such a union can be realized only by collaborating with each other in a common global range of activities. Some scholars say that intercultural dialogue is one of the major medicines to overcome humanity's common ills. Our world's durability depends, to a great extent, on the promotion of intercultural dialogue.

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Does Religion Improve Life Satisfaction? Meta-Analysis

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Abstract

This Study was meta-analysis of the correlation between religion and life satisfaction. The quantitative review includes 13 studies from 8 articles that contained a combined sample of approximately 9317. This analysis extends previous work by directly correcting error of sampling and measurements. Summary analysis provided support that religion has a correlation on life satisfaction. The result showed religion have been identified as predictors of life satisfaction.

Keywords: religion, life satisfaction and meta- analysis

Life satisfaction, or perceived quality of life, is a broad and complex construct, which encompassesan evaluation of the full range of overall functioning, and an appraisal of one's life in general and in specific domains, such as family, health, social support, and environment (Huebner, 2004; Sabatierl, Mayer, Friedlmeier, Lubiewska, and Trommsdorff, 2011). Researchers have identified a large number of factors influencing adolescents' life satisfaction such as cultural and religious beliefs or family life (Casas, Figuer, Gonzalez, & Malo, 2007; Proctor, Linley, & Maltby, 2009; Sabatierl, at al, 2011).

According to Pavot and Diener, Sabatierl, at al, (2011) said, overall life satisfaction is a "distinct construct representing a cognitive and global evaluation of the quality of one's life as a whole" (p.137). Life satisfaction is a broad and complex construct, which encompasses an evaluation of the full range of overall functioning, and an appraisal of one's life in general and in specific domains, such as family, health, social support, and environment.

Pargament (1997) defines religion in its broadest sense, as a multidimensional construct including both institutional religious expressions, such as dogma and ritual, and personal religious expressions, such as feelings of spirituality, beliefs about the sacred, and religious practices. In contrast to Pargament, Hodges (2002) considers spirituality to be the broader concept, representing transcendent beliefs and values that may or may not be related to a religious organization. Religiosity on the other hand refers to rituals and creeds, which may be demonstrated in the context of a religious institution. Spirituality may be expressed in a religious context but a person's religiosity is not always because of spirituality.

Religiosity plays a major part in the life of an individual. It can provide hope in despair. In daily life, people report that they are able to experience deep peace even in the midst of mental distress (Underwood & Teresi, 2002), such as psychosis, prejudice, self-esteem and intelligence There are some studies which report that religion is also associated with some indicators of poor

mental health.

Ellis (1980) has claimed that religiousness is accompanied by irrational thinking and emotional disturbance. Gartner (1996) found religion is associated with some forms of psychopathology, including authoritarian, rigidity, dogmatism, suggestibility and dependence. Payne, Bergin, Bielema and Jenkins (1991) reviewed a number of studies, a search revealing several ambiguous findings. Although religiosity was positively related to number of measures of psychological well-being.

Empirical research suggests that religiosity is positively associated with life satisfaction, but some inconsistent results are observed. Francis, Jones, & Wilcox, (2000) found an association between religiosity and life satisfaction in studies of British adolescents, but not of German adolescents (Francis, Ziebel1z, & Lewis, 2003). Furthermore, in a study with a multidenominational U.S. sample, no correlation has been observed between life satisfaction and both intrinsic and extrinsic religiosity. Nonetheless, in this latter study, indirect paths between religiosity and life satisfaction were found through the endorsement of existential beliefs (e.g., belief in afterlife or death anxiety; Cohen et al., 2005).

Ferris (2002) suggest that religion influences life satisfaction and life satisfaction in terms of contextual settings, others. Dorahy, Lewis, Schumaker, Akuamoah- Boateng, Duze & Sibiya, (1998) have argued that religious meaning is more important to life satisfaction than simply religious belongingness as a feeling of belonging could be obtained in other social settings. When demographics were controlled, all other variables, religious affiliation, religious commitment, and participation had a small but significant relationship with life satisfaction.

Proctor, Linley, & Maltby, (2009) have identified a large number of factors influencing life satisfaction such as cultural and religious beliefs or family life. McFadden (1995) have also found that religion and spirituality in many studies are related and interact with well-being and life satisfaction. Religious people have reported higher levels of happiness and satisfaction with life (Poloma & Pendelton, 1990).

Koenig, H. G., McCullough, M. E., & Larson, D. B. (2001), reported that religious beliefs and practices were related to "greater life satisfaction, happiness, positive affect, and morale," as well as hope, optimism, purpose in life, and lower levels of both depression and anxiety. Overall, he also said that positive findings significantly outweighed neutral or negative findings. Nearly 80% of studies that examined the relationship between religious beliefs and practices and "life satisfaction, happiness, positive affect, morale, and other indicators of well-being" reported significant positive correlations for the variables of interest.

Empirical research suggests that religiosity is positively associated with life satisfaction, but some inconsistent results are observed.

Research Objectives

The correlation between religion and life satisfaction has been studied and published in several scientific journals. The author implements meta-analysis towards the correlation patterns between those two variables from 13 studies from 8 articles, either results from published scientific journals or thesis/dissertation published through the internet from 2010 until 2016 was analyzed in this study. The objective is to see whether the religion variable, if summed up into one will display consistency and could be used as a basis to answer the question of whether religion determines life satisfaction.

Research Procedure

Methods of Data Collection

Meta-analysis is a survey method conducted towards several data, as results of previous research (Lipsey and Wilson, 2001). Meta-analysis aims at concluding, integrating, and interpreting data gathered from previous research. Therefore, apart from acting as primary research, the data to be analyzed through this method must have the same constructs and correlation patterns so that it could be compared with one another. Hunter and Schmidt (1990) explained that correlation meta-analysis is a description of the correlation distributions reported from various research results concerning the correlation between the independent variable with the dependent variable.

This study is aimed at testing the correlation between social support and academic success. Because this study aims at making an analysis using a quantitative meta-analysis approach, thus the research documents must include the following:

Total number of subjects (N)

One of the correlation values (r), F or t and

If point b was not present, the document must include mean scores (M) and standard deviations (SD)

Based on the conditions above, data collection is conducted from several journals downloaded from INFOTRAC, EBSCO, PROQUEST, ERIC, Thesis and Dissertations from the Networked Digital Library on Theses and Dissertations (NDLTD). The key words to access the journals vary, for instance religion, religiosity, spiritual, prayer and other words related to life satisfaction.

Data Analysis Methods

Analysis of the research data is conducted through 4 stages:

Data Management. The numerous research results concerning the correlation between religion and life satisfaction.

Coding is conducted by classifying the data of religion variables and life satisfaction. Coding is done based on the definition similarities or consistent correlations as previously reported in the research results.

For data using the values of F, t or d thus this must be converted earlier into r to be able to compare the data.

Sampling error correction and measurement error correction. Two corrections were made on the data, sampling corrections and measurement corrections. Sampling error is the artifact that largely distorts research results. Hunter and Schmidt (1990) stated that this sampling error results in unstructured implications and is largely caused by the size of the sample. The other artifact needing to be corrected in conducting meta-analysis is the correction on measurement (Hunter and Schmidt, 1990). Therefore corrections on sampling error is very important to be conducted to research data related to similar variables to obtain correlation patterns that are consistent with the tested variables.

Results of Data Analysis

Analysis of the data about the correlation religion and life satisfaction, result in data that fulfill the conditions to conduct meta-analysis (table 1).

Does Religion Improve Life Satisfaction? Meta-Analysis

Table 1: Research Data Tabulation fulfilling the conditions for analysis

	Research	Independent Variable	Dependent Variable	N	rxy	a	b
1	Mooney, M (2010)	Religious Attendanc	Collage Satisfactio	2623	0.24	0	0
2	Mooney, M (2010)	Religious Observatio	Collage Satisfaction	2623	0.06	0	0
3	Sabatierl, C., Mayer B., Friedlmeier, M., Lubiewska, K. and Trommsdorff, G. (2011)	Religiosity	Life satisfactic	1077	0.11	0	0.72
4	Weinert, I., M. (2012)	Church Attendanc	Life satisfaction	142	0.33	0	0
5	Weinert, I., M. (2012)	Prayer	Life satisfactic	142	0.23	0	0
6	Weinert, I., M. (2012)	Religiosity	Life satisfaction	142	0.34	0.91	0
7	Pena, V (2013)	Religiosity	Life satisfactic	59	0.12	0.90	0
8	Krause, N. &Hayward, R., D. (2013)	Prayer Belief	Life satisfactic	658	0.26	0	0
9	Dean, K. J (2013)	Life satisfaction	Church Organizationa Activit	213	0.43	0	0.81
10	Dean, K. J (2013)	Life satisfactic	Church Attendanc	213	0.37	0	0.82
11	Kawa, M.H., Khan, M. I., Khan, M. O. & Baby, S. (2015)	intrinsic religious orientatio	Life satisfactic	200	0.24	0.73	0.89
12	Kawa, M.H., Khan, M. I., Khan, M. O. & Baby, S. (2015)	Exintric religious orientatio	Life satisfactic	200	-0.61	0.66	0.89
13	Rakrachakarn, V., Moschis, G., P.,Ong, F., S. &Shannon, R. (2015)	Religiosity	Life satisfaction	1025	0.29	0.77	0.89

Two corrections were made on the data, sampling corrections and measurement corrections of the correlation between religion and life satisfaction.

Correction artifacts of sampling error to test the correlation between religion and life satisfaction.

Corrections towards sampling errors in this research were conducted on the data displayed in table 2.

Table 2. Data to calculate correction artifacts of sampling error to test the correlation of religion and life satisfaction.

Specificatio	Result
Total sampel (N)	9317
Total r	2.41
Population estimates or mean r	0.172
Variant correlation weighted population (Sr	0.02388
Correlation of sampling error variance (Se²	0.0018225
Estimate of the population variance correlation (σρr²)	0.02206
The impact of sampling error	8.26%

Based on the data above, it is estimated that the mean correlation for the research population is r= 2.410, while the variance caused by sampling error is: Se²= 0.001. The sample is representative because only 8,26% of the correlation variance was caused by sampling errors.

Correction artifacts of measurement error to test the correlation between religion and life satisfaction.

Corrections towards measurement errors in this research were conducted on the data displayed in table 3.

Table 3. Data to calculate correction artifacts of measurement error to test the correlation of religion and life satisfaction.

Specificatio	Result
Total Sampel (N)	9317
Total study	13
Mean measurement error (A)	0.23736337
Estimate of the population correlatio	0.725737945
Total of Squares coefficient of variation (V	1.865361858
Variation artifacts variant (s²	0.055354146
Population correlation variance Var (r)	-0.590986757
Interval of confidence (rr)	0.1190896
The impact of variations in the reliabilit	0.63%

Based on the data above result mean measurement error (A) is 0.23736337, estimate of the population correlation (ρ) is 0.725737945, total of squares coefficient of variation (V) is 1.865361858, interval of confidence (rρ) is 0.1190896 and the impact of variations in the reliability is 0.63%. In other words the measurement errors are still within the range of confidence. This analysis leads to the conclusion that there is a correlation between religion and life satisfaction.

Discussion

Does religion improve life satisfaction?. Based on the data above, it is estimated that the mean correlation for the research population is r= 2.410. The sample is representative because only 8.26% of the correlation variance was caused by sampling errors and the impact of variations in the reliability is 0.63%. In other words the measurement errors are still within the range of

confidence. This analysis leads to the conclusion that there is a correlation between religion and life satisfaction. The results obtained by this study show a significant correlation between religion and life satisfaction.

The results of the present study revealed that there is a significant positive correlation between intrinsic religious orientation and life satisfaction among university students. Research studies have shown that intrinsic religious orientation was positively associated with self- regulation, self-esteem, physical and mental health, life satisfaction, and having a purpose in life (Wulff, 1997). Studies conducted by Skinner, Correa, Skinner, & Bailey, (2001) and Biesinger, & Arikawa (2008), revealed that intrinsic religious orientation was associated with greater level of happiness and lower levels of depression, anxiety and stress regardless of gender. Moreover, Intrinsic religiousness has been associated with positive work outcomes such as career decision making, self-efficacy, career commitment, career decidedness, work satisfaction, and work meaningfulness (Dik, Duffy & Tix, 2009; Duffy & Blustein, 2005).

The results of the present study showed that there is a significant negative correlation between extrinsic religious orientation and life satisfaction among university students. These results are supported by some previous findings which indicate positive relationship between intrinsic religiosity and psychological well-being and inverse between extrinsic and psychological well-being (García-Alandete & Bernabé-Valero, 2013).

This research suggests that religiosity is positively associated with life satisfaction (Poloma & Pendelton, 1990; McFadden, 1995; Dorahy, Lewis, Schumaker, Akuamoah- Boateng, Duze & Sibiya, 1998; Proctor, Linley, & Maltby, 2009; Francis, Jones, & Wilcox, 2000; Koenig, McCullough, & Larson, 2001; Ferris, 2002; Francis, Ziebel1z, & Lewis, 2003; Proctor, Linley, & Maltby, 2009).

The results of this meta-analysis as the results of other studies meta-analysis has several limitations. First, the discovery of meta-analysis is a natural correlation and, therefore, can not guarantee strong conclusions. Second, the overall findings of the meta-analyzes are often limited by the quality of the primary studies. Third, cultural influences, including various ethnic backgrounds neglected. Specially when doing research in Indonesia because most even of all the research used in this study came from abroad (outside Indonesia), and perhaps there are many considerations when adapted to the conditions in Indonesia.

Future research is expected to include the criteria more stringent to ensure that some other factors may be included such as by looking at the specifications of measuring instruments used gender, religious identity, culture or expanded criteria to test its influence on the measurement tool specific life satisfaction as well. Similarly, the results of this study can be more specific clues for further research. Religion influence on a happiness. For other studies are expected to be more critical in looking at the results of the study. A study can not be trusted in full light of the artifacts or mistakes made by the researcher.

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Counterproductive of Islam Nusantara:
The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

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Abstract

At the beginning of the year 2016 public get information about the movement of the dawn of the Archipelago (Gafatar) that can access from the media and in *Gafatar.org site* that exist since 2011 to October 2016. Gafatar received a positive response from some citizens. But after efforts and the mask of bad Gafatar identified by law enforcement agencies and the government stopping the organization after considering the advice of other autonomous institutions. The interesting thing is that not all examining Gafatar members know as a whole. There are only understood aspects of improving the welfare of the economy as promised Gafatar. In fact, after guise Gafatar trends by law forces, the organization has been problematic until the ex-members Gafatar must return to their homes after (planning) settled in the new area (Kalimantan) to improve economic life. The problems that surfaced in this study is the citizens of ex-Gafatar in Kudus Central Java that does not know the mask Gafatar and returned to his hometown after the transmigrants, position as citizens who plagued by the problem. The problem include lost jobs, discredited by the neighbors as a member of the organization which stated astray by the Indonesian Ulama Council (MUI) so that the government is prohibited, how the attitude of Nahdlatul Ulama (NU) branches of the Kudus Spirit in the accepted as citizens of the nation? They are part of the citizens of NU before becoming Gafatar citizens and NU promotes Islam Nusantara. The president was accompanied Lukman Hakim Saifuddin invites the community to open and embrace the former members Gafatar with equates, perspective, even though the MUI issued a fatwa astray on Gafatar. To ban religious ideologies, ex-gafatar rights as human beings and man-made countrymen filled (*Kompas.com*, 22/1/2016). Suggestions were assessed the response NU Kudus? The Data in this study obtained author 2016 with an interview and observation. The analysis used a descriptive qualitative research. The purpose of this research is to know how far the role of NU and NU Board of the Kudus Spirit in response to ex- Gafatar in Kudus repatriated from Kalimantan. The weakness of the results of this study, not many written references that belong to the author so that dominated the news media.

Keyword; *Islam, Nahdlatul Ulama, Gafatar, Kudus*

Litarature Review

Refer to the official site *Gafatar.org* before revealed by the government prohibited, **contents** and mission Gafatar covers the First Principle: Gafatar is a case based on Pancasila. The Vision: °

procedures for the life of the community of the nation and state that peace, civilized, fair, and dignified under the auspices of the One True God through the union of the noble values of the nation, the improvement of the quality of science and intellectual, as well as the understanding and practices centering universal values that is a mercy for the universe. The mission: strengthen solidarity, togetherness, and unity, especially between the other elements of the Indonesian people and the world in general. In addition, also foster mutual understanding and cooperation between the other institutions that have concern and attention to the peace efforts and the welfare of the world. The purpose of Gafatar (1) as container collect the sons and daughters of the archipelago in the unite the understanding of the moral of humanity and nationality that inclusive, established, intelligent and unites, (2) as a means of communication and grow the brotherhood among the sons and daughters of the Archipelago both in Indonesia and other countries in the world, (3) defend and fight for noble ideals of the nation that is enshrined in the opening of the Constitution, (4) realize and bore cadres of leaders of the nations that honest, courageous, exclaimed, fair, capable, integrity, wise, and healthy, with based on the values of the deity of the One True God. The establishment of Gafatar thought is not on the basis of the interests of the group, the, genre, tribe, religious beliefs, or any race. Second, Gafatar is community organizations who are determined to fight for justice, prosperity and prosperity for all the people of Indonesia to the order of the life of peace with the way restore identity and noble values of the nation and lift up the dignity, dignity and the success of the archipelago in the middle of the world arena. Third, Gafatar Vision is the actualization of procedures for the life of the people, nation and country that peace and prosperity, civilized, fair, and dignified under the auspices of the One True God.

The history of Gafatar

The Director General of the data and the general Government Kemendagri politics, after keeping Musadek, al-Qiyadah al-Islamiyah (pioneers of Islam) held by community leaders named Mahful Muis and the movement by Mahful given name Millah Abraham. In 2009 Mahful change back his name as Gafatar. 2012, Mahful asking permission case to Kesbangpol Kemendagri, but permission was denied because the only change the name of the only from the case is forbidden before. Godfather deviation does not require prayer five times and fast during Ramadan, creeds spoken is different with Islam in Indonesia, and groups outside of them are infidels. Gafatar already has representatives in 34 districts in Indonesia (*Kompas.com*, 13/1/2016). After penalty ended, Musadeq formed other organizations, namely Abraham Religion that combines between Islam, Christians and Jews. So also formed other organizations, namely Gafatar. When is the incarnation of Al Qiyadah Gafatar, by itself, is considered a stray version MUI. Misguided their Al Qiyadah because his teachings in the form of (1) leaders confess as the prophet, (2) syahadat does not mention the name of the Prophet Muhammad (but replaced with al-Masih al-Maudud as apostle), (3) does not require prayers, fasting and pilgrimage so considered MUI Number 4 Year 2007 3 October 2007 (Yogaswara and Jalidu, 2008:18). Abdul Salam alias Ahmad Mushaddeq retired PNS DKI Jaya which specializing in sport. 1971 to coach badminton and Facilitator PBSI Badminton Association (Indonesia). The wife of Salam is Waginem, former Head of the SMP Al-Azhar Kemang, South Jakarta. Learn reading al-Koran autodidact, it and build the NII KW-9. On 23 July 2006 Salam declared themselves as apostles of the instructions through the dream three times, so that his name be Ahmad Musadeq, inaugurates in Kampung Gunung Sari, Mountain Village, Cibungbulan Bunder Sub-district, Bogor (Koharuddin, 2008:31). The stages of his bringing, secret (*sirron*), open (jahron), move the location (*migrate*), war (*qital*), top proclaiming (*fathu Makkah*), and exist in the world (*madinatul munawwaroh*) (Pronouncing, dkk., 2007:123).

According to the Vice Secretary General of MUI at the office of Ministry for Security Affairs Central Jakarta, Tuesday 26 January 2016, he explained that the MUI Aceh and West Kalimantan

has a Gafatar astray. Fatwas need to be strengthened by the MUI Center is waiting for the results of the report from the commission for studying and Research MUI. Gafatar can not be sparated from Al Qiyadah Al Islamiyah become a community Millah Abraham (Komar), believe that there is a final prophet (Messiah) named Ahmad Moshaddeq in place of the Prophet Muhammad (PBUH). According to the olives, Millah Abraham actually no, only engineering to combine the Jews, Christianity and Islam to be made a mode. Previously, the request a fatwa MUI against banning Gafatar conveyed by the coordination team supervising the flow of belief and religious in the community (PAKEM), which consists of representatives from the office of the Attorney General at the Ministry in the land of the Ministry of religion, Police, the TNI and the Son of (*Metrotvnews.com*, 27/1/2016).

In Gafatar, planting phase creed, no need to worship, faith phase series so that his bringing secret, secret (*sirrun*). In the next phase of the dawah openly (*jihar*, *jahrun*) that has been done since the year 2007. In the year 2014 believed as treated phase bad by the authorities. The next phase of the migration (move) in them in agricultural areas, *qital* (of war), get victory (*futuh*), and establish Islamic states (The caliphate). Any Gafatar do based school house (SBR), as carried out in Nanas street, 02/1 Ngadisoka, Purwomartani Kalasan District, Sleman Regency. Its activities in the form of learning, social activities and greening. The community around call less free, students traveled the morning returned lunch at 14.00. The students are taught to plant vegetables in the edge of the village and the harvesting cucumber, even though the people around are not included as students. The students had never bought snacks, local *(Kompas.com*, 11/1/2016).

Gafatar stand in Jakarta, 14 August 2011 initiated by 52 people and declared Saturday 21 January 2012 in Building JIEXPO Kemayoran Jakarta attended 14 Regional Leaders Council/CITY COUNCIL (composition of the provincial level). The committee chairman, Andry Cahya states that the holding of the event the declaration of support for member contributions. The event also embellished with cultural oration by Sujiwo Tejo and reading poetry by the poet Taufik Ismail. Leader of Gafatar Mahful Tumanurung Secretary and Berny Satria attended the event with 52 people deklarator as the body of the founder of. The event was closed by vice leader Sanjaya with beating "kentongan" by Muchtar Asni and followed the beating as much as 1032 "kentongan" together. The motto of Gafatar is "Nusantara Jaya" which means peace nusantara (http://www.gafatar.org). In its development, Gafatar have claimed to have 34 DPD with 7800 supervisory board at the provincial level. The manager appointed by Ahmad Musadeq by saying the evidence that states are ready to sacrifice the soul, sport, property objects to follow the teachings of the Messiah, namely Musadeq (alias Abdussalam). Even though the Panel of Judges of the High Court South Jakarta District Court convicted prison for 4 years on Musadeq because proven to spread false teaching, Al-Qiyadah Al-Islamiyah. The purpose of the sentence that Musadeq to stop the spread of his teachings. His teachings are not taught to prayers, zakat and fasting and not believe the Prophet as a prophet. This teaching of the branches of the Islamic State of Indonesia (NII) KW IX was established by the ensign Gumiwang.

On 21 January 2012 declared a national organization called Gafatar. Gafatar disbanded in August 2015 with extraordinary congress because the petition as csos to Kemendagri not confirmed. The institution was changed again to farmer groups or the Unitary State of the Universe or of the Unitary State of the Lord of Hosts (NKSA). With dipenjarakannya Musadeq then his followers assume that Musadeq deemed to have whitened to become spiritual teachers and was recorded as the builder of the Gafatar Musadeq. Metamorfosa Gafatar is the result of Abraham Millah leader Ahmad Musadeq which developed into the Islamic State of Indonesia (NII) KW 9. Ties with the NII this is according to the Director General for political and General Government Kemendagri, Mayjen. (Purn) Soedarmo based on advice from the State Intelligence Agency (BIN) permission from Kesbangpol Kemendagri no issued. Enrollment with the letter No: 01/Setjend/DPP/X/2011 on 2 November 2011.

Gafatar held a congress, Friday 18 January 2011 and specify Manurung as General Chairman. The main program is independent of agriculture. The first national workshop on 18 - 21 January 2013 at the Royal Pita Maha Convention Hall Ubud. The National Workshop followed 17 DPD from 16 districts se-Indonesia with the number of participants 144 people. Its Mission is to strengthen the solidarity, togetherness, unity and unity especially antarsesama elements of the Indonesian people and the world in general. The National Workshop both at Quality Hotel Plaza, Ballroom Crysant City of Makassar South Sulawesi 24 - 26 January 2014. The Committee Chairman, Wisnu Windhani Antono presents 173 cadres from 34 provinces. Look present Bondan Gunawan (Former Mensekneg), Bibit Samad Riyanto (former KPK Chairman), Fred Sumampow (lecturer Mr. Mappaseng), assistant 4 the Provincial Government of South Sulawesi, Mappagio, and representatives from the Military District VII Wirabuana, Kol.Steve Sinaolang. The theme of "increased durability and independence of the organization through styling structure and food security" (*Berita77.com*, 24/1/2014). The third national workshop on 26 February 2015 at the Balai Sudirman, Way Prof. Sahardjo, South Jakarta. The National Workshop was attended by 34 provinces, 3000. The event is composed includes a speech General Chairman Mahful M. Tumanurung, cultural parade Nusantara, support statement on the work program of Gafatar, and Gafatar position statement by the manager and all the chairman of the Council of Regional Leaders from 34 provinces. The theme of the National Workshop: Gafatar Forward, Gafatar Serve, realizing the archipelago that peace in the name of the One True God through the improvement of Food Sovereignty Program 2015 (*Rmol.com*, 13/2/2015).

The existence of Gafatar in areas not zero rejection. Depended upon the week 29 April 2012 in Solo dissolved by csos others because of accusations of affiliated with the flow of astray. However, accusations astray rebutted by the Chairman of the Council of the Regional Leaders (DPD) Gafatar Central Java HS Cakraningrat that Gafatar move in the social, culture and scientific. Gafatar disbanded since August 13 2015, through the extraordinary congress with various reasons. Since the dissolution of the entire members Gafatar were given the freedom to run the program with a conviction that they assume though stewards are still seeking followers. Gafatar presence after no earning statement letter registered (SKT) from Kemendagri. The Directorate General of Kesbangpol Kemendagri prohibit Gafatar with 220/3657 Number/D/III/2012 on 20 November 2012. Gafatar had been forbidden by the MUI North Maluku and since March 27 2015 forbidden taught his teachings.

Philosophy Unveiled and Refuted Gafatar

The expose of Gafatar since spreading the case of the loss of dr. Rica Trihandayani, wife dr Aditya since 30 December 2015. Rica citizen of Lampung found in West Kalimantan Pangkalanbun, Monday 11 January 2016. dr Aditya Akbar Wicaksono reported lost the wife of dr. Rica. Aditya is completing an orthopedic specialist program of the Medical Faculty of Gadjah Mada University in Yogyakarta Sardjito RSUP. Rica suddenly disappear and leave only a piece of paper told that he went to fight in the way of Allah (jihad). Rica active in Gafatar since he was in college a PTS. Rica invited Polda DIY at the Airport Iskandar Pangkalan Bun, Central Kalimantan, even though the condition of the Rica still level wants (the). On the other hand, information loss of Rica and other villagers in creased funding dimediakan. In recognition Yudhistira, Chairman of the City Council of Yogyakarta Gafatar 2012-2015 period he met with dr. Rica as members of the normal Gafatar (not) leader at the time of the declaration of Gafatar at Sheraton Hotel Yogyakarta 2012. Wednesday, 13 January 2016 Police Headquarters specify his cousin dr Rica that the initials E and V as suspects over the loss of dr. Rica. They have been detained under article 332 verse 1 letter 1 KUHPidana with the threat of less than 9 years in prison. Because they fled adults (*Viva.co.id* 13/1/2016). After spreading the case of the loss of dr. Rica, similar cases experienced by dr. Dyah Ayu Wulandari a citizen Housing02/13 Gentan Wiyata Way Empu Kanwa Block H 16 sub-Tray, Sukoharjo district who disappeared with the children and her

husband since early December 2015.

A Besse said Wednesday 13 January 2016 that he had joined with Gafatar because invited his brother. Interest on Gafatar because social activities such as blood donors. Leave Gafatar Besse being asked to open the hijab, his teachings does not require prayer and fasting (*Tribunnews.com*, 13/1/2016). The President considers Gafatar Jokowi as an organization that worrying. National Police chief and Mendagri Wednesday, 13 January 2016 prompted monitor Gafatar. Delirium as the loss of dr. Rica and others. The president was accompanied Lukman Hakim Saifuddin stated, Gafatar egregious Muslims because aside from the teachings of Islam, as no required prayer and fasting Ramadan. His followers dominated the people of Islam that reconstruction of worship according to the teachings of Islam to leave the teachings of Islam. Even the militants combines the teachings of Islam with Jews and Christians (*Jawapos.com*, 29/1/2016).

The King of the Dawn Azansyah, citizen District,, Thursday and Friday 14 and 15 January 2016 along with other District, citizens comb a number of locations in the City District, Village, sand, Antibar Village, and Kuala District, which made the place Gafatar. Initially they thought his return since December 2015 until January 2016 as citizens of transmigrants. The suspicion arise because they was not transmigrants and not socialize with local communities. When there is a local citizen who entered the region Gafatar, they interrogated Gafatar citizens. For the man to the field crops and the woman and her son in the house. The Bupati Kayong Utara District, Hildi Hamid, said local people react after following news of the mass media. Hildi formed a special team which consists of the elements of society and law enforcement agencies for monitoring it. Data that possesses no 300 soul among others in the sub-district there Sukada 20 households Island, Maya there are 90 households. Gafatar can go on the continent is because the citizens of the Island of Maya have become board Gafatar in West Kalimantan. Citizen who joined states uncomfortable if still considered Gafatar because in mid 2015 management Gafatar in municipal se-East Kalimantan has presence, will no longer be activities. Gafatar in East Kalimantan since 2012 (*Kompas*, 17/1/2016).

On Monday, 18 January 2016 car belonging to members of the mass burned Gafatar page in the district office District, West Kalimantan. Until at 10 pm local time, thousands of people overflowed the page district office. The masses demanded that members Gafatar went from District, the night (Monday, 18 January 2016) and closed marksasnya, while members Gafatar asked for time and was willing to leave the location of the morning (Tuesday, 19/1/2016). According to the Regent District,, Ria Norsan, to move members Gafatar must be coordinated with the Provincial Government of West Kalimantan, the police and the TNI. The number of citizens Gafatar hundreds of that it is impossible to return it to the village of each page. 11.00 masses to disperse from the district office and directly toward the headquarters in the village of Antibar Gafatar, District, Sub-district, Downstream District,. In the dialog between the Regent, citizen Gafatar, and mass of 03.00 is closed even though the dialog is not the result. In the District,, recorded around 2022 followers Gafatar who buy hundreds of hectares of land that is used to build the headquarters, settlement, and open the garden vegetables (*Kompas*, 19/1/2016).

Rudiono, 38 years has KTP as citizens of Kubu Raya West Kalimantan, he left Jombang East Java June 2015. He has assets land 43 ha some people owned to form farmer groups. Also have cows and ducks. The meeting with the Commission VIII of the House of Representatives and the Governor of West Kalimantan on Friday 29 January 2016 at the office of the Governor of West Kalimantan, followers ex-Gafatar that already have KTP West Kalimantan, the Governor has issued a mutation to followers of ex-Gafatar to the region was originally with the letter move (*Jawapos.com*, 30/1/2016). According to Vishnu Windhani, spokesman ex-Gafatar, its presence in West Kalimantan only to farm and Borneo will be made as national food mow after their activity declined in many areas. They plant rice and vegetables. According to the team monitoring the flow of Community Trust (PAKEM) Gafatar in Central Kalimantan is not only

farm also spread the teachings of religion (The *BBC Indonesia.com*, 27/1/2016).Gafatar select Kalimantan area as a pilot project because of its location fertile food sovereignty, land tenure broad and strategic. Affordable price or economical aspect.

The Data Military District XII Tanjungpura, Gafatar citizens in West Kalimantan no soul in Bekangdam tertebar 3.526 XII/TPR no 581, Tukul B Yonif 1339 is 362, Mako Brigif of Singkawang is 224, Sea Urchin no 60, Sambas no 93, Kayong Utara District there are 998, Ketapang is 893, Sintang no 44, and Melawi is 595. In Central Kalimantan as much as 575 consists of Palangkaraya no 223, Lamandaw 45, Kuta Marah no 42, Kotawaringin Barat is 4, Kotawaringin Timur no 10, Kuala Kapuas no 25, North Barito no 47, Home there Blade 106, South Barito no 44, and Gunung Mas there are 29 (*Tribunjateng.com*, 24/1/2016). There is also in the City of Padang Padang Pariaman district, Bukittinggi city, and Dharmasraya. The government of the City of Balikpapan in East Kalimantan revoke Statement Letter Registered (SKT) Gafatar issued in 2012. SKT contains information that csos as the organization and be Pesta Perak Restaurant. When forbidden then SKT revoked (*Kompas*, 19/1/2016).

After the ex-gafatar repatriated to the homeland by Parliament, Continents Kayong Utara District locate documents, Gafatar attribute, participants of the National Workshop DPP Gafatar card, members Gafatar card, clothes symbolic Gafatar, banner Gafatar, and books in them (1) the theology of Abraham about rebuilding the unity of the faith of the Jews, Christianity and Islam, (2) Ahmad Musadeq and teaching Al-Qiyadah Al-Islamiyah. The goods dikuburnya in ex-refugees in the village of Sukamaju, Muara District Pawan is also found in the village of Sukabaru sub-continent Kayong Utara District on Saturday and Sunday, 6 and 7 February 2016. District Data Continents Kayong Utara District there are 108 soul ex-Gafatar that spread in Kelurahan Kauman and dud in the village of Sukabaru point. As many as 11 bulbs ex-gafatar (6 citizens in Central Java and Yogyakarta, 5 people in East Java) released last Thursday, 28 January 2016 with other displaced. The 11th suspected that mengoordinir bulbs members Gafatar migration to Central Kalimantan. Until 28 January 2016 government has repatriates 730 refugees in a wavy edge with an airplane Lion water.

The Data Error Gafatar

According to the Director of the Study and Research of Islam (LPPI) Amin Djamaluddin explained that one of the financing sources Gafatar from al-Qiyadah al-Islamiyah. Initially, Gafatar teaches the subject of honesty, could not lying, then not require prayers five times, fasting, charity, and pilgrimage but that required night prayers (*qiyamul Al-lail*). For citizens Gafatar not night prayers is obligated to redeem his sin with pay alms to the prophets (Ahmad Musadeq). On the strength of the doctrine of honesty who obeyed, for which no night prayers and reporting on the prophets. The number of his redemption depending 'tariffs' from the prophets that is contained in the book inscribed with the 'Ssinews of the expiation of sin in the form of money shodaqoh'. Money charity far location with Musadeq submitted by the Chairman of the branches Gafatar (34 region) local and when near the location with Musadeq delivered directly. According to the Chairman of the National Alliance Research (Independence) Square Ika, Sudarto economic sectors which developed Gafatar through agriculture, clothing-food, and trade. Now the recruitment system is "baiat", must leave the community or organization besides Gafatar, and adopted the law collection, i.e. charity to live Gafatar. When Gafatar citizens did not have their own businesses and formed joint effort (*Hidayatullah.com*, 29/1/2016).

Al-Qiyadah Al-Islamiyah its existence as an organization that astray so that was dissolved by the government. Islamic State of Indonesia (NII) turned into Al Qiyadah Al Islamiyah who led by Ahmad Musadeq. In October 2007, MUI issued a fatwa about misguided Al-Qiyadah Al-Islamiyah Musaddeq leadership. He confessed that as a prophet or savior (Messiah) and syncretism (mix of Islamic teachings, Christians and Jews). The District Court of South Jakarta

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District Court convicted Musaddeq 4 years in jail for doing defilement of religion. From the NII, changed again become Gafatar which then became the ex-Gafatar or the Unitary State of the Universe (NKSA). The slogan of which is published through the tabloids Gafatar among others *ho farm, durability and independence of food*. This group embraced the principles of compassion and antikekerasan, does not need to prayer and fasting, important compassion, penjaringan candidate members with social activity such as blood donor work environment. Then Abraham Milata emerged in Bireuen district of Aceh 2011, outside Aceh with the pronunciation Millah Ibrahim. However, because contrary to the teachings of Islam, i.e. does not require fasting, charity, doubt the truths of the Koran, and does not require prayers five times but only required prayers once in the middle of the night. With the teaching of the Millah Ibrahim dibubaran. MUI suspect csos Gafatar is an extension of the organization Al Qiyadah Al Islamiyah leader Ahmed Moshaddeq. Musadeq considers himself a prophet then MUI on 4 October 2007 memfatwa astray Al Qiyadah with fatwas Number 4 Year 2007, though Musadeq rejected the fatwa MUI. The canons rejection, Musadeq does not bring a new religion, only fulfill the prophethood (*nubuwat*) of God in Al-Quran like Muhammad fulfill the teachings of Jesus and Moses. Musadeq said that belief is contrary to the teachings of Islam (The*BBC Indonesia.com*, 27/1/2016).

The former leader Gafatar Mahful Manurung Friday 29 January 2016 approached the Attorney General Office in Jakarta to explain that Gafatar not csos religion. Gafatar have presence since January 15 2016. He hoped that the team monitoring the flow of Community Trust (PAKEM) can take the attitude of wise and fair. Ex-Gafatar citizens assets that move or not move in Kalimantan who sends her back to Java in order to be returned to the citizens of ex-Gafatar. But it was difficult because the pattern of the purchase of the rice fields and other joint venture money. The Attorney General Intelligence Young (Jamintel) in the office of the Attorney General Adi Toegarisman explains that Gafatar never ask permission which essentially talking about universal values of Al-Quran and the Bible and the ten commandments, start from the prohibition of stealing, adultery, up to worship idols. The Office of the attorney general will combine data from Gafatar with Pakem Team data center. The result gave birth to govern products signed by the office of the Attorney General, Kemenag, and Kemendagri (*Sindonews. com*, 29/1/2016).

According to the Director of Social and Cultural Baintelkam Police said BrigPol Bambang Sucahyo, when held the event with the law and religious officials who joined in the Community Supervisors the flow of Community Trust (PAKEM) Thursday 21 January 2016 that the government is considering memidanakan former executive Gafatar when MUI memfatwa astray, Gafatar punishable Criminal Code with the sentence of 5 years imprisonment (*BBC.com*, 21/1/2016). Tuesday 26 January 2016 the coordination meeting at the office of Menkopolhukam between Menko Polhukam Luhut Binsar Pandjaitan, Minister of Religious Affairs Lukman Hakim Saifuddin, Mendagri Tjahyo Kumolo, Mensos Khofifah Indar Parawansa, Health Minister, Menkumham Yasono Laoli, National Police chief Jend.Pol. Badrodin Haiti, and representatives from the MUI Center. The meeting agreed that the MUI the Center to issue fatwas about Gafatar. On the other hand, MUI Aceh and West Kalimantan has memfatwa Gafatar astray. Metamorfosa Al-Qiyadah Gafatar is from al-Islamiyah who previously called Abraham Millah Community. The use of the term Millah Abraham became Gafatar mode in order not to get ensnared act of defilement of religion. The General Chairman of the period 2011-2015 Gafatar Mahful Manurung claim when MUI memfatwa astray Gafatar seemed one address because Gafatar is not part of Islam so that it would not be called aside. "We stated that the attitude has come out from the belief or mainstream Islamic religious ideologies," Mahful said in a press conference held in the building of LBH Jakarta on Tuesday, 26 January 2016. Mahful said congress, Gafatar on August 14 2011 Gafatar assign it as the General Chairman. The main program of agriculture independently. On August 13 2015 Gafatar disbanded based on extraordinary congress. Since

all the members Gafatar were given the freedom to run the program with the belief that destined for the adherence to Millah Abraham as the way of the truth of the Lord. Gafatar inspired from the teachings of the prophet as that is believed to be the religion of Islam. Gafatar does not only recognize the sanctity of al-Quran, but also the Torah and the Gospel (*Hidayatullah.com*, 28/1/2016).

Misguided their Gafatar MUI version

The Indonesian Ulama Council (MUI) Center issued a fatwa astray for the organization Gafatar. At a press conference at the building MUI Jakarta, Wednesday 3 February 2016 General Chairman MUI K.H. Ma'ruf Amin presents the basis of fatwas against Gafatar astray. 'they go astray because it is metamorphosis Al-Qiyadah Al-Islamiyah and made Ahmad Musadeq as leaders. Millah Gafatar also embraced the teachings of Abraham, i.e. mix up the religion of Islam, Christians and Jews. For those who believe that teaching is, stated apostasy and out of the teachings of Islam. Chairman of the Fatwa Commission MUI Hasanuddin AF stated that in the process of the consideration to determine a fatwa astray for Gafatar, MUI already re to give clarification but Gafatar not present. The clarification around the question of whether it is true that the teachings they related to Al Qiyadah al-Islamiyah and whether the fireworks Ahmad Musadeq, is it true that they mix up the teaching of religion. Wednesday 23 April 2008, Musadeq was sentenced to 4 years imprisonment by the South Jakarta District Court because proven to do the works of defilement of religion through a movement based in Pondok Pesantren Az-Zaytun.

Fatwas astray after through examination in the MUI Center and reported to the Fatwa Commission, the next Fatwa Commission held a plenary meeting and went astray on Gafatar bull. But there are things that are counterproductive. On the other hand, Gafatar has stated that out of Islam so that cannot be difatwa astray. Hasanuddin stated that based on the existing documents, Gafatar still in the scope of Islam, i.e. admits al-Qur'an as the basis of his mind. It is far before falling astray fatwa MUI on Gafatar, General Chairman Gafatar Mahful M Tumanurung stated in YLBHI Jakarta, Wednesday 26 January 2016 that they have come out of the ideologies and beliefs of Islam that the MUI is not entitled to issue fatwas astray. The Canons Gafatar, in this case the question of faith and religious ideologies is human rights every Indonesian nationals who are protected and guaranteed by the constitution. Gafatar states out of faith and understands the mainstream Islam Indonesia and still hold fast to the aware Millah Abraham (*Bbc.com*, 3/2/2016). Minister of Religious Affairs Lukman Hakim Saifuddin said Wednesday, 3 February 2016, respect and honor the fatwas issued by the Indonesian Ulama Council (MUI) stating that the Organization Gafatar is perverted flow and misleading. The government sees the fatwa as obligations of clerics to explain to the people what a distorted ideologies or not to have the handle. Fatwa MUI according to the president was accompanied aims to provide the understanding of the wider community that understands Gafatar opposite with the main teachings of Islam. The public is entitled to know that it is not affected by of irreligious ideologies contrary. On the other hand, with fatwa MUI, community initiative and the construction of the, especially csos religious and religious leaders that they return embraced and diayomi. The government to do the construction on the followers of ex-Gafatar with an emphatic approach so that they can hold back the main teachings of religion. The disseminators Kemenag in each province to follow (*Kompas,* 4/2/2016).

Gafatar violate Article 156 a criminal code, defilement of religion because it contains the nature of the contempt, harassed and undermine a religion that painful feelings of religions. Deliberately in the face of the general tells, recommends or cultivate the public support to do the interpretation of a religion which practiced in Indonesia or do religious activities that resembles the activities of other religions. The directors of the Study and Research of Islam (LPII) Amin

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Djamaluddin hope on the government catch defilement of religion against Mahful M Hawary the author of the book the *theology of Abraham* because combine between the teachings of Islam, Christians and Jews. Amin reporting on Bareskrim Police Headquarters. The points in the book that categorized defilement of religion. First, on page 211 "If a want to know God get to know and see His Messenger. This means that God is enthroned (manunggal, unites) in themselves apostles. But does not mean that God changed to Muhammad". Second, on page 212 "words of the apostles (children) is the word of God (Mr) and actions of the Apostles are works of God" (*Hidayatullah.com*, 28/1/2016).

Gafatar stated astray MUI and issued a joint decree the president was accompanied, Attorney General, and Mendagri No. 93 2016, Kep-043/A/JA/02/2016, and 223-865 2016 command and a warning to the former board, former members, followers, and sympathisers of Csos Gafatar forbidden by senagaja in the face of the general tells, recommends or cultivate general support to do the interpretation of a religion which practiced in Indonesia. Board Gafatar prohibited conduct, interpretation, and activities that turn aside from the main teachings of Islam. The former executive, members, followers if not heed the ban will be subject to sanctions in accordance with the provisions of legislation including "and body of his law. The government officials and the local government to perform the steps in the construction of the security framework and supervising the implementation of the joint decision. The former Gafatar hopes to understand, realize, obey the decision of the office of the Attorney General not to spread his teachings.

The General Chairman of Gafatar Mahful Muis Tumanurung accompanied Muchtar Asni, Wisnu Windhani, Munandar, Tubagus Abduh, Daruwijaya, Jusuf Damarjati, and Heru Mulyantoro came to the office of the Indonesian Legal Aid Foundation (YLBHI) Jalan Diponegoro Menteng Central Jakarta, Tuesday 26 January 2016. His return after some ex-Gafatar repatriated to homelands from Kalimantan. Gafatar Mahful stated that is not false teaching because it has been out of faith or religious ideologies mainstream Islam in Indonesia and still hold fast on the Millah Abraham. This as the way of the truth of God that taught the prophets and messengers of Allah. Mahful regrets the attitude of MUI that issued a fatwa astray on the belief that the culprits Gafatar citizens. According to Mahful, MUI and Gafatar together community organizations (Csos). The difference, Gafatar move in the social and cultural based on Pancasila while MUI in the religious field. Same csos no mutual misleading. We do not have the same understanding because we out of Islam. We have faith in all the book of the religion and all of the messengers of God who taught the One God. The Gafatar status recorded in August 14 2011. On August 13 2015 Gafatar dissolved themselves because of social and religious reasons, and accusations administratively. Post-dissolution, no longer Csos named Gafatar. All members and sympathisers Gafatar the amount of more than 100 thousand se-Indonesia please choose their own way of life. The program is still championed is the sovereignty of food to build the nation (*Metrotvnews.com*, 26/1/2016).

In the question of faith and religious ideologies, according to Mahful is human rights every Indonesian nationals who are protected and guaranteed by the constitution. For that, Gafatar out of Islam and not place MUI issued a fatwa astray on Gafatar. In 2015, Gafatar send a letter on the MUI to invite dialog, but cannot find the response. According to the Chairman of the assessment team MUI, Ranuwijaya Debt, MUI will not dialog with Gafatar in the process of the determination of the fatwas astray because of its position as the flow of astray. MUI enough to review and examine the. Debt emphasized that the MUI remain entitled to examine Gafatar because they assess Gafatar group is still associated with Islam, no relation/continuation with Al Qiyadah Al Islamiyah who carry the name of Islam, Mushodiq made as a savior (Messiah). So when the continuation of Al Qiyadah then there are ten indicator flow criteria astray. When Gafatar states out of Islam, must be examined, what is the source of his teachings, his prophets,

practice worship, what wear Al-Quran as a source of teaching. Fatwa MUI in the perspective of Police can be used as the basis of the former Gafatar memidanakan officers. This is according to the Director of Social and Cultural Baintelkam Polri, Brigadier General Pol Bambang Sucahyo, based on the Criminal Code. The statement Baintelkam after with the law and religious officials who joined in a team supervising the flow of belief and religious in the community (PAKEM) (Attorney General, Kemendagri, Kemenag, Kemendikbud, TNI, Police, and the Son of) met in Jakarta on Thursday, 21 January 2016. According to Budhy activist Munawar Rahman, Paramadina University lecturer Jakarta, police could not make a fatwa MUI stating the flow go astray as a basis to take legal action against a group. There is freedom for people to follow the teachings. When there is a family of reported that family members leave the house because they follow a certain flow and the family is not willing to members join a specific flow, then it is not part of the criminal act. The problem in a family has not been able to excuse police assume that the organization has been doing crime. When compared with the terrorists, already ACT ON terrorists and terrorist organizations can be required, investigated and processed law. Budhy assess, Gafatar groups not as a terrorist groups, but faith group exclusively are different from the mainstream (Home). When the citizen who lost because kidnapped, police can processing according to the applicable law in Indonesia. But if you do not feel kidnapped but feel freedom to follow the flow and the family is not happy with the flow of the police could not enter on the jurisdiction of individual freedom. On the other hand, the existence of the statement that freedom of religion is guaranteed by the Act that belief can not be judged anyone. Religions can be prosecuted by the law when it teaches violence, invites suicide, his teachings endanger public health and teaching interfere with the security of the community groups can be prosecuted (*BBC Indonesia.com*, 27/1/2016).

The investigation Police Bareskrim

The Sub-Director General 1 State Security Ditpidum Bareskrim Polri, Satria Adhi Permana in Jakarta on Monday 30 May 2016 obtain the document evidence and witness that members Gafatar recruited are required to say the creeds Gafatar Gafatar version on the declaration in the area of Bogor 15 August 2015 that confess Musadeq as a prophet. The words in Islam, for example, thankfully changed to 'Praise the Lord of hosts'. Countries that made named Land of the gift of the Master of the Universe. There is also a recruitment with WA and HP. Also based on the teachings of the book paper Mahful Muis about Milla theology Abraham even build three unity of the faith of the Jews, Christianity and Islam. Prayers are obligatory, charity, fasting, on pilgrimage according to Millah Abraham not the time. Based on the examination of witnesses and expert witnesses, the police find the effort to eye plots in Bogor 15 August 2015 under the guise of Gafatar and his followers recognize the teachings of Millah Abraham. Also headquarters seizing laptops, handphone, and books about Gafatar located in West Kalimantan, South Kalimantan, Yogya, Cilacap, Bogor and Surabaya to support the evidence examination. Police Headquarters specify suspects contumely religion piliang Article 156 letter a of the Criminal Code and pemufakatan treason piliang Article 110 117 prosecuted under the Criminal Code. Members Gafatar ranges from 40 - 50 thousand scattered in 12 provinces in Indonesia also in Malaysia and appointed who divided the structure of the governor since August declared. The activities of the governor gave a report to the president of the land the grace of the Lord of Hosts the archipelago. The twelve regions divided Sumatra, Java, Kalimantan, Papua, and thousands of the city in Jakarta (*Seconds.news*. 30/5/2016). Although Gafatar is forbidden by decree the president was accompanied, Attorney General, and Medagri, and fatwas astray MUI Center, Gafatar allegedly is still active because it concerns the belief and understanding. Members of the ex-Gafatar is still subject and obedient to the teachings that induced Musadeq because according to the Sub-Director General 1 State Security Police Bareskrim AKBP Satria Hady Permana, teachings inserted through a conversation in a group WhatsApp (WA) and any other social

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media. until he wrote this script, legal process against the ex-leader Gafatar is being handled by the police headquarters.

In Gafatar Sanctuary

As much as 23 people Gafatar citizens of the Kudus act the blood donors Tuesday, 8 May 2012 in the village of the length of the Sub-Registrar. Donate as much as 19 bags of blood which is given to the Kudus PMI. The first blood donation done in December 2011. Social activity has been done by the Kudus Gafatar among others, on Sunday 5 April 2014 with villagers Rahtawu volunteer helping bury the gutter main road of the village. Rahtawu village is Kudus Gafatar target villages known Pancasila Village. Deplete substantially the availability of LPG gas and more expensive in the Kudus, once member of Gafatar 18 April 2014 to find alternative make digester biogas made from manure. The result is a result of methane fermentation process organic substance called biogas. Gafatar already supervised Kesbangpol Kudus, on February 2015 make circular letter to the heads of the Kudus Spirit that Gafatar already branded as the flow of astray. In Gafatar office located in the village of overlapping Kudus Krasak River, Teak Sub but since November 2015 the office is empty. 2015 Kudus Gafatar asking the legality of in the Kudus Kesbangpol admitted that members of 50 people, but proposing rejected because the reference of csos is negligible (*People Muria.com*, 14 January 2016). According to the Head of the Kudus Kesbangpol, Saturday 16 January 2016, there are 37 Kudus District citizens from six sub-districts, namely Jati, City, Kaliwungu, Jekulo, Mejobo, and Registrar allegedly joined with Gafatar. Except in the sub-district, Undaan Gebog, and Dawe. The amount of it is likely that increased because still identified (*News Satu.com*, 16/1/2016). Suhendro hold the villagers Tumpangkrasak, Teak Sub-district, Sanctuary with his wife and six sons exodus to Central Kalimantan since November 2015. He is the Secretary of the Kudus District Gafatar. According to the Head of the Kudus Kesbangpol, Wednesday 20 January 2016 stated, 44 Kudus citizens joined in Gafatar will return to the Kudus Spirit, even though the return has not been confirmed (*Koranmuria.com*, 20/1/2016). The number of 44 is highest in Central Java. The Data Sub Directorate IV security and Intelligence Directorate in Central Java Police, there is a report that 54 missing people from eight districts in Central Java related Gafatar, Semarang, Solo, Brebes, Banyumas, Banjarnegara, Wonogiri (15), Kudus, and Jepara. The report lost the family never accepted Polrestabes Semarang far before the report lost dr Rica in Sleman, Yogyakarta (*Suara Merdeka*, 16/1/2016). There is also from Karanganyar (12), 5 family from Tasikmadu and and 3 families from Matesih. As many as 291 former followers Gafatar consists 106, 108 adult male, and 77 women adult who came from Central Java and Yogyakarta arrived on Monday, 25 January 2016. They repatriated from Pontianak West Kalimantan at 10.00 to Tanjung Gold Semarang. The journey during 40 hours using battleships Gilimanuk. From Central Java among others Boyolali, Banyumas, Kudus, and Pati. The plan of return on Friday 22 January 2016, but some of them refused to return home. The return is planned with an airplane Lion water from the airport Supadio Pontianak to Adi Sumarmo Airport Boyolali Central Java. The rejection was resulting in the number of passengers does not meet the quota of the aircraft in addition to the absence *security interior*. On arriving at the port of Tanjung Emas, passengers transported by bus to the hostel to Donohudan Pilgrimage Boyolali and rest in the building of Makkah and Medina. Where Male are separated from adult women, while children are gathered with her mother. Ex-Gafatar citizens on arriving at Donohudan quarantined three days before returned to his family who became the responsibility of the regional government of each. during this proces, they identified, built in them to get the program eliminate it impotent, *trauma healing*, character building by the TNI, Police, and psychologists from Undip and UIN Walisongo Semarang (*Suara Merdeka*, 24/1/2016).

The Eks-Gafatar repatriated to the Kudus Spirit from the Tanjung Gold three people, while 46 other still rehabilitated in Boyolali Donohudan. Gebog citizens are asked to return to the Kudus Spirit by his course. KM Dharma Fery II owned by PT DLU journeyed from Ketapang Tuesday,

26 January 2016 at 09.00 carry 1.281 citizen of ex-Gafatar consists 860 adult, 329 children, and 92 baby toward the Tanjung Emas Semarang and arrive at 8.00 Wednesday, 27 January 2016. The ship also contains 19 bike unit, 39 motorcycle unit, and 5 private car. There are 35 bus is ready to take toward wisma pilgrimage Donohudan Boyolali (The *voice of Merdeka.com*, 27/1/ 2016). As many as 55 Kudus citizens who became a member of ex-Gafatar finally return to the sanctuary on Friday 29 January 2016 at 7 pm after the Exodus to District, West Kalimantan. The advent of them picked up by the Head of the Kudus Kesbangpol Djati Sholichah in Boyolali Donohudan Pilgrimage Dormitory with two buses and trucks and the colt to its default goods. After the saints received the Kudus Regent Musthofa in the hall of the Kudus District. To-55 ex-Gafatar is 52 return to the saints while 3 people went to the house of kin in Tegal and Semarang. 44 Gafatar origin of the Kudus Spirit, 26 children from the City Sub-Kelurahan Langgardalem 1 people, Purwosari 1 man. From Teak Sub consists of Ploso Village 5 Village, Tumpangkrasak 1 people, Teak Village Wetan 2 man. From the sub-districts Mejobo comes from the village of Gulang 7, Hadiwarno Village 4 people. From the Sidomulyo Jekulo Sub-district from 2 people and Terban 1 man. From the sub-district Registrar, consisting of 11 Ngembalrejo Village and Long Village 4 people. From the Village Getasrabi Gebog Sub-district from 3, from sub-districts Kaliwungu Papringan 1 people from the village. The Village Head Tumpangkrasak, Teak Sub-district, Bambang Gunarjo said, 9 her village prior to their Kalimantan asking permission to move on October 2015 officially and settled in Central Kalimantan. His possessions is sold before they left. Once again in the Kudus Spirit, they will stay while in the house of his brother in the village of Getaspejaten. As well as citizens of ex-Gafatar from villages Ngembalrejo Sub-Registrar. According to Kades Ngembalrejo Moh. Zechariah, 11 citizens from the two families have permission to move officially to Central Kalimantan since June 2015. They intervals in Kalimantan for inexpensive price of the land for agriculture, i.e. Rp 500 already get land 1 square meters and the atmosphere is conducive, quiet and pillars of. His return to Central Kalimantan, according to ex-Gafatar Nur Kholik villagers Papringan Kaliwungu Sub-district, compelled the state mission to improve the food resiliency to sell assets in their towns to settle in West Kalimantan. But because they want to comply with the desire of the government to return to the Kudus Spirit) had to keep in the middle of tens of hectares of agricultural land that is being managed accordingly and face the harvest. Different with ex-Gafatar statement from sub-Mejobo Hadiwarno Village that in Kalimantan the atmosphere is still cool (The *Newspaper Muria.com*, Friday, 29/1/2016). The existence of 56 the ex-gafatar in the Kudus Spirit which only remaining 54 people because 2 people move to Tegal and Yogyakarta. At the end of May 2016 ex-Gafatar receive socialization of Kudus Kesbangpol and will sing songs Indonesia Raya (The *voice of Muria.com*, 6/3/2016). Lodgement Gafatar rejected the Kudus Kespangpol because still studying his teachings and the central government had the opportunity to prohibit Gafatar.

NU attitude toward Eks-Gafatar

In obtaining data sourced from the ex-Gafatar in the Kudus and the performance of the executive branch of the NU Kudus District, author does not find any real action PCNU Kudus gives way out to resolve the problem of suffered ex- Kudus Gafatar homework from Kalimantan. In other words, no effort to help or to help ease the burden of living ex-Gafatar Kudus. This happens because the first in the work of the Kudus PCNU program between the program with the realization of the program by each of the overall responsibility for the activity is not always done as an educational institution (Ma'arif), Dawah institution, economic institutions, agricultural development institutions institutions, the common good of the family, the Institute for human resource development, counseling agencies and legal aid agencies, art culture, channels institutions charity spending and sodaqoh institutions, endowments and land affairs, bahtsul institutions religious institutions, takmir masail mosque, health service institutions, the Institute for the development of labor and institutions (ponpes Conference Guide Caang NU

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Saints 2013). This is due to the wheel of the organization NU more dominant as the traditions that are rooted in the middle of social life rather than as a structured organization with the performance improvement after being evaluated. Second, Kudus nahdliyin citizens in respect ex-Gafatar majority individualistic with consideration of the rush of daily care of his life, the lack of concern toward each other, worry when face stigma when appeared to alleviate ex-Gafatar. Whereas in the Islamic concept of the Archipelago (IN) that overdue NU, IN as a reflection of Islam that peace, tolerant and accommodating the culture and the local wisdom offered as new insights in the Islamic world. IN as solution of conflict resolution or reference for the Islamic world to realize a peaceful world order and tolerant. NU as a religious social organization, have 'fangs' to embrace all minorities everywhere because of the hold on the principle of *al-tawassuth, at the tawazzun, al-i'tidal,* and *AH-tasamuh.* This stand on the three pillars/pillars of Islam Nusantara according to Amin, namely mind (*fikrah*), movements (*harakah*), and real action (*'amaliah*). Ideas include a way of thinking that moderate (*tawassuth*), namely Islam Nusantara is in a position that does not tekstualis (thinking rigid on nas (*al-jumud al-manqulat*) and not liberalis (a way of thinking that is free without any heed to the methodology agreed among scholars who made the handgrip think). The movement of the spirit of improvement to jamiah (assembly) and assembly (people) that not only is based on the tradition also innovation. Now the meaning of *'amaliah* what is done based on the thought that is based on the origins of fikih fikih and (discipline on which to base the donate *'amaliah* ordered al-Koran and al-hadith) and respect tradition and culture that lasted a long time (*urf /'indigenous peoples*) which do not turn aside from the values of the teachings of Islam. Now the bookmark Islam Nusantara (1) reformation (*islahiyyah*) means thought, movements, and practice oriented on the improvement, (2) balanced in all fields (*tawazuniyyah*) with weighed justice, (3) voluntarily (*tatawwu'iyyah,* volunterisme) cannot impose its will (*la ijbariyyah*), (4) cordiality (*akhlaqiyyah*) in accordance with the ethics of society, statehood and religious, (5) tolerant (*tasamuh*) that are critical and innovative (Amen, 2015). The concept IN for citizens NU in the Kudus Spirit and Board of NU branches of the Kudus is not Optimal yet accomplished.

Conclusion

The conclusion of the script are, first, the Islamic concept of the Archipelago that overdue NU relation with the concern of NU against ex-Gafatar in the Kudus has not been fulfilled. This is because the concept has not yet become real perogram, only the concept. Second, the characters of the Kudus citizens individualistic against individuals or groups that are considered 'other' with consideration to anticipate themselves in order to not face stigma as 'victims'. Third, citizen of NU more dominated by the traditions of the program implementation NU so that on the level of reality, work programs NU is still limited to the discourse regarding minorities and victims of the misuse of the teachings of the religion.

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PESANTREN, TRADITION AND MODERNITY (THE CACHE OF PESANTREN FOR DE-RADICALIZATION ISLAMIC EDUCATION IN INDONESIA)

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Abstract

The violence in the name of religion is sluggish in Indonesia. Even pesantren as part of an Islamic tradition in the archipelago is often associated as center of fundamental Islam became the root for the radical movement on behalf of Islam. Understanding radicalization at pesantren that has an impact on terrorism in Indonesia should be put in the context of the development of transnational Islamic movement due to various developments in the world. The results of this study concluded that Islam as a religion of universal compassion *(rahmatan lil ' alamin)* who taught education by upholding human values, respect of human rights, respecting for cultural diversity and culture society, willing peace, justice, tolerance, and a balanced stance, and other noble moral manifestation. Justification of the dogmatic group for action-violence in the name of religion has been reducied and injured the teachings of *rahmatan lil ' alamin.* Islamic education (pesantren) that teach hatred and different beliefs is absolutely not ideal for continuity of promoting diversity and diversity in Indonesia. The pesantren is infiltrated by the radicalization of the need to reorient the direction in accordance with the spirit of Islam that teaches mutual respect and brotherhood. De-radicalization is needed to build Islamic humanist education.

Keywords: *Pesantren, De-radicalization, Tradition, Humanis*

INTRODUCTION

On behalf of the religious radicalism in Indonesia became a serious concern of various elements. The phenomenon is not only developed in the specific community. But its existence has been developing in the form of transnational institution. It is because almost all over the Country there is the phenomenon of religious radicalism. Even religious radicalism is also due to the proximity of transreligius experienced by all religions that developed in the world. If the radical Islamist movement is allowed to grow flowers, then it will carry greater weight towards religious harmony, especially with the condition of a nation that is rich in its diversity of Indonesia

Islam is a religion of universal compassion, even understanding Islam in Indonesia is an understanding of Islam that is *rahmatan lil'alamin*. Islam always upholds human values, respects

of human rights, respects for cultural diversity and culture society, wants peace, justice, tolerance, and a balanced stance. Seeing facts like this the question that arises is why there are a number of radical groups on behalf of Islam for the spread of global terrorism? Masduqi (2013) explained that most Moslemss could think that global terrorism is not action but rather a reaction to the political world order that favors the West and Islamic countries harmful. Most of the Moslemss even quibble that violence in the name of religion including jihad *amar ma ʿ ruf nah mungkari* and enforcing Sharia as a whole *(kaffah)*. Masduqi further explained that in the context of discourse, radicalism of Indonesia in religion-the religion of Islam is always linked to education institutions, i.e. the traditional pesantren. Even this pesantren is one form of religious education in Indonesia who get attention in particular, after the occurrence of some radical action on behalf of religion.

Pesantren since the beginning of its development is moderate and accommodating institution also has its own way of looking and thinking about radicalism. As the institution of a typical Islamic Indonesia is pesantren that has confirmed the importance in spreading the culture of peace. The concept of *tasāmu , tawassul, tawāzun, and i'tidāl* attached to the boarding community is real evidence, that the pesantren is an institution that adjusts values of peace and against radicalism. In fact he attributed this pesantren with radical Islam is something ambiguous. Because the birth of pesantren in Indonesia as a religious institution is actually not founded to release radicalism. But boarding on duty to print the cadres-cadre of scholars who are knowledgeable about religion *(tafaqquh fi'l-dīn)* (Wahid, 1999:16).

The existence of the pesantren as agents of change for society in the global discourse is expected to become the structure of mediation to understand the issues that arise in the community and be able to bridge the community empowerment for the sake of accomplishing goals together form the civil society. Pesantren is "friendly" with the community, in the realm of socio-culture, politic, economy, the Agency is also able to act as the locomotive and dinamisator in overseeing the changes. In fact the issue of terrorism is also faced with the existence of the pesantren that had long been recognized by the community which has an important role in the development and is continued to facilitate the activities of the social-religious society. It is a fetter upon freedom of pesantren so that make up the opinion of societies who always ask if Islamic education (General) teaches theology of hatred against the flow and a different religion to his protégé, if the Islamic education, thus, cultivates the seeds of intolerance and exclusive attitude, if movement of the radicalization of Islamic education in institutions is true then how to overcome it. The questions that have long been in the life of society could get solution to re-arrange the Islamic education to be more tolerant, inclusive, and humanist for the creation of civil society.

Pesantren: The Tradition of Indonesian Moderate Islam

Pesantren was institution of a typical and authentic Islamic Indonesia. Pesantren with its various in the history of Indonesia can be traced its existence until the 13th century a.d. as the institution that flourishing in rural and remote areas. Subsequent developments indicate growing pesantren as part of the Da'wah of Islam in Java, by the trustees who are commonly referred to as Walisongo. The role of Information in these pesantren was further reinforced with the partnership of the Prince of Islam, such as Sultan Agung of Mataram in Islam. Related the origin of the formation of Islamic educational institutions also remained an object of debate and research continues to grow. The debate or at least differences of views between those who see that pesantren is a genuine product of Indonesia, they will see pesantren as a derivation of the Hindu education model in India, or who argue that Islamic in Baghdad while in the peak of the Islamic golden age was the inspiration for the formation of the institution of Islam in Indonesia. The opinions expressed, in general pesantren are recognized as institutions that safeguard the noble task in disseminating the teachings of Islam in the archipelago.

In institution, Pesantren, since the 1970s, underwent significant development. The data show that the RI Department of Religion in 1977 there is 4,195 pesantren in Indonesia with 677,304 people santri. This number was later increased to 1,084,801 with people boarding 6,239 santri in 1985. This number continues to increase to 9.388. pesantren with 1,770,768 students in 1997. In 2001, the development also continued with a number of pesantren reached 11,312 with the number of students reached 2,737,805 people.

A wide range of study and research that is focused on boarding in order to dig deeper into what actually happened at the pesantren, as was his habit, custom educational system, the influence of pesantren against its people, as well as the involvement of kyai as authorities pesantren in political life, even a role in responding to globalization. Therefore, the pesantren of Islamic educational institutions as indigenous Indonesia reasonably get special attention to the development in the direction of the development of national education. Pesantren, as an institution, is able to shape the mindset and behavior of the students (santri). As described by Wahid (1999:13), that the function of the pesantren was an effort to keep the religious right as construction held by the moslems community and kyai in the past, known as the concept of Ahl-us-Sunnah.

Manfred Zimek (Prasojo, 1982:37) categorizes pesantren into four categories, namely 1) pesantren the simplest mosque was used as a place of religious instruction at once. It is usually used by the students who join the order's activities and students who don't live in pesantren. This is as a forerunner of a pesantren; 2) pesantren is not only as the House that there are kyai and mosques, butvalso as a dormitory that can serve as a place of learning and living, this is what is often called the cottage classic; 3) pesantren is composed of several components, in addition to the existence of the above components, expanded again with the madrasah. This suggests a boost the modernization of the Islamic renewal. This pesantren also learns the knowledge of religion, examines the nahwu, shorof, and other Arabic language rules, as well as learn about general knowledge, curriculum-oriented school that used to be under government organizations; 4) most modern pesantren which is now being developed and continue to reverberate throughout Indonesia, almost all pesantren develop this type. Boarding this model in addition to the existence of a complete facilities also additional programs that can serve as a tool to develop their knowledge after completion was educated at a pesantren. This suggests a boost the modernization of the Islamic renewal. Pesantren not only learns the knowledge of religion, but also examines the nahwu, shorof, and other Arabic language rules, as well as learn about general knowledge, curriculum-oriented school that used to be under government organizations; 5) most modern pesantren which is now being developed and continue to reverberate throughout Indonesia, almost all pesantren develop this type. Boarding this model in addition to the existence of a complete facilities also additional programs that can serve as a tool to develop their knowledge after completion was educated at a pesantren.

Iqbal in his book *Tajdid fikr Ad Din fi al Islam* States that the purpose of education is to print the man. For Islam, man is a creature composed of body and spirit. That is, creatures of the jasadiyah and ruhaniyah at once. Both have to be managed from a human in a balanced way so that later born intact human *ruhiyyah and jasadiyyah*. Human intact will balance problems between the world affairs and the Affairs of the ukhrawi. When this is already the man go hand in hand will be good. While the educational purposes of Islam according to Al Attas is helping students to become human intact i.e. humans who have the awareness of identity and the fate of his spirit, through the science right and good behaviour. Thus, education is supposed to be looking at the dimensions of reality, the capacity, the potential physical, intellectual and spiritual of the learners are balanced. For it needed space for existence of the openness of the learners with their learning environment, with the aim of learning that takes place will give you optimal results.

Pesantren and Moderate Education Values

Pesantren includes the oldest educational institutions in Indonesia. Even boarding has been around since before Indonesia's independence. Pesantren is the traditional world of Islam that are able to inherit and maintain the continuity of the tradition of Islamic scholars developed from time to time, not limited to a certain period. Therefore, the resilience of the pesantren presumably implicitly suggests that the Moslems world in terms of a particular facet is still relevant in the midst of the times. The inevitability of that boarding remained intact until now not only due to his ability to perform certain accommodations, but also a lot more because the character eksistensialnya. The character in question is, as said Nurcholish Madjid, the pesantren has not only become an institution that is identical with the meaning of Islam, but also contains the meaning of authenticity of Indonesia (indigenous).

As a pure Indonesians characteristic institutions, pesantren emerges and developes from the experience of the sociological community around, so between the pesantren with the community environment are closely coupled that cannot be separated. This is not only apparent from the boarding establishment background relationship with the particular environment, but also in the maintenance of the existence of the pesantren itself through the giving sadaqah, endowments, grants, and so on. On the contrary, the pesantren do ' retribution ' to the community environment with a variety of ways, including in the form of guidance of religious, social, cultural and economic. In the context of the latter, the pesantren with the kiainya play a role called Clifford Geertz as ' cultural ' brokers (brokers of culture) in the sense of existence.

In addition to the character in Indonesia, pesantren constantly transmits the friendly Islamic religious understanding, peace, tolerance, mutual appreciate, and not radical. Far from the doctrine of terrorism, mengkafir-bid'ahkan, let alone a justification of explosion-suicide bomb explosion. In Indonesia the plural and complex, pesantren have played a strategic role. He was able to do the spread of religion and the peaceful, tolerant understanding, and uphold humanitarian values and nationality. Pesantren have been able to paste from a wide difference in the community. Therefore, it is not redundant if pesantren became the leading guard in building understanding of Islam that is *Rahmatan lil'alamin.*

There are at least five substance developed by pesantren. *First*, the pesantren teaches nationalism. History proves that the unitary State of the Republic of Indonesia (SO) championed by scholars. The kiai and students have ' stocks ' in the form of the nation and the country. Since its inception, nationalism is already firmly entrenched in the bosom of the santri. Pesantren is still awareness of the love of the homeland. Love the motherland could even serve as one of the standard quality of the moslems faith. *Ahlussunnah wal jamaah* understand, jurisprudence and religious values can be enforced in the community, when the region or country in conditions of peace. That is, peace becomes an absolute requirement, when all of a sudden there are Moslems that teaches violence and murder on behalf of the religion, it needs to be called into question again its religiona. This would undermine the joint and country's life. None of the pesantren which rejected the basic foundations of the State Pancasila, UUD 45, NKRI, and Bhineka Tunggal Ika.

Second, the pesantren education imparts the teachings of Islam are lenient. Tolerance is the basis and pillar of Islamic education at the pesantren. Pesantren constantly appreciate will be difference of opinion is different and far from the single truth claims. Insan pesantren never considered what they believe to be the truth is absolute truth. Many pesantren follow the opinion of Imam Syafi'i: my idea is something that I think is right, but he said that it is wrong. in pesantren, the truth is not absolute on him. Even the differences can cause sympathy, even empathy. So pesantren see the difference as a grace, he continued. Nevertheless reminded, not that tolerant, accept or believe different beliefs. *Third*, Islamic education in pesantren teach a moderate Islam, not extreme radicals and not extreme Liberals. Balance and strengthening the

will values moderation *(tawazun)* this has been a boarding institution distinctiveness. *Fourth,* the pesantren is to appreciate the diversity of religions, cultures, and ethnic (multiculturalism) directed in order lita'arafu (in order to know each other), not *litabaghadu* (mutual hate and hostile). *Fifth*, the pesantren education teaches Islam that is inclusive, not exclusive. Pesantren is open and accepting anyone, including non-Moslems. The fifth pillar is what this long taught in the lodges of the pesantren.

The role and characteristics of a pesantren which among them distinguish between a pesantren with other Islamic institutions. Schools, Islamic boarding schools, Islamic religious College and is a form of improvisation and modernizing the institution adopted from the outside world. The presence of these institutions much more later than pesantren. Likewise, these institutions have not only owned by Indonesia, but there are also other Moslemss in the world, even with a better level of quality.

Pesantren and De-radicalization of Islamic Education: Showing The Spirit of Islamic Humanist Education

Pesantren s part of an Islamic tradition in Indonesian moderate Islam is often associated as ' headquarters or central understanding of fundamental Islam became the root for the radical movement on behalf of Islam. Indonesian moderate Islam made Aswaja as a benchmark in the pillars of the religious life and society (Baso, 2015:31). Aswaja is the Islamic doctrine that has already taught by the scholars of the salaf generation friends and tabi'in who was known to be moderate *(tawassuth, tawazun, i'tidal),* and avoid anarchy or chaos in the community. But in fact, the teachings of the religion that brought the Mission of peace, harmony, unity, justice and give guarantees of human rights has been reduced by the understanding has no intelligence and petty religious texts against the ahistoris. Insular understanding reduces the goals, vision and mission of Islam as a religion of compassion and peace. Religious egoism to obtain a predicate *mujahid* who martyred, selfishness to get heaven and believed to be realized with the destructive actions can be sacrificed for peace, unity and Concord knitted devours people (Qadir, 2015:87).

Radicalism *(al-tat'arruf)* is the language of it is to stand in a position of extreme and far from the position of the middle or the reasonableness of limits. Radikalis memerupakan a doctrine which requires any change, turnover, and an inroad to a system dimasyarakat up to its roots, when the need to use violent ways (Qadir, 2013:7). The radicals want the existence of a change in the social and religious life of the order further considers that plans currently in use are the most ideal plan. Make changes (updates) is a reasonable thing to do for the sake of even done towards a better future. However, the revolutionary nature changes often "ate victim" more while its success is not comparable. Therefore, most social scientists suggest these changes are made slowly but continuous and systematic, rather than revolutionary but hurry (Stompka, 2009: 223).

Associated with radicalism, Allah said, "say: O people of the book, not extravagance (beyond bounds) by not right in your religion" (Qur'an 5:77). The Prophet said, "Shun the behavior goes beyond the limit. The real damage is caused by the previous people's behavior that goes beyond the limits of the religion ". Sahih appears in order to criticize the behavior of companions who crossed the line in throwing the jamrahs by using large stones. Although this Hadith appeared in historical context, but some scholars state that the Hadith is valid for all forms of radicalism. Colloquially, radicalism is a fanatic to negate one opinion and the opinions of others, ignoring historical Islam, not against unbeliever (kafir) like other like-minded groups, and textual in understanding religious texts without considering the essential purpose of religious law (*maqashid al-syari'at*) (Masduqi, 2013: 434).

Yusuf al-Qardhawi (Hanafi, 2000: 3-4) explains some of the solutions to tackle the problem of radicalism among others; *First,* respecting the aspirations among Islamists radikalis melaluicara-

dialogis and democratic way; *Second,* treat them humanely and in full fraternity; *third*, not against them with the attitude that both extreme and radical. That is, among the extreme radicals and secular circles will moderate the extremes should be withdrawn so that the various interests can be compromised; *Fourth,* it is the community that provides for freedom of thought for all groups so that will manifest a healthy dialogue and constructive criticizing each other and empathetic between liran-flow; *Fifth*, avoid unbeliever another and not reply to unbelieves with unbelievent; *Sixth,* studied religion in accordance with the methods prescribed by the Islamic scholars and mastered the essence of religion in order to become a wise Moslems; *seventh,* do not understand Islam are partial and reductive;

Eighth, we recommend more radical circles consider the conditions and situations as well as the ability of the Moslemss are very diverse. That is, it is not wise in radical circles to impose his will without considering the weaknesses and obstacles faced by the Moslemss. Among the radicals should be aware that Almighty God. Governing his servants except limited their ability *(la yukallifullah nafsan illa wus'aha);* the ninth circles should radically understand the sequence of commands and prohibitions that should be prioritized for done or shunned (*marātibal-ma'mū rātwaal-manhiyāt*). Maximize the prayer, zakat, fasting, and Hajj is a priority, while enforcing the political Caliphate Islamiyah in formalistik, for example, is a secondary issue that does not need to be prioritized; *Tenth,* the radical circles should hold the principle that the difference in the problems of ijtihad is the inevitability of so they don't get caught up in the single truth claims. In addressing the difference needed the idea of peace and mutual respect for the opinions of others.

The idea of true peace is able to promote the well-being and safety of human life on Earth. This is because the mission is peace goals contained factual and substantially in the Islamic text. However, the idea of a peace mission of religions, religion of Ibrahim, as if covered by the notion of violence that only a splinter of religions (el-Fadhl, 2001:234). Apart from the beauty of religious teachings, it must be admitted, that one of the factors of terrorism is because of religious motivation, that is because the process of religious radicalization and religious understanding and interpretation of a less precise and hard which in turn gave birth to the figure of the moslems fundamentalists tend to be extreme against other groups and consider others who are different as the enemy even if one's religion, let alone different religions. Religious texts are interpreted in atomistic interpretation, partial-monolithic (monolithic-partial), thus leading to the narrow views in religion. Religious truth is becoming a commodity can be monopolized (Qadir, 2015:88). The Foundation of the sacred verses justification for radical action and violence with a reason to uphold the sentence of God on this earth. So the emergence of a liberal Islamic or Moslems literalists are segmented in multiple groups that existed in Indonesia is also sourced at same — nash al Quran and al Hadith — generally.

Some of the terrorism in Indonesia they never attended pesantren, such as Fachrurozi alias Ghozi, Amrozi, Imam Samudra, even up to Abu Bakr Ba'asir who are leaders of the pesantren Ngruki, al Mukmin, Surakarta (Qadir, 2003:5). However, if we look at the existing curriculum at pesantren surely will menimbuIkan a red thread, that boarding and terrorism are not two things that ought to be imputed, because this will reduce the role of the Islamic education in realizing the transformation of Islamic teachings to the community. Even more than that, the community will also be increasingly apathetic towards the pesantren. Any institution or organization will not be able to develop optimal when kept dwelling on the internal interactions (inward looking). This is the legitimacy of Government-related problems against boarding became very important.

Zamroni (tt: 187) illustrate the problem above as religious education at the age of children who initially entrusted the seminary now starting dkagukan society, they worry his children will be indoctrinated teaching of terrorists, apparently they have been provoked by international issues. Katau anyway, there's a keberulan terrorist actor ever was educated at the Seminary of course

we can't blame pesantren, as institutions that study the religion of Islam. Islam doesn't teach violence, killing, hurting others, but always require his people to do good to others, because Islam is a religion of peace that is reflected in the social interaction of the students could ascertain the pesantren.

Respect to another, tolerance of other individuals in line with the teachings of Islam, namely islam (education) as a carrier mission Godhead trying create a concern *maslah{ah*, peace, unity, justice, equality, and quell all forms of tyrannically including terror. What terror is done by bringing the name of religion, on behalf of religion, on behalf of jihad, defended God with frills. Islam as *rahmatan lil'alamin* religion to protect mankind absolutely, without looking at the background of ideology, ethnicity and nation. This is one form of the expected attitude arising from religious education that is inclusive, universal nature and transending. Inclusive attitude in religion is the main thing that needs to be developed, where in order for the community not easily baited in the various conflicts that nuanced religion because religious exclusive view is wrong. Step that needs to be taken of the development paradigm of keberagamaan exclusive to inclusive through Islamic education (pesantren).

Inclusivism (openness) is an alternative to anticipate the presence of fanaticism and ekslusivisme in religious life that can trigger the emergence of radicalism. Deradikalisasi efforts need the Foundation thought of multiculturalism (*al-da'a-im fikriyah fi al-fiqh al-ikhtilaf)*. Al-Qardhawi (tt: 59-88) explain some of the principles of multiculturalism that is; *First,* the Moslemss must be aware that the difference is the inevitability that not be denied again. He said the cause of the Islamic religious texts are multi-interpretive (*yahtamilual-aujuh*); *Second*, the difference was grace and Moslemss form the richness of Islamic culture that will make Moslemss increasingly dynamic and freely determine their choice*; third*, the Moslemss trying to choose a moderate opinion, because in Islam there is a scientific treasure the opinions of scholars who should vigorously shunned; *Fourth,* avoid the truth claim unilateral attitude; *Fifth,* tolong-menolong each other on the issue agreed by everyone*; Sixth,* tolerance in matters which are disputed by scholars. The fifth and sixth principle is inspired from the slogan of Rashid Ridha in Tafsiral-Manar which reads "we must help each other in the matter of an agreed and mutually tolerant in matters to be debated". The definition of tolerance is respect for other people's opinion and not the opinion of one fanatic and not easy to deceive the other opinion; seventh, respecting the opinions of others with noticing that the truth may be scattered everywhere.

Islamic education principles of multiculturalism are needed to raise awareness of mutual respecting and honoring each other. Multiculturalism education that emphasizes the formation of characters that have the attitude protégé sympathy, respect, appreciate and empathy in others already should be the goal of Islamic education. Sociologists also believes that education of multiculturalism is a great solution to create harmony between the different elements of a nation (Gay, 2000:34). Incusif and multicultural education that, framed in the current humanist education is very urgent to apply at pesantren and other educational institutions in the midst of rampant indoctrination.

Islamic humanist education emphasizes the importance of control emotions in addressing differences. Imamal-Ghaza-li (d. 505H), in the *Ihya ' Ulum al-Din*, the importance of the kontrolemosi (*'ila jal-ghadhab*) in appreciating differences. According to him, during a human bias and hate then love will not be separated from the human emotion and anger. Human beings have always loved the fit him and hate things that don't fit. However, man has to control his emotions when watching the stuff that is not in accordance with his wishes. Emotional control can be done through the six steps are: first, musing on the virtue of forgiving and holding anger as the word of God in the Qur'an 3:34; Second, the fear of the chastisement of God against grumpy; third, avoid negative excesses of hostility; Fourth, to imagine the look on the face of a very ugly like dogs and wild beasts while grumpy; Fifth, re-think about the causes of anger,

and; Sixth, be aware that anger out of arrogance because Crabby merasaseakan-will behavior in accordance with the intent of God. It is similar to the phenomenon of radical groups that cried *Allahu Akbar* but with full fury acted rude (al-Ghazali, 2002:227-233).

Islamic education prioritize who looks at a whole person if linked to educational process means trying to optimize all the kefitrahan (potential cognitive, affective and psychomotor) human beings to manifest prosperity the existence of human life in a world that is based on value – the value of the teachings of Islam. So Islamic humanist education will be realized if applied to an attitude of respect and optimize a variety of human nature in order to realize the insan kamil and useful for yourself and others (Bj, 2007:15). The existence of the human being will be created as being humanist. The humanist Islamic education should be the orientation and the application in practice of the right to education. All educational events must have the amplikasi with the task of human life in the world that is as Caliph in the face of the Earth.

Embodies the humanist Islamic education needed democratization of Islamic education. In the idea of democracy in Islamic education there are charges education system, where educators and learners can develop its potential and his creativity without any restraint or intimidation from any party. Educators who understand the position and kewajibanya as an educator as well as understand the position of the learners so see what is required of students to be aware of to apply demokasi education. Democracy can be applied by the method – a method of learning that is fun so it was able to arouse and develop all the competencies of the students. The concept of who looks at a whole person if linked to educational process means optimizing the whole beusaha kefitrahan (potential cognitive, affective and psychomotor) human beings to manifest prosperity the existence of human life in a world that is based on value – the value of the teachings of Islam.

Humanist education can be built through the concept of education to develop quality human resources are Islamic education, in which there is a pragmatic man, looking at education as being a functional need to establish, maintain, develop his life both physically and spiritually as well as realizing the humans who are aware of the needs of his life by having a sensitivity to the problems of humanity. The concept of education is rooted in the culture, can realize the human who understands its existence by having a superior kepribadiaan, self-esteem, believe in your own abilities, build a culture based on its own culture which is based on ilahiyah values. From this framework, then the competencies developed in the process of Islamic education should be based upon the competence of ilahiyah values, knowledge, skill, ability, socio-cultural and operationally integrated with society, the environment sosial-kulturalnya, and always accept and participate to make a change.

with ilahiyah values, humanity *(insaniyah),* community, environmental and cultural. Framework of this thought, then Islamic education should develop the education integralistik, humanistic, pragmatic, and rooted in the culture. The concept of educational Integralistik, completely oriented on the values of the Godhead *(Rabbaniyah*-divine), human values *(insaniyah)* and nature *(alamiyah)* in General as a integralistik for the embodiment of life rahmatan lil ' alamin. The concept of humanistic education, education oriented and looked at the man as a human being (humanisasi) with respect to human rights, the right to voice opinions, develop the potential of expanding the thinking, and act in accordance with the lofty humanitarian values.

Islamic education, in which there is a pragmatic man, looking at education as being a functional need to establish, maintain, develop his life both physically and spiritually as well as realizing the humans who are aware of the needs of his life by having a sensitivity to the problems of humanity. The concept of education is rooted in the culture, can realize the human who understands its existence by having a superior personality, self-esteem, believe in your own abilities, build a culture based on its own culture which is based on ilahiyah values. From this framework, then the competencies developed in the process of Islamic education should be based upon

the competence of *ilahiyah* values, knowledge, skill, ability, socio-cultural and operationally integrated with society, the environment sosial-kulturalnya, and always accept and participate to make a change.

Islamic humanist education fortify the citizen education (educators and learners) from apathy and tolerance problemsosial. This education directing the development of critical culture learners to admonish and advise if there are community members who damage the social code of conduct. Students Islamic humanist doesn't mean people who are indifferent towards social problems. They remain responsible for helping social control through *amar ma'ruf nahi mungkar* it is recommended in the Quran (Qur'an 3:2-3). It's just that the mechanism is called with wisdom and decency (QS. 6:25). *Amar ma'ruf* for Moslems students a tolerant and inclusive instead of vigilante violence, as the word of God Almighty, "then the disebab right of grace from God that you apply gentle towards them. If you be hard again and don't be rude, surely they abstain from the round (Qur'an 3:59). Imam Al-Ghaza-li, in *Ihya Ulum al-Din*, reminding us that acts of vigilantism by using violence, let alone a brawl, the action is not allowed although with *amar ma'ruf nahi munkar* pretext. Imam al-Ghaza-li (Al-Ghazali, 2002:458) States

> "I have explain levels-levels of *amar ma'ruf nahi munkar it*: (1) inform; (2) advise; (3) strike with harsh words, and; (4) prevent by force under penalty of punishment. The first and second tiers could be performed by civilians as well as Government. Third level with hard-like strike the words "o tyrants and o people without fear of God ' – can be done by civilians and the Government if it does not cause fitna to others. As for the fourth level can only be carried out by the Government.

Based on the statements of Imam al-Ghaza-li can be understood that civilians are only obligated to give out which are good and which are bad, advised, and rebuke. However, they should not use the ways of violence and vigilantism, let alone a brawl. More than that, the Hadith of the prophet "whoever saw the absence of then ingkarilah with his hand. Jikatak able to then with lisannya. If it is not capable then with his heart and this is the most weak faith "must be kanulang has been dated (reinterpretation). The word "hand" in the Hadith the Prophet understood as government authorities as the opinion of Imam al-Ghazali on top. The word "hand" should not be interpreted as an act of violence in the name of religion and vigilantism as practiced by a number of hard-line groups who have been in the doctrine with an understanding of the Islamic radicals (Masduqi, 2013). This does not mean that Islam teaches pacifism, but exclude allowed the use of force as a defensive jihad with the goal of surviving the attack.

CONCLUSION

Pesantren in Indonesia evolved in a relatively typical framework and has a different character with a similar education in other countries given the nature of the perceived peace when Islam came to the archipelago. This implies a peaceful Islamic figures in most pesantren include the contributions that were given to the people and the State. Pesantren is not only to become an institution that is identical with the meaning of Islam, but also contains the meaning of authenticity of Indonesia (indigenous). Pesantren constantly transmits the friendly Islamic religious understanding, peace, tolerance, mutual appreciate, and not radical. Far from the doctrine of terrorism, unbeliever-bid'ah, let alone a justification of explosion-suicide bomb explosion.

Understanding radicalization on the presence of certain Islamic pesantren that had an impact on terrorism in Indonesia should be put in the context of the development of transnational Islamic movement as a result of various developments in the world. Religious radicalism threatening the very future of the pesantren and generation. Islamic education (pesantren) that teach hatred of opinion and different beliefs is absolutely not ideal for continuity of promoting

diversity and diversity in Indonesia. It is also not in keeping with the Mission of peace that was carried by Islam as *rahmatan lil'alamin*. Islamic education ifiltrated by the radicalisation of the need to reorient towards that in accordance with the spirit of Islam that teaches mutual respect and brotherhood. Islamic education is inclusive, tolerant, multiculturalism, and humanist who taught love, politeness, respect with anothers, and concord, so that in the future may encourage the realization of the harmony in the keberagamaaan Archipelago on Earth.

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Zamroni, M. I., Islam, Pesantren, dan Terorisme

ISLAM NUSANTARA: SYMBOL OF SOVEREIGNTY AND PEACE

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and Dian Savitri, S.Pd

Abstract

In the last year in Indonesia, there are many themed activities of moderate Islam in Indonesia, such as discussions, seminars, talk shows and others. This terminology does not need to be widened, but how to interpret Islam in the style of the archipelago which is able to provide its own feature and contrast the behavior of other Muslim communities, which are *tawasuth* or moderate. Moderate Islam in Indonesia is a symbol of sovereignty in religious forms, ranging from the meaning of religious texts (Qur'an and *asunnah*) while provides space on local traditions which are not necessarily opposed to the value of religion that is not religious texts. Besides, moderate Islam in Indonesia can also be a symbol of peace between *ardhi* (earth) and the divine (sky). It can be shown that apparent contradiction between readings (what is in the text) and reality (something happen) should be understood more wisely and *khikmah* approach. It means how the substance of religiosity can be justified by the religion and not merely seen from a *kharfiyah* corner. Therefore there is no religious turmoil is happened. It is the nature of the sovereign, as well as how well the text is able to come with the context, so that we do not easily accuse even consider others as infidels who is actually substantively religious which fits terminological approaches. Hopefully the aim of this article could give insight into the social diversity and peace religious frame living and peaceful religion.

Keywords: Islam of the archipelago, symbol of sovereignty, peace

Introduction

Islam as in the Qur'an is Allah religion blessed. Etymologically, Islam is derived from the Arabic "Salema": safe, prosperous and peace.Meanwhile, according to the language as the opinion of HarunNasution, Islam is the teachings revealed by God to the humankind through the Muhammad SAW as the prophet. (Anwar, 2011: 14).

The teachings of Islam is not only addressed to a particular group or nation, but as *rahmatanlil 'alamiin* in accordance with the mission of the prophet Muhammad SAW.That is, the mission and teachings of Islam is not only addressedto one group or nation, but for all humankind, even the universe. However, the universality meaning of Islam among Muslims is not similar. A group define the teachings of Islam brought by the prophet Muhammad SAW have Arab culture that isthe final purpose and cannot be changed. Everyone must follow and it cannot be interpreted. Besides, there are also groups who interpret the universality of Islam is something not unlimited at time and place, so it can fit toevery culture.

Differences of opinion between the groups may be understandable, because each has different level of experience and understanding.The first group wants uniformity across cultures as Prophet Muhammad becomes the culture of the world.While different cultures are considered

as not part of Islam; this group is often called fundamentalists (Kasdi, 2000, 20).

Other groupshope Islam presents as a value that can affect the entire culture existed in the world. Thus, this group believes Islam lies on value, not on the physical form of the culture itself. This group is often called substantive.

Differences of viewbetween one groups to another is a natural thing, but choosing a more moderate alternative to the view is better. That is the perspective of Islam as a form of cultural values that must be separatedfromthe form of human creation. However,practicallyboth of them must go hand in hand.A chaos would happen if it separated. The coming of Islam begins with the culture before it.In this case, there is a third alternative, namely the discourse of Islam Nusantara (Islam of the Archipelago). Islam Nusantara want to bridge the heated debate ofthe fundamentalist groups that brings Islamas not friendly religion and has a tendency to enforce culture that sometimes differs from one place to others and even abusive with the flag of Islam.

Substantive group also criticized for this group is considered to distort the teachings of Islam that is very worrying. Bridges two groups above, the discourse of Islam Nusantara, is a response to the both groups debate (fundamentalists and substantive).

If we read the history of the entry of Islam in the archipelago,in the beginning the propagator of Islam to Nusantara showed a strong stance to culture or traditions that exist in society. Thus, the coming of Islam is not as a threat to shift all the traditions, instead,to be friend in the better culturetransformation. This condition indicates that the character of Islam in the archipelago is capable to dialogue with the cultural community initiated by the earlier preachers.

Long process of dialogue between Islamic culture and traditions in this archipelago is manifested in the cultural mechanism to face problems and local dynamics. The combination between Islam and the society traditionsis a scientific treasureas a form of local wisdom. Therefore, the presence of Islam in the midst of society does not look foreign. The presence of Islam must not be perceived as Islam in Arabic, but something capable to dialogue with the local traditions of the local community.

Islam Nusantara Symbols of Sovereignty

An explanation Islam of the archipelago cannot be separated with how Islam came here.Based on the History, we know that Islam came and thrived in the archipelago through a very long process. The journal of the coming of Islam in the archipelago are various, among others.

The first theorycomes directly from Arab, Hadramaut, the theory stated by Crawfurd (1820), Keijzer (1859), Neimann (18 561), De Hollander (1861), and Verth (1878). Crawfurd stated that Islam comes directly from Arab, although in another section mentions their part of the Mohammed in East India. Meanwhile Keyzersaid that Islam came from the Egyptian,Shafi'i, similar to that adopted by other Muslims of the archipelago. This theory also held by Niemann and de Hollander, mentioning the Hadramaut. (Munir Amin, 2015: 322).

The second theory said that Islam came from the Indian subcontinent, not Persia or Arab. This theory then is famous, called as the theory of India. The first scholars to state this theory is Pijnappel, an expert from the University ofLeiden, Netherlands. Pijnappel associated the origin of Islam in the archipelago with Gujarat and Malabar region. According to him, the Shafi'iArabian brings Islam to the archipelagowho then migrated and settled in the India region.Pijnappel theory is then shared and developed by other scholars who also came from the Netherlands, such as Snouck, Fatimi, Vlekke, Gonda, Schrieke, and Moquette.

The third theory, the theory of China stated by Emmanuel Godinho de Eradie a Spanish Scientist. (Supriyadi, 2008: 191). This theory suggests that Chinese, especially Chinese-Muslim has a considerable influence in the development of archipelagoIslam, especially in

Java. Muslims-Chinese in the early development of Islam in Java is not only shown by the testimonies of the foreign wanderers, Chinese sources, Java local text and oral tradition, but also supported by ancient relics of Islam in Java. For example, *padas* carving in Mantingan-Jepara mosque, minarets of Pecinan-Banten mosque, grave door construction of SunanGiri in Gresik, the architecture of the Cirebon palace and its Sunyaragigarden,Demak mosque construction (pillar mosque buffering chips with the symbol of a turtle), the construction of mosques in the Sekayu Semarang and others.All of which showed the strong influence of Chinese culture, two mosques in Kali Angke-Jakarta associated with GouwTjay and KebunJeruk mosque founded by TamienDosolSeeng and Mrs. Cai (a proof of heritage of Muslim-Chinese). (al-Qurtuby, 2003).

The presence of Islam in the archipelago are able to dialogue with local cultures were eventually able to establish acharacteristic and uniqueIslam, not only in the archipelago with Muslim majority, but also in the archipelago itself which has distinctive features such as the Java Islam, Madura Islam, Sasak Islam, Minang Islam, Islam Sunda, and so on. That Islam model is not Islam that is cut off from the roots of purity, but Islam that has been successfully acculturated with local culture. In other terms, there has been inculturation. In the study of local culture, inculturation supposes a process of internalization of a new doctrine in the context of local culture in the form of accommodation or adaptation. The aim of Inculturation is to maintain identity. Thus, Islam remains rooted ideologically, so even with the local culture does not necessarily disappear because of the coming of Islam (Paisun, 2010: 156).

Heterogeneity and diversity of the nation in turn puts Indonesia as a unique, characteristic and interestedcountry. Similarly, the diversity pattern that was followed. The growing and developing religion in Indonesia should be able to dialogue with the local culture which then has a characteristic and uniqueness. As one of the variants of cultural Islam in Indonesia after the dialectic between Islam and the existing culture, Islam Nusantara also has character and unique religious expression.This is due to the spread of Islam in the archipelago is more dominant taking the form of acculturation, both absorbable and dialogic. Islamic acculturation patterns and cultural heritage, beside can be seen form the expression of its people, is also supported by the political power of the Islamic empire that exist mainly in Java, for example, Mataramsuccessfully bring Javanese Islam with the cosmology of Hinduism and Buddhism. Although there are fluctuations in the relationship between Islam with Javanese culture, especially in the 19th century, but the face of acculturative Islam Nusantara seem dominant in almost all religious expressions Muslim community in this region so that the "syncretism" and tolerance of religions becomes one character's distinct culture for Java Islam (Sumbulah, 2012: 51).

Islam of the archipelago is built by the traditions of the pre-Islam, which form the evenness in diversity. They who derived from the elements, backgrounds, and different ideological orientations, integrate through various rituals (Sumbulah, 2012: 54).

Other phenomena rituals that could became integration media of all elements of the Java community is the great-grandson Cungking worship at a shrine. Sacred caretaker who lead the rite of worship are people who are fluent reading prayers in pure Islam (normative Islam) and also fluent in reciting Java mantras to bring the spirit of the great-grandfather. The religious ritual usually begins with the mantra and prayer. Rituals, apparently also based on a belief in the basic conception of archipelago society, especially in Java, told that the unseen world, all manifestation in life is caused by thinking beings who also have a will of its own (Muchtarom, 2002: 56-57).

Islam of the archipelago patterns and styles is what we call the symbol of sovereignty, asDaulatseen from the aspects of the language in the International Encyclopedia, it derives from translation of the word *Souvereignty, souverainettee* and others. Those words refer to the notion of power. In the Qur'an the word Daulah used twice, first, *Nudaawiluha (we alternate them) Surah 3: 140* and Second, *Duulatan (circulating),* Surah 59: 7). Besides, it can also be interpreted as intact, round, timeless and not fragmented.

From the description above, it is clear that Islam of the archipelago is a unity between the religious messages (substance) with the existing culture in the archipelago. This pattern has been fused into one unique shape and pattern that differentiates it from another. Therefore, this is a symbol of Islamic sovereignty which is not necessarily the same archipelago formally with Islam in the Arab region, despite Muhammad SAW is the prophet who get revelation of Islam in Arab countries.

Islam, The Peace of Sovereignty

The basic words peace, means cool and calm, quiet, peaceful, comfortable, agreed, *guyub* and pillar (Endarmoko, 2007: 143). It means that the implementation of Islam in the archipelago is a style as well as how people do the religion or religiousactivity in accordance with the word of peace. It is Islam of cool calm, quiet, peaceful, comfortable, agreed, *guyub and* pillars that are not owned by people outside Nusantara. Nusantara community is able to express Islam with a typical face and style, that is the behavior of friendly, peaceful, open minded, polite, mannered and tolerant Islamic. Islamic behavior is inclusive and able to provide solutions to the problems that exist around us like problem of nation andState. Islamic behavior not only shows dynamic and friendly to the environment and culture, sub-cultures, and religions who received the archipelago, but also deserve coloring cultural heritage to realize the accommodative properties *rahmatanlil 'Alamin.*

Conclusion

Islam Nusantara is a form of Islam in the archipelago which has a unique character that distinguishes the style of religiosity that exists outside the archipelago, the pattern of Islam Nusantara is a unity between the religious messages (substance) with the existing culture in the archipelago. This pattern has been fused into a unique shape and pattern that differentiates it from one to another, and this is the symbol of sovereignty. Besides the characteristic that appeared in Islam Nusantara is a friendly, peaceful, open minded, polite, mannered and tolerant.. Islamic behavior is inclusive and able to provide solutions to the problems that exist around us like problem of nation and State; and this is the symbol of peace.

Thus my short article on Islam Nusantara: The symbol of sovereignty and peace. Hopefully this can give a strengthening of Islamic religiosity in the archipelago that faces possessed Islam Nusantara is the face of a sovereign and peaceful as well as an example in the world of Islamic behavior.

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Humanity Islamic Perspective as a Language of Peace in the Global Challenges (Paradigm Ideology and Sociology and Thought of Ali bin Abi Talib)

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Abstract

Islam is claimed: bloodshed religion, because there is no peace in the Middle East (Syria - Iraq) until now. The claim was wrong. Because Islam is peace. And *Islam Nusantara* is the answer for that claim. *Islam Nusantara* gives peace signs of human life for all human rights in Indonesia, regardless of ethnicity, religion, race, gender, and social class stratification which embodied in the collective agreement : Pancasila, UUD 1945, Bhinneka Tunggal Ika and NKRI. The absence of peace, often as a result rejection differences, *Takfir*, claims of propriety over heaven – hell and the tendency to perform actions undermining peace, often in the name for the sake of justice and truth, and even claiming (as if) is God. This paper is divided into three basic ideas talk about 'The Role of the Language of Peace Humanity', via two paradigms and one thought. First, from the paradigm of ideology that examines the role of language in most of the ideas that express the practical politics of language in terms of dominance, influence or interdependence. Second, from the sociological paradigm, which focuses on how the role of the language used as the standard 'differentiator' of stratification and social class in the world community that lead to peace or conflict and war. Third, Thought of Ali ibn Abi Talib which is summarized in Nahj al-Balagha, Letter 53. Three subjects that are presented in this paper in order to provide an alternative solution to multi faces three challenges of Globalization: Ignorance, Poverty and Injustice of the Tirany - Oppressor.

Keyword : *Humanity, Islam, Language, Peace*

First discussion

In the paradigm of ideology, language is a trail in determining an ideology can be accepted or not in a group and the society. The use of language determines the success or failure of the process and the achievement of visions and missions.

Thompson stated, as quoted by Zeus, that the critical role of language and its articulation are closely associated with the success or failure of an ideology in society. Because language is not just a communication tool, but also as an instrument of domination and liberation tool that makes human beings understand each other relations between the networks of power : *"... One must appreciate the role that language plays in a representation of social life. Thompson starts from the premise that if the ideology is the study of ideas and how they are distorted through an idealist framework, then one must Consider that Reviews These ideas find Reviews their articulation in*

language. As will Become clearer, language is a tool not only for communication, but also for domination and liberation"[1].

Language connects between one side and other side in many interest, whether in the political, economic, social, cultural, defense, security, law (POLEKSOSBUDHANKAM-HUKUM). Language is an intermediary between the leader and his people, stranding friendship between countries, unifying the races, ethnicities and religions. For Indonesia, the language is one of the three vows in the Youth Pledge in 1928, as the main locomotive in uniting the archipelago from Sabang to Merauke in gaining independence from colonialism.

Language is an important element in conveying information either in the form of a confirmation or correction. The use of language, both spoken and written, and the symbols become a necessity in the "association" (history). Therefore, the time of which does not have the stability of a language is pre-history. And any group that is able to 'speak' is a developed nation and is remembered by the next generation.

Language is also an indicator of the ability to convey the message sender and ideas on the receiver, orally and in writing, directly or indirectly filling and imprint in the brain and heart.

Therefore, *"what is said and how this is said"*, ideology sender captured from the way he communicates with the receiver via the language and the delivery of information and solutions offered. Because it is through the language was, the person has knowledge and able to seize power, legitimacy and emancipation are able to change society and the world. Knowledge is Power, *"through language, one struggles to know and consequently know that there is a struggle for power, legitimacy and emancipation"[2].*

And an ideology, for adherents fundamentalist, realizing that ideology is everything in life, *"ideology is everything and everything is ideological"*. And in reality, an ideology does not stand alone, as an ideology is the result of modifications and formed from a variety of other ideologies, the ideology is not a monolithic entity. Zeus stated, *"Ideology never stands on its own but is Involved in relations with other ideologies. It is never complete but instead is evolving and modifying itself "[3].*

Then the result of the blending of ideology is embodied in the real relations are displayed in a symbolic structures, the boarding school for example, be a place of production - the ideological reproduction of students via the ritual hierarchy system in the formation and development of personality of students. The clerics (kyai) and the preachers (teachers) do with the ideology of domination in its students through the messages language, usually with anecdotes wisdom of the Sufis. Advice with humor without hurting the feelings of his audience. Peace for humanity. And of course accompanied with peace language of the Al-Quran, in Arabic.

Al-Quran in arabic language is the miracle of eternal (plus Hadith or Sunnah) become interpreters international in realizing the vision of a humanitarian mission on earth and the universe, in order to successfully live and bring lunch and return to the hereafter 'hometown' eternity full of joy and peace.

Al-Quran is the language of God's final for the last messenger who is sent to man, jinn and the universe. Al-Quran contains commands, prohibitions and Information of the Lord. God's language is symbolized by the name of Islam. Islam means peace. Islam is the language of peace for humanity and the universe.

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1 Zeus Leonardo, *Discourse and Critique outlines of a Post-Structural Theory of Ideology* (UK : Journal of Education Policy, Volume 18, Number 2, 2003), 204

2 Ibid., 212

3 Ibid., 209

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But in the course of human history, there is no doubt the language of Islam has been translated in the frames of politics and the struggle for power and domination between humans. Islam's language translation can be positive and negative.

Positive, according to the text and context, when used in a political frame that depends on Tawheed (Oneness of God), uphold the humanity, strengthen the unity, consensus and fulfill justice. And the realization that there is in Pancasila and UUD 1945. Pancasila and UUD 1945 are the best translation product of Islam Nusantara in reading and reviewing the language of God.

And became negative and counter-productive, if the translation on the language and then used just used textually and even used as a tool of political legitimacy for greedy of power and domination injustice the role of language in realizing the goal will not be achieved. And as a result of a mistranslation on language, there was a prolonged conflict and war for the sake of truth and peace - justice.

Islam speaks in a peaceful manner and in power by peaceful means anyway. ideas are ideas that humanizing. Islam offers a wide range of solutions to problems in accordance with the level of problems, flexible and in accordance with the portion of the problems faced. In other words, "fit".

At this time, no doubt, Islam is read and classified by two factors and categories. In short, Islam on the earth today on the basis of Islam and Islamic languages Acculturation Assimilation Local Culture.

And the division of Islam in the language, divided in three groups. **First**, the group that sets the Arabic language in the state constitution as the first official language of the country. This group is the countries in the Middle East region. **Secondly**, the group that did not specify the Arabic language in the state constitution as the official state language, but growing in a world characterized by religious spiritual education, in boarding schools and madrasas and Islamic universities. The second group are the countries that joined in Asia (such as Indonesia and Malaysia) and Denomination of the Soviet Union (such as Uzbekistan, Tajikistan and Turkmenistan). **Third**, the group that sets the Arabic language in the state constitution as the official language of the country in line with other official languages (such as the Islamic Republic of Iran).

The division of Islam by acculturation assimilation of local culture, divided in two groups. **First**, the group that managed to do acculturation assimilation of local culture perfectly. The indicators there are four, namely: (1) the spread of Islam through trade and marriage, not by sword or a war, (2) the transformation of the essence of the wisdom of the local culture without drastically changing the symbol, 'cover' and the language and (3) political manners in power while maintaining religious sites ancestors and (4) the remarkable development of the phenomenon 3F, Film Fashion Food. This group, in Indonesia.

Secondly, the group failed to acculturation assimilation of local culture. The indicators also there are four, namely: (1) the law applicable lame between the rulers and the people, (2) knowledge of local culture and heritage sites destroyed, forbidden and considered destructive to the religious life, and (3) government run by the kingdom in a family group certain (lack of deliberation and democracy), and (4) the authority of textual scholars (not contextual and often irrational) often forbid something, especially in matters related to the dominance of men as well as women's role in the lives and education.

In Indonesia phenomenon, related to the language of peace (in line with the communication methods of the Koran: *Da'wah bi al-Hikmah wa al-Maw'idzah wa al-Jidal al-Ahsan* and eventually submit a final verdict that *Hidayah - Dhalalah* the authority of God)[4] who used the

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4 Q.S. al-Nahl (16): 125 (Application Paragraph - the Quran for Android)

Islamic scholars reinforced the dominance of the archipelago in the positive in Indonesia with the spread of the ideology of peace.

Thompson stated that ideology has some modus[5] operandi (operations) in an effort to realize a dominance: Legitimation, dissimulation and Reification.

The Legitimation[6] is one way to maintain the dominance continuously, and ideology fills the gap between the claims of leadership and authority that comes from those who gave such authority. Evidenced by two stages: (1) Pre-independence in 1945, the leadership baton from kingdoms Hindu and Buddhist kingdoms into Islam, without mentioning the word Islam and change the customs and language of the kingdom. Islam very liquid blend with local wisdom and come legitimize the leadership of the kings and was well received by the people, because Islam is slowly removing the caste system in status and social stratification (2) Era of Independence until today, although the imperial system from Sabang to Merauke then agreed on the form of the unitary state, the state constitution and state symbols none explicitly included the name of Islam (the historical record that it ever existed and then eliminated from the Jakarta Charter), but the essence of the values of peace Islam strongly feels real in every regulation and policy. Islamic coloring and filling all aspects of life with peace in POLEKSOSBUDHANKAM-LAW.

The dissimulation is where ideology work in linking the relations of domination are interrelated. History records, and has been filmed under the title "The Kiai" which tells the struggle of the students and clerics in seizing and retaining the independence together with the government through the Islamic ideology media via radio with the volume and the sound of thunder of Bung Tomo. Surabaya's 10 November incident was not born out of the events is empty, but is born from the relations of political domination and to maintain power that exists between Muslims and the government for the sake of keeping the peace. And a prime mover in the struggle for independence is October 22, 1945 Resolution Jihad that has been stated by KH Hasyim Ashari:

"Berperang menolak dan melawan pendjadjah itoe fardloe 'ain (jang haroes dikerdjakan oleh tiap-tiap orang Islam, laki-laki, perempoean, anak-anak, bersendjata ataoe tidak) bagi jang berada dalam djarak lingkaran 94 km dari tempat masoek dan kedoedoekan moesoeh. Bagi orang-orang jang berada di loear djarak lingkaran tadi, kewadjiban itu djadi fardloe kifajah (jang tjoekoep, kalaoe dikerdjakan sebagian sadja.. menjadi "bagi tiap-tiap orang Islam, laki-laki, perempoean, anak-anak (bersendjata ataoe tidak) jang berada dalam djarak lingkaran 94 km dari Soerabaja, Fardloe 'Ain hukumnya untuk berperang melawan moesoeh oentoek membela Soerabaja"[7]

"Fighting resist and fight the invaders fardlu 'ain (which must be done by each Muslims, men, women, children, armed or not) to those who are within a circle of 94 km from the site of entry and position of the enemy. For people who are outside the circle distance, the obligation would be fardlu kifayah (sufficient, if done part of it .. be "for every Muslim, male, female, children (armed or not) located within a circle of 94 km from Surabaya, fardlu 'Ain law to fight against the enemy to defend Surabaya "

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5 Modus (1) means (2) forms of the verb that expresses the atmosphere of psychological connection with works of interpretation the speaker about what he said (3) the largest value in frequency in a row value (4) statistics most commonly appeared in the population or sample (http://kbbi.web.id/modus)

6 Legitimation: This can refer either to the specific grounds that are offered to justify a particular action or to the general process through the which power is given moral grounding (Steve Bruce and Steven Yearley, The Sage Dictionary of Sociology, 170)

7 A. Khairul, call Jihad Welcomes Battle 10 November 1945, (NU Online, Friday, November 9, 2012) downloaded from www.nu.or.id/post/read/40684/seruan-jihad-menyambut-pertempuran-10-november-1945

And Reification[8] is to assume an unreal becomes apparent. Ideologies are ideas that are not real in a reality yet become real, both spoken and written. Peace, that's the idea that brought Islam Nusantara. Peaceful language is the language of Islam.

Verbally and orally, Indonesian Founding Fathers chose the Malay language as the official language and the unity of Indonesia, not the other language. Though the Malay language, not the language of the largest users in Indonesia. Because the Java language was the one that most users. The reason for choosing Malay as the official language, there are several factors: (1) the Malay language is the Lingua Franca (language of instruction) in Indonesia and Southeast Asia. Marked with an inscription Sojomerto Central Java (which is estimated to be written in the 7th century), even since the Srivijaya kingdom stand (2) Malay language is simple and communicative, the central feature in the language of commerce and port services in Indonesia and Southeast Asia, (3) the Malay language does not have level language like other languages, in other words Malay remove the 'caste' language in line with the ideas of removing the social caste in a society of Indonesia.

The modus operandi is very understood by the scholars of Islam Nusantara since the advent of Islam until now, so the dominance of Islam in Indonesia achieved peacefully and not be swayed.

Despite the historical fact still record their DI / TII in the history of Indonesia and then can be conquered, it is not then be claimed as the organization representing Islam in Indonesia. Also with terrors committed by the Indonesian ISIS done in the name of religion, Muslims in Indonesia denounced and condemned.

The absence of peace applied language in communication and domination, led to the ideas of movements such as these fall off by itself. If any, was limited to groups that do not realize that Indonesia with 4 pillars: Pancasila, the 1945 Constitution, the Republic of Indonesia and Unity in Diversity is the best translation ever on Islam.

Second discussion

In the paradigm of Sociology, The Role of Language and Challenges of Globalization (Ignorance, Poverty and Injustice of the Tirany - Oppressor) in the study researcher have at least four basic elements, namely: (1) relations and domination between Language and Globalization (2) whether the language has a great influence the level of Ignorance, Poverty and Injustice of the Tirany - Oppressor? (3) How is the role of language in the Humanitarian keep balance and equality in society?

Answer number three, there will be in the last discussion. And to answer the number one and two are in this second discussion. The answers to the first and second, related to the **Theory of Space**, which contains various categories of ideas are perceived, understood or practiced in a social space, both ideas that are absolute, relative and relational. Spaces are always moving dynamic, overlapping and changed to adjust the geometry of power. And ideas that move in spaces called: territorial, place, scale, network and certain position and the role of language in (re) production of modern society in it, also in transforming contemporary society and its consequences are influenced by the language system, experience language, opportunities and

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8 Reification: To reify is to treat an idea or concept (the nation, for example) as if it were a real thing. One might think it an easy matter to extinguishing real objects (my house) reification from concepts (my social class) but even methodological individualists accept that abstractions (such as my nationality) can have causal power. As we all occasions on reify, describing something as reification carries the implication that it is improper in this circumstance (Steve Bruce and Steven Yearley, The Sage Dictionary of Sociology, 257-258)

results of the existing language in the space.

Globalization cause almost all educated human being on this earth to be able to speak English. Overall, If it were not 100%, electronic engineering system of human information controlled by the English. Movies, books, seminars (today) is controlled by the English. Even the WC (water closed) was controlled by the English.

The influence of the language is so important in the fight for status and social stratification or maintain it. The ability of someone currently measured through language, especially English in determining the graduation someone educated, get a scholarship and accepted the job application.

High social status along with language skills is high. Proficiency in oral and written. In Arabic, there is a saying, *al-Jar qabl al-Dar*, which means that the neighbor before the residence. Researchers interpret the notion of *al-Jar* is social class, social status and social stratification that is controlled by the language. Again English in Indonesia, and some Arabic, which was exclusively for the students.

Languages peace Islam in Indonesia is the language of universal peace or *Rahmatan Li al-'alamin*. Both for Muslims as well as for those non-Muslims. The language is written in Arabic letters are capable of perfectly translated and practiced by the clerics and students who have domination and influence POLEKSOSBUDHANKAM-HUKUM in homeland.

Even the flexibility of the language of Islam in the archipelago can be seen in the books that says *Arab Malay* or **Arab Jawi**. Both of the models that paper, marginalized by the English language with latin letters. The influence and dominance of language over other languages, not a fairy tale or bedtime story, but it is a historical record of how a written language may be extinct and disappear.

In a brief review of the researcher, the extinction of the Arabic script in Arab Malay or Arabic Jawi in Indonesia, not least due to two things: (1) written culture is reduced and the oral culture strengthened, so that the books that read Arabic Jawi less and less and became less popular with the public and (2) English, through globalization and Westernization dominated the spectacle and readings throughout the world. English to provide information about the development and progress of science and technology and information. On the other hand, the Arabic word 'back' again to the high heavens and being very sacred and became 'old' to be used as the language of science, or the elegant indicator of class or social strata. Arabic is the language or languages hereafter only religious ritual, a language for prayer alone, especially its longer used for ritual death.

Could be, the researcher hypothesizes that can be true and could be very wrong, that the Arabic language, today often associated as a language and a secret password used by terrorists. The phenomenon of recent terror dated July 15, 2016, attacks in Zig Zag Trucks in Nice France that killed 84 people, describing Arabic as the language of the terrorists, of course with a rational conclusion and fast, that the conduct terror are terrorists who have ethnic Arabs.

Third discussion

53th letter from Peak of Eloquence (Nahj al-Balagha) is the answer for the question number three. It talks about the Humanity Islamic Perspective as language of Peace to create equality and stability of politic, economic, social, culture, defense, security and law (POLEKSOSBUDHANKAM-LAW) in the world. Secretary of the United Nations, Koufi Anan said this letter is the greatest letter of government for human being. Researcher is featuring few sightings of letters, because the limitation from researcher.

An order to Maalik al-Ashtar[9]

IN THE NAME OF GOD, THE Beneficent, the Merciful THE.

These are the orders issued by the creature of Allah, Ali, the son of Abu Taalib (a) to Maalik, the son of Ashtar when he appointed Maalik as the Governor of Egypt to collect Zakat there, to combat the enemies of Islam and Egypt, to work for the welfare of its people and to look after its prosperity.

I order you, Maalik, always to keep the fear of God in your mind, to give priority to His worship and to give preference to obeying His Commands over every other thing in life, to carefully and faithfully follow the commandments and interdictions as are given by the Holy Book and the traditions of the Holy Prophet (s) Because the success of a man to ATTAIN happiness in this world and in the next depends upon Reviews These qualities, and a failure to Achieve Reviews These attributes brings about total failure in both the worlds ,

I order you to use your head, heart, hands and tongue to help the creatures of God Because The Almighty God holds Himself responsible to help Reviews those who sincerely try their best to help Him. God has further ordered you to keep your desires under control, to keep yourself under restraint when extravagant and inordinate yearnings and cravings try to drive you towards vice and wickedness Because usually your 'self' tries to Incite and drag you towards Infamy and Damnation UNLESS the Merciful Lord comes to your help.

Let it be known to you, Maalik, that I am sending you as a governor to a country the which has seen many regimes before this. Some of them were benign, sympathetic and good, while others were tyrannical, oppressive and cruel. People will judge your regime as critically as you have studied the activities of other regimes and they will criticize you in the same way as you have censured or approved other rulers.

You must know that a good and virtuous man is known and Recognized by the good that is said about him and the praise the which God has destined him to receive from others. Therefore, make your mind the source and fountain-head of good thoughts, good intentions and good deeds. This can only be attained by keeping a strict control on your desires and yearnings, however much they may try to Incite and coerce you. Remember that the best way to do justice to your inner self and to keep it out of harm is to restrain it from vice and from things the which the 'self' inordinately and irrationally desires.

Maalik! You must create in your mind kindness, compassion and love for your subjects.

Do not behave towards them as if you are a voracious and Ravenous beast and as if your success lies in devouring them.

Remember, Maalik, that amongst your subjects there are two kinds of people: those who have the same religion as you have; they are brothers to you, and Reviews those who have religions other than that of yours, they are human beings like you.

Men of either category suffer from the same weaknesses and disabilities that human beings are inclined to, they commit sins, Indulge in vices either intentionally or foolishly and unintentionally without Realizing the enormity of Reviews their deeds. Let your mercy and compassion come to Reviews their rescue and help in the same way and to the same extent that you expect Allah to show mercy and forgiveness to you.

Maalik! You must never forget that if you are a ruler over them than the Caliph is the ruler over

9 Maalik al-Ashtar was a famous companion of Imam Ali. He was the head of the Bani Nakha'i clan. He was a faithful disciple of Imam Ali. He was a brave warrior and had acted as a Commander-in-Chief of the armies of Imam Ali. His valour had earned him the title of "Fearless Tiger" (Nahjul Balaghah PDF, 245/849)

you and God is the Supreme Lord over the Caliph. And the reality is that He has appointed you as the governor and tested you through the responsibility of this rulership over them.

Never think of raising yourself to such a false prestige that you can declare war against God Because You can not ward off His Wrath and you can never be free from the need of His Mercy and Compassion.

Do not feel ashamed to forgive and forget. Do not hurry over Punishments and do not be pleased and do not be proud of your power to Punish. Do not get angry and lose your temper quickly intervening over the mistakes and failures of Reviews those Whom you rule over. On the Contrary, be patient and sympathetic with them. Anger and desire of vengeance are not going to be of much help to you in your administration.

Never say to yourself, "I am Reviews their Lord, Reviews their ruler and all in all over them and that I must be obeyed submissively and humbly" Because such a thought will unbalance your mind, will make you vain and arrogant, will weaken your faith in religion and will make you seek the support of any power other than that of Allah. If you ever feel any pride or vanity on account of your sway and rule over your subjects, then think of the supreme sway and rule of the Lord over the Universe, the extent of His creations, the supremacy of His Might and Glory, His Power to roomates do things you can not even dream of doing and His control over you Dominating the which is more than you can ever roomates that Achieve over anything around you. Such thoughts will cure your mental weakness, will keep you away from vanity and rebellion (against Allah), will reduce your arrogance and haughtiness and will take you back to the sanity the which you had foolishly deserted ....[10]

In this letter, (1) Imam Ali **advises** Maalik: (a) to combat corruption and oppression amongst the officers, (b) to control markets and imports and exports, (c) to curb the evils of profiteering, hoarding, blackmarketing. And (2) Imam Ali has **explained**: (a) stages of various classes in a society, (b) the duties of the government towards the cancel class, how they are to be looked after and how Reviews their conditions are to be improved, (b) the principle of equitable distribution of wealth and opportunities, orphans and their up-bringing, maintenance of the handicapped, crippled and disabled persons and substitutes in lieu of homes for the aged and the disabled.

Conclusions : (1) the language with all its elements is uniting people of diverse ethnicities and tribes from around the world, the evidence is to the events giving points and vowel in the al-Quran by Imam Ali had to re-unite Muslims into a passage that is uniform, (2) language, as well as a communication tool as well as an instrument of domination, (3) the language of peace Islam translated perfectly by Islam Nusantara, due to humanize humans, and (4) peace can be achieved if the challenges of globalization can be completed on the problems of poverty, ignorance and tyranny of tyranny and oppression through education depends on al-Quran and Sunnah.

Suggestions: (1) Arabic Malay and Arabic Jawi again resurrected its use as treasures of Islamic civilization Nusantara, (2) the Arabic host for Muslims in Indonesia, (3) the Arabic language not only as the language of the prayer ritual death, but also as the language of inventors and researchers in information technology. Instead of negative language, ie the language code of the terrorists and (4) English is the language of communication, not the language that indicates the dominance of the west on the east and Islam.

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10   Nahjul Balaghah PDF, 245-263/849

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SYEH JANGKUNG AND ISLAMIZATION PROCESS IN SOUTHERN PATI, CENTRAL JAVA
(A SOCIO-HISTORICAL STUDY ON "SERAT SYEH JANGKUNG")

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Abstract

The name of Syeh Jangkung is very popular among Muslims in southern Pati and also other regions. People believe that he was the student of Sunan Bonang and he had some mystical power which was usually only owned by sunan. Annual ritual feast to commemorate Syeh Jangkung is held every Rajab in which people change the grave's net and they will fight over to get a piece of it. There is one inscription/chronicle namely "Serat Syeh Jangkung" which tells about Syeh Jangkung's life and also teachings. Relating to those facts and condition, this paper explores the role of Syeh Jangkung in Islamization process in Pati and find out socio-economical condition of the community in southern part of Pati during the life of Syeh Jangkung based on "Serat Syeh Jangkung". This study highlights that Syeh Jangkung has succeeded in placing the basic Islamic teaching for his people. He emphasized the importance of rukun Islam that is showed in Suluk Saridin. Syeh Jangkung also had established many villages with their socio-cultural condition. His teachings influence directly to the way of life of the communities in those villages that have characteristics of Islam nusantara.

Keywords: Syeh Jangkung, Sunan, Java, Islam, nusantara

INTRODUCTION

One of sources of writing history in Java is chronicles; particularly about Islamization in Java are *Babad Tanah Jawi* which talk about the work of the nine saints (*wali songo*). Most of manuscripts founded mention names like *Sunan Ngampel Denta, Sunan Kudus, Sunan Murya, Sunan Bonang, Sunan Giri, Sunan Kalijaga, Sunan Siti Jenar, Sunan Gunung Jati,* and *Sunan Walilanang* (Ricklef, 2008: 17). However, besides those saints, in fact, there were some other sunans who are well known in particular smaller regions in Java like Sunan Tembayat in Klaten, Sunan Panggung, Sunan Geseng (Sumodidjojo, 1951: 28-56) and Syeh Jangkung in Kayen.

The name of Syeh Jangkung is very popular among Muslims in southern Pati and also other regions. The graveyard of Syeh Jangkung which is located in southern area of Pati, Kayen,(about 17 km from Pati) is usually visited by Muslims every Jum'at Kliwon (Friday) dan Jum'at Legi . They believe that he was the student of Sunan Bonang and he had some mystical power which is usually only owned by sunan. Annual ritual feast to commemorate Syeh Jangkung is held every Rajab in which people change the grave's net and they will fight over to get a piece of it.

Furthermore, there are several scenes in traditional performance art namely *kethoprak* which tell about the life of Syeh Jangkung (well-known as Saridin) that are still performed and enjoyed by people in Pati till nowadays. These facts show that Syeh Jangkung played significant role in Pati at his lifetime and his influence and teachings are still considered by many Muslims, particularly in southern part of Pati.

Besides that, there is one inscription/chronicle namely "Serat Syeh Jangkung" (later on I write SSJ) which tells about Syeh Jangkung's life and also teachings. Relating to those facts and condition, in this paper, I would like to explore the role of Syeh Jangkung in Islamisation process in Pati and find out socio-economical condition of the community in southern part of Pati during the life of Syeh Jangkung based on "Serat Syeh Jangkung"and then relate it with the recent condition.

SERAT SYEH JANGKUNG

There are two kinds of text of "SSJ" founded. The first one (A) was founded in Juana and written in the coastal style (sastrasuganda style) and the second one (B) was founded in Sanabudaya museum Yogyakarta codex number PB A.28 and it was rewritten by Sumahatmaka in Surakarta Style in Javanese Arabic (Arab pegon).

The story time range in SSJ is between (1531-1608 Java calendar) or (1610-1685 M) in Sultan Agung's era (1613-1646)..(Graaf , 1990: 27-302). This study relied on the text of "*Serat Syeh Jangkung*" as a primary data. What means text here is the original text written by Sumaatmaka and supported by the transliteration and translation text done by Luwiyanto in his Master thesis in Universitas Gadjah Mada on 1996. Moreover, supported data and material were taken from other resources like *Babad Tanah Jawi, Suluk Saridin* and others in order to find reliable findings.

LITERATURE REVIEW

There are some studies related to "SSJ". Hooykaas (1931) tries to explain Syeh Jangkung's life by comparing two texts of SSJ available in his writing titled *Syeh jangkung en heiligen van Jawa*. Whereas, Yusuf (2006) observed the role of ulama in the government based on SSJ. He argues that ulama who involved in government at that time are penghulu, khatib, guru mengaji, and sultan's adviser or co-laborer. Mulyani(1983) compared pupuh I – V between two texts of SSJ and criticized some points.

Furthermore, Luwiyanto (1996) worked on transliteration and translation of SS, particularly the second text which was rewritten by Sumahatmaka and analyzed the text based on the meaning. He argues that SSJ demonstrates the life of Syeh Jangkung as a person and a religious leader. He also states that it is likely that Syeh Jangkung lived between 1531 – 1608 Javanese calendar or 1610 – 1685 M, which means in the same time as Sultan Agung's era (1613 – 1646 M)(Graaf, 1990: 27-302). (pp.366-388).

All of those studies have successfully investigated SSJ by utilizing philology and then broken it down into some topics. However, none of them have explored specifically on the role and the teachings of Syeh Jangkung in the process of Islamization in Pati and also the socio-cultural-economical of the community at that time. Therefore, this study is trying to fill in this small gap.

SYEH JANGKUNG AND DAKWAH ACTIVITIES

During his life, Syeh Jangkung was never absent from doing dakwah activities. He learnt Islamic teachings by attending pondok pesantren in Kudus under Pangeran Kudus. However, because after living there for more than two months, he was only asked for filling water for wudhu and

never joined the class, he then protested to Pangeran Kudus. Finally Pangeran Kudus asked him to go out from the pesantren but he did not want to, indeed he did meditation in Pangeran Kudus' lavatory.

Pupuh II: 2

seh jangkung pan sampun kempal, lawan santri kathah sami, nambut karya saben dina, amung datan milu ngaji, karyanya saben ari…

To start his dakwah, he usually built a small mosque (langgar) as the place for praying (sholat) wherever he established or lived in a village. It supports Seh Jangkung's teaching about the significance of sholat for Muslims.

Pupuh VI: 14

Mangkana panglipura, Seh Jangkung ing wardaya, ntlya karya masjitipun, ya mung mangka pasalatan

In spreading out his teachings, he also frequently established villages such as four villages namely Landoh, where people then came and lived there to join him becoming his students and followers. Those villages still exist till now.

Besides that, Syeh Jangkung also led 25 villages that were given by Sultan Agung after accompanying Sultan Agung to Mecca and helping Sultan Agung to find Imogiri for graveyard. He was then called "Panembahan". Those villages are four villages namely Landoh, then Miyana, Pakeringan, Pajenggotan, Tanahabang, Gadu, Bontos, Sukolilo, Kantil, Sokasumber, Wanakusuma, Jrambah, Jember, Ngepring, Dermaja, Duwaran, Watulunyu, Krapyak, Mendo, Widuri, Panjunan, and Gebanganom. (Pupuh VII: 18-21). Those 25 villages, most of them now are included in Kayen District and Sukolilo district. Becoming Panembahan made Syeh Jangkung find it easy to give teaching to his people.

SYEH JANGKUNG'S TEACHINGS

In describing Syeh Jangkung based on SSJ, Luwiyanto(1996) states that Syeh Jangkung can be categorized in four ways. Firstly, Syeh Jangkung as a role model of a loyal servant. He served the kings such as Sultan Agung, Cirebon's King and his community. It is shown by his service to cure people who suffered from illness in Palembang and Cirebon and his help to handle rebellions in Banten and Tuban.

Secondly, Syeh Jangkung was an obedient human to God. This is shown by several messages he gave to his children and community. He set up the basic values in religiosity in which religion should not be understood in dogmatic way but in knowledge.

Thirdly, Syeh Jangkung was a person who always placed a harmonious life in his priority. He lived peacefully with his six wives and children in a house in Landoh and also asked his people to live in harmony. Finally, Syeh Jangkung was a supernatural person and a hermit. It seems that this part of SSJ to strengthen the position of Syeh Jangkung as a wali.(pp. 363-367).

After looking thoroughly SSJ texts, there are several important points of his teachings that show his commitment in spreading Islamic values.

a. Live in harmony

garwa lan putraningsun, tembe wuri ing sapungkuringsun, yen sun uwis murud marang ing kajatin, den sami sabar arukun, prayoga emong ingemong

- *puna aywa tukar padu, lawan cidra lelamis ing wuwus, (Pupuh XIX: 17 -18)*

When Syeh Jangkung was giving advices to his wives and children, he told them to live in patience

and harmony, help each other and avoid any conflict among them. Syeh Jangkung also had given a model for his community by living in harmony with his wives and children.

Managing Prosperity

He asked his people to work hard to earn for living, not to beg and also not to get into debt. However, in earning for living they should live in simplicity and not accumulate their wealth since accumulating properties will lead them to forget God. According to him, based on The Prophet Muhammad's teachings (PBUH), there are three things that can make human forgets their God which are position, wealth and knowledge.

These teachings can be seen in the following text:

> *pan akerep dadya gawe iki, nora enak amangan cadhongan, enek budi kasil dhewe, apa sekadaripun, pan ngaurip aywa amelik, marang ing kasugihan, luwih sinandang iku, cukupa ingkang pinangan, aywa konsi utang selang jroning urip aja tindak belasar.*

> *yen wong sugih ing donya puniki, akeh lali mrih pangeranira, iya kibir pangucape, tetela dhawuhipun, kangjeng nabi Muhammad nguni, Mustapa Rasulullah, utusan Hyang agung, dhawuhe telung prakara, siji drajat, loro donya telu ngelmi, apan mendemi samya (Pupuh XI: 3 -4)*

Furthermore, he gave emphasize to the rich to share their wealth with the poor because they will never bring their wealth when they die. All humankind, when they die will be only a dead body underground eaten by worm and other creatures.

> *upami to sugih pungkur, kadang warganira sami, datan kena linalia, tan wurung nemahi lalis, gumluntung ing jisimira, tan wurung pinendhem bumi.*

> *besuk ning siti wus ajur, rohira datan katawis, kajawi kang wus waspada, waspada ungyaning pati, ragane tan bosok baya, kawengku karsa pribadi (Pupuh VII: 27 -28)*

Another part which tells about sharing wealth to the poor is in the following text:

oleha donya sapira, yen nora weruh ing ngelmi, sarta nora gawe amal, iku mandar angributi, tan wurung bilaheni, amurungaken ing laku, donya ginawe ngamal, dadi sarate wong urip, uripira murakabi sama-sama

This text tells that as much wealth we have will mean nothing if we do not have knowledge and do not share it with the needy. Even more, our wealth will be obstacles in our life in the world and hereafter. One important requirement for humankind in life is sharing with others.

Another of Syeh Jangkung's teaching that is very crucial is the importance of zakat, especially zakat fitrah. He considered zakat as the purification of wealth. Working hard but does not pay zakat will affect our wealth. It means that our wealth is not clean that is way it will not last for long time, many animals such as rats will eat it.

b. The importance of education
Syeh Jangkung also paid attention more on the importance of education. He told his descendants to learn Javanese and Arabic and also literature. Someone who does not do that is not included as his descendant.

> - *angaku turun manira, penembahan sira iki, nora mengreti ing sastra, jawa arab nora bangkit, nora geguru ngelmi, tandha dudu turuningsun, yen ngaku turuningwang, mesthi anggegulang elmi, nora arsa gegulang laku maksiyat (Pupuh XX: 47)*

He also emphasized that in doing religious activities, it is better if we do them by knowing the knowledge and the essences. Religion is not merely a dogma without any curiosity in doing its order. It shows that in teaching Islam, Syeh Jangkung also recognized and appreciated the significance of reason.

Furthermore, since he was well-known for his *ngelmu sejati* (the real knowledge), he also suggested his followers to learn *ngelmu sejati* for whom are capable. According to him, *ngelmu sejati* can make humankind know their goal for life and also know when their death is coming. Consequently, they will be more aware with their life and also will not live in difficulties. If they live in difficulties, they will consider it as an integrity in their life without any hesitation (pupuh VII: 10 -11)

c. Being a good wife

It is interesting that in SSJ there are also some teachings for women to be a good wife and we can find it twice. The first one was intended to Bakirah, his wife, when Syeh Jangkung was going to marry her (Pupuh XIV: 8 – 14) and the second one was for his daughter (Pupuh XX: 10 – 20).

> 8. *amantep dhateng priya, agemi kayaning laki, atiti barang pratingkah, ngati-ati lamung angling, angon semuning laki, , mantep idep amituhu, mantep tenen mring priya, idhep caosaning laki, guyup anut lawan prentahing priya.*

> 9. *tuhu asih dhateng priya, tan amalih tyas pangeksi, ajrin kalamun duraka, yen wong wadon tingkah juti, melik liyaning laki, siniksa dening yang agung, malebeng ing naraka, ula klabang kalajengking, angantupi badane gebel sedaya*

> 10. *jerit-jerit sambatira, tan ana ingkang nulungi, nora kena maidon, wus kacetha dalem dalil, marmane ta pawestri, denabekti maring kakung, iku pangeranira, ing dunya tumekeng akir, yen tumemen amasthi munggah suwarga*

> 11. *wong wadon jaman ing mangkya, arang kang temen mring laki, sewu siji noranono, kang kadya sinebut nginggil, yen nora den kayani, belasar ing tindakipun, anuntya mentar ramban, sok ugi angsala duwit, nora enget lamun wuri manggih papa*

> 12. *keh kewat wadon samangkya, tan sumungkem maring laki, ngaku pribadi gaota, wasis angupaya picis, sugih kagunan adi, ambegira amemengku, arsa mangreh kang priya, watake ngungkul-ngungkuli, kumalancang sendhu wengis maring priya*

> 13. *apan ta sampun akathah, wong wadon ing jaman mangkin, ingkang nindhaki mangkono, lali yen tinitah estri, datan prayitneng wuri, lamun kasngsara muput, adoh bekti mring priya,iku wadon keneng sarik, gegadhangan dadya intiping naraka*

> 14. *saiba yen darbe putra, nuruni candhala nisthip, datan wurung anggegawa, luhure ing nguni-uni, buyut canggah myang kaki, ngaku turning linuhung, balsar tindakira, apa ta titike becik, yen becik kumangsa lakune mangkana*

In those two parts (pupuh), Syeh Jangkung taught his wife and his daughter about how to be a good woman and wife. According to him, as a wife, a woman should trust and obey her husband. A wife should provide anything needed by her husband even if her husband wants a mistress, she should find for him because it is the way to give pleasure for husband in order to be loved.

Furthermore, a woman who loves her husband should not refuse her husband's wishes since

her husband is her prince. She should show a lovable and cleanse face and she should leave everything she is doing when her husband wants her. Moreover, a wife should keep her husband properties and pets everyday. In dealing with husband's money, a wife should spend it wisely to provide good food for him. She should prepare her husband's favorite food everyday.

To be a good wife, there are several attitudes that have to be avoided by a woman in interacting with her husband. First of all, she should not hamper her husband from going out. Then she should not speak loudly to her husband, if she does then she is no different from people who worship statue.

A woman, who does not obey her husband, behaves arrogantly when she thinks that she can earn for living, and likes snubbing will suffer in the hell later in hereafter. Indeed, her children will also behave like her.

SOCIO-CULTURAL- ECONOMY CONDITION

Since literature coming from one era may indicates the social history of community of that era, consequently, based on SSJ, we can draw socio-cultural-economy condition of community in southern part of Pati at 17th century using socio-historical approach.

After examining carefully the text, some texts are telling about socio-culture- economical condition of the community.

a. **Farming and its system**
   Farming has been a mean of support for Javanese people for centuries. They usually grow rice and other crops planted in the second season such as soy bean, sweet potato, cassava, so on and so forth. Based on SSJ, community in southern part of Pati at that time also earned for living by doing farming. Syeh Jangkung, indeed, also did farming to feed his family although he was a leader (panembahan). He had rice field namely Sawah Guder and sawah Taman that he cultivated. We can see this fact clearly in pupuh XVII:3.

   > *panembahan denira tani, amungkul saben dina, yen rendheng amacul, sabin pun Guder namanya, kang minangka pikuwatira sabatih, kalawan warganira*
   >
   > *mesa kaleh kang saking Matawis, pan kinarya anggarap sabinnya,*

In cultivating rice field, they utilized two buffaloes to plough the soil. It seems that buffaloes are very important for farmers at that time. Besides used for plowing the soil, buffaloes are also slaughtered when they need its meat to hold selametan for wedding or any other events.

In SSJ, however, there is also a story about a buffalo namely *kebo landoh* which was not used to plow the soil. Indeed, this buffalo became the symbol of Syeh Jangkung's supernatural power. Actually, *kebo landoh* was founded death by Syeh Jangkung but then because Syeh Jangkung needed to plow his ricefield, he prayed to God then the buffalo became alive. However, this buffalo did want to plow the soil but only played and took a walk everyday. This buffalo story is very well-known till now.

Talking about farming system applied at that time, from the text, we know that farmers already practice intercropping (tumpang sari) system. They grow rice in their ricefield and also grow second crops in the dike between rice fields. Second crops that they grow are such as string bean and sweet potato.

In cultivating rice fields, community did it hand in hand with others. People who help cultivating did not get money as their wage but they got food to eat at the day they work. The

rice field owner provides the food for them by slaughtering a buffalo. When people helped harvesting the rice, they got one sixth of rice that they harvest. If they did pounding rice, they will get finally ground grains of rice and the rice siftings.

> 4.…………………………… *kongsi sadaya rampunge, yen tanen adatipun, mragat mesa kangge ngingoni, tiyang kang samya tanja, kalawan andhaut, ambanjari aneng sawah, wus latari pun Guder akemplang lagi, panen suda long longan*

> 5. *wus adate wong tandur tan mawi, pituwase among ing-ingonan, yen methik melu dherepe, lagya antuk beburuh, kang bawonan pituwas pari, mara nem imbalannya, pari ingkang sinung, narima caraning desa, yen anggentang antuk katul miwah menir, mangkan lumrahira*

> 6. *galengane smaya dentanemi, kacang rambat mawi lelanjaran, rangkep tiga pananeme, nenggeh lanjaranipun, kajeng talok miwah kang keling, anggenggeng yen sinawang, saking liyan dhusun(pupuh XVII: 4 -6)*

b. **Socio-cultural system**

As I mentioned before that in doing farming, people at that time helped each other. They showed their togetherness in all their activities. When someone holds wedding party, for example, all of their neighbors will come and give hand to do the works without being paid. As detainment, they will get food from the holder. Pulling these cultures out into nowadays situation in southern part of Pati, these customs are still practiced by people. It shows the strength of their togetherness (gotong royong).

However, in terms of farming, gotong royong system has slightly shifted today. People helping in cultivating will get money as their payment and it is becoming one of obstacles faced by farmer nowadays. They have to provide cash when they are going to cultivate their land.

Besides that, in holding a wedding party, people usually hold dance performance like *tayub* in which all people can enjoy and join the happiness. Neighbors come to the wedding holder and help doing some works like making cakes, cooking rice, slaughtering the animal.

Looking through social status that was available in the society at that time, I can say that there was hierarchical status like priyayi, officers, farmer, and common people. Common people can be priyayi or officer depending on their effort. However, being a farmer was also prominent at that time since becoming farmer could make them be rich people.

CONCLUSION

Serat Syeh Jangkung as a chronicle that tells about Syeh Jangkung's life is full of information about Syeh Jangkung's teaching in Islam and also describes socio-economical life of the community at that time.

Since the story time in SSJ happened in Sultan Agung's era, the content of its story is full of Islamic teachings. SSJ demonstrates "Islamization of Javanese Culture" that was suggested by Sultan Agung (Purwadi, 2001: 21). In terms of Islamic teachings, Syeh Jangkung has succeeded in placing the basic teaching for his people. He emphasized the importance of rukun Islam that was showed in Suluk Saridin. Moreover, since he loved learning very much, he also ordered his people to learn Arabic, Javanese and literature in order to strengthen their faith toward Islam.

Syeh Jangkung also had established many villages with their socio-cultural condition. His teachings influence directly to the way of life of the communities in those villages, and the people in those villages always respect Syeh Jangkung as their ancestor and wali by commemorating

Syeh Jangkung's life every year.

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ISLAMIC DERADICALIZATION THROUGH PEACEFUL SPIRIT OF SUNAN KUDUS IN ISLAMIC EDUCATION

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Abstract

Religious harmony in Indonesia is being awarded a major test with the emergence of radical Islamic movements in Indonesia and across the country. Whereas the propagator of Islam in the archipelago has provided exemplary convey Islam with peaceful and moderate, as performed by Sunan Kudus in Java. This paper explores the peace strategy of Sunan Kudus in the propagation of Islam in Java, both culturally and structurally. This article discussed using a semiotic approach and oral history. The conclusion are: First, Sunan Kudus has transmited a peaceful Islam in Java through a cultural approach, in line with the local situations and conditions. Second, Sunan Kudus has built a successful political integration with the rights of democratic participation that considers tolerance and equality for citizens even though dealing with the different religious communities such as Hindu and Confucianism so that awakened a 'social system' with democratic civility, known as "Kudus Darussalam". Third, the spirit of peaceful of Sunan Kudus are a cultural capital that will be the habitus of the community as a counter culture to Islamic radicalism through Islamic education in Indonesia.

Keywords: deradicalization, peaceful, Sunan Kudus, Islamic education

Introduction

The reality of a plural and multicultural society is a necessity that cannot be ignored. Moreover, the creator explicitly pointed out clearly that the creation of human beings, both men and women, groups and tribes, other not to each other (lita'arofu), establishing harmony and cooperation for the promotion of nature and environment so useful to human in order people in the world more civilized. Thus, multicultural phenomenon has become an imperative part of human civilization. Multiculturalism encompasses a plurality of race, ethnicity, gender, class and religion to lifestyle choices. These principles tend to focus at least on two beliefs: First, socially, all cultural groups can be represented and live side by side together. Second, discrimination and racism can be reduced through the establishment of a positive image of ethnic diversity and the insights of other cultures.

Unfortunately, still occurs in certain societies precisely because of differences in cultural background,

ethnicity and religion, making obstacles for them to work together in responding the humanitarian problems, such as poverty, ignorance, injustice, to environmental issues (global warming). In a grass-roots community cross-cultural and faith cooperation is still a rare commodity in responding to humanitarian issues and the environment. Such cooperation is still to be elitist, only done by the religious elite and intellectual elite cross-faith. Apparently, their movement is still too elitist such as seminars in various star hotels, the show of force in the form of cross-cultural exhibition in the luxury exhibition building, and also the programs of cross-cultural studies that can only be followed by prospective students with a selection of so tight. So that only selected students who could attend the program. So do not be surprised if the awakened awareness of multiculturalism is the only artificial multiculturalism or more accurately described as a bourgeois multiculturalism (Ridwan, 2001: 235)

Multiculturalism bourgeois touches only the "elite-bourgeois", namely those most Islamic societies have been established (upper middle) both economically, politically and education, thus the spirit of multiculturalism can not be "grounded" until the people below. More dangerous if this is only a trend-setter of the academics who just turned in their environment without accompanied by the internalization that depart from the (bottom-up) to reach the periphery society (*masyarakat pinggiran*).

Therefore, it is interesting to search and to understand the spirit of Sunan Kudus' peaceful spirit that though was pioneered by him more than five centuries ago. It is clearly that Sunan Kudus have been building the awareness of peaceful from below so it touches the edge of the community even today so entrenched in the heart of citizens and its surroundings. Even now the tomb of Sunan Kudus was never devoid of pilgrims from various cultural backgrounds and religions are part of the pilgrims are from the outskirts of society that in fact a mediocre economy, but has the spirit of upholding the noble values of the ancestors (*Wali Allah*).

In the midst of so much awareness and tourism of spiritual pilgrimage in *Walisongo* in religious societies, then re-actualize the peaceful values inherited by Sunan Kudus is an appropriate momentum. This is very relevant because Sunan Kudus is still the main goal of spiritual tourism and they (the pilgrims) are a representation of the periphery of the various parts of Indonesia.

Core Problems and Method

This paper tries to analyze the image of Sunan Kudus in the construction of local culture in the religious community in Kudus, Central Java and how far they reflect them in the religious traditions, art expression, until the pop culture that still makes the base values of knitted by Sunan Kudus as symbolic capital. The study also will try to unravel how the image of Sunan Kudus are reproduced by the Islamic community in Kudus that gave birth to a lacal peaceful Islamic identity and it's relevant in process of Islamic deradicalization process in the grass roots communities.

This paper has used two approaches: First; structural approach, which is obsessed with positioning

various cultural phenomena as a kind of language (a vocabulary and Grammar orders), i.e. as a system of signs to communicate. The second; interpretive approach, which treats culture as a network of meaning (a web of significance or the fabrics of meaning) or patterns of meaning embodied as symbols.

Semiotics in this case can be a form of deconstruction of the insights so far been deemed complete/established so that the perspective of grounded theory did not rule out this research will be able to find the values of peaceful Islamic *dakwa* inherited by Sunan Kudus in Nusantara.

The Root of Sunan Kudus' Peaceful

Historically, the reality of plural nation of Indonesia is not something that "Given", but is the result of socio-cultural processes are very long, involving various agencies or actors of history from various tribes, nations. Human interaction from various religious backgrounds and cultures in Indonesia that has lasted thousands of years long before the kingdom of Sriwijaya in Palembang, or the Kingdom of Majapahit in East Java have stood.

It was so long, the Indonesia archipelago was known as Carrefour or crossroads in various people from various countries and nations begin to China, Arabic, Persian, Egyptian, Indian, Bengali and so on. The tourists, traders, missionaries from overseas make it was used to stop at the important ports in the archipelago that stretches from Aceh to Maluku (Anthony Reid, 1988; Robert W. Hefner, 2005).

Because the role of "archipelago" as Carrefour of human variety, this country can develop a tradition of ethnic hybridity within civilization commonality to go with the great cultural flow. The process of human encounter cross-cultural which has lasted thousands of years later produced the Indonesian cultural patterns of the colorful, with a range of pluralistic diversity (Hefner, 2005). In Java, a member of a group of *ulama* usually called *walisongo,* literally meaning nine saints is so popular in Indonesia. *Walisongo* which refer to the nine most well known as first missionaries of Islam in Java at approximately XV-XVI century. They has managed to deliver Java as a period of *kewalian* by providing a grounded character, so called "Islam of Java" which has character as tolerant and harmony Islam.

One of *Walisongo* is Sunan Kudus who has brought the region with a hierarchical social structure-discriminatory in an area originally known *Tajug* become a more civilized city, so called *Kudus Darussalam* with social institutions that provide room for the other convictions can coexist with Muslims (Anthony Reid, 1988; Robert W. Hefner, 2005).

Sunan Kudus whose real name is Jafar Sodiq is the son of Raden Haji Usman, who has a title as Sunan Ngudung in Jipang Panolan (some say it is located in the northern city of Blora, Central Java). Sunan Kudus much studied in the Sunan Kalijaga. Then he traveled around the sixteenth century to the barren countryside of Central Java such as Sragen, Simo and Gunung Kidul. Sunan Kudus has transmitted Islamic values in line with the approach of Sunan Kalijaga: very

tolerant with the local culture. Delivery even more subtle in transmitting Islam in Java (Nur Said, 2010; 2013).

In establishing social communication, Sunan Kudus not discriminate background class, ethnicity or belief. So, Sunan Kudus also respect for the religious elders who were present earlier in Kudus, although the elders were of Chinese descent, namely Kyai Telingsing. Even Sunan Kudus also sit in the Kyai Telingsing in Sunggingan who knew more about the social and cultural situation in Kudus at that time (Nur Said, 2013; Imran Abu Amar, tt: 1-5).

Sunan Kudus has delivered a message of peaceful Islam in Kudus and the surrounding areas through the communication warm with local leaders and the community. The various signifiers that Sunan Kudus was really close to the society is the presence of many relic and features that inherited by him called "*Wali Mosques*" or known as *petilasan* (trace of his the propagation of Islam) in the marginal society among others: Hadiwarno Mosque, Loram Mosque, Nganguk Mosque etc. All of them ini periphery area in Kudus central Java. Thus religious and social interaction of Sunan Kudus not only done in the Great Mosque *Menara* Kudus (Al Aqsha Mosque), but around the village to villages even the most edge.

Sunan Kudus is also creative in composing the stories that inspire the people especially relating the *tawheed* (the oneness of Allah), the core of Islam. Including about the presence of cow, Sunan Kudus concocted a story that is tied to the presence of cattle around Kudus not because he thinks the cow as sacred beings, worthy of worship, but the reason Sunan Kudus felt that he had at one time was thirsty and at the same time get milk from a cow. Sunan Kudus, so respect to the cow is not just because the cow is sacred, but only as a form of piety toward God's fellow creatures. Therefore human with their environment must also look after each other and behave well. Sunan Kudus provide clever stories laden with moral messages and alignment of the creed that gradually end many people are interested in the teachings of Sunan Kudus. By looking at both the cultural signs of physical form, stories, legends and oral histories show that the society of Kudus have been giving the images of Sunan Kudus with various personalities predicate as follows: (1) As *Waliyyul Ilmi* (scientist), (2) As a merchant , (3) As a figure of pluralist and multiculturalist, (4) As a philosopher, (5) As a patriotic statesman, (6) As a poet, (7) As an expert mysticism (esoteric), (8) As an architect reliable, and (9) As a populist leader (Nur Said, 2010: 69).

At the time of Sunan Kudus movement, he also has left a monumental buildings of Al Aqsha Mosque and the Minaret Kudus so artistic and amazing. Even the Minaret Kudus is a land mark (identity) of Kudus city. The Minaret Kudus and ancient mosques Sunan Kudus (Al Aqsha Mosque) until now become a mainstay of tourism Kudus city. Even that is not less interesting momentum when Sunan Kudus pioneers of the "Kudus Government" (*balad al-Quds*) is implied in the inscription on the sanctuary of Al Aqsha Mosque in the year 956 H./1549 M. defined as

the day of establishment of Kudus city and set in the Regional Regulation (Perda) No. 11 year 1990 which published on July 6, 1990.

Outlined in carrying his message, Sunan Kudus has brought *Walisongo* mission through a strategy of peaceful reconciliation with the values, customs and local culture. Their victory in his preaching was so nice and peaceful time known as the mark *kuwalen* era (Abdurrahman Mas'ud, 2004: 64-65). However Sunan Kudus has its own character in the community to approach Kudus community and surrounding areas. In addition to not ignore the structural point of joining a warlord in the Sultanate of Demak, Sunan Kudus in conveying the message of Islam seem more prominent cultural lines. Sunan Kudus, therefore leaving many signs that reflect the cultural acculturation new Islamic culture with Hindu culture first so stood the Menara Kudus and other buildings that reflect the complementary group of cross-ethnic harmony and cross-culture. Therefore Kudus besides well as the center of missionary of Sunan Kudus, as well as central government is also popular with Kudus *Darussalam*, a government to put forward a culture of peace in presenting Islam avoid coercion and respect the values of local culture (Dr. Purwadi, 2005; H.J. de Graaf dan Th.G.Th. Pigeaud, 1985).

Sunan Kudus in presenting Islam through cultural approach among others through *creating the culture Room (cultural sphere);* Such as the establishment Al Aqsa mosque and the Menara Kudus have seen us that in cultural perspective. Sunan Kudus is already aware of the importance of the cultural (cultural spheres) in the conduct of social transformation. Mosque in this case a kind of symbolic value of a new phase in transmitting Islamic values, although in terms of structure forms the mosque was still watching the local culture similar to Pure buildings, places of worship for Hindus. The presence of Al Aqsa mosque and the Menara Kudus sturdy, upright and towering such as signifier is very clear that imply a signified that the old belief structure (read: Hindu) soon abandoned, turn to the new trust (read: Islam). But the old values that do not conflict with Islam which is owned by a Hindu does not necessarily totally omitted. Therefore the construction of Al Aqsha mosques and the Menara Kudus, Sunan Kudus remained concerned and appreciate patterns and building forms that previously existed, that is like pure the roof of the building.

Besides that, Sunan Kudus also has expertise on *medical Illness (Spiritual Healing);* One of the advantages of Sunan Kudus is the ability to treat various diseases with a spiritual approach, so the main attraction of the various parties to come to him.

To strengthen the peace movement, Sunan Kudus has built a network off the propagation of Islam. Movement of Islamic transmission done more to promote cultural lines are well organized through a network of Wali of the popular Java with the Board of Wali or until now known as *Walisongo* (Nur Said, 2010: 67-80).

The powerful of Sunan Kudus through cultural approach in preaching the Islamic values to

the present tracks and the marker can still reproduced by any community in various traditions and works of art, among others: *The Tradition of Dhandangan*; a celebration of tradition before entering the month of Ramadan which centered around the location of the Mener Kudus which open to the public across race, religion or tribe. Each month before Ramadhana the Kudus community from various cultural backgrounds enlivens this tradition with a variety of interests and objectives. *Dhandangan* become an important tradition for Muslims in Kudus whose presence could not be separated from the role of Sunan Kudus. The tradition is popular in the community known as *Dhandangan*, was inherited by Sunan Kudus. The tradition was started by listening to an announcement from the mosque's elders of the Menara Kudus (read: Sunan Kudus) about when the start of the first day of fasting. The announcement was preceded by drum "*bedug*" beating, which reads *dhang-dhang-dhang*. *Bedug* sounds that bring *Dhandangan* said, so the habit is known as *Dhandangan* tradition.

Then, the Tradition of *Buka Luwur* (open the cloth of Sunan Kudus tomb): The substance of the tradition of *Buka Luwur* is *houl*, warning the death of a scholar or a particular saint (Wali). But since the death of Sunan Kudus not known for certain, it is a tradition called the *Buka Luwur*, to avoid misunderstanding that the date 10 Muharram is not the date of the death of Sunan Kudus. The main agenda is the replacement of the tomb of Sunan Kudus netting, was the procession as *houl* ritual, which begins with *khataman* Qur'an (reading the Qur'an unseen), public lectures, readings and prayers *tahlil* (spiritual reading) and ending with *bancaan* (eating together with a special ritual and prays in Java). Interestingly, the tradition of *buka luwur* was able to be a media merging of representations of Muslims as an ethnic Javanese majority and non-Moslem as a representation of the minority of Chinese ethnic. Through the tradition of *buka luwur* the society was carried away by the spirit of contrived Sunan Kudus who have the spirit of multicultural, as documented in cultural signs of the Menara Kudus. The committee of *buka luwur* always receive assistance from any side including from non-moslem, ethnic Chinese from around the Menara Kudus as well as specific company. Likewise *bancaan* rice packets are also distributed to the public about both the moslem and non moslem. Really live with multicultural spirit shown by Muslims in the momentum *Buka Luwur* (See, CD *Buka Luwur* Documentation). So no exaggeration to say that the tradition *Buka Luwur* is a social capital that can glue people of faith and cross-traffic with such a beautiful culture.

In the context of pop culture Sunan Kudus' cultural capital are reproduced through *Sendratari (ballet) of Buka Luwur:* The Ballet of *Buka Luwur* is a new creativity, a form of reproduction of a strong tradition inherent in Kudus society, and then expressed in the form of dance art. This art describes the procession *Buka Luwur*, tradional event from beginning to end that goes every year. As it has been described previously *Buka Luwur* tradition means to open and then replace the cover sheet tomb of Sunan Kudus, family members and followers in the tomb and mosque complex of Sunan Kudus. The Ballet of *Buka Luwur* performed by dozens of dancers in traditional

dress of Kudus. This art deliberately created a forerunner of Kudus Government Tourism Office. Even recently The Ballet of *Buka Luwur* also performed in Taman Mini Indonesia Indah (TMII) in Central Java platforms in his capacity as Ambassador Art from Kudus, Central Java.

The other por culture is reproduced in *Multi-Media Products of Buka Luwur Processing.* The development of information technology has been so rapid impact on the process of cultural reproduction of local traditions that are packed in the form of multi-media. Likewise, what happened in the tradition of *Buka Luwur*. Al Aqsha Mosque Kudus foundation in cooperation with Multi Vision Eagles since 2006 has produced a ritual procession in the form of *Buka Luwur* CDs looks very interesting and entertaining. Thus *Buka Luwur* tradition has become a product of pop culture in which politics could not be separated from the labeling, which lowered the consumer culture in a certain perspective on these traditions.

Sunan Kudus' Peaceful in the Global Challenges

Bernard Adeney-Risakotta has confirmed that the people of Indonesia affected by three phenomena that affect each other, namely: (1) *modernity* is to promote rationalism, pragmatism and empiricism; (2) *religion* is grounded from the sacred, sacred texts, and the transcendental consciousness; and (3) *ancestral culture* that put forward charisma, sacred, tradition, and exemplary figures (Bernard Adenay-Risakotta, 2002)

So the values of peaceful inherited by Sunan Kudus known as accommodative and tolerant with multi-cultural reality and rooted in the community and its surrounding can be used as well as social capital and cultural capital in the face of global challenges in term of terrorisms ana social conflict in religious nuanses.

The presence of Kudus people who are going through changes (industrialization, modernization) have influenced the awareness with the religious life of both individual and institutional or referred to Kuntowijoyo (1999: 23) as the phenomena of "transformation of religiosity", which one of the signature is identified in the construction of a local Islamic Kudus diverse enough to put Sunan Kudus as a mode of thinking as well as a model (*uswah hasanah*), especially his attitude in dealing with cultural differences when has convey Islam in Java in general and in particular Kudus.

What was done by Sunan Kudus was not free from social processes and intensive dialectic while appreciate and respect the old culture even with the new values, the teachings of Islam. If using a mapping of Irwan Abdullah, the social processes that occur in at least three stages: *First*, there was a new grouping with a different tradition which means that social interaction is really new is the presence of a transformer, none other than the networking of Sunan Kudus through Walisongo. *Second*, there was a redefinition of one's life history/community because there is a new phase of life that is formed as a social order which they consider not in conflict with the old culture. *Third*, there is a process giving new meaning to a person/community so that there is a process

of cultural reproduction so as to create a new cultural identity, that although the formal form of
the material has not changed, but the interpretation of material culture has experienced a total
change, because it has put the Islamic values as the its content (Irwan Abdullah, 2006: 4-5). The
construction of *Menara* Kudus is the product of the material culture of Sunan Kudus which
represents inter-cultural dialogue to put Islam as a base value of some messages in transforming
them.

So in the perspective of intercultural communication Sunan Kudus has successfully encouraged
the peace and reducing conflict in a society that have differences cultural backgrounds and
ethnicities. This is in line with the opinion Snare as quoted by Alo Liliweri (2002: 39) that states;
conflict and inter-cultural communication can be resolved with good dialogue, including the
identification of cultural perspectives. So in this perspective can be said Sunan Kudus as a
Wali (Islamic populer preacher) who has a high awareness of multiculturalism, so that cultural
differences were no obstruction for the interaction among humans, but it may be cultural
differences in enriching the cultural capital of Islam, contextually.

In other words Kudus has given the basic values of civil society such as freedom, equality, and
tolerance at that time (John A. Hall, 1995: Nur Said, 2013). Sunan Kudus attractive not just to speak
of these values at a normative level, but the real action has become even manifested in the social
system through "political order" in the Kudus governance system, so called *Kudus Darussalam*.
This is as one of the attractions of the concept is that it is a "package deal" linking the ideals
of freedom, equality, and tolerance to the structures and institutions thought to make such a
political culture possible. In other words, Sunan Kudus has succeeded in objectification efforts
of *rahmatan lila'amin* concept in Islam that not just on the normative level, but be applied in a
civil society based social system.

This fact is reinforced by heritage features "the Menara Kudus" that stands in front of the Al Aqsa
Mosque. Meanwhile, not far from the Menara Kudus about 100 feet in front of it, there is also
the Holy Shrine (*Klenteng*), a place of worship the people who erect Confucianism until now.
While the harmony and tolerance life seem implemented between Muslims and non-Muslim in
the momentum *Buka Luwur* tradition at the tomb complex of Sunan Kudus which be held every
10th *Muharrom* (the Islamic calendar).

The existence of the Menara Kudus in a semiotic perspectives indicate an awareness that living
with cultural differences will enrich the beauty and charm to invite anyone who is looking and
reflect the beauty of the Menara Kudus as a symbol of the acculturation among Islam, China,
Persia and India cultures. To borrow Foucault's term, the Menara Kudus like *a panopticon*,
which is an apparatus to provide control and supervision through an architectural mechanism
to discipline the prisoners, are abnormal. *Panopticon* in this case is usually realized in the form
of high-rise buildings that could see a vast region so prisoners through the power mechanism

is expected to be disciplined prisoners society that was wanted by the authorities to follow the normalization stage (Michel Foucault, 1977: 200-205).

If the version of Foucault's *panopticon* to wake up in the pressing social context in the form of the discipline blockade for community crime inmates return to individuals who normally, then the Menara Kudus is more of *panopticon* of cultural lenses to build ethical awareness that is the beauty of the multicultural society that must be preserved until whenever. When multiculturalism values gone in social reality, then fell down a peaceful and harmony social order of the world. Even this message explicitly written in the above of the Menara Kudus as *candra sengkala*; *gapura rusak ewahing jagad* (the "Tower Multicultural" is damaged then this world order collapses) which indicated the Javanese year; 1 (*jagad*), 6 (*ewah*), 0 (*rusak*), 9 (*gapura*), means 1609 Java (1685 AD).

The emergence of Islamic radicalism, radical groups and terrorism phenomena in the archipelago are some symptoms that multiculturalism values that transmitted by Walisongo (read: Sunan Kudus) with the "Islam of Java" is becoming obsolete and ignored by them. There are some indications that several groups of religious people have started to import the Islamic identity of the foreign countries that are not close to each other with the Muslim archipelago. This reality is part of the phenomenon of cultural colonization under the pretext of religion. Therefore deradicalization of Islamic radicalism such as religious radical group (terrorist) needs to be done also by using cultural lens among other through Sunan Kudus' peaceful spirit in Islamic propagation in Java.

Islamic de-radicalization through cultural capital
It can not be ignored that the establishment of a social system is influenced by cultural capital. Therefore the cultural perspective and awareness is critical to understanding the 'lens' concept. This factor is based on sensitivity to the concept of culture as 'software of the mind', a complex cognitive or mental concept that shapes the model assumptions of the world around us (Hofstede, 1991).

The use of a culture lens is one such approach. Applying a lens includes acknowledging culture, appreciating and working with the social capital that exists in many communities. This may be especially critical in places where traditions and socio-cultural assets are being eroded by the effects of globalization.

One impact of globalization in Indonesia is increasingly strengthening of the transmission of transnational Islamic movements that were started in the pre independence through a network of scholars that stands some religious organizations such as Syarikat Islam (1912), Muhammadiyah (1912), Persatuan Islam (1923) and Nahdlatul Ulama (NU) (1926) (Azyumardi Azra, 1994).

Network of global Islamic movement which culminated in the Haromain also continue to grow until now at least manifested in two shades. The *first* is the moderate-inclusive; evident in the Islamic heritage brought by the Walisongo who became known -borrowing Woodward-term- as

'Javanese Islam' (Islam Jawa) (Mark R. Woodward, 1999).

Second is the puritan-revivalism that has intensified as a direct result of the influence of religious understanding that imported from the Middle East, particularly the Wahabi understanding that calls back to the basics of the religion as practiced by the *salafi* and purify Islam from *bid'ah* (the contradiction innovation to Nabi SAW tradition)*, taqlid* (blind followers) and worship idolatry (*shirk*) (Greg Fealy dan Anthony Bubalo, 2007: 30-36).

Thus, the character of Javanese Islam such as tolerant and multicultural (moderate-inclusive) is part of the heritage of Walisongo lately been engulfed by a Islamic puritanical revivalism group, which has been tainted Islam universally through various acts of radicalism and terrorism, as happened in the last five years. Even the perpetrators were from the the Islamic generation areas which is originally the basis of moderate-inclusive community such as Lamongan, Kudus, Wonosobo, Temanggung, Kuningan and Banten in Java.

This phenomenon is part of the battle based on the religious culture. In other words the phenomenon of radicalism, including terrorism that was swept archipelago is a weak form of resistance 'Javanese Islam' which precisely built by Walisongo included Sunan Kudus. Therefore, it is necessary for deradicalization of Islamic radicalism using the Islamic cultural lens of handed down by the Walisongo which are started from the grass roots.

In this context, it is interesting look at the opinion of Dr bid. Peter Reinhard Golose (2009) who offers terrorism de-radicalization through three steps, namely: (1) humanitarian efforts (*humanis*) against terrorism through enforcement of human rights and create prosperity and equality for terrorism suspects and convicts; (2) *Soul approach* is meant to eradicate terrorism through good communication and education between law enforcement agencies and the suspect or convicted without the use of violence and intimidation; (3) *Touching the grass roots*, is a program that not only addressed to the suspects or convicted of terrorism, but this program also directed to sympathizers and members of the community who have been exposed to radical ideologies and also in the public society generally. This program can be developed throug instilling the multiculturalism values in the grass-root societies.

In the first and the second step seem more likely is devoted to the terrorism suspects. But on the third step that to touch the grass roots is much more urgent precisely because it is more a prevention effort of the radical movement for the next generation at the grass roots up. In this context the Islamic studies in higher education can fill the empty spaces by digging a peaceful Islamic heritages and tradition as multiculturalism values has been initiated by Walisongo in Java. Not merely to be studied but developed into the curriculum of "breakthrough local content" as part important component of School Based Curriculum (Curriculum 13) in every school especially in the level of elementary and middle school in Java.

What is inherited by Walisongo who consistent with the values put forward in such a post-colonialism appreciation of freedom, the loss of discrimination, the birth of the tolerant and justice society, and maintaining civil rights (Leela Gandhi, 2006). Sunan Kudus implemented in

Kudus Darussalam governance five century ago. Here the local wisdom has made reference to the social observers see the direction and context of scientific disciplines, not only in the fields of religion, politics, economics, but also in Islamic educational trend.

Conclusion

The phenomena of religious radicalism (read: Islam) with the increasing acts of terrorism carried and social conflict in religious nuanses indicated that this nation is experiencing an identity crisis. Therefore, it is necessary to held   de-radicalization movement not only for the people who involved in terrorist activities, but also need to develop in the grass roots society through cultural approach.

The peaceful spirit of Sunan Kudus that still life in Islamic tradition in Kudus are kinds of hiper-reality relating the Sunan Kudus teachings are still running until now (Umberto Eco, 1987). It can be seen in tradition of *Buka Luwur* and *Dhandhangan*. They were rather as a sign of recycling on the values inherited by Sunan Kudus. That momentum as well as effort of actualization or borrow Bourdieu's term- of externalization of internality of Sunan Kudus teachings that have reproduced from generation to generation in a meaningful actions (Pierre Bourdieu, 1972).

The peaceful spirit of Sunan Kudus is a kind of a cultural capital in Nusantara. In order to be internalized to the grassroot society, it must be reconstructed become a local content curriculum in various units of elementary, secondary schools and also in *Pesantren* (Islamic boarding schools) on the coast of Java in a contextual teaching and learning. Step by step it make better to build a civil society in Indonesia toward peace for all as the core of Islamic value (*rahmatan lil'alamin*).

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PROMOTING PEACEFUL LIFE: INTEGRATING PEACE EDUCATION THROUGH ENGLISH FOREIGN LANGUAGE CLASS

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Abstract

As a global language, English has an ability to promote the term of peace. The peaceful concept can be applied in English Foreign Language (EFL) class to give a better contribution to the global society. Teaching is not only concerning on shifting a theory into class participants, but also delivering the real life context on it. The aim of this paper is to promoting the social and peaceful life issued into EFL class to give a contribution for the global peace. The descriptive analysis technique was utilized for the analysis of the data collected from library and online journal article research. The analysis is showed that peaceful life is built effectively from little action like teaching and learning in class by integrating with the peaceful concept on it. As a result, it is expected that teachers can develop the EFL curriculum and material with a peaceful life concept integrated to it.

Keywords: promote, peaceful life, teaching, foreign language, integration, language teaching.

Introduction

The mass media headline showed inter-religious conflict, sectarian violence, suicide bombings, crossfire, and warfare. It is like there is no hope to build a harmony and peace in the entire world. Cates as stated in Pratama & Yuliati (2016, p. 1) that our world faces serious global issues of terrorism, ethnic conflict, social inequality, and environmental destruction. We have to be able to prepare our students to deal with those problems with what so called as "Global Education". (Unesco, 1994)

English is a language which is used in every part of this universe. As a global language, it is used for communication between one country to another. Kruger (2012, p. 18) stated in a globalized world, social interaction is not only occurring within local networks, but increasingly within non-local networks owing to ever-improving communication technology. In order to be able to communicate effectively within non-local networks, language becomes an issue of practical importance. English has the potential to disseminate idea, knowledge or campaign about positive action. It can make relationship between language and the society.

There is no boundary to do it, because language has tumbled it and make it easier to be understood by the other people with different language and culture. English has unified the

people in the whole world in the term of harmony and peace. It would be easy to share the peaceful term in the other people in the world. Marti (1996) stated each language expresses one of many possible human wisdoms. Languages are at once interpretations of reality, mythical and symbolic constructs, settings for rational life, expressions of community identities, territories for communication and dialogue. Languages are the most prodigious productions of human creativity. They must therefore be considered a common treasure of humanity. Each language is the heritage of the community that expresses itself in that language, but it is also the heritage of the whole of humanity.

Teaching and learning English is not only knowing about grammatical term, reading, listening, or writting, it must touch the social awareness. Teacher has responsibility to spread the social contribution to their society. Teaching is a political act and that teachers need to raise students' critical consciousness of their world. (Freire, 2013) Teacher should give not only material, but also the social values to the class participants as it becomes their responsibility to spreading good values to everyone. Human is created to give a better contributions in the world. As a social creature, human has responsibility make peaceful life. Peace and serenity is necessity since it is become a human right issue. Integrating the teaching materials with global issues like peace, freedom, human right, or environmental problems will bring class participants in to the new learning experience.

Integrating peaceful concept into EFL class will provide new meaningful content to the students. Students will get real context to improve their skill and ability. (La Luzerne-Oi & Xiezopolski, 2006, p. 1). Some discussion related to peaceful life and it integration in EFL class are disclosed in the further section. Peaceful life is not only a beautiful myth which is happen on the middle of nowhere. Human as a social creature has the responsibility to keep the world set in peace and harmony. Diversity is a unique term in human life. There are thousand way to build a peaceful life. One of them is through language teaching.

Peace Education Concept

As a social creature every human wishes to life without bothered and disturbed by something they do not want. The diversity in is not the main problem. Culture differences, tradition and habit is a harmony in the human life, so we must respect each other. The term of peace can be translated into two main context. First is negative peace and the second is positive peace. Galtung as stated in Friedrich (2007, p. 74) While peace may mean different things in different contexts and cultures, most scholarly discussions of peace take into concepts of negative and positive peace. Negative peace is the absence of war, a state of affairs that is sought through diplomacy and negotiation. Positive peace is achieved through the promotion of fair social conditions and structures and relies on respect for human rights, ecological concerns, education, and economic wellbeing as stated by Barash and Webel on Friedrich (2007, p. 74). The term of peace is not limited on the description above. Mutual respect is one example what we called peace in the daily life. The freedom to do worship without terror and annihilation of inter-religious conflict is the other one.

Teacher must lead their students to take a part in social responsibility action with peace education concept integrated in the class. As educator, teacher is social agency to promote and campaign about social issue, because it is the teacher responsibility. Arikan (2009, p. 88) mention socially responsible teaching (SRT) seeks ways to change classroom interaction so that students focus on (and hopefully act against) real world problems such as hunger, gender inequality, immigration issues, racism, ageism, and pollution. Reardon as cite on Arslan et al. (2015, p. 2302) defines peace education as developing reflective and contributing capacities for achieving and maintaining peace.

Peace education is the solution to solve the violence, warfare, or sectarian conflict with educational approach. Peace education unifies the teacher and student to make a social change in their life through the friendship, smile, loves and respect each other. There is no coercion, and pressure. Once the conditions change, the peaceful life is reached. Peace education incorporates students and teachers into a process for change, contributes them to behave peace oriented, and contributes to be reconciliatory. This contribution continues permanently after peace education. Thus, this contribution makes possible atmospheres which are solution oriented, environments which result in a functional way of conflict without damage, and environments that don't have any violence elements (Arslan et al., 2015, p. 2302).

Teaching and learning peace education is supposed to introduce and explore students' and teachers' knowledge about peace life. The major goal of this concept is to improve the sense of tolerance, respect and wisdom. The attitude will be formed at the time of peace education concept implemented in their daily life.

Promoting Peaceful life in Class

Teacher should not limit their concept to share with the students. The old paradigm on teaching always makes the teacher as a sovereign in giving the material to the students. They give a material which printed on the textbook. There is no contextual example from the environment. Students cannot explore the real life context to integrating with their English skill. This method of teaching focuses on teacher and relieves the students change to be independent. Integrating real life context such as peace, global issues, or human right will create the students-centered more effective. As stated by La Luzerne-Oi & Xiezopolski (2006) global issues lend themselves to creation of effective student-centered activities such as role-plays, simulations, surveys, debates, and group projects.

Autonomous learner is offered by teacher for the students when peaceful life concept integrated in teaching and learning material. Students will get the various option to choose the suitable activities in teaching and learning process. Peaceful life is ones of global issue which can be integrating into teaching materials. Global education encourages learner autonomy by offering a wide range of topics for students to learn about. More importantly, central to global education is that people participate in the world and make their own choices rather than only following their leaders. Projects invite students to choose, as they work in less teacher-controlled settings and have some freedom on what topics or sub-topics they choose as well as what shape their projects take. (K. A. Cates & Jacobs, 2006, p. 173)

Teaching and promoting the term of peace in EFL class are the teacher responsibility. As an educator this is the best way to give a contribution to the environment. Every human has to keep harmony and peace for the better world. Language is the one to promote the peace. Teacher must change the mindset of the student majority about learning is only to gain the good score in national final test. The benefit of learning is to give a better contribution in to the society. Teacher should introduce the concept of peace in their teaching and learning process. Teaching is not only concerning on shifting a theory into class participants, but also can delivered the real life context on it. Classroom is the place where peace and peaceful life campaign begun. Students are expected to implement the concept to their society.

EFL teachers should not focus on the grammatical term. They must integrate the main material with social issues, peace, or the relevant context. The material must be suitable with teacher(s) objective and the students needed. So the aim of the teaching will be reached. Harsono (2015, p. 169) stated that by having the objectives of the teaching/learning or being familiar with the needs of the learners, the teachers can develop their own materials for the learners to achieve the objectives or to fulfill the needs of the learners.

In the other word Cates (K. Cates, 1990, p. 44) EFL instructors around the world integrate global issues and global education into their teaching in a variety of ways that involve language-teaching content, methods, materials, course design, teacher training, and extracurricular activities. Teacher must create his own environment, textbook, material and syllabi and combine with peace education concept. Students will get the different experience and the knowledge of peace, and it is expected that they can implement this concept in their daily life.

Methods of Teaching

Peace education's teaching and learning process is similar with the other teaching and learning activities. Teacher shares the material to students, guiding them, and handle the class. The way how the teacher teaches their students is the substantial thing to be prepared first before take an action. The method used by teacher will elevate the student motivation. It must be suited with the learning objective and needs. The method used in teaching and learning process is based on the teacher independency. Teacher is free to create and combine the teaching method such as role play, game or discussion. The method chosen for teaching language must facilitate the students-centered teaching and contain peace education concept.

The material, discussion, simulations or the activities is intended to give a portrait of peaceful life, harmony, diversity and respect to each other. It is expected to raise students responsive in the global issue like war, peace, conflict, or violence. In addition, the students can give the solutions to the social problem they faced to create the better and peaceful life.

Integrating Peace Education concept to EFL Material

Peaceful education is unfamiliar concept for teacher. This is a something new in the field of teaching and learning. Teaching and learning EFL is focused on four skill; listening, speaking, reading, and writing. Teacher usually uses standard textbook from the Ministry of Education, but the content and the material is far away from peace education concept. Teacher can create their own textbook in the line of peaceful life theme. There are millions of free internet resources related with this topic is ready to use. Teachers need to be more creative to prepare the material before share to their students.

Language teaching can be contextualized in all of field. Since language became a tools for communication, everyone can share the idea, culture and knowledge through English. This pedagogy would encourage intercultural understanding and critical thinking about aspects of local and world cultures. It will facilitate the dissemination and the critical acquisition of linguistic and cultural knowledge through English (Guilherme, 2007). Arikan (2009) state the connection between peace education and foreign language teaching can be found in these newer forms of theory and practice of foreign language teaching because foreign language teaching has started to scrutinize individuals' place in their social and natural environments.

Teacher can contextualized the EFL material from the environment and our society. Teacher should choose one of theme that correlates with the material discussed. Teacher will be easy to creating their peace concept material for teaching and learning in EFL class. Pearse as cited in Arikan (2009) define context as 'what surrounds something' and use the example of 'it is hard' meaning either 'it is difficult' or 'it is rigid', according to the context of the sentence. Efe et al. as cited in Akdemir et al. (2012, p. 3968) describes authentic materials as those educational materials which can be used to teach authentic and natural knowledge, competences and abilities. Those materials do not need to be developed or prepared for the purpose of educational.

Integrating the contextual event into EFL material can be collect from selected news in daily newspaper. Teacher chooses the news which contains peaceful life, peace, or the concept of harmony. Teacher can adapt it and use in speaking section, reading section, writing section or

analyzing the grammar section. It is easy for teacher to collect and integrate the material from the environment. The authentic material can be used to teach the finest knowledge, competence and ability. Students will learn how to face the crucial situation and they will know how to solve it from the discussion section. Students not only get the EFL material but they also get the new experience about how to apply their EFL into real life. It will improve their motivation to learn more about English.

The other important things for teacher to do is keep the material in context and aligned with the students cultural and nationality (Akdemir et al., 2012). Teacher instructional material should contextualize and it needed by students. The instructional techniques hold an important role to motivate and activate learners, the instructional materials play the role to contextualize the language usage and to meet language learners' needs, instructional media bring the teaching into real life situation, the teachers facilitate and ease the learning process, the learners manifest and produce meaningful and appropriate utterances as an indicator of the instructional success, and the speaking components relates to which components of the speaking to be the emphasis in a speaking class activities (Manurung, 2015, p. 44). Otherwise Kruger (2012, p. 22) If TESOL is concerned with providing learners with the necessary skills to communicate successfully with others, introducing aspects of peace education into the curriculum could promote peaceful communication. The successful of peace education and promoting the peaceful life rely on teacher and the students.

The integration between English as a Foreign Language material with contextual material such as peace, warfare, or social theme will make students feels like in the real situation. They will get the emotion, the condition and they will learn something besides the structural sentence, vocabulary or academic writing. Promoting peaceful life concept through the integration of peace education at EFL class brought a new experience and learn from the other perspective. So it will sharpen the student sensitivity.

Conclusion

Teaching and learning English as Foreign Language (EFL) is not only shifting theory of English itself. Since English has become an international language, everyone can communicate each other without disturbed by errors or misunderstanding in communication. Teacher can integrate the content of EFL material and contextualized it with the situation happen surrounding us. English can disseminate the term of peace into the whole world. The chaos situation, conflict and warfare is our responsibility to overcome it. Teacher should not only teach the term of grammar or how to speak fluently, but he has the social responsibility and makes a better society.

Teacher must integrate the peace education concept into EFL material. It is expected to produce the golden generation who is not only good in academic subject, but also has the social sensitivity and try to campaign the peaceful life for the better future. English language teaching can be adapted in various materials. It can be adapted for the special purposes like campaign and promoting the peaceful life. The social issue taken by teacher will give the new learning experience for the student, and they will have attention to global peace campaign.

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LIVING HADITH IN A FAMILY:
Toward an Ethnographic Study of Hadith

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Abstract

This paper aims to examine the Islamic life that emerges in a small family living in the district of Banguntapan, Bantul, Yogyakarta. I want to show how one family's life is strongly influenced by an understanding of Islam that is acquired from a variety of things; could be a book or study groups. I also describe how Muhammad as a person and his teaching shared has been highly influential in the whole life of a Muslim through various forms of selection on his traditions, and how well the selection of a hadith text are also practiced and used by a Muslim through command lines of organizations and teachings group. The framework of this paper is started from a study case that the author is going to explain and analyze in the next section of the paper using ethnographical approach.

Keyword: Living Hadits, Ethnographic, family

Two Days with Rakhmad's Family[1]

Rakhmad's family, as people call it, consists of Rakhmad, his wife, and a close-to 3 years old son. Living in a small rented house filled up with an average size of bedroom, a 2x2,5 m living room, and a small kitchen. His house is located in East Ringroad of Yogyakarta. Rakhmad is a member of *Majelis Mujahidin Indonesia* (MMI) community organizations; an organization established by Abu Bakar Baasyir, [2] before joining to this organization, in which he fells to find his comfort zone in religion, he was a member of Nahdlatul Ulama (NU) in Gunung Kidul.

On a bright Saturday morning, Rakhmad — a father with a son, round-faced, having **beard under his chin** (the sign is emphasized in bold), regularly uses **a trouser above the ankle**— washes his beloved 125cc Kawasaki motorcycle. His son, Nabil, was playing on the bare ground just near to him, "*Abi*[3] .... Pee," said Nabil. Rakhmad washed his hands immediately and went over to his son. He then opened Nabil's pants and led him to the bathroom. "Nabil, if you want to get in the bathroom, pray at first, and use **left foot to step first** every time you come into the bathroom." Said Rakhmad, Nabil nodded his head to agree. Then he half-shouted "*Allahumma*

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1 To keep the confidentiality of the familiy the author observed, names mentioned in this story are anonym.

2 Many newspapers are recently highlighted that he joins to Islamic State of Iraq and Syuriah (ISIS), and he also command his *Jama'ah* (follower) to join to ISIS as well.

3 An adapted calling-word from Arab language means "Father"

inni audzubika minal hubutsi wal khabaits." Rakhmad smiled at his innocent little son, he then cleaned the pie area of Nabil's body using water drawn from the faucet. He then went back to the bike to continue what he had been doing before. Nisa, Rakhmad's wife, walked out of the house by using a very big **size of *burqa* clothing, wearing socks with sandals**. She was carrying out some wet laundry to sun-dry. She hanged her clothes on the clotheslines using clothe-hanger; she was doing it gently until she saw **a dung of rat in the bucket floating on the water**. "*Innalillah*," she said half-spoken, "this might fall from the attic of kitchen."

She stood for a while, but then she took back all the clothes she hang and brought it back inside the house, she seemed to be unhappy to see that, she rinsed the clothes once more. She then re-did what she was doing before. Minutes after it, she invited her husband to take her to market nearby, "*Abi*, please deliver *umi*⁴ to the market!", "Yes, just a moment *umi*, let *abi* finish cleaning the motorbike," said Rakhmad calmly.

At about 08.00 AM he left for work. Rakhmad worked as a sales marketing of herbal products which send him to offer them from one store to another. In the afternoon, he was already in the house. At noon of that day, the sound of *adzan* (a praying call) was reverberating. The sound brought over Rakhmad, reminded him that *dluhur* (a noon prayer) time has come. Hearing to this, Rakhmad quickly rushed his son who was playing in front of the house to soon get in the house. Immediately, he took blusen (wudhu) in front of the bathrooms. Wearing *kopyah haji* (a rimless cap commonly worn by Muslim men in Indonesia), a *taqwa* black dress, and a black long pant, Rakhmad then rushed to the mosque to do the praying. When he passed in front of my house he says. "*Assalamulaikum* Pak Udin, **you have greeting from *imam* of the mosque**", a regular sentence I have many times heard from his mouth uttered to me who happened to be rarely praying together in the mosque. "Yes, please pass on my greeting to Mr imam." He smiled to hear my respond. Rakhmad always prays in the mosque five times a day and leaves anything he does immediately everything he hears a pray colling sounded from the mosque.

In the afternoon, Rakhmad and his family usually go to their friend's houses. Rakhmad practices **silaturrahim** by visiting friends and relatives staying in around Yogyakarta. Sometimes, his friends or relatives give him a visit by coming to his small house. He has practiced this kind of activity for a year, Rakhmad usually comes back home from *silaturahim* when *maghrib* (an evening praying) comes.

When a call praying for maghrib echoed, Rakhmad gets ready to the mosque with his favorite black clothes. Incidentally I was at that time also taking part in the mosque. After *iqamah* we set the *shaf* straight, fortunately I pray next to him. **We snuggled up our rows and shoulders.** There was one thing that I found to be odd to me, because not only was the shoulder touched by Rakhmad, but his foot was also touching the one next to him. I was trying to avoid his foot, since the other jamaah on the left side, his foot is not touched to me. I tried to avoid stumbling that foot due to a worry I felt about disturbing the engrossed in praying, but Rakhmad was still trying to stick his foot to mine, though later he gave up because he might felt discomfort to see me refusing every move he made.

After the prayer, I chose not talk about what had happened during the prayer for I thought it was something common to have differences in practicing praying. We then went back to our respective homes, thinking to spend the time with family. A few moments later when I was on the top floor of the house, I heard Rakhmad was reciting the Qur'an in *tartil* (chanting way of reciting) and seemed to also understand its meaning as he paused for a while each time he finished reading one *ayat* (verses), he seemed to read and ponder to the meaning of al-Qur'an in depth. He read it for a quite long enough and it was his daily routine after praying *maghrib*.

The rented house where Rakhmad and his little family stay had no plasterboard, so we could

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4 An adapted calling-word from Arab language means "mother".

always heard any sounds coming from his house, including a small talk he had with his wife or son, and Qur'an verses recited by him. Even when we were at the second floor of our house,

One day, all the residents of our hamlet were doing a *kerja bakti* (a form of work done together by residents of certain hamlet to clean up the surrounding area). The *kerja bakti* has always been interested to me, because it is a moment to meet and talk to other people living in the neighborhood in a non-formal way. We usually talk about issues happen recently using calm and informal language fully with smile and laugh. Until about half an hour after the work, we took rest. I was incidentally together with Rakhmad taking some snacks and drink placed on a table not far from me. I did not notice that Rakhmad was together with me at the time, I took a glass of tea straightly drank it while I was standing still. To see what I was doing, Rakhmad interrupted me, and said "*Pak* Udin, if you drink, please take a sit at first, if our children see the way you drink while standing, they will do the same."

I honestly felt irritated and unhappy to have him interrupted me and made me felt guilty somehow, especially since he said it in a hard and loud voice so that other people could somehow hear it. I did realize that there were indeed some good points on this matter, but I did not think that he should say it in that manner. I would almost say "*Pak* Rakhmad, do you want me to show you a *Hadith* saying to allow drinking while standing?". But I did not do it, I did not think that the situation was right. Thus I gently replied, "Okay *pak*." Nevertheless, the feeling of uncomfortable and irritated continues and stuck in my mind, moreover to have a fact that I have never talked and discussed about this point with him.

Describing some foundations of the Rakhmad's family pattern of life

From that anthropological description, I want to unravel one by one family living patterns and ways of Rakhmad's. Especially with regard to the teachings of Islam that come mostly from *Hadiths* of the Prophet. As known in general, Muhammad has been a living model for every Muslim. Thus anything related to ways of life will always be seen, observed and imitated from the life of the prophet. I notice that what Rakhmad and his family practiced in their daily life is closely related to efforts of imitating the life of the prophet through hadiths been taken for granted in a textual way. This appeared in the explanation and description of the performance and the behavior of this family. At least to some points that I want to show here:

1. **Beard, chin (Muslim, no. 381.)**

   Muhammad says:

2. **A trouser above the ankle (Celana Cingkrang di atas Dua Mata Kaki) (Muslim, no. 3887)**

3. *Doa* (prayer) to enter to toilet

4. left foot first when come in to toilet

The order to step using left foot at first when entering a toilet has actually no ground or narrative toward *Rasulullah*. Yet a scholar named Nasruddin Al-Albani in his *Irwaul Ghalil* 1/132 argues that such practice is possibly taken from *qiyas* (analogy) to the order to step using right foot first when entering a mosque and using left foot first when come out from mosque.

5. A dung of rat in the bucket floating in the water (Abu Daud, no. 3345)

6. Five times Adzan and "you get greeting from imam of the mosque." (Bukhori, no. 1976)
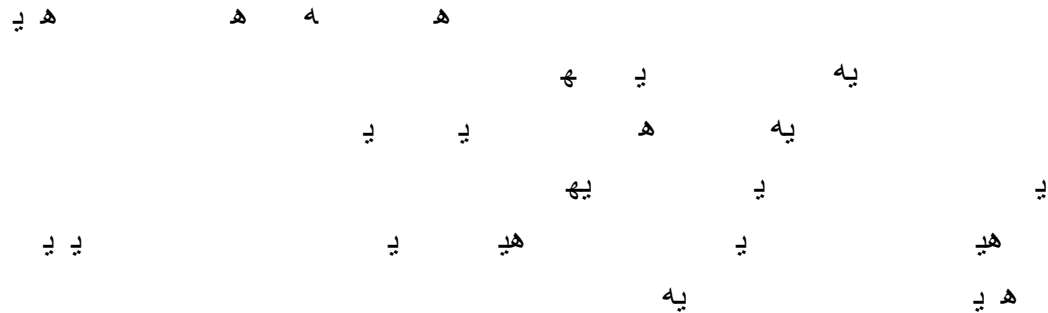
7. Drinking while standing (Muslim, no. 3771-3775)

8. Stumbling of rows and shoulders (Abu Daud, no. 575)
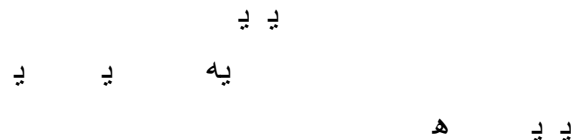
For the reason of meeting the leg pinkie to other's pinkie when practicing *shalat jamaah* seems to be based on Nu'man bin Bisyir's statement (a prophet Companion) saying, "I see one of us stick his ankle to someone else pinkie that prays next to him." Or from Anas bin Malik's statement saying "one of us stick his shoulder on another that prays next to him, and stick his foot to another (al-Haddad, 2007: 49).

A Family lives in the shadow of texts

In the description of Hadith above, the author sees that Rakhmad's family lives in the shadow of Hadith texts. This puts the family traditions as a part of the practice of everyday life. This is then called with the living traditions or Hadith in every day life. These two sentences referring to how a person trying to live by the Hadith (live by) in such a manner until they aspire to internalize the Hadith texts until finally they become as to what is contained in the Hadith (Metcalf, 1993: 585). During the observations, I am deliberately not trying to ask the reasons of everyday practices of informant and where it came from, but I allow my self to search in my own literature of Hadith and found that hadith have particular stages; Hadith *Sahih* (authentic), although some are based upon *qiyas*, *mauquf* and Hadith *hasan*.[5]

What I found after doing the investigation on the Hadith literatures was that all of the behavior and actions practiced in Rakhmad's family were revealed and decomposed. Such ways of living that Rakhmad's family choose to live is seemingly coming from a routine *majlis ta'lim* (a discussion and sermon forum) conducted on every Sunday morning in every houses of its *Jemaah* (member) rotated per week and from the readings read by the family.

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5 Here I don't pretend to examine the authenticity of the chains of hadith because in the study of living hadith, actually the emphasize is base on how the practice of hadith become live, and how it influence the way of thinking of a society. So living hadith actually base on the reality that assumed influenced by texts such hadith and Quran.

It is obviously seen of how a text from the past time (7th century AD) –that was ranged through different historical periods- are still preserved and practiced in today live. This not only happens to this little family, but also to all Muslims. It is just that sometimes the choices of practicing a text is designed or interpreted and negotiated with particular consideration, like; culture or tradition, especially practices related to issues of *muamalah* (teachings on practical issues). Some are tended to take and practice a text with no value is changed and put into practice just in accordance to the text of the Hadith itself. To this point I can see how Muhammad has a great influence in inspiring and guiding Muslim all around the world.

Imagining and introducing a new perspective in the study of Hadith

The description above is merely a short example in describing the concrete life of a family affected by sacred texts like al-Quran and Hadith. For me, this is an interesting research because in Indonesia, a religious practice of Islam, for example, is often times very different to one another. Ethnographical study can very likely work and is able to be implemented in the realm of study of Hadith.

Hadith, as practiced by the most Muslims, comes alive and becomes part of the society's way of thinking. This all can be seen from the everyday practice where we always overshadowed by words of the Prophet Muhammad or the Quran. The attempts to parse and analyze how the community is alive with the anthropological perspective, in this sense, ethnography, are very helpful.

Ethnography is a qualitative design in which researchers describe and interpret the same patterns of behavior, values, beliefs, and language of a cultural group. As a process as well as research results, ethnography is a way of studying a cultural group as end products of the research. As a process, it involves ethnographical observations on certain groups, often times this is done through participant observation, in which the researcher immerses himself in the daily life of the people, observing and interviewing the participants in the group. The ethnographer studies the meaning of behavior, language, and interaction among the members of the same cultural group (Creswell, 2007).

Ethnography is very helpful to parse descriptively a life of a particular community or family. The study of Ethnography is emphasized here because the nature of ethnographic studies in general is *emic*, where researchers need to only describe what is done and practiced by people they observed. Then, researchers could just keep doing the study using *emic* way to unravel the various text aspects influenced by the foundation of works or actions or interactions of persons or families that they observed. When the researchers become emic means that researchers ask them various forms of reason and explanation on why things go in particular ways, why doesn't it go in different way. Researchers using this method can also become *ethical*, where they have role of subjectivity, intervention and interpretation in analyzing the family or community they observed. In being ethics, researchers read and interpret various forms of possible texts from the Quran or Hadith that underlies daily attitudes and behavior of the persons. The descriptions above (the family that live in the texts) is one form of ethic way. Therefore, the use of ethnography in this study is to explore texts which influenced the birth of the actions of informants or family observed.

Ethnography has at least six steps of research. 1) Research planning, begun by making the boundaries of research and make inquiries, select the communities that will serve as object(s) of the research; 2) enter to the field research, i.e. do the participant observations. The research in this section should be merged with the community or communities being studied and lived with them for some time. As exemplified by Geertz in the *Religion of Java*, the research on the community must be a thick description (deep and dense). 3) Data collection. By joining to the community, the researchers can slowly understand and feel a nature community and feel what communities do and do not; 4) analyzing data; 5) ensuring ethical standards, 6) Research

representation by presenting the report. According to Sangasubana, there are three modes of data collection in ethnography: observation, interviewing and archival research[6]: first, observation: Participant observation is unique in that it combines the researcher's participation in the lives of the people under study while also maintaining a professional distance. According to Angrosino, as cited by Sangasubana, observation is the act of perceiving the activities and interrelationships of people in the field setting. Second, Interviewing: Interviewing is the process of directing a conversation to collect information. Third, Archival research: This is the analysis of existing materials stored for research, service or other purposes officially and unofficially.

One question that rises in here is; what is the difference of this research with the research of anthropology or sociology of religion? It seems if we use ethnography, the impression would appear to be more prominent to its anthropological side, but by trying to parse texts that are lay behind the thoughts and ideas, the behavior of a person would appear in its living hadith perspective. As known, the everyday practices of the Islamic community in one place is quite different to other places, it is allegedly due to differences in reference to verse or Hadith al-Qur'an used as evidence for *hujjah*. For example, the differences of eating and drinking while standing described above, there was a difference in the practice of the Prophet in the past. Here I think one point to emphasize the importance of the use of Ethnography in the study of the Hadith and Quran.

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Saifuddin Zuhri Qudsy

THE USE OF LANGUAGE OF PEACE IN SOCIAL MEDIA AS A WAY TO PROMOTE A PEACEFUL LIFE

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Abstract

This paper explores the importance of using language of peace in a social media and its effects to promote the peaceful life. Nowadays, the effects of language are undeniably extraordinary both for preserving or damaging a peace. In fact, language is often taken for granted that leads to the problems from a linguistic perspective. One of these problems occurs in a social media in which the language users tend to show impolite languages or insinuation and ignore the readers. Further, they use words that may be accompanied by gestures, yelling, pictures, screaming, etc. As a result, it will lead to chaos, conflict, verbal and physical violence and possibly death. Considering this, the language users both the writers or speakers should be responsible for choosing the words and using acts of discourse that could mitigate the conflicts. In addition, they should be aware of the language use, pragmatic and sociolinguistic in a social practice to promote the peaceful life.

Keywords: *Language, Social Media, Conflict, Peaceful life*

Introduction

Today, creating a peace requires more active investments, good leaderships, powerful educational values and a productive media world. Humans have rights to respect for others. Furthers, humans are from different area, culture and backgrounds. Regarding this, moral is essentially needed to create respects that lead to a peace. In facts, nowadays, there has been a phenomenon of language accompanied by gestures, yelling, pictures, screaming that will lead to chaos, conflict, verbal and physical violence and possibly death. The language and statements were strengthened by a media which has main roles to socialize and convey the message or communication rapidly. That is why the language users should be responsible for choosing the words and using acts of discourse that could mitigate the conflicts. In addition, they should be aware of the language use, pragmatic and sociolinguistic in a social practice to promote the peaceful life. Otherwise, the conflicts, chaos, and violence will occur among them. As described by the facts occurred in Indonesia several months ago, exactly statements uttered by Saut Situmorang, the vice KPK triggering an anger, demonstration and criticism among the alumni of Islamic Student Associations (HMI). These statements are as follows:

"Saya selalu bilang kalau di HMI minimal dia LK 1 — iyakan, lulus tuh anak-anak mahasiswa, pinter, tapi begitu menjadi menjabat dia jadi jahat, curang, lidih. Ini karena apa? Karena saya bilang sistem belum jalan. Artinya apa? Adapun aturan-aturan itu tidak pernah kita jalankan, ini artinya kenapa karakter dan integritas orang itu berubah. Ini persoalan bangsa kita. Itu yang saya bilang peradaban bangsa kita ini karena apa? Karena memang kita tidak mau bermain dari sesuatu yang terkecil". https://www.nahimunkar.com/ucapan-wakil-ketua-kpk-saut-situmorang-buat-marah-kader-hmi/

Those statements above tend to generalize the alumni of Islamic Student Associations (HMI) were bad and cruel. It was an intention and character assassinations of HMI massively. As a result, a number of HMI alumni criticized got furious and demonstrated to against Saut Situmorang in front of his office. Considering this, as a public official, Saut should balance in providing an assessment of anything, included HMI. Further, he should consider the achievements and ideas created by the leaders of HMI for the nation. Using the term of HMI published in a social media as a reference to corrupt behaviors specifically was problematic. Based on this problem, we may have the assumptions that Saut Situmorang as a language user was less aware of the norms of language use including norms of interaction, norms of interpretation, pragmatic and sociolinguistic in a social practice that become crucial aspects in communication.

Language of Peace

Language is one of the most special blessings to us. For the individual, a language allows people to express themselves. Thus, the communication process and its moral ramifications belong to the importance of language. By a language, people are able to communicate their aesthetic feelings, philosophies, moral, social and religious, cultural and their views and values to others and vice versa. Therefore, the acquisitions of language of use are the basic requirements for people's survival as specie. Regarding this, it is a known fact that language could be a tool to unite people in a nation because the national unity is strengthened when people hear and understand themselves. Conversely, if they do not understand and respect to each other, the national unity will get lost. It is in line with Damboama (2010), advocating that Language is the key to the heart of the people and if such a key is lost, the people are lost as well. On the other hand, when we treasure the key and secure it, it unlocks the door to untold riches. Thus, the language embodies one's culture, values and future. Therefore, it can be deduced that the role of language is crucially needed in interaction and communication. The effects of language are also undeniably extraordinary both for preserving or damaging a peace. If language users are not aware of the aspects of language such as, pragmatic, sociolinguistic in interaction, the language they used will cause chaos, conflicts, and problem and damage a peace. Moreover, if the language is shared in a social media, it will spread out rapidly that enable a group of people knew and get it. In line with it, the language users should adopt and use the language which is based on the language use to avoid conflict and promote a peaceful life among the community.

Message in Public Communication

Message in communication gives the information conveyed by a communicator. It also gives meanings to people who interpret it. Further, message in public communication can be an instrument to persuade people to be involved in an activity. The persuasive communication does not depend on the power of communicator, but also to the content of message to persuade others. According to Aristoteles in Subiakto and Ida (2012), there are three basic elements in communication including *communicative ideology* which refers to the revelation of values and ideology conveyed by the communicator, *emotional quality* which refers to the emotional feeling possessed by people when doing communication, and the person who conveyed meaningful communication or core argument. In line with it, it can be deduced that message in communication has a power to convey values, willingness, ideology, opinions of the communication participants especially persuasive communication to persuade others to behave as the communicator wants. Referring to this, the statements of Saut Situmorang in a social media has a meaningful power that leads to generalize that alumni of HMI were bad and they have potential to do corruption in Indonesia. Certainly, people or the members of HMI who read it will react and criticize Saut's statements by considering a number of reasons. First, people who conveyed the statement is the vice KPK in Indonesia, a man having a relatively high position and power. Secondly, the emotional quality possessed by the people involved, in this case the alumni and the members of HMI. Thirdly, the statements of Saut Situmorang have a deep meaning to the worst action that is corruption.

P olitician's Hyperbola Language

Politician used language as an instrument to convey ideas and programs. The language was used by them to enrich several jargons in politics and new meanings of the words. In political communication, politician and language have intense significances. People receiving the message will not only focus on things or materials but also they will focus on who is talking. With regard to the case of Saut Situmorang, his position is as a politician especially the vice KPK will have a strong power when he conveyed the message by using hyperbola language. It is in line with Lindsay Tanner's statement (2007) in Subiakto and Ida (2012), in politics everyone exaggerates about everything all the time. Considering this, it is paramount for politicians to understand and use language carefully. There are several challenges for politicians when they convey the message in social media. If they use simple or usual language, it will not have a significant effect to ensure and influence the others. On the other hand, if they want to show themselves as a true leader, the challenge is how to select and use language correctly at the right time to convince people.

The Role of Social Media

Social media and communication are the two things which are interrelated. Both of them have the function to support the social interaction of its users. Communication is the process of delivering or sending messages and information between two individuals or more effectively so that it can be understood easily. Fishpond (2013: 72) asserts that communication can work well if the communicant (the recipient) can read and understand the message. Therefore, communicators (information providers) should use the language effectively and efficiently so that the messages and information can be conveyed easily. To present ideas, messages and information, communicators can use tools or social media. It is because social media is believed as a tool to spread out the message quickly. Social media is one of the technological developments that have a major role in providing convenience for people to communicate and socialize. In this context, the role of social media as a communication medium can be used to develop relationships and social interactions that are already built and can be used to get new friends. The users of social media freely communicate, interact, send messages, share and build networking. There are several social media that can be used by the users. They include:

a. **Facebook**

    Facebook is a social tool to help people communicate more efficiently with their friends, family, and those who are new. It offers easy navigation for users. Lately, facebook becomes very well known for its ability to connect people with a variety of community. Social network Facebook was developed by a Harvard University student, Mark Zuckerberg, who officially launched on February 4, 2004 (www. Wikipedia.org). In Indonesia , the number of Facebook users registered in January 2010 as many as 15,301,280 people (http://tekno. kompas.com).

b. **Twitter**

    Twitter is a website owned and operated by Twitter Inc., which offers a form of micro-blogging social network allowing the users to send and read messages called tweets (www. wikipedia.org). Twitter users can send and receive tweets via the Twitter website, compatible external applications (mobile phone), or with a short message (SMS) available in certain countries.

c. **Youtube**

Youtube is a video sharing website created by three former PayPal employees in February 2005. The site allows users to upload, watch and share videos. The company is headquartered in San Bruno, California, and embraced the Adobe Flash Video and HTML5 to display a wide variety of user-generated video content, including movie clips, TV clips, and music videos. In addition there are amateur content such as video blogging, short original videos, and educational videos (https://id.wikipedia.org/wiki/YouTube)

d. **Blog**

Matheson (2004) describes the blog as a medium of online journal that can be modified continually by the user with their own language and desire. In this context, users can add images or audio files to create a blog look more attractive.

The Awareness of Pragmatic and Sociolinguistic

Using language cannot be separated from the role of pragmatic and sociolinguistic. O'Keeffe et al (2011) describe the term pragmatics is often used in linguistic research to refer to the study of the interpretation of meaning. Further, Fasold (1990) in O'Keeffe, et al (2011) gave a user-friendly definition to pragmatics; it is the study of the use of context to make inferences about meaning. In this definition, inferences refer to deductions made by participants based on available. Cutting (2008) in O'Keeffe, et al (2011) distinguishes between three different types of spoken context: situational, what speakers know about what they can see around them; background knowledge, what they know about each other (interpersonal knowledge) and the world (cultural knowledge); and co-textual, what they know about what they have been saying.

From the definitions above, it can be deduced that the pragmatic choices made by conversational participants can simultaneously encode indications of position and time and interpersonal and cultural indicators such as power, status, gender and age. Thus, pragmatics provides 'a theoretical framework that can account for the relationship between the cultural setting, the language user, the linguistic choices the user makes, and the factors that underlie those choices'. On the other hand, if language users are competent in using language, meaning that they consider pragmatics, they will be able to create the meaningful statements that lead to avoid conflict and chaos and promote a peace.

In pragmatics, people need to acknowledge the principles of pragmatic. Grice in Mey (1993) describes the principles of pragmatic which include the cooperative principle. This cooperative principle consists of four sub-principles, or 'maxim', to wit.

a. **The maxim of quantity**

The rules of the maxim of quantity are language users should make their contribution as-informative as required and they should not make their contribution more informative than required.

b. **The maxim of quality**

The rules of this maxim of quality are people should not say what they believe to be false and they should not say that for which they lack adequate evidence.

c. **The maxim of relation**

In this rule, people should make their contribution relevant.

d. The maxim of manner

The rules of the maxim of manners are people should be perspicuous and specifically: avoid obscurity, avoid ambiguity, be brief and be orderly.

In accordance with the maxims above, the aspect of politeness is also important to pragmatics. According to Leech in Mey (1993), the point of politeness, as a principle, is to minimize the effects of impolite statements or expression (negative politeness) and to maximize the politeness of polite illocutions (positive politeness); all the time, of course, bearing in mind the intentions that accompany all conversation. For a clear description, let's have a note the following examples:

Parent: Someone's eaten the icing off the cake.

Child: It wasn't me.

From the example above, it shows that the parent's particular way of insinuating a possible misdemeanor committed by the child is considered to be more polite than a direct accusation. It will be different if the parent had said something like:

Parent: You have eaten the icing off the cake.

Considering the statement above, the child would have been insulted, especially if the accusation in fact was incorrect. Thus, the parent's utterance, while violating the maxim of quantity under the cooperative principle, inasmuch as it is not as informative as possible, or maybe not even relevant at all, obeys the principle of politeness, or thus rescues the Cooperative Principle 'from serious trouble' as Leech remarks.

Referring to the principle of politeness, it may seem that the case of the statement of vice KPK, Saut Situmorang, in a social media several months ago had lack of the principle of politeness. As a result, it caused chaos, conflict and violence among the society. That is why the language users especially a politician should consider the cooperative principles such as maxim of quantity, maxim of quality, maxim of relation and maxim of manner.

Besides pragmatics, language users need to consider sociolinguistics. According to Wardhaugh (2006), sociolinguistic refers to the study of the relationship between language and society; it focuses on how language is used by the individual speaker and groups of speakers in its social context. From this definition, it can be assumed that when using language, people should consider a society around them. A society is a group of people lived together for a certain purpose or purposes. Somehow, a society may be plurilingual that is a number of speakers may use more than one language, however we define language. Wardhaugh (2006) asserts that the definitions of language and society are not independent: the definition of language includes in it a reference to society. Knowledge of Language When two or more people communicate with each other in speech, we can call the system of communication that they employ a code. In most cases that code will be something we may also want to call a language. Moreover, people should also be aware that two speakers who are bilingual, that is, who have access to two codes, and who for one reason or another shift back and forth between the two languages as they converse by code-switching are actually using a third code, one which draws on those two languages. In social practice, we may not forget to the importance of grammars because the knowledge that everyone has of the language he or she speaks is quite hard to describe. Moreover, we may not ignore the importance of the social context of language use. According to Mey (1993), such a context naturally presupposes the existence of a particular society, which its implicit and explicit values,

norms, rules and laws and with all its particulars conditions of life: economic, social, political and cultural. All these factors together are often referred to by a metaphorical expression: "the fabric of society".

The Role of language for Peace to Promote a Peaceful Life

Islam calls on all mankind to know each other, because they all come from one grandparent ancestor. Islam regards all human beings as one family. In fact, Islam makes the goal of creation humans is that they know each other and live together. The teachings of the Kor'an lead us to the peace. Allah SWT said, "It has come unto the light of God and the book that explains. With that book, Allah gives guidance to those who follow His good pleasure to the road of full safety; removing them from darkness into the light by His leave; and give them clues to the straight path. "(Q.s. Al-Maidah: 15-16).

From the verse above, it can be deduced that Islam also gives the teachings to create a peaceful life that can be achieved by using the language for peace. The role of language for a peace can be appreciated when people recognize that language becomes an integral part of people's culture and as a medium of interaction and ways of expressing thoughts and feelings in a society. It is strengthened by Cohen (2010) in Ani (2015) gave more light on this assertion when he states that communal life is possible only because members of a community posses a set of shared meanings which enables them to make coherent sense of the world. It is in line with Seweje (2005) in Ani (2015) commenting on the role of language as peace, war and conflict resolution stated that language can cause war and breed peace.

 Further, she remarked that having too many languages and diverse dialects within a nation can affect mutual co-existence and understanding and this may lead to conflict. Having considered a variety of conflicts, we should look the solutions peacefully to resolve it. One of the solutions is the use of effective stylistic approach to address a contending issue. This solution is also sharpened by Cohen (2001) stressing that in interconnected chain of non-verbal and verbal messages, conciliation can advance only when there is synchronized and consecutive understanding at every stage of the process. People should maintain the information and message comprehensibly and the parties must be able to draw a shared store of meaning. On the other hand, in some societies, possibly equivalent words have variations or differences in meaning and when these variations in meaning are not explained in an understandable term to other people, there will be conflict based on the wrong perceptions on the meaning of the word. In addition, the cultural gaps between the ways of life of society will lead to the potential semantic gap between concepts and their labels across languages. That is why the equivalent concept in language is needed to have same meanings. What people expect of reconciliation will be determined by the local knowledge that informs their understanding of the term.

In line with Cohen (2011), Jija (2012) emphasized that language should be carefully, responsibly and politely used so as to advance individual and group co-operation in social affair. From this statement, it can be referred that the effective communication of skills are necessary pre-requisite in suppressing conflicts. Referring to Jija's statement, it is clear that words which are considered as being segregate and divisible linguistically should be changed by the more accommodating and unity enhancing the words. Further, the inflammatory language or wrong and misconceived words should not be used when referring to our relationship. Consequently, the best way for achieving peace and resolving conflict is the use of languages that honors and respects human dignity, tolerance, truth and national integration.

Besides the use of language of peace, there are a variety of ways to promote a peaceful life. According to UNESCO (2013), there are several ways to achieve a peace. These ways include:

a.   **Recognition of and respect for knowledge**

including traditional and indigenous knowledge – which contributes to safeguarding biodiversity and to promoting sustainable development. Pilot projects highlighting the place of science in the process of dialogue as a universal language are envisaged. For instance, activities underlying the importance of the history of science in raising awareness on the role of science for the rapprochement of cultures and its significance in helping to understand the close interconnection of science with the growth of civilization and the flourishing of cultures. The history of science and scientific thought should be regarded as an instrument for the new humanism which is celebrated every year on the occasion of the World Science Day for Peace and Development (November 10).

b. **Development of an interactive educational program to stop violence in schools.**
Using the UNESCO Associated School-Network (ASPnet) as an outreach tool, develop a model interactive educational programme for adaptation and implementation at local/ community levels to stop violence and involving schools, including students and teachers, parents, the media and professional bodies. Students are the main actors in this exercise. Through interviews, testimonies, etc., they document on their own the problems inside/ outside schools and possible solutions in working with parents, the media, police, municipal education boards, municipal administrators and councilors through online platforms and school-based activities.

c. **Learning from the past: promoting dialogue for reconciliation and intercultural understanding.**
Building on the experience of the on-going Transatlantic Slave Trade Education project and the Slave Route: Resistance, Liberty Legacy project, this activity continues to provide opportunities for networking and exchange to increase awareness and deepen knowledge about the causes, modalities and consequences of the Slave Trade and Slavery in order to work towards a future free from racism, discrimination and intolerance. A specific focus is given to increase interregional student and teacher exchanges via ICTs. As a consequence, peace should be more and more recognized as the cornerstone of all people's daily lives both in terms of prevention and reconciliation, particularly in contexts characterized by social and economic unrest, ethnic or religious hostility, post-conflict situations, contested electoral processes, and other forms of violence-prone environments. Addressing those situations through activities at the global, regional, national and local levels, a culture of peace has the potential to result in everyday peace, a peace crafted by all members of societies.

d. **Encourages internal reflexivity**

as a space to perceive the possible gaps or deficits in one's own cultural system. Indeed cultural diversity must incorporate a certain degree of epistemological multi perspectivity, that is, recognition that there are other legitimate ways to see the world than one's own.

e. **Strengthens the capacity for living together in conviviality.**

This capacity cannot be taken for granted; it must be consciously encouraged and nurtured. To be convivial requires the willingness to build partially shared social worlds – of work, politics, leisure and information – with people who may not share the same cherished cultural assumptions. This is an elementary requirement for practical, daily cultural pluralism.

f. **Supports willingness to change one's cultural horizons**

engage in creative adaptation and anticipation, which are also not to be taken for granted. Where there is openness to creative transformation within a cultural system, possibilities

for new ways of learning and living together can emerge.

Conclusions

The role of language is paramount for human's existence. It is a means of communications and social activities. Nowadays, people used a social media as in instruments to express language, ideas and messages. Thus, the effects of language are undeniably extraordinary both for preserving or damaging a peace. One of these problems occurs in a social media in which the language users tend to show impolite languages or insinuation and ignore the readers. As a consequence, this will lead to chaos, conflict, violence and hostility. In accordance with this, the language users should be aware of the language use, pragmatic and sociolinguistic in a social practice to promote the peaceful life. Further, there is need for us to use language appropriately in a social media so that it fosters common sense of identity, integration and creates unity in diversity.

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TEXT, AUTHORITY, AND HETERODOX: A SACRED CANOPY FOR IS-LAM NUSANTARA

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Abstract

Barbara Metcalf has proven the existence of the interrelationship between text and religious practices. For her: 1) The text brought about such power as a framework for critique/auto critique to such culture that exists in particular muslim community. 2) The text has been produced in space/context with various competitions of cultural reproduction. 3) The text, also, has a distinct role in showing what, with whom, and when it is read. In other words, text's authority effect on shaping the identity of a particular community. Anthropologically speaking, interrelation of text with several practices of muslim community in Indonesia (that prove their obedience to the norms and official doctrine), in fact is heterodox. This premise proves through various elements of the local culture that always interweaves and were practiced in dialogue through rituals and symbols. In shaping this new perspective of Anthropology of Islam, some Islamists made claim the major tasks of ethnographers to depicts Islam within its diverse expressions of meaning, emotion, and even feelings, as practiced by Muslims, who are the object of authority and the text. This point of view shows the importance of the study of the texts in mere ethnographic process. The role of the latter study, strengthens the cultural anthropology of the Muslim community and at the same time discover the power and authority of the text as an interpretive resources and practices for muslim communities.

Keywords: text, anthropology of Islam, heterodox

Introduction

One of Edward Said's thought in his *Orientalism* says the work of Western Orientalists demonstrated manifest and latent aspects. The concept of latent refers to representation structures, or aspects that were not recognized by the author; demonstrated their position, ideological (political), as well motivation to control over and to dominate the East within the discourse they dealt with. While, manifest concepts were superficial aspects appeared in discourse, such as scientific disciplines developed by orientalist (sociology, history, literature, anthropology, and so on). On the one side manifest aspects illustrated variation and transformation of the knowledge, often includes a study / narrative of a community / folk, with works that often expose everyday life, everyday life, and prefers to refer to phenomena that tend to be non-formal. On the other side, latent aspects consisted of a constant and a settled aspect of knowledge. The latest aspects were

partly visible in the article characterized the East (in this case is Islam) as backward, ignorant, submissive, irrational and uncivilized; so that their studies tried to pay attention to promote, and even need to save the object of study. (Said, 1983; Geertz 1960; Anderson: 1972). This case indicated the relationship where subject was the one who created the object, with a potency to view others as "enemy " against Islam.

The latency aspects are fundamental constraints owned by the orientalists in defining/describing Islam. A reluctant anthropologist in this era experienced stuttering on the "narrative relation 'to the tradition". In other words, latent aspects of anthropologist were strongly influenced by their outlook onto a particular tradition. Do anthropologist support, resist, oppose, and even see a particular tradition is neutral; will affect how he would make a study of Islam. (Asad 1986: 17) The fundamental problem of latency of knowledge is precisely what is conveyed by French anthropologist Pierre Bourdieu, who said: "*the anthropologist's particular relation to the object of his study contains the making of a theoretical distortion ...* "(Bourdieu, 1977: 1).

Thus, the problem of the sociology of scientific knowledge of this academic discipline can be seen through **the relationship between scientists and the object of study** that works to establish a scholarship (Said 1978: 31-34). From this constraint, Ronald Lukens-Bull concluded that hardest **ethical issues** for a cultural anthropologist derived from assumption-bound (assuming the cultural barriers) of anthropologists on the communities they have studied. An anthropologist would be affected by his/her assumptions and outlook toward the world, religion, as well ideology. The most interesting part is that the cultural constraints and relationships narrative on a particular tradition very likely experienced by – even a Muslim anthropologist who examined another Muslim community. (Lukens-Bull, 1999: 2) Even for an insider, cultural constraints and narrative relationships of the tradition may be play a part as an obstacle to show a clear picture of a Muslim community.

This article, in turn, tried to go further in reviewing a distinctive anthropology of Islam, a way to review the role of text and it's interrelationship with religious practices in Islam. Subsequently, this article will focus on the exploration of authority played by the text in guiding the practice of Muslim community life. This paper then will conclude with interviewing the two aspects and the role of ethnographic exploration in order to accommodate Islam Nusantara with a deeper analysis.

Islam Nusantara; A Debate on Great and Little Tradition

Robert Redfield, in his book Peasant Society and Culture (1956) divides religions into a ***great tradition*** and the ***little tradition***. ***Great tradition*** is a form of expressing orthodoxy within a religion/culture, posited itself in the center, often times takes the form of textual tradition, also called as high traditions or universal traditions. It is also consisted of the reflective part of religion in particular members of the community, which distributed in schools or *madrasah*, and deliberately taught from one generation to the next.

While the ***little tradition*** is a form of heterodoxy of culture/religion, periphery, incorporated many elements and practices from local tradition into a religion, it is also called the local traditions, low traditions, or sometimes also called as popular religion. Little tradition practiced by lay people, in everyday life, and -according to Redlfield-, this tradition is rarely made as the object of study of ethnographic research. (Redfield, 1956: 70).

Since the barriers of communication patterns apparently recognizable between the lay people and elites, this distinction made by Redfield through his orientation carried out to examine agrarian society which has a hierarchical type of both cultural pattern and religious organizations. This model of communication is predominantly mediated by*cultural brokers*. For example, the role of *modin* or *shaman* (as local and cultural agent) evidently cannot be negated though there are

religious scholars (*ulama'*) in such Javanese village. For they actively play a role in facilitating communication barriers between *ulama'* who represents great tradition, with the laity embodies a peripheral little tradition. Although *modin* also talks for religious teaching, they often played an important role in local practices of religious expression.

Additionally Ronald Lukens-Bull also elaborated the complexity of this relationship's problem into the patterns of communication between the two traditions. If the interaction between the two, he stated, always experiencing communication problems it requires a way to read the pattern of interaction between both the great tradition and little tradition in the practice of Islam in progress. When such local tradition, in reality, enables to grow and form a big or a part of a great tradition, it is conceivably doing a model of **universalization**. Conversely if there is such a part of the great tradition, practiced with expressions that involve a form of cultural locality, then it is actually experiencing a model of **contextualization** or **parocialization**. Both of these processes require a translation process on symbols in Islam by describing certain aspects of global Islam (great tradition), and then express it through a set of terms, dictions, as well for certain actions and powerful meaning for the local culture. For example; a muslim believer will say that part of *sunnah* of the Prophet for the newborn baby are to give a proper name, a haircut, as well a celebration of *aqiqah*. For Indonesian Muslim agrarian society, then, this *sunnah* is expressed into the tradition of *selapanan* (literally means, one month in the calculation of Javanese cosmology, comprising totally 36 days). In today's practice this *selapanan-aqiqah* tradition no longer can be distinguished between great tradition and little tradition as dichotomous, since they both are a complex communication patterns.

Meanwhile, according to John R. Bowen, the distinction between great and little traditions bahkan leads us to the division of roles between the Muslim communities. At the procession of *aqiqah*, for example, there is a division of roles between the forms oflocal traditions and those who are in favor of the great, universal, and textual tradition (great tradition). (Bowen 1993b: 4) An *ulama'* or a *kyai* plays a significantly unchangeable role as a transmitter of the teachings (derived from *nash*) and in certain cultures as the leader of a ritual. While a *dukun anak*, or a group of mothers voluntarily play the role of local traditional practices; such as preparing such a specific and symbolic meal as well devices of local traditions that mark the procession *selapanan*. Since the universal aspect (or what Redfield called the great tradition) often interpreted as a universal aspect or the core aspects of Islam, thus it is hardly enough to see religious practices in Islam as a dichotomous. If the distinction Redfield be used literally, John R. Bowen felt quite concerned about a possibly act of cultural priorities (normative) to the distinctive culture of the Middle East rather than the cultural practices of all Muslims in the world. (Bowen 1993b: 6).

On the contrary, Abdul Hamid El-Zein who studied local and traditional expressions of Islam in Africa believes that the dichotomy between public Islam (little tradition) versus elite one (great tradition), become a less useful stratification. This kind of dichotomy can be seen as a way to dominate the discourse of what elites accurately described and interpreted as Islam (1977: 252). Furthermore, el-Zein argued that both theological and anthropological interpretations of Islam were very influenced by one's assumptions by which he/she will be able to determine what is exactly referred to as "Islam" and "religious". To some extent, these assumptions speak for distinguish "public from elite" and even what is so-called "the true Islam from the fault one" (el-Zein 1977: 249). When this distinction happens, then, the very ironic work of anthropologists will appears since it dissolves themselves into elite's parameter of Islam when they examine public expressions of peripheral Muslim community.

Departed from various criticisms of Redfield's dichotomy, some anthropologists then define what might beanthropologically defined as Islam, and how the task of anthropology in examining it. The most important thought might be taken from the writings of Talal Asad (1986), which triggers the **anthropology of Islam** to formulate conceptual organization of the diversity in

Islam. It is necessary to understand that anthropologically speaking, Islam is a plural expression and has plurality. In spite ofits fundamental aspects of what el-Zaen called as orthodoxy. Asad also reviewed another reason why it is necessary to formulate the idea of anthropology of Islam that leaves a typical mindset of Western Modern era. Asad said:

> *"It is a modern idea that a practitioner cannot know how to live religiously without being able to articulate that knowledge. It is their wish to distinguish in general between religious and secular dispositions.*

It was an understanding that an insider was not capable of distinguishing the whole practice of religion, unless assisted by the outsider. The anthropologist, in this case, who enacted to express these practices into a more –and a mere- logical language (secular).Second, in accord to Asad explorations, this kind of thought strongly influenced by the logic of the Christianity,where a theological discourse was not at all times synonymous to moral behavior as well liturgical (ritual)discourse. For the Christianity, according to Asad:

> *"Thoughtful christians will concede that, although theology has an esential function, theological discourse does not neccesarily induce religous dispositions. ... scripture was not essential to this common denominator of religions partly because Christians had become more familiar, through tradeand colonialization, with societies that lacked writing." (Asad, 1993: 36)*

Furthermore, that religion is a symbolic meaning was rationally a western concept, where religion functions for *difference* between knowledge and power. It consisted of barely as both ritual and doctrine, not to be confused with cultural practices.

> *"That religion is essentially a matter of symbolic meanings linked to ideas of general order expressed through either or both rite and doctrine), that it has generic functions/features, and that it must not be confused with any of its particular historical or cultural forms, is in fact a view that has a Christian history. From being a concrete set of practical rules attached to spesific processes of power and knowledge, religion has come to be abstracted and universalized."*

By summarizing debate between great/little tradition and as part of legacy of Modern Western thought, it can be concluded that from sociological knowledge point of view, anthropology who studies Islam needs to be questioned again. While inherits medieval tradition of Western classical dichotomous thinking (can be called between religious and secular) it also contains the understanding that an insider did not really have the ability to translate the experience of ritual/religious in a secular-logical point of view. It may be supposed that such this essentialist understanding is comparable to that problem faced by muslim community itself. Among the diverse cultural expressions within Islam, there also existed an insistence within Muslims communities that they are required to determine "what's actually the real Islam?" Where the real Islam which later also affected politically by the gap between *al dinwa daulah,* between *religious aphorism*and *secular political practice.* (Bulliet, 1994; 3)

Antrophology of Islam: From Dichotomy to Discourse

Subsequently this sub-title puts forward a question of how to define and how to portray Islam as a very fundamental issue for the anthropology of Islam. Lila Abou-Lughod (1986) views that the task of anthropologists in describing Islam led diverse expressions of Islam. Islam, for her, is actually *Islam;* means that there should be various expression oflocal and particular Islam as

practized by Muslim communities in this world. And to know Islam, an anthropologist should explore Islam, not the elite (great tradition or high tradition) but in local practices. When weconsider Abou-Lughod's idea briefly, the dichotomous problems as happened to Redfield categorization may be reappear. If Islam was introduced only through ideas or general order over the crumbs of local tradition, and at the same time separatedfrom its core aspects, then the portray of Islam will always lead to the debate around power versus knowledge. It is when Islam would tend to be at the dichotomous circumstance between the *abstracted, universalized* kind of Islam and particularized and pluralized type of Islam.

Yet, Islam Nusantara a discourse presented by part of Muslim Indonesia in the latest decade tried to defined kind of expression of pheriferal-regional Muslim which of course did not want to dwell on this dichotomy. In doing so, it is useful –for this paper at least- to put the existing problem (in describing the Muslim community and the existence of its heterodoxy) can be approximated by using an alternative point of view, namely **Islam as discursive tradition**. The term discourse here can be understood as:

> "...*the social process of constructing shared meaning. This process is necessarily social, although it may not require actors to interact on a face-to-face basis; discourse can be conducted through texts. Discourse is historically situated; an instance of the discourse necessarily involves the history of it. Discourse is political; the power relations between individuals, or groups of individuals, shape the nature of the discourse: what is said, how it is said, and the nature of the response it invokes.*(Lukens-Bull, 1999: 8)

Another words to say, discourse requires the existence of two aspects/actors, move together, consist of the interpretations of text (great tradition) and the participants (little tradition) met in a practice, share power and illustrates the power dynamics that manifest the responses of the participants to the shared traditions (*core aspects*) of Islam.

The worldview of discursive basically looks orthodoxy in Islam and considers merely not as an idea/opinion, moreover it is a power relationship that continuously follows its channeling, involves both oral tradition and memory, never interrupts as well stop; what is referred to as the *aural traditions*. (Asad 1986: 15; Bulliet 1994: 14, John R. Bowen, 2012: 20, Qudsy, 2013: vii).the task of anthropology toward Islam is thus, to understand a production-phase of the history and to illustrate the technique of maintaining a specific piece of this discursive tradition. During this process, there are also parts of portraits where participants accomplish a dynamic transformation to meet the standards of coherence in the interpretation of text in Islam (and not the category of the real Islam, as has been often misunderstood). (Asad 1986: 17) The discursive point of view considers misunderstandings in Redfield paradigm as an effort that lies in the fact that great tradition explicitly represented by the elite *ulama*' in Islam while the little tradition characterized by the lay and popular Muslim. This kind of reflection indicates an imbalanced power that inherently existed within the model of viewing the relationship between both of traditions.

To mention one of the example in viewing Islam as a discourse may be taken from the process of how a Muslim community consider the *hukm* of *halal* and *haram* that produced by involving aspects and features of the local culture. Whether the tradition of *selamatan* is allowed or not, whether the customs of *ziarah al-maqbarah* is allowed or not allowed to be sanctioned as *musrik* or not? By using a discursive perspective in Indonesia, Ronald Lukens-Bull saw great traditions that have been existed here before, namely the Hindu-Buddhist traditions are intertwined with the great traditions of Islam (Arabic) which lately came. So Muslim's little traditions in Javanese society was born through the daily habits (everyday life), popular expressions and peripherals from both side of great traditions. Another example came from the interpretation of such Hadith

which mentions that when a person has died, his/her spiritual good rewards (*pahala amalan*)will be pruned, unless three things, one of them, came from the prayer of his/her pious child. This kind of interpretation of Hadith exemplified in Javanese society through the tradition of *selamatan* that adapted the ritual ceremony of life-cycle from Hindu-Buddhism legacy (particularly the cycling of death commemoration). According to Lukens-Bull for such kind of interpretation is only and very specific available in Javanese culture. (Lukens-Bull, 1999: 8)

Since observing Islam as a set of discursive traditions interconnected globally parallel to the assumptions that the traditions were not merely a sporadic local traditions then we should understand the aspects that connect (link) various expression of local traditions called "Islam". Various questions can be expressed here as an comparative studies, such as *are there any aspects of cooperation between various local practices of Islam in the diverse Muslim communities?; what are the differences between them, and why there are such differences?;* Clifford Geertz who studied both Islamic culture of Indonesian society as well as its counterpart of Morocco in his *Islam Observed* (1968) is one such example. Moroccoan Islam and Javanese model of Islam have a set of the same symbol, but then resulted in different Islamic societies because of specific and particular social climate in both of each locality. What can be noted from Geertz's study is a conclusion that the universality of the great traditions manifested from each ability to follow and adapt to the broad, diverse, and particular conception or worldview. In fact, the universality of the great traditions of Islam also succeeded respectively in maintaining and elaborating the conception of life to the specific social system. (Clifford Geertz, 1968: 14)

Moreover, step ahead from the study of such community trough etnographic work, the antrophologists may also study comparatively where the possibility of doing an ethnology for Muslim communities will take place. This kind of study process, in turn, had been done –at least- by a French antrophologist who lives in America, John R. Bowen, and specifically called this work as a *new antrophology of Islam.* During an interview, Bowen stated:

> "*This sense of 'anthropology' is broad enough to include much of what historians, sociologists, and religious scholars currently do, when they keep in their analytical lenses both the* **contingent and contextual nature of interpretation and action, and the importance to Muslims of living and imagining within an Islamic world that transcends particular times and places.** *And, indeed, I bring in their work alongside of that carried out by card-carrying anthropologists. In particular, the new anthropology of Islam has placed an* **increased emphasis on religious texts and ideas,** *but as situated in space and time. Far from ignoring scripture,* **anthropology approaches it in a way parallel to the way Muslims do, through particular acts of interpreting texts, whether by a Pakistani farmer, an Egyptian engineer, or a French Muslim theologian.**(CritCom, 2014)

Bowen's approach to Islam increasingly compresses the discussion in this paper. Both practiced great/little traditions in every Muslim community should be approached and observed as a *discourse* (integrative practice between the studies of history, sociology, as well politics) with a comparative emphasis. Bowen emphasized fundamentally to the study of Islamic religious teachings and texts as they manifest in space and time (process of reading where the process of interpretations of text were also included, and of course the practiced by the Muslim community). Bowen firmly added his statement, with an attention to the teachings of Islam existed in the classical text, the work of ethnography/ethnology will show how Muslims participate with the shared traditions of worldwide Muslims society:

> *From Islam's resources of texts, ideas, and methods comes the sense that all Muslims participate in a long-term and worldwide tradition. From Islam's practices of worshipping, judging, and struggling comes the capacity to adapt, challenge, and diversify. So far, so good, but specific to what I am calling the* 'new anthropology' ***is the insistence that analysis starts from individuals' efforts to grapple with those resources and shape those practices in meaningful ways.*** (councilforeuropeanstudies.org, 2014)

This kind of study toward the popular-peripheral kind of interpretations as a practice involving the social processes by showing that the processes of both selection and agreement semantically taken by participants (in this case is Muslims community), in part also serves to unite (connecting) as well to some other part separate (dividing) the authentic chain of the Muslim community around the world. (Bowen, 2010; Metcalf 1994) For the Muslim community, the **authenticity of the chain** is definitely important part of their religious practice, through the quality of this authenticity, a Muslim community may be and always update the construction of legitimacy claim which always situated in a competitive way (read, *fastabiqul khairat*), either in worship or their politics. (Bowen, 2012; 18)

And Yet, Bowen considered the component of Islamic anthropology can be found in the practice of interpretations of the texts in the social practices, which can be analyzed through two complementary strategies, namely: the *first* is internal aspects (*focusing inward*), which is accessed through a chain of authoritative textual tradition, the role of the ethnographer is deepening our study of motivation, understanding, emotions as well feelings experienced by the participants of the Muslim community through a specific practice. This kind of understanding may be obtained through the life history of participants or through their testimony. *What does it mean for a Muslim to follow* tahlilan *and* selamatan*? What relationship did exist between the practice and that of understanding of the* **nash** *for a particular sunnah Nabi? Does one's participation in such practices may specifically strengthen his/her position as an agent of power?*

At the same time we are also following the second strategy, that it is external, which is to be opening outward, with surrounding outside conditions, especially against a variety of conditions that affect the practice of such traditions and social significance. We can this strategy start by doing a comparative social setting in order to expand *why a specific teachings and practices of Islam manifests into certain practices here and not in other places? What aspects of the social environment-such as- religious movements, political pressure, local traditions that cause certain Muslim communities seek the meaning of the teachings in Islam? For example how social setting –let say- in Egypt may entail Muslim Brotherhood movement while a quite similar social setting in Indonesia precisely led to the existence of NU and Muhammadiyyah social movements?*

So, discursive Islam with such anthropological methodological analysis as explained by John R. Bowen vigorously can be used to explore not only the aspects of great and little traditions, but also concerned about contemporary issues, such as Islam and modernization, democracy, globalization at the local scale; and it becomes part of the interrelation between the ideal teachings of Islam with the practice of localities in each place. The argument that emerged from the discursive debate finally reproduced to the themes such as social justice, democracy as well the issue of relationship between religion and state (nationalism), to issue diaspora; all of which requires a respective viewpoint to the teachings and themes in Islam (Lukens-Bull 1996, Yatin 1987: 167).

Text and the Power of Authority in Islam

The important question in this sub-chapter starts from a curiosity about what is the relationship between Anthropology of Islam (Antrophology of Islam) with the power of text's authority? With

reference to the methodological exploration by John R. Bowen and Talal Asad on the significance of religious perspectives in the world that completely secular, this question can be answered that religion can see distinctive aspects that had been deliberately ignored by science (more precisely, is the secular science). Although science has successfully built the set of knowledge, techniques, and that of complex, comprehensive well as complicated practice, but science has also been successful in establishing boundaries within which the social life (as if) religion became no longer exist. What's more, both the practices and religious teachings can be described by a thatof system of scientific knowledge. On the contrary, the Anthropology of Islam is a perspective, it is a 'behavior' (using Clifford Geertz words), which unfortunately has been failed presented, by the previous perspectives, namely science. By borrowing a perspective Emile Durkheim, religion inherently has brought "its own truth". (Asad 1993: 45). So what's called a new perspective is what has been introduced by Asad (through reading Islam as a discourse) or Bowen by presenting the connection between the interpretation of texts and religious practices.

The interwieving aspects of anthropology of Islam and the interpretation of the texts was also described by Ronald Lukens-Bull by outlining the elements that can be explored, among others:

1. Beliefs & text, where the interpretation of both always experience mixing (adjustments, sometimes forced) between a great tradition and little tradition

2. Linker & interpreter, cultural broker; are actors who are part of a community that is considered to play an important role in the process of interpretation (understanding) on a great tradition, and has power (power) and authority (authority) in maintaining the tradition of continuously and effectively.

3. The cognitive system a point of view on the world Muslim community, cosmology, as well as human nature (human nature). Peter Berger outlines this conception through nomos (a set of rules and norms are internalized by the participants) and cosmos (the transcendence of everyday reality, engaged in the world but not on an objective verification / positivist). Kosmos played / aided by religion along with the belief in the traditions of great putting human phenomena into cosmic framework. Thus religion constructed social reality; role in two important objectives: 1) It works to provide nomos (regularity, norms, etc.) or a meaning for reality; 2)It endorses, or provide a receipt that reality.

4. The social *structure of a society*, **a**nd the general public in general**.**

Text as one of the most fundamental elements for Muslims, in fact, not only acts as a symbol but also a representation of the authority which connects the family resemblances between communities of Muslims (Geertz 1968: 66). In his research on Tablighi Jamaat network based in Pakistan, Barbara Metcalf has proven the significance of the text for Tablighi Jamaah community. For Metcalf, the Hadith and the Qur'an as stated in the texts and even *Sharh al-nushus*of Tablighi Jamaah also serves as a framework for criticism and auto-criticism of the culture that is less in accordance with Islamic tradition. The process of transmission of the texts continuously serv eto answer the problem of society as the object of the texts. At the same time, it also proves the authority of the texts which intrinsically seeks to compete and acts to reproduce cultural traditions of the community. Texts represent such particular opinion that represents the effort put forth/to preserve a certain tradition, while at the same tim also react to other opinions and

traditions. Metcalf cited several texts; *Tablīghī Nisāb, Hikāyāt Sahāba, Fazā'il al-Qur'an* or kitab *Fazā'il al-a'māl* works of Maulana Zakariyya, a Hadith sheikh, a *student* of Deobandi thariqah, as well disciple of the founder of the Jamaat Tablighi, Maulana Muhammad Ilyas Kandhalawi (d. 1944).Since those texts are central for teaching process within Tablighi Jamaahi, evidently, those books were not only translated into Urdu, but also English, German, and so on. (Metcalf, 1993; 590-5) Both of *Fazā'il al-a'māl* and *Fazā'il Qur'an* in many aspects of its application, show the role of what, with whom do the texts was being read, as well when it was being read. In other words, the text plays a significant role in shaping the identity of a community of Tablighi Jamaat. The character was described by Metcalf, among others as follows:

1. The books serve asserted identity of JT community in rejecting modernism and invites to fear because God:

    > *"As the Tablighi sought to be distant from Reviews those engaged in politics, they sought to distinguish Also Themselves from wordly, cosmopolitan style Often associated with such activities ... in the section of Companions' fear of God, the saga disapproves of the"* modern *"attitudes of the disenchantment of the world and religious moderation."* (Metcalf, 1993: 594)

2. Both of texts Shows JT community that always loved the Qur'an:

    > *"In the long section of his book, ..he weaves verses of love poetry, celebrating the beauty of the beloved and the restless heart of the lover, in order to argue that all pales next to love for the Qur'an"* (Ibid.)

And many other aspects that played in shaping the Tablighi Jamaat by assisting communities during their daily lives. These aspects mentioned by Metcalf show that both the Muslim community, as well as linker, interpreter, and religious leaders (*ulama', kyai, ustadz*, whatever you named it) has always rested with the religious practices of a particular text (either Nash Quran, Hadith, as well as various other *sharh* book).

> *"It is when we look at the way the tablighi books are used and how the society of the Tablighi is constituted in dialogue with the texts, then we got a sense of why this choice is so powerful for so many people."* (Metcalf, 1993: 599)

Thus it can be described, culturally, the authority of the text was not solely intrinsic aspect of the text, but it comes after any practice that is constituted by various motivations (getting motivation, hoping God's blessing, embracing God, finding God, etc.) and mood (feeling , emotions, even stickiness / of calling of the participants) against such practices. Text as exemplified by Metcalf, contains two things; mind, in the text, also the element of directing practices (experience) as an important part in shaping (shaping) the life of a community.

It is necessary to express that for Muslim community, not just the Qur'an and Hadith, but the load of *nushus* (contain of laws and norms), tell about the sanctions for life (*sanction, the portrayal of hell and paradise,*life after death, *rahmat, pahala*, up to *salamah*), then formed a variety of activities and social institutions as a form of discipline (be it in the family, madrasahs, schools, and so on), even the activity of individuals (fasting, prayer, remembrance, hajj, zakat, etc.). (John. R. Bowen, 2012: 16-22) Talal Asad said that the power authority in the textis:

"effect of an entire network motivated practices, assumes a religious form because of the end to which it is directed, for human events are the instruments of God. It was not the mind (teks, pen.) *that moved spontanouesly to religious truth, but power that created the conditions for experiencing the truth."* (Talal Asad, 1993: 35)

From the reviews Asad it can be understood why a John Bowen made an ethnographic study of the adaptation and production culture of a text as an important part of new Islamic anthropology, and why is it important for Metcalf to mention portraits and models of group interaction within Tablighi Jamaat with the main role of the textsfor them, and called as a *living Hadith* (Metcalf, 1994; Mansyur, 2007). Not only because of the text that serves to build mind, but also the authority of the text is also served by the roles of religious leaders, cultural broker in stimulating the Muslim community to equally feel the truth (experiencing the shared truth) through the internalized elements of the instrument (mood and motivations) as part of the command of God. It is not surprisingly to say that John R. Bowen calls the history and culture of Islam as a historical revelation with an aural essence. That is because the revelation is never purely textual, moreover it consists of the process of oral transmission models. (John R. Bowen, 2012: 20)

More constructively, Metcalf describes the phases of motivation and mood in linking text (aural) with the following practices:

1. Each participant of a Muslim community is called on, and feel attached to the authentic tradition. Texts often use the expressions, dictions, writings and the transmission process through the dramatic aspect, so inherently and intrinsically can motivate the feeling and emotions of the participants. (Metcalf, 1993: 593-4)

2. Texts or nushus established a set of mind and a set of conduct that shape the daily lives of -not only the participants but also-to shape the characteristic of a Muslim community. (Metcalf, 1993: 595)

3. There is a process of 'election' (choice) in a set of conduct carried out by each of participants in shaping the concept and look for his/he internal characteristics on one side, and on the other side do the cultural competitions of the surroundings.

    "... In Tablighi they choose to identify with the models of Hadith that distance them from the life of much of Reviews their society, identifying with the sorrows and passions of great Muslims of the past and Muslims who live the past in the present even today , That choice can shape every aspect of daily life, of every expenditure of time and money, of family rituals and relationships ... "(Metcalf, 1993: 595)

4. From the modes of conduct Muslim community possibly identify their social groups into in group or out group identification, impose out group identification as well out group boundary.

Conclusion: a Dialogue between Authority and Practice in Islam Nusantara

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interaction within Tablighi Jamaat with the main role of the textsfor them, and called as a *living Hadith* (Metcalf, 1994; Mansyur, 2007). Not only because of the text that serves to build mind, but also the authority of the text is also served by the roles of religious leaders, cultural broker in stimulating the Muslim community to equally feel the truth (experiencing the shared truth) through the internalized elements of the instrument (mood and motivations) as part of the command of God. It is not surprisingly to say that John R. Bowen calls the history and culture of Islam as a historical revelation withan aural essence. That is because the revelation is never purely textual,moreoverit consists of the process of oral transmission models. (John R. Bowen, 2012: 20)

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4. From the modes of conduct Muslim community possibly identify their social groups into in group or out group identification, impose out group identification as well out group boundary.

5. Link the presence of the agency to a socio-psychological boundary between the Muslim community.

With a discursive analysis, it is particularly can be proven that the authority of the text is definitely depended on the production accuracy in practice. Both (text and practice) never connect on a temporary basis, but for the Muslim community, it is intrinsically connected. Both are giving meaning to each other; while text to be perceived as an objective conceptual form, being instrumental practice and demonstrated the reality of social and psychological. On the other side, the conceptual objective reality shows itself through socio-psychological, and the latter formed itself through a model of text. (Talal Asad, 1993: 93) A recognized fault of anthropological work often occurs because of an ethnographer considers that these relationships, authority of the text and practice in the tradition of Muslim community are the two separate entities (and it can even be separated), on the one hand is a tradition of aural texts and on the other hand is a socio-psychological aspects of participants. For Muslim community, evidently, both are where the essence of the Islamic tradition take place.

The latest statement can evaluate that ethnograpers may be able to uncover the intrinsic aspect of the first, but in some respects are unable to prove the intrinsic aspects of the practice of Muslims, namely the social and psychological reality. The intrinsic relationships system of discursive Islam is a reflection of the intersubjective relationship imaginable in such community, so that be called as a patterns of culture that contains information resources of culture and provides a blueprint where the processes both internally and externally Muslim community composed of (Geertz, 1960: 92).

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POLITENESS ANALYSIS OF MALALA'S NOBEL SPEECH IN PEACE PRIZE

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Abstract

Politeness is important **because it makes other people at ease and helps to build strong relationships and peaceful life.** For implementing and getting the peace of the world, all human beings should have both politeness in speaking and acting. This research analyzed the politeness strategies used in Malala's nobel speech in receiving the peace prize and speech functions. In processing the data, the writer used qualitative descriptive research. The first result showed that Malala used positive and indirect or off record politeness strategy in her Nobel speech. The second result showed that there are four functions of Malala's speech. They were expressive, referential, phatic and directive functions. From the speech analysis, it indicates that by her much knowledge, Malala gave more information and expressed her care to the education with high politeness, solidarity and empathy in peace.

Keywords: politeness, speech, peace prize

INTRODUCTION

In delivering ideas, feeling and desires, people select the appropriate language. They use language differently in formal and casual context. They adapt their talk to suit the audience. They speak differently to children, customers, and colleagues. One relevant factor why they select one way rather than another to convey their message is politeness. Holmes (2001:258) adds, "Clearly rules for polite behavior differ from one speech community to another. Linguistic politeness is culturally determined. Different speech communities emphasize different functions and express particular functions differently". He adds, generally speaking politeness involves in taking account the feeling of others. A polite person makes other feels comfortable. Being linguistically polite involves speaking to people appropriately in the right of relationship to the speaker. The writer does agree with these statements. Politeness is very important to be learned and applied in social interaction because the purpose of being polite is to make other feels comfortable. Meanwhile, if the audience feel comfortable with the speaker, the interaction between them will be more effective.

In certain occasion, they may be quite impolite to another. However, it could not be so if there were no rules of politeness to be broken. Impoliteness depends on the existence of standards or norm of politeness. No doubt that nowadays, the norm of politeness has been moved. It is a culturally defined phenomenon, and what is considered polite in one culture can often be quite rude or simply strange in another. Globalization and emancipation in many aspects of life in

the world make people have to communicate more intimate. In past, the norm of politeness was very tide up because there were still any social classes. Nowadays, people are free to speak up or express their ideas, but they should keep positive in everything.

By understanding politeness, how and why it functions, knowing what is beneath it and what is its purpose, one can penetrate within the heart itself of cultures, and also understand the profound logic which presides human relations (Sylviane, 2010). From that explanation, we can know that language, especially politeness can lead the harmony of human relations and it is the foundation of peace. One of the realizations of human relation harmony is the existence of peaceful life in this world. For that reason, if we want to create or realize the peace in this world, we should have politeness in our utterance and appearance. It is also supported by Jaucourt (2004:497) who mentions that civility and politeness represent a certain propriety in manners and speech that tends to please and which demonstrates the respect we have for each other.

Politeness is a universal human behavior, thought to result from a need for balanced interpersonal relationships. Studies of linguistic politeness do not usually attempt to identify specific polite behaviors because politeness is a social matter, and hence culture-specific. However, researchers generally agree that politeness has universal value as a verbal strategy that produces friction-free social interactions. Studies of politeness draw a distinction between universality and culture-specificity in order to obtain a more definitive understanding of this type of behavior.

Malala is a Pakistani activist for female education and the youngest-ever Nobel prize winner. She is activist for the right of education, especially female education. She gets the Nobel Peace Prize 2014 in Oslo. In her young age, Malala has big dream and struggle for creating the peace, especially struggling for getting the same right, especially education for female. It is so awesome and extraordinary because the other children still enjoy their playing time, but she has thought about the big thing in this world.

Her power to struggle the education and peace is not separated from her language power to express the idea. She must have the different and great language power that the other children do not have. In this research, the writer was curious about Malala's language, especially her politeness strategy so she can have great influence and power to the world peace (education) and chosen as the receiver of Nobel Peace Prize in her young age. For those reasons, the writer analyzed Malala's politeness used in her speech in when she received the Nobel Prize 2014 in Oslo entitled **"Politeness Analysis of Malala's Nobel Speech in Peace Prize".**

There were two statements of the problem in this research. They were (1) How were Malala's politeness strategies in her nobel speech in receiving the peace prize? (2) What were the speech functions of Malala's nobel speech in receiving the peace prize?. From those statements of the problem, the objectives of this research were (1) to describe the politeness strategies used in Malala's nobel speech in receiving the peace prize? (2) to explain the speech functions of Malala's nobel speech in receiving the peace prize.

Hopefully, the result of this research can give significant contribution to the readers in improving their knowledge about politeness and being more polite in communicating to others. And, it can give contribution in creating the peaceful life in this world because the appropriate words or speech lead to the world peace.

For making this research clear, the writer determined the scope of the research. For the issues about politeness is too wide to be analyzed, the writer needs to limit the research so it can be effective and efficient. Politeness is an expression of speaker's intention to show the possession of good manners and consideration for other people to make them feel comfortable in interaction and communication. Then, the writer focused this study on investigating the special terms. First are politeness strategies which involves bald on record strategy, positive politeness, and negative politeness and off the cord or indirect strategy. Second are the politeness functions

which involve expressive, directive, referential, metalinguistics, poetic and phatic. In analyzing politeness strategies, the writer uses Brown and Levinson approach, while in analyzing politeness functions, the writer uses Janet Holmes as her reference. In addition, the utterances involve politeness expressions found in Malala speech when she received Nobel Peace prize in Oslo, 2014.

Pragmatics and Politeness

Any discussion of the relationship between language and politeness should begin with same attempt to define each of these terms. Language is not only as a means of giving and receiving information, but language is more than this. It is communication between people. It often expresses the emotion and attitudes of the speaker and the speaker often uses it to influence the attitudes and behavior of the hearer. Language is a system of arbitrary vocal symbol which permits all people in given culture or others who have learned the system of that culture to communicate or to interact. Meanwhile, Wardraugh (1998:1) adds, "A language is what the members of particular speak". However, as we will see, speech can take many very different forms.

The most important tenet of Brown and Levinson's (1990:15) next on politeness theory is that we change our language based on the hearer. We use language in formal and casual context and use changing depends on some factors and one of factors is politeness. Another relationship is that politeness and language is one of pragmatics subjects which can not be separated. Pragmatics is the study of language including politeness in use.

The subject of pragmatics is very familiar in linguistics today. Pragmatics is a study how language is used in communication (Leech, 1983:1). Pragmatics is a branch of linguistics which studies language eternally and how language is used in conversation. Leech (1983:3) explains that pragmatics differ from grammar in that it is essentially goal directed and evaluative. Both grammar (the abstract formal system of language) and pragmatics (the principle of language used) are complementary domains with linguistics. We can not understand the nature of language without studying both this domain and interaction between them. Leech adds that pragmatics is the study of linguistics communication based on conversation principles.

Based on the definition above, the writer concludes that pragmatics related to the branch of linguistics which orientate on how language is used in communication.

Politeness theory is the theory that accounts for the redressing of affronts to a person's 'face' by face-threatening acts. Although politeness has been studied in a variety of cultures for many years, Penelope Brown and Stephen Levinson's politeness theory has become very influential (Watts, 2005). In 1987, Brown and Levinson proposed that politeness was a universal concept, which has controversy within academia. Politeness is the expression of the speakers' intention to mitigate face threats carried by certain face threatening acts toward the listener. Another definition is "a battery of social skills whose goal is to ensure everyone feels affirmed in a social interaction," therefore, being polite can be an attempt to for the speaker to save their own face or the face of a referent.

There are many references related to politeness expression definition. Mills (2003:6) describes politeness expression as "politeness is an expression of the speaker's intention to mitigate face of threatening acts toward another. Being polite therefore consists of attempting to save face for another. Some speech acts threaten others' face needs."

Holmes (2013:284) says, "Being polite is a complicated business in any language. It is difficult to learn because it involves understanding not just the language, but also the social and the cultural values of the community. He adds, generally speaking politeness involves in taking account of the feeling of others. A polite person makes other feel comfortable. Being linguistically polite involves speaking to people appropriately in the right of relationship to you.

Brown and Levinson use the concept of the face to explain politeness. They say that politeness is universal and it is the result of people's needs. Brown and Levinson adds that politeness is the expression of the speaker's intention to mitigate face threats by certain face threatening acts toward another.

Face needs are thought of as the desire to be appreciated and protected. Face is further broken down into two different categories: positive face is to desire to be liked and appreciated. Positive politeness is designed to meet the face needs by performing an action like complimenting or showing concern for another person. Negative face is the desire to be autonomous and not to infringe on the other person. Negative politeness is designed to protect the other person when negative face needs are threatened.

Politeness Strategies

Brown and Levinson (1987) outline four types of politeness strategies. They are:

a. **Bald on Record strategy**

   Bald on records strategy do not attempt to minimize the threat to the hearer's face. This strategy is most utilized by a speaker who closely knows their audience. With bald on record strategy, there is a direct possibility that the audience will be shocked or embarrassed by the strategy. Example: a bald on record strategy might be to tell your sister to *"Do the dishes. It's your turn."*

b. **Positive Politeness**

   Positive politeness attempts to minimize the threat to the hearers face. This strategy is commonly used in situations where the audience knows each other fairly well. Quite often hedging and attempts to avoid conflict are used. For example: a positive politeness strategy might be request *"I know that you've been really busy lately, but could you do the dishes?"*.

c. **Negative Politeness**

   Negative politeness presumes that the speakers will be imposing on the listener. The potential for awkwardness or embarrassment is greater than in bald on record strategy and positive politeness strategy. Negative face is the desire to remain autonomous. Thus a request without consideration of the listener's negative face might be uncomfortable. For example: *"I need $5"* is awkward if five dollars is outside the listener's financial capabilities. But if the speaker knowing that the listener wants to maintain their autonomy adds an out for the listener like *"I know you've been kind strapped for cash, but could I borrow $5?"* the listener is more likely to give them that money because the request showed a respect for their ability to maintain autonomy.

d. **Indirect Strategy**

   Indirect strategy uses indirect language and removes the speaker from the potential to being imposing. For example: a speaker using the indirect strategy might merely say, *"Wow, it's getting cold here"* insinuating that it would be nice if the listener would be get up and turn up the thermostat without directly asking the listener to do so.

Speech

Speech is crucial in a number of social activities, including socialization and it is hardly necessary to stress the general importance of speech in social life. The description of speech including its functions is described as follows:

Speech can be described as an act of producing voice through the use of the vocal cords and vocal apparatus or other means, such as sign language to create linguistics acts in the form of language that communicate information from an initiator.

Leech (1980:99) says, "Speech is an instrument of socialization". Obviously not all of culture is transmitted via speech-for instance there are many aspect of observable behavior which is learned simply by watching, such as how to walk, how to laugh and how to beckon (all things which vary from society to society). He adds (1980:107), speech is crucial in a number of social in a number of social activities, including socialization and it is hardly necessary to stress the general importance of speech in social life.

Speech allows us to communicate with each other at a much more sophisticated level than would otherwise be possible and since communication is social activity it could be said that speech is also social.

Although this is true, it is not directly relevant to the knowledge to de Seassure's claim about speech being individual, since he was referring to the knowledge involved in speech, rather than the uses to which that activity is put, holding that speech involved no social construction, in contrast with language, which was entirely so constrained.

Speech is one of the most important ways in which one presents a personal image for others to evaluate; both through what one says and the way one says it (Brown and Levinson, 1978)

The Function of the Speech

What part does speech play in social interaction? There is no simple answer, or nor even a single complicated one, as a speech plays many different roles on different occasions. The anthropologist Bronislav Malinowski in Leech (1980:109) claims that in its primitive uses, language functions as a link in concerted in human behavior. It is a mode of action and not an instrument of reflection. An example of this would be the kind of the speech one hears from people shifting furniture: *to you…now up a bit… and so on*, where the speech acts as a control on people's physical activity in contrast to its function in a lecture where it is intended to influence the thoughts rather than the actions of the listeners.

Another use of speech is simply to establish or reinforce social retaliations. We might add many other uses of speech to this list-speech to obtain information (e.g. Where's the tea-cozy?), for expressing emotion (e.g. what a lovely that!), for its own sake (e.g. She sells sea-shells by the sea-shore) and so on.

According to Holmes (2001:259), there are number of ways of categorizing the functions of speech. First, expressive to express the speaker's feeling, e.g. *I'm feeling great today*. Second, directive utterances attempt to get somebody to do something, e.g. *clean the table*. Third, referential to provide information, e.g. *at the third stroke it will be there three a clock precisely*. Forth, metalinguistic utterances common in language itself, e.g. '*Hegemony' is not a common word*. Fifth, to be poetic, e.g. *Peter Piper picked a peck of pickled peppers*. The last, phatic express solidarity and empathy with others, e.g. *Hi' how are you, lovely day. Isn't it?*

Research Design

Within this analysis, the writer use descriptive research design to obtain several information and data will be analyzed.

Descriptive qualitative design used throughout data analysis in a number of different ways. Simply sated, they refer to means, ranges, and numbers of valid cases of one variable. Descriptive research design was directed toward determining the nature of the situation, as it exists in the time of the study. There is no administration or control of treatment as it was found in experimental research. The purpose of this research is to describe what exists with respect to variable or condition in a situation.

It can be said that this method was meant to make a systematical descriptive qualitative about the objective facts used by the writer. Descriptive research design is the design to obtain information concerning the current status of phenomena. It is used to find information. It can be also called that this method is intended to make a systematic and accurate description concerning the fact and the future of research data. Ells (2011:881) explains that researchers using qualitative methodologies appear to be particularly prone to having the quality of their study design called into question by research ethics review boards as well as funding agency review committees. Various reasons are proposed to help explain the problem, including inadequate expertise and understanding of qualitative research methodology and design among reviewers, inappropriate review criteria; bias against what constitutes good science, aspects of the study design not clearly articulated and review boards being more restrictive than the regulations they are mandated to follow require.

By using the descriptive research, the writer would like to analyze the politeness strategies and speech functions used in by Malala in her speech when she received the 2014 Peace Prize. The writer use speech as the data resource in this research. The data of the research are the politeness expression in Malala's utterances or speech found in https://www.youtube.com/watch?v=MOqIotJrFVM.

To analyze the data, the writer used non statistical analysis. While in analyzing the data, the writer took some steps. The writer watched the video of Malala's speech and analyzed the data using descriptive qualitative research by using Brown and Levinson theory for finding the politeness strategies and Janet Holmes approach for finding the politeness functions.

In this analysis the writer use objective approach and expressive approach, to analyze the reference of politeness strategies and speech functions used in politeness expression found in Malala's speech.

FINDING AND DISCUSSION

In this research, the data are politeness expressions found in Malala's speech. As stated in the statements of the problems, the writer analyzed the strategy used in politeness expression and the functions. For politeness strategies, the writer found positive and indirect or off record strategy. On the other hand, there was no bald on record strategies and negative politeness strategies.

In her speech, Malala often used indirect strategy. She used indirect language to convey the message and asked the audiences to do something. The most audiences were the adult, so they must understand the point. This is the example of indirect politeness strategy used by Malala.

> *We could not just stand by and see those injustices of the terrorists denying our rights,*
> *ruthlessly killing people and misusing the name of Islam. We decided to raise our*
> *voice and tell them: Have you not learnt, have you not learnt that in the Holy Quran*
> *Allah says: if you kill one person it is as if you kill the whole humanity?*

From those statements, Malala asked the audiences indirectly to be just and respectful to the other people's right. She did not convey the message clearly and directly, but by indirect message, the audiences were hoped to understand the point of the message.

> *Dear sisters and brothers, today, in half of the world, we see rapid progress and development. However, there are many countries where millions still suffer from the very old problems of war, poverty, and injustice.*

> *We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.*

> *Many children in Africa do not have access to education because of poverty. And as I said, we still see, we still see girls who have no freedom to go to school in the north of Nigeria.*

From those statements, it is also clear that indirectly, Malala wanted the audiences to live in peace, without any war, terror, poverty and injustice. The audiences were also asked to give freedom to the children for getting education, without any threat of poverty, war, or the gender difference. This indirect message was also delivered again by her in this part:

> *Dear sisters and brothers, the so-called world of adults may understand it, but we children don't. Why is it that countries which we call strong" are so powerful in creating wars but are so weak in bringing peace? Why is it that giving guns is so easy but giving books is so hard? Why is it, why is it that making tanks is so easy, but building schools is so hard?*

In the end of speech, Malala also asked the audiences to struggle for the education together but she used different politeness strategy. That was positive strategy. And, the script is like below:

> *Let us become the first generation to decide to be the last , let us become the first generation that decides to be the last that sees empty classrooms, lost childhoods, and wasted potentials.*

> *Let this be the last time that a girl or a boy spends their childhood in a factory.*

> *Let this be the last time that a girl is forced into early child marriage.*

> *Let this be the last time that a child loses life in war.*

> *Let this be the last time that we see a child out of school.*

> *Let this end with us.*

> *Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now.*

From the script, it can be known that she did not just ask the audiences to do all of those things by themselves, but Malala also wanted to take a part in those actions and avoid the conflict. Her positive politeness attempts to minimize the threat to the hearers face. One of the reasons why this strategy was used in situations was because she and audiences knew each other fairly well. It does not mean that they are friends or family, but they have same view and dream; that was realizing the peace, especially in education.

Meanwhile, there were four functions of speech found in Malala's speech. The detail result showed that there were 40 expressive, 34 referential, 29 phatic and 13 directive functions. Meanwhile, there is no poetic and metalinguistic function of speech.

Those four functions of speech were not in order, but they were mixed. Nevertheless, based on the analysis, the beginning of Malala's speech was dominated by expressive function. She expressed her honor and great happiness because she becomes the receiver of 2014 Peace Prize and also the youngest person to receive that prize.

> *Dear sisters and brothers, today is a day of great happiness for me. I am humbled that the Nobel Committee has selected me for this precious award.*
>
> *Thank you to everyone for your continued support and love. Thank you for the letters and cards that I still receive from all around the world. Your kind and encouraging words strengthens and inspires me.*
>
> *I would like to thank my parents for their unconditional love. Thank you to my father for not clipping my wings and for letting me fly. Thank you to my mother for inspiring me to be patient and to always speak the truth - which we strongly believe is the true message of Islam. And also thank you to all my wonderful teachers, who inspired me to believe in myself and be brave.*
>
> *I am proud, well in fact, I am very proud to be the first Pashtun, the first Pakistani, and the youngest person to receive this award. Along with that, along with that, I am pretty certain that I am also the first recipient of the Nobel Peace Prize who still fights with her younger brothers. I want there to be peace everywhere, but my brothers and I are still working on that.*

Then, after expressing her honor and happy feeling, she continued her speech with referential and phatic functions. Both of them were mixed and completed each other. Malala introduced herself and gave some data, fact or information to the audiences about the condition of education in some countries so they had referential functions.

> *Dear brothers and sisters, I was named after the inspirational Malalai of Maiwand who is the Pashtun Joan of Arc. The word Malala means grief stricken", sad", but in order to lend some happiness to it, my grandfather would always call me Malala – The happiest girl in the world" and …….*
>
> *However, my brothers still call me that annoying bossy sister. As far as I know, I am just a committed and even stubborn person who wants to see every child getting quality education, who wants to see women having equal rights and who wants peace in every corner of the world.*
>
> *……………………*
>
> *We still see conflicts in which innocent people lose their lives and children become orphans. We see many people becoming refugees in Syria, Gaza and Iraq. In Afghanistan, we see families being killed in suicide attacks and bomb blasts.*
>
> *Many children in Africa do not have access to education because of poverty. And as I said, we still see, we still see girls who have no freedom to go to school in the north of Nigeria.*
>
> *Many children in countries like Pakistan and India, as Kailash Satyarthi mentioned, many children, especially in India and Pakistan are deprived of their right to*

education because of social taboos, or they have been forced into child marriage or into child labour.

For phatic functions, Malala expressed her sympathy and solidarity to the education in this world.

We survived. And since that day, our voices have grown louder and louder.

I tell my story, not because it is unique, but because it is not. It is the story of many girls.

………………..

Her story is why I dedicate the Nobel Peace Prize money to the Malala Fund, to help give girls quality education, everywhere, anywhere in the world and to raise their voices. The first place this funding will go to is where my heart is, to build schools in Pakistan—especially in my home of Swat and Shangla.

In my own village, there is still no secondary school for girls. And it is my wish and my commitment, and now my challenge to build one so that my friends and my sisters can go there to school and get quality education and to get this opportunity to fulfil their dreams.

And, the last is directive function. Here, Malala asked the audiences to do something. Some statements which showed this function were like below.

Let us become the first generation to decide to be the last , let us become the first generation that decides to be the last that sees empty classrooms, lost childhoods, and wasted potentials.

Let this be the last time that a girl or a boy spends their childhood in a factory.

Let this be the last time that a girl is forced into early child marriage.

Let this be the last time that a child loses life in war.

Let this be the last time that we see a child out of school.

Let this end with us.

Let's begin this ending ... together ... today ... right here, right now. Let's begin this ending now.

CONCLUSION

Based on the discussion above, the researcher got the results. The first result shows that there were two politeness strategies used in Malala's nobel speech in receiving the peace prize. They were positive strategy and indirect strategy or off record strategy. She did not use bald on record strategy and negative strategy. In her politeness strategies, Malala conveyed the message or asked the audiences to keep peaceful life, especially giving the freedom to the children for getting education. She hoped there would be no war and poverty which threat the young generations'

future. Then, the second shows that there were four speech functions of Malala's nobel speech in receiving the peace prize. Those functions were expressive, referential, phatic and directive expression. By her much knowledge, Malala gave more information and expressed her care to the education with high politeness, solidarity and empathy in peace. From this result analysis, all of us should take the educational value from Malala. All of us must care for the children's education and must create the peaceful life by struggling and having good language. One of foundations for having good language is politeness. Meanwhile, good language is also the foundation of peace.

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ISLAM NUSANTARA AND THE QUEST OF PEACEFUL ACCEPTABILITY ON AHMADIYYAH-AFFILIATED SCHOOL IN YOGYAKARTA

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Abstract

Islam Nusantara's ideas were clearly elaborated with the teachings of Islam which tolerant, creating Muslim society who is harmonious and respectful toward the minority rights, such as on Ahmadiyyah's issues. The recent controversy over the Ahmadiyyah movement in Indonesia pitted supporters and critics of the movement again each other. This article shows how Ahmadiyah communities are able to survive in Yogyakarta through educational institution and how the others society receive their existence peacefully in the heterogenic society. Limiting its scope on Ahmadiyah-affiliated school namely, *Yayasan PIRI (Perguruan Islam Republik Indonesia)* Yogyakarta which established on 1942 and organized 10 Ahmadiyah-affiliated schools entire Indonesia. It labeled Ahmadiyah-affiliated school based on its history specially refers to Gerakan Ahmadiyah Indonesia (GAI). This article discusses the existence of Ahmadiyah-affiliated school by looking at its effort to be exist in the heterogenic society and by considering the critics from other institutions. This article aims to clarify what kind of Ahmadiyyah groups that acceptable by the society and help build an understanding and awareness about its educational institution with ignoring the deviant issues from others. This paper drawn on the acceptability of Ahmadiyah-affiliated school around the society and its effort to negotiate their position used the *Islam Nusantara's* ideas as the approach and the perspective. Furthermore, researcher will point out its uniqueness from its curriculum (learning materials), the educators and its learning methods in order to find the basic characteristics which it appropriates with what *Islam Nusantara*'s ideas could be contributed

Keyword: *Islam Nusantara*, Yayasan *PIRI* Yogyakarta, and Ahmadiyyah

"Any Islamic Reform now must begin with education"
– Prof. Fazlur Rahman –

Introduction

Over the last few years in Indonesia Ahmadiyyah, minority religious community that identifies with Islam has experienced increasing tension and hostility from conservative orthodox Islamic groups. The first, in July 2005, culminated with a fatwa by the Indonesian Ulama Council (MUI) demanding the government to ban Ahmadiyyah. The second is gathered momentum from late 2007, reaching its peak in early June 2008 when a joint ministerial decree was released concerning Ahmadiyyah and its teachings (Zulkarnain, 2005: p. 35).

In February 2011, three Ahmadi followers were killed and at least five were injured in a brutal attack on an Ahmadiyah community in the sub district of Cikeusik in the province of Banten. Graphic footage of this disturbing attack circulated widely on the internet and brought the issue of Ahmadiyah, an Islamic sect, to the attention of international media. The plight of Ahmadiyah remains an ongoing issue of concern. The Cikeusik incident has not only prompted renewed debate about Ahmadiyah, but also led to the enactment of measures by provincial and district governments to further restrict Ahmadiyah activity. The future in Indonesia of Ahmadis, the followers of Ahmadiyyah, is of importance. It goes to the heart of a current debate in that country about the limits of religious freedom for religious minorities within the majority Muslim population of Indonesia.

Ahmadiyah has been in Indonesia since the 1920s, when Ahmadi teachers first came as part of the Ahmadi missionary movement from India. This religious movement originated in India in the mid-1880s, and was named after its founder, Mirza Ghulam Ahmad. From the beginning, Ahmad declared Ahmadiyah to be an Islamic movement. His teachings, however, differ in several respects from traditional Islamic doctrine and have therefore been a source of tension for many conservative Islamic religious leaders (Smith, 1972: p. 298).

Since Ahmad's death in 1908, there have been ongoing differences within Ahmadiyah over the leadership of the group and over the status and authority of the founder. As a consequence of disagreements about these issues, Ahmadiyah split into two factions, Lahore and Qadiani. Ahmadiyah Lahore, named after the birthplace of its first leader, Muhammad Ali of Lahore, accepts the founder Ahmad as a reformer, but not as another prophet after the Prophet Muhammad. On the other hand, Ahmadiyah Qadiani, named after the birthplace of Ahmad, accepts Ahmad's claims to prophet hood

These two factions are known in Indonesia as Gerakan Ahmadiyah Indonesia (GAI), which is the Lahore branch, and *Jemaat Ahmadiyah Indonesia* (JAI), which is the Qadiani branch. Although the disputes concerning Ahmadiyah in Indonesia have primarily involved the Qadiani branch, which is the larger group, those who oppose Ahmadiyah do not always distinguish between the two streams.

Historically, Ahmadiyyah has established educational institutions formally in several cities, one is placed in Yogyakarta. In Yogyakarta, it institution namely "Yayasan PIRI (Perguruan Islam Republik Indonesia) [Foundation of PIRI]" and it organized the educational intuitions from kindergarten until Senior High School. Yayasan PIRI was well-known as Ahmadiyyah-affiliated school and has experienced the various dynamics, by tracing its origins; Yayasan PIRI is established by *Gerakan Ahmadiyyah Indonesia* (GAI). Experiencing the rejection and the exclusion from a certain mass community until demonstration which protests their existence was colored Yayasan PIRI's history. Nevertheless, Yayasan PIRI still be stand on their principle up to now and preserve their existence from the outside's rejection. Besides being rejection and exclusion from the certain groups, but it patronize by the society, the academician and the mass community which are respect and aware with their condition as the minority group. Their capability to survive and preserve the basic principles of GAI which is manifested or promoted through educational ways is the unique topic to be more elaborate and investigate in order

to unveil their methods, efforts and approaches to be existed around the "deviant" issues of Ahmadiyyah.

I argue that the existence of Yayasan PIRI is, one of reasoned by the spirit of pluralism, moderatism, and humanism which is depth grew on Yogyakarta's society. Conducting this research in Yogyakarta due to the condition as heterogeneous society, even so they live side by side peacefully with others who may have differences on the religion, race and tribe. Due to the consideration of limiting scope, I will focus on the certain educational stages in Yayasan PIRI, on Senior High School PIRI 1 Yogyakarta. I argue in that stages, students had the maturity for preparing the learning process. In Senior High School, the learning process could be done in the various methods and approaches which supported by the awareness to others.

In this paper, I begin by outlining the origins, teachings and tensions of Ahmadiyyah in general, and the acceptability of Ahmadiyyah's community by its decision to establish the formal educational institution in Indonesia in particular. I will then examine its acceptability by using the ideas of Islam Nusantara as the great platform which is emphasized on the spirit of humanism, tolerance and moderate's views. Furthermore, I will investigate its effort to negotiate their position used the *Islam Nusantara's* ideas as the approach and the perspective.

To that end, it is necessary to see how the Ahmadiyyah-affiliated school, namely Yayasan PIRI, maintain and build a balance of interaction (correlation) between different religious groups, so as not to cause a manifest of conflict-destructive. As proposed by Talcot Person, in Johnson, said that people have a tendency to form a social system that is moving toward balance and harmony. If there is chaos, contradiction, or even conflicts, then the social system will make adjustments and try to return to its normal state.

The more pressing issue which I want to investigate is How Ahmadiyyah-affiliated school could be survived in the turmoil wave on religious issues? and How its dynamic see through educational sciences in the framework of Islam Nusantara's ideas?. In this paper, I will take the multidiciplinary approach to analyze this topic in order to get the comprehensive's research finding. Well understanding on the minority's issues, which is concerned on Ahmadiyyah, and the idea on Islam Nusantara which is supported by the depth understanding on educational issues, involved its curriculum, learning process and teacher-student are needed in this research.

Finally, I will examine the recent existence of Ahmadiyah's group which manifested by their formal school in Yogyakarta, namely Foundation of PIRI that organized the various educationals stages and introduced theirself as the Ahmadiyyah-Affiliated School. Depth examining on this issues will snapshoot through Islam Nusantara's ideas combined with the Educational's issues.

Discussion

1. **Ahmadiyah: its Origins, Teachings and Tensions in Indonesia**

    In order to understand the history and controversy surrounding Ahmadiyyah in Indonesia, it is necessary to begin with the origins, teaching and tensions of Ahmadiyyah more generally. Ahmadiyah is a religious movement that originated from India in the mid-1880s. A man by the name of Mirza Ghulam Ahmad initiated a revival of Islamic missionary efforts. He began disseminating his ideas through a publication, "Proofs of Ahmadiyah", in 1880. This led to the formation of the Ahmadiyah movements in 1889 (Lavan, 1976) and at the time, and as a form of "protest against Christianity and the success of Christian proselytisation" (Smith, 1972: p. 298). Smith described Ahmadiyah as a "progressive and explicitly modernist movement" that is the most important Muslim missionary society to Christendom (Smith, 56.)

From the beginning, Ahmad declared Ahmadiyah to be an Islamic movement. His teachings differ, however, from traditional Islamic doctrine, in several important ways. According to Smith, in 1899, Ahmad not only lost popularity but was openly criticized for declaring that he had received a revelation that he was the promised Messiah. The greatest offence to orthodox Islam was Ahmad's Claim that revelation did not cease with the Prophet Muhammad, but that himself was the spirit of the prophet incarnate or the *mahdi.*

The Ahmadiyyah came to the Indonesian archipelago since the 1920s and the two factions in Indonesia are known as Gerakan Ahmadiyah Indonesia (GAI), the Lahore branch and Jemaah Ahmadiyah Indonesia (JAI), The Qadiani branch. The JAI (Jamaah Ahmadiyah Indonesia) was formally registered by the Indonesian state in 1953. The current controversy concerns the JAI, which is part of the London-based international Ahmadiyyah Qadiyani Movement and claims to have up to seven hundred thousand members in Indonesia.

Meanwhile, Indonesia also has a smaller GAI (Gerakan Ahmadiyah Indonesia) with approximately three thousand members, representing Ahmadiyyah's Lahore Movement. The ministry of religious affairs, however, has estimated that ahmadiyyah has approximately 50.000 to 80.000 followers in Indonesia. Some media reports have given a midway estimate of 200.000 (Zulkarnain, 2005: p. 167).

When Ahmadiyyah first came to Indonesia in the early 20s, it enjoyed a very brief period of cooperation with the mainstream Islamic groups that were already established in Indonesia, such as Muhammadiyah. At that time, Ahmadiyah began work together with Muhammadiyah to promote and develop Islamic education and to support Islamic efforts to resist Christian missionary activities. This cooperation, however, was short-lived and resulted in "estrangement" between Muhammadiyah and Ahmadiyyah. By the late 1920s, relations had broken down between Muhammadiyah and Ahmadiyyah, and with the Islamic community more broadly (Benda, 1958: p. 52). According to Benda, in 1926, some Ulama from East Java worked to oppose the teaching of Ahmadiyah in that area. He also records an incident in 1927 when Nadhatul Ulama and Muhammadiyah opposed the spread of Ahmadiyah teachings by agreeing to veto an Indonesian translation of the Quran by Tjokroaminoto (the founder of Sarekat Islam) which was based on the Ahmadiyah version. This English translation was objected because it was a commentary on the Quran by the first leader of Ahmadiyah lahore, Muhammad Ali (Benda, 1958: p. 80)

Therefore, since its arrival in Indonesia, some mainstream Islamic religious leaders have clearly denounced Ahmadiyah and its teaching as '"deviant" (*sesat*). Despite ongoing tensions with existing Islamic groups, Ahmadiyah gained formal legal recognition from the Indonesian government as religious group in 1953 by Decree of Minister for Justice. Sporadic incidents of tension continued, however. Attacks against the group since 2000 have been well-documented by NGO. The leadership of JAI has also been forced to explain itself and its teaching on numerous occasions to various Government Bodies and Departments, including the Ministry of Religious Affairs, The Coordinating Board for the Monitoring of Mystical Belief (Bakor Pakem[1]) and the legislature.

Even if Ahmadiyah has up to 400.000 members, this is a relatively small number in the context of the 240 million, majority Muslim population of Indonesia. According to Ministry of Religious Affairs, 88.8 percent of the populations are Muslim; 5.7 percent protestant, 3 percent catholic, 1.7 percent Hindu, 0.06 percent Buddhist and 0.01 percent Confucianism. They identify themselves as Muslims, but differ with other Muslims as to whether Muhammad was the "final" monotheist prophet. Consequently, some Muslims perceive the Ahmadiyah as heretics.

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1 Is a Committe under the supervision of the Attorney-General with the task of monitoring "deviant" religious groups.

Since its arrival in Indonesia, some mainstream Islamic religious leaders have denounced Ahmadiyah and its teachings as 'deviant'. Most prominent among its opponents is the Indonesian Ulama Council (MUI) which issued a fatwa (Islamic legal opinion) against Ahmadiyah in 1980 and again in 2005. Many radical Islamic groups continue to express their opposition to Ahmadiyah in the form of demonstrations and violent attacks. Provincial and district regulations that seek to ban Ahmadiyah are not a new phenomenon in Indonesia, with at least 40 district or provincial governments passing bans on the group's activities since the 1970s.

There has, however, been an increase in the number of district and provincial governments that have issued regulations to limit the activities of Ahmadiyah. On 28 February 2011, for example, the Governor of East Java issued a ban on Ahmadiyah in that province. It prohibited the spread of the teachings of Ahmadiyah in written, oral or electronic form. It also banned the use of the name 'Jemaat Ahmadiyah Indonesia', the largest Ahmadiyah organization in Indonesia, on public sign boards, or on billboards marking mosques and educational institutions. Just three days later, on 2 March, the Governor of West Java issued a regulation banning the activities of Ahmadiyah in the province. This regulation borrows some key provisions from the East Java regulation, and extends its scope by creating an investigative team with the specific task of monitoring the Ahmadiyah community in the province

The future in Indonesia of Ahmadis, the followers of Ahmadiyyah, is of importance. It goes to the heart of current debate in that country about the limits of religious freedom for religious minorities within the majority-Muslim population of Indonesia.

2. *Islam Nusantara* and SMA PIRI 1 Yogyakarta: The Preliminary Understanding

Discussing about *Islam Nusantara* or Indonesian Islam, I will start it by explaining its background, meaning and its existence in the recent condition. Islam Nusantara is characterized by being moderate, showing the tolerance and behaving the warmness to others.

Tracing its historical approach, In the middle of the last century, some Indonesian Muslim scholars offered what they called Indonesian fiqh, to refer to a fiqh that adapts to or takes into consideration the legitimacy of the local custom or '*urf*. This idea was popularized by, among others, the professors M. Hasbi Ash-Shiddieqy and Munawir Sjadzali, the late former religious affairs minister. Among others, Ash-Shiddieqy said the shaking of hands between men and women who were not related was allowed since it was unproblematic in the customs of Indonesia. Among the opinions brought up by c was that, contrary to the traditional opinion of Muslim jurists on division of inheritance, in which men get double compared to women, Indonesian women may get equal rations with men (Bagir, 2011)

Sjadzali's ideas based his arguments on the experience at the Klewer Market in Surakarta, where most traders were women while their husbands were unemployed (Salim, 2007). Given this precedent and scholarly legitimacy, Indonesian Islamic Scholars task in defining

and promoting Islam Nusantara is to further such ideas, as well as actualizing into the various field.

The essence on paragraph above is discussing on the elasticity of law (Islamic Law) which is accommodate with the local law and the moderation on its implementation. The notion of moderate means understanding which is not extreme or always leaning on the middle ground. The Quran calls Muslim as *ummah wasata* (Qs. Al Baqarah: 143) which is so-called as "mid", "moderate", and "best" people. Therefore, promoting moderation is not only in conformity with the recommendations of this verse, but also the main character of Muslim's society. From this, Muchlis M.Hanafi has notification about moderate (*al-wasat*) as method of thinking, interacting and behaving in *tawazun* (balance) in addressing the two states. In short, the attitude is found in accordance with the Islamic principles and traditions of the community which is balanced in faith, worship and morality (Hanafi, 2013: p. 3-4)

Based on the terminology of John L. Esposito, Masdar Hilmy said that the meaning of "moderate" and "moderatism" are the nomenclature of conceptual which are difficult to define. The meaning is due to these are contested by religious groups and scientists; so that, the sense is to be interpreted differently, depending on whom and in what context they understood. The difficulty of meaning is due to the treasures of classical Islamic thought that is not familiar with the term of "moderatism". The using and understanding of its meaning usually refers to the equivalent number of words in Arabic; namely, *al-tawassut* or *al-wasat* (moderation), *al-aqist* (justice), *al-tawazun* (balance), *al-i'tidal* (harmony/concord), and such. Hilmy also has some characteristics of moderatism in the context of Indonesia as in the following statement:

"The concept of moderatism in the context of Indonesian Islam has at least the following characteristic; 1). Non-violent ideology in propagating Islam; 2). Adopting the modern way of life with its all derivatives, including science and technology, democracy, human rights and the like; 3). The using of rational way of thinking; 4). Contextual approach in understanding islam, and 5). The using ijtihad (intellectual exercise to make a legal opinion in case of the absence of explicit justification from Qur'an and Hadith). However, those characteristic can be expanded into several more characteristics such as tolerance, harmony, and cooperation among different religious groups" (Hilmy, 2013: p. 25)

Meanwhile, in the context of Indonesia, Muhammad Ali also interprets as a moderate Islam "those who do not share the hard-line visions and actions" (Ali, 2007: p. 198). With this concept, I said that moderate Islam in Indonesia refers to the Islamic communities that emphasize normal behavior (*tawasut*) in applicating religious teaching which they found. These communities are tolerant of dissent and they also avoid violence and prioritize ideas. However, Muhammad Ali emphasize on the substantive characters of the moderate Islam. Etymologically, Najib Burhani, an advanced-researcher from LIPI, interprets moderate Islam as a "mid-position between liberalism and Islamism". Thus, Burhani emphasizes that moderate Islam in Indonesian is neither liberal nor Islamist (Burhani, 2007: p. 16)

From some views of moderate Islam above, in Indonesian context, the writer does agree on the nature or substance of moderate Islam as the Quran referred to which is *rahmah li al-alamin* (Qs. al Anbiya: 107). With this meaning, moderate Islam for Indonesia is Islam which is not extreme or radical, which do not always emphasize or radical, which do not always emphasize the violence or not go through with the hard-line in implementing its Islamic values. Moderate Islam has several characteristics, namely normal behaviour (*tawassut*) in implementing the teachings of Islam; tolerant of dissent and accommodating the modern concepts that substantially contains *maslahah* in order to create Muslim society who have tolerant, harmonious, and cooperative attitude with other groups who have different

perspective with them.

Azyumardi Azra considers Islam in Indonesia as "Islam with a smilling face" which is full of peaceful and moderate. That is why Islam has no problem with modernity, democracy, human rights and other trends in the modern world in Indonesia. (Azra, 2003: p. 35). From this, seeding and strengthening of moderate Islam which through education are needed either formal education or non-formal education, and either government or non-government organizations.

Therefore, if Islam Nusantara is defined as an interpretation of Islam that takes into account local Indonesian customs in forming its fiqh, it is fully understood even in the light of Islamic legal tradition, and it is, once again, not new. The new aspect is merely the name. The idea underlying the notion of Islam Nusantara is the same as Islam in any other region where Islam has interaction with local culture. In conclusion, Islam Nusantara is a tolerant form of Islam that upholds values of peace, modesty and cultural respect

Investigating the concept of Indonesian Islam in the global context, it was introduced for the broaden academicians the certain term, namely "European Islam". The European Islam was ascribed to the renowned Tariq Ramadan, in reference to Islam that has interacted with the culture and values of Europe, including its politics and secular ideas such as human rights, democracy, liberalism, etc.

The spirit of tolerance, harmonious and cooperative attitude with other groups was manifested by *Undang-Undang Dasar* (UUD) 1945 that guaranteed the freedom of religion and it refers to the followers to embrace any religion as registered by the constitutions. Since Independent in 1945, the legal foundations for religious freedom in Indonesia were laid out in the constitution. The right to freedom of religion was included in article 29, as follows:

(1) The state shall be based upon the belief in the One and Only God
(2) The state guarantees all persons the freedom of religion and worship, each according to his or her religion and belief[2].

Meanwhile, since 98's and the transition to democracy's era, the right to freedom of religion has been reaffirmed by the state, primarily through the introduction of law 39/1999 on Human Rights. Article 22 states that:

(1) Each person is free to profess his/her religion and to worship according to his/her religion and belief;
(2) The state guarantees all persons the freedom of religion, each according to his/her religion and belief.

In short, Indonesia has received and introduced about the tolerance on religious aspects, the open idea of diversities and the moderation views on multicultural issues juristically. It is become a seed for *Islam Nusantara's* understanding to be well-understands its meaning and re-introduces, and re-actualize it to solve the various problems. Basic ideas of *Islam Nusantara* are moderate, justice and equality which it could be able to implemented into

2 The following translations of the provisions of the original constituion and the amended constitution are taken from the complete English Translation in Tim Lindsey, "Indonesian constitutional reform: Muddling Toward Democracy", 2002, Singapore Journal of International and Comparative Law, p. 278-301

various discourses, such as the minority right issue.

Ahmadiyyah issues was classified into the issue of minority right, it has a certain capital to be survived up to now, at least namely the historical, the social and the numerical capital. In this paper, I will focus on snapshooting the existence of Ahmadiyyah from an education's perspective, which manifested in SMA PIRI 1 Yogyakarta, under the broaden discourse on *Islam Nusantara's* ideas.

SMA PIRI 1 Yogyakarta is one of the public schools that located in Baciro, Yogyakarta. This school is one of several schools which established by the Islamic Foundation named *Yayasan Perguruan Islam Republik Indonesia* (PIRI) under supervise of the Indonesian Ahmadiyya Movement (*Gerakan Ahmadiyyah Indonesia,* GAI) in 1942. In article No. 3 of *Anggaran Dasar/Anggaran Rumah Tangga (AD/ART)* affirmed that PIRI Foundation based on the Holy Quran and Sunnah of the Prophet , in the belief that the Prophet Muhammad is the last Messengers and Prophets.

Since its establishment, as mentioned in Article 4 AD / ART, goals and objectives of The Schools of PIRI are to maintain sovereign of God in order to reach the state of mind or the inner life called *salam* or peace for Indonesian. Thus, the term of "peace" became the basis for all of learning activities in SMA PIRI 1 by placing Islamic Education as an educational base[3]. As the educational bases, the existence of "peace" should be promoted over the time by SMA 1 PIRI Yogyakarta, but in the later decades after its establishment, the rejection or exclusion from others was colored its development. Besides the rejection, SMA PIRI 1 Yogyakarta also got the support from several communities, such as the academician, the mass organization and the society, which reflected into the dynamic process and I will elaborate it into broaden explanation   in the next chapter.

3. **Acceptability on Ahmadiyyah-Affiliated School: Snapshooting *Islam Nusantara's* Ideas**

Connecting path between Ahmadiyyah-affiliated schools, namely SMA PIRI 1 Yogyakarta and Its acceptability on the society could be seen from the ideas of Islam Nusantara. The moderates' perspective to see the minority issues in order to uncover comprehensively about the existence of minority group among the majority and taking the unique perspective to analyze it, is education perspective. In this chapter, I trace the position Ahmadiyyah-affiliated school and Islam Nusantara's ideas by creating a hub which using the educational sciences as the perspective. In this paper, I could be analyzed it through some aspects, such as the points below:

a. **Curriculum**

Discussing about the curriculum in SMA PIRI 1 Yogyakarta, I will elaborate about the definition and the essence of curriculum first. Simply, there are two kinds of curriculum,

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3   See in the official website of Yayasan PIRI Yogyakarta, seen on Friday, 20th May, 2016

namely "hidden" and "written" curriculum. In addition, curriculum theory points to a "hidden" curriculum (i.e. the unintended development of personal values and beliefs of learners, teachers and communities; unexpected impact of a curriculum; unforeseen aspects of a learning process). Those who develop the intended curriculum should have all these different dimensions of the curriculum in view. While the "written" curriculum does not exhaust the meaning of curriculum, it is important because it represents the vision of the society.

As have been said by Anis Farkhatin, an educator in SMA PIRI 1 Yogyakarta, the kind of curriculum which used in SMA PIRI 1 Yogyakarta is Experience learning Cycles (ELC) (Farkhatin, 2016) This curriculum supported by the andragogy method which emphasized on the thinking ability critically, dialogue and reflectively in order to help finding the sense of comfort, secure and understanding by others, which addressed to the students generally. In addition, Anis Farkhatin said that being needed to revise the learning orientation which involved the learning material and the learning method. She argues that learning models in the classroom should be experienced into the real life by students. In illustrating, she encourages the students to tell their religious experience personally in the past. The various model of religious experience that they explain are different between one person and others, so the position of teacher is not to judge where the right one and the wrong are, but how to accommodate their experiences to broaden the religious' view for every student. Farkhatin said that, through this method, she could understand the personal experiences from students focus on the religious issues and be sharing it to other students (Farkhatin, 2016). In conclusion, the curriculum of SMA PIRI 1 Yogyakarta is emphasized on the personal experiences from students life concerned on the religious and shared it to other students without given the commentary or critique which is judge about the right or the wrong side.

b. Educator and The Learners

As said by Mulyono, a central figure in GAI on *dakwah* and education division and a guardian (*ustadz*) of Minhajurrahman Islamic Boarding School, the important things for GAI's members is not the figure of HMGA and his characteristics or miracles, but how the members of GAI are able to continue his spirit of dakwah which struggling since a decades ago in Indonesian context until standing of the sovereignty of Allah and shaping the condition of society which characterized with *salam (*Mulyono, 2016)

The orientation of teachers and students are referred to the concept of *salam* as mentioned above. It would require a serious ability from teachers to develop learning model through the electoral discourse, the media and the ways to convey the message of peace brought by

the Ahmadiyya appropriately, regardless its status which is still debated.

Furthermore, the learners got religious teacher based on their own religions. As said by Farkhatin, SMA PIRI 1 Yogyakarta have a teacher on theatrical lesson from Buddhism and also a mandarin teacher from Khong Hu Chu, while the learners from the various religious backgrounds (Farkhatin, 2016). It was indicated that SMA PIRI 1 have the openness and the heterogeneity for students as well as for educators which supported by the tolerance awareness so that reducing the friction in the name of religions or races.

Snap shooting from other side, many students of SMA PIRI 1 live in boarding house and others live in *Pondok Pesantren Minhajurrahman* which its activity integrated and adjusted by the formal activities from the school. Those live in these pondok, got the religious knowledge in a normal proportion, it is means there is not the teaching about position of Mirza Ghulam Ahmad as The Prophet and they are believe and keep the faith about Prophet Muhammad as the Last Messenger.

Religious teachers in SMA PIRI 1 has the various religious tradition background, was Nahdhatul Ulama', Muhammadiyah and Persis. It impacted on the religious tradition which developed in PIRI has the multiple faces characterized by its openness and heterogeneity. The religious tradition from NU or Muhammadiyah was coloured the school tradition, such as on tahlilan, istighotsah and khatmil al Quran.

In conclusion, teacher played the significant role to introduce the humanism and the respectful methods due to the various backgrounds of each teacher and it is supported by the condition of student who lives in Pesantren that had teaching on the position of Prophet Muhammad as the last Messenger. It strengthens the idea that Yayasan PIRI has the similar idea with Gerakan Ahmadiyyah Indonesia (GAI) which could be banned and prohibited by The Government because their ideas are similar with the common idea of Islam.

c. **Its Dynamic and ways to be accepted: an Experience from Yayasan PIRI**

Starting to explain the dynamic of Yayasan PIRI and its ways to be accepted, I will elaborate some events which occurred in the past. On January 1, 2012, located in School complex of PIRI hold the annual Quranic recitals and at the same time it was celebrated the students expo, but it got the intimidation from demonstrators group who called their self as The Indonesia Islamic Followers Forum (FUII). Around one-hundred people surrounded the school PIRI at Baciro and shouted from the car in order to blasphemous and request its event disbanded. But not long ago, the Mayor of Yogyakarta came and asked for the show was stopped for 3 days and vacated the school complex of PIRI, argued that the situation is not conducive (Farkhatin, 2016).

Furthermore, in 2013, The Head of *Madrasah* and Religious Education (MAPENDA),

Ministry of Religious Affairs Yogyakarta accompanied with Supervisors for Islamic Education asked all of Islamic Education's teachers in The foundation of PIRI to gathered at the office MORA Yogyakarta in order to signing a agreement letter with the tamp which was stated that they (Teachers for Islamic Education) taught that Hazrat Mirza Ghulam Ahmad (HMGA) was *mujaddid*, and he was not a prophet and that Mohammed is the last prophet (Farkhatin, 2016).

Investigation team from The Research and Development Agency (*Balitbang*) MORA RI eventually passed up the investigation and later, presented its result of these investigations in the Office of Religious Affairs. The activity was attended by eighteen representatives from the various social element that consists of: PWNU; Muhammadiyah; Kaabah Youth movement (GPK); Mujahidin Indonesia Assembly (MMI); Anti Maksiat Movement (GAM); Local Police of DIY; Anshor Youth Movement; Pemuda Muhammadiyah; FKUB; GAI; Muslim Forum and the High Court of DIY.

While, the explanation from the Research and Development Agency about Gerakan Ahmadiyyah Indonesia (GAI) was not give the maximum results, because the organizations that are members of demonstrators already antipathy, those did not want to listen the argumentations and try to attack with the catapult provocative statement towards the sympathizers of GAI.

The differences respond delivered by the society. In the society scope, I interviewed the village administrator, namely *Pak* Syamsudin about the existence of *Yayasan* PIRI and its relation on Ahmadiyyah's group. In the village administration of Baciro, Yogyakarta, even though the leader or the head of the village is not from the Ahmadiyyah group, but in a community context he also responds and respects the Ahmadiyah congregation activity or any activities in Yayasan PIRI. As *Pak* Syamsudin said:

> "When the Ahmadiyyah congregation had good activities for their routine events, Bhakti Sosial or others, we always invite and they always meet our invitation. Perhaps, it is one manifestation of nurturing and fair to leaders that always arise a sense of peace and tranquility between Ahmadi and non-Ahmadi. (Syamsudin, 2016)

As elaboration above, I am able to find that the society around of *Yayasan* PIRI was received and understood the equal position between them and tried to formulate and to preserve the peaceful condition for all the society's part. Receiving on Ahmadiyyah and its status as the debatable community is not the easy process and need the continuous process to be received.

The process of integration through a stage, namely the integration of interpersonal and communication of social contacts is an absolute requirement for integration. When there is social contact and communication between individuals, it will continue to respond to each

between groups. In view of the structural functionalism, there are two things that underlie the integration of a social system, which is *the first* of a community integrated in the growing consensus among societal norms that are universal and fundamental, *second*, because of the various members of the community as well as a member of various social cohesions. It related with the idea of Anderson and essentially the main principles of structural functionalism by Stephen K. Anderson are:

a) The community is a complex system which consists of parts which are interconnected and interdependent, and every part of each other significantly affect the other parts.

b) The existence of any part in society because of the part has an important function in maintaining the existence and stability of society as a whole.

c) All people have a mechanism for integrating themselves, such as a mechanism that can be taped together. One important part of this mechanism is the commitment of public members to a series of beliefs and values.

d) People tend to lead to unity equilibrium or homeostatic and disturbances in one part tend to cause adjustments in other parts in order to achieve harmony and stability.

e) Social change is an unusual occurrence in society but in the event that the change in general will lead to consequences that benefit society as a whole (Anderson, 1993: p. 9.)

Responding the rejection protest by certain mass groups and arising the antagonism publicly, I will Taylor's idea stated that the communal antagonism is appears when in the certain group (namely "in-group") expressing the negative act to other group (namely "out-group"). Furthermore, the communal antagonism have three related-components, are stereotype; Prejudice and discrimination. Prejudice is the most destructive from the human attitude.

Prejudice, according to Allport and Jones is the antipathy attitudes based the strict generalization that based on the certain feeling only or the failure experience. In addition, according to Brown, prejudice is the social act or the cognitive belief that underestimate, express the negative images or discriminative to a community that related with its members. Baron said about the methods to control the predijuce, is 1) learning to love others; 2) increasing the intensity of contact inter-communities; 3) re-categorized, is the shifting decision to change the border line between "in-group" and "out-group" (Brown, 2005:p. 78)

Yayasan PIRI was evidenced could be preserving their idea as the Ahmadiyyah-affiliated School and be surviving until now, reduced the prejudice from others community and the social antagonism through several ways, as follows:

1) Creating the collaboration with the various communities in Yogyakarta, such as Institute Dian/Interfidei, *Lembaga Studi Islam dan Politik* (LSIP), *Forum Persaudaraan Umat Beragama* (FPUB) and *Yayasan Kesehatan Kristen untuk Umum* (YAKKUM). Through this activity, the student and the teachers got direct

experiences that manifested by the supporting and solving the problem for their problems.

2) Disclosing to others and giving the dialogues spaces to participate in the classroom for the outsider, such as inviting the chairman of MUI (Majelis Ulama Indonesia) Yogyakarta, Thoha Abdurrahman; Djohan Efendi (Director of LKiS) to dialogue with the teachers; inviting teachers from the various religious background, for example *Pendeta* Bambang and *Kiai* Muhaimin from FPUB and Surya from Ashram Krishna. This purpose of activity is the opportunity to listen directed-information from the various speakers which it useful for students to understand the teachings of other religions. Involving the society around of the schools is the ways to promote the openness and the warmness from SMA PIRI 1 through became the host of MTQ in Yogyakarta and *Pengajian*. These activities could be create the good communication and in the final goal is reducing the hate and misunderstanding on their existence.

3) Sharing the experiences to the students and the teachers through *silaturahmi* and dialog in order to making understands and appreciating the differences, at once reducing the prejudice sense which covers their minds. It realizing by visiting some places, namely Pesantren Waria Al Fattah[4]; JAI's office[5] and Penghayat Saptodarmo[6].

Concluding Remarks

The status of Ahmadiyyah in Indonesia, and its relationship with mainstream, orthodox Islam, as well as radical Islamic groups, has not been resolved. The ongoing struggle over the position of Ahmadiyyah community illustrates that no consensus has been achieved on some basic human rights principles. Surviving around the turmoil situation, the spirit of tolerance, harmonious and cooperative attitude with other groups was manifested by *Undang-Undang Dasar* (UUD) 1945 that guaranteed the freedom of religion and it is reflected by the ideas of Islam Nusantara as focused on the humanity, moderatism and tolerance.

Ahmadiyyah are also founded a formal education institute was called by Institution Yayasan Perguruan Islam Republik Indonesia (PIRI) in Yogyakarta. It under supervise of the Indonesian Ahmadiyya Movement (*Gerakan Ahmadiyya Indonesia,* GAI). Yayasan PIRI Yogyakarta has several approaches that could be received by society, especially through the education's ways. The kind of curriculum which is used in SMA PIRI 1 Yogyakarta is Experience learning Cycles (ELC). This curriculum is supported by the andragogy method which emphasized on the

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4 Pesantren Waria Al Fattah is the specialized Islamic boarding school which concerned on the waria's issues. It is located in Notoyudan, Yogyakarta and established by a waria also. All of santris in this pesantren are waria from the various places in Yogyakarta and its existence could be done peacefully.

5 The office of Jemaah Ahmadiyah Indonesia, Yogyakarta is located in Magelang Street, approximately 25 km from The heart of Yogyakarta

6 Penghayat Saptodarmo could be classified into the indigenous religion (IR) which located in Yogyakarta. The various kinds of IR are Subud, Kaharingan and etc

thinking ability critically, dialogue and reflectively. The orientation of teachers and students are referred to the concept of *salam* as mentioned on the vision of Yayasan PIRI Yogyakarta.

Religious teachers in SMA PIRI 1 has the various religious tradition background, was Nahdhatul Ulama', Muhammadiyah and Persis. It impacted on the religious tradition which developed in PIRI has the multiple faces characterized by its open and heterogeneity. Through the methods as explained above, I argue that Yayasan PIRI 1 Yogyakarta, as Ahmadiyyah Affiliated School was be acceptable by the society and are able to preserve and promote their basic idea to the society, namely *Salam*.

In conclusion, the existence of yayasan PIRI as Ahmadiyyah-Affiliated School was acceptable by the society through the various approaches and methods. It is appropriate with the idea of Islam Nusantara which giving emphasis on the spirit of humanism, moderatism and tolerance to other in order to create the peaceful condition of society based on their heterogeneous

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DOCUMENTATIONS

Figure 1

Figure 1: Photograph of The *Yayasan* PIRI Yogyakarta at SMA PIRI 1's office. Photo courtesy of the author

Figure 2   Figure 3

Figure 2 and 3: Photograph of learning process in SMA PIRI 1 and Ibu Anis Farkhatin implemented ELC as the curriculum model. Photo courtesy of the author

NEW INTERPRETATION ON PROHIBITION TO SLAUGHTER COW FOR KUDUS SOCIETY (Paul Ricoeur's Social Hermeneutic Perspective)

Yulinar Aini Rahmah

UIN Walisongo Semarang

Abstract

Prohibition to slaughter cow for Kudus society is the discourse referred to Sunan Kudus' missionary. Kudus society considers that the discourse has been an early tolerant concept taught by Sunan Kudus so it has developed and grown as tradition among Kudus society. In modern context, the situation has changed caused by many factors. It lately changes the paradigm of Kudus society toward the discourse on prohibition to slaughter cow. The purpose of this study is to know new interpretation on prohibition to slaughter cow for Kudus society based on Paul Ricoeur's social hermeneutic perspective. From this new interpretation, this study also aims to know philosophical thinking construction for Kudus society. This study is the part of field research which the data is collected by observing, interviewing, and documenting. The type of this study is qualitative research using descriptive analysis method whereas the approaches are hermeneutical and philosophical approaches. The result of this study is that based on Paul Ricoeur's social hermeneutic perspective, prohibiton to slaughter cow for Kudus society should be placed as the local wisdom on Kudus society. From this new interpretation, it also constructs the philosophical characteristic for Kudus society relating to economical aspect in the form of conserving cow and breeding buffalo and social aspect in the form of social identity.

Keyword: discourse, Sunan Kudus, hermeneutic, local wisdom.

Background

In the simple theory of sociology, society is described as a group of people live with and produce the culture within. (Soekanto, 1975: p. 54). The culture will distinguish among societies by its unique characters. As people's identity, the unique character of society will be the important part of social identity. Based on that statement, the social identity stands from the interaction between people and culture. That identity will grow around the society as local wisdom. In short, local wisdom certainly was born from the discourse, worldview, and social idea of the society.

At the beginning of social life and understanding, the existence of local wisdom has been considered only as something unreal or myth. This phenomena actually will have been found on every society. Perhaps, Kudus is one of the society where it is still having and standing on local wisdom. It is caused by some major figures who has developed the civilization in Kudus. They have created the local culture into the wisdom as local character for Kudus society. One

of the famous figures from Kudus is Ja'far Shadiq or Sunan Kudus. He is one of *Walisongo*[1] who has the authoritative area in Kudus, central java. He is also one of founding father of Kudus' civilization.

Relating to Sunan Kudus' credibility and capability, there has been a famous discourse among Kudus social life. In order to success his mission on Islamic teaching, he invites the society not to slaughter cow. This discourse certainly is reasonable. Starting from the early of Kudus at fifteenth century, the society should face the contiguity atmosphere of Islamic and Hindu's culture and religion. Islam exactly, as new religion in Kudus, should respect upon Hinduism, the major religion at that periode (Indrahti, 2012: p. 44). As people know that Hindu community consider cow as the sacred animal. So, based on that situation, there are some peace ways conducted by Sunan Kudus. Sunan Kudus, with his wise advice, deserves of the harmony relation through tolerance. For long period, the discourse of Sunan Kudus finally has became the grand discourse around Kudus society.

In the historical and social development, there has been some problems relating to this discourse. The prohibition of Sunan Kudus not to slaughter cow has been on debatable till now. Some figures, through their interpretation, said that the prohibition is only the part of tolerant symbol introduced by Sunan Kudus at that time; in the time of Hindu people still became the majority. In different context relating to the decreasing of Hindu community, the tolerance could be expressed by another way.[2] As long as the born of this discourse, there are some understandings developing among society, these are:

1. The discourse is a strategy of Sunan Kudus' missionary as one of religious figure. So, the discourse on prohibition to slaughter cow must be conducted by Kudus society as the reagard upon him.

2. In the discussion around some researchers as the reader, the discourse is the part of religious tolerance. As the research has been conducted, they conclude that the discourse on prohibition to slaughter cow is one of Sunan Kudus strategy on his Islamic mission. By the concept of religious tolerance, Sunan Kudus tries to make harmonious life between Islam and Hinduism.

The two understanding above have became anomaly and contra-productive around Kudus society. This anomaly and contra-productive has been caused by dynamical worldview of Kudus society. Rational and essential are their characteristic as the part of modern society. It can be proven by:

1. The society has focused only on the dogmatical perspective. For the simple statement, some of this society argue that the discourse on prohibition to slaughter cow is not written in al-Qur'an and Hadits.

2. The society has focused on price. Beef is cheaper than meat.

3. The society has considered that the condition has channged after fiftheenth century. Islam has been religion majority so the tolerance of Islam toward Hindu also could be changed by another way.

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1   *Walisongo* refers to the nine most well known as first missionaries of Islam in Java at approximately XV-XVI century. Nur Said, *Revitalizing The Sunan Kudus' Multiculturalism in Responding Islamic Radicalism in Indonesia,* Journal QIJIS Volume 1, Number 1, January-June 2013, p. 42.

2   Statement from the chief commitee of *idl qurban* 1430 H/ 2009 on Masjid Al Muhajirin (Gondang Manis, Bae, Kudus). See on http://www.antaranews.com/berita/163546/larangan-menyembelih-sapi-di-kudus-mulai-luntur (accesed on 30 May 2015).

From the anomalies above, the prohibition to slaughter cow as the historical text of Kudus society will be lost from the social idea. It will imply on the Kudus historical existance. In fact, the text on prohibition to slaughter cow is one of local wisdom of Kudus society which fulls of indigenous philosophy. For solving this problem, Social Hermeneutic's Paul Ricoeur offers the method to analyze the problem of text interpretation.

In accordance to Paul Ricour, the text should be autonomous stand on the originally its self. It means that no reason to destroy every text written by an author. The text should be understand as an author's grand work whereas the interpretating paradigm of the text will and should develop as dynamical revolution of science. The way conducted by society as the reader is revealing new interpretation on the original text in order to born new understanding of paradigm in the relevant context of moden era. By this background, this research will discuss about new interpretation on prohibition to slaughter cow for Kudus society (Paul Ricoeur's Social Hermeneutic perspective).

In this research, it is the part of field research which the data is collected by observation, interview, and documentation. Observation means observing and listening in order to understand and find answers or evidence by writing, recording, or photographing to discovery and analyse (Tobroni2001: p. 128) The observation of this research aims to discover and to analyze Sunan Kudus historical information. It will be conducted in *Yayasan Masjid, Menara, dan Makam Sunan Kudus* (YM3SK) as the center of Sunan Kudus historical information. Interview aim to get the response of Sunan Kudus' discourse on the prohibition to slaughter cow. It will be taken from some informants including of some figures as a sample. This research uses non-probable sampling focusing on purposive sample (snow ball) (Ratna, 2010: p. 213). This sampling requires on uniqueness and complexity of the sample through key informant in order to determine the sample. From the key informant, this research get three samples, they are the committee of YM3SK (*Yayasan Masjid Menara dan Makam Sunan Kudus*) as the center of Sunan Kudus' information, NU (*Nahḍatul 'Ulamā'*) and *Mu ammadiyyah* as the most Islamic school in Kudus. Documentation aims to collect the data from books, papers, newspaper, magazine or ancient inscription (Soewandi, 2012: p. 160) Whie the type of this study is qualitative research using descriptive analysis method whereas the approaches are hermeneutical and philosophical approaches. Hermeneutical approach is determined to find the corelation between the text and social phenomena. Hermeneutic has been focusing the study on the principles of methodological text interpretation. Text is not only as the historical heritage which has the meaning only in the etymological and terminological context, but the text is an understanding process between subject (reader) and social context. Philosophical approach has been focusing the study on achieving the general conclusion by founding the main problem. This approach will analyze the problem from the essential, so it will be radically and integrally.

Sunan Kudus and The History of Prohibition to Slaughter Cow

Ja'far Shadiq is the real name belong to Sunan Kudus. He is one of *walisongo* who was born at 15 century as the son of Usman Haji (famous with "Sunan Ngudung or Undung") and Syarifah (Kompas, 2006, p. 99) During his life, he got married with Dewi Ruhil and a daughter of Pangeran Pecat Tandaterung. From his marriage with Dewi Ruhil, he had only a son namely Amir Hasan and from the second marriage, he had two daughters (Nyi Ageng Pembayun and Ratu Prodobinabar) and six sons (Panembahan Palembang, Panembahan Mekaos Honggokusumo, Panembahan Kodhi, Panembahan Karimun, Panembahan Joko, and Panembahan Pakojo) (Salam, 1986:p. 13)

In his education, Sunan Kudus was educated by some figures. At least, there were three figures

influencing on Sunan Kudus' education. His first teacher was his own father who teaches him about religion. From his father, he also took more about political strategies. Relating to his education, he tried to move from one place to another in order to get more educations and teachers. Because of that, he got two grand teachers from Kudus (Kyai Telingsing) and Surabaya (Sunan Ampel's student) (Sunyoto, 2014:p. 285). From Kyai Telingsing[3], Sunan Kudus not only got his education but also his position in Kudus.

The history about the early emergence of prohibition to slaughter cow has not been exactly known. This problem appears because Sunan Kudus did not clearly write the prohibition to slaughter cow on his work. This prohibition is only partial story go the round around the society. It causes the information and the data about this prohibition could be revealed only from the statement people. In addition, this prohibition is barely researched by some reserchers. They also have not systematically fixed this prohibition on particular book or work. Because the early emergence of the prohibition to slaughter cow has not been exactly known, it appears some problem around the society.

The first is when the prohibition early appears among Kudus society. In relation to the early emergence of this prohibition, there are some sources explain that this prohibition is the part of Sunan Kudus' strategy on his missionary.[4] This strategy aims to attract the people of Kudus society dominated by Hindu community at that time. From this source, it could be captured that the prohibition to slaughter cow was born on the early of Sunan Kudus' missionary life, that is around fifteenth century.

For the second problem, that is for whom the prohibition directed to. In order to reveal this second problem, there are two main versions. First version said that this prohibition clearly stated and ruled by Sunan Kudus toward his all descendants. This version is revealed by Imran abu Umar on *Riwayat Sunan Kudus (as-Sayyid Ja'far Shaadiq)* wrote that Sunan Kudus, at that time, give the rule toward his all descendants not to slaughter cow (Abu Umar, p. 14-15.) Second version explained that this prohibition is directed to all of Kudus society. This version is emphasized by Agus Sunyoto on *Atlas Wali Songo.* He said that Sunan Kudus warns Kudus society not to eating cow (Sunyoto: p. 286). In order to avoid the ambiguous information, some figures have correlated both versions. They argue that Sunan Kudus' descendants (first version) directly are the people of Kudus society (second version). It could be resulted from the data relating to Sunan Kudus as the founding father of Kudus civilization where still quite on culture and citizen. Because of his progress on developing the civilization of culture and citizen, he has been famous as the ancestor of Kudus society.

The third problem is when this prohibition should be conducted. This problem could be revealed by some supporting argument. Actually, Sunan Kudus did not directly state when the prohibition should be conducted, he only symbolize by decorating and binding the cow in the

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3   Kyai Telingsing is chinese moslem figure who spreads Islamic teaching in *Tajug* (the early name of Kudus). He is considered by Kudus society as the first figures who develop Kudus' civilization. A story reveals that because of his old and weak, he needed someone to continue his mission on Islamic teaching and civil developing for Kudus society. Finally, He chose Sunan Kudus to replace him.

4   The prohibition to slaughter cow as the part of Sunan Kudus' strategy on his missionary has been the most top interpretation around Kudus society. It was emphasized on some works. It could be seen on an article on Journal Harmoni Volume X, Number 1, Januari - Maret 2011 entitled *Sunan Kudus' Legacy on Cross-Cultural Da'wa* by Zaenal Mutaqin on page 129, a book written by Solichin Salam entitle *JA'FAR SHADIQ: Sunan Kudus* on page 14-16, a book written by Imran Abu Umar entitle *Riwayat Sunan Kudus (Sayid Ja'far Shadiq)* on page 13-15.

center of mosque yard before he started his missionary(Umar: p. 14). In order to attract Hindu community, this symbol is also interesting for moslem community. This symbol symbolizes a regard upon Hindu community who consider the cow as a sacred animal. From these supporting arguments, it could be concluded that the prohibition to slaughter cow by Sunan Kudus is ruled not only on certain event such as slaughtering on '*idl a*⊠*ā* but also on daily life around the society.

From this third problem, it also appears the problem around society. The society has been debatable about this prohibition only on slaughtering or also on eating. According to Hindu community' teaching, cow is the sacred animal. There are three concepts related to this teaching. Theologically, Hindu community believes that cow is Krisna's vehicle (Niahara et al, 2014: p. 5). This teaching has developed from Hindu's mythology. Sociologically, Hindu community consider cow as the mother of all people. It is caused by cow milk which is drinkable for all people as the energy. Economically, Hindu community who has the tradition to graze the cow could squeeze and sell the cow milk on daily without slaughter the cow. This could impact on daily economic aspect of Hindu community. These reasons lead Hindu community to regard cow (Puspitawati and Ayu Febryani, 2015: p. 3). They show it by prohibition to slaughter and eat the cow. In relation to Sunan Kudus' strategy, this Sunan Kudus' prohibition is not only to slaughter cow, but also to eat cow. This could be determined by simple argument that because the activity to slaughter cow is considered by Hindu community as taboo so the activity to eat cow is also the part of taboo.

In addition and relation to the aim of Sunan Kudus' regard to the cow, some stories have appeared around the society. First story tells that Sunan Kudus, on a day of his journey, got a thirst. Suddenly, there was a cow man give him a glass of cow milk. Because of cow milk, Sunan Kudus did not slaughter the cow as a regard to the cow. Second story shows that Sunan Kudus got lost in a mountain. Suddenly in that condition, a group of cows passed in front of him. Sunan Kudus finally followed it and he found the way. As the regard, Sunan Kudus did not slaughter the cow (Sunyoto: p. 286). From both stories, there are some ambiguities. The fact reveals that after his work on Demak as the commander (*Imam masjid* Demak) Sunan Kudus only focused his missionary on Kudus. In addition, his missionary region is only centered on the central of Kudus including of lowland region because the north of Kudus including of mountain region had been handled by Sunan Muria (one of *walisongo*).[5] Both reasons imply that he had not a long and a far journey at that time. From some of rejections and arguments above, Sunan Kudus actually did not give regard to the cow as a sudden. The missionary concept in order to attract Hindu community is the top version relating to Sunan Kudus' regard on cow.

The Interpretation on Prohibition to Slaughter Cow

In the dynamical of social concept, the interpretation of prohibition to slaughter cow has developed significantly. Every interpretation of main scholars or school supported by strong argument has given contribution toward social perspective. At least, there are three main school giving the interpretation into the prohibition of slaughter cow. The interpretation of these school has been worldview of the society. They are YM3SK (Yayasan Masjid, Menara dan Makam Sunan Kudus) as the center of Sunan Kudus' information, NU (*Nah*⊠*atul 'Ulamā'*) and *Mu ammadiyyah* as the most Islamic school in Kudus.

Denny, the committee of YM3SK, said that the discussion about the prohibition to slaughter cow correlates into Sunan Kudus' strategy on Islamic missionary. Another cultural strategy, Sunan Kudus also teaches the society not to slaughter cow. This teaching has been famous as tolerant

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5   Statement of The Commitee of YM3SK (Yayasan Makam Masjid Menara Sunan Kudus) on interview (March, 26th 2016).

concept of Sunan Kudus. According to Denny, this concept actually was not born directly stated by Sunan Kudus. The tolerant concept of Sunan Kudus just comes around this period as the respond of Indonesian scholars who is concerning on the tolerant concept now. Sunan Kudus was only a figure who formulates the act of tolerant concept by his teaching not to slaughter cow. His main goal is directed to attract Hindu community as the part of his missionary strategy. In final, prohibition to slaughter cow as the tolerant concept of Sunan Kudus has been considered by society as reasonable interpretation till now.

In order to give respond toward some school against the existence of prohibition to slaughter cow, Denny give an analogy on the concept of *tahlilan*. He give a feedback question why the people still conduct the ritual of *tahlilan*. For this question, Denny answers that this is because of leadership and knowledge belonged to the charismatic figure. They dedicated his life to give many contributions toward the society. From this cause, there is no reason to keep on their teaching by conducting their tradition or ritual as long both tradition and ritual are on the right way.

From Denny's statement, it reveals that the prohibition to slaughter cow has some facts and myths around Kudus society. The facts related to this prohibition are that Kudus society should minimize the consuming of beef. Kudus society prefer to consume lamb meat or buffalo meat. It has been seen by the culinary around Kudus. The culinary often found is using mutton or buffalo meat such as *sate, soto, bakso*. Another fact is that the existence of this prohibition has been found on out of Kudus area (Dempet, Demak). They argue that they should keep on this prohibition as the regard to Sunan Kudus' charisma on Islamic missionary. In other hand, the myths related to this prohibition actually will be found among the society as a warning. Some stories tell that a warning, commonly, relates to process of the cooking. But according to Denny, the society tends to not share this warning to the others. The simple causes is that the society getting shyness because of breaking the prohibition.

Deeply, Denny said that there are many things could be gained from this prohibition. He explain that when Indonesian government issued on beef price leaping, it impacts on the policy to import the beef. Because of the great need on beef, the many people were on lack. In opposite condition, Kudus society was not. Actually, the need of beef is changed by mutton or buffalo meat previously. In short, Denny said that this prohibition also could be considered as one of wise solution on facing the modern era. In addition, he said that this prohibition is the unique teaching found only on Sunan Kudus' teaching not on the other *walisongo*. From social side, it becomes unique characters belong to Kudus society.[6]

Almost similar interpretation of prohibition to slaughter cow comes from Ahmad Shodiqin, one of *Nahḍatul 'Ulamā's (NU)* committee for Kudus regency. He said that the prohibition to slaughter cow is the part of Sunan Kudus' tolerant concept. In the respond toward the school against the prohibition, Shodiqin strongly give confirmation that the committee and *NU* community have been regretting. As Sunan Kudus' tradition and inheritance, this prohibition must be kept and conducted by Kudus society.[7]

Another interpretation explained by Roichana, the committee of *Mu ammadiyyah's* social foundation. In the community of *Mu ammadiyyah*, the prohibition to slaughter cow is the Sunan Kudus' tolerant concept upon Hindu community at that time. The decreasing of Hindu community at this era should change Sunan Kudus' tolerant concept. Because of the developing era, the prohibition will become *ta ayyul, bid'ah,* and *urafat* around the society. They usually call as *TBC*. The committee strongly argue that *syari'at* must be stand on moslem daily life. There is no prohibition written on al-Qur'an and Hadits relating to slaughter cow. In deep explanation,

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6 The statement is taken from the interview with Denny (the committee of YM3SK) in YM3SK office (Kauman Menara Street, Kudus) on March, 26th 2016.

7   The statement is taken from the interview with Ahmad Shodiqin (the committee of NU for Kudus Regency) in NU office(Pramuka Street, Kudus) on March, 28th 2016.

Roichana said that slaughtering cow should be preferred in '*idl a⊠ā's* event. It is the advice of Prophet Mu ammad on his hadits.[8] From this interpretation, the committee invite to the society, especially *Mu ammadiyyah* community to slaughter cow in *idl a⊠ā.*

Referred to this interpretation, Roichana revealed about many responds from the society. In the event of *idl a⊠ā,* the committee will conduct the slaughtering of cow and goat in front of the mosque. According to her, some people of the society who have never seen or slaughtered cow also have enthusiasm toward the slaughtering cow hold by the committee. They directly come and see the process of slaughtering cow. In another hand, there are also some people who do not come or see this slaughtering process. They consider that it will impact on something unintended. Because they believe that the break of the prohibition is similar with the break of the social norm. In accordance to respond these reasons, Roichana said that however all of these reasons are the part of dynamical perspective among the society. The important thing is that the society does not give a radical respond toward *Mu ammadiyyah's* interpretation.[9]

New Interpretation on Prohibition to Slaughter Cow

4.   The Prohibition to Slaughter Cow as Text and Metaphor

The prohibition to slaughter cow is the part of meaningful act. It has become social phenomena around Kudus society. The categorization of prohibition to slaughter cow as meaningful act is because it comes from main figures of Kudus society, Sunan Kudus as *walī.* The term of *walī* is having connection with the term of '*Ulamā'.*[10] According to Endang Turmudi, the term of '*Ulamā'* is general term referred to Islamic scholar (Turmudi, 2004: p. 29). The term '*Ulamā'* actually has some terms refer to Islamic scholar including of *kyai, shaykh, ustādh* and also *walī.* The different of the term usually is related to the social tradition but it does not change the meaning of all the terms that are as an Islamic scholar.

In Islamic term, Ibnu Hajar al-Asqalani said that *walī* is defined as person who knows very well toward God, obey very seriously toward God's command and worship very fatefully toward God (Assyaukani, 1994: p.25-26). Imam Taqiyudin ibn Taimiyah gives two terms related to the term of *walī*; *sābiqūna muqarrabūna* (person who is in a hurry for everything due to a kindness and person who is in closed relation for everything due to his God); *Abrārun a⊠-⊠ābu yamīnin muqta⊠idūna* (kind person who is included on right way because of his life's dedication toward his God) (AsySyaukani: p. 40.) From these characteristics, *walī* has some priorities from God. Allah said on QS. Yunus, 62.

Behold! Verily on the friends of Allah there is no fear, no shall they grieve.

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8   The committee of *Mu ammadiyyah's* social foundation referred on hadi ,

مَنْ رَاحَ فِي السَّاعَةِ الْأُولَى فَكَأَنَّمَا قَرَّبَ بَدَنَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا أَقْرَنَ ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً ، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً (رواه البخاري)

9 The statement is taken from the interview with Roichana (the committee of Muhammadiyah's social foundation) in Muhammadiyah's social foundation office (Singocandi, Kudus) on April , 1st 2016.

10 In Arabic dictionary (Al-Munawwir), Ulama' (plural) comes from Arabic *al-'aalim* (singular) which has meaning educated man. Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia,* Surabaya: Pustaka Progressif, 2002, p. 966. Because of their capability, Ulama' in islamic terminology is considered as Prophet's heir (*al-ulamaa' waratsatul al-anbiyaa'*). In Indonesian dictionary (KBBI), Ulama' is defined as an Islamic scholar.

In etymology, *walī* comes from Arabic which has some meanings. First, the meaning of *walī* related to the authority, these are *an-nā⊠ir/ helper, al-mālik/ holder, as-su⊠ān/ ruler, al-'imārah/ commander.* Second, the meaning of *walī* related to the servility, these are *al-qarīb/ closed man, at-tābi'/ follower, al-mu⊠ib/ lover* (Munawwir, p. 1582-1583). From these roots, the meaning of *walī* has two opposite sides but also has two relations. The meaning of *walī* as the authority indicates a horizontal relation between *wali* as man and the society. While, the meaning of *walī* as the servility indicates a vertical relation between *walī* as man and God. It emphasized by Agus Sunyoto on his work of *Atlas Walisongo*. He said that *walī* has two positions in relation to society and God; *waliyyul amri* (Islamic leader who has the authority on moslem's religious or irreligious interest) and *waliyyullāh* (people wh has closed relation with God) (Sunyoto, 2014: p. 116.)

In specific, *walī* in Javanese society is referred to *walisongo*. According to some figures, *walisongo* has some definitions. At least, there are Four top definitions of *walisongo* (Abdullah, 2015: p. 69-70). First, *walisongo* refer to *walī* as general, they are people who have the glory.[11] Second, *Walisongo* refer to *walī* as the people who have the glory and they, more specific, have certain regional authority.[12] Third, *walisongo* refer to institutional name of the Islamic council. Fourth, *walisongo* refer to *walī* as the people who have the glory and they consist of nine members[13] often called as *sunan*.[14] This last definition of *walisongo* has developed around Javanese society nowdays, it is also emphasized on *Babad Tanah Jawi*[15], they are Sunan Ampel, Sunan Bonang, Sunan Giri, Sunan Gunung Jati, Sunan Kalijaga, Sunan Kudus, Sunan Muria, Sunan Maulana Maghribi (Sunyoto: p. 114).

According to the perspective among Javanese society, *walī* is famous as sacred man.[16] *Walī* has extraordinary power because of closed relation with God in order to teach Islam. Because of three factors; capability, closed relation and teaching influence, javanese society consider that *walī* is mediator in every ritual on Javanese life, this event is called as *tawa⊠ul*. In another hand, *walī* as 'Ulamā' is not only as transmitter of Islamic teaching from Prophet Mu⊠ammad but also as genealogical generation of Prophet Mu⊠ammad. From those factors, Javanese society has tradition to invite *walī*'s grave. This tradition is often called as *ziarah wali.*

Referring to Max Weber's three types of ideal authority, a sacred man is considered as the first type, charismatic authority.[17] Weber clearly explains that charismatic authority is referred to extraordinary quality of the prophet, the warrior chieftain, the personal head of party

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11 The term of *Songo* refers to *tsanna* (Arabic) which has meaning "the glory".

12 The term of *Songo* refers to *sana* (Indonesian) which has meaning "there (referring to a certain place/ region)".

13 The term of *Songo* refers to javanese number which has meaning "nine".

14 *Sunan* is derived from *Susushunan* or *Sinuhun*. It is a javanese term referred to javanese leader. According to Hamka, the term of *Sunan* has been only used after the death of *Wali*. *Ibid.,* p. 73-74.

15 *Babad tanah Jawi* is the name referred to every story born and developed around javanese society.

16 Sacred in Javanese terminology is called as *keramat.* According to Prof. Tahir Abdul Mun'im *Keramat* comes from Arabic *karaamatu* which has meaning extraordinary event given by Allah into *Wali*. In Javanese terminology, *keramat* is a supernatural power referred to mystical power. Rachmad Abdullah, *op.cit.,* p. 67).

17 Three types of ideal authority according to Max Weber consist of charismatic authority, traditional authority, and bureaucratic authority. Daniel L. Pals, *Introducing Religion: Readings from The Classic Theorists,* Oxford: Oxford Unversity, 2009, p. 265-266.

proven by supernatural power of miracle, victor and other successes as the instrument of their authority. Perhaps, the leaders of charismatic authority are not elected by the election but they are naturally born into the society. It impacts on the characteristics of charismatic authority that the follower follow every rule of the leader without any complain. The follower completely submit their self because of their trust on the extraordinary power and capability of charismatic authority.

Based on this theory, *walī* has the position as an informal leader. It means that *walī* leads the follower some informal aspects. Ahmad Adaby Darban on his article, *Ulama' Jawa dalam Perspektif Sejarah*, said that *walī* is not only as the religious leader, in order to hold the society, *walī* also concerns on politic and social aspect (Darban, 2004: p. 27). In general, Rachmad Abdullah explains that *walī* is reformer who influence the society on many cultural manifestations including of trade, agriculture, art, education, belief, social, politic, and law (Abdullah, p. 68).

Based on the above statements, in the social fact of Kudus society, Sunan Kudus is the leader not only focusing on religious affairs (*waliyullah*) but also focusing on social aspect (*waliyyul amri*). Because of his contributions, Sunan Kudus has main position among the society. In tradition of Kudus society, the society believes that Sunan Kudus' position and power as leader are coming from his charisma. So, it finally impact on every act conducted by Sunan Kudus that has become a basic act of Kudus society.

In social hermeneutic, the prohibition to slaughter cow as meaningful act could be considered as a text after objectified by four characters of text.

a. **The Fixation of Action**

The meaningful act is constituted by three hierarchy of sub-act. In the first sub-act, the prohibition to slaughter cow is not directly stated by Sunan Kudus on his statement or work. Sunan Kudus only give a symbolical act relating to the prohibition to slaughter cow. It was revealed that Sunan Kudus, on his missionary teaching, started with binding the cow into the three in front of mosque yard. Not only binding the cow, Sunan Kudus also making up the cow with flowers. Another source wrote that Sunan Kudus also recite the verse of cow in al-Qur'an (al-Baqarah). In addition, Sunan Kudus also preferred to slaughter buffalo on *idl aḍḥā* event than to slaughter the cow. These acts have been conducted by Sunan Kudus in order to attract the society, especially Hindu community, on his teaching. Based on the second sub-act, these symbolical acts of Sunan Kudus are called as gesture and mimicry. Both gesture and mimicry lead the society as the reader not to slaughter cow. Finally, the prohibition to slaughter cow has been inscribed on a written (social discourse, worlview, and paradigm) till now. This last point is the part of three sub-act.

b. **Its Dissociation from The Mental Intention of The Agent (The Autonomisation of Action)**

After fixating on a written, the prohibition to slaughter cow as the meaningful act should be detached from the agent in order to create interpretation. In the early emerge of the prohibition to slaughter cow, Sunan Kudus intend to the strategy on his missionary by attracting Hindu community. In order to success his intention, Sunan Kudus conducted

some acts mentioned before. From Sunan Kudus' intention on the prohibition to slaughter cow, it has been considered by the society as the tolerant concept of Sunan Kudus toward Hindu community. It is implied that the society as the reader has resulted the interpretation on the prohibition to slaughter cow by detaching the meaningful act from the agent.

c. **The Display of Non-ostensive References (Relevance and Importance)**

The interpretation above is the early interpretation of the prohibition to slaughter cow. It is caused by the requirement of meaningful act as the text. The requirement requires that the relevance of meaningful act should be beyond the early interpretation. This requirement will impact on the development of society so the relevant interpretation beyond the early interpretation should be resulted in order to keep the existence of the meaningful act.

The development of society is also faced by Kudus society. The development of economical aspect symbolized by the development of Kudus as industrial city and the development of intellectual paradigm symbolized by the development of educational institution are two reasons to create new interpretation on prohibition to slaughter cow.

The Universal Range of Its Addressees (Human Action As An "Open Work")

In the same with the text, the meaningful act will directly face its object or reader. The object of meaningful act is the society. The prohibition to slaughter cow has been faced on the background of Kudus society. It has been proven by multicultural background of Kudus society including of multi religion, multi ethnic and multi education background. Actually, the prohibition to slaughter cow which came from Islamic figure does not intend only to Islamic community. The prohibition to slaughter cow as social and meaningful act must be accepted by all Kudus society as the reader and object. In order to make acceptance of the prohibition to slaughter cow among all element of Kudus society, the interpretation should be opened-interpretation.

From four characters above, the prohibition to slaughter cow as social and meaningful act is the part of text which is able to be inscribed on a written. As the part of text, social or meaningful act has become rich of interpretations. It is the main character of text. It is caused by the element of metaphor which creates the text enable to result multi interpretation.

5. **The Prohibition to Slaughter Cow as Local Wisdom**

In order to results the relevant and objective interpretations, the prohibition to slaughter cow should be re-interpreted by three process of Paul Ricoeur's hermeneutical interpretation; guessing process, validating process, and appropriating process.

a. **Guessing process**

The first process is guessing process. As the requirement of this process (the process is not only free guess but it should be resulted from certain basic), this process has been resulted based on the interview on some informants. From this interview, there has been revealed

some new perspectives on the prohibition to slaughter cow. These perspectives finally is concluded and caught in order to make guessing process.

From the first informant of YM3SK's committee (Denny), it is revealed that the prohibition to slaughter cow has impact on economic problem.[18] He said,

Ketika terjadi lonjakan harga sapi, masyarakat Kudus tidak merasa keberatan..., berarti secara tidak langsung Sunan Kudus sudah bisa menerawang bahwa suatu saat jika sapi langka, masyarakat tidak akan bisa makan daging. Ini bisa menjadi solusi bagi masyarakat Kudus jika masih memegang tradisi tersebut. Sebagai salah satu contoh, pada saat menjelang idul fitri, masyarakat Kudus masih saja santai menanggapi kenaikan harga daging sapi.

From Denny's statement, it results that the prohibition to slaughter cow is the part of problem solving constructed by Kudus society in order to face the global issue on beef price leaping. This guessing could be validated by some arguments that in August 2015, Indonesian society was issued on beef price leaping. It was impact on the policy to import the beef.[19] From this argument, the prohibition to slaughter cow, at least, has pressed beef need leaping on small scoop (Kudus society). It is happened because the meat need of Kudus society generally has been filled by buffalo meat.

From the second informant, Roichana (committee of *Mu ammadiyyah's* social foundation) said that prohibition to slaughter cow not as a tolerant concept today.[20] It has been emphasized by the decreasing of Hindu community. Because of this situation, She said that the tolerant concept upon Hindu could be done by another way. So the prohibition to slaughter cow could be released in this era.

From Roichana's statement, it is concluded that the society as the reader should change the paradigm on the prohibition to slaughter cow by releasing this prohibition. In accordance to Paul Ricoeur, the text or the meaningful act should autonomous stand on its original text or meaningful act. It means that no reason to destroy or release every text or meaningful act written by an author of text (an agent of meaningful act). In addition, the text or meaningful act also should have relevance and importance toward all the object of agent (society as reader). For the solution, this prohibition should not be placed as the tolerant concept but as the social identity of Kudus society including of multi-religious school such as NU and *Mu ammadiyyah* and also multi-religion such as protestant and catholic. This guessing could be validated by the multicultural background of Kudus society. In social fact show that the population of Hindu society decreased on last fifth year but the population of the other religions such as protestant and catholic increased very high. From this social fact,

18 The statement is taken from the interview with Denny (the committee of YM3SK) in YM3SK office (Kauman Menara Street, Kudus) on March, 26th 2016.

19 See on http://bisniskeuangan.kompas.com/read/2015/08/11/214417026/Kebijakan.Impor.untuk. Tekan.Lonjakan.Harga.Daging.Sapi (Accessed on Wednesday, April 20, 2016)

20 The statement is taken from the interview with Roichana (the committee of Muhammadiyah's social foundation) in Muhammadiyah's social foundation office (Singocandi, Kudus) on April , 1st 2016.

this prohibition could be used as the social identity to make unity among multicultural background of Kudus society.

From two statements above, It results that prohibition to slaughter cow should be considered as local wisdom which has concern on two main things. The first is the cognition to solve social problems that is the economical problem of beef price leaping lead the prohibition to slaughter cow as the pressing manner toward beef need leaping. The second is the capability to deserve the human existence that is the existence of multicultural background of Kudus society lead the prohibition to slaughter cow as social unifying (social identity).

b. **Validating process**

As the result of new interpretation above, prohibition to slaughter cow as local wisdom should be validated by some arguments and theories relating to local wisdom.

Local Wisdom, based on its context, is the part of cultural study. Relating to local wisdom as the part of cultural study, Quaritch Wales is the first one introducing the term of local wisdom. In order to introduce the term of local wisdom, he uses the term of local genius. Wales said, *"Local genius is the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life"* (Rahyono, 2015, p. 8).

From Wales's definition above, local wisdom in terminological use is also famous with "local genius". This similarity are refered to two thing; the similar use of "local" and the similar meaning of wisdom and genius.

The first similarity, the definition of "local" in local wisdom has been debatable among the figures. They still debate on the scoope of "local" itself. Some of them determine "local" as the part of demographic factor and the other determine "local" as the part of ethnic factor. Demographic factor refers to administrative region; rural and urban. Rural has some characteristics of its population. It is considered as local itself because of its small population. The population of citizen in rural is higher than the population of visitors. It leads the visitors tend to be loyal with the rule of citizen. So, local wisdom could be identified as the result of rural product. In opposite, urban is often included on nasional scoop bacause of its large population. The urban population is dominated by visitors. The visitors here are tended to separate from the citizen. So for urban, local wisdom will be difficult to be identified (Yunus, 2014: p. 39). This arguments cause some figures to reject the demographic factor. While, ethnic factor refers to genealogical aspect. In Indonesian dictionary, ethnic has some definitions. The seventh definition of ethnic are the group of family based on genealogical factor; the ethnic of *Sakat* or the group of nation as the part of the another nation; the ethnic of *Sunda*.[21]

The second similaity is the similar meaning of wisdom and genius. Based on Indonesian dictionary, wisdom is described as the characteristic of wise and genius. From wise and genius, F. X. Rahyono explains that wise refers to personal character and genius refers to

21   KBBI offline.

intellectual cognition. In addition, he said that wisdom of the people are relating to wise and genius they have. Wise people is they whose well personal character proven by their capability to deserve the existence of the other. While, genius people is they whose intellectual cognition to solve their life problems (Rahyono, p. 3)

From the definition of two words above, it could be said that local wisdom is social wise and social genius resulted in every culture of certain region and ethnic consisting of two main thing; the capability to deserve the human existence and the cognition to solve social problems. Based on this definition, local wisdom as the part of culture has an important thing should be concerned. Concerning on local wisdom means concerning on identity because local wisdom is originally born from certain region and ethnic. From the identity, local wisdom contains some social values.

Relating to the identity, identity is referred to private aspect. It can be found by comparing and identifying similarity and dissimilarity between one aspect and the other apsects. This early explanation of identity shows a negative paradigm because of the limitation aspect. It brings into misunderstanding among the people. Moreover, this aspect could lead some people into discrimination, racism or ethnocentrism. This early definition of identity should be changed in order to develop the new paradigm of identity in large scoop. Identity is not directed to make limitation by comparing similarity and dissimilarity, but in opposite it is directed to make extension by making similar in every dissimilarity or unifying dissimilar in a similarity to build close relation to the others (Liliweri, 2009: p. 69-70).

Because of the private aspect, identity results the unique characteristic of the owner. Perhaps, it is often related to the specific role of the owner. Role, in sociological term, is defined as some expectations for certain positions or goals (Liliweri, p. 71) From this role, it directly will impact on consequence of act. In small scoop, identity usually applies on individual term but in large, identity is also related to social aspect. Generally, social identity is defined as personal definition relating to the role on social life. T. Parsons, in his theory of act, also generally defines that social identity is personal subsystem relating to the main role of personal participation on social system (Adam and Jessica Kuper, 2008: p. 986).

From the above explanation, it could be concluded that social identity has two main elements; specific characteristic (result the uniqueness) and role (result the act). Both elements lead the society on social value in order to face the bad or good influence from the outside.

c. **Appropriation Process**

As the last process of Paul Ricoeur's hermeneutical interpretation, new interpretations above should be reflected into the world of the society as the reader. This is the part of appropriation process. This process finally will construct the philosophical construction of Kudus society. It will be the answer on second question of this research.

Philosophical Thinking Construction for Kudus Society

As the main purpose of the meaningful action, it should impact on social action in the daily life. In order to result the social action, the early step is to construct social idea of the society. Philosophical thinking leads human to deedply think through human reason.[22] In this case, the society should enlarge their views toward the discourse which is prohibition to slaughter cow. The society also should have deep and future oriented that it could be called as philosophical thinking. This philosophical thinking is very important because this thinking construct the general and important idea for the society. Philosophical thinking constructed among the society eventually creates some values. Value is defined by the figures as every idea considering on what the good and what the bad. It has been resulted from some factors including of historical fact, folklore or religious teaching (Liliweri, 2014:p. 55-57)

There are two important facts that should be considered by Kudus society in order to construct the philosophical thinking. The first is that the leaping of beef price has been the part of global issue. It is caused by the population of cow has been decreasingly since latest year but in fact, Indonesian need many cows in order to fulfill the need of meat. This statement was delivered by Gita Wirjawan, The Minister of trade affairs in 2013.[23] The second fact is that the discourse of prohibition to slaughter cow is not referred to certain community. Although it was born from Islamic figure (Sunan Kudus), the discourse is referred to all communities of Kudus Society. It could be seen by the main purpose of the discourse that Sunan Kudus intended to teach Kudus society to make harmonious life among them. Although the strategy is finally interpreted as the part of his missionary strategy, it has been the discourse and the identity among Kudus society.[24] Both facts have the important point to construct philosophical thinking of Kudus society.

In relation between two facts above and new interpretations analyzed before, in the final process of Paul Ricoeur's interpretation, both should be appropriated on Kudus society in order to result the action.

The new interpretation of prohibition to slaughter cow places the discourse as the part of local wisdom on Kudus society. This local wisdom contain two main point.

First point, in facing the global issue on beef price leaping, Kudus society gives the contribution toward Kudus society its self and also another society through the prohibition to slaughter cow. In short, this prohibition actually lead Kudus society to conserve (not to slaughter) cow. In order to fulfill the meat need, the prohibition to slaughter cow lead the Kudus society focus on buffalo meat. It impacts on breeding buffalo. From this reflection, it shows that conserving cow and breeding buffalo impact on economical aspect.

Second point shows that the capability to deserve the human existence results on construction of social ethic for Kudus society. As the explanation before, the multicultural background of Kudus society should be hold in order to humanize and harmonize the existence of all the societies. In short, the prohibition to slaughter cow is placed as social identity that impact on whatever the background of Kudus society, they are unifying by the social identity.

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22 Team Direktorat Jendral Pendidikan Islam, *Metodologi Studi Islam,* Modul Direktorat Jendral Pendidikan Islam, p. 79.

23 See on http://ekbis.sindonews.com/read/816405/34/ini-alasan-mendag-indonesia-harus-impor-daging-sapi-1386853114 (Accessed on May 27, 2016)

24 Seeonfile:///C:/Users/acer/Downloads/LITERATURES/KUDUS/Pesan%20Toleransi%20dari%20Sunan%20Kudus%20-%20Kompas.com.htm (Accessed on April 29, 2016)

Closing

From this discussion, it is concluded that the early interpretation on prohibiton to slaughter cow for Kudus society as the tolerant concept taught by Sunan Kudus should be changed by new interpretation in order to face new paradigm of society. That is based on Paul Ricoeur's social hermeneutic perspective, prohibiton to slaughter cow for Kudus society should be placed as the local wisdom on Kudus society. From new interpretation on prohibiton to slaughter cow as local wisdom on Kudus society, it will impact on philosophical construction for Kudus society. In relation economical aspect, the prohibition to slaughter cow contributes on conserving cow and breeding buffalo which impact on supply both beef and buffalo meat need. In social aspect, prohibiton to slaughter cow is the part of social ethic of Kudus society as the social identity because of its contribution to unify multi-cultural background of Kudus society.

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Yulinar Aini Rahmah

رسالة السلام فى قصيدة أنيس شوشان التونسي: تحليل سوسيولوجيا الأدب

زعيمة السعدية
الجامعة الإسلامية الحكومية قدس

افتتاح

انبهرت أعين الملايين من المشاهدين العرب والعجم وبكت من أسف عندما سمع قصيدة ألقاها أنيس شوشان فى برنامج تلفزيوني تونسي أبريل سنة 2015. أنيس شوشان أديب تونسي مشهور بنشاطه فى الدفاع عن حقوق الأسان فى بلده. وقد اشتهر بين الجماهير بحركته ضد العنصرية. كان موهوبا بالفن خاصة فى الشعر العربي والفرنسي و أيضا فى الرقص المعاصر والتعبير الجسماني. لا شك ان السبب فى إعجاب الناس بشره الذى قرأه أمام الناس هو حملته لراية السلام ونشره بين بني آدم حتى لقبه بعض «المحبين ب»فنان السلام

ظهور هذه القصيدة طبعا لا يخلو من تأثر أنيس بالواقع الحالي فى مجتمعه من الفوضى والنزاع والتفكك وانتشار العنصرية و العنف بين الناس. فقام بدوره كأديب موهوب لمحاولة الإخبار والتصور عن هذا الحال، وفى الوقت نفسه يحاول أن يعطي علاجا و حلولا للخروج من هذا الواقع المؤسف. هذه المقالة تحاول أن تبحث الرسائل والوصايا الموجودة فى قصيدة السلا التي كتبها أنيس شوشان من خلال نظرية سوسيولوجيا الأدب، وهي النظرية التي ترى أن هناك علاقة قوية وطيدة بين الأدب والمجتمع .

يستند مفهوم سوسيولوجيا الأدب على افتراض أن الأثر الأدبي الذي كتبه المؤلفله علاقة وطيدة بالمؤلف أو الأديبفكلاهما كائنتان اللتان تخضعانلمظاهر الحياة فى المجتمع. فالأديب هو مرآة تعكس أحوال المجتمع. فالأديب عندما أظهر رأيه و مشاعره فى الأعمال الأأدبية شعرا كانت أو نثرا فإنه فى القت نفسه يعبر ما كان واقعا فى مجتمعه. بناء على هذا يظهر منهجا فى نقد الأدب ما يسمى بسوسيولوجيا الأدب الذى يحاول أن يحلل العلاقة بين الأدب و أحوال المجتمع الواقعة في العديد من الأبعاد. سوسيولوجيا الأدب كمدخل لنقد الأعمال الأدبية قد يقوم بالبحوث عن نفس الأديب و ما يتعلق به من خلفيات شخصية أو اجتماعية أو نفسية و ما إلى ذلك من أنواع المؤثرات التى تأثر بها الأديب عند إظهار مشاعره فى أعماله الأدبية. و قد يقوم أيضا ويمكن أيضا بالبحوث عن المعاني و الوصايا الموجودة فى الأعمال الأدبية ذات علاقة بالمجتمع.

مع كون الأدب مرآة للمجتمع أو يفترض أنه نسخة من حياة المجتمع، فإنه لا يقدر على أن يعكس أحوال المجتمع بأكمله بل إنه لمحة عامة عن المجتمع من بيئة معينة محدودة، و ذلك لأن الأديب لا يمكن أن يتخلى من المؤثرات الذتية.

وركز بحوث سوسيولوجيا الأدب خلال السنوات القليلة الماضية على بناء معنى القراء وعلى شبكات في النظام الأدبية. وتشمل الاتجاهات الجديدة بدراسة العلاقة بين الأدب وهويات المجتمع، ربط تحليل استجابة المؤسسية والقارئ، إعادة تقديم دور المؤلف القصدية، وتطوير أوضح فهم لكيفية الأدب وليس مثل وسائل الإعلام الأخرى.(Albrecht, 1954: 425-436)

لسوسيولوجيا الأدب مدخلين رئيسيين: الأول يتكون من دراسة العوامل العامة ذات الصلة للتأليف عبر الزمان والمكان، يرافقه البحوث التجريبية في بيانات حياة الأفراد والجماعات. والثاني هو تحليل مفصل للأعمال مكتوبة محددة، من مضمونها وسياقها الاجتماعي على نطاق أوسع.

القيم الدالة على الدعوة إلى نشر السلام فى قصيدة أنيس شوشان

. السلام روح وأساس الإنسانية

من سنة الله والدليل على عظمته ظهر الناس على وجه الأرض في صور مختلفة لونا و شكلا و دينا، وحتى أصحاب اللون الواحد لهم ميول متنوعة. فهذه الاختلافات والتنوع فى الحقيقة ثروة عظيمة يملكها بنو آدم يصور بها فى العالم راية السلام التى ترتبت عليها أنواع وألوان السعادة والهدوء والجمال التى أصبحت أسمى أمانى الإنسان فى الحياة الدنيوية والأخروية.

فالسلام هو مصدر ومنبع سعادة الإنسان، بل إن هذا الدين سماه الله بهذا الإسم دليلا على أن السلام هو الهدف والمرمى الأساسي من حياة الإنسان بجانب كونه أصل التعاليم لهذا الدين الحنيف. ولكن للأسف الشديد أن الإنسان بأنانيته يفهم السلام فى مجرد معناه الحرفي أي أن السلام سمي سلاما ما دام يرجع بفائدة له أو لأهله ومجتمعه. هذا الواقع المؤسف يمزق كيان المجتمع بظهور الحروب التى لا تأتي إلا بمضرة. الأديب أنيس شوشان فى قصيدته يروي للقارئ الظاهرة الموجوده فى العالم وخاصة ما حدث فى العالم العربي حيث قال:

سلام عليكم وعلينا سلام

سلام إليكم وإلينا سلام

سلام علي من رد السلام وسلام حتى علي من لم يرد

سلام باسم الرب السلام رب العباد الله الصمد

سلام ترعرعنا فيه سلام معجون بأرض هذا البلد

سلام ما عدنا نسكن فيه سلام ما عاد يسكن فينا

فى الأبيات السابقة أراد الأديب أنيس شوشان أن يخبر العالم الواقع الحالي لمجتمعه من وجود النزاع والاختلافات التي أدت إلى خراب و ذهاب السلام من حضن المجتمع. وهذا لا يكون غريبا إذ أن تونس مسقط رأسه و أيضا الدول المجاورة بها فى أفريقيا الشمالية و الدول العربية قد تبعثرت وهزتها الحروب الأهلية مما يجعل السلام كسراب يجري وراءه الناس ولم يجد إلا أمالا فارغة. يقول رالف Ralf Dahrendolf ((1959: 245) أن النزاع كائن موجود فى المجتمع ولا صق به أينما كان، فقد ارتفعت أو انخفضت حرارة هذا النزاع حسب قدرة المجتمع فى مواجهته ووجهة نظرهم تجاه هذا النزاع.

أنيس شوشان كعضو من مجتمعه له طريقته الخاصة فى الحملة ضد هذا النزاع المنتشر حوله من خلال هذه القصيدة التى أبكت ملايين من الجماهير العربية حين ظهر أنيس فى يرنامج تلفزيوني تونسي وهو «هات نحكيُه» السنة الماضية. و قد هزت هذه القصيدة العالم العربي بل والعالم كله إذ نالت شهرته فى وسائل التواصل الاجتماعى «اليوتوب» بمشاهدتها أكثر من أربع ملايين مشاهد خلال الأسابيع القليلة.

من الجدير بالذكر أن هناك علاقة وطيدة بين الأدب والمجتمع. بل إن أفلاطون يقول أن الفنون بأكملها

تظهر أمام الناس على يد الأديب فى صورة القصيدة أو الرواية على فكرة المحاكاة أو التقليد. زيادة على ذلك أكد أرسطو على أن الفنان أو الأديب له دور مهم فى محاكاة ما رآه فيقوم بالتعبير عما يتصور فى أعماله الأدبية. أي أن الأديب يعمل على إبراز الواقع فى العمل الإبداعي حيثيقبلهالعقل الإنساني (Albrecht,1954: 425)

أ صبح السلام الآن بعيدا عن حياة الإنسان .

سلام نراقبة وهو يحزم حقائبه ليهجر رويدا رويدا اراضينا ويحل مكانه تسليم واستسلام لتأسلم لا ا سلام

كأن ا سلام أجدادنا ما عاد ما يعنية

فى الأبيات السابقة يقدر أي قارئ أن يفهم أن أنيس شوشان يدعو العالم إلى النظر وإعادة الوعي أن السلام هو جزء لا يتجزأ من حياة الإنسان بل ومن الإنسان أنفسهم. فكيف يرضى الإنسان بمشاهدة هذه الظاهرة الشائعة فى العالم؟ فقد عبر انيس فى قصيدته أن السلام قد هاجر وابتعد عن الناس وحل محله التسليم واستسلام. زيادة على ذلك، فإن أنيس شوشان عير فى قصيدته كأن السلام كائن حي يحزم القية و يهاجر. فإذا تعمقنا فى النظر لوجدنا فيه معنى عميقا أن السلام الذي هو جزء من الإنسان أصبح شيئا غريبا لا يقدر الإنسان على لمسه و شم رائحته وحضنه.

فقد دار الحوار بين العلماء فى العلم الاجتماعي أن هناك نظريات فى أسباب ظهور النزاع و التفكك التى (Community Relation Theory) فى المجتمع. من أبرز هذه النظريات:نظرية علاقة المجتمع ترى أن النزاع و التفكك الواقع فى المجتمع لا يخلو من سبب رئيسي و هو عدم الشعور بالأمان و الأمن بين افراد المجتمع و سوء التفاهم فيما بينهم. و النظرية الأخرى ترى بأن أهم الأسباب من وقوع النزاع Human Needs)و التفكك فى المجتمع هي عدم القدرة على استيفاء حاجات المجتمع الأساسية (Identity Theory) (Sholihan,أو لوجود مظنة أو خوف من ضياع الهوية لدى المجتمع(Theory 2007:12)

فما هو السبب فى ذهاب السلام و بعده من دنيا الناس و خاصة مجتمع أنيس شوشان حسب ما ورد فى قصيدته؟ الجواب على هذا السؤال يرويه أنيس شوشان فى البيت التالي.

أ سباب بعد السلام عن حياة الإنسان .

أتدرون لما يهاجر منا السلام أتدرون لما يعود فينا الظلام

ببساطة لاننا مجتمع يخاف نحن مجتمع يخاف الاختلاف

نحن مجتمع يرفض الاعتراف أنة مجتمع يعيش التخلف

نحن مجتمع يصيح بكل صفاقة ويدعى بأنة حامل لفكر مختلف

نحن مجتمع يهوى التعالي من فراغ ويدعى أنة مجتمع مثقف

يا ويلي ما هذا القرف

فقبول الاختلاف عندنا ليس إلا خلاف

اختلاف اللون يؤذينا اختلاف الشكل يؤذينا اختلاف الفكر يؤذينا

اختلاف الدين يؤذينا حتى اختلاف الجنس يؤذينا

لذا نحاول اغتيال كل اختلاف فينا

تحولنا لبعضنا سم زعاف

نحن مجتمع احمق من الحمق نعم

نحن مجتمع أحمق من الحمق نتنازع علي

التفاهات والترهات والخرافات ونرفض دوما أن نغوص في العمق

فى الأبيات السابقة رأى أنيس شوشان أن من أهم اسباب النزاع والتفكك وبعد السلام من حياة المجتمع هي: عدم القدرة فى التفاهم بين أفراد المجتمع مما أدى إلى عدم القدرة على احترام الاختلافات التى هي سنة من سنن الخالق فى مخلوقاته. من المعلوم أن أنيس يعيش فى منطقة جنوبية من تونس رأى ظهور العنصرية فى بيئته إذ سميت منطقته التى يعيش فيها ب «خان العبيد» لأن معظم سكانها من السود أي ذوو بشرة سوداء. رأر أنيش بعين اليقين ان بعض الناس ينظرون إلى بعضهم بعين الاحتقار و الاهانة بل بعين الاشمئزاز. مع أن هذه الالوان التى كتبها الله لهؤلاء القوم فى الحقيقة دليل على عظمة الله وقدرته. فمن احتقر احدا للونه فقد وضع نفسه أمام الخالق محتقرا له. فكيف يقدر على أن يحتقر الخالق الذى خلقه فى أحسن تقويم؟

إن الإنسان الذى هو مخلوق فى أحسن تقويم وضعه اللع فى قمة المكارم، وقد دل على ذلك أمر الله للملائكة بالسجود لآدم أول خلقه فى السماء؟ فما هو أفصح دليل من ذلك؟ زيادة على ذلك فإن اللهقد زوده بالعقل الذى به يتميز من غيره من المخلوقات. فالانسان يستحق الاحترام بمجرد كمنه إنسانا، وهذا ما يدعو إليه الناس المهتمون بحقوق الأنسان حيث قالو بأن الأنسانية هي المبدأ الأساسي من احترام كل مولود يولد على الحب لحمل راية الحب ونشره فلما لا يعى(Asplund, 2010:11). الإنسان ,Danesh and Habibi). الإنسان بهذا الشعار الجليل؟ فالإنسان مكرم و مشرف لذاته و لكونه إنسانا وقد أكد ذلك النجارأن كرامة الإنسان مكتوبة فى أول خلقة والتشريع الإسلامي جاء لدعم .(72 :2007 هذا التكريم و المحافظة عليه. فيلزم معاملة الإنسان فى كل الأحوال معاملة كريمة بعيدة عن امتهان القيم)الإنسانية وابتذالها.(:

إذا رجعنا إلى الأيات السابقة وجدنا أن أهم أسباب التفكك و النزاع الذى أدى إلى الخراب هو عدم القدرة على احترام الاختلافات الموجودة بين بني الإنسان لونا و دينا و شعبا وعرقا وفكرا وجنسا.فهذا الواقع الحالي فى المجتمع يروي للعالم بُعْدَ المجتمع وابتعادهم عن القيم الإنسانية المغروسة فى أنفسهم من أول الخلقة. فإذا كان الإنسان فى الحقيقة خلق فى كرامة لنشر الكرامة فلما حدث هذا النزاع والتفكك فى المجتمع؟ ما هو أنسب طريق لدعوة الناس إلى هذا الشعار الأصيل فى حفظ الإنسانية؟ يقول الأديب والشاعر أنيس شوشان فى الأبيات التالية الطريق الشافى لذلك.

الدعوة إلى احترام الاختلافات لإعادة السلام .

دعونا اليوم نجرب ان نغوص فينا في أعماقنا دعونا نجرب ان نعانق ارواحنا دعونا نجرب ان نعانق في الارواح اختلافاتنا

هااااا انا امامكم بلوني بشعري بشعري بأطواري بأفكارى

فأنا لا اخافكم انا لا اخاف اختلافكم عني لانني منكم ولأنكم مني

دعونا نخلق فن دعونا نغوص في الحلم لنرسي ثقافة بلا سخافة

وان يكون الرقي فينا أسمى خلافة

يقال بأن من أهم دور الفن وعلاقته بالمجتمع هو أن الفن يضيف فى الواقع شيئا يجعله وسيلة لتقديم الواقع. **(حمودة، 2001: 370)** أنيس شوشان كفنان واعي بالأحوال المحيطة به يحاول إبراز الحقيقة الواقعة فى مجتمعه من خلال هذه القصيدة. وعندما سئل أنيس ذات مرة فى برنامج تلفزيوني عن دور الشعر وما من القصائد يقول أنيس بأنه يؤمن بقوة الشعر و القصيدة فى نشر رسالة ما. وقد صدق أنيس بقوله حيث بهَّر الدنيا أول ما قرأ هذه القصيدةفأبكى ملايين من الناس وأحيا وعيهم بأهمية احترام الاختلافات.

دعونا اليوم نجرب ان نغوص فينا في أعماقنا دعونا نجرب ان نعانق ارواحنا دعونا نجرب ان نعانق في الارواح اختلافاتنا

فى هذا البيت خاصة يرى أنيس أن هناك حلول وعلاج للخروج من هذه الفضيحة ومراقبة المستقبل. يدعو أنيس إلى غرس الوعي فى أذهان الناس عن الاعتراف بالاختلافات الموجودة بين الناس بأنها أصل من أصول خلق الناس. فجميع المميزات والخصائص التى بها كرم الله الإنسان لا يعود إلى الناس بالمكارم والتقادير إلا باحترام المخلوقات أجمعين أي أن كرامة الإنسان وقدرته تعتمد على طريقته فى احترام الآخرين واعترافه بأن هذه المميزات لم تكتمل إلا مع الجماعة. فعلى الناس أن يحترم غيره حتى يُحترم، وإلا فعليه ألا يجري بين الناس طالبا رضاهم واحترامهم. وقد حمل أنيس فى هذه القصيدة حملة تمثل نفسه كفرد لا يخاف من أن ينظر إليه الناس بعين الرضا أوالسخط، فهذا لا يهمه ما دام قادرا على المسير أمام الناس محترما غيره. فربما أراد أنيس شوشان أن يلفت أنظار الناس للرجوع إلى تعاليم الإسلام التى تعكس التعاليم العالمية وهي شر السلام بين الناس إذ قال الرسول صلى الله عليه وسلم ذات مرة: «أفشوا السلام وأطعموا الطعام و صلوا بالليل والناس نيام تدخلو الجنة بسلام» بل إن أكثر الدعاء قراءة بعد كل فريضة هو: «اللهم أنت السلام و منك السلام وإليك يعود السلام وحينا رينا بالسلام وأدخلنا الجنة دارالسلام». زيادة على ذلك فإن هذا الدين الحنيف سمي إسلاما لما فيه من تعاليم لنشر السلام بين الناس للوصول إلى دار السلام. فما هو أصدق دليل من ذلك؟ حتى يعترف الناس بأن السلام هو من أهم تعاليم هذا الدين؟ و حتى من لا يتدين بهذا الدين لن يجد فيه إلا الرسائل لنشر السلام.

اختتام

مما سبق تبين أن هناك علاقة وطيدة بين الأدب أو الفن والمجتمع حيث أن الأعمال الفنية تعتبر كمرآة تعكس أحوال المجتمع. و ذلك لا يخلو من حقيقة ظاهرة أن الأديب جزء لا يتجزأ من المجتمع ومن الصعب أن يتخلى من التأثر بأحوال المجتمع المحيط به. فهنا يقوم الأديب بدوره للإخبار أمام الناس عما حدث فى مجتمعه.

ا الدور النبيل لنشر ما حدث فى مجتمعه من النزاع والتفكك   أنيس شوشان أديب تونسي قد قام والفضيحة. زيادة إلى ذلك فإنه قام بدوره لغرس الوعي أمام الناس بأهمية اليقظة أن الحلول لإعادة السلام أمام اعين الناس ليس إلا باحترام الاختلافات الموجودة بين الناس. فالاختلاف سنة الله لا لأحد أن يتخلى منه.

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