

AL - ALBAB

VOLUME 8 NUMBER 2 (DECEMBER 2019)

CONTENTS

ARTICLES

1. Academic Approach for Religious Radicalism
Akhmad Siddiq 163
2. Wasathiyah Islam as the Road to Moderatism in Indonesia
Abdurrohman Kasdi 179
3. Contestation between Puritan Islam and Kejawen in the Urban
Yogyakarta of Indonesia
Muhammad Arifin, Irwan Abdullah, Atik Tri Ratnawati 193
4. The Concept of Peace in Islam and Its Relevance to International Relations
Rizki Dian nursita, Ahmad Sahide 211
5. The Discourse of Spirituality Versus Religiosity in Islam
Idi Warsah, Imron Imron 225
6. Spiritual Education Mission in the Mufassirin Perspective
Sayrif 237
7. Religious Values and Aspects of Teacher Empowerment Management
Imron Muttaqin, Abdul Razak Abdulroya Panaemalae 263
8. The Sasak People of Lombok: Indigenous Communities at
The Crossroads of Globalization
Ahmad Salehudin 281

ACADEMIC APPROACH FOR RELIGIOUS RADICALISM

Akhmad Siddiq

State Islamic University of Sunan Ampel, Surabaya

Email: a.siddiq@uinsby.ac.id

ABSTRACT

Blaming or demonizing other could appear from misunderstanding paradigm toward knowledgeable entities: individually or collectively. Inclusive approach to know and understand other religious groups is a basic principle to build inter-religious relation. In his Dialogue Decalogue, Leonard Swidler suggests that to build interfaith dialogue is to learn and understand (other) realities. In this regard, religious radicalism could be perceived as an outcome of misunderstanding that allows people to exclude or ignore others. This paper aims to explore several books of Muslim scholars, both in classical and contemporary period, relating to comparative study of religion. It is the finding of this work that understanding other religions (or religious others) as articulated in the book will create a level of acceptance within religious believers.

Keyword: comparative study, interreligious dialogue, radicalism, religion, and Islam.

INTRODUCTION

I will begin this paper by giving some examples of disappointed feeling for being radical or joining radical community. Through these examples, I want to emphasize that misunderstanding and inappropriate knowledge could drive someone to commit violence and stand with radical movement. First, in the end of 2015 many of Indonesian citizens went to Syria for joining ISIS and living under the Islamic Caliphate. They were informed that the government of ISIS will build a Muslim society based on Sharia where all citizens will be equally recognized and lawfully considered. This year some of them came back to Indonesia, after long journey of horrible adventure with ISIS community, and revealed regret: they have been wrong. They misunderstood ISIS government and knew Islamic radical movement in Syria wrongly (KompasTV, 2017).¹ They apologized for being trapped in deception and deceitfulness. It was a fundamental mistake because their misunderstanding relates to radical

¹ <http://nasional.kompas.com/read/2017/09/15/12500001/wni-eks-simpatisan-isis-saya-khilaf-menyosal>

thought and movement of ISIS.

Second, several months ago, a German young lady, 16 years aged, came with a similar story: she announced her regret joining radical group of ISIS after receiving consular assistance in Iraqi prison. This teenager joined ISIS with three other German girls in recent year, and now—after political and military decline of ISIS—requested to be extradited to her country and aims to cooperate with the authority.² This girl found that everything she had ever dreamed about ISIS was incorrect.

Third, in 2008, one of the Bali bombers (2002), Ali Imron, expressed his regret on exploding tourism area in Denpasar. In his interview, he said that he would always apologize for all the victims, the family, and every person influenced by the explosion.³ His repentance related to miscalculation on gigantic effect of the bomb. He persisted that he had reminded his companions to reconsider the effect of Bali bombing. His regret, to some extends, represented unknown space and incomprehensible mind which eventually influenced him to apologize for what he did. In line with Ali Imron, Ali Fauzi (another ex-Bali-bomber) stated his guilt for being involved in Bali bombing. He felt disappointed for being easily recruited and joined radical movement.⁴

The previous examples underline that someone has to know exactly and understand every path of his/her action, especially by which other people can be influenced. Social movement which is rooted on religious purpose will affect social life not only in theological matters, but also cultural, economic, and political. Having a religion means having an understanding of certain faith and recognizing other faiths of different group. In the Qur'an, God explicitly insist that human diversity in term of religious faith has been intentionally designed for human kindness.⁵

In this regard, knowing and understanding—in term of religious studies—are basic principle to construct self-conviction and perceive religious other. Misunderstanding and misperception of other (faith, movement, community, society, state, etc.) would produce prejudice and hatred. In *The Dialogue Decalogue: Ground Roles for Interreligious Dialogue* (1984), Leonard Swidler insisted that understanding other becomes fundamental element in conducting relational and dialogical process. He wrote that interreligious dialogue is “an attempt to understand the other’s position as precisely and, as it were, as

² <https://www.theguardian.com/world/2017/jul/24/home-linda-wenzel-german-teenager-joined-isis-speaks-of-regrets>

³ <https://soundbiteasia.wordpress.com/2008/10/13/ali-imron-minta-maaf-bom-bali/>

⁴ Workshop “Pelatihan Penguatan Perspektif Korban Terorisme di Kalangan Tokoh Agama” held by AIDA (Aliansi Indonesia Damai), Surakarta, March 4-5, 2017.

⁵ QS. 10:99 and QS. 16:93.

much from within, as possible.”⁶ To strengthen and prove one understands, somebody must confirm his/her understanding by crosschecking it into reality as well as covering both-sided perception.

It is insufficient to embrace only one view and exclude other different views, because—referring to Max Muller—it means nothing. Muller said, “he who knows one, knows none.”⁷ It is true that to believe is to know and understand, but to believe a religion does not mean to know only one religion. There are hundreds of faiths in the world where each of them has its own uniqueness. When every religion has culturally interconnected for long times before, it is proven that hybridity of religions became a decisive reality. Religious borders represent fluid and progressive entity that should be approached as a research object and method.

In his book, *The Christian Muslim Frontier: A Zone of Contact, Conflict or Cooperation*, Mario Apostolov (2004) elucidates that religious society is one whole. What influences and creates element of social order is structural division along civilizational frontiers. Apostolov believes that frontiers are specific, binding elements in the institutional network of the world.⁸ To build and shape boundaries between one culture to another is to make blocking-stones on connecting a reality with another. It is such an imagination where people tend to separate social spaces based on their political, social, or cultural orientation. Apostolov said, “Any frontier, be it political, social or cultural, is the product of human imagination and an instrument for shaping the structure of human society.”⁹ Imagination, here, is a space of knowing and understanding. People conceive something based on what they have understood before.

In the process of making religious harmony and avoiding radicalism, it is necessary for religious believer to have comprehensive understanding of religions (plural) and not to support exclusive knowledge of religion (singular). Learning other religions could avoid someone from misunderstanding and misperception on it. Dhun-Nun al-Misrī, a prominent Egyptian scholar, persists that people tend to victimize and demonize what they ignore: *al-nās aḍḍā'u mā jahilū* (people are enemies toward everything they did not know).¹⁰ To respect religious others means to know them rightly and appropriately.

⁶ Leonard Swidler, “The Dialogue decalogue: Ground Roles for Interreligious Dialogue”, *Journal of Inter Religio* 5, Spring, 1984, 30-33.

⁷ Jacques Waardenburg, *Classical Theories of the Study of Religion: Aims, Methods, and Theories of Research* (Berlin: de Gruyter, 2017), 90.

⁸ Mario Apostolov, *The Christian Muslim Frontier: A Zone of Contact, Conflict or Cooperation* (New York: Routledge, 2004), 3.

⁹ *Ibid.*, 1.

¹⁰ Read Ah}mad ‘Abdul Karīm al-Ghāzī al-‘Amirī, *Al-Jadd al-Hasis fī Bayāni mā Laisa bi Hadīth* (Beirut: Dar Ibn H}azm, 1997), 244.

In line with this statement, the Quran alerts that people tend to perceive the opposite side of their faith as fairytale (QS. 46:11).

Based on this background, I attempt to explain Muslim opinion concerning other religions, especially in term of comparative study of religion through describing several books written by Muslim scholars, both in classical and contemporary period. Through this paper, I will argue that understanding other faiths is necessary to build respectable relationship and create a level of acceptance within religious believers.¹¹ It is worth noting that some radical thoughts and movements toward other religion have been planted among illiterate communities. In this context, it is important to reinvent academic approach for sidestepping radical thought and action.

APOLOGETIC APPROACH AS A DIALOGUE

In his book, *Muslim-Christian Conflict Resolution in Islamic Perspective* (published in Bahasa Indonesia, *Mengurai Konflik Muslim-Kristen dalam Perspektif Islam*), Mahmoud Mustafa Ayoub argued that history of Muslim-Christian relationship is in general a story of untrusted-ness, suspicion, and misunderstanding.¹² Picturing the history of the Crusade, Ayoub pointed three discourses in which Muslim and Christian had been contested for prolonged period: colonialism, evangelism, and orientalism.¹³ These elements represented a melting pot of religious encounter with politics, economy, and power. Ayoub dreamed about harmonious relationship between the two largest religious communities in the world (Muslim and Christian) through sincere dialogue and communication. To reach this purpose, widespread understanding and comprehensive knowledge about religious other are needed.

Exploring modern Muslim scholar's thought, Ayoub mentioned two conventional approaches which have been practiced among Muslim scholar on perceiving Christianity (and other religions): apologetic and polemical. Ayoub took at least four exemplary books of modern Muslim scholar (Muhammad 'Abduh, Rashid Ridā, Ahmad Shalabī and Abū Zahrah), which discussed Christianity using polemical-apologetic approach. According to Philip Johnson, apologists tend to pursue their doctrinal refutation and alert certain

¹¹ Read Paul Knitter, *Introducing Theologies of Religions* (New York: Orbis Books, 2002), 216-224.

¹² Mahmoud Mustafa Ayoub, *Mengurai Konflik Muslim-Kristen dalam Perspektif Islam* (Yogyakarta: Fajar Pustaka Baru, 2001), 240-241.

¹³ Ibid. Read more about this topic in Edward Said, *Orientalism* (New York: Vintage Book, 1979); Omar Farrukh, *Al-Tabshir wa al-Isti'mār fī al-Bilād al-'Arabiyyah (Globalization and Colonialism in Arab Land)* (Beirut: 1982).

religious believer about the errors of their religions.¹⁴ This approach reinforces religious believer to perceive and recognize religious others as “infidel”. To justify their argumentation, apologists use scriptural texts to claim that their standpoint is authoritatively correct. While Ayoub described the approach within Muslim scholars, Johnson examined it among Christian discourses. In Paul Knitter’s term, this position was called “the replacement model”, the very basic model among the three others: fulfillment model, mutuality model, and acceptance model.¹⁵

In the following, I will elucidate several books written by the classical Muslim scholars and other several books written by modern Muslim scholars. These books represent different period of time but following the same approach on writing religious other: polemical-apologetic. However, I will argue later that this approach is part of dialogical relationship between one religious community to another. It is an academic and literary approach by which religious intellectual expressed their peaceful dispute and argument. They prefer to use *words* than *swords* on “attacking” religious others.

Let’s start with the book of *al-Milal wa al-Nihal* written by al-Imām Abī al-Fath Muhammad ibn ‘Abdul Karīm al-Shahrastānī (1086-1153). This book has become a *magnum opus* on comparative study of religions in Islamic tradition. Shahrastānī was a prominent Muslim scholar on Islamic philosophy, theology, and religious study. Among of his books are *Nihāyah al-Iqdām fī ‘Ilm al-Kalām*, *al-Irsyād ilā ‘Aqā’id al-‘Ibād*, *Tafsīr Sūrah Yūsuf bi Uslūb Falsafī*, *Talkhīs al-Aqsām li Mazāhib al-Anām*, *Musāra‘āt al-Falāsifah*, and *Mafātih al-Asrār wa Masābih al-Abrār*.

Shahrastānī divides *al-Milal wa al-Nihal* into two volumes. The first volume is about believers of faiths and religions (*arbāb al-diyānāt wa al-milal*) and the second is about the people of thoughts and cults (*ahl al-ahwā’ wa al-nihal*). In the first he classifies three chapters on (1) Muslims, (2) *ahl al-kitāb* (believer of the book), and *man lahū syibhah kitāb* (believer of the pseudo-book). It is interesting noting that Shahrastānī uses term of practice or religious believer (Muslim) and not use term of the doctrine or religion (Islam). He seems to hold anthropological perspective which concerns on phenomenological reality on seeing religion.¹⁶ In other words, he focuses more on how people know and understand their religion, not religion itself as a structure. For instance, when he explains *al-Yahūd* (Jews), he starts by defining them as “the people of

¹⁴ Philip Johnson, *Apologetics, Mission and New Religious Movement: A Holistic Approach* (Salt Lake City: ST Academic Press, 2010).

¹⁵ Knitter, *Introducing Theologies of Religions*, 19-56.

¹⁶ Read James Cox, *An Introduction to the Phenomenology of Religion* (London: Continuum, 2010), 146-172.

Moses. Their holy book is Torah, the first holy book given by God.”¹⁷ When he describes *al-Nasārā* (Christian), he also starts by defining the people and not the doctrine or religious values in Christianity. “Christian are the people of Jesus, the son of Maria, the Prophet of God, the logos, committed after Moses, who was mentioned before in the Torah.”¹⁸ In the second volume, Shahrastānī explores what he called *ahl al-ahwā’ wa al-nihal* (the people of thoughts and cults). In this volume, like the previous volume, Shahrastānī underlines his account on the people, e.g. *al-muta’akhirūn min falāsifah al-Islām* (the latest of Islamic philosophers), *‘abadah al-kawākib* (the star worshipers), etc.

Although the title of his book is *al-Milal wa al-Nihal* (Religions and Cults), but Shahrastānī emphasizes on discussing the believer of the faith more than the doctrine itself. It means, again, that how religious believer know and understand their religion—in Shahrastānī’s view—is the essential of “the religion” itself. This method remains significant in the whole explanation of Shahrastānī’s book.

More than fifty years before Shahrastānī, ‘Abdul Qāhir al-Baghdādī (1037) wrote his book, *Kitāb al-Milal wa al-Nihal* (The Book of Faiths and Religions). This manuscript has the same title with Shahrastānī’s book, but it focuses only on Islamic thoughts and cults. In this manuscript, al-Baghdādī explores several sects in Islam, e.g. *al-Khawārij*, *al-Mu’tazilah*, *al-Murji’ah*, *Najjāriyyah*, and *al-Jahmiyyah*.¹⁹ Besides this manuscript, al-Baghdādī wrote several books in the same topic, such as *Fadā’ih al-Mu’tazilah*, *Ibtāl al-Qaul bi al-Tawallud*, *al-Īmān wa Usūluhu*, *Nafy Khalq al-Qur’ān*, and *al-Farq Baina al-Firaq* (The Differences among Different Groups).²⁰ In the last book, al-Baghdādī deepens his explanation on distinctive Islamic cults to enrich Muslim’s perspective on ideological differences among Muslims.

Within this era, there was another prolific Muslim scholar who wrote in many disciplines of Islamic studies, such as Islamic jurisprudence, Islamic law, poetry, history, ethics, and religious study. Just to mention few of them are *al-Ihkām fī Usūl al-Ahkām*, *al-Muhallā bi al-Ātsār*, *Tuq al-Hamāmah*, *al-Akhlāq wa al-Siyar*, and *al-Fasl fī al-Milal wa al-Ahwā’ wa al-Nihal*. He is Abū Muhammad ‘Ali ibn Ahmad ibn Sa’id ibn Hazm (994-1064), well known as Ibn Hazm al-Zahirī al-Andalūsī. In term of religious study, his book *al-Fasl fī al-Milal wa al-Ahwā’ wa al-Nihal* has become a main reference for next Muslim scholar who wrote on the same issue. In this book, Ibn Hazm wrote his ideas

¹⁷ Al-Shahrastānī, *al-Milal wa al-Nihal* (Beirut: Dar Ibn H}azm, 2005), 142.

¹⁸ Ibid., 149.

¹⁹ Abū Mans}ūr ‘Abdul Qāhir al-Baghdādī, *Kitāb al-Milal wa al-Nihal* (Beirut: Dar al-Masyriq, 2006).

²⁰ Al-Baghdādī, *Kitāb al-Milal wa al-Nihal*, 40.

on religious study based on socio-political situation at the time. However, he used textual-epistemology to analyze and examine the truth claim of each religion, through criticizing its holy scripture. He comparatively discussed religions (such as Islam, Christianity, and Judaism) referring to its textual scripture as the ultimate reference. This method has been well known as Ibn Hazm's distinctive analytical approach (*al-Zahiriyyah/textualism*).²¹

In the context of religious studies, some Muslim scholars have also written specific topic concerning specific religion. Al-Bīrūnī (973-1048) wrote his book *Mā lil Hind min Maqūlah Maqbūlah fī al-'Aql aw Mardhulah* (Hinduism: Between Accepted and Rejected Logic), Abū al-Ma'ālī al-Juwainī (1028-1085) wrote a book *Shifā' al-Ghalīl fī al-Radd 'alā Man Baddala al-Taurāh al-Injīl* (Answers for Whom Substituted the Torah with the Bible), al-Imām al-Ghazālī (1058-1111) wrote his book *al-Radd al-Jamīl li Ilāhiyyah 'Isā bi Sarīh al-Injīl* (Responses on Divining Jesus Based on the Bible), al-Imām ibn Taimiyya (1263-1328) wrote on *al-Jawāb al-Sahīh li Man Baddala Dīn al-Masīh* (Right Answer for Whom Exchanged Religion of Christ), etc.²²

From this phenomenon, we understand that many classical Muslim scholars responded religious plurality and cultural differences through making meaningful book discussion and polemics. They have been fighting for and justifying their own religion by explaining what they academically understood and trusted. No matter they opposed each other, religiously and academically, they preferred to reveal their standpoint by giving an academic argumentation. This approach avoids them from taking extreme or radical response toward the opposite other. To know and have comprehensive understanding of other could build inclusive approach on responding conflictual situation. Referring to Jeroen Adam (2010), we can call such approach as a part of “integrative approach”: providing many innovative insights toward communal violence occurred.²³ In other words, academic approach—although it was polemical and apologetic—represents one of constructive factor for accepting and recognizing other.

Following the path of previous Muslim scholars, many scholars in the modern era also wrote books on religious studies to enrich Muslim's understanding in term of their own and other's religion. Muhammad 'Abduh (1849-1905),

²¹ Amr Osman, *The Zahiri Madhhab: A Textualist Theory of Islamic Law* (Boston: Brill, 2014), 77-88.

²² Read Muh}ammad 'Abdullah al-Sharqāwī, “Ahammiyyah al-Bah}th fī Muqāranah al-Adyān” in al-Imām al-Ghazālī, *al-Radd al-Jamīl li Ilāhiyyah 'Isā bi Sarīh al-Injīl* (Beirut: Dar al-Jail, 1990), 18-20.

²³ Jeroen Adam, “How Ordinary Folk Become Involved in the Ambonese Conflict: Understanding Private Opportunities During Communal Violence”, *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 166, No. 1 (2010), 25-48.

known as Muslim philosopher and reformer, wrote his book *al-Islām wa al-Nasrāniyyah maʿa al-ʿIlm wa al-Madaniyyah* (Islam and Christianity: Between Science and Civilization). In this book, Muhammad ʿAbduh answered some topical issues concerning Islam, Christianity, modernity, philosophy, and civilization. The book is a compilation of ʿAbduh's essays published in *Al-Manār* magazine. He argued that religion, namely Islam, does not urge Muslim society into social failure and political weakening. It was politics and power-based motivation that interfere with human development.²⁴

Strengthening ʿAbduh's manuscript on polemical discourse of Islam and Christianity, Sayyid Rashīd Ridā (1865-1935) wrote *Shubuhāt al-Nasārā wa Hujaj al-Islām* (The Confusions of Christianity and the Arguments of Islam). This book consists of sixteen essays published previously in *al-Manār* to answer questions and disagreements toward Islam. Rida aims to explain Moses, Jesus, and Muhammad as well as to explore polemics of Islam and Christianity. He also discusses several topics which underlines that Islam is religion of rationality. In line with ʿAbduh, he insists that Islamic theology has no relation with social problem of Muslims: it is not about the teachings, but the Muslim's practice.²⁵

Muhammad ʿAbduh and Rashīd Rida share their concern on responding *al-ghazw al-fikr* (intellectual invasion) toward Islam and Muslim society. Through their publication, *al-Manār*, they endorse logical and rational thought of Islam. This effort intends to create interactional space between Muslim and other believers, in term of debatable issues and theological polemics. Academic discourse does empirically build more understanding than misunderstanding and downgrade cynical attitude among religious followers. Besides physical meeting with other devotees, Muslim needs to conduct intellectual encounter for discussing religious ideas.

Continuing this apologetic approach, Muhammad Abū Zahrah (1898-1974) wrote at least two volumes on religious studies. First volume is about religion of Egypt, Brahmanism, Buddhism, and Confucianism. Interestingly, in this volume Abū Zahrah preferred to use Brahmanism (*al-Barahmiyyah*) on describing Indian religions than Hinduism (*al-Hindūkiyyah*).²⁶ He followed Shahrastānī on using the term, although they were living in different era. Second volume is specific about Christianity. In this volume, Abū Zahrah

²⁴ Muḥammad ʿAbduh, *Al-Islām wa al-Masīhiyyah Baina al-ʿIlm wa al-Madaniyyah* (Cairo: Dar al-Manar, 1953), 145-150.

²⁵ Sayyid Rashīd Ridā, *Shubuhāt al-Nasrāniyyah wa Hujaj al-Islām* (Cairo: Dar al-Manar, 1947), iii.

²⁶ In his book, *al-Islām wa al-Adyān*, Muṣṭafa Ḥilmī uses both of these terms interchangeably without clear explanation of practical differences between them. See Muṣṭafa Ḥilmī, *al-Islām wa al-Adyān* (Beirut: Dar al-Kutub al-ʿIlmiyyah, 2004), 40.

explored history of Christianity, doctrine, and its sects.²⁷ He emphasized that his method in comparative study of religion is to read, observe, and analyze other religion from the holy book and other key-document of each religion. He also persisted that Islam remains rational and logical religion that encourages human for advocating humanity (*Sālah al-Insāniyyah*).²⁸ This approach illustrates Abū Zahrah's apologetic position on studying religions.

Another prominent Muslim scholar who concerns on comparative study of religions was Ahmad Shalabi (1915-2000). He wrote several books on comparative study of religions, such as Hinduism, Judaism, Christianity, and Islam.²⁹ His writing often attacks the essence of other religion as a common form of apologetic approach. He wrote in his introduction, for instance, that Christianity was a simple faith in the era of Christ but Christian believer made it more difficult and complicated.³⁰ Shalabi persisted that comparative study of religion is an Islamic invention because, according to him, Islam is the only religion which accepted religious diversity. Religions outside Islam tend to identify other faith and other religious community as "infidel" and "heretical".³¹

In 2004, a book written by Mustafā Hilmī was published in Egypt. The book represented compiled lectures of him during his fellowship at the Umm al-Qura University, Saudi Arabia. In this book, Hilmī describes at least six religions: Hinduism, Buddhism, Zoroaster, Judaism, Christianity, and Islam. He emphasized on differentiating Islam as divine-based religion with other religion with human-based affiliation. He referred to traditional discourse on what he called as *philosophical* approach and *religious* approach. According to him, Islam did not recognize philosophy as conceived and understood in Greek and the Western world. He developed *al-istidlāl al-'aqlī* (logical argumentation) which has been practiced by traditional and modern intellectual of Muslim.³² Hilmī tends to face Islam with western modernity and attempts to reconstruct romanticism of Islam far from the shadow of western achievement.³³

²⁷ Muhammad Abū Zahrah, *Muqāranah al-Adyān al-Diyānah al-Qadīmah* (Cairo: Dar al-Fikr al-'Arabi, 2006), 5. Read also Muh}adarāt fī al-Nasrāniyyah (Cairo: Dar al-Fikr al-aArabi, 2006).

²⁸ Ibid.

²⁹ He wrote several volumes on comparative religion, such as *al-Yahūdiyyah* (Judaism), *al-Masīh}iyyah* (Christianity), *al-Islām*, and *Adyān al-Hind al-Kubrā* (Religions of India). All volumes are published by *Dār al-Nahdah al-Mis}riyyah*.

³⁰ Ahmad Shalabi, *Muqāranah al-Adyān: al-Masīhiyyah* (Cairo: Dār al-Nahdah al-Mis}riyyah, 1993), 21.

³¹ Ahmad Shalabi, *Muqāranah al-Adyān: al-Yahūdiyyah* (Cairo: Dār al-Nahdah al-Mis}riyyah, 1996), 27.

³² Mus}tafa H}ilmī, *al-Islām wa al-Adyān Dirāsah Muqāranah* (Cairo: Darul Kutub al-Ilmiyah, 2004), 15.

³³ Mus}tafa H}ilmī, *al-Islām wa al-Adyān Dirāsah Muqāranah*, 16.

In Indonesia, comparative study of religion could be rooted from Nuruddin ar-Raniri's book, *Tibyan fi Ma'rifah al-Adyan* (Description on Understanding Religions). He was an Indian-Arab origin who worked as *shaikh al-Islām* in the Sultanate of Aceh during 1637-1643. In this book, Raniri in general followed Shahrastānī's outline on elucidating world religion and exploring 72 sects in Islam. Karel Steenbrink persisted that the work of Raniri was exceptional because it was the only book of comparative study in Indonesia written before the 20th century.³⁴ Other Indonesian Muslim scholars continued Raniri's work in the 20th century, starting from Mahmud Yunus who wrote his book *al-Adyān* (Religions), Zainal arifin Abbas who wrote *Perkembangan Fikiran terhadap Agama* (The Development of Ideas Concerning Religion), Mukti Ali (the first Dean of the faculty of Comparative Religion in Yogyakarta) who wrote many articles relating to religious studies such as *Asal-usul Agama* (The Origins of Religion) published by Journal *Al Djami'ah*.

This historical lineage on comparative study of religion in Muslim society asserts that to know other religions (or religious others) is not less important than to know our own religion. Muslim scholars tried to bridge our religious knowledge with religious knowledge of other. In this regard, we may mention what Fuad Hassan explained as "togetherness" in his book *Kami and Kita: The Basic Modes of Togetherness*.³⁵ In other words, to involve religious others into our life is to know better and accept them through inclusive approach. We should learn to habituate of being *kita* more than of being *kami* as exclusive attitude which tends to exclude opposite community. In *kita*-world, different community (I and You) can exist and coexist as pronounced subjectivity in one reality.³⁶

RECOGNIZING OTHERS

As a religion, Islam endorses peaceful spirit through its foundation, the Qur'an and Hadith. In Islamic tradition, it is renounced that everyone cannot be religious if he or she still commits violence against religious others.³⁷ The prophet Muhammad said, "Spread a peace (*al-salām*) between you."³⁸ In another hadith the prophet insisted that "A Muslim is a person who advances peaceful relation toward other Muslims (and other people), through his

³⁴ Karel Steenbrink, "The Study of Comparative Religion by Indonesian Muslims", *Nu-men*, vol. 37, Fasc. 02, (December 1990), 144.

³⁵ Fuad Hassan, *Kita and Kami: The Basic Modes of Togetherness* (Winoka, 2005).

³⁶ Fuad Hassan, *Kita and Kami*, 26.

³⁷ Majdī Riyād, *Al-Muqaddas wa Ghairu al-Muqaddas wa Qadāyā al-Fikr al-Islāmī* (Cairo: Akhbār Ta'lim, 2004), 19.

³⁸ HR. Muslim. (Translation is mine)

mouth (statement) and hand (action).³⁹ The hadith is adequately ample to affirm that Islam, in its basic principle, condemns violence, extremism, and radicalism. Islam supposes to challenge every single contradictory position through a peaceful dialog and a better discourse.⁴⁰

To reach the “acceptance level” for recognizing other existence, Muslims need to have thorough understanding about their religion as well as religion of others. Elucidating some Muslim countries such as Indonesia and Senegal, Alfred Stepan introduces what he called as “co-celebratory” to articulate accommodative relation between state and religion. In this context, “religion is publicly acknowledged by the democratic state as being an important part of the private and public life of all citizens.”⁴¹ The accommodative action requires recognition, and recognition entails an apt awareness of other. Referring to Taylor, he highlights “mutual recognition” to achieve harmonious integration.⁴²

The idea is essential to reinvent academic approach toward religious diversity as an empirical evidence of multiculturalism. Having many religious sects and movements, Indonesian people are used to experience not only their own religious ceremony but also religious festival of other community. On the one hand, this phenomenon can reproduce social awareness as well as reveal social pathology and detestation, on the other. Comprehensive understanding and inclusive approach may bridge ideological or theological disparities between two or more faiths, to attach them within philosophical boundary of toleration.

Looking at the previous case of regret feeling of the ISIS followers, we may ponder two different realities: experienced bad life in the past and imagined good life in the present. People are moving away from wicked reality to achieve better and more respectable actuality. To some extents, such condition is conducted by changing knowledge and transformed understanding about the real life, including how they perceive religious life. Radicalism, as a part of current religious phenomenon, cannot be separated from this touching influence. Indeed, everyone must have right understanding about something (idea, action, movement, state, religion, etc.) in which he or she involves.

Cultivating his idea of communicative action, Habermas argued that *reason* is essential domain where someone’s understands and reflection are embedded

³⁹ HR. Bukhari Muslim. (Translation is mine).

⁴⁰ See QS. Al-Nahj: 125.

⁴¹ Alfred C Stepan, “Moslem and Toleration: Unexamined Contributions to the Multiple Secularism in Modern Democracies” in Alfred Stepan and Charles Taylor, *Boundaries of Toleration* (New York: Colombia University Press, 2014), 275.

⁴² Eduardo Mendieta (et.al), *The Power of Religion in the Public Sphere* (New York: Colombia University Press, 2011), 129; Charles Taylor, “The Politics of Recognition” in Amy Gutmann (ed.), *Multiculturalism: Examining the Politics of Recognition* (Princeton: Princeton University Press, 1994), 25-73.

and embodied within.⁴³ In this regard, interaction could represent equal conversation between one group to another, one community to another, and one person to another. It indicates that understanding other could enrich social encounter and, in some degree, reduce radical response toward other. Here, notion of academic approach appears as a tool for building peaceful network and fruitful communication.

When Muslim scholars (both in traditional and modern era) wrote the books on comparative study of religion, they aim to extend Muslim understanding concerning other religions and sects. They realize that understanding religion, namely Islam, becomes a necessity to strengthen religiosity and conviction of the believer.⁴⁴ Though this approach tracks on apologetic and polemical approach on describing or attacking other religions, legacy of comparative religion still remains definite and relevant to reinvent academic discourse. To focus more on intellectual assessment is to elude, for some reasons, radical action. Closing eyes from other religious insight tends to claim for having and acting based on “the mind of God”. Juergensmeyer argues that “religious ideas and the sense of religious community have been endemic to the cultures or violence from which terrorism has sprung.”⁴⁵ He warns us to look carefully at general belief that continues reproducing what it is called “cosmic war”.⁴⁶ Considering that our belief is the only truth and imagining others as always wrong may create oblivious seed of demonization. This kind of excessive piety will easily ignore religious others.

In his book, *Al-Islām baina al-Ghuluw wa al-Jafā' wa al-Ifra' wa at-Tafrīt*, 'Abdullah ibn Jibrīn describes three different religious individual or group based on their thought and practice.⁴⁷ First, it is individuals with neglecting attitude toward their religiosity who easily ignore and disregard religious teaching. These individuals perceive religious doctrine as “profane” object in which people can rationally play with. In Islamic tradition, this standpoint is called *tafrīt*. Second, it is individuals with excessive obedience toward religious order. They attempt to perform not only an obligatory order of religion but also another voluntary practice of it: without scrutinizing and examining validity of the order. It is called *ifra'*. Both of *tafrīt* and *ifra'* are pleonastic. In

⁴³ Jurgen Habermas, *The Theory of Communicative Action* (Boston: Beacon Press, 1984), 1-42.

⁴⁴ Muh}ammad 'Izzat T}ah}t}āwī, *Al-Mīzān fī Muqāranah al-Adyān: Haqāiq wa Wathāiq* (Damascus: Dar al-Qalam, 2002), 10.

⁴⁵ Mark Juergensmeyer, *Terror in the Mind of God* (Berkeley, University of California Press, 2000), 216.

⁴⁶ *Ibid.*, 145.

⁴⁷ 'Abdullah ibn 'Abdurrah}mān Jibrīn, *Al-Islām baina al-Ghuluw wa al-Jafā' wa al-If-rat} wa al-Tafrīt}* (kitab, Inc., 2015); Mālik Mus}tafā 'Amilī, *Maqās}id al-Syar'i baina al-Ifrat} wa at-Tafrīt}* (Beirut: Dar al-Hādī, 2007).

term of intra and inter-religious interaction, excessive religiosity could neglect religiosity of others. Third, it is people with moderate religious practice. They perform religious practice as it is ordered without ignoring or rejecting different religions and sects. Referring to Paul Knitter, this approach can be classified as “the acceptance model” where believer respect and recognize religious belief of others as it is.⁴⁸

Using practical term of medical science, the second approach (*ifra'*) may be named as “religious obesity”. In medical science, *obesity* can be identified as having high percentage of body fat. It distinguishes than *overweight* which means having more body weight than is considered normal.⁴⁹ The first may increase risk of body health, while the second may only overlook ideal weight of body. In this regard, radicalism could be classified as having high percentage of excessive religiosity that may defeat religiosity of others. Furthermore, comprehensive knowledge about other religions must be outspreaded.

CONCLUSION

In some cases, radicalism is a product of misunderstanding and idiocy. Literary activism could be an academic preference to avoid it. When Muslim scholars, both in traditional and modern period, wrote books on comparative religion, they experienced by themselves to accommodate different faiths through academic discourse on the one hand, whereas their books enlightened readers to appreciate the existence of other different religions on the other. Understanding will lead someone to recognition as a basic attitude on building inter-religious harmony. It is worth noting that our response to certain contradictory condition depends on our understanding on it. The more we understand, the more we appreciate. In this regard, literacy is needed to nurture academic approach toward fundamental and radical movement.

BIBLIOGRAPHY

- ‘Abduh, M. (1953). *Al-Islām wa al-Masīhiyyah Baina al-‘Ilm wa al-Madaniyyah*. Cairo: Dar al-Manār.
- ‘Amilī, M. M. (2007). *Maqāsid al-Syar’i baina al-Ifrat wa at-Tafrit*. Beirut: Dar al-Hādī.
- Adam, J. (2010). How Ordinary Folk Become Involved in the Ambonese Conflict: Understanding Private Opportunities During Communal Vio-

⁴⁸ Paul Knitter, *Introducing Theologies of Religions* (New York: Orbis Books, 2002).

⁴⁹ Judith S Stern and Alexandra Kazaks, *Obesity: A Reference Handbook* (Santa Barbara: ABC-CLIO, 2009), 4.

- lence. *Bijdragen tot de Taal-, Land- en Volkenkunde*, Vol. 166, No. 1.
- Al-‘Amirī, A. ‘A. K. G. (1997). *Al-Jadd al-Hasis fī Bayāni mā Laisa bi Hadīth*. Beirut: Dar Ibn Hazm.
- Al-Baghdādī, A. M. ‘A. Q. (2006). *Kitāb al-Milal wa al-Nihal*. Beirut: Dar al-Masyriq.
- Al-Ghazālī. (1990). *al-Radd al-Jamīl li Ilāhiyyah ‘Isā bi Sarīh al-Injīl*. Beirut: Dar al-Jail.
- Al-Shahrastānī. (2005). *Al-Milal wa al-Nihal*. Beirut: Dar Ibn Hazm.
- Apostolov, M. (2004). *The Christian Muslim Frontier: A Zone of Contact, Conflict or Cooperation*. New York: Routledge.
- Ayoub, M. M. (2001). *Mengurai Konflik Muslim-Kristen dalam Perspektif Islam*. Yogyakarta: Fajar Pustaka Baru.
- Cox, J. (2010). *An Introduction to the Phenomenology of Religion*. London: Continuum.
- Farrukh, O. (1982). *Al-Tabshīr wa al-Isti’mār fī al-Bilād al-‘Arabiyyah*. Beirut.
- Gutmann, A. (ed.). 1994). *Multiculturalism: Examining the Politics of Recognition*. Princeton: Princeton University Press.
- Hilmī, M. (2004). *Al-Islām wa al-Adyān*. Beirut: Dar al-Kutub al-‘Ilmiyyah.
- Habermas, J. (1984). *The Theory of Communicative Action*. Boston: Beacon Press.
- Hassan, F. (2005). *Kita and Kami: The Basic Modes of Togetherness*. Jakarta: Winoka.
- Jibrīn, ‘A. ‘A. (2015). *Al-Islām baina al-Ghuluw wa al-Jafā’ wa al-Ifrat wa al-Tafrit*. KSA: kitab, Inc.
- Johnson, P. (2010). *Apologetics, Mission and New Religious Movement: A Holistic Approach*. Salt Lake City: ST Academic Press.
- Juergensmeyer, M. (2009). *Terror in the Mind of God*. Berkeley: University of California Press.
- Knitter, P. (2002). *Introducing Theologies of Religions*. New York: Orbis Books.
- Mendieta, E. (et.al). (2011). *The Power of Religion in the Public Sphere*. New York: Colombia University Press.
- Osman, A. (2014). *The Zahirī Madhhab: A Textualist Theory of Islamic Law*. Boston: Brill.

- Ridā, S. R. (1947). *Shubuhāt al-Nasrāniyyah wa Hujaj al-Islām*. Cairo: Dar al-Manār.
- Riyād, M. (2004). *Al-Muqaddas wa Ghairu al-Muqaddas wa Qadāyā al-Fikr al-Islāmī*. Cairo: Akhbār Ta'lim.
- Said, E. (1979). *Orientalism*. New York: Vintage Book.
- Shalabi, A. (1993, 1996). *Muqāranah al-Adyān: al-Yahūdiyyah*. Cairo: Dār al-Nahdah al-Misriyyah.
- Steenbrik, K. (1990). The Study of Comparative Religion by Indonesian Muslims. *Numen*, vol. 37, Fasc. 02.
- Stepan, A & Charles, T. (2014). *Boundaries of Toleration*. New York: Colombia University Press.
- Stern, J. S. & Alexandra, K. (2009). *Obesity: A Reference Handbook*. Santa Barbara: ABC-CLIO.
- Swidler, L. (1984). The Dialogue decalogue: Ground Roles for Interreligious Dialogue. *Journal of Inter Religious*. 5.
- Tahtāwī, M. 'I. (2002). *Al-Mīzān fī Muqāranah al-Adyān: Haqāiq wa Wathāiq*. Damascus: Dar al-Qalam.
- Waardenburg, J. (2017). *Classical Theories of the Study of Religion: Aims, Methods, and Theories of Research*. Berlin: de Gruyter.
- Zahrah, M. A. (2006). *Muhādarāt fī al-Nasrāniyyah*. Cairo: Dar al-Fikr al-'Arabi.
- Zahrah, M. A. (2006). *Muqāranah al-Adyān al-Diyānah al-Qadīmah*. Cairo: Dar al-Fikr al-'Arabi.

WASATHIYYAH ISLAM AS THE ROAD TO MODERATISM IN INDONESIA

Abdurrohman Kasdi

IAIN Kudus

Email: abdurrohmankasdi@iainkudus.ac.id

ABSTRACT

The article aims to explore the implementation of al-wasathiyah concept as a way towards achieving moderatism, as well as to see the discourse of Islam and moderation in Indonesia. The method is qualitative with religious sociological approach. Religious sociological approach is used because the wasathiyah concept is tightly tied to the religion and society. The results of the research show that wasathiyah Islam has the correlation to ethics and moderate traditions which are considered as a form of virtue. Moderate tradition in Islam in Indonesia includes several aspects of life, including: first, moderate in its thought and movement, which is reflected by the belief that is in line with the nature and ibadah that promotes world prosperity. Second, moderate in aqidah that is in line with the fitrah or nature of mankind, including in tolerance, consistence, and balance. Third, moderate in practicing Islamic teachings that is in accordance with human ability and not burdensome. Fourth, moderate in its method (manhaj). Fifth, moderate in reform and ijtihad. Through wasathiyah Islam, Indonesian muslims are accustomed to a set of thoughts, behaviors, and actions that promote the spirit of moderation. Moreover, Indonesian Muslims are willing to consciously let go of their primordial religious bonds in favor of moderation. Therefore, wasathiyah Islam is a concrete realization of a socio-political structure that is deeply rooted since the beginning, not a new diction that is used to describe the mindset of a certain group.

Keyword: Wasathiyah; Moderatism; Inclusive; Muslim Society.

INTRODUCTION

Socio-religious relationship between Muslims and non-Muslims has been becoming more complex recently. This relationship is not always good. Some issues and misunderstandings often occur. Oftentimes, this issue creates misunderstanding and conflicts that test the social relationship between Muslims and non-Muslims. These conflicts also occur between people from different ethnicities, tribes, races, and groups. After observing this phenomenon, it becomes apparent that the *wasathiyah* Islam paradigm is one of the most important school of thought in Indonesia. This is in accordance

with the increase in shift towards far left or far right ideals of Islam among Indonesian Muslims. The shift towards the left extreme gives birth to liberalistic and secular movements in religion, while the shift toward the right extreme allows radicalism and strict fundamentalism in religion to appear.

The issues faced by Muslim society that are caused by radical groups must be addressed immediately. This is the responsibility of all mankind. Moderate Islam should eradicate radicalism and those who support violence in the name of Islam. The concept of *wasathiyyah* Islam is hoped to be the middle path for the issues faced by muslims. Bringing Islam to the way of *wasathiyyah* completely is indeed not an easy feat. Apart from the persistent spreading of *wasathiyah* concept, justice must also be actualized. This is Indonesia's chance to show itself as the largest Muslim country in the world that is also able to combine moderation, democracy, and global cooperation. This is also the appropriate moment for Indonesian muslims to show off Islam's true face and promote it to the whole world.

Many Ulama also agree to uphold *wasathiyyah* Islamic value as a lifestyle individually and collectively, by putting forward the spirit and values of Islamic civilization history. They become an important part to show the world that all Muslims are practicing the *wasathiyyah* Islam paradigm in all aspects of life. They also commit to help Muslim countries and communities to take the initiative to promote *wasathiyyah* Islam paradigm, in the effort to build *ummattan wasathan*, a just, prosperous, peaceful, inclusive, and harmonious society, based on Islamic teachings and morals.

The work is based on research project employing qualitative method with religious sociological approach. Religious sociological approach is used because the study of *al-wasathiyyah* concept is tightly related to religion. The basic concept of this sociological perspective concerns the social structure, the construction of human experience, culture, and religion (Berger, 1993, p. 1). Religious sociological approach used in the research is the one created by Emile Durkheim. Because religion has a very significant social function, it is closely related to historical cultural issues that is part of human nature (Durkheim, 1995, p. 62). Therefore, according to Joachim Wach, religion is humanity's response to wards Divine appearance that occurs in men's religious experience (Wach, 1969, p. 10).

The research about the implementation of *al-wasathiyyah* concept and discourse of moderate Islam is a research field that may uncover the history of Indonesian people's thought and life. As for the steps taken to perform the research are reinterpretation of the studies about *wasathiyyah* Islam alongside the cultural roots that cause its emergence, as well as examining discourses

of Islam and moderation in Indonesia. The study is done systematically and objectively by collecting, evaluating, and tasting evidences that support the data and obtaining a strong conclusion. Therefore, the study is holistic in nature by placing the object of the research in an integrated construction (Muhajir, 1994, p. 13).

WASATHIYYAH PARADIGM AND MODERATE ISLAM

Wasathiyyah Islam is closely related to the muslim society mentioned in Al-Qur'an as *ummatan wasathan*. This type of society is able to be the witness of truth for other people (QS. Al-Baqarah: 143). *Ummatan wasathan* is a society that always maintains its balance, not falling into left extremism or right extremism, and not pulled into radicalism and violence. The word *wasathiyyah* etymologically can be translated into middle ground and modest. It comes from the Arabic word *wasatha* which means middle. Therefore, *wasathiyyah* means to make something to be in the middle (Zakaria, n.d., p. 108). It has similarity with *al-tawasuth* or *al-wasath* (moderation), *al-qisth* (justice), *al-tawazun* (balance), and *al-i'tidal* (harmony) (Hilmy, 2013, p. 25). Meanwhile, in English, it can be translated into moderation, mainstream, intermediacy, middle path, midpoint, reasonable, rational, acceptable, and common (Baalbaki & Baalbaki, 1999). In short, the term *wasathiyyah* means "moderate attitude", by avoiding or reducing extremism in practicing religion (Bull, 2010, p. 283). The term has two meanings: avoiding extreme behaviors or expressions and having the tendency to choose the middle path (Team KBBI, 2014). *Al-Waath* is a method of thinking, interacting, and behaving in a *tawazun* (balanced) manner in responding to two situations, so that an attitude suitable with Islamic principles and society's traditions is achieved. In other word, a balance between *aqidah*, *ibadah*, and *akhlaq* is struck (Hanafi, 2013).

The term *wasathiyyah* also implies justice, which is the key to creating a heterogeneous political society. A just society, which is the main aspiration true muslims trying to actualize, is free of ethnic fanaticism, group fanaticism, ideological sectarianism, or even religious differences. That's why the principles of *wasathiyah* Islam is often related to universal religious views, devoid of ideological sectarian barriers. It tends to be more open, tolerant, moderate, and avoid violent methods because it's motivated by the need to achieve justice and common interest. For that reason, the following ayah illustrates the meaning of *ummatan wasatha* as *khaira ummah* (the best *ummah*) (QS. Ali Imran: 110). Allah created muslim community since the Prophet's era up until now as the best community. However, this praise is not absolute and

permanent. Instead, it depends on the people's willingness to; *first*, practice *wasathiyyah* behavior by taking the middle path and being moderate. *Second*, having the spirit and being consistent in carrying out the task of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil) (Rahman, 1979).

The significance of *ummatan wasathan* in the aforementioned ayah is the chosen and just community. In other words, the Islamic community is the best in its religion, morals, and deeds. Allah has blessed them with wisdom, mercy, righteousness, and kindness that are not given to any other people. They become the *ummatan wasathan*, the perfect community that is just and will become the witness for all mankind in the judgement day. Consequently, nearly all tafsir expert state that *wasathiyya* means the best, the most ideal, the most balanced, and the most proportional (Ibnu Asyur, 1984). One of the main traits of *ummatan wasathan* is that they strive to practice moderate Islamic values in their life as a believer, a member of the community, and a citizen of the nation. This moderate behavior is the manifestation of the teaching of Islam as *rahmatan lil 'alamin*; mercy for all creations. The moderate attitude must be preserved to create the best community (Ibnu Asyur, 2001, p. 268). Every Islamic community that implements *wasathiyyah* Islam is said to have served humanity (*shuhadaa 'ala an-naas*). With *wasathiyya* Islam, all muslim communities will become the best communities along with its civil advancements compared to their predecessors.

Wasathiyyah Islam is interpreted as a school of Islam that is accommodating, tolerant, violence-free, and progressive (Bakti, 2005). Therefore, *wasathiyyah* Islam is the general view of Islam itself that is *par eclence*, without being dichotomized by sectarianistic interests. *Wasthiyyah* Islamic attitude is shown by the religious behaviors that avoid violence and extremism. In this context, *wasathiyyah* Islam is analogous with middle path attitude (*tawasut*) which is neither extremist nor fanatic in responding to modern issues. The true significance of *wasathiyyah* is illustrated by the condition of the community at the time Prophet Muhammad was building Madina with Madina Constitution. The constitution was a document compiled by Prophet Muhammad SAW as a formal agreement between the Islam community with other tribes and significant people in Yathrib (later known as Madina) in 622 AD (Serjeant, 1964: 4). The document was compiled as clearly as possible with the goal of putting the conflict between Bani 'Aus and Bani Khazraj in Madina to an end. For that reason, the document defined several rights and responsibilities of the Muslim, Jewish, and pagan communities in Madina; uniting them into a single community, also known as *ummah* in Arabic. Madina Constitution also shows that Islam is a religion that brings mercy for all creation.

Islam is a religion that brings salvation, and at the same time promotes moderate attitude which is neither excessive (*ghuluw*) nor reckless and indifferent in practicing its teaching. Islam commands us to perform *ishlah* (improvement and peace) towards mankind, because peace among mankind brings good to the universe (Ibnu Asyur, 1979: 103). There are also ayahs explaining the concept of brotherhood, understanding among each other, being fair, prohibition towards prejudice, insult, evil, hostility, and forcing one's will including forcing one's religion towards others. *Wasathiyyah* Islam school of thought and movement has some principles including but not limited to: *first*, being open minded. This is shown by the tolerant, open attitude that regards other group. Islamic teaching has room for everyone so that anyone can see that Islam brings good and mercy for all creation. In realizing this principle, Islamic teaching contains instructions that are constant (*tsawabit*) in nature and those that are conditional (*mutaghayirat*) in accordance with the current condition.

Second, justice. The core concept of Islam is *tauhid* and justice. Justice is the soul of society. *Ushul fiqh* scholars even consider justice as the main goal of Sharia (*maqashid al-syari'ah*). In this context, Islam is more than just a formal religion. Islam is a great treatise of social transformation, liberation, and challenge for personal interests. All Islamic teaching in its essence aims to realize a just society. *Third*, equality. Islam is at the front line of the fight to bring equality to mankind. Equality describes a condition in which all humans appreciate the commonality of their origin as mankind and commonality in freedom where each of them has reason to think. Equality is a paradigmatic basis in realizing *wasathiyyah* Islam's vision. One of the main mission of Islam is to eradicate social systems that are discriminative and exploitative towards the weak.

Fourth, tolerance. *Wasathiyya* Islam is tolerant and open to differences in vision. This attitude is based on the fact that differences among mankind is a certainty (QS. Al-Kahfi: 29). In accordance with *sunnatullah*, differences among mankind will always exist. Hence, using force in dakwah towards those with different views, whether in the same religion or not, is not in line with the spirit of mutual respect taught by al-Qur'an. *Fifth*, liberation. All religions are in essence aim to bring mankind towards prosperity (*li mashalih al-ummat*). Therefore, religion should be understood productively as a mean of social transformation. Any kind of Islamic discourse should portray religion as gentle and not frightening. This discourse aims to liberate thought, behavior, and ethics which can form social piety. Therefore, religion should be used as a critical power, not on the contrary, anti-criticism. *Sixth*, humanity. Since

its inception, Islam shows that its mission is to build a just society that upholds humane values. In *wasathiyyah* Islam view, al-Qur'an taught us that mankind in general has been honored by Allah SWT, without differentiating between religion, ethnicity, race, skin color and so forth (QS. Al-Isra: 70).

Seventh, Pluralism. As shown by its name, Islam is a peaceful and peace loving religion. In this peace framework, al-Qur'an views the diversity of religion among mankind as Allah's will, just as Prophet Muhammad was chosen as one Rasul among several that was sent for mankind. The difference in religion is caused by *millah* differences believed by Islam, Christianity, and Judaism. All those religions come from the same source; God. *Eighth*, non-discrimination. Since its inception, Islam has firmly opposed oppression, marginalization, and injustice. The exemplary practice of the Prophet in Madinah who created an agreement on equal rights and responsibilities among different ethnic and religious groups shows equality and non-discrimination. This is a central principle in Islamic teaching. Through the principle of equality and non-discrimination among different elements of society, the Prophet built a societal order that is very modern relative to its era.

In certain contexts, the term *wasathiyyah* is often interpreted as moderatism. However, moderatism itself is difficult to define. It is a highly contested concept both among Muslims or non-Muslims. People understand this concept in different manners, depending on by whom and in what context it is approached and understood (Esposito, 2005: 12). By some group of Islam, the term moderatism is used to refer to a religious practice that disallow violence in solving theological issues in Islam. Because moderatism is relative and can be understood subjectively, it tends to bring controversies and subjective biases (Zainuddin & Esha, 2016: 63–64). The moderate attitude in religious understanding is a middle path attitude that decisively elaborate religious thoughts that are firmly based on al-Qur'an and hadiths, by establishing *ijma'* (consensus) of ulama as Islamic scientific treasure and consistently performing *ijtihad* towards humanity's modern and contemporary issues (Huda, 2010: 178–194).

Muhammad Ali states that moderate Islam are “those who do not share the hard-line visions and actions” (Ali, 2007: 198). He elaborates that moderate Islam in Indonesia refers to Islam communities that put emphasis on normal behavior (*tawassuth*) in implementing religious teachings that they're trying to establish; tolerant towards differences in views, avoid violence, prioritize thinking and dialogue as their strategy. They are Indonesia's mainstream Islam, even though its strategic movements for modernizing religion and politics are still limited. Ideas such as “Indigenous Islam”, “Rational Islam”,

Progressive Islam”, “Transformative Islam”, “Inclusive Islam”, and “Tolerant Islam” that appear since the 70s can be categorized as part of moderate Islam models in Indonesia. Some ideas of Islam reactualisation, nationalization, and desacralisation of its cultures, or contextual *ijtihad* can also be included in this category (Ali, 2007: 199).

WASATHIYYAH ISLAM AS THE ROAD TO MODERATISM

Islam teaches and takes us to follow Allah’s way, by using wise manners, good examples, and dialogues (QS. Al-Nahl: 125), and by avoiding hostility and hate caused by differences. This is the concept that should have been applied by the best community among all communities of mankind. Islam always emphasize the importance of respecting and loving each other without differentiating between believes, and prohibits its believers to force their will, let alone using violence in responding to differences in belief. Hence if a Muslim hates others because of their religion, therefore that Muslim is said to have defied Islam’s teaching. *Wasathiyyah* Islam is often interpreted as middle path Islam that is neither extremely fundamental nor extremely liberal. The motto of this genre of Islam is Islam *Rahmatan li al’Alamin*. *Wasathiyyah* Islam first appeared in Rasulullah’s era, based on the Madinah Charter’s articles. The articles can be summarized into five points; First, the relationship between Muslims (*ukhuwwah baina al-muslimin*). Second, the relationship between Muslims and the Jews, Nasrani, and Sabi’in. Third, nationalism and patriotism of Muslims and non-Muslims to defend the city of Madinah from any threat. Fourth, being alert of any type of infringements that might damage their unity. Fifth, realization of nationalism through security and protection.

The fundamental of Islamic moderation can be seen during Fathu Makkah (the liberation of Mecca) by Rasulullah. He ordered the return of those who had been expelled back to their homes, liberation of an enemy of Islam named Abu Sufyan along with his family, protection of women and children, caring of crops and plants, and prohibition of harassing other religions’ worship house. The liberation, protection, and preservation effort done by Rasulullah touched the hearts of Abu Sufyan, his family, and the citizens of Mecca, so that they flock to embrace Islam. The model of Islam offered by Rasulullah as described above is the realization of *wasathiyyah* Islam and shows Islam as *rahmatan li al-alamin*. The method is then used as the basis for *dakwah* strategy done by Wali Songo in transmitting Islamic teachings in Indonesia (Sofiuddin, 2018: 30).

Wasathiyyah Islam has close relation to ethics and moderate tradition that is a form of *virtue*. In this view, behaviors that are based on the middle path (*the*

golden mean) avoid evil and excessive extreme behavior. Moderation tradition in Islam is not limited to a certain aspect of life, but instead include all life aspects, neatly structured in all aspects and spread as wide as life itself. Among the aspects of moderation tradition in *wasathiyah* Islam are: *first*, moderate in thought and movement. This can be seen from the belief that is in line with *fitrah* and *ibadah* that strives for the prosperity of the world (Ibnu Asyur, 1979: 23). *Second*, moderate in *aqidah*. Islamic *aqidah* (creed) is an *aqidah* that is compatible with the nature of humanity, in tolerance, consistence, balance, and the difficulty level. Islamic *aqidah* is free of the deviation of those who state that Allah's hands are tied; those who state that Isa Al-Masih is Allah's son; and those who deny the existence of the *ghaib* (Al-Qaradhawi, 1981, p. 123). *Third*, moderate in practicing Islamic teachings. The obligations in Islam are suitable with human's ability and are not burdensome. Islamic teachings do not conflict with life needs. There is time for work to fulfill one's life needs, and there is also time for worship. A leader has the right for privacy while also having to sacrifice himself to lead the people to build the civilization. The moderate attitude in performing Islamic teaching can also be seen in the principles of *fiqh*. For instance, in *fiqh* there are the principles of *al-masaqqah tajlib al-taysir* (difficulties demand ease), *al-dharurat tubih al-mahdzurat* (emergencies permit the forbidden), and *istikab akhaf adh-dhararain* (in emergency situation, it is allowed to do something forbidden (haram) with the least disadvantage) (Al-Qaradhawi, 1981: 27).

Fourth, moderate in method (*manhaj*). Islamic teachings spread to cover all ages and govern all people's life. The correct view of Islam gives birth to the understanding that not all commands in Islam have the same level of urgency. Some of them are obligatory, and others are optional; some are beneficial to many people, others only benefit the doer; some are comprehensive, others are partial. Moderate view dictates us to prioritize obligatory deeds over optional ones; those that benefit many over those with limited benefit; those that are universal over those that are partial. In other word, we should know which one is more important, and then perform and prioritize it over the ones with lower urgency (Al-Qaradhawi, 1981: 61–62). *Fifth*, moderat attitude in reform and *ijtihad*. *Wasathiyyah* is the main character of Islam because it always connects Muslim with their basic principles. Their current living condition is not disconnected from their history, and related closely to the history of the pious generations before them. However, the pious generation of the past had only done *ijtihad* to solve their contemporary issues. Therefore, we should not burden them with something that is not their business, which is to solve our current issues. In *wasathiyyah* Islam view, life constantly changes. So, the moderate Islam will not isolate itself from its contemporary era and ignore

the issues occurring within them. The law must evolve in accordance with the change in situation and condition in every age and region, so that it is always relevant with the *sharia* of that time without abandoning its correlation with the original law.

Syaikh al-Azhar, also stated that there is a similarity of ethics between Islam and moderation tradition. In his view, the similarity lays on the fact that Islam is situated in the middle, not excessive and not extreme (Al-Thayyib, 2018). Extremism is forbidden in Islam because it is reckless, foolish, and excessive. He further stated that in reality, when someone leave the moderate position and shift towards one extreme, whether it's liberal or radical, it results in division among Islam. Therefore, the concept *wasathiyyah* is urgently needed to be applied to prevent this divide. The *wasathiyyah* attitude might be the middle line between two opposing extremes. The middle line is claimed to oppose not only radical view in religion, but also the effort to ignore al-Qur'an as the main source of law. Therefore, the *wasathiyyah* concept tends to be more tolerant but not too slacked in interpreting the teachings of Islam (Zainuddin & Esha, 2016: 64).

The moderation tradition built by *wasathiyyah* Islam can be the solution of the global issues. Global unrest, uncertainty, and the accumulation of global damage, worsened by poverty, illiteracy, injustice, discrimination, and many forms of violence, can be stopped with the implementation of *wasathiyyah* Islam. Using *wasathiyyah* Islam, Muslims can be accustomed to a set of thoughts, behaviors, and actions that emphasize the spirit of moderation, and even willing to consciously let go of the primordial ties of its religion. In other word, *wasathiyyah* Islam is the realization of a socio-political structure that is rooted from the beginning, not a new diction that lately often used to describe the mindset of a certain group.

DISCOURSES OF ISLAM AND MODERATION IN INDONESIA

All religions are born as social response. They all come from and struggle with social issues. When religion, which is a holy command of God, develops with social issues in mind, it becomes part of history. History, space, and time are the main tests of a religion's truth and robustness. The mediums with which the tests are performed are local cultures, new cultures and phenomena, and rationality. The social context of every region has significant role in forming the people's understanding of moderatism concept. Moreover, the development of a concept always evolve with the advancement of the society in which the concept is understood (Roff, 1987). As the interpretation of the concept is varied, the framework of the application of moderatism is also varied. Various

social, political, and economic conditions forces it to vary. The same thing also applies to the level of moderation or *wasathiyyah*. However it is still necessary to strive to achieve the perfect Islam. From this, we may claim that the transformation of Islamic teaching into Indonesian socio-cultural context gives birth to Indonesian Islam that is rich in understanding, interpretation, and appearance. This is in contrast with the condition in Arab where Islam is so rigid toward tradition, culture, and modernity. On the contrary, Indonesian Islam becomes flexible toward traditions, culture, or modernity, as long as they are not threatening and destructive toward the essence of Islam. This also requires the use of some sort of filter to be able to behave in accommodating but also selective manner.

Islam in Indonesia is tolerant and moderate. The diversity and pluralism in Indonesia will always exist by putting importance to unity. In fact, with this condition, Indonesia keeps advancing toward a better future.⁽³⁰⁾ In his most recent visit to Indonesia, the Vice President of the United States of America, Mike Pence, praised the modern Islam tradition. He also stated that the tradition is very good and inspiring to other nations in the world (Liptak, 2017). This shows that the Indonesian government has succeeded in promoting the identity of the nation as a good face of Islam (Umar, 2016: 399–434). This effort should be maintained, considering that Indonesia has an important role in global politics. The discourse regarding Islamic moderation in Indonesia starts to spread among Muslim groups after the 1998 reformation (Bakti, 2016), and becomes increasingly popular after the Bali Bombings in 2002 (Umar, 2016: 399–434). The discourse encourages Indonesian people to be dynamic and active in promoting rationality, developing open mindedness, and prioritizing common interests over the interest of a certain group (Sholihan, 2008: 53).

Islamic moderation in Indonesia is proven by the convergence and compromise between Islamism, nationalism, and modernism. Even though Islam is the major religion of Indonesia, many Islamic figures who were also involved in the fight for independence support the idea of democracy (republic) instead of Islamic State. The state still pays attention to the development of religion. Even though Muslims comprise the majority of Indonesian population, the idea of Islamic state has always been rejected (Yatim, 2010: 271). This acts as a middle path of *ijtihad* and historic experimentation that does not pit Islamism with nationalism. Pancasila is a common ground (*kalimatun sawa*) to accommodate and protect the ethnic and religious diversity of the very plural Nusantara people. The state always take the middle path and avoid formal religious expression in both domestic and foreign policies, because the state maintain the non-theocratic identity and therefore obliged to reject exclusive

religious factors (Rizal Sukma, 2010). For Indonesia, moderate Islam is one that is not extreme or radical, that always prevents violence and avoid hard line in implementing its Islam-ness. Liberal Islam or Islamist groups are not considered moderate as long as they don't choose the path of mercy. Therefore, moderate Islam can be identified by the following characteristics: behaving in normal (*tawassuth*) manner in implementing religious teachings, tolerant towards different views, avoid violence, prioritize dialogue, accommodate modern concepts that are beneficial in its substance, think rationally based on the revelation, interpret *nash* contextually, use *ijtihad* in interpreting those that are not stated in al-Quran or Sunnah.

Moderate Islam in Indonesia is an implementation of Islam that is not excessive, especially in religious practice, supports democracy, Pancasila, and NKRI (Unitary State of the Republic of Indonesia). Therefore, the concept of *wasathiyyah* Islam is very suitable for Indonesia because it is the middle path and moderate way. Indonesia has even implemented the concept of *wasathiyah* Islam itself. Pancasila, UUD 1945, NKRI, and the motto Bhinneka Tunggal Ika is an implementation of *wasathiyyah* Islam in Indonesia. Therefore, Islamic moderation in Indonesia comes from the common realization among Muslims instead of enforcement from a ruler or a certain group. With these characteristics, moderate Muslims in Indonesia are those who behave in tolerant, peaceful, and cooperative manner with other religious groups. This is the merciful characteristic of moderate Islam of Indonesia, which is more theological in essence, instead of political such as those devised by the United States when interpreting moderate Islam (Burhani, 2012: 564 – 581).

CONCLUSION

Thinking in *wasathiyah* manner and behave moderately in accordance with al-Quran is done by consistently follow the guidance taught by Allah through His Prophet and transmitted by the pious ulama. The more we obey and submit to Allah's guidance, the more we should become moderate. This is because Islamic teaching itself has brought its moderate characteristics since it was given to Prophet Muhammad. Those who follow the moderate teachings consistently are worthy to be called *ummatan wasathan* (moderate community). With this character, *wasathiyyah* Islam are those who are tolerant, peaceful, and cooperative with those form different religious groups. This is the true nature of Indonesian moderate Islam, which has more of theological significance than political.

Islam wasathiyyah for Indonesia is Islam that is neither extreme nor radical, and do not emphasize on violence or not choose the hard line in implementing

Islam. Liberal Islam group, or Islamist group, as long as they do not choose the merciful way, are not considered moderate. Therefore, moderate Islam is characterized by normal (*tawassuth*) behavior in implementing religious teachings; tolerance toward differences in views, avoidance of violence, priority towards dialogue, accommodating towards modern concepts that are beneficial in its substance, rational thinking based on revelation, contextual interpretation of *nash*, and the use of *ijtihad* in interpreting issues not covered in al-Qur'an or Sunnah. The implementation of moderate Islam in Indonesia is an implementation of Islam that is not excessive, especially in religious practice, supports democracy, Pancasila, and NKRI.

BIBLIOGRAPHY

- Al-Qaradhawi, Y. (1981). *Khashais al-Ammah fi al-Islam*. Cairo: Maktabah Wahbah.
- Al-Thayyib, S. A.-A. A. (2018). *Wasathiyah al-Islam, li al-Hadharah al-'Alamiyyah; at-Tafkir wa at-tathbiq*. Jakarta: Maktab al-Mab'uts al-Khash li Rais Jumhuriyyah Indunisia li al-Hiwar wa at-Ta'awun baina Mu'taniqy al-Adyan wal al-Hadharah wa ats-Tsaqafah.
- Ali, M. (2007). Moderate Islam Movement in Contemporary Indonesia. In R. Sukma & C. Joewono (Eds.), *Islamic Thoughts and Movements in Contemporary Indonesia*. Jakarta: Center for Strategic and International Studies.
- Baalbaki, M., & Baalbaki, R. (1999). *Al-Mawrid: A Modern Arabic-English Dictionary*. Beirut: Dar al-Ilm li al-Malayin.
- Bakti, A. F. (2005). Islam and Modernity: Nurcholish Madjid's Interpretation of Civil Society, Pluralism, Secularization, and Democracy. *Asian Journal of Social Science*, 33(3), 486–505.
- Bakti, A. S. (2016). *Deradikalisasi Nusantara; Perang Semesta Berbasis Kearifan Lokal Melawan Radikalisasi dan Terorisme*. Jakarta.
- Berger, P. (1993). *The Social Reality of Religion*. Hamondsworth: Penguin.
- Bull, V. (2010). *Oxford Leaners Pocked Diary*. Oxford: Oxford University Press.
- Burhani, A. N. (2012). Al-Tawassut wa al-I'tidal: The NU and Moderatism in Indonesian Islam. *Asian Journal of Social Science*, 05(06).
- Durkheim, E. (1995). *The Elementary Forms of The Religious Life*. The Free Press of Glencoe.
- Esposito, J. L. (2005). Moderate Muslims: A Mainstream of Modernists, Isla-

- mists, Conservatives, and Traditionalists. *American Journal of Islamic Social Sciences*, XXII(03).
- Hanafi, M. M. (2013). *Moderasi Islam: Menangkal Radikalisasi Berbasis Agama*. Jakarta: Ikatan Alumni al-Azhar and Pusat Studi Al-Qur'an.
- Hilmy, M. (2013). Whither Indonesia's Islamic Moderatism? A Reexamination on the Moderate Vision of Muhammadiyah and NU. *Journal of Indonesian Islam*, 07(01).
- Huda, A. (2010). Epistemologi Gerakan Liberalis, Fundamentalis, dan Moderat Islam di Era Modern. *Jurnal de Jure: Jurnal Syariah Dan Hukum*, 2(2), 178–194.
- Ibnu Asyur, M. al-T. (1979). *Ushul an-Nizham al-Ijtima'i fi al-Islam*. Tunisia: Al-Sharikah al-Tūnisiyyah li al-Tauzī'.
- Ibnu Asyur, M. al-T. (1984). *Al-Tahrir wa al-Tanwir*. Tunisia: Dar Al-Tunisiyyah.
- Ibnu Asyur, M. al-T. (2001). *Maqashid al-Syari'ah* (II). Yordania: Dar an-Nafa'is.
- Liptak, K. (2017). Pence Praises Moderate Islam in Indonesia. 2017, April 20.
- Muhajir, N. (1994). *Metodologi Penelitian Kualitatif*. Yogyakarta: Rieke Sarasin.
- Rahman, F. (1979). *Islam*. New York: The Chicago University Press.
- Roff, W. R. (Ed.). (1987). *Islam and the Political Economy of Meaning*. London & New York: Routledge.
- Serjeant, R. B. (1964). *The Constitution of Medina*. Islamic Quarterly 8.
- Sholihan. (2008). *Modernitas Postmodernitas Agama*. Semarang: Walisongo Press.
- Sofiuddin, S. (2018). *Pusaka Kebangsaan: Sinergitas Islam dan Indonesia*. Jakarta: Pustaka Compass.
- Sukma, R. (2010). Mengelola Paradoks: Identitas, Citra, dan Posisi Internasional Indonesia. *Jurnal Analisis CSIS*, 39(4).
- Team KBBI. (2014). *Kamus Besar Bahasa Indonesia Offline Versi 1.5 lansiran 2010-2013 Edisi III*. Jakarta: KBBI.
- Umar, A. R. M. (2016). A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy. *Jurnal Studia Islamika*, 23(3).
- Wach, J. (1969). *The Comparative Study of Religion*. Columbia: The Columbia

University Press.

Yatim, B. (2010). *Sejarah Peradaban Islam*. Jakarta: Rajawali Pers.

Zainuddin, M., & Esha, M. I. (2016). *Islam Moderat: Konsepsi, Interpretasi dan Aksi*. Malang: UIN Maliki Press.

Zakaria, H. A. bin F. (n.d.). *Mu'jam Maqayis al-Lughah* (6th ed.). Beirut: Dar al-Kutub al-Ilmiah.

CONTESTATION BETWEEN PURITAN ISLAM AND KEJAWEN IN THE URBAN YOGYAKARTA OF INDONESIA

Muhammad Arifin

Universitas Gadjah Mada

Email: aruneldalma@gmail.com

Irwan Abdullah

Universitas Gadjah Mada

Email: irwanabdullah6@gmail.com

Atik Tri Ratnawati

Universitas Gadjah Mada

Email: atik_triratnawati@yahoo.co.id

ABSTRACT

Tensions between Puritan Islam and Kejawen Islam have never been resolved, despite various accommodation efforts. The ongoing contestation of the two traditions in Islam in Yogyakarta is because both always maintain strict cultural boundaries through symbols that represent their respective identities, be it in religious, art, cultural, economic and political practices. This study focuses on three aspects: (1) the form of representation of the contestation between Islam and Tradition (Kejawen) in the city of Yogyakarta; (2) the historical and cultural context which is the basis for the contestation between Islam and tradition; and (3) how the contestation between Islam and the Kejawen tradition is managed by each community in an effort to minimize the occurrence of social conflict between the two. Through these three aspects, this research aims to offer a new perspective in viewing the dialectical relations between Puritan Islam and Javanese (Kejawen) tradition contextually. The contestation between the Islamic tradition and the Kejawen tradition continued because of historical, political and global currents that provided space for both traditions to build their respective cultural identities.

Keywords: Contestation; Puritan Islam; Kejawen; Urban; Yogyakarta

INTRODUCTION

Tensions between puritan Islamic groups and *Kejawen* Islam have never been resolved despite various accommodation efforts. Each tradition is still strongly preserved, and even the cultural boundaries are increasingly strict. The Islamic symbol of *Kejawen* is emphasized through the tradition of *wayang*,

slametan, *nyadran*, *labuan* offering, and *gerebeg* ceremony (Wahyono, 2003: 51). The Javanese tradition of *Kejawen* is referred to as one of the variants of Javanese Islam (Woodward, 1999), *Mataraman* Islam (Chalik, 2011: 269-277), cultural Islam or ancestral religion (Maarif, 2017: 3; Wahyono, 2003: 51) whose teachings originate from *tasawwuf* which prioritizes mysticism (Sodikin & Sumarno, 2013). Meanwhile, Puritan Islam (Wahyono: 2003) is referred to by experts as the reformist/modernist Islamic movement, *tajdid* movement (Zarkasy, 2013; Nashir, 2016: 16; Darban 2010). This tradition carries the notion that all actions in Islamic religious practice only refer to the Qur'an and the Sunnah of the Prophet Muhammad.

The current resistance between Puritan Islam and *Kejawen* is not only about monotheism, but also tensions and conflicts in the socio-cultural, economic and political sphere. In the socio-cultural space, for example, a form of tension that has surfaced recently, for example, the emergence of a letter allegedly coming from the Yogyakarta Mujahidin Council addressed to the Regent of Bantul which contains a rejection of the implementation of "Sea Alms". There was even destruction of the ritual properties for the implementation of the *labuhan* because it was deemed to deviate from the teachings of Islam (*Mushrik*). In addition, there was also an attack on the "Kerlap-kerlip Warna Kedaton" (Kedaton Color Twinkles) 2000" in Kaliurang Yogyakarta (Ahnaf and Hairus Salim, 2017).

Whereas in the political arena, contestation or disagreement is more common among social organizations affiliated with political parties that represent both traditions. For example Puritan Islam can be found in the Yogyakarta Islamic Community Forum (FUIY), the Ka'bah Youth Movement (GPK), Hamka, the Joxin Brigade and the Green Zone which are an underbow of the United Development Party (PPP). Whereas Javanese/*Kejawen* Islam can be found in the *Tentara Langit* and Red and White Cadets who are the underbows of the Indonesian Democratic Party of Struggle (PDIP). The forms of tension that occurred were physical clashes on the streets such as the clashes between supporters of the political parties in the 2019 elections in Jetak Hamlet, Ringinharjo Village of Bantul, namely between the PDIP vs. PPP masses. Even though these two groups are often in conflict, both groups are able to survive and continue to exist showing their identities in various social, cultural and political representations in the Yogyakarta public spaces.

So far, studies on the relationship between Islam and *Kejawen* have generally focused on two main issues, namely first, on the acculturation and assimilation of relations between Islam and local traditions (Geertz, 1960; Hefner, 1990; Woodward, 1999 & 2011; van Bruinessen, 1994; Supena, 2012; Said, 2015; van

den Boogert, 2015 and 2017). Second, studies that emphasize the oppression/penetration of local culture by religion or by the state (Hefner, 1999; Abdullah, et al; Jubba, 2010, 2011; Suwardi, 2013; Iqbal & Hairul Salim, 2017). It seems that the two study groups above have not touched on why and how the contestation between Islam (Muhammadiyah) and the *Kejawen* tradition continues in the midst of the lives of the Yogyakarta people who are known as a tolerant, harmonious and multicultural society.

Correspondingly, this article aims to demonstrate a different development by looking specifically at the ability of the *Kejawen* tradition to survive and even form a dynamic interaction between Islam in a city that continues to go through modernization. This study focuses on three aspects: (1) the form of representation of the contestation between Islam and Tradition (*Kejawen*) in the city of Yogyakarta; (2) the historical and cultural context which is the basis for the contestation between Islam and tradition; and (3) how the contestation between Islam and the *Kejawen* tradition is managed by each community in an effort to minimize the emergence of social conflict between the two. Through these three aspects, this research aims to offer a new perspective in looking at the dialectical relations between Puritan Islam and Javanese (*Kejawen*) contextually. This work is based on an argument that cities or regions that are considered tolerant, harmonious and multicultural do not have conflicts and tensions. Specifically, this article aims to show the opposite that tensions and disharmony exist in the form of political and cultural symbols and practices in the public spaces of Yogyakarta City.

RELATIONS BETWEEN PURITAN ISLAM AND KEJAWEN TRADITION

The study on relations between Puritan Islam and the Javanese tradition tends to be seen from an acculturation point of view only (Woodward, 1999 & 2011; Sumbullah, 2012; Karimullah K, 2018; Muhammad Ali (2011); Bakri, 2014; Chakim, 2009; Muqoyyidin, 2012; Woodward, 1988). From existing studies, it appears that Javanese and Islamic traditions always go hand in hand to an extent that they even complement each other. Nakamura's study of Muhammadiyah, especially in Kota Gede, Yogyakarta (located east of Kauman), in his book is additional research from what was done before. While the first edition puts more emphasis on historical anthropological inquiry, the second places more emphasis on anthropological ethnography, where the data were not merely written sources that are more historical in nature but were mostly base on the results of observations and interviews with Muhammadiyah figures who were personally built by Nakamura for years across generations. This approach is

one of the strengths of Nakamura in his book, where his data and analysis are the result of dialog between research subjects and the researcher. It can be seen in his book how Nakamura portrays 'orthodox Islam' or 'Islamic orthodoxy' which can survive and even develop in a society that is influenced by predominant Javanese culture and tradition.

There are several findings put forward by Nakamura that corroborate his argument on how Islam (Muhammadiyah) which is a reformist Islamic movement actually grows and develops in the midst of the center of development and power of Javanese tradition. First, Nakamura saw a dynamic religious notion among Muhammadiyah members, who at a first glance when viewed from the outside seems very rigid, introverted, fanatical, and anti-Javanese culture. But on the contrary, Muhammadiyah is very flexible, more tolerant, open and even in certain contexts *njawani* (of Javanese nature) (pp. 210-211). Second, Muhammadiyah in its development has received a lot of strong support from the people who actually have strong Javanese roots from various social classes, such as traders, farmers and even from the *priyayis*. And this can be seen until now in the fact that Muhammadiyah supporters come from various groups and diverse social strata (pp. 13-16). In its later development, Muhammadiyah cadres no longer come from traditional circles, but from relatives or kinship networks that have been built up through various religious organizations and strong forums.

There has been little research/attention on the relations between Puritan Islam and *Kejawen* as a contestation and conflicting relation which has been going on, especially in the city of Yogyakarta. This article seeks to see how dialectical relations between Islam and *Kejawen* are built through various discourses or conversations in the public spaces by placing religious symbols and practices and traditions as part of the ongoing contestation process. Expressions of religious and traditional identity through symbols, conversations, and social practices in the form of worship behavior, art performances, and mass mobilization are not only expressions of identity, but also appear as a form of affirmation of resistance or rejection of social norms between them.

POLITICAL CONSTELLATION BETWEEN MODERNIST AND TRADITIONALIST ISLAM

With regard to Indonesian Islam, Burhani (2013) indicates that there are two points of agreement between traditionalist and modernist Muslims regarding the building of unity between Islamic-ness and Indonesia-ness or Indonesian Islam. First, both sides accept Pancasila as a national ideology and nationalism as an ideal order for Indonesian Muslims. Second, in the manifestation of

Islam in Indonesia, the context is different, although not necessarily unique. In addition, the two groups, namely the modernists and traditionalists, have a dispute at two points. First, traditionalists emphasize the uniqueness of Indonesian traditional culture as the basis of the unity of Indonesian Islam, while modernists tend to ignore this traditional culture. As a result, they respond differently to international influence. Second, traditionalists tend to emphasize national identity, while modernists place more weight on foreign achievements, sometimes at the expense of traditional heritage. Here, Burhani views Islam in the context of national or regional policy or political constellation by tracing this role historically.

Seeing the development of Islam in an organization that tends to be contradictory, for example between NU and Muhammadiyah, in addition to seeing the development of other Islamic organizations, James Fox (2004) has also reviewed historical developments. In his paper presented at Harvard Asia Vision, Fox views the development of the Islamic Organization by linking the development of Islam in Mecca and Egypt as a source of movement and the spread of religious ideology in Indonesia. Fox's conclusion in the paper is that the Islamic (contemporary Islam) movement in Indonesia is not just an ideological movement but is a political movement and has a democratic awareness through political channels.

Meanwhile, Bush (2002) not only explained the role of NU (Nahdhatul Ulama) in the political constellation of the State, but also described how NU was involved in contesting the discourse regarding Islamism, including the discourse of modernity and traditionalism, the post-traditionalist discourse with liberal Islam. In terms of tradition, NU accommodates the acculturation of local culture with Islam and is open to change. In relation to liberal Islam, there are some members of NU who are members of the JIL, but ideologically, NU separates itself from liberalism in Islam. NU still has a direction that is a reference in its movement. There are three principles that are consistently held by NU. First be critical autonomy vis a vis with the State. Second, NU is still on its way as a community organization, not wanting to be involved in practical politics. Third, NU will continue to proclaim the discourse of pluralism and tolerance both with fellow Muslims and with non-Muslims. NU's success in carrying out its movement was due to its openness with local cultures, so that it was easily accepted by the community.

Placing the position of Modernists vis-à-vis Traditionalists is also important in seeing how contestation occurs in this Kauman village. The majority of puritan groups are affiliated with Muhammadiyah with the emergence of a number of organizations such as Aisyiah, Suara Muhammadiyah, PKU

Hospital, etc., which indicates the presence of this mass organization around Kauman. Meanwhile, placing traditionalists in this village also needs to remember in affiliation in general, NU has always been in a position to defend the local traditions, one of which is *Kejawen*, which is developing widely in this city. In general, *Kejawen* is affiliated with the NU organization.

THE FORMS OF REPRESENTATION OF THE CONTESTATION

The contestation that takes place between Islam and Tradition (*Kejawen*) often arises at various levels which are represented in various conceptions and manifestations. For example, contestation at the theological level related to the conception of God, epistemological with regard to the sources of teaching and truth, to the level of praxis or practice of life based on the conceptions built in each of these teachings. Descriptions of the various levels and manifestations of the contestation are evident in the following table 1.

Table 1: Forms of Contestation between Islam and *Kejawen*

Form of Contestation	ISLAM	KEJAWEN
Concept of God	<ul style="list-style-type: none"> • God, Allah (the Creator) • God exists and is One 	<ul style="list-style-type: none"> • <i>Sangkan Paraning Dumadhi</i> (from where the servant of God comes and returns) • <i>The reality of God is empty</i>
	<ul style="list-style-type: none"> • Al Quran • The Prophet's Sunnah 	<ul style="list-style-type: none"> • <i>Capitayan & Jawa Dipa</i> (Pelita Jawa) • Sunan Kalijogo and Ranggawarsita
Doctrine Resources	Reason/Logic	sense/spiritual
Sources of Knowledge	<ul style="list-style-type: none"> • <i>Sahadat</i> • Prayer • Fasting • Alms • Pilgrimage • Qur'an recitation • <i>Tafakkur / wirid</i> 	<ul style="list-style-type: none"> • <i>Laku ritual</i> • <i>Tirakatan</i> • <i>Khaul/Ziyarah</i> • <i>Slametan/Kenduri</i> • <i>Nembang</i> • Tapa/samadi
Norm and Social organization	<ul style="list-style-type: none"> • Islamic Life Guidelines (PHI) • <i>Hisbul wathon</i> (scout) • Muhammadiyah Youth • KOKAM • Aisyiah & Nasyyatul Aisyiah 	<ul style="list-style-type: none"> • <i>Paugeraning Urip</i> (life guideline) • <i>Bergodho</i> troops • Yogyakarta Community Alliance • Laskar Yogyakarta
Economic	<ul style="list-style-type: none"> • Islamic Banks, • Islamic economy • Ramadan Market 	<ul style="list-style-type: none"> • Conventional Banks • <i>Sekatenan</i> Market • conventional market.

Political	<ul style="list-style-type: none"> • Islamic party affiliations namely: • PPP, PAN, and PKS • Youth Organizations • Political affiliation (Kaaba Youth Force (AMK), • Kaaba Youth Movement • (GPK), Hamka Kauman, Yogyakarta Islamic Community Forum (FUI) and Laskar Joxin 	<ul style="list-style-type: none"> • <i>Kejawen</i> tends to be • affiliated with Golkar • and PDI • Youth Organization • political affiliation (<i>Tentara langit, Taruna Merah Putih</i>)
-----------	---	--

Source: Secondary data processing by researchers in 2019

The Table 1 shows that the contestation between Puritan Islam and *Kejawen* Islam takes place at various levels in social life, at the theological and philosophical levels and at the practical level. At the theological and philosophical levels, the contradictions are in the form of a conception of God and the sources or origin of teachings used as a way of life. Meanwhile at the level of praxis, the contradictions seem to take place at the level of religious behavior, community organizing through social and political organizations, to economic practices represented in economic institutionalization, such as banking, traditional markets, conventional markets, etc., as shown in the table 1.

THE HISTORICAL AND CULTURAL CONTEXT OF THE EMERGENCE OF THE CONTESTATION

The emergence of Muhammadiyah in Kauman Village, not only the emergence of a religious organization, but also the emergence of reform in the field of monotheism, worship and *muamalah* in Islam as discovered by Darban in his research in Kauman (2010: 34-40). This reform served as one of the grounds of the birth of Muhammadiyah, which emerged as an “Islamic Reform” movement within the Kauman, Keraton circles and Yogyakarta in general. It is in this context that the contestation of Islam, especially Muhammadiyah and *Kejawen*, actually began to emerge. Starting with a change in the direction of Qibla in the Gedhe Mosque, friction between the two traditions has already taken place. In the view of KH. Ahmad Dahlan as the founder of Puritan Islam (Muhammadiyah), the direction of Qibla does not lead to the Ka’bah which is the direction of the Qibla direction in the doctrine of Islamic beliefs, but rather to Africa. Therefore, the position must be changed.

Another opinion related to the change in Qibla was also stated by MNC (60 years old) as follows:

“At that time, there was a phenomenon of TBC (Tahyul Bid’ah and Churafat), and this would be eradicated by Ahmad Dahlan. At that time, Muslims prayed facing west, not the Qibla, after checking with a map, it turned out that the west direction was facing Africa, to the Pyramid to the tomb of Pharaohs. Then Ahmad Dahlan changed the prayer position to Qibla by changing the lines of the Gedhe Mosque. With that event, he was scolded by many people, and he even was labeled as being insane. According to the residents of Kauman, it has been hereditary in the direction of prayer. He insisted and then moved to the family mosque; people were angry and the mosque was torn down; it was called a mosque of crazy people. Then, because he was alone there was not enough energy, then he needed a ‘vehicle’. The ‘vehicle’ is Muhammadiyah organization “

There were many other changes in Kauman and around the Palace that occurred when Muhammadiyah was founded and opened contestation space. For example, changes in the *santri* learning system from the *sorogan* system, which is the system of taking turns reciting the Qur’an while sitting cross-legged to the classroom education system, to the change from the *pesantren* (*santri*) education system to public schools. At the same time, Muhammadiyah also preached and instilled its influence in the Palace and around Kauman Village with the principle of “*Amar Ma’ruf and Nahi Munkar*”. It was intended to change the way of religion of the Kraton residents and Kauman Village in particular and the Yogyakarta Islamic Society in general who practiced the *Kejawen* Islamic tradition who believed in *Takyul*, *Bid’ah* and *Churafat* (TBC) which are considered to deviate from Islamic teachings. As stated by the MNC (60 Th) as follows:

“He saw Islam with all sorts of deviant things, worshiping God but still believing in amulets and all kinds, so he made an effort to restore Islam to its purest. At that time, TBC (*Tahyul Bid’ah and Churafat*) was widespread, and it would be eradicated by Ahmad Dahlan.”

What the informant just said is one of the strong reasons why Muhammadiyah as a modernist movement or Islamic reform in the Keraton area and Yogyakarta in general was founded in addition to being a counter movement against the rise of current education and the influence of Christianization carried out by the colonial government at that time. Therefore, the birth of Muhammadiyah as a movement also carries the mission of community service in the field of

health services and education.

Regarding education, as one of Muhammadiyah's missions, progressive changes to promote the Amar Ma'ruf and Nahi Munkar and the improvement of religious behavior are considered fundamental strategies. As stated by Mr. AF (72 years old) as follows:

“Kyai Dahlan first wanted education, because he believed that education is an asset of the future. The literacy culture of Kyai Dahlan is that Kauman is said to have received a special *karomah* from God because of the emergence of Ahmad Dahlan. Speaking of literacy, children have been taught to read any text, to establish a school ... Kyai Dahlan taught numbers and letters and then the term “(*pipolondo*) *ping poro lan suda*” appeared. Kyai Dahlan's wearing kyai dress and using a blackboard and chalk in teaching is often considered infidel by other Kyais and Kauman residents. Other clerics had narrow insight, because they only used *hijayyah* letters in teaching, including writing Indonesian (they only knew Arabic *pegon*). They didn't know the alphabet”

The statement above shows that from the beginning, Muhammadiyah prioritized education for the younger generation. The data obtained by the Republika shows that the number of educational institutions owned by Muhammadiyah reached more than 10 thousand, or 10,381 to be exact. The details are shown in table 2 below.

Table 2. Number of Educational Institutions and Other Institutions owned by Muhammadiyah

No	Field of Activities	Total
1	Kindergarten / Qur'an Learning Center	4.623
2	Elementary School (SD) / MI	2.252
3	Junior High School (SMP) / MTs	1.111
4	Senior High School (SMA) / SMK / MA	1.291
5	Islamic boarding school	67
6	Muhammadiyah College	171
7	Hospital, Maternity Hospital, BKIA, BP, etc.	2.119
8	Orphanage, Charity, Family Care, etc.	318
9	Nursing home *	54
10	Disability Rehabilitation *	82
11	Special Schools (SLB) *	71
12	Mosque *	6.118

13	Islamic Prayer Room *		5.080
14	Land *	20	945.504 M ²

Source: <http://www.muhammadiyah.or.id/content-8-det-amal-usaha.html>

The Table 2 shows that educational institutions owned by Muhammadiyah throughout Indonesia are Educational Institutions from the most basic level up to tertiary institutions. In addition to general education institutions, there are also *pesantren* educational institutions, special schools, nursing homes and other public service facilities, such as hospitals. As for the Higher Education Institutions, to date Muhammadiyah has 171 units spread throughout Indonesia.

THE POLITICAL CONTEXTS OF THE BIRTH OF THE CONTESTATION

The long-standing contestation between Puritan Islam and *Kejawen* Islam is not only a contestation through the media and religious symbols and traditions but it also caused physical clashes between party supporters (specifically PPP who represented Puritan Islam) and PDIP (who represented *Kejawen* Islam) during the mass mobility of the regional head election campaigns and legislative and presidential elections. Based on several media reports, the clash between supporters of the Indonesian Democratic Party of Struggle (PDIP), which is referred to as the red or *abangan* party (Kejawen), and the United Development Party (PPP) or the so-called Green and Islamic party has been going on for a long time in Yogyakarta. The Tempo stated that physical conflicts between the two parties had been going on since 1999 during the legislative election, the regional head election and the presidential election until its peak in 2009. Detailed description of each physical contestation (physical conflict) is as follows.

1. The clash between the PDI-P and PPP supporters around the Beteng Wetan Corner in 2009.
2. Campaign clashes between PPP and PDIP on 5 April 2014 at Ngabean parking lot, Krapyak, Jogokaryan, south ring road to Krapyak
3. Clashes between the PDIP and the PPP supporters took place in Ngabean, Ngampil, Yogyakarta City. Location of the conflict was on Jalan Letjen Suprpto, PDIP supporters on the north side of the road, PPP on the south, June 4, 2014.
4. The clash between supporters of the parties participating in the 2019. The elections took place on Sunday (12/23) in Bantul, Yogyakarta. The clash

between the PDIP and PPP supporters took place in Jetak Hamlet, Ringinharjo Village, Bantul.

These various physical conflicts or clashes are part of the many conflicts between party supporters in Yogyakarta, especially between the United Development Party (PPP) which represents the Puritan Islamic Party (Green Party) and the Indonesian Democratic Party of Struggle (PDIP) which represents the *Abangan/ Kejawen* (Abang Party). These clashes indicated that the contestation not only took place in the conceptual aspects and discourse, but also reached the physical level as shown in several cases above. Cases of physical conflict between the two camps carrying the ideology of Islam on one side and Tradition (*Kejawen*) on the other are phenomena that occur every year in several regions in the center and in other corners of Yogyakarta to other districts around it.

THE EXISTENCE OF CUSTOMS AND LOCAL TRADITIONS IN THE SPECIAL REGION OF YOGYAKARTA

Law Number 13 Year 2012 concerning the Special Region of Yogyakarta, covering 5 functions, namely How to Fill in the Position, Tasks, Duties and Authorities of the Governor and Deputy Governor; Institutional Affairs; Cultural Affairs; Land Affairs; and Spatial Affairs. Specifically in the authority of cultural affairs, Yogyakarta is increasingly given space to develop and reinforce local traditions or cultures that have become one of the characteristics of the city of Yogyakarta, as stated in Article 31 below.

- (1) Cultural authority as referred to in Article 7 paragraph (2) letter c is held to preserve and develop creations, tastes, initiatives and works in the form of values, knowledge, norms, customs, objects, arts, and noble traditions which is rooted in DIY society.
- (2) Provisions regarding the exercise of cultural authority as referred to in paragraph (1) shall be regulated in Special Region Regulations.

Following the law, operationally regulated in Special Region Regulations, one of the forms of the strengthening is the existence of development funds. In the period of the 2018 fiscal year, Yogyakarta's special region funds increased to IDR 1 trillion, which was previously only around 800 billion. The increasing amount of the budget indicates that the Yogyakarta Regional Government is so concerned about local traditions and values. With this policy, the space for local customs and traditions to develop and exist is wide open.

Tourism is also very important to the special region of Yogyakarta. One of the

tourism development packages in Yogyakarta is a cultural tourism package. This development is integrated into the Yogyakarta special region policy. With this policy, various cultural tourism programs in the form of traditions have strengthened. They, for example, are found in several programs below.

1. Promotion of *sekaten* and *gerebeg* as Yogyakarta tourist attractions,
2. The return of the tradition of *bergodho* and *gunungan* in the Yogyakarta's villages during the Independence Day celebration,
3. The emergence of dance groups and associations and rituals of offerings and *labuh*, *nyadran* especially when welcoming celebrations on major holidays, for example before the Eid Al Fitr and the Proclamation of Indonesian independence.

Tourism packages in the city of Yogyakarta are increasingly varied and growing along with the making of Yogyakarta as one of the tourist destinations. With the existing policies and financial support, it will further strengthen the position of local customs and traditions. This can be seen from the increasingly intense and rampant implementation and practice of traditions in Yogyakarta City, for example *sekatenan*, *gerebeg*, *bergodo* tradition, *nyadran* and local arts and culture festivals in each village.

MANAGEMENT OF THE CONTESTATION

There has not been specific effort made by Puritan Islam and *Kejawen* Islam in minimizing various conflicts that have occurred so far, except in a general context, namely between various religious and community life groups in Yogyakarta, various efforts have been made. They include, for example, the formation of "Forum for Religious Harmony (FKUB) in Yogyakarta through Governor Decree No. 20/KEP/2014, and the formation of the "Forum of Brotherhood of the Faithful (FPUB)" (Abduh, 2016). However, there are a number of fundamental attitudes and views that have taken place within each of the camps that have helped to ease the tension between them. They include, for example, the attitude of life in *Kejawen*, as confirmed by Mr. SE (55 years old) that «the Javanese are very flexible. They can adjust to any religion or belief. The point in *Kejawen* life is not to hurt the hearts of fellow humans, be it children, siblings, or neighbors. *Kejawen* is the principle of his life of peace and harmony." On the contrary, in the view of some community leaders in the Muhammadiyah, there is also a rather tolerant view, for example the views of Mr. MNC (60 years old) that "the tradition of the royal palace is merely tradition/culture, so there is no need to be allergic or too rigid in that respect. During traditional activities, the Kauman people can accept it. But if one uses the occult and offerings, that's what they reject."

The change in attitude and tolerant outlook of the two contesting camps mentioned earlier increasingly emphasizes that there is still room and opportunity to manage the contestation so as not to cause widespread social conflict. Particularly in the Muhammadiyah camp, there is a more moderate and accommodative change in *da'wah* to the tradition, namely the cultural *da'wah* model as set out in the Muhammadiyah *tanwir* in 2002. The change in the *da'wah* paradigm is intended as a response to the dynamics and plurality of today's society (Hidayat, 2004 ; Al Hana, 2011), including in the city of Yogyakarta. Yogyakarta is already very famous for the many brandings that have been pinned by the local Government and its people. Starting from the branding "City of Students", "City of Gudeg", "Jogya Never Ending Asia", "Special Jogya" to "Yogyakarta Tolerant City". Branding as a tolerant city became very ironic when the 2018 Setara Institute report places Yogyakarta City in the 41st level of tolerance of 94 cities in Indonesia or is in the sixth position of index of cities with the lowest score of tolerance level. Even in a research report conducted by the UGM CRCS team in 2017 about the number of violence against minorities during the period 2000-2016, it shows that the number of violence or acts of intolerance in Yogyakarta is increasing (Iqbal & Hairul Salim, 2017: 4 - 9).

What is shown by Iqbal & Hairul Salim indicates that the occurrence of various cases of violence is the existence of opposition and rejection of social norms by certain social groups. At the same time, the phenomena of conflict as described in chapter three above emphasizes that the branding of Yogyakarta as a city of harmony, a multicultural city, is not a city that is safe and free from conflict and social tensions. But instead there is a struggle for identity values and social norms based on religion and tradition. In principle, this kind of struggle is not something new in Yogyakarta, but has been going on for a long time when the Islamic rebellion was born through the Muhammadiyah movement, and continues to this day because it continues to be reproduced socially through social practices by each of the contesting communities. In this context, it is exactly what was stated by Wiener (2017) that contestation is basically a social practice which is discursively an objection and rejection or disapproval of certain social norms by certain social groups. Attitudes and actions of contradiction or rejection here indicate an attempt to justify and reinforce values by certain groups, and at the same time reject, blame and even try to weaken the value system of other groups

Efforts to strengthen and weaken the values among the contesting camps tend to emerge through the symbolization of Islamic and *Kejawen* identities in public spaces. Symbolization that often appears in urban spaces as confirmed

by Nas, Jaffe and Samuels, 2006 (in P.J.M Nas (ed), 2011: 9) is based on material, discourse, icons and behavioral symbol. These symbols are then accepted and manipulated in various ways (2006: 19). In the city of Yogyakarta, in particular, symbolic contestation, especially politically affiliated, tends to emerge through material, iconic and behavioral based symbols.

Furthermore, the existence of the Yogyakarta special region law can be seen as a form of contestation counteractive to the stream of Islamization that looks even stronger. The accommodation of local cultural heritage and the strengthening of its values is one of the central points emphasized in the special region law described above. The Yogyakarta palace which still exists today also shows that the symbolization of the Javanese values doctrine is very strong, where Nakamura argues that Islam (Muhammadiyah) which incidentally is a reformist Islamic movement grows and develops in the midst of the development and the power center of Javanese tradition in a way that is flexible. First, Nakamura saw a dynamic religious understanding and tolerance among Muhammadiyah members, who at first glance when viewed from the outside seem very rigid, introverted, fanatical, and anti-Javanese culture. But on the contrary, Muhammadiyah is very flexible, more tolerant, open and even in certain contexts *njawani* (of Javanese nature) (pp. 210-211). Second, Muhammadiyah in its development received a lot of strong support from the people who actually have strong Javanese roots from various social classes, such as traders, farmers and even from the *priyayis*. And this can be seen to date, Muhammadiyah supporters come from various groups and diverse social strata (pp. 13-16). In its later development, Muhammadiyah cadres no longer came from traditional circles, but from relatives or kinship networks created through various religious organizations and established religious forums. However, in many cases, the flexibility of Muhammadiyah in Yogyakarta is not always followed by the flexibility in the region. In many cases, Muhammadiyah very aggressively campaigns for “*taklik*, *bid'ah* and *churafat* (TBC) in regions.

CONCLUSION

The tensions between Puritan Islam and *Kejawen* have been going on for a long time and continue to be reproduced through political and cultural symbols. It has led to the puritanical Islam led by Muhammadiyah, which, in Nakamura's description, has become more flexible in its Islamic activism. The tensions are getting stronger because *Kejawen* as part of the tradition increasingly exists through tourism policies and affiliation with political organizations. The existence of the Yogyakarta Special Region Law further emphasizes the

existence of Javanese teachings and culture manifested in various programs to strengthen Javanese arts and culture and this has become one of the forms of representation of the Puritan and *Kejawen* Islamic contestation in the public spaces. To bridge the conflict that might occur, in this context, the FKUB institution was founded which has indirectly become one of the institutions engaged in spreading messages of religious peace, as well as socializing them in society by considering the existing local traditions and culture.

BIBLIOGRAPHY

- Abdullah, I. (2002). *Simbol, Makna dan Pandangan Hidup Jawa: Analisis Gunungan pada Upacara Garebeg*. Yogyakarta: Balai Kajian Sejarah dan Nilai Tradisional.
- Ali, M. (2011). Muslim diversity: Islam and local tradition in Java and Sulawesi, Indonesia. *IJIMS, Indonesian Journal of Islam and Muslim Societies*, 1(1), 1-35.
- Bakri, S. (2014). Kebudayaan Islam Bercorak Jawa. *Dinika*, 12(2), 8.
- Burhani, A. N. (2013). Defining Indonesian Islam An examination of the construction of the national Islamic identity of traditionalist and modernist Muslims in *Islam in Indonesia: Contrasting Images and Interpretations* (editor(s): Jajat Burhanudin, Kees van Dijk . Amsterdam University Press; 25-47.
- Bush, R. (2002). Islam and Civil Society in Indonesia: the case of the Nahdlatul Ulama. Unpublished *dissertation for the degree of Doctor of Philosophy*, Department of Political Science University of Washington.
- Chakim, S. (2009). Potret Islam Sinkretisme: Praktik Ritual Kejawen?, *KOMUNIKA: Jurnal Dakwah dan Komunikasi*, 3(1), 1-9. <https://doi.org/10.24090/komunika.v3i1.110>
- Chalik, A. (2011). Islam Mataraman dan Orientasi Politiknya dalam Sejarah Pemilu di Indonesia. *ISLAMICA*, 1 (2), 269-277. <https://doi.org/10.15642/islamica.2011.5.2.269-277>
- Darban, A. A. (2000). *Sejarah Kauman: Menguak Identitas Kampung Muhammadiyah*. Yogyakarta: Tarawang.
- Fox, J. J. (2004). *Currents in Contemporary Islam in Indonesia*. Canberra: Research School of Pacific and Asian Studies. The Australian National University.
- Howell, J. D. (2001). Sufism and the Indonesian Islamic Revival. *The Journal of*

- Asian Studies*, 60(3), 701–729. <https://doi.org/10.2307/2700107>
- Jochem, van den B. (2017). The role of *slametan* in the Discourse on Javanese Islam. *Indonesia and The Malay World*, 45(133), 352–372. <https://doi.org/10.1080/13639811.2017.1345166>.
- Judith, J. (2017). Contesting Javanese Traditions. *Indonesia and the Malay World*, 45 (131), 3-23. <https://doi.org/10.1080/13639811.2016.1219494>
- Kholiq, A. (2013). Islam Kalang: Politik Identitas Sub Etnis Jawa. *Harmoni*, 12(1), 116-129.
- Luthfi, K. M. (2016). Islam Nusantara: Relasi Islam dan Budaya Lokal. *SHAHIH: Journal of Islamicate Multidisciplinary*, 1(1), 1-12. <http://dx.doi.org/10.22515/shahih.v1i1.53>.
- Maarif, S. (2017). *Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia*. Yogyakarta: : CRCS, Sekolah Pascasarjana UGM
- Mulder, N. (1983). Abangan Javanese Religious. *Bijdragen tot de Taal-, Land- en Volkenkunde*, Deel 139, 2/3de Afl. pp. 260- 267. <https://www.jstor.org/stable/27863504>.
- Muqoyyidin, A. W. (2012). Dialektika Islam dan Budaya Lokal dalam Bidang Sosial Sebagai Salah Satu Wajah Islam Jawa, *El Harakah*, 14(1), 18–33. <https://doi.org/10.18860/el.v0i0.2197>
- Musadad, A. N. (2018). Continuity and Change in Sundanese Pananya: Contesting an Islamicate Tradition in West Java. *Journal of Indonesia Islam*, 12(01), 1-16. <https://doi.org/10.15642/JIIS.2018.12.1.1-16>
- Nakamura, M. (1983), *Bulan Sabit Muncul dari Balik Pohon Beringin: Studi tentang Gerakan Muhammadiyah di Kota Gede Yogyakarta*. Yogyakarta: Gadjah Mada University Press.
- Nashir, H. (2016). *Muhammadiyah Gerakan Pembaruan*. Yogyakarta: Suara Muhammadiyah Yogyakarta.
- Nas, P. J. M. (Ed.). (2011). *Cities Full of Symbols: A Theory of Urban Space and Culture*. Leiden, Netherlands: Leiden University Press.
- Nas, P.J.M., Groot, G.d. & Schut, S. (2011). Introduction: Variety of Symbols in Nas, Peter J. M. (Ed.). (2011). *Cities Full of Symbols: A Theory of Urban Space and Culture*. Leiden, Netherlands: Leiden University Press, 7-26 pp.
- Said, M. (2015). A Study on The Accuturation of Islam and Local Culture. *Bungamale as a Local Culture of South Sulawesi*. *JICSA*, 04(02), 77-

100.

- Sodikin, M. & Sumarno, (2013). Sinkretisme Jawa-Islam dalam Serat Wirid Hidayat Jati dan Pengaruhnya Terhadap Ajaran Tasawwuf di Jawa Abad Ke 19. *AVATARA, e-Journal Pendidikan Sejarah*, 1,(2), 308-319.
- Sutarto, A. (2006). Becoming a true Javanese: A Javanese view of attempts at Javanisation, *Indonesia and the Malay World*, 34(98), 39-53. <https://doi.org/10.1080/13639810600650893>
- Sumpena, D. (2012). Islam dan Budaya Lokal: Kajian terhadap Interelasi Islam dan Budaya Sunda. *Jurnal Ilmu Dakwah*, 6(19), 101-120. <http://DOI:https://doi.org/10.15575/idajhs.v6i1.329>
- Sumbullah, U. (2012). Islam Jawa dan Akulturasi Budaya: Karakteristik, Variasi dan Ketaatan Ekspresif, el *Harakah*, 14 (1), 51-68. <http://doi.org/10.18860/el.v0i0.2191>
- Wahyono, S.B. (2003). Kejawaen dan Aliran Islam: Studi Tentang Respon Kultural dan Politik Masyarakat Kejawaen Terhadap Penetrasi Gerakan Islam Puritan di Yogyakarta. *Unpublished dissertation*.
- , (2001). Kejawaan dan Keislaman: Satu Pertarungan Identitas. *Jurnal Ilmu Sosial dan Ilmu Politik*, 5 (1), 41-60. <https://doi.org/10.22146/jsp.11107>
- Wiener, A. (2014). *A Theory of Contestation*. Heidelberg: Springer.
- Woodward, M. R. (1988). The "Slametan": Textual Knowledge and Ritual Performance in Central Javanese Islam. in *History of Religions*, 28(1), 54-89. <https://doi.org/10.1086/463136>.
- , (1991). Javanism, Islam and the plurality of ethnography, *Anthropological Forum*, 6(3), 339-363, DOI: 10.1080/00664677.1991.9967417.
- , (2001). Islam in Asia. *International Encyclopedia of the Social & Behavioral Sciences*, 2nd edition, Volume 12. DOI: <http://dx.doi.org/10.1016/B978-0-08-097086-8.84015-5>.
- , (2009). Islamic and Religious Studies: Challenges and Opportunities for Twenty-First Century Indonesia. *Journal of Indonesian Islam*, 3(1).
- , (2011). Reflection on Java and Islam.1979-2010. *Al-Jami'ah*, 49(2), 281-294. <https://doi.org/10.14421/ajis.2011.492.281-294>
- Zarkasy, F. (2013). Tajdid dan Modernisasi Pemikiran Islam. *Tsaqafah*, 9 (2), 395-418. <http://dx.doi.org/10.21111/tsaqafah.v9i2.59>

Internet sources:

<https://news.detik.com/berita-jawa-tengah>

<https://pojoksatu.id/news/berita-nasional/2018/12/24>.

<https://republika.co.id/berita-kiblat-masjid-gedhe-yogyakarta-miring>.

<http://www.muhammadiyah.or.id/content-8-det-amal-usaha.html>

<https://nasional.tempo.co/read>

<https://pemilu.tempo.co/read/568206/>

<https://daerah.sindonews.com/read/876711/22/>

<https://pojoksatu.id/news/berita-nasional/2018/12/24>

<https://news.detik.com/berita-jawa-tengah/Desember 2017/>.

<http://setara-institute.org/indeks-kota-toleran-tahun-2018>

<http://www.tribunnews.com/regional/2014/04/06/>

THE CONCEPT OF PEACE IN ISLAM AND ITS RELEVANCE TO INTERNATIONAL RELATIONS

Rizki Dian Nursita

Univeristas Islam Indonesia

Email: rizki.dian.nursita@uui.ac.id

Ahmad Sahide

Universitas Muhammadiyah Yogyakarta

Email: ahmadsahideumy@gmail.com

ABSTRACT

Islam is often described as a religion that emphasizes the use of violence in its da'wah method. The stereotype is formed by a number of literature and media that depicted Islam as a religion of violence. This paper aims to analyze the causes of stereotype against Islam, and provides an overview of the concept of peace in Islamic perspective, and seek the relevance of the concept of peace in Islam to the study of conflict and peace in international relations. Through some literature research, the author finds that the stereotype is caused by the gap in the discourse on war and peace in Islam, thus the discourse related to the peace in Islam needs to be buzzed. Unlike the two mainstreams in International Relation Studies (Realism and Idealism), al-Quran, as the primary source of Islamic teaching, describes that a human is basically both keen to cooperate and prone to conflict, and favoring to managing the conflict through peaceful settlement. Three terms-as-silmu, as-shulhu, and al-amanu are used to conceptualize the three levels of peace in the Quranic perspective.

Keywords: As-silmu; Islam; International Relations; Peace; War.

INTRODUCTION

The 11th September attack has become a major momentum that influenced a number of changes in the international relations discourses. The concept of security which is initially understood by realists as states' capacity to deal with threats from other countries in the midst of international anarchy, it must immediately be doubted after 11th September attack. It also has brought up a number of new terms in international relations, such as terrorism, terrorist; as a new actor in international relations, and global war on terrorism; the United States foreign policy which emerged in the Bush administration has also affected the foreign policy of countries around the world.

Several media have been involved in the formation of stereotypes of global society towards Islam and the Middle East. Famous newspapers and electronic media, such as CNN and BBC have intensively broadcast news and stories about the Middle East during the Gulf War I and Gulf War II. Internal conflict has also been a major trend in recent years. Unfortunately, statistics seemed to support stereotypes. Some countries in the Islamic World, such as Pakistan, Libya, Sudan, Ukraine, Yemen, Somalia, Afghanistan, Iraq, and Syria have been identified as countries with the lowest security index, even Saudi Arabia, Egypt, Turkey, and Palestine are on the alert status (GPI, 2016).

The relation among Islam, war, and terrorism is also often depicted in a number of fictions. The Three Kings portrays the story during the Gulf War I. The Hurt Locker tells the story of explosive disarmament missions in the Second Bay War. We also find other movies, such as Homeland movie, Zero Dark Thirty, United 93, and a number of Western films portray the story of al-Qaeda and Osama bin Laden's actions that might be considered as the threat to the national security.

Literature about 'Islam and War' and 'Islam and Terrorism' seem to be more popular compared with 'Islam and Peace'. Some books which offer the discussion on 'Islam and Peace', start the discussion with the concept 'War' in Islam. As if the concept of peace in Islam is valid if Islam is acceptable as both religion and a political system. The term of *jihad* in Islam seems to be understood as '*Jihad bil anfus*' (by risking life) or '*Jihad bis sayf*' (with sword, violence). The concept of *jihad* is also often equated with the concept of holy wars that have occurred in the West (Firestone, 1999). Although the concept of jihad also includes wars and risking the lives, etymologically, the term of jihad does not take root from the word war like '*qital*' or '*harb*', rather it has a broader spectrum. *Jihad* is probably the most controversial and emotive word that the West associates with Islam today; not a day goes by in the media when the word is not invoked, either by the jihadis themselves or critics of Islam (Fuller, 2010).

The stigma of Islam as a common threat has contributed to the emergence of Islamophobia, mainly in the era of George Walker Bush after September attack (Sahide, 2018). In fact, the Middle East which is always associated with 'Islam' is not always lullied by wars and may be less compared to the other regions in the world. According to the war historian, Quincy Wright, the number of wars that took place around the world from 1484 to 1945 shows that of 278 wars, 187 wars occurred in Europe while 91 battles took place in other regions (Firestone, 1999).

Most of the stigma of Islam often begins with methodological issues. Western

scientists or perhaps orientalists who are not accustomed to Islamic tradition often regard Islam as a religion that merely teaches violence by simply taking a number of relevant verses and hadiths. The research is also supported by references to the history of Islam which tells several cases of communal violence and political conflict. So they come to the conclusion that Islam is a religion that basically justifies acts of violence due to differences in beliefs and politics (Nimer, 2001).

Primary sources in Islamic law, both the Al-Qur'an and Sunnah have encouraged the attitude of peace. Even the term of 'Islam' itself has its root to the verb '*salima*' and the noun '*salam*' means salvation and peace. Al-Qur'an encourages Muslims to have good behavior toward followers of other faiths (Yunus 10:99), to settle disputes (al-Hujurat 49: 9), to know each other (al-Hujurat 49:13), and to cooperate in goodness, not enmity. The concept of peace in Islam may get less spotlight in Islamic political literature, but it is actually very much mentioned, even written with very detailed in the books of adab (ethics) of social life.

This paper tries to enhance the idea of peace in Islam which has so far been neglected, without disproving the existence of the concept of war in Islam. This paper discusses the gap that occurs in the discourse between war and peace in Islam, the basic assumptions of Islam on peace compared with two mainstreams in international relations, the classification of the concept of peace in Islam and its relevance to the contemporary peace studies.

WAR AND PEACE IN ISLAMIC PERSPECTIVE

This section attempts to provide an overview of the inequality between the discourse on war and peace in Islam. The recent literature on Islamic politics tells more about the use of violence, wars, the treatment of combatants and prisoners of war, international law, and so on. Nonetheless, the classical Islamic literature has actually dealt with these concepts, and some classical scholars have been asked for judgements or fatwas related to war and peace in Islam (Nimer, 2001).

One of the classical scholars who was also the disciple of Imam Abu Hanifa, Muhammad bin al-Hasan as-Syaibani was one of the classical scholars of the eighteenth century who has involved in the field of international law studies; eight centuries earlier than Hugo Grotius; the father of international law from the West. Syaibani's masterpiece, '*Siyar*'; '*Siyar as-Shagir*' and '*Siyar al-Kabir*' tell a lot about fatwas from Abu Hanifa and Syaibani himself. *Siyar* which is the plural form of '*Sirah*'; which not only means 'history', but also 'journey',

then simply interpreted by modern.

The book of *Siyar* contains a set judgements that guides Muslims interaction with non-Muslims; whether in a state of war or peace, whether interaction among individuals or in a state level; interaction between Darul Islam and Darul Kufr within the territory of Islam as well as outside; and interaction in the particular situations such as apostasy, rebellion and piracy (Munir, 2012). The book of *Siyar* was later reconstructed by a number of Muslim scholars, one of them was Muhammad Abu Zahra in his *Syarh Kitab as-Siyar al-Kabir*, as well as prominent orientalists such as Majid Khadduri. The work of Majid Khadduri which contains the introduction and translation of the Book of *Siyar* written in 1966, 'The Islamic Law of Nations *Shaibani's Siyar*' has been reviewed widely by Western scholars.

Perhaps we may find few writings in the Islamic classical literature that specifically address the study of international relations. The book of *Siyar* could be seen as a positive thing, although the fatwas were not codified as a set of rules. We can see that *Siyar* has been written based on the idea that interaction among nations is conflictual; between Islam and kufr or Islam and rebels. Peace in the Islamic classical literature is understood as negative-peace or the absence of war; between Islam with kufr, or between government and bughot or rebel; and when the *dhimmi*s are at 'safe conduct', or '*aman*' .

The legal view on peace and violence in the classical period was articulated and applied on the basis of *maqâsid as-shari'ah*; teachings or purpose (intent) of the whole Islamic law which aims to protect religion, life, humans' reason, humans' property, their honor, and descents. These six points of purpose are considered as fundamental needs or *dharuriyat* in Islam. *Maqashid* is used by considering context or fact that occur in a particular society.

It should be noted, that in Islam political conflicts set forth in a juridical decision or fatwas, remain a political conflict. They have never been extended to religious wars, such as the war between Islam and Christianity, Judaism, Hinduism or any other religions that Islam has ever encountered in history. The juridical judgment is certainly in accordance with the conditions faced by Muslims; fatwa of an expert that allows the use of force against a pagan ruler in certain conditions, is not a reason to attack a neighbor who has different beliefs (Nimer, 2001), nor it is a holy war with the aim of killing certain people with different beliefs.

Such inequality also occurs in contemporary Islamic studies. Orientalists such as Majid Khadduri had earlier issued *War and Peace in the Law of Islam* in 1955, several years before the publication of 'The *Shaibani's Islamic Law of Nations*

Siyar'. This book describes both War and Peace concepts comprehensively in one book. However, the discussion of the peace is placed in the third chapter after the war, and it still contains discussions about the treatment of Islam against other religions, *dhimmi*s, peace agreements, arbitration and neutrality; despite there is also a part discusses about international diplomacy and trade (Khadduri, 1966). This book became the most frequently used reference by academics in explaining the concept of war and *jihad* in Islam. On the other hand, this book is also often regarded as a book that has justified stereotypes about Islam; that Islam is a religion of violent doctrines and terrorism.

The work of Abu Sulayman 'Towards an Islamic Theory of International Relations' published in 1987 has shown a novelty in the discourse of international relations of Islamic perspective. Although Abu Sulayman did not exclusively discuss the concept of peace in Islam, at least it has raised some peace-related concepts, such as tolerance, cooperation and mutual support, diplomacy and building alliances (Abu-Sulayman, 1993). Similarly, Abu Zahra in his work '*Al-'Alaqah ad-Dauliyyah fi-l-Islam*' or 'International Relations in Islamic Perspective' explains the normative aspects of international relations; international relations are bound by values such as dignity, the unity of people, encouraging Muslims to help each other, and tolerance (Abu-Zahrah, 1995). However, these books are still infrequently used as the reference by contemporary scholars.

Indonesia may have become one of the examples of the spread of Islam through peaceful means. According to Abdullah bin Nuh, the spread of Islam in Southeast Asia did not occur in the 13th century AD. Historical evidence from China and some Muslim settlements in Indonesia show that Islam come to Indonesia since the 7th AD through the preachers and traders. People in the Arabian Peninsula have established trade cooperations with various countries, such as Africa, India, Southeast Asia, and East Asia. These relations have occurred long before Mohammed's prophecy. Arabian merchants have become the intermediaries between these countries and European merchants. It is estimated that Islam has penetrated to the Southeast Asia since the 7th century AD, or in the second year of hijriyah. This estimate is supported by the findings of T.W. Arnold, which shows that Muslim traders have been in Sailan and Sri Lanka since the second century of Hijriyah (Suryanegara, 2017).

According to Karen Armstrong, Western assumptions related to Islam; Islam as a religion that teaches violence and jihad considered as twin brother of the crusade, such assumptions can not be separated from the trauma of the West against the wars occurred in the Middle Ages (Armstrong, 2001). Before the era of colonialism, Indonesia which was far away from the story of the

holy war in the West, certainly had a different response to a comprehensive religious teaching; Islamic belief which is not only understood as ritual, but also provides security and social and political order.

The spread of Islam in Indonesia has been done through diverse concepts of da'wah, whether da'wah through diplomacy with local rulers, trade, assimilation, marriage, and sufism; considering Muslims are obliged to involve in the da'wah regardless their status and occupation. Yet, both the Islamic World and the West are often fixated on the heroic stories that are identical to warfare, but ignorant of the stories of how the Messenger and his companions, as well as some political leaders sought to create the peace.

CONFLICT AND HUMAN NATURE

Two mainstream in international relations, both Classical Realism and Classical Liberalism or Idealism cannot be separated from the fundamental thinking about the nature of human being. The emergence of Realism and Idealism both started from assumptions about the nature of human beings. Realists see that human nature is selfish, and interaction among people is conflictual. Thus, realists tend to have a pessimistic and skeptical view about cooperation and peace in international relations (Pettiford, 2015., and Heywood, 2011).

Within the state, the selfishness within a human being is limited by government. Whereas in international relations, the selfishness that exists in human beings may unleash the worst potential of human nature, thus forming an anarchic structure (Donnelly, 2005). Morgenthau as a classical realist scholar saw that the state was the first institution to ignore the human values to gain the power. Meanwhile, according to neorealists, international violence is not the impact of human egoism, but a social phenomenon that is formed due to the anarchic international environment (Guzzini, 2003). The state is seen as its own organic structure, which has its own interests and strengths, not merely as a human-driven instrument.

On the contrary, liberalists see people are bound to human virtue. The conflict that occurs between people will not become a problem, if the cause of the conflict can be identified, then the problem can be solved. According to Kant, humans are not always associated with selfishness, greed, and aggression. Humans are naturally affectionate and able to distinguish between good and bad (Pettiford, 2015). Liberalists see that war is not caused by human nature or the structure of the international system, rather war is the product of social interaction (Burchill, 2005).

Discussion about human beings becomes very important in the study of

international relations of Islamic perspective. Regarding human nature, Islam is neither realistic nor idealistic. However, it should be noted that the discussion is not intended to build a synthesis between the two mainstream debates; as the English School was born to become via media between Realism and Liberalism (Linklater, 2005). Islam is a religion that encourages *wasathiyah*, as it has been mentioned in the Qur'an, that the character of Muslims is *ummatah wasathan* (al-Baqarah 2: 143). *Wasath* is a stand-alone position, neither side nor both. *Wasathiyah* attitude does not mean 'ghuluw' or exaggeration (al-Maidah 5:77). A man who is *wasathiyah* will be able to understand reality, priority, nature or *sunnatullah*, and comprehend religious texts comprehensively (Tamam, 2017).

Islam recognizes the human nature equally, that man also has the potential to do good and evil. As in the word of God in sura as-shams; *"And by the soul (nafs) and the perfection of His creation, He inspired the soul what is wrong and what is right for it."* (as-Shams 91: 7-8). Refer to Tafsir Ibn Kathir, what is meant by the perfection of creation is that Allah has directed man to a righteous nature. As the words of Surah Ar-Rum Allah says, *"Then face your face with the righteousness of Allah (Allah), (on) the nature of Allah Who created man according to the fitrah. No change in the nature of Allah."* (ar-Rum 30:30). But God then inspired man to the way of good and evil, as it is mentioned by Mujahid, Qatadah, ad-Dhahak, as-Tsauri (Katsir, 2004a).

In the hadith, it is narrated that someone who asked the Prophet Mohammed, *"O Messenger of Allah, how do you think about what is done by human beings whom they laboriously overcome. Is it fate that has been set upon them, or is it something that they receive from what their Prophet said to them, then reinforced with the argument?"* So the Messenger of Allah answered: *"No that is the thing that has been established for them. The man asked again, "Then what is the use of charity?"* The Prophet replied, *"that whoever is created by God to do one of them, then Allah prepare it for it, as it is said in the Book of Allah: and the soul and the consummation of it, then Allah inspires the soul the right and wrong path."* (Katsir, 2004).

In Islam, the first conflict accompanied by use of violence that occurred in human history has been narrated in the Qur'an. That is the story of the son of Adam, when Qabil and Abel compete each other to be the best, as well as fighting for a potential spouse. As it is hinted in Surah al-Maidah, *"his lust encourages the killing of his brother, so he kills him, and he is among the losers"* (al-Maidah 5:30). Conflict is also mentioned in the Qur'an in a number of terms and levels, ranging from enmity (az-Zumar 39:31), disputes (Ali-Imran 3:103 & 105), disagreements (an-Nisa 4:59), and wars (Muhammad 47:4), (al-

Baqarah 2:217), (al-Anfal 8:57).

Although Islam exposes the human nature to do good and evil. However, it does not mean that evil deeds become permissible in Islam; including violence, crime, and hostility. As it is mentioned in the verse after that, “*it is indeed a lucky man who purifies the soul, and indeed he fails who corrupts it.*” (as-Shams 91:9-10). According to Qatadah, this verse explains it is to be fortunate that one who purifies himself from a disgraceful attitude and contemptible things; is considered obedient to Allah, as it was narrated by Mujahid, Ikrimah, and Said bin Jubair (Katsir, 2004a).

The striking difference between Islam and other paradigms is the concept of after life, and the concept of reward and sin or reckoning. In Islam, all human deeds can not be separated from the *hisab* and will be accounted for in the hereafter. As Allah says in the Quran Surah az-Zalzal; “Whoever does good deeds of zarrah, he will see the reward, and whoever does the evil weighing of zarrah, will surely get his reward” (az-Zalzal 99:7-8).

We may often hear a proverb, “My country, right or wrong” that indicates state’s superiority as an actor that has the immunity to do anything to defend its national interest. Realists separate national and international negotiations with morality. Thus, diplomacy in the classical era is full of hypocritical actions and lies (Iqbal, 2000).

In Islam, international relations are not merely inter-state relations, but human beings as the main actors who run the state; as well as other entities considered as actors in international relations; international organizations, corporations, interest groups. Man as an actor who runs the state and other relevant entities in international relations, thus all of activities including social and political cannot be separated from the reckoning, and cannot be apart from the norms, values, and divine rules that bind people from acts that can cause hostility, conflict, and damage.

THE CONCEPT OF PEACE IN ISLAM

Etymologically, the word Islam is closely related to the salvation, peace, and submission. In Arabic, the word Islam itself is rooted to the verb سلم (salima) and *mashdar* or noun taken from the verb السلام (as-salaamu) meaning نجا (najaa) or “to be safe” or “salvation”. The word سلم (salima) can also turn into سالم (saalama) which is synonymous with صالح (shaalaha) or “reconciled”, and the noun السلم (as-silmu) also has the same meaning as الصلح (as-shulhu), which means peace; as it is found in the phrase أنا سلم لمن سالمني وحرب لمن حاربني (ana silmun liman saalamani wa harbun liman haarabanii) which means “I make

peace to those do the same, and fight against those who fight me”. Whereas the word *إظهار الخضوع والقبول لما أتى به محمد, الدين الذي جاء الإسلام* has the meaning of *إظهار الخضوع والقبول لما أتى به محمد* or submission and full acceptance of religion conveyed by Muhammad (Ma'luf, 2007).

The term “silmun” is also contained in the Qur’an, as Allah has commanded the believers, “O ye who believe, enter too silmi (Islam) completely, and do not follow the paths of shaitan” (Al-Baqarah 2:208). This verse encourages Muslims to the peace and to perform good deeds and all kinds of virtues, as it was stated by Qatadah and Mujahid (Katsir, 2004b).

Peace in Islam can be interpreted by both positive and negative peace. According to Galtung, positive peace indicated by cooperation, equality, peaceful culture, and dialogue. While the negative peace is the absence of violence, or the condition when the conflict actors are in a truce, withdraw from violence (Galtung & Fischer, 2013). Negative peace is needed to prevent violence among parties, disputes, or further violence and international conflict. Positive peace or substantive peace provides a broader view to address the causes of a conflict (Nimer, 2001).

The term positive peace is associated to human values and the application of a peace culture in life. Allah is known as Ar-Rahman or The Most Beneficent and the Al-Raheem or The Most Merciful. So human beings as His creations certainly can not be separated from those two characters. As it is mentioned in the Qur’an, “*Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection*” (Maryam 19:96). “*Perhaps Allah will put, between you and those to whom you have been enemies among them, affection. And Allah is competent, and Allah is Forgiving and Merciful.*” (Al-Mumtahanah 60:7).

Therefore, positive peace is substantial in Islam. The values found in positive peace is the basis of morality (*akhlaq*) in Islam that should be attached to each individual. So the real peace can exist. According to Abu Zahra, there are ten principles of mu’amalah or relationship among people, such as respect for mans’ dignity (al-Isra ‘17:70); unity (al-Baqarah 2:213) (Ali-Imran 3:103); cooperation in good deeds or humanity (al-Maidah 5:2), tolerance (al-Kahf 18:29) (al-Kafirun 109:6), freedom (to decide fate and religion) (al-Baqarah 2: 256) (Al-Rahman 55:60); justice (al-Hujurat 49: 9); equality in human relationships (al-Hujurat 49:13) (al-Balad 90: 11-13); integrity (al-Maidah 5:1) (an-Nisa 4:58); and compassion (Maryam 19:96). These principles are not just principles that bind to individuals or intergroup relationships, but also the state, since the state is a human-driven political entity.

Islam also recognizes the concept of negative peace; through conciliation and peace-making efforts in resolving conflicts among individuals or groups, to ensure the positive peace among communities can be formed. As it was stated, that the term السلم (as-silmu) which has the same root as Islam, it is also equivalent to الصلح (as-shulhu) which means peace, and al-ishlah means conciliation, peacemaking, making a change or reformation, as well as the integrity to the truth (Nimer, 2001). The word الصلح (as-shulhu) is originally derived from the one-level verb صلح (shaluha) which means the opposite of destruction, which then becomes the second verb, صالح (shaalaha) which means antonym of enmity (Ma'luf, 2007). The term *as-shulhu* is also contained in the words *Darus-Shulh*, a term for a country that does not join *Darul-Islam* but chooses to make peace with it.

Islam emphasizes the importance of creating peace among people. The virtue of peace-making or *al-ishlah* has been mentioned in a number of verses of the Qur'an and hadith. In an-Nisa' Allah says, "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward." (an-Nisa 4:114), in al-Hujurat, "And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah And if it returns, then make settlement between them in justice and act justly. Indeed, Allah loves those who act justly." (al-Hujurat 49: 9), then in Surat al-Anfal, Say, "The (decision concerning) bounties is for Allah and the Messenger." So fear Allah and amend that which is between you and obey Allah and His Messenger, if you should be believers" (al-Anfal 8: 1). In a number of hadiths, Messenger of Allah (s) said, "May I tell you something better than fasting, prayer and alms?" The Companion replied, "Yes." He said, "Reconcile the relationship (two warring people), because the destruction of the relationship is the cutter. I do not say cutting hair, but cutting off religion." The hadith shows that peacemaking not only counts as a virtue, it also reduce unnecessary hostility and damage.

In order to ensure the absence of violence, Islam also promotes security. The word الأمن (al-amnu) means serenity and peace, while الأمان (al-amaanu) also has other meanings, ie العهد والحماية والذمة (*al-'ahdu, al-himaayah, adh-dhimma*); it means covenant; protection, and guarantees (Ma'luf, 2007). It also can be understood as the security from the violence (Nimer, 2001). These words also have their roots to the word الإيمان (al-iman) or belief.

State's security is essential to maintain the survival of human life. As the prayer of Prophet Ibrahim in the Qur'an "And remember when the Prophet Ibrahim

prayed “*My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.*” (Al-Baqarah 2:126), then in other verse, “*My Lord, make this city (Makkah) secure and keep me and my sons away from worshipping idols.*” (Ibrahim 14:35). Security is also related to trustworthy issues, or beliefs. Even trustworthy is part of the faith (HR Ahmad), as the non-traditional security concept also puts ‘freedom from fear’ as one of the security indicators.

Al-Qur’an contains wisdom and lessons for people who use their reason (Yusuf 12:111). The use of peaceful means in da’wah has been raised in a number of Qur’anic verses which tell the story of the previous prophets. The Qur’an has told of how the earlier prophets established relationships with those who rejected their preaching. Still, people of ‘Ad are mentioned as ‘brothers’ of the Prophet Hud, even though they refuse Islam (Hud 11:40). The Qur’an has also mentioned Thamud who rejected the Prophet Salih, and the people of Noah as ‘brothers’. Allah also commanded Moses to deliver da’wah to Pharaoh with *‘qaulan layyinan’* or a gentle word (Thaha 20:43-44). There are also many *sunnah* and *sirah* have narrated about how Prophet Mohammed has built good relationships with people; ethics towards parents, children, neighbors, women, and other believer, ethic in assembling, speaking and expressing opinions, and other ethics that encourage Muslims to remain virtuous toward others.

It is also important to understand and prevent the potential conflict, Latent conflict often occurs within society with various groups and ethnicities. Thus, even before the conflict arose, Mohammed has reconciled between Muhajirin and Ansar so that love compassion and altruism have spread among them; in other words it was a positive peace. The story of how the Prophet Mohammed and the Companions negotiated with Medina Jews and issued Medina Charter, as well as the truce with the Quraysh tribe in the Hudaibiyah Treaty (Lapidus, 2002). They are both examples of negative peace.

CONCLUSION

Islam often faces negative stereotype as a religion of violence. The concept of jihad is often associated with holy war and terrorism. So, Islam is always identified with terrorism (Pratt and Woodlock, 2016). The stigma of Islam, as a religion of violence is the result of gap between the discourses on Islam. The concept of war in Islam perspective is more often discussed, compared to the concept of peace.

Unlike the two mainstream in international relations, Realism and Liberalism.

Islam sees a balance in the human nature. Humans are naturally love to cooperate and do good deeds, and have tendency to conflict and do evil deeds. Nevertheless, it does not mean that Islam justifies such tendency to use violence and wickedness in politics, so that international relations become very rational and value-free. Human beings by nature are political creature who run the state, thus creatures are inseparable from divine rules, and Islam prevent the conflict with impulse to do good deeds and to create the peace; both negative and positive peace.

The concept of peace in Islam consists of *as-silmu*, *as-shulhu*, and *al-amaanu*. It is obliged for believers, to fully throw themselves in goodness (*as-silmu*). Such obligation binds all Muslims in every condition. A believer or a Muslims is not only obliged to perform mandatory worship, but also responsible to incorporates Islamic values in a *kaffah* or perfect way in social, political, economic, and any other aspect; such as mutual respect, unity, cooperation, tolerance, respect human rights, righteousness, justice, to be equitable, and compassionate.

Creating peace to prevent and resolve conflict is understood *as-shulhu*. *As-shulhu* can be pursued through conciliation, peacemaking, making a change or a reform that leads to the positive outcome, and the integrity to goodness and truth. Islam motivates its followers to involve in peace-making and consider it as goodness, not merely as an intervention or interference with a human affair. This concept can be applied in conflict among individuals, groups, and even countries; *as-shulh* also means peace agreement or pact.

Peace which is obtained by guaranteeing or maintaining security is known as *al-amaanu*. The implementation of *al-amaan* is not only measured from the absence of violence, but also the presence of trust or trustworthy. As non-traditional security defines peace freedom from fear and distrust. *Al-amaanu* is a form of peace that cannot be prevailed by an individual, as *as-shulhu*. It needs the involvement of group of people, society, or perhaps larger body such as state in order to establish *al-amaan*.

The concept of peace in Islam; *as-silmu*, *as-shulhu*, and *al-amaanu* although generally they can be understood as 'peace'. However, they have different focuses, and perhaps intersect each other. The concept of peace in Islam might be relevant in providing an ideal image of the peace situation; positive. These concepts; although there may still be a number of concepts that resemble the concept of peace in Islam, these concepts have something in common with the concept of peacebuilding, peacemaking, and peacekeeping. All three are not a mechanism that must be passed in a certain phase of a peace attempt or conflict assessment to obtain certain results, but activities that are bound

by values and divine rules. So, there is still a need for a deep study to form a conceptual framework consisting of a number of systematic mechanisms to achieve peace based on Islamic teaching.

BIBLIOGRAPHY

- Abu-Sulayman, A. H. (1993). *Towards an Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought*. International Institute of Islamic Thought (IIIT).
- Abu-Zahrah, M. (1995). *International Relations in Islam*. Egypt: Daar al-Fikr al-'Arabi.
- Armstrong, K. (2001). *Perang Suci: Dari Perang Salib Hingga Perang Teluk*. Jakarta: Serambi Ilmu Semesta.
- Burchill, S. (2005). Liberalism. In *Theories of International Relations*. New York: Palgrave Macmillan.
- Donnelly, J. (2005). Realism. In *Theories of International Relations*. New York: Palgrave Macmillan.
- Firestone, R. (1999). *Jihad: The Origin of Holy War in Islam* Reuven Firestone. New York: Oxford University Press.
- Fuller, G. E. (2010). *A World Without Islam*. New York: Bacb Bay Books.
- Galtung, J., & Fischer, D. (2013). *Johan Galtung: Pioneer of Peace Research*. New York: Springer.
- GPI. (2016). *Global Peace Index 2016*. Retrieved from [https://reliefweb.int/sites/reliefweb.int/files/resources/GPI 2016 Report_2.pdf](https://reliefweb.int/sites/reliefweb.int/files/resources/GPI%202016%20Report_2.pdf)
- Guzzini, S. (2003). *Realism in International Relations and International Political Economy: The Continuing Story of a Death Foretold*. New York: Routledge.
- Heywood, A. (2011). *Global Politics*. New York: Palgrave Macmillan.
- Iqbal, A. (2000). *Diplomasi Islam*. (S. Rahman & I. Sulaiman, Eds.). Jakarta: Pustaka Al-Kautsar.
- Katsir, I. (2004a). *Tafsir Ibnu Katsir*. (M. A. Ghoffar, A. Muthi', A. I. Al-Atsari, & M. Y. Harun, Eds.) (8th ed.). Bogor: Pustaka Imam As-Syafi'i.
- , (2004b). *Tafsir Ibnu Katsir*. (M. A. Ghoffar, A. Muthi', A. I. Al-Atsari, & M. Y. Harun, Eds.) (1st ed.). Bogor: Pustaka Imam As-Syafi'i.
- Khadduri, M. (1966). *The Islamic Law of Nations: Shaybani's Siyar*. Baltimore: The John Hopkins Press.

- Lapidus, I. M. (2002). *A History of Islamic Societies*. Second Edition. New York: Cambridge University Press.
- Linklater, A. (2005). The English School. In *Theories of International Relations*. New York: Palgrave Macmillan.
- Ma'luf, L. (2007). *al-Munjid fi al-Lughah wa al-A'lam*. Beirut: Dar al-Masyriq.
- Munir, M. (2012). *Islamic International Law (Siyar): An Introduction*. Bepress.
- Nimer, A. (2001). A Framework for Nonviolence and Peacebuilding in Islam. *Journal of Law and Religion*, 15(1), 217–265.
- Pettiford, L. (2015). *A New A-Z of International Relations Theory*. London: I.B.Tauris.
- Pratt, D. & Woodlock, R. (2016). *Fears of Muslims? International Perspective on Islamophobia*. Switzerland: Springer International Publishing.
- Sahide, A. (2018). *Donald Trump; Islamic World and Globally Political Order of Indonesian Perspective*. Istanbul: Proceeding of Academicsera International Conference.
- Suryanegara, A. M. (2017). *Api Sejarah*. (N. Kurniawati, Ed.). Bandung: Suryadinasti.
- Tamam, A. M. (2017). *Islamic Worldview Paradigma Intelektual Muslim*. Jakarta: Spirit Media Press.

THE DISCOURSE OF SPIRITUALITY VERSUS RELIGIOSITY IN ISLAM

Idi Warsah

IAIN Curup, Bngkulu

Email: idiwarsah@iaincurup.ac.id

Imron

Universitas Muhammadiyah Magelang

Email: imron1807yes@ummgl.ac.id

ABSTRACT

This article discusses spirituality and religiosity. Spirituality and religiosity are two of the most basic aspects of mentality and human belief, which according to most people are the goal of human existence in the world. These two terms are widely understood by people as something that has the same meaning and understanding. But actually has a different meaning. Spirituality is an experience or desire to know God that is done personally by seeing things deeper, substantially and seeking real understanding. Whereas religiosity is the appreciation and experience of individuals towards the teachings of religion or the beliefs they hold. Therefore, in essence, religiosity is a pattern of values, beliefs, symbols, behavior and experience that is institutionalized, which is directed at spirituality. In this case religiosity is actually a means of achieving spirituality.

Keywords: *Discourse; Spirituality; Religiosity.*

INTRODUCTION

The definition of religiosity is still a controversy up to the present. Meanwhile, the spirituality and religiosity are fundamental aspects of human mentality and belief that, according to most people, constitute the purpose of the existence of human in this world. These two terms are often considered as having similar definition and interpretation, whereas they have different meaning. Generally, the experts of psychological study failed to make a consensus of the definition of religiosity and spirituality therefore both of them are identified as two different things, and their operational usage often overlaps. The study about religiosity had been begun in 1990's and this was marked by the publication of "Journal for the Scientific Study of Religion and Review of Religious Research" an international journal for the psychology of religion (Fridayanti, 2015: 199-208).

The concept of spirituality in the discipline of psychology of religion emerged

during the discussion of religiosity, and eventually became a problem of indistinct relationship between religiosity and spirituality which caused confused definition of religiosity and spirituality (Fridayanti, 2015: 199-208). Thus, this article tries to address spirituality and religiosity along with their adhere characteristics. To continue the exploration, I will begin with providing the concept of spirituality. The elaboration of the concept of spirituality in the following section covers its nature, scope and dimension in Islamic perspective with more focus on its relevant to the discourse of religiosity.

CONCEPT OF SPIRITUALITY

1. The Nature of Spirituality

The term 'spirituality' is derived from the word 'spirit' which means soul (Poerwadarminta, 1986: 963). The term is also defined as an oriented philosophy action in which all activities are done for the sake of Allah and happiness of soul (Leeming, 2014: 872). It contains a definition of relationship between human and God (As'ad, 2004: 340). Spirituality is an experience or interest to recognize God personally through deep substantial view and actual understanding (Harahap, 2011: 6). It is an activity with true immortal spiritual ending, and is not for a while (Tobroni, 2005: 19-20). It is an encouragement for all human actions (Suaedy, 2004: 202), and basic feeling of interaction with oneself, other people, and universe. It is said as a step to find continual authentic holistic deep meaning of self-existence related to sacred transcendent things (Karakas, 2010: 89-106).

Elkins (1988) defines spirituality as a way to become something and undergo an event originated from awareness of transcendent dimension which has some characteristic values that can be recognized by an individual, life, and everything considered as the divine authority. Spirituality is a presence of relationship with the mighty power determining the way of how one lives his life (Armstrong, 1995: 3). Further, Tart states that spirituality is a wide potential of human final destination with higher entity, God, love, affection, and purpose (Tart, 1975: 4). According to several definitions above, it can be concluded that spirituality is all philosophical oriented good deeds intended to make effort to possess transcendent value for the sake of Allah. It suggests that, essentially, every human action must have good goal and transcendent value.

2. Spirituality in Islamic Perspective

As explained earlier, spirituality is an action conducted based on the awareness of Allah and happiness of soul (Leeming, 2014: 872) or relationship between

human and God (Imron, 2016: 3) so that spirituality is a fundamental and natural element in human life as indicated in the Qur'an Surah Ar-Rum verse 30.

Translation: "turn your face singlemindedly to the true Faith and adhere to the true nature on which Allah has created human beings. The mould fashioned by Allah cannot be altered. That is the True, Straight Faith, although most people do not know."²

Mustafa Al Maraghi, as quoted by Jalaluddin and Ramayulis (1998: 72). interprets the above verse as follows: be consistent, you, to all characters prescribed by Allah in the inside of human being, because, indeed, Allah who creates human according to his nature that is inclined to *tawheed* teaching and believe it based on what shown by mind and lead him to common sense. Human was created by Allah with the instinct of having religion, *tawheed*. Transcendent bond is human characteristic that has felling of being religious which is then called as spirituality (Imron, 2018: 34). Spirituality is a personal experience or intention to recognize God by seeing something deeply and substantially, and searching true understanding that is not only the surface and short term (Harahap, 2011: 6). Besides, it is a deep interpretation of the world existence, and all activities are committed for the almighty Allah (Hafidzuddin, 2003:5).

Nasr (2004: 185) affirms that human and all his activities and characteristics cannot be separated from the dimension of divinity. Attaining knowledge about the nature of human can be through religious texts studies. Yet human tends to ignore them, hence he does not know the meaning of spiritual wisdom in his life. The uniqueness of human existence was associated with his relationship with Allah as mentioned by the Qur'an surah Al-A'raf verse 172.

Interpretation: And recall (O Prophet) when your Lord brought forth descendants from the loins of the sons of Adam, and made them witnesses against their ownelves. asking them: 'Am I not your Lord?' They said: 'Yes, we do testify.' We did so lest you claim on the Day of Resurrection: 'We were unaware of this.

The contract made before the birth of human brought about responsibility along with its benefits and dangers for human as an intelligent free will (Nasr, 2004: 21). The mandate granted by Allah to human contains the confession of the oneness of Allah and commitment to perform *ibadah* thus accepting the mandate means wiliness to worship and obey Him (Nasr, 2004: 338). Then, according to Nasr the nature of spirituality is a form of relationship with and dependence on the Creator, as mentioned in the Qur'an surah Al-Hajj verse 5,

surah Adz-Dzariat verse 56, surah Al-An'am verse 162, surah Maryam verse 65, surah Al-Zalzalah verse 7-8.

Interpretation: "O mankind! If you have any doubt concerning Resurrection, then know that it is surely We Who created you from dust, then from a drop of sperm,⁵ then from a clot of blood, then from a little lump of flesh, some of it shapely and other shapeless. (We are rehearsing this) that We may make the reality clear to you. We cause (the drop of sperm) that We please to remain in the wombs till an appointed time. We bring you forth as infants (and nurture you) that you may come of age. Among you is he that dies (at a young age) and he who is kept back to the most abject age so that after once having known, he reaches a stage when he knows nothing.⁷ You see the earth dry and barren and then no sooner than We send down water upon it, it begins to quiver and swell and brings forth every kind of beautiful vegetation."

Interpretation: "I created the jinn and humans for nothing else but that they may serve Me."

Interpretation: "Say: 'Surely my Prayer, all my acts of worship, and my living and my dying are for Allah alone, the Lord of the whole universe.'"

Interpretation: "He is the Lord of the heavens and the earth and all that is in between. Serve Him, then, and be constant in serving Him. Do you know anyone that might be His compeer?"

Interpretation: "So whoever does an atom's weight of good will see it. (7) And whoever does an atom's weight of evil will see it."

The verses depict the spirituality as a sort of obedience of an individual toward Allah in which all his activities are aimed to worship Allah and all what he done will be rewarded by Allah. It is what human soul needs as creature that has dimension of spirit inside his physical. Viktor Frankle in Bastaman says that the existence of human is shown by three factors: spirituality, freedom, and responsibility (Bastaman, 1995: 36). Kuntowijoyo states that behavior of good spiritual human shows prophetic character that has three pillars: (1) *ta'muruuna bil ma'ruuf*, (2) *tanhauna 'anil munkar*, (3) *tu'minuuna billaah*. These pillars are interpreted into universal language as concept of humanity, liberation, and transcendence (Kuntowijoyo: 2007: 99).

3. Scope of Spirituality

According to Miliman (2003: 426-447), spirituality in the context of workplace comprises several levels; individual level, group level, and organizational

level. Each level has three main dimensions: purpose in one's work or meaningful work, having a sense of community, and being in alignment with the organization's values and mission. Meanwhile, Pawar Shankar mentions two level of spirituality of workplace: individual level and organizational level (Shankar, 2008:544-567). Individual level is fundamental aspect of spirituality of workplace. It is an individual feeling to sense deepest meaning and purpose of one's profession. This dimension represents how an employee interacts with his work from day to day. It involves the deepest sense of meaning and purpose of one's job.

Expression of spirituality of workplace assumes that everyone has motivation and interest to engage in every beneficial action for himself and other people. Spirituality does not only view profession as something joyful and challenging but also something that has meaning and deepest goal: making one's dream come true, fulfilling one's needs, and giving contribution to others (Shankar, 2008:544-567). Group level refers to level of human behavior and focuses on interaction between an employee and his partners. The spirituality of this level consists of mental relationship, emotional relationship, and spiritual relationship of a team or group in an organization, and the core of this community is a human relationship including support, freedom of expression, and protection (Shankar, 2008:544-567). Organizational level shows individual experience which is associated with strong relationship between their personal values and mission, and purpose of an organization. It is related to the premise that the goal of the organization is more important than one's interest so that someone has to give contribution to his community or other parties (Shankar, 2008:544-567).

Further, Giacalone and Jurkiewicz as quoted by Nurtjahyani (2010: 27-30) state that scope of spirituality includes two levels: individual level and organizational level. The *first level* refers to collection of individual values that spur transcendent experience through working process, and facilitate both sense of being connected with other people and sense of being completed and happy. Individual level is fundamental aspect of spirituality of workplace comprises ability to sense deepest meaning and purpose of one's profession. This dimension depicts how an employee interacts with his work from day to day. This is based on an assumption that human has deepest motivation, truth, and passion to commit beneficial activities for himself and other people. Besides, spirituality does not only view profession as something joyful and challenging but also something that has meaning and deepest goal: making one's dream come true, fulfilling one's needs, and giving contribution to others (Milliman, 2003: 426-447). The second, organizational level refers to working

frame of cultural values of an organization that motivate transcendent experience of employee through working process in order to facilitate sense of being connected with other people, and being completed and happy. Spirituality of work of this level is related with vision and cultural values of the organization (Nurtjahjani, 2010: 27-30).

4. Dimensions of Spirituality

Milliman (2003: 426-447) mentions indicators of individual dimension of spirituality of workplace as follows: 1) work is aimed to make other people happy; 2) work is done to arouse motivation; 3) work is related to an important thing of life; 4) effort to be diligent and avoidance of working absence; 5) work is associated with social and community kindness; 6) work is personally meaningful. Danah Zohar refers spirituality as spiritual quotient, then he and Marshall state that the spiritual quotient comprises: 1) ability to be flexible, 2) possession of high awareness, 3) ability to bear face and make use of sufferings; 4) ability to bear face and bear pain, 5) possession of vision and values of life, 6) reluctance of doing unnecessary activity; 7) ability to see emerging problem through different viewpoints; 8) possession of preference of questioning for gaining fundamental answer; and 9) possession of independence in completing tasks (Zohar & Marshall, 2007: 14).

Further, Elkins (1988: 5-18) formulates dimension spirituality in some dimensions. First, it is a transcendent dimension namely a concept which states that there is a transcendent thing in this life (beyond human reason). The core of this belief is various beginning with traditional psychology view that the God exists privately. Then, the transcendent dimension is no more than just a natural self-awareness of the existence of bigger essence. Yet the typology, metaphor, and model to describe transcendent dimension believe that not all invisible dimensions have material shape. He trusts the existence of "invisible world" and makes harmonious relationship with transcendent dimension; this is beneficial for him. Spirituality is a condition in which someone experiences/senses the presence of the transcendent dimension that is what Maslow said as "peak experience"; he obtains personal strength from this dimension (Elkins, 2013: 34-35). Wahyuningsih explains that spiritual man has strong belief in the existence of transcendent dimension in this life. This belief can be in the form of traditional/religious perspective on God, and psychological perspective on the transcendent dimension as natural existence of self-awareness of unawareness area or greater self. Such a spiritual man has transcendent experience (peak experience) (Wahyuningsih, 2009: 116-129).

Second, meaning and purpose in life is searching of meaning and purpose

of lie, and based on that the belief of life will be truly meaningful like the existence of someone who has goals. This basis is varied from one to another person, yet there is an agreement that each person fills existential inaction with authentic awareness that life possesses meaning and purpose (Elkins, 2013: 34-35). It can be said more simply that dimension of meaning and purpose of life constitute feeling of having meaning and purpose of life that appear from the belief that life is very meaningful and one will be existed if he has purpose of life (Wahyuningsih, 2009: 119). Third, mission in life is an awareness of job vacancy in which it has responsibility of life, a call that must be replied; a mission that must be carried out; and a destiny must be fulfilled. This life is metamotivated by sacrificing life one can get this (Elkins, 2013: 34-35). Simply, it suggests that he has responsibility for this life, and is encouraged by meta motivation (Wahyuningsih, 2009: 119).

Forth, sacredness of life (dimension of sacredness of life) is that life is sacred, conscious, adored, amazed, miraculous, though atheistic. It divides life into purity and secularity; *ukhrawi* and profane, but all agree that life is sacred and remarkable. A spiritualist can sanctify and involve religion in all elements of life (Elkins, etc, 1988: 10-12). Simple definition of sacred dimension is that life must be infused by purity, *khidmad*, *takzim*, and admiration though in nonreligious setting. He believes that the end of his life is *akhirat*, and holiness is a must (Wahyuningsih, 2009: 119). Fifth is material value, meaning that material things are valued but not sought as the end of spiritual pursuits. A spiritualist respects all material elements such as money and opulence, but they are not his final searching; he does not also use them to substitute unfulfilled religious necessity. He knows that oncologic thirstiness cannot be relieved by material aspects but it can only be fulfilled with spiritual elements (Elkins, 2013: 34-35). Dimension of life satisfaction is a form of spiritual satisfaction in the inside an individual; a concept of life that it is not only seen from material aspects (Wahyuningsih, 2009: 119).

Six is altruism (altruism dimension). A spiritualist believes that all of us are guardian of brotherhood, and we feel painful when other are hurt. He has an awareness of social justice and a commitment to love and altruistic action. This dimension believes that human cannot live alone since he is part of life in this word universally (Elkins, 1988: 10-12). Altruism understands that all people are bother, interconnected to others' sufferings, and committed to love and good behavior (Wahyuningsih, 2009: 119). Seventh is idealism (idealism dimension). This dimension views spiritualist as a progressive man committed to the betterment of the world. He loves something in the way it is, and because of its potential in all aspects of life. Spiritualist is committed

to high idealism and actualization of the potential power in every aspect of life (Elkins, 2013: 34-35). Wahyuningsih explains about idealism dimension in which it sees progressive person as those who has commitment to create better world through high idealism and potential actualization in all aspects of life (Wahyuningsih, 2009: 119).

Eighth is awareness of the tragic (dimension of awareness of the tragedy). It is an awareness of the tragedy of human existence. Someone is definitely aware that he will be sick, suffering, and death. This consciousness is very deep inside his spirituality so that he has existential awareness of facing life. But, there is little paradox in which awareness of tragedy will increase happiness, appreciation, and respect of life. The yield of spirituality is real life effect of relationship between spiritualist and other person, nature, life and other meaningful aspects (Elkins, 2013: 34-35). Dimension of awareness of suffering can be defined simply as an awareness of affliction and death which makes someone more seriously live his life, and the emerging affliction is considered as the test of life (Wahyuningsih, 2009: 119). Ninth is fruit of spirituality that are remnants or *atsars* that someone has in his life. Spirituality will bring about goodness for his life (Wahyuningsih, 2009: 119).

CONCEPT OF RELIGIOSITY

The word “religiosity” is derived from the word “religious” means pity or devotion to religion. The word “religion” is derived from Latin word “religio” which is rooted from “religare” means binding. It means compulsories or rules must be conducted in order to tie up and unite an individual or community in the relationship with God, other people and surroundings (Driyarkara, 1987: 29). Next, the word “religio” is defined as religion, and the definition of the term “religion” is the belief of the existence of God and rules of human behavior. This is in line with Michel Mayer’s statement as quoted by Nashori (2002: 68) that religion is a set of rules and definite belief to guide human actions in relationships with God, other people and himself. The term religiosity (*religious sity*) emerges from both word “religion” and “religio”. Religiosity is the barometer of one’s knowledge, belief, worship, and devotion to his religion (Nashori, 2002: 71). Dister defines religiosity as the presence of religious internalization in the inside of an individual (Anggarasari & Ekaningdyah, 1997: 15-20). Meanwhile, according to Zakiyah Darajat, religiosity constitutes feeling, mind, and motivation that encourage religious behavior (Daradjat, 2005: 13).

Every religious attitude is defined as conscious willingness behavior that accepts and agrees with descriptions inherited by community to a person, and then make is as his own belief which is embodied in daily life behavior (Nikko,

1989: 10). Therefore, religious person is a man whose all mental structure are led to the creator of absolute value, God, the highest and satisfactory giver (Adisubroto, 1987: 23). From the mentioned argumentations, it can be inferred that religiosity is full comprehension and individual experience about religious teaching or belief. It is also defined as a condition in the inside of an individual that motivates him to behave, pose, and act according to religious teaching.

According to Glock and Strak in Nasori, as quoted by Ancok and Suroso (2005: 46-48), religiosity has some dimensions. Ideology dimension or belief is a dimension of religiosity related to what must be believed such as belief in God, angels, heaven, and so forth. Ritual dimension is a dimension of religiosity related to behaviors that ruled by religion such as the rule of worship, baptism, shrift, fasting, *salah*, or special rituals performed in holly days. Dimension of full comprehension is a dimension of religiosity related to religious sense undergone by believers, or how much someone can comprehend experiences in religious ritual for instance, concentration when performing *salah*. Dimension of Knowledge is a dimension of religiosity related to comprehension and knowledge of religious teachings. Dimension of experience is a dimension of religiosity related to effects of application of religious teachings in daily attitude and behavior.

ARE SPIRITUALITY AND RELIGIOSITY SIMILAR?

The discussion of spirituality and religiosity is very interesting since they have different constructs according to experts' definitions. The presence of spirituality concept in psychological study caused the degradation of concept of psychological religiosity. Pargament et al. state that the definition of religiosity has been specified as a system of ideology, organization, and ritual in which previously it was defined as all full comprehensions of one's religiosity (Fridayanti, 2015: 3). Viewed from the definition and indicators, spirituality refers to spirit and behavior in which spirit is connected with good energy of physical and psychology. This is in accordance with Karakas statement: spirituality is basic sense of relationship with oneself, other people, and whole universe. Spirituality is considered as a step to find authentic holistic continual deep definition of self-awareness that associated with sacred elements and transcendence (Karakas. 2010: 7)

Meanwhile, the definition of religiosity is a particular practice of behavior related to belief which is legalize by religious institution. Mayer (in Nashori, 2002: 68) affirms that religiosity is a set of rule and definite belief to guide human to behave in front of God, other people, and himself. It is also defined

as knowledge, belief, implementation of *ibadah*, and full comprehension of religion (Nashori, 2002: 71); it is a religious internalization aspect in the inside of individual (Anggasari, 1997: 16); it is a sense, thought, and motivation that lead to religious behavior (Daradjat, 2005: 13). Therefore, the character of religiosity is formal institutional since it reflects commitment toward belief and practices according to particular tradition (religion), while spirituality is associated with functional personal experience as the reflective effort of an individual in obtaining purpose and meaning of life (Amir, 2016: 67-73).

Religiosity can be described as a consistency of religion as cognitive element, religious sense as effective element, and religious behavior as psychometric element (Imron). Thus religiosity is a complex integration of religious knowledge with religious sense and behavior in the inside of an individual. Meanwhile, spirituality is a way of being and experiencing something caused by the awareness of the existence of transcendent dimension which is shown by particular good values in the inside an individual, other people, nature, life, and anything considered as the truth” (Amir, etc, 2016: 67-73). The presence of spirituality concept in psychological study caused “the degradation of status” of psychological religiosity. The definition of religiosity has been specified as a system of ideology, organization, and ritual in which previously it was defined as all full comprehensions of one’s religiosity (Fridayanti, 2015: 199-208). Therefore, religion is a pattern of value, belief, symbol, behavior, and experience intuited and led to spirituality. (Amir, etc, 2016: 67-73) . In short, the actual definition of religiosity is a mean to achieve spirituality.

CONCLUSION

The discourse of spirituality versus religiosity has been important to the life of people who practice religion in their daily life. In Islam, the important of the discourse has also influenced the way those believers understand their religious teaching. Several points are highlighted as to support the important of the discourse of spirituality versus religiosity in Islamic perspective. First, spirituality is all philosophic oriented good deed of one who tries to be meaningful and has transcendent values in the only obedience toward Allah. Spirituality is every human action that has noble purpose and transcendent value. Second, religiosity is related to one’s knowledge, belief, *ibadah* performance, and religious comprehension. In other words, religiosity is the presence of religious internalization in the inside of an individual. Third, religiosity is a pattern of value, belief, symbol, behavior, and experience intuited and led to spirituality. In short, the actual definition of religiosity is a mean to achieve spirituality.

BIBLIOGRAPHY

- Adisubroto, D. (1987). *Orientasi Nilai Orang Jawa Serta Ciri-Ciri Kepribadiannya*. Yogyakarta: Fakultas Psikologi UGM.
- Amir, Y., & Lesmawati, D. R. (2016). Religiusitas dan Spiritualitas: Konsep yang sama atau Berbeda. *Jurnal Ilmiah Penelitian Psikologi: Kajian Empirik & non Empirik*, 2(2), 67-73.
- Ancok, D. & F.N. S. (2005). *Psikologi Islam*. Yogyakarta: Pustaka Pelajar.
- Anggasari. (1997). Hubungan Tingkat Religiusitas Dengan Sikap Konsumtif pada Ibu Rumah Tangga. *Jurnal Psikologi no.4 th II, Yogyakarta*.
- Armstrong, T. D. (1995). Exploring Spirituality: The Development of the Armstrong Measure of Spirituality. *Paper Presented at The Annual Convention of The American Psychological Association, New York, NY*.
- As'ad M. U. & M. H. R. (2004). Spiritualitas dan Modernitas antara Konvergensi dan Devergensi. *Spiritualitas Baru, Agama & Aspirasi Rakyat*, Elga Sarapung (ed.) Yogyakarta: Pustaka Pelajar.
- Bastaman, H. D. (2001). *Integrasi Psikologi dengan Islam: Menuju Psikologi Islami*. Yogyakarta: Pustaka Pelajar.
- Daradjat, Z. (2005). *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
- Driyarkara, N. (1987). *Percikan Filsafat*. Jakarta: Pembangunan.
- Elkins, David, N., Hedstrom, L. J., Hughes, L. L., & Leaf, J.A. (1988). Toward a Humanistic Phenomenological Spirituality: Definition, Description, and Measurement. *Journal of Humanistic Psychology*, 28 (4), 5-18.
- Elkins, D. N. (2013). *Beyond Religion: A Personal Program for Building a Spiritual Life Outside the Walls of Traditional Religion*. India: Quest Books Publisher, Theosophical Publishing House.
- Fridayanti, F. (2015). Religiusitas, Spiritualitas Dalam Kajian Psikologi dan Urgensi Perumusan Religiusitas Islam. *Psymphatic: Jurnal Ilmiah Psikologi*, 2(2), 199-208.
- Hafidzuddin, D. & Hendri, T. (2003). *Manajemen Syariah dalam Praktek*. Jakarta: Gema Insani Press.
- Harahap, S. S. (2011). *Etika Bisnis dalam Perspektif Isla*. Jakarta: Salemba Empat.
- Imron. (2018). *Aspek Spiritualitas dalam Kinerja*. Magelang: Unimma Press.
- Jalaluddin & Ramayulis. (1998). *Pengantar Ilmu Jiwa Agama*. Jakarta: Kalam Mulia.

- Karakas, F. (2010). Spirituality and Performance in Organizations: a Literature Review. *Journal of Business Ethics*, (2010). 94(1).
- Kuntowijoyo. (2007). *Islam sebagai Ilmu: Epistemologi, Metodologi, dan Etika*. Yogyakarta: Tiara Wacana.
- Leeming, David A., Kathryn, M., Stanton, M. (Eds.). (2014). *Encyclopedia of Psychology and Religion*. New York: Springer Reference.
- Milliman, J., Czaplewski, A. J., & Ferguson, J. (2003). Workplace spirituality and employee work attitudes: An exploratory empirical assessment. *Journal of organizational change management*, 16(4), 426-447.
- Nashori, F. (2002). *Agenda Psikologi Islami*. Yogyakarta: Pustaka pelajar.
- Nasr, S. H. (2004). *Inteligensi dan Spiritualitas Agama-Agama (trans.)*. Depok: Inisiasi Press.
- Nikko, S. D. (1989). *Psikologi Agama*. Yogyakarta: Kanisius.
- Nurtjahjani, H. (2010). Spiritualitas kerja sebagai ekspresi keinginan diri karyawan untuk mencari makna dan tujuan hidup dalam organisasi. *Jurnal Psikologi*, 7(1), 27-30.
- Pawar, S.. B. (2008). Two approaches to workplace spirituality facilitation: A comparison and implications. *Leadership & Organization Development Journal*, 29(6), 544-567.
- Poerwadarminta, W.J.S. (1986). *Kamus Umum Bahasa Indonesia*. Jakarta: Balai Pustaka.
- Salim, P. (1990). *The Contemporary The English Indonesian Dictionary*. Jakarta: Modern English Pers.
- Suaedy, A. (2004). Spiritualitas dan Modernitas Antara Konvergensi dan Divergensi. *Agama, Spiritulitas Baru dan Keadilan Perspektif Islam*. Elga Sarapung (ed.). Yogyakarta: Pustaka Pelajar.
- Tart, C. (1975). *Introduction. Transpersonal Psychologies*. New York: Harper & Row.
- Tobroni. (2005). *The Spiritual Leadership: Pengefektifan Organisasi Noble Industry Melalui Prinsip-prinsip Spiritual Etis*. Malang: UMM.
- Wahyuningsih, H. (2009). Validitas Konstruk Alat Ukur Spirituality Orientation Inventory (SOI). *Jurnal Psikologi*, 36(2), 116-129.
- Zohar, D. & Ian, M. (2007). *SQ: Kecerdasan Spiritual*. Bandung: Mizan.

SPIRITUAL EDUCATION MISSION IN THE MUFASSIRIN PERSPECTIVE

Syarif

IAIN Pontianak

Email: zsyarif99@yahoo.co.id

ABSTRACT

Spiritual crisis is a factor leading to disorientation in today's modern humans and the decline of morality of the nation. The low level of spirituality is caused by an educational approach that only focuses on the brain and ignores spiritual values. The Qur'an has actually affirmed the mission of spiritual education which should be used as a reference for the current education system. This article employs library research method through a comparison of the way the mufassirin interpret verses about the mission of spiritual education. The results show that the mission of spiritual education carried out by the Prophet Muhammad can be seen for example in Surat Al-Anbiya' verse 107, Surat Saba' verse 28 and Surat Al-Ahzab verse 21, namely rahmatan lil 'alamin (mercy to all creations). The prophet has brought evidence the truth to perfect the akhlâq, as well as to become the followers of uswah hasanah (perfect example) which must be imitated by all humans. Meanwhile, the stages of increasing spirituality in the Surat Luqman Verses 12-19, include: (1) instilling the tauhid values, (2) being filial to parents, (3) understanding the reciprocity of each deed, (4) command to worship, (5) introducing politeness in social life. Elements of spiritual education contained in Surat al-Muzzammil Verses 1-10 include qiyamul lail or night prayer, reciting the Qur'an in a tartil way, getting used to zikr, patience, jihad fi sabilillah or fighting on the path of Allah, and always praying and begging forgiveness from Allah.

Keywords: Spiritual; Education; Mission, Mufassirin.

INTRODUCTION

Education is basically a media of educating and developing primordial human potential, so it is one of the most important aspects in building the quality of society and nation.¹ It is assumed to be so because the essence of education is the main gate in the framework of transformation towards a better and more humanistic civilization and culture with the principle of a balance between relations between humans, humans and the environment, and humans with

¹ Masbur, "Integrasi Unsur Humanisasi, Liberasi, dan Transedensi dalam Pendidikan Agama Islam", in *Jurnal Edukasi*, Vol.2, Number 1, January 2016, p. 45.

the Creator. Education is an important process which includes interpersonal and intrapersonal dialectics in the course of human life, both past, present, and future.² Spiritual education here is a conscious effort to foster, guide, develop, and direct students' spiritual intelligence, so that they can become the human beings in accordance with the mission of Islamic teachings. In other words, spiritual education is education in Islam that focuses on the dimensions of spirituality as the main potential in driving every educational and teaching activity.³

The spiritual intelligence defined by Ary Ginanjar is the voice of the human heart which is the spiritual key as it becomes the emanation of divine attributes.⁴ The divine nature referred to is contained in 99 Names of Allah or called *Asma al-Husna*.⁵ If the human heart is cleared of despicable traits, prejudices, experiences, and negative motivation that affect it, then the cleared heart will be able to receive the truth, honesty, or deepest inner voice that can create spiritual intelligence.⁶ Strangely, in the course of time practicing in the field, long-running education has not shown what is expected according to the original education goals. Even worse, education is instead used as a means of indoctrination of negative interests. If the ideals of education can be realized properly, then it needs a system or concept that is able to empower the potential in humans, both intellectual and spiritual potential.

Current education failures require serious attention from all parties, from the lowest to the highest level. The main reason is because at present the morality of the nation's children has deteriorated drastically and is very worrying, for example: rampant brawl⁷, increasing drug abuse⁸, widespread premarital sex among teenagers⁹, we always watch and hear every day. In some coverage in

² Imron Fauzi, *Manajemen Pendidikan ala Rasulullah*. Yogyakarta: Ar-Ruzz Media, 2012).

³ Limas Dodi, "Nilai Spiritulitas Sayyed Hossein Nasr in Manajemen Pendidikan Islam", *Dirasat*, Vol.4, Number 1, June 2018, p.70-71.

⁴ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual, ESQ Way 165: 1 Ihsan, 6 Rukun Iman dan 5 Rukun Islam* (Jakarta: Arga, 2001), 44

⁵ Agustian, *Rahasia Sukses*, 107

⁶ Agustian, *Rahasia Sukses*, 104

⁷ Quoted from the data provided by the National Commission for Child Protection, data on student brawls in 2010 there were 102 cases, in 2011 there were 96 cases, in 2012 it increased to 147 cases, in 2013 there were 255 cases, up to 2014 as many as 275 cases (see www.kpai.go.id/, accessed on 12/09/2018).

⁸ Kasus pengguna narkoba dari tahun 2010 sebanyak 17.898 kasus, tahun 2011 sebanyak 19.128 kasus, tahun 2012 sebanyak 19.081 kasus, tahun 2013 sebanyak 21.269 kasus, tahun 2014 sebanyak 23.134 kasus, tahun 2015 meningkat menjadi 28.588 kasus (see www.bnn.go.id/, accessed on 12/09/2018).

⁹ Dr. Mawardi revealed that East Java adolescents who have had sex are quite large, namely: Jember as much as 12.1%, Madiun as much as 15.25%, Surabaya as much as 15.0% and Banyuwangi as much as 19.0% (*Al-Falah Magazine*, Edition 174 / September 2002); Dr.

electronic and print media, it has shown how bad the relationship between teachers and students is. For example, teachers who are supposed to teach *akhlâq*, instead molest, commit violent acts and discriminate against their students, etc.¹⁰ Even worse, students also commit violent acts against teachers.¹¹ The decline was caused by a spiritual crisis, and education is only a theoretical study, not in the application. Syamsul Kurniawan, assumed that there is a correlation between morality and the quality of one's religiosity (spirituality), given the maturity of one's spirituality can be seen from the quality of his morality.¹² So, if there is a decline in morality as in the example above, it can be assumed that there is a problem with the quality of one's spirituality. According to Mulyadhi Kartanegara, this spiritual crisis has caused disorientation in today's modern humans. The word disorientation is a negation of orientation, which occurs when a person does not know the direction, has no purpose, does not know where she/he will go, does not even know where she/he comes from.¹³ According to Zohar, the spiritual crisis is a fundamental crisis in society in the modern era. Goleman also explained that in this millennium the "age of melancholy", the 21st century is called the "age of anxiety". Therefore, Zohar considers these modern humans to be spiritually dumb, not only in Western countries, but also in Eastern countries that are increasingly affected

Andik Wijaya said that 95% of teenagers in Malang had been involved in pornography (<http://sobatmuda.multiply.com//>, accessed on 11/09/2018); even the BKKBN also found 97.5% of students and students in Yogyakarta had lost their virginity and 90% of them had had an abortion (www.bkkbn.go.id/, accessed on 11/09/2018).

¹⁰ Data released by the KPAI from 2011 to 2016 shows a graph of the increase in the number of violence against children in schools, namely: in 2011 as many as 276 cases; in 2012, 522 cases; in 2013, 371 cases; in 2014, 461 cases; in 2015, 538 cases; and in 2016, 821 cases (<http://bankdata.kpai.go.id/>, accessed on 01/09/2018).

¹¹ For example, recently, in early February 2018, a case happened to Achmad Budi Cahyanto, a teacher of SMAN 1 Torjun, Sampang, Madura. He died after being beaten by a student named HZF (Editorial Team, "Beaten by Student, Teacher Died in Hospital", Jawa Pos Edition February 3, 2018, 11); In August 2017 in West Sulawesi, a junior high school student with the initial FR persecuted his class teacher, using wood until the teacher was seriously injured (Joni Banne Tonapa, "Not happy after being scolded, Junior High School Student persecuted the teacher" at <https://daerah.sindonews.com/>, accessed 02/09/2018); November 2016, in Sekayu, AF, a student at Al-Karim Noer Integrated Islamic Junior High School was stabbed the teacher, Kurniasih Alawiyah, 13 times using a knife (Amarullah Diansyah, "Offended, Junior High School Student Stabs Teacher 13 Times" in <https://area.sindonews.com/>, accessed 02/09/2018); In August 2016, in Makassar, Dasrul, a teacher at Makassar 2 Vocational High School, was beaten by his own student Sutrisno Zulkifli, "This is Alif's Lie, Student Beating Vocational School 2 Teacher Version of Classmates", in <http://news.rakyatku.com/>, accessed on 04/09/2018).

¹² Syamsul Kurniawan, "Pendidikan Karakter dalam Islam: Pemikiran Al-Ghazali tentang Pendidikan Karakter Anak Berbasis Akhlaq al-Karimah", *Tadrib*, Vol.3, Number 2, December 2017, p. 12.

¹³ Mulyadhi Kartanegara, *Menyelami Lubuk Tasawuf*, (Jakarta: Published by Erlangga, 2006), 13

by the West.¹⁴

One of the causes of the low spirituality is the education system that only focuses on the brain in the field of science (science and technology), which is only intended to exploit natural resources for external gain, while the moral and spiritual aspects are left empty, so their heart is arid, ferocious, and dry. They are ambitious to spend and destroy everything before them. They experience a crisis of balance between life force, heart power, and thinking power in their lives, which can motivate them to do anything without feeling the slightest shame. This educational process will give birth to new humans who can fulfill nature, but they lose their identity, and cannot understand what life really means.¹⁵ The educational process that has been running so far is still dominated by issues that are merely cognitive and theoretical. Such education seems less concerned about examining the issues of how to integrate cognitive knowledge with affective and psychomotoric domains, so that it becomes more “meaningful” and “valuable” for students through various approaches, models, strategies, and media. In addition, the “meanings” and “values” that have been instilled and embedded can serve as a principle or source of motivation for students to make decisions, act, and behave in a concrete way in the realm of life praxis.¹⁶ This is because of the education dichotomy which tends to separate science from its spiritual dimension. This is what is feared by several Muslim scholars such as Ismail Raji al-Faruqi, Syed Muhammad Naquib al-Attas, Fazlur Rahman, Ziauddin Sardar, Kuntowijoyo, Azyumardi Azra, M. Amin Abdullah, Imam Suprayogo, etc., where they all realize the Islamic sources are very concerned about this issue.¹⁷

According to Quraish Shihab, from the verses of the Qur’an, it can be inferred that changes and improvements in spirituality can occur if two conditions are met, namely (1) the existence of values or principles; (2) the presence of actors who can adapt themselves to these values and principles. The first requirement is the authority of Allah Almighty through the instructions in the Qur’an and the explanation from Prophet Muhammad, although it is still global and general, and it needs details and interpretation of human reasoning. While the second condition, the perpetrators are people who are always bound by

¹⁴ Danah Zohar and Ian Marshal, *SQ: Spiritual Intelligence: The Ultimate Intelligence*, (Great Britain: Bloomsbury, 1995), 102

¹⁵ Ipah Latipah, “Implementasi Metode Al-Hikmah, Al-Mau’idhah Al-Hasanah, dan Al-Mujadalah dalam Praktik Pendidikan”, *Jurnal Ilmiah Mitra Swara Ganesha*, Vol. 3 No. 2 (July 2016), 23

¹⁶ Kasinyo Harto dan Abdurrahmasyah. *Metodologi Pembelajaran Berbasis Aktive Learning: Arah Baru Pembelajaran PAI di Sekolah dan Madrasah*. (Palembang: Grafika Telindo Harto, 2009), 2-3

¹⁷ Syamsul Kurniawan, “Dikotomi Agama dan Ilmu dalam Sejarah Umat Islam dan Kemungkinan Pengintegrasian”, in *Fikrah*, Vol.1, Number 1, January-June 2013, p. 142.

norms, ethics, morals, and laws agreed upon by the community.¹⁸ The process of increasing the elements of spiritual intelligence, for example, can be seen in the QS Luqman verses 12-19 and al-Muzammil verses 1-10. In Tafsir al-Misbah, QS Luqman is included in the category of Makiyyah surat, which consists of 34 verses, and was revealed after Surat al-Shaffat. Meanwhile, al-Qurthubi said that QS Luqman belongs to the Makiyyah category, except verses 27-29, because the three were revealed in Medina.¹⁹ The name of Luqman is derived from the name of a character who is a wise parent figure blessed with *hikmah*, so that he is also known as *al-hakim*, which means a wise person.²⁰ According to al-Biqā'i, the meaning of *hikmah* is knowledge of important things. *Hikmah* can be referred to as scientific charity and religion. Al-Ghazali defined *hikmah* as the main science, meaning that the main source of knowledge and the greatest form is Allah. Therefore, the essential judge is Allah Almighty.²¹

Hamka said that the word "al-Muzzammil" in the Qur'an surah Al-Muzammil is meant to be a name Allah SWT calling the Prophet Muhammad as a sign of deep love and affection, both in the context when he was awakened from his deep sleep and the context of duties and responsibilities he carried out.²² Al-Qurthubi added, the word "al-Muzzammil" was a temporary call on the condition of Prophet Muhammad at that time. The usefulness of this call contains two meanings, namely: *first*, gentle attitude. The call of "al-Muzzammil" implies the meaning of an outpouring of love, affection and tenderness, so that the Prophet did not need to feel worried about anything; *second*, to give a warning; "Al-Muzzammil" is intended for all Muslims who are sound asleep at night to get up soon, and perform *qiyamullail* and *dhikr*.²³ From the spiritual education perspective, a person who has spiritual intelligence is the one who is able to feel and give affection. This feeling is not only directed at fellow human beings, but must be prioritized to Allah SWT, then fellow human beings, and other God's creatures. That is why Allah SWT calls Muhammad (pbuh) with the call of affection and at the same time teaching him to have compassion. Because the main mission of spiritual education is to spread *rahmatan lil 'alamin* and to form *insan kamil* (perfect human being), namely the perfection of *akhlâq*, as the main responsibilities

¹⁸ M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, (Bandung: Mizan, 1999), 245-246

¹⁹ Nurwadjah Ahmad, *Tafsir Ayat-Ayat Pendidikan* (Bandung: Marja, 2007), 154

²⁰ As'aril Muhajir, *Ilmu Pendidikan Perspektif Kontekstual*, (Yogyakarta: Ar-Ruzz Media, 2011), 142

²¹ See M. Quraish Shihab, *Tafsir al-Misbah Pesan Kesan dan Keserasian al-Qur'an*, Vol. II (Jakarta: Lentera Hati, 2002), 121

²² Hamka, *Tafsir Al-Azhar*, 705

²³ Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, (Jakarta: Pustaka Azzam, 2009), 420

of the Prophet Muhammad stated in the Qur'an, for example in Al-Anbiya' verse 107, Saba' verse 28, and Al-Ahzab verse 21. Therefore, it is very urgent for the writer to conduct this study on the mission of spiritual education from the *Mufassirin* perspective, as well as its relevance to the current education system.

SSPIRITUAL EDUCATION CONCEPT

Education, from the Islamic perspective, has a high position. This is evident in the meaning of the first revelation received by Muhammad (pbuh) ordering to read in his *ummiy* condition.²⁴ In addition, this revelation also mandates the command to always learn to know Allah SWT, read natural phenomena, and recognize oneself which includes the principles of *aqeedah*, knowledge, and charity. These three principles are the portals of the mission of spiritual education in Islam. Spiritual education in Islamic teachings is an effort to teach science because it contains scientific and spiritual delights, so one will be able to arrive at the scientific nature and moral values that are commendable, and try to deliver humans to achieve universal or overall personal balance. This can be done through a process of learning and training that involves the soul, mind, intelligence, feelings and senses. Therefore, spiritual education will always strive to develop all the potential in human beings, which includes: intellectuality, imagination, scholarship, as well as spirituality.²⁵

In Islam, education occurs throughout the human life span (long life education), not limited by conditions, space and time. Islam always advocates for humans to always develop the quality of their knowledge and faith, both for men and women, young and old, poor and rich, they all get a portion and justice which is related to the obligation to learn. Nor is it limited to only science related to *ukhrowi*, but also science is related to worldly issues because human happiness

²⁴ See QS. Al Alaq (96): 1-5. And about this *ummiy* condition, there are differences among the scholars. Some say that *ummiy* is illiterate or being unable to read and write. Some say *ummiy* is a person who has never read or written the book of God. There are also those who say that *ummiy* is a person who has a motherly nature, etc. See Sheikh Al Maqdisi. *Is Prophet Muhammad Blind or Genius? (Revealing the Mystery of the Prophet's Ummiy Condition)*. Jakarta: Nun Publisher. 2007

Whereas in interpreting the word *iqra'*, Quraish Shibah stated that the word *iqra'* is taken from the verb *qara'a* which at first means to gather. He also explained that the realization of the order does not require that a written text be an object of reading, nor should it be said so that it is heard by others. Gabriel also did not read a written text, because in a history it was stated that the Prophet asked, "maa aqra" (what should I read?). This is different if "maa aqra" is interpreted not as "I cannot read", but it is understood "What should I read?" Thus, Qurasih Shihab believes that the word *ummiy* does not mean illiteracy or cannot read and write. See *Tafsir Al Misbah*. Vol. 15: 392

²⁵ M. Athiyah Al Abrasyi. *Dasar-dasar Pokok Pendidikan Islam*. Trnaslation by H. Bus-tami from the original title *Tarbiyyah Islamiyah*. Jakarta: Bulan Bintang. 1993, 14

can be achieved if these two paths are fulfilled in a balanced manner. This spiritual education refers to spiritual education in Islam contained in the Qur'an. Education here covers all aspects of the universe, by positioning Allah as an educator of the universe (*Rabb al-'alamin*). According to Ibnu Manzbur and Asyrof, Islamic education is termed *al-tarbiyah*, *al-ta'lim*, and *al-ta'dib*.²⁶ If studied comprehensively in the Qur'an and the *sunnah*, in fact not only these three words correlate with education. Other words that are similar to education are for example: *al-tahdzib*, *al-muwa'idzah*, *al-riyadhah*, *al-tazkiyah*, *al-tafaqquh*, etc.²⁷

Al-tarbiyah comes from the word *rabba*, *yarubbu*, *rabban*, which means to lead, and to care for (children).²⁸ The word *Rabb* in the Qur'an is repeated 169 times. For example, the word *rabba* (educating) can be seen in the Qur'anic verses of Surat al-Isra' [17]: 24; Ash Syua'ara [26]: 18; al-A'raf [7]: 61; and ar-Rum [30]: 39. According to al-Maraghi, *al-tarbiyah* activities can be divided into two types, namely: (1) *Tarbiyah khalqiyyah*, which deals with the formation of physical aspects of humans, so that it can be used as a supporting tool in developing aspects of spirituality; (2) *Tarbiyah diniyyah tahdzibiyyah*, which deals with the development of human morality for spiritual preservation.²⁹ Meanwhile, my definition of *al-tarbiyyah* is summarized as a process of fostering individuals, in the physical, intellectual, emotional, spiritual aspects, which are carried out continuously and integratively to achieve life's perfection. This educational process aims to educate them in living the values that are appropriate to achieve happiness in the world and the hereafter. Education is also called *al-ta'lim* which comes from the word *'allama*, and it connotes learning or the process of transferring knowledge. According to Jalaludin, the word *al-Ta'lim* could be defined as guidance which emphasizes improving intellectual aspects of students,³⁰ as contained in QS. al-Baqarah [2]: 31-32. Meanwhile, Shihab defined the word *yuallim* as teaching, namely the process of filling students' minds with knowledge about the realms of physics and metaphysics, as in contained QS. Al Jumu'ah [62]: 2.³¹

The word *al-ta'dib* comes from the word *'addaba*, *yu'addibu*, *ta'diban*. The word *al-ta'dib* also comes from the word *adab* which means being civilized

²⁶ As'aril Muhajir, *Ilmu Pendidikan Perspektif Kontektual*, 25-26

²⁷ Abuddin Nata. *Ilmu Pendidikan Islam*. Jakarta: Prenada Media. 2010, 7

²⁸ Mahmud Yunus. *Kamus Arab-Indonesia*. Jakarta: PT. Hidakarya Agung. tt, 136

²⁹ Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, Juz I, (Semarang: PT. Karya Toha Putra Semarang, 1993), 30, or see Abdul Mujib and Jusuf Mudzakir. *Ilmu Pendidikan Islam*, (Jakarta: Prenada Media, 2006), 17

³⁰ Jalaluddin, *Teologi Pendidikan*, (Jakarta: PT. Raja Grafindo Persada, 2003), 133

³¹ Quraish Shihab. *Membumikan Al Qur'an*, (Bandung: Mizan, 1996), 172

and polite,³² manners, character, morality, and ethics. Nuqaib Al-Attas prefers the word *al-ta'dib* for the definition of education. According to him, *al-ta'dib* means guidance that is carried out in stages instilled in humans about the good and right things, so that they can guide them toward acknowledging the majesty of God.³³ After my careful study on the vocabulary related to education and teaching as mentioned earlier, it can be stated that all the words belong to the group of words related to education. Therefore, the nature of education in Islam has a very broad meaning and definition, namely: efforts in the form of orders, warnings, understanding, direction, guidance, coaching, assistance, explanation, examination, enlightenment of mind and spirituality, intelligence, teaching, and purification soul. The series of activities are related to the optimization of all potential in mankind, namely: spiritual, physical, intellectual, psychological, and social potential.

The word 'spiritual' comes from the word *spirit*, namely from the Latin "*spiritus*" which means breath, or the verb "*spirare*" which means to breathe. If one studies the origin of the word, having breath means having spirit. A person having spirituality means having ties to things that are spiritual or psychological in nature rather than materialistic and physical things. *Spiritual* is self-enlightenment or self-awakening in reaching the purpose of life and the meaning of life. *Spiritual* is a substantial part of a person's overall well-being and health.³⁴ *Spiritual* is an effort to find meaning, goals, and guidelines in living life. Even in the Western concept, Ellison argued that spirituality is also possessed by people who do not believe in God.³⁵ The essence of spirituality is belief related to the relationship between a person and God.³⁶ Although spirituality is very difficult to define, I found the characteristics of spirituality that most people could agree on, namely spirituality being the state of human life and its relationship with God. If one operational definition is drawn, spirituality is the motivation of a person who is made into the most fundamental principles and principles of final judgment, namely the main argument given for choice in life.

The phenomena of spiritualism have often referred to the rise of the new age which is characterized by a spiritual approach to seeing all events. According to Rachman, spiritualism has become the foundation of human life in the

³² Mahmud Yunus. *Kamus Arab-Indonesia*, 36

³³ Muhammad Naquib al-Attas. *Konsep Pendidikan dalam Islam*. (Bandung: Mizan, 1988), 61

³⁴ Fontana & David. *Psychology, Religion, and Spirituality*. (British: Psychological Society and Blackwell Publishing, 2003), 87

³⁵ CW. Ellison, "Spiritual Well Being: Conceptualization and Measurement." *Journal of Psychology and Theology*, Vol. 11, No. 3, 2002, 2

³⁶ Achir Yani, *Buku Ajar Aspek Spiritualitas*, (Jakarta: Widya Medika, 2000), 34

East for thousands of years, but that motivation is increasingly fragile and shrinking due to the development of rational Western science and technology, while spiritualism is not only about mind but also relations between mind and spirit.³⁷ Muhammad Umar al-Syaibany argued that the highest values in human life are spiritual or religious and ethical values because both of these have become guidelines and principles for other values.³⁸ In the concept of secular liberals, humans consist of body and spirit. The spirit in question is the power of thought, which is influenced by the five senses or that is related to materialistic things, because their studies are limited to the brain in the physical form.³⁹ However, this is not in accordance with the Islamic concept of human nature. In Islamic teachings, it is mentioned that every human has the potential and basic spiritual needs, both religious and non-religious.

This spiritual education is related to the potential of *al-nafs*, *al-'aql*, *al-qalb*, and *al-ruh* contained in human beings. According to Sa'id Hawwa, this potential can only be developed through a 'journey' to Allah SWT. The journey requires knowledge of the nature and substance of humanity. On the other hand, someone who does not want to take the 'journey' to Allah SWT will not know much about the *al-nafs* and its substance. In other words, humans will not be able to know much about the creator so long as he does not want to travel to Allah SWT. Here lies the difference between the *'aqliyyah* faith which is theoretical and the *zauqiyyah* faith (feeling).⁴⁰ Spiritual education is a process of shaping a personality based on emotional and spiritual intelligence which relies on the aspect of self.⁴¹ The balance of using emotional and spiritual intelligence will create perfect human beings, and at the same time being able to become an *ummah* with individual and social piety. According to Hasan al-Bana, spiritual education is *tarbiyah ruhiyah* which aims to strengthen the path of *ta'aruf*.⁴² The point is to strengthen the soul and spirit, anticipate customs and traditions, continuously maintain good relations with Allah, and always ask for His help, without putting aside one's activities in life in the world. In other words, one always maintains a balance between his needs in the world and in the hereafter.

According to Sa'id Hawwa, the aim of spiritual education is to create a perfect

³⁷ Budhy Munawar Rachman, *Islam Pluralis* (Jakarta: Paramadina, 2001), 165

³⁸ See M. Mujib Djumransjah, (ed.), *Filsafat Pendidikan: Telaah Tujuan dan Kurikulum Pendidikan*, (Malang: Kutub Minar, 2005), 43

³⁹ Zainuddin, *Pendidikan Agama Islam*, 19

⁴⁰ Sa'id Hawwa, *Pendidikan Spiritual*, terj. Abdul Munip, (Yogyakarta: Mitra Pustaka, 2006), 12

⁴¹ Abdul Munir M., *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam* (Yogyakarta: Tiara Wacana, 2002), 73

⁴² See dalam Triyo Supriyatno, *Humanitas Spiritual Dalam Pendidikan*, (Malang: UIN Malang Press, 2009), 124

human being, namely one who always fulfills the obligations of his *ubudiyyah*, as well as being very generous in everything when interacting with each other. On that basis, the community order is created that upholds the values of love, tolerance, respect, and morality.⁴³ Meanwhile, according to al-Ghazali, the purpose of spiritual education is not to seek wealth, achievement, or material position, but to get closer to Allah SWT. Because if the purpose of education is directed toward other goals rather than getting closer to Him, then it can cause damage, hatred, malice, arrogance, and hostility.⁴⁴ Thus, it can be concluded that spiritual education is education based on experiences carried out consciously to direct the spirit to keep going in accordance with nature, namely to believe in Allah SWT and develop divine potential until one reaches the peak of the faith in Him, so that his soul can encourage his physical activities or daily actions to always run in accordance with the law of Allah.

THE MESSENGER WITH SPIRITUAL EDUCATION MISSION

Muhammad (pbuh) is a role model for all humanity. He is the living Qur'an. It means that Muhammad emanated in a concrete manner the teachings of the Qur'an. He was the recipient of the first revelation and the main executor of all the commands of Allah SWT and abandoned all his prohibitions. Therefore, humanity can observe Islamic teachings by imitating each of his behavior.⁴⁵ There are reasons why Muhammad (pbuh) is placed as the best reference for studying spiritual education in Islam, namely: *first*, Muhammad as 'teacher'. Abu Ya'la narrated a hadith that when Muhammad (pbuh) entered the mosque in which there were two groups. The first group were praying, doing *dhikr*, and prayer, while the second studying and discussing a problem. Muhammad (pbuh) apparently joined the second group. On this occasion, Muhammad (pbuh) said, "God has sent me as a teacher (*ba'atsani rabbi mu'alliman*)."⁴⁶

Second, Muhammad (pbuh) not only had deep understanding and expertise about religious, social, economic, political, legal, psychological, and cultural sciences, but he also had a perfect personality, as well as excellent teaching skills. This indicates that Muhammad (pbuh) was also a professional educator.⁴⁷

⁴³ Hawwa, *Pendidikan Spiritual*, 13

⁴⁴ Al-Ghazali, *Ihya' Ulumuddin*, (Kairo: Dar al-Kutub al-Arabiyyah, tt)

⁴⁵ Muhammad Syafii Antonio. *Muhammad Saw: The Super Leader Super Manager*, 195

⁴⁶ Ziauddin Alavi. *Pendidikan Islam Pada Awal Pertengahan*. Translated by Abuddin Nata, from the original title *Islamic Education in Middle Age*, (Bandung: Angkasa, 2002), 67

⁴⁷ For more details about the teaching method applied by Prophet Muhammad SAW, read Muhammad Syafii Antonio, *Muhammad Saw: The Super Leader Super Manager*, (Jakarta: Tazkia Publishing, 2009)

Third, Muhammad (pbuh) had established an educational institution in *Dar al-Arqam*⁴⁸ and other places secretly, while in Mecca, and educational institutions openly like Suffah⁴⁹ and Khuttab⁵⁰, when in Medina. These efforts show that Muhammad (pbuh) had a great attention to the development of Islamic education. Fourth, Muhammad (pbuh) is regarded as the most successful prophet and leader of the divine mission, which transforms the *Jahiliyah* (ignorant) people into more civilized, from being astray to being faithful, from darkness to light, and from moral decline to noble morality. This success is closely related to his success in bringing the mission of education to life.

During the peak of the 'Quraysh ignorance' and pressure, Prophet Muhammad (pbuh) made a *khalwa* (retreat)⁵¹ in the Hira' Cave. At that cave, he found a good place to identify problems, and explore the thoughts that raged inside

⁴⁸ In the fifth year of Muhammad's Prophethood, a home belonging to al-Arqam ibn al-Arqam al-Makhzumi served as the center of education. He was the eleventh person who embraced Islam. In that house, there were many people who converted to Islam which reached 40 people, the last being Umar bin Khattab. At least there are three reasons the Prophet SAW chose the house of al-Arqam, among others: (1) Al-Arqam took shelter under the Bani Makhzum clan which was the traditional enemy of the Banu Hashim. For this reason, it would be very difficult for the unbelievers to imagine that the Prophet who came from Banu Hashim clan actually used the home of a member of the Bani Makhzum clan; (2) At that time al-Arqam was very young, only 16 years old, so the assumption of the infidels would be difficult to understand how a home belonging to a young person would be made a center of da'wah by the Prophet; (3) Al-Arqam's convert to Islam was still unknown to anyone except by Muslims at that time. See al-Hamid al Husaini. *History of the Life of the Great Prophet Muhammad*, (Bandung: Pustaka Hidayah, 2009), 294; and Munir Muhamad Ghadlban. *Fiqh al Sirah al Nabawiyah*. (terj.) Jakarta: Rabbani Press. 1992, 324-341

⁴⁹ Suffah is a room or building that is connected to the mosque. Or also called *al zilla* which is a seat on the edge of a mosque and under the same roof with a mosque or in the porch of the mosque. Those who live in this condition are called *ahl al suffah*. See Antonio, *Muhammad Saw*, 196

⁵⁰ Kuttab is a kind of learning place that originally emerged in the Islamic world. At first the Kuttab functioned as a place to provide reading and writing lessons for children. Over time, the study of the Qur'an was also taught there. See *Ensiklopedi Islam*. Vol III. (Jakarta: Ichtiar Baru van Hoeve, 2002), 86

⁵¹ The purpose of *khalwa* here must not be understood as the behavior of some people who are wrong and deviant. They understand it as an act of completely abandoning association with humans by living in caves. This action is contrary to the instructions of the Prophet and the practice of his companions. The purpose of *khalwa* here serves as antidote to improve the situation. Because as antidote, this should not be done except with certain levels as necessary. Otherwise, this will be a disease that must be avoided.

While in exile, he often dreamed that everything ended in reality. As for his dreams, it was a true dream which was the precursor of revelation. This happened for approximately six months. See Muhammad Husain Haekal. *The Life History of Muhammad*, (Jakarta: Pustaka Jaya. 2008), 139; and Muhammad Ali Shabban. *The Holy Example of the Prophet's Family*, 37. And see also Muhammad Sa'id Ramadhan al Buthy. *Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam di Masa Rasulullah Saw*. Jakarta: Rabbani Press. 2010), 57

him. The purpose of khalwa in the Hira' Cave was to identify problems that occurred in the Meccan community, and to find solutions. In addition, he also gained peace of mind and the antidote to the desires of the lonely heart, and reached the highest level of the secrets of the universe. At the age of 40 years⁵², Muhammad (pbuh) received the first revelation. Gabriel embraced the body of the Prophet when he was scared.⁵³ Al-Buthy explained that the fear and anxiety felt by Prophet Muhammad was evident that he had never at all "longed for the message" he was revealed to. Also, this phenomenon of revelation does not come together or perfect whatever crossed his mind. However, the revelation appeared surprisingly in his life without ever being imagined before. Fear and anxiety will never be experienced by those who have spent time contemplating and thinking profoundly of an *aqeedah* which is believed to be his da'wah.⁵⁴

The main education mission carried out by Muhammad (pbuh) is contained in the Qur'an, for example in the QS Al Anbiya '[21] verse 107, QS. Saba '[34] verse 28, and QS. Al-Ahzab [33] verse 21. In fact, the mission is attached to the goals and ideals of the Islamic teachings itself, which is to bring *rahmatan lil 'alamin* (mercy to all creatures), according to the following word of God:

Interpretation: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."⁵⁵

Imam al-Maraghi in his *tafseer* (commentary) said, "That the meaning of the verse means: And we did not send you, but to be a mercy to the universe, is that I did not send you, Muhamma, with this Qur'an, and various parables of the religious and legal teachings that became the basis of reference for achieving happiness in the world and the hereafter, but in order to become a mercy and guidance for them in all matters of the life of the world and the hereafter."⁵⁶

⁵² Confirmation of a common tradition, namely that the prophets were sent to become apostles when they turned 40 years old. So that, on the eve of Ramadan (perhaps the 17th night) the angel Gabriel descended on him carrying prophetic news in surat al Alaq verses 1-5 as an opening and introduction to the burden of the treatise he must bring to all mankind. See Abu Bakar Jabir Al Jazairi. *Muhammad, My Beloved Prophet*, (Jakarta: Qisthi Press. 2007), 96

⁵³ Gabriel's action was a therapy to eliminate all feelings of fear buried deep in his heart. The tight hug was able to make the Prophet Muhammad surprised even though he then replied. A reflex that symbolizes courage. After the incident, the Messenger of Allah never feared, let alone hesitated in spreading Islam to all corners of the world.

⁵⁴ Muhammad Sa'id Ramadhan al Buthy. *Sirah Nabawiyah*, 63

⁵⁵ QS. Al Anbiya' (21): 107

⁵⁶ Imam Al Maraghi. *Tafsir Al Maraghi, Jilid VI*. (translated version) Beirut: Dar al Fikr, tt, 78

According to Shihab, with the blessing, the inner needs of every human being are fulfilled so that they can achieve peace, tranquility, and recognition of their form, talent, rights, and nature, eventually creating quality human resources.⁵⁷ According to al-Razi in *Tafsir al-Razi*, the blessing of Prophet Muhammad is for the wider community, and whoever follows his teachings, will also get his mercy. But on the contrary, if one does not follow him, the grace of their soul will disappear. The other nature of grace is a blessing for all human groups who are hostile to it. Although the Prophet was insulted and hurt, he always prayed for good for them.⁵⁸ Meanwhile, when interpreting this verse, Hamka said that every teaching of Prophet Muhammad is a system that brings happiness and spiritual delights to all humanity, the message of Muhammad (pbuh) that came to this world, includes 3 blessings namely: (1) Grace in freedom of thought, so that the mind is not afraid of the progress of the times; (2) Grace of harmony and balance of human needs, namely: physical and spiritual, world and the hereafter; (3) Grace of unity and brotherhood to become a great and civilized nation.⁵⁹

Muhammad (pbuh) was raised to be a mercy for mankind, animals, plants, even all other creations of Allah SWT. Muhammad (pbuh) carried out teachings about the glory of mankind, equality, unity, and guidelines for relations between fellow humans, relations between religious adherents, even relations with nature. He taught humans about justice, brotherhood, peace, helping each other, family principles, neighborhood and community guidelines, etc. He forbade humans to harm anyone, even animals. Muhammad (pbuh) also taught humans to make use of the environment and preserve it, even in conditions of war, he forbade the destruction of plants without benefits.

Interpretation: “And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”⁶⁰

The Qur’an surah Saba’ verse 28 reveals the prophethood and apostolate of Muhammad (pbuh), by asserting that Allah has actually sent Muhammad (pbuh) by bringing clear proof, namely the Qur’an. According to Thabathaba’i, the word “*kaffatan*” means blocking. Therefore, he explained the content of the verse means: “We do not send you unless it functions as a very superior

⁵⁷ M. Quraish Shihab, *Tafsir Al-Misbah* Vol. II, 145

⁵⁸ When Prophet Muhammad was insulted and hurt by his enemies, he prayed, “O Allah, give guidance to my people, because they did not know,” See: Muhammad bin Abi Bakr ar-Razi, *Tafsir Al-Razi*, (Beirut: Dar Al-Fikr, 1990), 98

⁵⁹ Hamka, *Tafsir Al-Azhar Juz 17*, (Jakarta: Panjimas, 1990), 45

⁶⁰ QS. Saba’ [34]: 28

barrier to humans so that they do not do various iniquities.” This is also supported by the following sentence: “*basyiran wa nadziran*”. He explained that the word “*kaffah*” means the condition of all humans. So, this verse reveals the message of Muhammad (pbuh) for all humanity. This interpretation is in line with the previous verse, namely the role of Muhammad (pbuh) being sent to bring mercy to all worlds. Thabathaba’i wrote that, “the commissioning of the Prophets is a necessity and takes care of His servants and leads them to happiness. But most humans do not know in the sense that they do not know that the limited source of sending apostles is only God Almighty.”⁶¹

Meanwhile, according to Hamka, all human beings in this world are the goal of Muhammad’s educational mission which does not differentiate ethnicity, nation, language, culture, regional boundaries, and skin color. The verse means entertaining, as well as threatening. Entertaining means to give good news about happiness in the world and in the hereafter and out of the darkness of ignorance toward the truth of real faith. Threatening means giving a warning to anyone who does not obey His teachings, his life will be dark and astray.⁶² In fact, Muhammad (pbuh) was resurrected in order to carry out the mission of spiritual education, namely to perfect the *akhlâq*.

Interpretation: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”⁶³

The word *uswah* in the verse means the role model. According to az-Zamakhshyari, the example in the verse has two possible purposes, namely: (1) in terms of the personality of Prophet Muhammad in totality; (2) in the sense that is contained in his personality, aspects that deserve to be emulated. However, most scholars agree on the first opinion.⁶⁴ Meanwhile, al-Raghib in *Tafseer Ruhul Bayan*, interpretes the word *uswah* to be the same as *al-qudwatun* (follow), which is a condition found in human beings that can be followed by others good or bad. Meanwhile, the word *hasanah* is an example of good words and behavior. The word is based solely on a clean soul, namely that the Messenger of Allah in his soul has *uswatun hasanah* that can be emulated and followed.⁶⁵

Al-Qurtubi revealed that in matters of religion, exemplary is an obligation as long as there is no evidence to show that it is a suggestion, but worldly

⁶¹ M. Quraish Shihab, *Tafsir Al-Misbah*, 234

⁶² Hamka, *Tafsir Al-Azhar Juz 22*, (Jakarta: Panjimas, 1990), 34

⁶³ Al Qur’an Surat Al Ahzab (33): 21

⁶⁴ Shihab, *Tafsir Al-Misbah*, 242

⁶⁵ Syekh Ismail Al-Burusyiu. *Tafsir Ruhul Bayaan*. (Beirut: Darul Fikri, t.th.), 156

affairs become a recommendation (not an obligation). Some scholars say that in worldly affairs, Muhammad (pbuh) has fully surrendered to experts in their respective fields, so that the example referred to in this verse is not in aspects related to worldliness.⁶⁶ Apart from these differences of opinion, ‘Abbas Mahmud al-‘Aqqab revealed that there are 4 types of people, namely: thinkers, workers, artists, and worshipers. It is rare to find humans who have these 4 types at the same time accumulate in themselves. However, for those who study and understand Prophet Muhammad personally, he will find that the four types are integrated with the highest rank so that humans can emulate all the commendable qualities in him.⁶⁷

In a hadith, it is also stated clearly that the main mission carried out by Muhammad (pbuh) is to perfect *akhlâq*.

“Abu Hurairah narrated that the Messenger of Allah (pbuh) said: “Verily I am sent to perfect the glory of *akhlâq*.”⁶⁸

It means that Muhammad (pbuh) was resurrected in his prophetic body not to encourage people to become rich, smart politicians, and proficient at being a symbol of the advance of human thought at that time. Because at that time all the skills had been around, all had happened. Only that they were not found in the rich, the power-holders and smart people at that time because their behavior was no longer noble. With regard to the resurrection of Muhammad (pbuh), in fact the educational ontology he demonstrated is the changes “within” the students. That, God will not change the condition of a people until they are willing to change what is inside them.⁶⁹ Therefore, some of the theories put forward by many education experts do not seem to direct on the real ontology.⁷⁰ Reading these definitions makes it unable to be used

⁶⁶ Shihab, *Tafsir Al-Misbah*, 243

⁶⁷ ‘Abbas Mahmud al-‘Aqqab, *‘Abqariyyah Muhammad*, (Beirut: Dar al-Fikr, 1970)

⁶⁸ HR. al-Baihaqi. *Sunan al-Baihaqi*, Juz 2, 472, dalam *al-Maktabah al-Syamilah*

⁶⁹ Q.s.al-Dzâriyât: 11

⁷⁰ For example, John Dewey said, education is a process of forming intellectually and emotionally basic human skills. J.J. Rousseau said, education is a provision to us what we do not need in childhood, but we need it as adults. M.J.Langeveld said, education is every effort made to influence and guide children toward maturity, so that children are deft in carrying out their own life duties. According to him education only takes place in an atmosphere of association between adults (or those created by adults such as: schools, model books and so on) with immature people who are directed to achieve educational goals. John S. Brubacher said education is a reciprocal process of each individual human being in order to adapt itself to nature, with friends and with the universe. Kingsley Price suggests that education is a non-physical process of cultural elements that are nurtured or developed in caring for young people or in adult learning. Mortimer J. Adler said, education is a process in which all human abilities (talents and abilities acquired) that can be influenced by habituation, are perfected by good habits through means that are artistically created and used by anyone to help others or

as the main standard, and the theory cannot be applied, because all of these definitions show that the experts still disagree or differ in opinion.

Thus, the mission of education should refer to the condition where Muhammad (pbuh) was first resurrected. Some facts about the Quraysh at that time were: *first*, from the perspective of their knowledge they were very well established, which was illustrated by the height their literary works as a result of their reflection and creativity; *second*, from an economic standpoint, the Arabs at that time were already in progress. It coincided with the city of Mecca when it became a city and the center of trade traffic. Evidently Muhammad (pbuh) never made his own currency but used the existing currency. And *third*, from the socio-political side, the Arabs at that time were well established and there were already social and political strata. The proof is that Bani Hasyim emerged as the best social group and there were leaders among them. That means the main mission of the teaching of Muhammad (pbuh) is not to inspire the advance of science, economy and social politics, because even without the resurrection of Muhammad (pbuh), all of that could occur and be organized by itself, especially those that were worldly in nature. What did not exist there at that time was the virtues. There was no civilization in all established practices at that time. The establishment of knowledge, economy, social politics is not to respect the existence of oneself for humans, but rather it is used as a tool to oppress and demean others, for example in this case of the most victimized members of the society, women. For example, an extract of the text from Khatbah Wada' on what Muhammad (pbuh) delivered.

“O people listen to what I want to say. Maybe after this year, I will not see you again in this place forever ... O mankind, in fact your blood and possessions are sacred to you (that is, it may not be tainted by anyone) like the holy days and months at your country. In fact, all forms of behavior and acts of the ignorant shall never occur again. Such an ignorant act of reprisal which I first declared to be stopped is an act of retaliation for the death of Ibn Rabi'ah Ibn al-Harith.”⁷¹

when examined from the aspect of education, Muhammad (pbuh) has actually succeeded in educating the people from the colonies of the *Jahiliyah*, spiritual ignorance, and intellectual weakness which includes *culture of silence* dan *structural poverty*.⁷² Therefore, the only prophet who sparked his educational

themselves itself achieves the set goals, namely good habits. See Rupert C. Lodge, *Philosophy of Education* (New York: Harer & Brothers, 1974), 23

⁷¹ This Semon text was quoted from *Shahih Muslim* and *Shahih Bukhari*. See also Al Nadawi. *Shahih al Sirah al Nabawiyyah*, 550

⁷² Abdurahman Mas'ud. *Menuju Paradigma Islam Humanis*. Yogyakarta: Gama Media.

mission to glorify *akhlâq*⁷³ is Muhammad (pbuh). It does not mean that the Islamic teachings are against anything other than *akhlâq*. But there is priority, there are targets that are very clear and logical and conditional. From here, the history of the revelation of verses, which are now contained in the Holy Qur'an, indicated that 13 years of the teaching of Muhammad (pbuh) concerns faith. If this faith is like the explanation above, then the most priority is the change of self, because that self is faith as the substance of the nature of believers who possess the *rabbaniyyah* character.

IMPROVING SPIRITUAL ELEMENTS

In QS Luqman: 12-19 which contain the advice of Luqman al-Hakim about the mission of education which must be delivered by parents in particular and educators in general. In the verse, the concept of Islamic education contains three main points of material or guidance of religion: *aqeedah*, *sharia* and *akhlâq*.⁷⁴ The main discussion about the mission of spiritual education is found in verses 12-14 below.

Interpretation: "And We had certainly given Luqman wisdom [and said], "Be grateful to Allah ." And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] - then indeed, Allah is Free of need and Praiseworthy. And [mention, O Muhammad], when Luqman said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice. And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."⁷⁵

The verse implies that Luqman as an educator (parent and teacher) has been blessed with a wisdom by Allah, therefore he is grateful for that gift. As an educator who is blessed with wisdom, he can carry out his mission in educating his children to always be grateful and worship Allah. So, as an educator instilling spirituality with his students, he himself must be provided with wisdom (wisdom). How is it possible to teach their students to pray, if their educators rarely pray? How is it possible to teach manners to their students, if the educators themselves are savages? It is impossible teach

2003, 188

⁷³ Akhlâq the concrete form is a believer in the heart, while mind is the five senses that can actively function if the one inside it functions.

⁷⁴ M. Quraish Shihab, Tafsir Al-Misbah, 11 and 140

⁷⁵ QS. Luqman [31]: 12-14

sincerity, if the educator loves to show off. An educator with wisdom will be fully confident about his actions; he believes, speaks, and acts on the basis of the truth. Therefore, al-Maraghi referred to it an ingenuity and wisdom.⁷⁶

The educator has two characteristics, namely teacher of science and teacher of wisdom. The science teacher is oriented to the exoteric aspects of *zhâhir* knowledge, while the teacher of wisdom is more oriented to the esoteric aspects (knowledge or inner elements). Therefore, by integrating these two types of teacher characteristics, it will guide students towards the gate of Allah. There are two gates that humans will enter namely the gate of the creature and the gate of Allah, and the gate of the world and the gate of the hereafter. It's impossible to uncover the secret of the final gate, if you don't understand the first gate.⁷⁷ Shaykh 'Abd al-Qâdir al-Jîlânîy has revealed the importance of combining intellectual and spiritual education. Intellectual education takes place in *Madrassa*, while spiritual education is placed in *zawiyah* or *ribath*. Both types of education models have the same objectives, namely, promotion *amar ma'rûf* (promotion of virtues) and *nahi munkar* (prevention of vice). Therefore, in learning activities, the involvement of the psychological (mental) readiness of students has becomes an important aspect of developing potential in intellectual and spiritual development. The obligations or *adab* that must be applied by every educator in instilling spirituality with his students, are among others: (1) educators should teach and give advice only because Allah, treat the students with love so that a teacher is like their own parent; (2) If educators know the sincerity of their students, then they must not give them relief, but must oblige them to live the commandments of Allah and stay away from His prohibitions; (3) educators should always pay attention to the behavior of their students. If they their students violate the Islamic teachings, they must advise them and them him not to repeat it; (4) Educators should teach their students to always uphold the principle of virtues and stay away from vile actions.⁷⁸

Referring back in the main discussion, the mission of the spiritual education that was instilled by Luqman is found in verses 16-17, which teaches the relationship between man and Allah, and relations between humans.

Interpretation: “[And Luqman said], “O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere]

⁷⁶ al-Maraghi, *Tafsir al-Maraghi*, 87

⁷⁷ Habib Abdullah Zakiy al-Kâf, *Ajaran Tasawuf Syaikh 'Abd al-Qâdir al-Jîlânîy: Petunjuk Jalan Menuju Ma'rîfatullâh*, (Bandung: Pustaka Setia, 2003), 241

⁷⁸ Abd al-Qâdir Al-Jîlânîy, *Al-Gunyah li Thâlib Tharîq al-Haqq*, juz II (Beirut: al-Maktabah al-Sya'biyyah, tth.), 168

in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.”⁷⁹

According to Al-Maraghi, the verse describes retaliation or consequences for every human act, good or bad. Good charity will get the consequences of good, too (reward), so bad deeds will also get sin. There is no action that is unknown to Allah SWT. Even though the act is carried out even in the most hidden place, the weight of the act is only a grain of mustard, surely Allah would know, find and reply later on the Day of Judgment.⁸⁰ Quraish Shihab also revealed, the command of prayer in this verse means an order to establish prayer with the right nature and manner. Whoever does it means having to submit to Him, which will have implications for the growth of spiritual awareness, in order to control the soul to uphold the *amar ma'ruf nahi munkar* (promotion of virtues) *nahi munkar* (prevention of vice). According to him, prayer will be able to guarantee the continuity of monotheism and divine existence in the hearts of students.⁸¹

The elements of spiritual education are very comprehensive that must be built to develop a person as a whole, based on the Qur'an and *sunnah*, with the aim of the applying the Islamic teachings that are rahmatan lil alamin, with happiness oriented not only in the world but also in the hereafter. The stages and elements in spirituality education contained in the Luqman Letter Verses 12-19 include: (1) *aqeedah* education and its material, (2) sharia education and its material, (3) moral and social education and its material. Whereas, the way to cultivate spirituality in students from the perspective of QS Luqman includes: (1) instilling divine values / monotheism by not associating partners with Allah, (2) fostering devotion to parents, (3) teaching students that every deed reciprocate, (4) command to worship, (5) introducing students to the manners of social life. In more detail, the application of spiritual education can be seen and studied in Surat al-Muzzammil verses 1-10 and 20.

Interpretation: “O you who wraps himself [in clothing], Arise [to pray] the night, except for a little Half of it - or subtract from it a little. Or add to it, and recite the Qur'an with measured recitation. Indeed, We will cast upon you a heavy word. Indeed, the hours of the night are more effective for concurrence [of heart and tongue] and more suitable for words. Indeed, for you by day is prolonged occupation. And remember

⁷⁹ QS. Luqman [31]” 16-17

⁸⁰ al-Maraghi, Tafsir al-Maraghi, 84

⁸¹ M. Quraish Shihab, *Tafsir al-Misbah*, 136

the name of your Lord and devote yourself to Him with [complete] devotion. [He is] the Lord of the East and the West; there is no deity except Him, so take Him as Disposer of [your] affairs. And be patient over what they say and avoid them with gracious avoidance.”⁸²

Interpretation of the verses 1-3 of Surat al-Muzzammil's according to Shihab is that the context of these verses are closely related to the command to establish the evening prayer.⁸³ Al-Maraghi, also said that Allah SWT told Muhammad to pray at night. Muhammad (pbuh) was ordered to choose between one third (between 22:00 to 23:00), half (between 24:00 to 01:00), and two thirds of the night (between the hours of 2:00 to 3:00).⁸⁴ Meanwhile, Hamka argued that Allah SWT ordered Muhammad to perform Qiyam prayer, by saying “wake up”, or establish prayer, because, prayer must be established with full seriousness and self-awareness. The word “except a little” means to use a little of the night to rest, but the most use to do prayer.⁸⁵ Believers who have a high level of faith will experience peace of mind. That belief does not come by itself, but can be achieved by getting used to worship, namely prayer that will bring about the soul's fortune.⁸⁶ Peace and happiness of the soul is one of the characteristics that a person has spiritual intelligence. In addition, prayer is also a spiritual aspect because it contains high spiritual values, where one's heart will be calm and his stance will be strong and he will have a high sense of optimism. The nightly prayer that is established solemnly will make someone feel a strong relation with Allah SWT, so that trials and problems of life will be faced with patience, optimism and self-confidence. This will nurture and foster a stable, strong and dynamic mental attitude.

In verse 4, in Tafsir Ibn Katsir, it is explained that the purpose of the verse is the command to read the Qur'an with *tartil*, which is to read the Qur'an in a good manner and slowly, because it will facilitate understanding and contemplating it.⁸⁷ Al-Qurthubi said, the purpose of reciting the Qur'an in a slow manner, without rushing is that it should be accompanied by reflection on what the meaning of the recital is.⁸⁸ So, it can be concluded that the 4th verse instructs us to read the Qur'an accompanied by *tartil*, namely by slowly and contemplating on its meaning, so that it can be understood and pervaded in the heart. The aspect of spiritual education contained in the 4th verse is an

⁸² QS. al-Muzzammil [73]: 1-10

⁸³ Shihab, *Tafsir Al-Misbah*, 404

⁸⁴ Al-Maraghi, *Tafsir Al-Maraghi*, 190

⁸⁵ Hamka, *Tafsir Al-Azhar*, 705

⁸⁶ Muhammad Bahnsi, *Shalat Sebagai Terapi Psikologi*, 68

⁸⁷ Al-Imam Abul Fida Isma'il Ibnu Katsir ad-Dimasyqi, *Tafsir Ibnu Katsir*, Translated by Abdullah, (Jakarta: Pustaka Imam Asy-Syafi'i, 2008), 126

⁸⁸ Al-Qurthubi, *Tafsir Al-Qurthubi*, 435

effort to educate the heart through reading the Qur'an with *tartil*, which is not only slowly, but by understanding and living the meanings contained in it. So when reciting verses hints at the truth, one's conscience will certainly justify and tend to do good. On the other hand, if one reads verses about torture, they will think twice before doing it.

In verses 5-6, Al-Maraghi explained that the *qiyamullail* aims to establish and adjust between one's words and heart, and gather thoughts to observe the recital and understand it because time at night is calmer for the heart than during the day, because the daytime is the time to seek the interests of the life of the world, the business of man, and the noise of the sound.⁸⁹ In verses 7-8, Al-Qurthubi argued that the verses are in the form of a command from Allah SWT to pray to Him by using *al-Asma' al-Husna*.⁹⁰ Ibn Kathir also said that the purpose of the verses is to increase *dhikr* to Allah SWT, dedicate oneself and dependence on Him.⁹¹ So, it can be concluded that these verses explain the command to pray, think, and depend on hope only to Allah SWT. The verses confirm that *dhikr* can bring oneself cognizance (self awareness), "I am confronted by God", so that I can push myself consciously and responsibly to continue the dynamic mission of my life, which is to do good deeds. "*Dhikr* is not just a ritual but a beginning of the actual life journey."⁹² *Dhikr* and praying are both the means and self-motivation to show the face of a responsible person. *Dhikr* suggests a trip to return home and meet the One we love. It also fosters self-confidence because they have the intention or desire to give the best when they return later. Their stance is firm in carrying out the mandate without the slightest doubt. In verses 9-10 in QS al-Muzzammil, there is a command to be patient for what others say about you and about God. And there is also an order to stay away from them in a gracious way, namely by watching them, but stay away from them, meaning closing our eyes to their mistakes and not criticizing them. Thus, it can be concluded that the elements of spiritual education contained in Surat al-Muzzammil Verses 1-10 include: *qiyamul lail* or night prayer, reciting the Qur'an by means of *tartil* (slowly), getting used to *dhikr*, being patient, *jihad fi sabilillah* or fighting on the path of Allah, and always begging forgiveness from Allah SWT.

Elements of spirituality can be improved or developed in three steps, namely: *first*, try to uncover the "diseases" of the heart and try to identify and diagnose them. So that you can know what have covered your inner voice. The ultimate goal is the discovery of antidote that will create the birth of clarity

⁸⁹ Al-Maraghi, *Tafsir Al-Maraghi*, 192

⁹⁰ Al-Qurthubi, *Tafsir Al-Qurthubi*, 194

⁹¹ Ibnu Katsir, *Tafsir Ibnu Katsir*, 843

⁹² Toto Tasmara, *Kecerdasan Ruhaniah*, 17

and purity of the heart, or commonly referred to as conscience, namely the return of an independent heart and free from radiation of heart “diseases”. This process is the starting point of a spiritual intelligence. Because in general, conscience is used as a basis for spiritual intelligence. From here the beginning of spiritual intelligence begins to form. Humans have universal and *ihsan* (beautiful) values. Second, the next step concerns self-awareness, which is about the importance of mental dimensions. The scheme in constructing spiritual emotional intelligence systemically based on 6 pillars of faith, is through: building mentality by holding on to God’s principles, working on duties and obligations sincerely, imitating wise leaders, continuing to learn to gain good knowledge, understanding the purpose of life, and knowing how to manage all the affairs of life. Third, a physical step carried out in a row and very systematically based on 5 pillars of Islam. This stage includes: (1) mission statement, and followed with intensive and continuous character formation; (2) character building, followed by self-control exercises; (3) self-control. These three steps in developing spirituality will produce what is called personal strength or perfect human beings.

CONCLUSION

Spiritual education is a sacred, earnest, and noble struggle and formation to build character, soul, and personality, so as to create human beings who are *ahsani taqwim*, and vice versa to free him from things that hinder him. The mission of spiritual education carried out by Muhammad (pbuh) can be seen for example in Surat Al-Anbiya verse 107, Surat Saba’ verse 28, and Surat Al-Ahzab verse 21. In Surat Al-Anbiya’ verse 107, Allah affirms that Muhammad (pbuh) brought a vision as mercy for all worlds, not limited to humans, time and place. Whoever follows his teachings will receive His mercy. Surat Saba’ verse 28 confirms that Allah SWT has sent Muhammad (pbuh) with evidence of truth, namely the Muhammad’s (pbuh) teachings do not focus on Arabs only, but they include all humans, regardless of ethnicity, nation, language, race, and regional boundaries. Al-Ahzab verse 21 asserts that Muhammad (pbuh) is the only role model whom must be imitated by all humans, because in him all the praiseworthy qualities are found.

Meanwhile, the improvement of the elements of spirituality can be seen in the QS Luqman Verses 12-19 and Surat al-Muzzammil Verses 1-10. The stages of increasing spirituality in the QS Luqman Verses 12-19, include: (1) instilling *tauheed* values by not associating partners with Allah, (2) being filial to parents, (3) teaching students that every deed will reciprocate, (4) command to worship, (5) introducing students to the manners of social life. Elements

of spiritual education contained in Surat al-Muzzammil Verses 1-10 include: *qiyamul lail* or night prayer, reciting the Qur'an in a *tartil* way, getting used to *dhikr*, being patient, *jihad fi sabilillah* or fighting on the path of Allah, and always praying and begging the forgiveness from Allah.

BIBLIOGRAPHY

- Agustian, A. G. (2001). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual, ESQ Way 165: 1 Ihsan, 6 Rukun Iman dan 5 Rukun Islam*. Jakarta: Arga.
- Ahmad, N. (2007). *Tafsir Ayat-Ayat Pendidikan*. Bandung: Marja.
- Al-Abrasyi, M. A. (1993). *Tarbiyyah Islamiyah (trans.)*. Jakarta: Bulan Bintang.
- Al-Aqqab, 'A. M. (1970) *'Abqariyyah Muhammad*. Beirut: Dar al-Fikr.
- Al-Attas, M. N. (1988). *Konsep Pendidikan dalam Islam*. Bandung: Mizan.
- Alavi, Z. (2002). *Islamic Education in Middle Age (trans.)*. Bandung: Angkasa
- Antonio, M. S. (2009). *Muhammad Saw: The Super Leader Super Manager*. Jakarta: Tazkia Publising.
- Bahnasi, M. (2004). *Shalat Sebagai Terapi Psikologi*. Jakarta: Mizania.
- Al-Burusyiu, S. I. (?). *Tafsir Ruhul Bayaan*. Beirut: Darul Fikri.
- Al-Buthy, M. S. R. (2010). *Sirah Nabawiyah: Analisis Ilmiah Manhajiah Sejarah Pergerakan Islam di Masa Rasulullah Saw*. Jakarta: Rabbani Press.
- Diansyah, A. (2018). Tersinggung, Siswa SMP Nekat Tikam Guru 13 Kali. Retrieved from <https://daerah.sindonews.com/>, accessed on 02/09/2018.
- Al-Dimasyqi, A. A. F. A. I. K. (2008). *Tafsir Ibnu Katsir (trans.)*. Jakarta: Pustaka Imam Asy-Syafi'i.
- Djumransjah, M. M. (2005). *Filsafat Pendidikan: Telaah Tujuan dan Kurikulum Pendidikan*. Malang: Kutub Minar.
- Dodi, L. (2018). Nilai Spiritulitas Sayyed Hossein Nasr dalam Manajemen Pendidikan Islam”, *Dirasat*, Vol.4, Nomor 1.
- Ellison, C.W. (2002). Spiritual Well Being: Conceptualization and Measurement. *Journal of Psychology and Theology*, Vol. 11, No. 3.
- Fauzi, I. (2012). *Manajemen Pendidikan ala Rasulullah*. Yogyakarta: Ar-Ruzz Media.
- Fontana & David. (2003). *Psychology, Religion, and Spirituality*. British: Psychological Society and Blackwell Publishing.

- Ghadlban, M. M. (1992). *Fiqh al Sirah al Nabawiyah (trans.)*. Jakarta: Rabbani Press.
- Ghazali, (?). *Ihya' 'Ulumuddin*. Kairo: Dar al-Kutub al-Arabiyah.
- Haekal, M. H. (2008). *Sejarah Hidup Muhammad*. Jakarta: Pustaka Jaya.
- Hamka, (1990). *Tafsir Al-Azhar*. Jakarta: Panjimas.
- Harto, K. & Abdurrahmasyah. (2009). *Metodologi Pembelajaran Berbasis Aktive Learning: Arah Baru Pembelajaran PAI di Sekolah dan Madrasah*. Palembang: Grafika Telindo Harto.
- Hawwa, S. (2006). *Pendidikan Spiritual (trans.)*. Yogyakarta: Mitra Pustaka.
- Husaini, A. H. (2009). *Riwayat Kehidupan Nabi Besar Muhammad Saw*. Bandung: Pustaka Hidayah.
- Jalaluddin, (2003). *Teologi Pendidikan*. Jakarta: PT. Raja Grafindo Persada.
- Jazairi, A. B. J. (2007). *Muhammad, My Beloved Prophet*. Jakarta: Qisthi Press. 2007.
- Jilâniy, A. Q. (?). *Al-Gunyah li Thâlib Tharîq al-Haqq*, juz II. Beirut: al-Maktabah al-Sya'biyyah
- Kâf, H. A. Z. . (2003). *Ajaran Tasawuf Syaikh 'Abd al-Qâdir al-Jilâniy: Petunjuk Jalan Menuju Ma'rifatullâh*. Bandung: Pustaka Setia.
- Kartanegara, M. (2006). *Menyelami Lubuk Tasawuf*. Jakarta: Penerbit Erlangga.
- Kurniawan, S. (2013). Dikotomi Agama dan Ilmu dalam Sejarah Umat Islam dan Kemungkinan Pengintegrasiannya. *Fikrah*, Vol.1, Nomor 1.
- , (2017). Pendidikan Karakter dalam Islam: Pemikiran Al-Ghazali tentang Pendidikan Karakter Anak Berbasis Akhlaq al-Karimah. *Tadrib*, Vol.3, Nomor 2.
- Latipah, I. (2016). Implementasi Metode Al-Hikmah, Al-Mau'idhah Al-Hasanah, dan Al-Mujadalah dalam Praktik Pendidikan. *Jurnal Ilmiah Mitra Swara Ganesha*, Vol. 3 No. 2.
- Lodge, R. C. (1974). *Philosophy of Education*. New York: Harer & Brothers.
- Maqdisi, S. (2007). *Nabi Muhammad Buta Huruf atau Genius? (Mengungkap Misteri Keummian Rasulullah)*. Jakarta: Nun Publisher.
- Maraghi, A. M. (1993). *Tafsir Al-Maraghi (trans.)*. Semarang: PT. Karya Toha Putra.
- Masbur, (2016). Integrasi Unsur Humanisasi, Liberasi, dan Transedensi dalam Pendidikan Agama Islam. *Jurnal Edukasi*, Vol.2, Nomor 1.

- Mas'ud, A. (2003). *Menuju Paradigma Islam Humanis*. Yogyakarta: Gama Media.
- Muhajir, A. (2011). *Ilmu Pendidikan Perspektif Kontekstual*. Yogyakarta: Ar-Ruzz Media.
- Mujib, A. & Mudzakir, J. (2006). *Ilmu Pendidikan Islam*. Jakarta: Prenada Media.
- Munir, M. A. (2002). *Nalar Spiritual Pendidikan Solusi Problem Filosofis Pendidikan Islam*. Yogyakarta: Tiara Wacana.
- Nata, A. (2010). *Ilmu Pendidikan Islam*. Jakarta: Prenada Media.
- Nadwi, A. A. H. (2006). *Shahih al-Sirah al-Nabawiyah (trans.)*. Sleman: Mardhiyah Press.
- Qurthubi, I. (2009). *Tafsir Al-Qurthubi*. Jakarta: Pustaka Azzam.
- Rachman, B. M. (2001). *Islam Pluralis*. Jakarta: Paramadina, 2001.
- Razi, M. A. B. (1990). *Tafsir Al-Razi*. Beirut: Dar Al-Fikr.
- Shihab, M. Q. (1999). *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*. Bandung: Mizan.
- , (2002). *Tafsir al-Misbah Pesan Kesan dan Keserasian al-Qur'an*. Jakarta: Lentera Hati.
- Supriyatno, T. (2009). *Humanitas Spiritual Dalam Pendidikan*. Malang: UIN Malang Press.
- Tonapa, J. B. (2018). Tak Terima Ditegur, Siswa SMP Aniaya Gurunya. Retrieved from <https://daerah.sindonews.com/>. Accessed on 02/092018.
- Yani, A. (2000). *Buku Ajar Aspek Spiritualitas*. Jakarta: Widya Medika.
- Yunus, M. (?). *Kamus Arab-Indonesia*. Jakarta: PT. Hidakarya Agung.
- Zohar, D. & Marshal, I. (1995). *SQ: Spiritual Intelligence: The Ultimate Intelligence*. Great Britain: Bloomsburry.
- Zulkifli, S. (2018). Ini Kebohongan Alif, Siswa Pengeroyok Guru SMK 2 Versi Teman Kelas. Retrieved from <http://news.rakyatku.com/>. Accessed on 04/09/2018
- www.bkkbn.go.id/, diakses pada 11/09/2018
- www.bnn.go.id/, diakses pada 12/09/2018
- www.kpai.go.id/, diakses pada 12/09/2018
- www.bankdata.kpai.go.id/, diakses pada 01/09/2018
- www.sobatmuda.multiply.com//, diakses pada 11/09/2018

RELIGIOUS VALUES AND ASPECTS OF TEACHER EMPOWERMENT MANAGEMENT

Imron Muttaqin

IAIN Pontianak

Email: imron.muttaqin@gmail.com

Abdul Razak Abdulroya Panaemalae

Walailak University

Email: pabdul.razak09@gmail.com

ABSTRACT

This article describes the religious values and aspects of teacher empowerment based on self-actualization theory. Literature studies was conducted, relevant research published on the online journal identified using Mendeley and Google Scholar Database. The study selection, data extraction and synthesis were carried independently. Thematic analysis was used to summarize religious values and aspects. The findings reveal religious values on the teacher empowerment based on self-actualization theory are religious, social, professional, humanist, kinship, and cooperation values. And there are six religious aspects in this theory; Ideological/aqeedah aspect, syari'ah, experiential, intellectual, professional, responsibility and harmony aspects. The implications of this study suggest effectively and harmony of all religious values and aspects for empowering teacher.

Keywords: Religious; Values; Aspects; Teacher; Empowerment; Self-Actualization.

INTRODUCTION

Many studies have investigated the impact of leadership on the religion-based school influenced by religious values. For instance, Michelle reveal religious values as its dimension (Michelle Striepe, 2014), he's research show religion based educational institutions are correlated with religious values. Other have to attempted to reveal religious content in social work (Edward R Canda; 1989). Arniika Kuusisto (2003) analysed the conditions that support the successfull transmission of parental religious values to the next generation. Mitchell J. Neubert and Matthew S. Wood (2018) investigated the relationship between an organization's religious values as espoused by the founder or in media messaging and applicant intention tu pursue a job. So, it is very important to determine the religious values applied by an educational institution to

empower the teacher. Islam is a religion based on the *Quran*, *Hadith*, *Ijma'*, and *Qiyas* values.

This article discusses the religious aspects in the teacher empowerment based on self-actualization theory. The identified values and aspect analyzed and classified into the previous values. Besides discussing religious aspects, it also discusses the discipline integration related to the value concept and its implementation in Islamic educational management. Quran requires discipline integration. The purpose is correlating and interacting between one discipline to another disciplines holistically. Philosophically, there are a few Indonesian Islamic educational institutions synergize and integrate Islamic disciplines. For instance, The State Islamic University (UIN) Sunan Kalijaga Yogyakarta and The State Islamic University (UIN) Maulana Malik Ibrahim Malang. They have their own characteristics and metaphors. The State Islamic University (UIN) Sunan Kalijaga has a scientific paradigm of the “*integration-interconnection*” also knows as “*spider-web*” integration model, and “*the tree of knowledge*” model as scientific paradigm of UIN Malang, and the TAM model by Ali Sukamtono (Imron Muttaqin, 2014). These models are well-practiced exemplary for Islamic educational institutions. Discipline integration is aimed at discipline development does not separate from the main source, the Holy Qur'an.

Spirit in this theory (TeboSA) comes from Islamic values as the basic teaching and guidance for the teacher. It is very interesting if these values are analyzed and classified into religiosity values and aspects. Teacher empowerment management theory based on self-actualization is factually teacher as the most strategic element must be paid attention and one of the efforts for enhancing their power is empowering. Nation conceives the importance of teacher roles to enhance the teachers to be professional and responsible in improving themselves because of teachers are the main source that influences education quality and change. The teacher must become well-practiced exemplary for the student's achievement (Budi Harto, 2011). So, the teacher must have internal driven to improve better and continuously.

Research on empowerment reveal teacher power can be maximized. The empowerment paradigm is proper to increase teacher power. But the Indonesian teacher problem faced are quality, carrier, salary, and welfare (Alivermana, 2014). In the implementation, an educational institution is the teacher's place to carry out teacher role and related to teacher quality as Fatkhul said that teacher has a role in increasing the educational institution quality (Arief Efendi, 2008) so that Azumardi Azra emphasizes the mainstreaming of educational institutions (Azra, 2005).

Empowerment rooted in the philosophy of existentialism will be discussed and adjusted to Islamic teachings so that it is interesting to be studied because there have been several meeting points between them.

Islamic spirit in people's acts of *Ihsan* can be the strongest factor in the success of empowerment. Based on this thought, two focus of issues are determined in this study, what values that drive the realization of empowered teachers and what aspects of Islamic religiosity in the theory of teacher empowerment based on self-actualization. Values are the basic foundation that will encourage someone to do something, so the internalization of values which is the driving factor for empowerment that needs to be discussed further.

TEACHER EMPOWERMENT

The word "empowerment" comes from the word "*power*", meaning "*control, authority, dominion*", the prefix "*emp*" which means "*to cover with*" or "*on put on to*" and more clearly the meaning is "*more power*" or "*more empowered*" (Priyono, 2012). Empowerment can be interpreted as an effort to provide freedom to a person or group to actualize them to achieve the goals. Ruth Alsop is the capacity of individuals or groups to make effective choices and transform those choices into actions and expected outcomes. It means giving authority for the empowered person or groups so that their abilities can be implemented for the public interest. According to Rappaport, empowerment is the process of developing skills so that the empowered person or groups become a problem solver independently (Rappaport, 1977).

Thus, empowering is maximizing people's potential power to be manifested into reality. The potential power possessed by teacher will be very useful if it is successfully developed and directed based on the goals of the educational institution. Psychologically, a person will be eager to do something if it is followed by the desires and motives, personal aspirations, collective and goals that becomes important in empowerment through multiple access to resources and acquiring the independence to determine their desires (Totok Mardikanto, 2008). Teacher empowerment can also be interpreted as an effort to maximize power to be more qualified, more professional and competent. Empowerment means seeking more values that can be carried out with improvement, growth and development. Randy Wrihatnolo explained empowerment is a process consisting of the awareness, the capacity building and the empowerment (Wrihatnolo, 2007). At the stage of awareness, it is given an explanation or training in the form of cognition, belief and healing, because teachers need to understand they must build "*demand*" to be empowered where the process starts from themselves, then the capacity

building and finally the empowerment process.

Empowerment is the people's mentality development to carry out their duties by increasing their abilities until a reciprocal relationship happened between individual and school goals (Sunaryo, 2019). Empowerment is carried out by efforts to improve capacity continuously by developing and enlarging the influence of individual competencies in areas and functions that affect total performance and organization (Kinlaw, 1999). Therefore, it can be said that empowerment is a process consists of stages need to be carried out continuously. Empowerment means a process of giving individuals authority to think, act and control their work or decisions autonomously, and has better energy, because this energy must be developed in the organization. Leaders of educational institutions must have a mindset that empowerment is an investment of teacher with the right to participate in the school goals and policies and carry out professional judgments about what and how to teach and educate, because the teacher has direct interaction with their students.

Empowerment is not the leader of educational institution's effort to give power to teacher, but it would rather be directed to the process of mutual respect, mutual discussion, and teacher involvement that implies recognition that everyone has talents, competencies, and strengths that can be practiced creatively and responsibly in the school environment for the children goodness and young people (Starrat, 2007). Based on this definition, the mean of empowering teachers is an effort to help the teacher to be able to develop themselves for achieving their competence and be able to overcome problems related to their duties and responsibilities independently.

CONCEPT OF TEACHER EMPOWERMENT

Kinlaw (1999) mentioned that empowerment is a process of getting continuous improvement in an organization by developing and expanding the influence of individual competencies in areas and functions that affect performance and the organization holistically. Although there are similarities in the process, improvement, development, and objectives with the concept of teacher empowerment actualization, there is a difference as Kinlaw has not mentioned the foundation of values and the principles used in empowerment. Another opinion stated by Ruth Alsop that teacher empowerment needs to be directed towards the capacity of individuals or groups to make effective choices for the organization and run it. This opinion needs to be followed up by giving both individual and group opportunities to be able to realize their choices so that they should be given opportunities to actualize themselves. Giving opportunities for self-actualization is the mean of empowerment

management theory based on self-actualization encouragement.

Teacher empowerment is a process where a teacher get the energy allows them to expand their abilities/capabilities to have greater bargaining power, make their own decisions, and have access to resources for a better life. The teacher who is given the opportunity to self-actualization will show a good performance, as Muh Imran said that teacher self-actualization influences teacher performance (**Muh Imron, 2012**). Ismiati also mentioned that a student's trust in the teacher starts from how the teacher actualizes themselves in front of the student (**Cicillia, 2003**). Therefore, the self-actualization of the teacher is needed to empower teachers. Educational institutions have a large role with support to the teacher. The human soul according to Islam can only be realized perfectly in the devotion to its creator (**Cicillia, 2003**). Providing opportunities for the teacher to actualize themselves in Islam means helping the perfection of the teacher in worship and devote themselves to Allah SWT.

Kanter explained empowerment guarantees the access of information, resources, support, and opportunities to make employees learn and develop, in addition, Kanter suggested the effective communication to empower employees (**Kanter, 1993**). Kanter Empowerment is better known as organizational empowerment because it is related to the structure and willingness of the organization to share its resources. Kanter empowerment is also called formal empowerment because it comes from the organizational structure, especially the top leadership, which needs to provide formal access to organizational resources. Kanter believed that the power of a leader can develop with the shared power, this shared power includes organizational resources, information, and opportunities for growth.

Barling said empowerment consists of two parts; macro and focus oriented on the social structure (or context) of empowerment at the workplace and micro-oriented empowerment that focuses on psychological experiences at the workplace (**Barling, 2008**). The theory of empowerment most often used in macro empowerment is Kanter's theory, this theory is based on his book entitled *Men and Women of the Corporation*. Kanter Empowerment provides a framework for understanding employee empowerment and positioning the empowered employees (**Alegandro, 2014**). Kanter empowerment theory consists of four types; access to information, support, access to resources needed to carry out work, the opportunity to learn and develop, this theory is widely used in research, including by Laschinger in research for the health field (**Laschinger, 2010**). Another opinion expressed by **Randolph (1995)** who said there are three keys to empower the organizations and people; 1) share information, 2) create an autonomy through boundaries and

3) hierarchical teams. On the other hand, Timothy provides four elements in empowerment that must be present; 1) power, 2) information, 3) knowledge, and 4) rewards (**Timothy, 2009**).

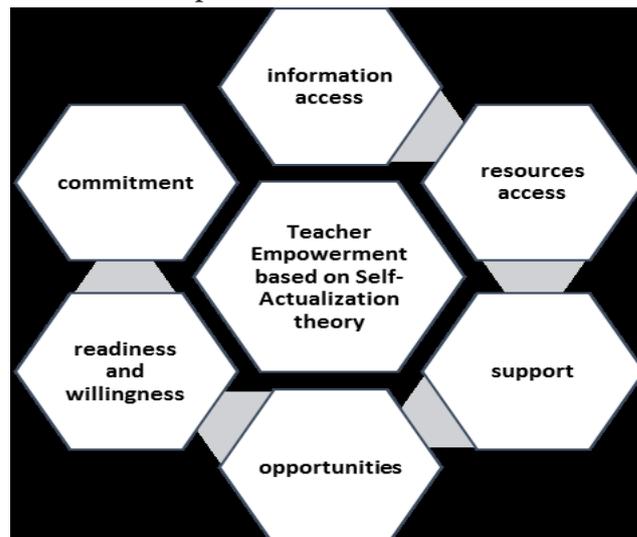
The teacher empowerment management based on self-actualization theory is one of the theories specifically aimed to empower teacher, this theory consists of teacher empowerment concepts, patterns, and evaluations (**Imron Muttaqin, 2016**). It is basically because of research in Islamic educational institutions, this theory must have values as the basis of every program, activity, and school climate. Although it is mentioned that the value foundation used in this theory, according to the latest research, it needs to be reviewed based on developments.

TEACHER EMPOWERMENT BASED ON SELF-ACTUALIZATION THEORY

The pattern of teacher empowerment has six integrated dimensions; a) access to information, b) access to resources, c) support, d) opportunities, e) readiness and willingness, and f) commitment. Teacher empowerment strategies with formal and informal communication, empowerment of Sustainable Professional Development, task delegation, and the use of external opportunities. The steps used are identification, analysis, and determination of programs/objectives.

figure 1.

Dimension of Teacher Empowerment based on Self-Actualization Theory



The teacher empowerment based on self-actualization theory also develops David Fetterman's empowerment evaluation, especially the evaluation concept consists of harmonizing between action and use, while this theory harmonizes action, use, and impact at the same time, as the following table;

Table 1.

Comparison of Fetterman Empowerment Evaluation and TebSA Evaluation

David Fetterman Empowerment Evaluation	Teacher Empowerment based on Self-Actualization Evaluation
Action	Action
Use	Use
	Impact

This theory is based on religious values (*Islam*) become internally driven for the teacher can be used by the principals to empowering teachers.

RELIGIOUS VALUES

According to Gibson, value is an awareness, effective desire or people's desire who show their behavior, personal values of individuals which is showing the behavior inside and outside of work, if a set of value is important then people will show and develop consistent behavior within situations. The designation and development of this behavior are in line with Robbins's opinion that values imply certain preferred behaviors or results. Robbin also revealed that values cover the objectivity and rationality.

The agreed values will determine the organization culture because the dominant values will guide the determination that is allowed and forbidden in the organization. The values that exist in the theory of teacher empowerment based on self-actualization are the faith values. These values become the first foundation that underlies all values. Faith is one of the factors that make people can achieve their individual and organizational goals. Byron's research stated faith and prosperity are related to people's goals (**Byron, 2009**). Teachers who have a basis of faith values in their activities can achieve goals because they have self-confidence. Therefore, it can be said faith is the first aspect as a basis. The religious values of self-actualization based empowerment theory are indicated in the following explanation.

Faith Values

The faith values are one of the important values in the theory of teacher empowerment based on self-actualization. Many research mentions the importance of using faith approaches to help people. **Orji** stated the faith based assistance is used to provide an assistance in Nigeria (**Orji, 2011**) **Olarinmoye's** research showed the faith based organization is an important organization and decisive hidden actor (**Olarinmoye; 2012**). Faith is an important factor to empower people. The value of people's faith is the foundation that uphold other values in religion and society.

Ikhlas Values

Furthermore, to strengthen *Ikhlas* value, an explanation of *Ikhlas* concept and its zones as indicators are made by Erbe Sentanu, people in *Ikhlas* zone feel gratitude, patience, focus, calm, happy and free from obstacles, while those in the zone of self-desire feel fear, anger, anxious, complaint and full of obstacles (**Erbe Sentanu, 2007**). *Ikhlas* is one of the elements of spiritual entrepreneurship consist of *Ar-Ridho*, gratitude, *Tawakkal*, *Ukhuwah*, totality, and *Ikhlas* (**Widji Astuti, 2010**). Improving the quality of life is built from awareness, the foundation of our awareness needs to be built first, awareness is not just referring to the intelligence quotient, but also the emotional and spiritual quotients based on the transcendental divine intelligence (**Erbe Sentanu, 2008**).

Ihsan Values

Ihsan means "perfection or the best" in the Arabic term, *Ihsan* is a verbal noun (*masdar*) which refers to what one should do in the best way (**Muhammad Hisham Kabbani, 1998**). Literally, a teacher who do his best in carrying out his duties and obligations is terminologically equal as if he saw Allah SWT, if he cannot imagine it, then he must be able to believe that Allah SWT always sees his deeds in carrying out his duties. Imam Ibn Khatir explained that *Ihsan* is the best deed rather than many deeds (**Danial Zainal Abidin, 2009**). The concept of *Ihsan* is related to the quality not the number of one's deed. Islam demands *Ihsan* for everything, especially for a teacher. The teacher must apply *Ihsan* in his lesson plan, curriculum-making, syllabus, strategy used, assessment, and analysis. Teachers must do their duties as well as possible because they have clear goals and worshipping to Allah SWT as the ultimate meaning of their life.

Togetherness Values

The value of togetherness contains several moral values including empathy, respect, self-control, and fair (**Dian Ibung, 2009**). Empathy is a person's mentality to feel what is thought, felt or experienced by someone both in terms of cognitive and affective. This ability will affect the presence of togetherness in the organization.

Social Values

In the social life at school, the empathy value and respect are very important social values and supports self-development, a teacher with lower social abilities absolutely have difficulty with peers. Social value is a value that has several distinctive features, including the result of the social construction as a result of an interaction, shared with members, part of social satisfaction, influencing the development of social life, and has a tendency to form patterns in society. Social values can be taken from God through religion, society, and individuals as members of the community.

Exemplary Values

The term "exemplary" derived from "example", which means something that is worth emulating or good to emulate (*about actions, behavior, traits, etc.*), while exemplary is something that can be imitated or emulated (**Language Center, 2008**). Exemplary has major implications for teacher empowerment. People who have an exemplary character have a strong influence on their environment. **Quraish Shihab (2001)** divides values into several types, namely values that are fundamental, universal, local and temporary, in the Islamic concept of universal and fundamental values called "*al-Khair*" while local values are called "*Ma`ruf*". Based on Quraish Shihab's opinion, the values used as a foundation for empowering teachers consists of fundamental, universal, local, or temporary value. *Ikhlas, Ihsan*, and exemplary are part of *al-Khair* values while the togetherness values, kinship, professionalism and humanity (*Basyariyyah*) are *Ma`ruf* values. *Al-Khair* and *Ma`ruf's* values are used as the foundation in the teacher empowerment because they lead to the attitude formation and teacher attitudes, so they have the power within themselves, they can carry out their duties and responsibility independently.

This article discusses religious values in the teacher empowerment based on self-actualization theory which there is a process based on religious, social, professional, and humanist values with an internal spirit to worship as internal driven. In contrast, Ruth Alsop said empowerment is defined as

the capacity of individual or group to make effective choices; making choices and transforming those choices into desired actions and outcomes. Many values are articulated in the process of activities in both Islamic educational institutions. Religious and cultural values by constantly reminding the importance of values in the educational institution empowerment; *Ikhlas*, *Ihsan*, exemplary, discipline, and worship value. The *Ikhlas* value will greatly affect the motivation and meaning of teacher activities as well as *Ihsan* value held by the teacher. The worship value is the ultimate goal or meaning of the teacher activities, that is worshipping to Allah SWT.

The teacher's sense of belonging in educational institutions is one of the empowerment results, this sense of belonging can emerge from a supportive school climate so that teacher feels the school like at home, feel comfortable and meaningful. If it happens, then the teachers will have self-determination that become a guide in their work and whatever is needed to complete their work, Gretchen called it as self-determination. Teacher empowerment in Islam is not only based on physical prosperity aspects but also it is balance with the fulfillment of spiritual needs (mental), each teacher must have a strong mentality to teach knowledge even without any reward because they must believe that God will manage His servant's *rizq* (Nanat Fatah Natsir, 2007)

SPIRIT OF RELIGIOUS VALUES

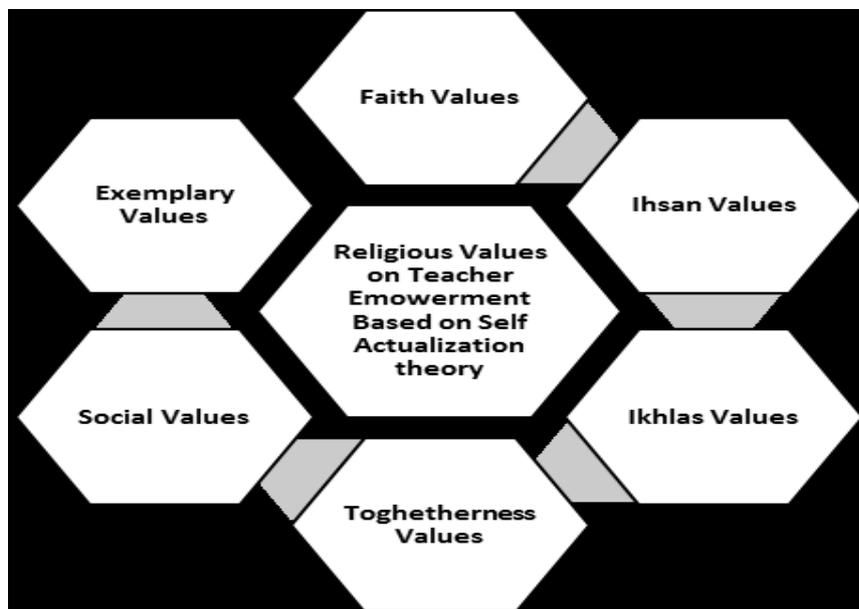
According to Quraish Syihab, some values are fundamental, universal, local, and temporary. In universal and fundamental values of Islam called "*al-Khair*", while local values are called "*Ma'rif*", among *al-Khair* values are sincere, honest, trustworthiness, cooperation, and togetherness, (Quraish Syihab, 2001). For seeking the spirit of religious values used, it can be seen on the characteristics of the curriculum used, whether the curriculum shows the characteristics of an Islamic curriculum or not. The characteristics of the Islamic curriculum are; 1) curriculum system and development are in harmony with human nature, 2) directed to achieve the final goals of students, that is *Ikhlas* and worship to God, 3) paying attention to the periodization of the development of students, typology, nature, and gender, 4) keep looking after the needs of real community life while relying on the spirit and idealism of Islam, 5) avoid conflict in public, 6) in accordance with the situation and conditions, 7) flexible in various local conditions and situations by also remembering individual civilization factors concerning the students' talents, interests, and abilities 8) effective in conveying and inspiring a set of educational values that produce positive behavior, 9) paying attention to the student development (religious faith and language growth), 10) paying attention on the Islamic

deeds (An-Nahlawi).

Based on An-Nahlawi's opinion, the theory of teacher empowerment management based on self-actualization is based on Islamic values, including *Ikhlas* in carrying duties and performing congregational prayers in mosques. Evidence of this value can be internalized and seen in the teacher exemplary.

figure 2.

TEboSA Religiosity values



RELIGIOSITY ASPECTS

Previous study reveal many aspects of religious, for instance Charles Y. Glock used five major dimensions of religiosity; belief, experience, practice, theology/knowledge and ethics/consequential, Davidson (1975), other researcher viewed Islamic religiosity consisted of five aspects; 1) *Aqidah* or ideological aspect, 2) ritualistic or worship aspect, 3) *Ihsan* or experiential aspect, 4) intellectual or science aspect, and 5) consequential aspect or religious impact. This article discuss seven aspects as its finding.

Ideological/Aqeedah Aspect

Aqidah or ideological aspect is the first aspect, it is an ideology aspect associated with people's beliefs. The term "ideology" from the word "*idea*" which means "to see", while the word "*logia*" means "science". The idea is something in the

mind comes from the inference of thought or planning (Sobur, 2004). Ideology is the final result of understanding as a consequence of thought. The existence of faith value in the teacher empowerment based on self-actualization theory is an indicator of *Aqidah* or ideological aspect.

Syari'ah Aspect

Etymologically, worship is self-servitude, while terminologically, worship is self-servitude to Allah SWT to get His blessing. Worship is a human medium to get *Ridho* from Allah, generally, worship is divided into two kinds; *Mahdhah* and *Ghoiru Mahdhah*. *Mahdhah* is worship whose procedures have been determined by the Shari'a, such as prayer, fasting, and pilgrimage, while *Ghoiru Mahdhah* is worship whose procedures have not been determined by the Shari'a, but it is intended to become worship. Teachers must intend to worship start from making a lesson plan until evaluation, it must be carried out as well as possible with the worship intention. The worship emphasis on empowerment theory is an evidence that the worship aspect is one of the aspects that gets priority in the operationalized theory. This worship consists of inside and outside aspects. Inside aspects can be in the form of personality and coaching continuously which is eventually become behaviors of a person, while outside aspects are the form of applicable law. Both of these aspects must be integrated into a person so that they can synergize and built people's morals. Become a teacher is a noble duty because teaches knowledge to the next generation, it is explained further in the hadith that the best charity is the charity in teaching knowledge. So, a teacher who teaches well has worthy and high worship.

Experiential Aspect

This aspect is a direct experienced by a person associated with religious while teaching occurred at the beginning, amid or at the end. This experience can establish the faith of one teacher and often started with religious values such as the value of the faith, value sincerity and ihsan. Teacher who have a high level of confidence this value can feel the true meaning of devotion implemented ideally and fully sincerity as all activity motivation.

Intellectual Aspect

The intellectual aspect will supports all existing religious aspects because it needs knowledge. Intellectual aspects in this theory identified from the efforts to improve teachers quality and competence. The effort is visible on the support

dimension increase knowledge of the seminar and workshop, working groups and improvement of the teacher worship. Islam appreciates both religion and science because its integral part of the islamic teaching. Without high intellectual, teacher can't learn the religion well.

Professional Aspect

Kunter (2013) investigated teachers' pedagogical content knowledge and reveal core elements of teachers' professionalism, it's mean important for professional aspect from directly resouces access for teacher. Malikow (2005) reveal that professional aspect also shown by flexibility in terms of the appearance of students, sense of humour, fairness, patience, enthusiasm, creativity, care and interest in the students. This is part of professional support. Maria Liakopoulou (2011) investigated the qualifications considered essential professional teacher, research findings are professional knowledge required for the successfull performance. These professional knowledge include subject knowledge, knowledge of learners, teaching methodology, curriculum knowledge, general pedagogical knowledge, knowledge of contexts, and knowledge of "*self*".

Responsibility Aspect

Faith and fear of Allah guided by the Qur'an and Sunnah should be lead teacher motive, the leadership style of character teachers produce competent believer and responsibilities teacher Dacholfany (2015). Korkmaz (2007) investigated teachers' opinion about responsibilities and shown that teachers should know, be role model, respect and care about students, using verietiy of teaching methods, motivate the students, prepare lesson plan and good communication and practice fairness. Its' mean the teachers responsibility is important aspect of teacher empowerment.

Harmony Aspect

The evaluation model of the teacher empowerment based on self-actualization theory reveal of all harmony aspects, its' shown by the synchronization theory of action, use, and impact together. This evaluation model intentionally designed for harmonize teachera action, use action for teacher and impact for enhacning career. The three-part of harmony are balancing conceptual, epistemic, and social learning goal (Richard Duschl; 2008). Conceptual balancing of this theory use integrity of conceptual framework of all aspect. Conceptual harmony also revealed on the empowerment values such as ikhlas, ihsan and social values.

CONCLUSION

This work reveals the values in the teacher empowerment based on self-actualization theory. It has a foundation of religious, social, professional, humanist, kinship and cooperation values. The principle of work spirit is worship, self-improvement is making creation and development is a devotion form. There are six aspects of religious aspects in the theory of teacher empowerment based on self-actualization; ideological/*aqeedah*, *syari'ah*, experiential, intellectual, professional, responsibility, and harmony aspects.

BIBLIOGRAPHY

- Arief Efendi. (2008). Peran Strategis Lembaga Pendidikan Berbasis Islam di Indonesia. *El-Tarbawi*, Vol. 1, No. 1.
- Astuti, W. (2010). Spiritualpreneurship Sebagai Strategi Positioning dan Keunggulan Bersaing. *Seminar Nasional Manajemen Teknologi XII*. Program Studi MMT-ITS Surabaya tanggal 7 Agustus.
- Azra. A. (2005). *Dari Harvard Sampai Makkah*. Jakarta: Republika
- Bailey, T. L. (2009). *Organizational Culture, Macro and Micro Empowerment Dimensions, and Job Satisfaction: an Application of Concurrent Mixed and Multi-level Methods in the Federal Sector*. USA: Dissertaion.com. Boca Raton.
- Barling, J. & Cooper, C.L. (2008). *The Sage Handbook of Organizational Behavior*. Ed. California: Sage Publications Inc.
- Budi, H. (2011). Menciptakan Lingkungan Religius Pada Lembaga Pendidikan Islam. *Ta`dib*, Volume 14, No. 2.
- Byron, K., & Miller-Perrin, C. (2009). The value of life purpose: Purpose as a mediator of faith and well-being. *The Journal of Positive Psychology*, 4 (1).
- Canda, E. R. (1989). Religious content in social work education: A comparative approach. *Journal of social work education*, 25(1).
- Cicilia, S. (2003). Peningkatan Mutu Pendidikan Melalui Aktualisasi diri Pendidik Profesional. *Jurnal Ilmiah Pendidik COPE*, No. 01. VII/Februari.
- Dacholfany, M. I. (2015). Leadership Style in Character Education at The Darussalam Gontor Islamic Boarding. *Al-Ulum*, 15(2).
- Danial, Z. A. (2007). *Al-Qur`an for Life Excellent (Trans)*. Jakarta: PT. Mizan Publika.
- Davidson, J. D. (1975). Glock's model of religious commitment: Assessing

- some different approaches and results. *Review of Religious Research*.
- Duschl, R. (2008). Science education in three-part harmony: Balancing conceptual, epistemic, and social learning goals. *Review of research in education*, 32(1).
- Ibung, D. (2009). *Mengembangkan Nilai Moral pada Anak*. Jakarta: PT. Elex-media Komputindo.,
- Imron, M. (2012). Pengaruh Kebutuhan Aktualisasi diri Disiplin Kerja dan Motivasi Kerja Terhadap Kinerja Guru Sekolah Dasar di Kecamatan Mijen Kota Semarang. *Student Journal of Economic and Management*, Vol 1, No. 1.
- Kanter, R. M. (1993). *Men and Women in the Corporation*. New York: Basic-book.
- Karataş, K., & Oral, B. (2015). Teachers' perceptions on culturally responsiveness in education. *Journal of Ethnic and Cultural Studies*, 2(2)
- Kinlaw, D. C. (1999). *The Practice of Empowerment: Making the Most Human Competence*. England. Gower Publishing Limited.
- Korkmaz, I. (2007). Teachers'opinions About The Responsibilities Of Parents, Schools, And Teachers In Enhancing Student Learning. *Education*, 127(3).
- Kunter, M., Klusmann, U., Baumert, J., Richter, D., Voss, T., & Hachfeld, A. (2013). Professional competence of teachers: Effects on instructional quality and student development. *Journal of Educational Psychology*, 105 (3)
- Kuusisto, A. (2003). Transmitting religious values in Adventist home education. *Journal of Beliefs & Values*, 24(3)
- Liakopoulou, M. (2011). The Professional Competence of Teachers: Which qualities, attitudes, skills and knowledge contribute to a teacher's effectiveness. *International Journal of Humanities and Social Science*, 1(21)
- MALIKOW, M. (2005). Effective teacher study. *National Forum of Teacher Education-journal electronic*, 16,3.
- Mardikanto, T., Poerwoko, S. (2008). *Pemberdayaan Masyarakat Dalam Perspektif Kebijakan Publik*. Bandung: ALfabeta.
- Muhammad, H. K. (1998). *Tasawwuf dan Ihsan; Antivirus Kebatilan dan Kezaliman*. Terjemah oleh Zaimul Km. Jakarta: PT. Serambi Ilmu Semesta.

- Muttaqin, I. (2014). Integrasi-Interkoneksi Ilmu Perspektif Tafsir Sosial TAM (Tuhan Alam dan Manusia). *At-Turats*, 8 (2).
- Nanat, F. N., (2007). Pemberdayaan Kualitas Guru dalam Perspektif Pemberdayaan Pendidikan. *Journal Educationist*. No. I, Vol. I.
- Orgambídez-Ramos, A. & Borrego-Alés, Y. (2014). Empowering Employees: Structural Empowerment as Antecedent of Job Satisfaction in University Setting. *Psychological Thought*. Vol. 7, No. 1.
- Olarinmoye, O. O. (2012). Faith-based organizations and development: Prospects and constraints. *Transformation*, 29(1)
- Orji, N. (2011). Faith-based aid to people affected by conflict in Jos, Nigeria: An analysis of the role of Christian and Muslim organizations. *Journal of Refugee Studies*, 24(3)
- Rappaport, J & Edward, S. (1977). *Handbook of Cummunity Psychology*. New York. Plenum Publichers.
- Shihab, Q. (2001). Pendidikan Agama. *Mimbar Pendidikan*. No.1/XX/2001
- Sentanu, E. (2007). *Quantum Ikhlas; Teknologi Aktivasi Kekuatan Hati*. Jakarta: PT. Elex Media Komputindo.
- , (2008). *The Science and Miracle of Zona Ikhlas*. Jakarta: PT. Gramedia Pustaka Utama.
- Sobur, A. (2004). *Analisis Teks Media: Suatu Pengantar Untuk Analisis Wacana, Analisis Semiotik dan Analisis Framing*. Bandung: PT Remaja Rosdakarya.
- Spence, L., Gilrt, S., Smith, L.M. & Leslie, K. (2010). Towards a Comprehensive Theory of Nurse/Patient Empowerment: Applyng Kanter`s Empowerment Theory to Patient Care. *Journal of Nursing Management*. Volume 18. Issue 1
- Starrat, R. J. (2007). *Menghadirkan Pemimpin Visioner (trans.)*. Yogyakarta: Kanisius.,
- Striepe, M., Simon, C., Thomas, O. (2014). Spiritually, Values and the school`s ethos: factors shaping leadership in a faith-based school. *Educational Research*, 24 (1)
- Sunaryo, W. (2009). *Pemberdayaan: Salah Satu Fungsi Pokok Manajemen*. On-line. <http://www.pascaunpak.ac.id>.
- Wiguna, A. (2014). *Isu-isu Kontemporer Pendidikan Islam*. Yogyakarta: Deepublish.

Wrihatnolo, R. R. & Riant, N. D. (2007). *Manajemen Pemberdayaan: Sebuah Pengantar dan Panduan Untuk Pemberdayaan Masyarakat*. Jakarta: PT. Elex Media Komputindo.

THE SASAK PEOPLE OF LOMBOK: Indigenous Communities at The Crossroads of Globalization

Ahmad Salehudin

UIN Sunan Kalijaga

Email: salehudinyogya@gmail.com

ABSTRACT

This article focuses on changes that have taken place among Lombok's indigenous communities, including Sasak Bayan, Sasak Sade, and Sasak Ende. This study found that in the context of thick globalization where information technology is the driving force, the indigenous communities are no longer as the objects of the global cultural market. Instead, they are given the freedom to choose and sort out values that they consider good and appropriate with their needs. In addition, they also exercise the freedom of expression. However, the problem lies in the fact that their choices and ways of expressions are quite often violating old loyalties they have agreed. The communities of Sasak Bayan, Sasak Sade and Sasak Ende provide important information on how indigenous communities respond creatively to globalization based on their needs.

Keywords: Thick globalization; indigenous communities; global culture.

INTRODUCTION

Many people argued that globalization puts the highest threat to indigenous communities, which could be necessarily right or wrong. Hilmar Farid, the Director General of Indonesian Culture, said that Indonesia's traditional cultures keep disappearing or even going extinct year after year (Saldy, 2018). For example, in 2018 there are at least 14 Indonesia's local languages that have been fading or vanishing (Rosmanuddin, 2018). However, there is also a positive trend that many indigenous communities are no longer afraid to show their existence in this global era, such as Badui in West Java, Kajang in Sulawesi, and so on. It is obvious that globalization is a threat and an opportunity at the same time (Salehudin, 2018: 1-28).

Globalization provides individuals with the freedom to put aside or adopt certain values according to their needs and express them autonomously in which cases old loyalties are put at risk. In this context, globalization has dramatically transformed people all around the world (Keohane, and Nye, 2000; Ritzer & Goodman, 2004: 587). It has affected the levels of welfare, social

interaction, political dynamics, religious expressions, as well as ways of eating, dressing and enjoying life. It can be said that globalization has an influence on almost all aspects of people's lives, including their identity (Wolf, 2007: xi; Firmansah, 2007: 10; Standing, 2011)

Unlike the popular opinion, social identity is not just being threatened, but it also finds its vitality to exist in a different way (Sinaga, 2004: 5). After being created, identity will not immediately be displaced by the presence of new identities promoted by globalization. However, it will challenge and refuse any threat against it. Therefore, in its search a society is no longer able to formulate the essence without an identity, because the problem of identity in principle resulted from a contestation process rather than just a fixation. The issue of identity is self-representation in the face of other powerful party (Sinaga, 2004: 5).

Studies on identity have been abundantly available. For example, Muhammad Johan Nasrul Huda (2009) wrote on "Imajinasi Identitas Sosial Komunitas Reog Ponorogo," which is quite successful in recording the anxieties among the local community, i.e. the Reog Ponorogo, in facing global cultural challenges. His research provides information on how the local community has been negotiating and revitalizing their various aspects of life in order to survive in the global culture. Ni Putu Suwardani (2015) wrote an article entitled "Pewarisan Nilai-nilai Kearifan Lokal untuk Memproteksi Masyarakat Bali dari Dampak Negatif Globalisasi" Suwardani explained the importance of inheriting the local values or wisdom for the Balinese people in dealing with the negative impacts of social change caused by globalization. Globalization has brought significant changes to Balinese society, both at the surface (i.e. attitudes and behavior patterns) and deep (i.e. value systems, views of life, philosophy and belief) structures.

A. Safril Mubah (2011) discusses his concern about the penetration of global culture on identity in the form of cultural homogenisation. It does not mean that the cultural groups are passive or silent to the global penetration. Agus Maladi Irianto (2016) explains the significance of commodification in addressing globalization. Last yet importantly, Salehudin (2018) examines how the community of three mosques "revitalized" their identity in order to live on and continue to grow amid the global culture. In short, global culture is a threat on one side and is an opportunity on the other. However, this work attempts to examine two important questions: how the narratives of changes in Sasak civilization are manifested in three communities, i.e. Sasak Bayan, Sasak Ende, and Sasak Sade and how these three indigenous communities respond to the penetration of global culture. The answers to these questions

will give valuable information about how the indigenous communities deal with globalization.

LOMBOK ISLAND: THE CHANGING SPACE OF SASAK CULTURE

The Sasak tribe is native to the island of Lombok, and constitutes the ethnic majority on the island, which is more than 90% of the total population in Lombok. The Sasak people are spreading in almost all of the Lombok mainland, especially in rural areas. On the other hand, the migrants are usually living in certain areas, such as the Balinese¹ in West Lombok and Central Lombok. The migrants from the Sumbawa island are in general situated in East Lombok, while the Arabs are settled in Ampenan. In the history of Lombok's modern civilization, Ampenan region plays a strategic role. The history of Lombok started from this region since the 1800s. In Sasak language, Ampenan means "*amben*" or a place to stay. As the name implies, Ampenan is an area that the Dutch developed into a port to challenge the dominance of the kingdoms in Bali. Like a port city in general, since its opening Ampenan has been inhabited by various ethnic groups, such as Arabs, Malays, Bugises, and Chinese (Tahir, 2012: 35-76).

Geographically, Lombok Island, which is relatively small, holds a strategic position. Apart from being a center for the growth and development of the Sasak Ethnicity, Lombok Island, which is administratively part of the Province of West Nusa Tenggara (NTB), is situated east of Bali and west of Sumbawa Island. In the west, Lombok Strait stretches which separates it from Bali Island, while Alas Strait is bordered to the east by Sumbawa. In the northern part of Lombok, there lies Java Sea and Indian Ocean in the south. During the Selaparang kingdom, Lombok Island was called Selapang Gumi (Tahir, 2012: 36).

The number of inhabitants in Lombok Island is around 3,473,247 peoples, spreading unevenly in four districts and one city, or more than 70% of the total population of the Province of West Nusa Tenggara, which amounts to 4,955,575 people. Administratively, Lombok is the center of governance of West Nusa Tenggara. This island has four districts and one city, namely West Lombok District (KLB), North Lombok District (KLU), Central Lombok District, East Lombok District, and Mataram City.¹

In term of religious affiliation, the majority of the Lombok people are Muslims. According to the data from the BPS of the Province of West Nusa Tenggara in 2016, Islam is adopted by most of the population (around 93%), followed by

¹ For more detail please visit <https://lombokutarakab.go.id>.

Hindus (5.5%), and Christianity, Catholicism, Buddhism, and Confucianism share the rest. In general, the migrants are adhering to religion other than Islam, such as Balinese are mostly Hindus and the rest are Christians and Catholics. As Islam is practiced by almost all Sasak ethnics in Lombok, there appears a slogan that “being a Sasak means being a Muslim.” In the context of cultural fusion and diffusion, the slogan wants to tell us how close the relation between the Sasak-ness and Islam is. Furthermore, seen from the spread of religion, the more homogeneous Sasak people in an area are, the more Muslims will be, such as in Central Lombok District and North Lombok District where above 99% of the total population are Muslims.²

Lombok is also known as the city of thousand mosques, showing a great deal number of mosque, both large and small, in the island.³ When I was exploring Lombok Island in September and October, or about a month after the devastating earthquake in Lombok, especially in North, West and East Lombok, I was impressed with the grandeur and number of mosques, even though many of them have been collapsed or ruined. On the way from the Lombok International Airport (LIA) in Central Lombok to North Lombok where the Bayan Indeginous Village is located, it is quite easy to find mosques, which are severely damaged and, therefore, are hardly used for worship. In the center of North Lombok, for example, I stopped by at a mosque that stands strong even though some parts of its walls are destroyed. I had to restrain my desire to pray there because of its worrying condition: the pillars are broken or shifted so that even a slight shock would make them collapse.

It is quite interesting and challenging to see how Islam is practiced by the Sasak tribe as the majority people of the Lombok Island. It is not only because Islam is accepted as an “official” religion of the Sasak people, but it also presents a distinctive nature and characteristics of Islam. Sasak Islam has its own uniqueness that is built on the cosmology of the Sasak people. The natural conditions that depend heavily on agriculture and are dressed in the narratives of Mount Rinjani, directly or indirectly contributed to the distinctive manifestation of Sasak Islam or the commonly known as Islam Wetu Telu. However, *Islam Wetu Telu* has been now under the pressure of or conversion into *Islam Wetu Lima* due to the massive propagation (*dakwah*) of Islamic group movement who wants to purify *Islam Wetu Telu* for its animist elements and mixture with other local practices (Budiwanti, 2000: 1-4).

Anyone who is visiting Lombok Island can enjoy Sasak civilization, especially when entering traditional villages and houses which look exotic but ‘lag far

² Visit <https://ntb.bps.go.id> for further detail.

³ See www.republika.co.id.

behind' from the modern standards of this country. In the city of Mataram or on the beaches of West Lombok and East Lombok where fundamental changes are undertaking as exemplified by the presence of hotels, we will see Sasak people who are different from those living in villages at the foot of Mount Rinjani or staying comfortably in houses in indigenous villages that look exotic in the eyes of tourists. The Sasak people and their culture are mysterious portraits of a civilization: it is easy to enjoy but quite difficult to understand them. The discourse about Sasak culture is always intertwined causing a prolonged complexity that is hard to decompose.

There is an assumption that the Sasak culture was born from a contracted uterus. There are groups who want to ensure that Sasak culture has exotic but bordered doors and edges. However, this opinion goes against the fact that there is similarity between cultures, leading to ambiguity of interpretation. Two major narratives are useful to understand the Sasak people. The first is legend-based, which is still alive and believed by the Sasak people, and the second is empirical evidence for the existence of Sasak people. The first narrative is relied on legend, which is, of course, cannot be verified scientifically. However, for a society that is not familiar with writing, a legend provides an authentic evidence of the community's records on the events that are taking place. Through a legend, people want to share an event that they experienced, along the process of which they, of course, use their knowledge and it is the task of scientists to uncover it. The second narrative is the migration. Migration is a natural phenomenon as people are moving from one place to another due to various reasons. For example, after being defeated, the paramilitary army of Pangeran Diponegoro spread into various regions, such as Dieng plateau, Wonosobo, and Central Java (Salahudin, 2018). The same case applies also to the residents of Lombok. A careful study of the current cultural elements, such as language and writing, in Lombok showed that the people of Lombok have similarities with the Balinese, Javanese (especially during the era of Majapahit), and the Madurese as well as others. This cultural style became later a material base to explain the origins of the people of Lombok by using a perspective of migration (Tahir, 2012: 41).

Lombok is a portrait of a mosaic, which consists of colorful cultures and values among the communities. This happens partly because in the past Lombok was a field of struggle for dominance between various cultures and values which will be explained later (Tahir, 2012: 42). The cultural similarities between Java, Madura, Makassar, Bali, and Lombok resulted from the power expansion between successive kingdoms and the regional proximity that allows easy migration among the people and, therefore, cultural acculturation among them.

GLOBALIZATION WITHIN THREE VILLAGES OF THE SASAK

1. Indigenous Village of Bayan: The World Stops at the Ancient Mosque

The sun had passed overhead when I arrived in front of the entrance to the complex of Bayan Ancient Mosque. When I saw the Bayan Ancient Mosque from a distance, fatigue and emotion due to the journey from Central Lombok to the Traditional Village of Bayan, North Lombok, was completely paid off. I noticed debris from destruction of buildings outside the area (fence) of the ancient mosque. It seemed that they want to inform me that an extraordinary event had occurred in the area. On the trip from West Lombok to North Lombok, I saw most of buildings were destroyed or collapsed, making it not possible to stay inside. The Bayan Ancient Mosque is one of the last strongholds of the Sasak civilization, religiously known as *Islam Wetu Telu*. The mosque is a manifestation of the values and ethos that are lived, practiced, and passed on by the community. Through this mosque, we will figure out how the Sasak people perceive and respond to globalization, which is unstoppable. Therefore, discussion about the Bayan Indigenous Village will be centered on the presence of this mosque.

The Ancient Bayan Mosque is a clear evidence for the historical development of Islam among the Sasak people in Lombok. Situated on a hill and surrounded by several cupola tombs of the Islamic transmitters, it is estimated that the mosque had been built hundreds of years ago by a Muslim preacher (*muballigh*). However, it has not been clear yet who was the founder of the mosque and in what date. Adopting a traditional architecture typical of the Lombok Island, this mosque symbolized the ethos among the Sasak Muslims and recorded their history, tradition and spirituality.

The current condition of the Bayan Ancient Mosque, standing in grandeur despite the devastating earthquake that hit Lombok several times

(Private document).

The architecture of the ancient mosque is similar to that of traditional houses in the Bayan community, which does not look like a mosque in general. Those who visited Bayan for the first time would not likely think that the building was a very important mosque in the history of the Islamization of the Sasak people (Matindas, 2018).

There are special rules regarding who may or may not enter the ancient mosque, including what kind of clothes that they have to wear. The clothes worn by the Muslim clerics and the priests of the Bayan Ancient Mosque

also have meanings, such as a white color refers to holiness and a red long cloth (*dodot*) to leadership; the dress is equipped *sapuq* or *bongot* (headband) (Matindas, 2018). In addition, the rules also said that anyone who enters the area of the ancient mosque should dress in a way that accords the custom.



The nuance inside the Ancient Bayan Mosque: a ground floor, a hanging Bedug, a simple pulpit, and a place for a prayer leader (imam).

(Private document)

It is interesting to discuss the rules at the Ancient Bayan Mosque because they relate to how the indigenous people of Sasak Bayan respond to globalization. The Sasak people believed that the devastating earthquake, hitting Lombok mid-July-August 2018, was divine punishment for violation of the rules regarding the ancient mosques. The earthquake was warning from God to the Bayan people for making the Ancient Mosque as a tourist object. Indeed, it was not about the tourist attraction, rather it is more about the fact that tourism at the ancient mosque has caused violations against the customary laws at least in three forms. The first is related to the construction of buildings around the complex of Bayan Ancient Mosque. In order to promote its tourism agenda, the local government built several supporting structures, including a retribution center (a guest book and donation), toilets, and rest areas. The second concerns on how the visitors should dress. The tradition outlines that the visitors should wear Sasak traditional clothing when entering the mosque. When it becomes a tourist attraction, it turned out that many visitors violated the dressing rules, such as wearing short skirts or pants, and so on. The third is regarding the women who come inside the Bayan ancient mosque. There is a certain belief in Bayan that the mosque is a restricted area for women. As a tourist object, the mosque is now 'open' for any gender to visit. Seemingly, it is

also the reason why the elders, who were also my informants, were reluctant to take me to visit the Ancient Bayan Mosque. I visited the Bayan Ancient Mosque with my research assistant, and then I met my informants.

Since the beginning, there had been disagreement among the people, especially the elders, in responding to government policies to declare the ancient mosque as one of the leading tourist attractions in the region. Some agreed with policy, saying that the *adat* has changed and, therefore, it is necessary to take the benefit of the ancient mosque as a pillar of community welfare. This group criticized the other opposing fellows for being old-fashioned. On the other side, some others considered that making the ancient mosque as a tourist attraction would alter its sanctity, while accusing the other fellows of being dazzled by money. Despite the pro and cons, the local government decided to continue its plans by building supporting facilities in the mosque complex, such as toilets and rest areas for visitors. When I visited the Ancient Mosque in mid-September 2018, the “supporting” buildings around the complex have been gone. The buildings were all destroyed during the earthquake, but strangely, the Bayan Ancient Mosque itself could sustain from the damages. Knowing their tourism supporting buildings collapsed, the indigenous people of Sasak immediately cleaned up the debris and piled them outside the mosque compound fence. We may assume that this is a mere coincidence. This phenomenon, nevertheless, showed that making the ancient mosque a tourism object was indeed a mistake. For the people of Lombok, the earthquake that struck the island in the middle of July-August 2019 was not a mere disaster, but it is also a warning because of misconducts that polluted the sanctity of the Bayan Ancient Mosque. The narratives on the earthquake as circulated by the Sasak indigenous people could serve as a foothold in restoring the sanctity of the Bayan Ancient Mosque. In other words, the narratives on the earthquakes are useful for the indigenous peoples to purify their ancestral lands from the pollution of globalization in the form of tourism activities.

2. *Sasak Ende: Change or Resist*

“Welcome to Sasak Ende Village,” greets any visitors who enter the gate of Sasak Ende village. After passing through the gate, visitors will be welcomed by a beautiful, luxurious, tiled floor small mosque (*musholla*). After that, they will pass a “voluntary retribution” post that stands between Sasak Ende village and the outside world. Visitors will be asked to fill out the guest book and “pay” the entrance fee on a voluntary basis. That day, a girl of Senior High School wearing a veil was taking care of the guest book.

The Traditional Village of Sasak Ende is one of the most traditional villages

that still exist in Lombok. The inhabitants carry out their daily activities while strongly adhering to the traditions passed on by their ancestors. In Sasak Ende there are 35 houses and around 135 people. In 2004, the village gained electricity on a government assistance scheme. Since electricity was introduced, the people's lifestyle has somewhat changed. For example, one or two residents already have a TV and some young people have gadgets. The interest in educational world has also increased. When this research was conducted, some young women were studying in high school, and some were attending colleges.

All the houses were covered with weeds and the floor was made of clay mixed with buffalo dung. The roof of the house is made tilted and low (only about 1.50 m) so that guests who visit the house should bow as a tribute to the owner of the house. Inside the house, there is only one room with a supporting pillar in the middle with no windows. Entering the door, a visitor will find a seemingly large room with an ambient or sleeping place for the husband on the right side, and for the wife on the left side. There are three steps to enter the inner courtyard, a cooking area on the left side, a daughter's bed in the middle, and a birthing chamber on the right side. The birthing chamber is sometimes used as a bed by the daughter. Boys usually sleep in the living room or in a *baruga*. The floor of the house is made of a dried mixture of buffalo dung, clay, and straw ash. They clean the floor two or three times a week using cow dung. It turns out that the use of new buffalo dung for cleaning leave no strong smells. They argued that using buffalo dung would remove moisture from the floor. At the front of the house, there is also usually a loom. Weaving skill is one indicator that a Sasak girl is ready to get married, regardless they are still in their teens.

The indigenous people of Ende is very well known with the tradition of elopement (*kawin lari*), a marriage custom in which a men of the Sasak tribe is escaping her women. Marriage is an important socio-cultural event that everyone should undergo. Marriage is a basic intermediary in any community. It is also an institutionalized relationship between a man and a woman or a man and several women, or a woman and several men, being formalized by customs, law, culture and religion procedures in a given community. The traditional marriage of Sasak Ende is often referred to as *merarik* (Zuhdi, Tt: 49). Etimologically, the term *merarik* means "running", while *merari'an* refers to *melai'an*, "running away." Elopement is a traditional marriage system that has been still practiced in Lombok. The term is derived from a Sasak word "*berarik*" which means 'to run' and it has two meanings: running in the literal sense of the word or fleeing someone's daughter.

The world is changing in which modernization and globalization constitute as the driving forces. Likewise, the culture of Sasak Ende, directly or indirectly, has been also under the pressure of globalization. Values that they inherited from their ancestors have been now redefined. In the process of redefinition, these ancestral cultural values could be possibly shifting, fading, or losing their true meanings. This is because the influence of the changing educational orientation, information through television and social medias, and exchange of information through tourism activities. This is exactly what happens to the tradition of *Peresean*, a performance of courage and agility among the Sasak people. The practice and orientation of the *peresean* performance has now shifted from a tradition into a mere spectacle and competition. From a theory of social and cultural change, the shifted or changed orientation in *peresean* is part of cultural change.

Similarly, the shift in economic orientation from farmers to tourists has also stirred changes in the adoption of values by the community. The rise of tourism affected particularly the young people. Many of them are now reluctant to become farmers for working in tourism is more promising to them. Technology brought the biggest changes in almost all aspects of people's lives, including the Sade people. People become now more attracted and attached to high-tech items while forgetting what they really need in their lives. Technology has also altered the mindset of many people, especially with the introduction of radio, television and gadgets. Technology seems to be a window for the people of Sasak Ende to look at the world and update their knowledge. Of course, those who are able to utilize and/or being influenced by technology are those who have adequate provision, such as skills in Indonesian language and financial capability to possess such technology. In the context of Sasak Ende, technology becomes a contraction between the elders who tend to resist the changes and the youngsters who are more aggressive in adopting modern lifestyles.

3. *Sasak Sade: Dilemma of a Tourism Village*

Not far from the Village of Sasak Ende, heading towards Kuta Mandalika Beach in Lombok, there is an oldest traditional village known as Sasak Sade village. Sade is a hamlet located in Rembitan Village, Pujut Sub-District, Central Lombok District, West Nusa Tenggara Province. Sade is a tourist village the atmosphere of which is felt as soon as a visitor sets his or her foot in front of the entrance. The tour guides will readily approach individuals or groups who are stepping closer to the area of Sade Traditional Village. In my case, a friendly guide wearing a typical clothe with no footwear was approaching me. He insisted that it has been the rule for a visitor to be accompanied with

a local guide while entering the Sade village. The service fees for the guide are voluntarily. This phenomenon is interesting to me, because what is presented in front of me is the presentation of tourism on indigenous villages. In other words, what is happening is commodification of the customary village.

Entering the gate, I had to stop at a small post where retribution is collected. There is no specific rate, nor is there a rule that “forces” me to pay. I found only a notice to fill in the guest book in which there is a column for how much money that I donated for retribution. Once again, there is no rule on how much money that I have to pay for retribution. However, the presence of a waiter inevitably encouraged me to fill it. At a glance, I noticed that the nominal as written in the guest book varied, starting from Rp. 5,000 to Rp. 50,000.



*The Entrance of the Sade Traditional Village and the Retribution Post
(Personal Document)*

After filling out the guest book and “paying” the retribution fee, I was asked to follow my guide to Balai Tani, which is located at the left side of the retribution post. After sitting down, the guide stood in front of visitors and began to introduce himself. He explained some basic information about the traditional village of Sade, such as the name of the building we are in, the number of houses and the inhabitants, the history of the Sade Village, the *Merarik* tradition.⁴; he concluded by taking us around the Sade Village area.

⁴ The *Merarik* tradition literally means doing marriage by running away. In short, it means that the man asks the woman to silently run away from her family following him to stay in his house. The representatives of the man then the following day go to her house to

Interestingly, my observations and interviews with several guides on different visits showed that there is a similar pattern between each guide: greeting the guests to use their services, inviting them to fill in the guest book and pay the voluntary retribution, introducing and giving general information about the Sade traditional village, the number of traditional houses, population, and the route they are taking the guests around the traditional village complex. When we are going around the Sade complex, whether by chance or not, the route and the traditional houses we are entering are always the same, giving an impression that all are set in this way.

From the same narratives conveyed by the guides, it is clear that the Sade Traditional Village becomes a sort of stage purposively designed so that it looks beautiful and exotic. It looks as if what appears is necessarily true with no question needed. However, positioning the Sasak Traditional Village as a cultural site, anyone will realize and understand that what appears is not necessarily the truth. Some may be true, but some may be also only a mere stage of tourism. Again, Sade is a traditional village because of which it should not change to preserve the impression of being the oldest traditional village. There are some interesting facts that if examined further there would be only regret and sadness. *Firstly*, the education level of the Sade community is very low. The average of the young aged guides graduated only from elementary and junior high schools, and many of them even did not finish their elementary schools, such as the two tour guides whom I interviewed. In carrying out their professions, they look like an installed computer, who will automatically convey the memorized materials by only pressing the 'play button.' This was apparent from the fact that they looked having difficulty in answering all the questions that I asked. It could be because the questions are not contained in 'the installed materials.' It is even more unfortunate that most of Sade's women are having lower education; none of them have ever studied in high schools and some even did not finish their elementary schools. Women are not permitted to attend high school education because of long distance that they are feared of getting home in pregnancy. A lower level of education will obviously only produce unspecial generation.

Secondly, woman in Sade village are married in an earlier age and they usually "must" have minimum four children. One of my informants was a 14 years-old married woman. When the interview was conducted, the woman is breastfeeding her child. In Sade, there is no minimum age for women to marry. A women with a weaving skill is considered eligible to involve in

inform her family that the woman has already been at the man's house. Discussion to have the wedding then takes place when the two sides of the bride and groom meet.

merarik tradition. This phenomenon is not only happening in Sade, but also in Bayan and Ende. As a result, many teenagers had to become widows while having dependents of one, two and three children. In addition, there is a convention in Sade that women should have four children who will in the future hold the four coffin corners of their died parents. The problem is not just about the number of children that a woman should have, but also the fact that a young woman, who is still a teenager and uneducated, has to take care of children in a poor economic condition. Consequently, many marriages ended up with divorce. It is common to see a young and poor divorced woman with many children in Sade. Finally, ignorance and poverty in a systematic and a structured way have been inherited on behalf of local wisdom.



A 14 years-old Sasak Sade woman with her child.

(personal document)

Thirdly, the stage of traditional village forced the Sade people to resist changes. Even if they decided to change, they should make it unnoticed or unrealized by the visitors. I got an awkward feeling when the tour guide always directed the visitors to enter only one traditional house. The guide was very eloquent and knowledgeable about this traditional house, which has a mixture of dirt, rice husk and buffalo dung, and is regularly mopped when the ground floor has begun to break or is no longer smooth. They also fluently explained that no building is allowed in the Sade area. However, the truth showed that some houses already have cement floors, their own bathrooms, and water reservoirs. In fact, in the corner of Sade village there is a mosque that is quite luxurious,

black ceramic floored, and equipped with a seemingly modern bathroom and a *wudu* place.



*The 'luxurious' entrance and room of the mosque
(Photograph of Personal Documents)*

CONCLUSION

Social and cultural changes share the common aspects: they deal with a way of accepting a new means or improvement by a given society in fulfilling its needs (Soemardjan, 1986). Change is a necessity in response to socio-cultural and political economy developments driven by modernization and globalization. Increased knowledge, because of either education or social interaction, will provide new alternatives for the community in addressing the challenges they face. There is no doubt that modernization and globalization have encouraged every individual and society to redefine their values as to be contextual with the various new challenges they are encountered with. This study found that the three indigeneous communities, i.e. Sasak Bayan, Sasak Ende, and Sasak Sade, have currently been in this situation. Changing is necessary in an effort to maintain its existence on one side, and to develop or contextualize their values on the other side. This is what is currently being experienced by the Indigenous Villages of Bayan, Sasak Ende, and Sasak Sade. These three traditional villages have undergoing changes in their own respective ways and for their own interests, each of which should be ready for the risks that may follow.

The result of this study provides information about the various changes that

are taking place in the three traditional villages. The Bayan Village is sought to maintain its purity by bringing imagination about the past to the Bayan Ancient Mosque. With all the rules and sacred stories, the ancient mosque becomes an anchor for the Bayan people's local genius on how they should respond to the changes. However, the introduction of new information, through either education and/or other information media, more or less has influenced them in perceiving their customary rules and values. The Traditional Village of Sasak Ende adapts to changes without having to lose its identity. The available access to electricity in 2004 seemed to wake up the sleeping souls of the Sasak Ende people. Electricity made the Sasak Ende people know television, radio, and gadgets. They also open themselves to access higher education, not only for men, but also for women. In addition, the presence of Sasak Ende, which now becomes one of the tourist destinations, has enabled its inhabitants not only to interact with a wider community, but also to become a learning space to make their cultural treasures support their their welfare. The *paresean* show and *merarik* ritual are no longer treated as a mere "sacred" tradition but they are also commoditized as a cultural performance to sustain tourism. Sade is a traditional village that is now encountered with a dilemma: whether they have to change in order to keep pace with modernization, or they have to persist in order to meet the visitors' exotic and imaginative emotions about a traditional village. It would be unfair to blame the Sade people for undertaking reluctant changes; similarly, it would be also unwise to force them not to change.

BIBLIOGRAPHY

- Asnawi. (2005). Respon Kultural Masyarakat Sasak Terhadap Islam." *Ulumuna* IX Edisi 15 Nomor 1.
- Bartholomew, J. R. (2001). *Alif Lam Mim; Kearifan Masyarakat Sasak*, Terjemah Imron Rosyidi. Yogyakarta: Tiara Wacana.
- Budiwanti, E. (2000). *Islam Sasak: Wetu Telu versus Waktu Lima*. Yogyakarta: LKiS, 2000.
- H.L., W. (?). Kebudayaan Sasak. Presented at *the Paras Kebudayaan Lombok*, Lombok.
- Keohane, R. O. & Joseph, S. N. (2000). Globalization: What's New? What's Not? (And So What?)." *Foreign Policy*, no. 118 (2000): 104–19. <https://doi.org/10.2307/1149673>.
- Kraan, A. V. d. (2009). *Lombok: Penaklukan, Penjajahan, Dan Keterbelakangan*

1870-1940. Mataram: Lengge Publisher.

- Marrison, G. E. (1999). *Sasak and Javanese*. Leiden: KITLV Press.
- McGrew, A. (2001). Globalization and Global Politics. In *The Globalization of World Politics*, Vol. second edition. oxford: Oxford University Press.
- Ritzer, G. & Douglas, J. G. (2004). *Teori Sosiologi Modern*. Jakarta: Prenada Media Group.
- Rudy, M. T. (2003). *Hubungan Internasional Kontemporer dan Masalah Masalah Global*. Bandung: Rafika Aditama.
- Salehudin, A. (2018). The Face of Mountainous Islam: The Dynamic of Islam in the Dieng Mountains Wonosobo, Central Java, Indonesia. *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*.
<http://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/1477/1219>.
- (2018). Revitalisasi Identitas Diri Komunitas Masjid Saka Tunggal Banyumas, Masjid Raya Al Fatah Ambon, Dan Masjid Agung Jami' Singaraja Bali Dalam Perubahan Budaya Global." *Religió: Jurnal Studi Agama-Agama* 8, no. 1 (October 11, 2018): 1–28.
- Sinaga, M. L. (2004). *Identitas Poskolonial Gereja Suku Dalam Masyarakat Sipil*. Yogyakarta: LKiS, 2004.
- Standing, G. (2011). *The Precariat: The New Dangerous Class*. New York: Bloomsbury Academic.
- Tahir, M. (2012). Tradisi Merariq (Kawin Lari) Dalam Masyarakat Sasak (Sebuah Telaah Konsepsi, Responsi, Dan Implikasi)." In *Harga Diri Dan Ekspresi Budaya Lokal: Suju-Suku Bangsa Di Indonesia*, 35–76. Yogyakarta: Laboratorium Religi dan Budaya Lokal (Label).
- Wolf, M. (2007). *Globalisasi Jalan Menuju Kesejahteraan*. Jakarta: Yayasan Obor Indonesia.
<http://lombok.panduanwisata.id/wisata-sejarah/menengok-sejarah-masa-silam-lombok-di-kawasan-ampenan-kuno>, Accessed December 19, 2018
<http://makassar.tribunnews.com/2016/06/14/ada-5-budaya-adat-di-indonesia-sudah-punah-alhamdulillah-bukan-di-sulsel>. Accessed November 4, 2018.
<http://portalsatu.com/read/budaya/14-bahasa-daerah-di-indonesia-yang-punah-15197>. Accessed November 4, 2018.
<https://ganaislamika.com/islam-di-lombok-8-masjid-kuno-bayan-beleq-2/>.
 "Islam Di Lombok (8): Masjid Kuno Bayan Beleq (2) – Gana Islamika."

Accessed December 25, 2018.

<https://www.wisatadilombok.com/2015/01/masjid-kuno-bayan-masjid-tertua-di.html>. Accessed December 25, 2018.