el harakah
JURNAL BUDAYA ISLAM

EL HARAKAH Jurnal Budaya Islam (ISSN 1858-4357 and E-ISSN 2356-1734) is peer-reviewed journal published biannually by Maulana Malik Ibrahim State Islamic University (UIN) of Malang. The journal is accredited based on the decree No. 200/M/KPT/2020 on 23 December 2020 by the Minister of Research and Technology of Indonesia, for the period December 2019 to December 2023 (SINTA 2). The journal emphasizes on aspects related to Islamic Culture in Indonesia and Southeast Asia and local wisdom. We welcome contributions from scholars in the field. Selected papers are written in English or Arabic.

EDITOR IN CHIEF

Wildana Wargadinata (Scopus ID: 57218910252)
UIN Maulana Malik Ibrahim Malang, Indonesia

CO EDITOR-IN-CHIEF

Rohmani Nur Indah (Scopus ID: 57216787660)
UIN Maulana Malik Ibrahim Malang, Indonesia

INTERNATIONAL ADVISORY BOARD

Carool Kersten (Scopus ID: 13806911800)
King's College London, United Kingdom
John L. Esposito (Scopus ID: 16041944900)
Georgetown University, Washington D.C., United States
Mohd Roslan Mohd Nor (Scopus ID: 54793295000)
University of Malaya, Kuala Lumpur, Malaysia
Jan A. Ali (Scopus ID: 56544038700)
Western Sydney University, Penrith, Australia
Hyung-Jun Kim (Scopus ID: 56981633200)
Kangwon National University, Chuncheon, South Korea
Azhar Ibrahim Alwee (Scopus ID: 7202979037)
National University of Singapore, Singapore
Mohd. Anuar Ramli (Scopus ID: 57190127556)
University of Malaya, Kuala Lumpur, Malaysia
Olivier Leaman (Scopus ID: 6504491608)
University of Kentucky, Lexington, United States
Umi Sumbulah (Scopus ID: 57203370944)
UIN Maulana Malik Ibrahim Malang, Indonesia
Ali Maksum, (Scopus ID: 57201709282)
Universitas Brawijaya, Malang, Indonesia
Kundharu Saddhono (Scopus ID: 55571941200)
Universitas Sebelas Maret, Surakarta, Indonesia
Ghazali Bin Darusalam (Scopus ID: 55806128700)
University of Malaya, Kuala Lumpur, Malaysia

Syamsul Arifin (Scopus ID: 57189493608)
Universitas Muhammadiyah Malang, Indonesia
Ismail Suardi Wekke (Scopus ID: 35076859100)
Sekolah Tinggi Agama Islam Negeri Sorong, Indonesia
Syamsul Ma'arif (Scopus ID: 57196279085)
UIN Walisongo, Semarang, Indonesia
Happy Susanto (Scopus ID: 57210679883)
Universitas Muhammadiyah Ponorogo, Indonesia
Triyo Supriyatno (Scopus ID: 57203357062)
UIN Maulana Malik Ibrahim Malang, Indonesia

PEER REVIEWER

Abd. Haris, UIN Maulana Malik Ibrahim Malang, Indonesia
Bakrei Mohammed Bakheet Ahmed, University of the Holy Quran and Islamic Sciences, Sudan
Mohd Rashid Bin Mohd Saad, (Scopus ID: 60090601)
University of Malaya, Kuala Lumpur, Malaysia
Muhammad Zainuddin, (Sinta ID: 6151949)
UIN Maulana Malik Ibrahim Malang, Indonesia
Muhbib Abdul Wahab, UIN Syarif Hidayatullah Jakarta, Indonesia
Muhammad Mustafa al-Zuhaili, College of Islamic Studies, University of Minnesota, Minnesota, United States
Faisal Mahmoud Adam Ibrahim, University of the Holy Quran and Islamic Sciences, Omdurman, Sudan
Syahril Siddik, Leiden University, Netherlands
Sabariah Md Rashid, (Scopus ID: 56950084100)
Universiti Putra Malaysia, Serdang, Malaysia
Imam Machali, (Sinta ID: 227757)
UIN Sunan Kalijaga Yogyakarta, Indonesia
Siti Noor Fazelah Mohd Noor, (Scopus ID: 57205322772)
Universiti Tun Hussein Onn, Batu Pahat, Johor, Malaysia
Lanui Awang, (Orcid ID: 0000-0001-6747-7215)
Prince of Songkla University, Hatyai, Thailand
Nangkula Utaberta, (Scopus ID: 36769577900)
Department of Architecture, Faculty of Design and Architecture, Universiti Putra Malaysia (UPM), Malaysia
Rajeev Kumar Singh, Central University of Haryana, India
Burhanudin Syaifulloh, (Orcid ID: 0000-0002-6988-1470)
University of Canberra, Australia
Muhammad Muslih, (Orcid ID: 0000-0001-8890-5215)
Institut Studi Islam Darussalam Gontor, Ponorogo, Indonesia
Wasisto Raharjo Jati, (Scopus ID: 57200659132)
Indonesian Institute of Sciences, Jakarta, Indonesia
Didouh Omar Ibn Abdelkader, University Abu Bekr Belkaid, Tlemcen, Algeria
Aksin Wijaya, (Scopus ID: 572165225815)
STAIN Ponorogo, Indonesia
Hamza Hassan Sulieman, University of the Holy Quran and Islamic Sciences. Umdurman, Sudan

Suad Sayed Mahgoub, University of Fujairah Dubai, United Arab Emirates
Ishomuddin, (WoS Researcher ID: AAE-6015-2021)
Universitas Muhammadiyah Malang, Indonesia
Ribut Wahyudi, (Scopus ID: 56175242200)
UIN Maulana Malik Ibrahim Malang

ASSISTANT EDITOR

Benny Afwadzi, UIN Maulana Malik Ibrahim Malang, Indonesia
Miski Miski, UIN Maulana Malik Ibrahim Malang, Indonesia
Muhammad Anwar Firdausy, UIN Maulana Malik Ibrahim Malang, Indonesia
Iffatunnida, UIN Maulana Malik Ibrahim Malang, Indonesia
Muhammad Edy Thoyib, (Sinta ID: 6190895)
UIN Maulana Malik Ibrahim Malang, Indonesia
Lina Hanifiyah, UIN Maulana Malik Ibrahim Malang, Indonesia
Deny Efita Nur Rakhmawati, (Sinta ID: 6668328)
UIN Maulana Malik Ibrahim Malang, Indonesia
Moh. Arifudin, UIN Maulana Malik Ibrahim Malang, Indonesia

MANAGING EDITOR

Wasmukan, UIN Maulana Malik Ibrahim Malang, Indonesia

IT SUPPORT

Muslikhudin, UIN Maulana Malik Ibrahim Malang, Indonesia
Abadi Wijaya, UIN Maulana Malik Ibrahim Malang, Indonesia

Mailing Address

Humas, Informasi & Publikasi UIN Maulana Malik Ibrahim Malang Rektorat/Gd. I.R. Sukarno Lt. IV Jl. Gajayana No. 50, 65144 Malang Telp./Fax.: +62 341 551354, Phone +6282333435641

Principal Contact

Rohmani Nur Indah
Gedung Rektorat Lt. IV
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim
Jl. Gajayana No. 50, 65144 Malang
Email: elharakahjurnal@gmail.com

Support Contact

Wasmukan
Phone: +628123320491
Email: tintakalimat@gmail.com

TABLE OF CONTENTS

DRUGS IN QURANIC PERSPECTIVE: AN OVERVIEW

Abur Hamdi Usman, Rosni Wazir, Syamim Zakwan Rosman, Abdul Hadi Awang, Suriani Sudi & Norsaleha Mohd Salleh 1

ISLAM, LOCAL WISDOM AND RELIGIOUS HARMONY: RELIGIOUS MODERATION IN EAST-JAVA CHRISTIAN VILLAGE BASES

Umi Sumbulah, Agus Purnomo, and Jamilah Jamilah 21

RUDIMENTAL PRINCIPLES OF INTERACTION IN THE HOLY QUR'AN: SURAH AL-HUJRAAT AS CASE STUDY

Tajudeen Yusuf and Aliyu Okuta Ahmad 41

THE VALUES OF ISLAMIC CONDUCT IN THE JAVANESE NOVEL BY TULUS SETIYADI

Djoko Sulaksono and Eryneta Nurul Hasanah 59

THE QURAN AND FAMILY CONCEPT IN MODERN SOUTHEAST ASIA: CASE STUDY OF INDONESIA AND MALAYSIA

Kusmana, ... 85

THE ISLAMIC DISCOURSES OF INDONESIAN ISLAMIST ORGANIZATIONS

Sri Guno Najib Chaqoqo *109*

THE GREAT ISLAMIC MUGHAL EMPIRE DURING JALALUDDIN AKBAR'S ERA: SULH-I-KUL POLICY DETERMINATION

Fiana Shohibatussholihah and Ahmad Barizi *127*

THEOLOGICAL MEANING OF THE MUNGGAHAN RAMADHAN RITUAL IN BANDUNG, WEST JAVA

Didin Komarudin and Siti Rohmah *141*

المبادئ الإسلامية لمعالجة الثقافات المتطرفة في المجتمع الإندونيسي
AL-MABADI' Al-ISLAMIYAH LI MU'ALAJATI ATS-TSAQAFAT AL-MUTATHARRIFAH FI AL-MUJTAMA' AL-INDUNISI

Zulfi Mubaraq, Abd. Haris, Uril Bahruddin and Mualimin Mochammad Sahid *155*

DOI: http://dx.doi.org/ 10.18860/eh.v24i1.15033

DRUGS IN QURANIC PERSPECTIVE: AN OVERVIEW

Abur Hamdi Usman, Rosni Wazir, Syamim Zakwan Rosman, Abdul Hadi Awang, Suriani Sudi & Norsaleha Mohd Salleh
Faculty of Islamic Civilisation Studies, Kolej Universiti Islam Antarabangsa Selangor (KUIS), Malaysia.
Email: aburhamdi@kuis.edu.my

Received: January 6, 2022
Accepted: April 12, 2022

Abstract

The drug is a particular term for a substance harmful to a person's physical, spiritual (mental and emotional), and behavior when used. As a result of this effect, a person who uses drugs will become dependent on the drug and become addicted. In other words, drugs carry a very high risk that can be fatal. However, the dangers of drugs that are contagious in society today are given serious attention by Islam. In this regard, fatwā (a decision officially given by a Mufti or a Shariah State Committee) has already been issued to ban drug use. Thus, the Quran, as the primary reference in Islam, has a vital role in resolving the problem of Muslims related to drugs. Using the qualitative method of the library, this article shows that there are several verses of the Quran that discuss and provide guidance to the community in dealing with this issue. From the Quran, the word drug is associated with the meaning of the word al-Khamr (alcohol/intoxicant). Hence, the impact of drug abuse has many negative effects on society and this study can be used to supplement the existing literature to build modules, conduct rehabilitation programs or parental counseling by using the Quranic approach.

Narkoba adalah istilah khusus untuk zat yang berbahaya bagi fisik, ruhani (mental dan emosional), dan perilaku seseorang ketika digunakan. Akibat dari efek ini, seseorang yang menggunakan narkoba akan menjadi kecanduan. Dengan kata lain, narkoba membawa risiko yang sangat tinggi yang bisa berakibat fatal. Namun, bahaya narkoba yang mewabah di masyarakat dewasa ini mendapat perhatian serius oleh Islam. Dalam hal ini, fatwa (keputusan resmi yang diberikan oleh Mufti) telah dikeluarkan untuk melarang penggunaan narkoba. Dengan demikian, al-Qur'an sebagai rujukan utama dalam Islam memiliki peran vital dalam menyelesaikan masalah umat Islam terkait narkoba. Dengan menggunakan metode kualitatif perpustakaan, artikel ini menunjukkan bahwa ada beberapa ayat al-Qur'an yang membahas dan memberikan pedoman kepada masyarakat dalam menangani masalah ini. Dari al-Qur'an, kata narkoba dikaitkan dengan arti kata al-Khamr (alkohol/mabuk). Oleh karena itu, penyalahgunaan narkoba memiliki banyak dampak negatif bagi masyarakat dan penelitian ini dapat digunakan untuk melengkapi literatur yang ada untuk membangun modul, melakukan program rehabilitasi atau konseling orang tua dengan menggunakan pendekatan al-Qur'an.

***Keywords**: Drugs; Quran; Spiritual; al-Khamr; Religion*

Introduction

Humans are harmed by illicit drug abuse, and any attempt to market narcotics damages society. Combating illegal drug trafficking and selling needs international collaboration and national prohibition and enforcement efforts. While the use and sale of illicit drugs pose a threat to Muslim nations, more countries with a predominantly Muslim population are implicated in drug trafficking, violating *sharī'ah*'s (Islamic law) precept of 'enjoining good and prohibiting evil.' While the harsh penalty is intended to dissuade drug trafficking, a meaningful decrease has not yet been accomplished. The Malay and Muslim societies continue to be harmed by drug trafficking activities (Nasrijal & Joni, 2015).

In Malaysia, the National Anti-Drug Agency (AADK) is an agency under the Ministry of Home Affairs (KDN), which is the leading agency in combating drug and substance abuse in Malaysia which includes: Prevention education, Enforcement and safety; Treatment, medicine, and rehabilitation, and International relations (Wazir et al., 2020a). Referring to the data from AADK shows that the statistics of drug addicts have increased from 2018 to 2019. In 2018, the number of abusers and addicts was 130,788 people, while

in 2019, there was a significant increase, namely 142,199 people. In terms of gender, both men and women continue to increase. From 2018, for example, 125,320 people, while in 2019, there are 135,869 people from men.

Meanwhile, among women, in 2018, drug-related cases were recorded as many as 5,468 people and 6,330 people in 2019. Most worryingly, the statistics released by AADK show that Malay addicts are necessarily Muslim compared to other races. Referring to data per case in 2014, the cases of a Malay addict who had one or more offenses in the current year amounted to 17,122 people and jumped to 20,820 people in 2019 (https://www.adk.gov.my/orang-awam/statistik-dadah/). The problem of drug addiction is a growing problem in Malaysia, as shown in Figure 1.

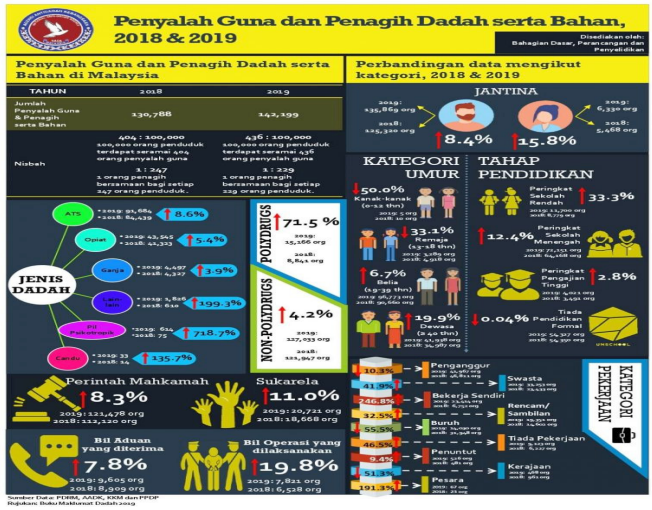


Figure 1. Statistics of drug and substance abuse for 2018 and 2019
Source: The National Anti-Drug Agency (AADK), 2019

Despite continuing to experience encouraging improvements, the role of religion in tackling the drug issue has shown positive effects (Hai et al., 2019; Khaledian et al., 2017; Khoshtinat, 2017; Wazir et al., 2019). According to Gombo (2018) and Stylianou (2004), there is a direct relationship between drug and substance misuse and religiosity. Individuals heavily involved in drug addiction were less likely to adhere to religious teachings and ideals.

As a religion that covers its believers' entire scope of life, Islam has set rules, procedures, and standards in daily life. Religious education is clear enough to show that Islam strictly forbids its followers from approaching drugs. Religion and spirituality have been demonstrated to have beneficial effects on drug use, such as influencing values and reining in maladaptive behaviors.

Religiously minded individuals are less prone to use tobacco, alcohol, or illicit drugs. The vast majority of Muslims devout followers of their religion are austere and refrain from alcohol and drug usage (Badri, 2009; Marsiglia et al., 2005; Sabry & Vohra, 2013; Wani & Singh, 2019).

Various treatments to recover from drug addiction have been discussed by many scholars (Murad et al., 2016). Among their treatments is a religious approach, which acts as a substantial deterrent to usage, as the use of narcotics is seen to be antithetical to the Quran's precepts (Fleury, 1978). Abdullah, Abdullah & Ali (2020) found that the Islamic approach is more successful than conventional treatment. Therefore, Islamic treatment is prioritized in rehabilitating drug addiction, which is essential for every institution, rehabilitation center, and addict. Amin et al., (2017) argued that Quranic recitation has been identified as a cure of physical or mental illnesses, including drug addiction issues. And their study attempts to identify the appropriate Quranic verses to be used in spiritual psychotherapy of drug addiction.

Islamic psycho-spiritual treatment is beneficial at reducing drug-related desire withdrawal symptoms and mental health concerns. In the respective scales, drugs users demonstrated significant changes in compulsivity, emotionality, expectancy, purposefulness, withdrawal intensity, the negative impact of withdrawal symptoms, anxiety, depression, loss of behavioral/emotional control, emotional ties, life satisfaction, psychological distress, psychological well-being, and the Mental Health Index. There is a significant impact on patients who use Islamic faith and spirituality in clinical psychiatry. Encouraging Islamic values and beliefs can aid in treating mentally ill patients about medication adherence and the adaptation of various psychotherapy procedures to the needs of individual patients. When delivering therapy to drug users, it is proposed that mental health practitioners should draw on their different religious views when addressing mental and behavioral disorders (Sabry & Vohra, 2013; Wani & Singh, 2019).

Thus, psychologically and psychospiritually, these addicts need to return to the teachings of Islam, which will form a solid spiritual to cast off and resist addiction. Various agencies and centers run by the government and the private sector try methods and treatments based on Islamic teachings such as the use of techniques that begin with repentance, then continue with prayer, remembrance, the guidance of the Quran, and Islamic education, some even combine it with the method of Sufism (Ghani & Adam, 2014). This drug addiction results from a combination of illnesses or problems involving

biological, psychological, social, and spiritual aspects. On the one hand, each of these four aspects can be seen as the root cause of an individual's involvement with drug abuse (Wazir et al., 2020b). A study conducted by Ariffin (2017) stated that spiritual healthy plays a significant role as a protective factor and a preventive factor in dealing with various social problems, including the issue of drug repetition.

The dispute stems from the fact that the Quran, the cornerstone of Muslim law, makes no mention of drugs but expressly prohibits the use of *al-Khamr*, which has been construed to include both wine and intoxicants (Nahas, 1982; Palgi, 1975). Although Islam's position on drugs remains unsettled, negative sentiments persist despite being permitted for pain and other medical ailments (Konstantinov et al., 2021). Islamic nations consider drug addiction as a moral failing. Islam forbids the use of any substance not prescribed by a physician and which intoxicates the human body. Islam prohibits all intoxicants, including narcotics, citing multiple texts in the Quran and Hadith (Unlu & Sahin, 2016). Therefore, this paper examines the issue of drug abuse according to the perspective of the Quran as the primary source of legislation in Islam. We discussed some verses of the Quran that guide the community in dealing with this issue.

Method

This paper will emphasize the Quranic perspective in dealing with drugs abuse. This article uses a descriptive qualitative approach which is an attempt to understand various concepts found in the research process, using content analysis techniques and library research. Qualitative content analysis is one of the several qualitative methods currently available for analyzing data and interpreting its meaning (Schreier, 2012).

As a research method, it represents a systematic and objective means of describing and quantifying phenomena (Downe-Wamboldt, 1992; Schreier, 2012). For the prerequisite and successful content analysis, the data of this study reduced to concepts that describe the research phenomenon (Cavanagh, 1997; Elo & Kyngäs, 2008; Hsieh & Shannon, 2005) by creating categories, images, a model, conceptual system, or conceptual map (Elo & Kyngäs, 2008; Morgan, 1993; Weber, 1990). At the same time, the research library in this article uses the types and sources of secondary data obtained from research results, articles, and reference books that discuss topics related to the research theme (Creswell & Creswell, 2017).

Finding and Discussion

Drugs: Definition and Brief History

As early as 1000 B.C., drug/cannabis was used as an intoxicant. The Moslem Middle East was embraced 1,800 years later, two centuries after the Prophet Muhammad's death. Indeed, throughout his lifetime (A.D. 570-632), the usage of medicinal preparations (in the Middle East, they are referred to as *al-ḥashīsh*, which translates as grass in Arabic) was unknown. This may be why the Prophet did not expressly prohibit intoxication by narcotics in the holy Quran, though he did prohibit drunkenness caused by fermented beverages (alcohol, wine, beer). Called *al-ḥashīsh*, it was initially ingested by religious Persian and Iraqi sects living on the eastern fringe of the Islamic empire, near the plant's roots in the central steppes (Nahas, 1982).

The first mention of opium abuse in the Islamic World dates back to the tenth century (A.D.), more than three centuries after the Prophet's time, when al-Birūnī (A.D. 973-1051) described how people developed a "habit of taking opium daily to alleviate distress, to relieve the body from the effects of scorching heat, and to ensure longer and deeper sleep…" Notably, he added, "they begin with lower doses and progressively grow to the deadly dose." Due to various socio-economic, cultural, and political circumstances, the habit persisted in Afghanistan, Iran, Egypt, Pakistan, and Turkey, where opium was farmed officially or illegally (Baasher, 1981).

According to *Kamus Dewan Edisi Keempat*, drugs are medicines, substances such as marijuana, heroin, marijuana, etc., which damage or destroy the person who uses them continuously (damaging to health, fatal, etc.) (Baharom, 2005). Drugs are chemical substances or compounds that can harm individuals who use them incorrectly or excessively because they change the human mind and body function (Mohamed et al., 2016). In Arabic, the drug is known as *al-mukhaḍḍarāt* and *al-ḥashīshah*. Ibn Manẓūr (n.d.) mentions that the drug itself comes from several meanings, among them *al-khaḍar*, which means *al-suwād* (dark black/dark/gloomy). As quoted from the word al-Farrā', this term includes severing ties with worldly life. This means drugs can cause loss of judgment and sanity.

Al-Ḥashīshah was discovered in the sixth and early seventh centuries through a shaykh (leader) of a Sufi group known as Haidar in 658 AH. The shaykh had eaten the leaves and gained calm, the body felt fit, and the problems he was facing had disappeared due to the imaginary effects of *al-ḥashīshah*

(Ghani & Adam, 2014). Most Sufis were recruited from the impoverished, who could not afford wine, widely consumed by the wealthy despite the Quran's prohibition. As many Indian holy men did two centuries ago, some Sufis claimed that the mild plant enlarged awareness, offered insight, calm and repose, and a closer relationship with God (Nahas, 1982). Sufis stressed its capacity to elicit mystic experiences. There can be little doubt that they used *al-ḥashīshah* extensively as a claimed aid to enlarging the individual's sensory capacities and, particularly, spiritual perceptions (Prince, 1974). Since the turn of the century, the pharmaceutical industry has seen a massive expansion in produced chemicals and the development of new pharmaceuticals. Increased productivity and more significant ties between industrialized and Islamic countries have increased synthetic medications for public use. Recognizing the dangers of newly developed drugs may take several years before appropriate preventative intervention and control are implemented (Baasher, 1981).

For centuries, Islamic scholars have addressed drugs specifically in this context. Ibn Taymiyyah (1263-1328), a renowned religious scholar, outlines various laws of Islamic law against drug users in his work *al-Fatāwā al-Kubrā* (Ibn Taymiyyah, 1987). In addition, Badr al-Dīn al-Zarkashī (1344-1391) devoted his work *Zahr al-'Arīsh fī Taḥrīm al-Ḥashīsh* exclusively to drugs prohibition, describing the psychological, medical, and some severe societal consequences of the rise of drugs addiction (al-Zarkashī, 1990). In the sixteenth century, Abū al-Qāsim ibn Muḥammad Ibrāhīm al-Ghassānī, also known as al-Wazīr, documented the medical or medicinal applications of drugs in Morocco in his *Ḥadīqa al-Azhar fī Mahiyah al-'Ushb wa al-'Aqqār*, mentioning that they were commonly used as medications by men, women, and even boys and girls. Additionally, the author stated that drug addiction spread among them "except those God saved from these heinous acts" (al-Ghassānī, 1990). The cultivation and usage of drugs are defined as arm in the previous. This Arabic phrase refers to any conduct or activity God forbids (Yassin et al., 2019).

Thus, it can be concluded that a drug is any psychoactive, natural, or synthetic chemical that alters the original function of the system in the body of its user. This condition causes the constant dependence that is an addiction (Scorzelli, 1987). Moreover, the problem of drug addiction has started in 1000 BC and is seen to have been pioneered by the Egyptians. Initially, drug/opium was used as a sedative for brain surgery. Nevertheless, there is a problem of drug abuse when the Arabs have used it as an alternative to gaining peace of mind by daydreaming. Subsequently, the use of opium was detected in the early

eighth century which was seen to be introduced by Arab traders thus causing it to spread widely to India, China and the far east as far as Southeast Asia.

Effects of Drug Abuse

In this regard, it can be seen how drugs have a detrimental effect on Muslim families. Although there is a view that addicts use drugs to relieve emotional stress (Abdullah et al., 2020), however, other studies indicate that *al-ḥashīshah* induces effeminacy and contributes to homosexuality. There were familiar-sounding warnings that *al-ḥashīshah* usage resulted in sloth, promiscuity, and chronic psychosis, as well as counterclaims that hashish enhanced cerebral abilities (Prince, 1974), but drugs are finalized as dangerous illicit substances because they harm and threaten the well -being as well as social functioning of individuals, families, communities, and nations (Ariffin, 2016).

Additionally, the study discovered that drug and substance addiction had several negative consequences for Muslim families, including increased divorce rates, religious laxity, decreased religious adherence, economic deprivation, and emotional and physical violence. Therefore, the Islamic leaders must re-examine how they impart teachings on drugs and substance addiction to ensure they impact both members and their families. Additionally, it was found that drug and substance misuse affected Muslim families' emotional, psychological, economic, and spiritual well-being (Gombo, 2018). The development of tourism also contributes to the improvement of living standards. More employment opportunities and income in the community can be affected by the social impact such as crime, prostitution, and drugs (Zamani-Farahani & Musa, 2012).

The Quran's commands and Hadith guide the use of intoxicants (particularly alcohol), which have a significant impact on the extent to which narcotics of all kinds are approved or rendered illegal in most Muslim countries such as Jordan, Saudi Arabia, and Egypt (Michalak & Trocki, 2006). However, recent and drastic shifts in political authority and social activism in several Muslim countries inevitably affect other social and cultural norms, including substance usage. Previously forbidden behaviors and schools of thinking have gained new levels of acceptance and tolerance in the recent 5–10 years. One may argue that shifts in social norms surrounding substance use in Muslim culture have altered perceptions despite little, if any, change in the legislation governing such behaviors in several predominantly Muslim countries (Mauseth et al., 2016).

Although Islam does not prescribe the death penalty for drug offenders (Tinasti, 2020), this is considered a significant sin given the effects of drug addiction, which causes its users to be delusional and intoxicated. Drug use is prohibited by religion because it causes great harm to the mind, emotions, and body to the point of forgetting the responsibility towards oneself, family, society, religion, and quickly losing common sense. Not only because of its self-destructive effects, but it also leads to various other social crime problems when users are in imaginary situations and addiction due to drug abuse. The prohibition of drugs is seen as all intoxicants are illegal in Islam, including all types of drugs, whether new or others. This is because drug abuse will result in enormous adverse effects and harm to addicts. It becomes more apparent with the existence of propositions that show the prohibition of drugs through the method of *qiyās* (analogy) against the ban on alcohol. In fact, not only does it cause damage to the individual addict, but this damage includes damage to religion, race, and the country as they are a valuable asset to society (S. B. A. Ghani et al., 2014).

The damaging aspect involves at least three parties. First, the drinker himself will get damaged both physically and spiritually. The drinker becomes so drunk that he loses control of his mind and then taunts, curses, embarrass in front of people, and leaves prayers. Alcohol will also cause the drinker's health to be disturbed, which can cause damage to the digestion of food and the heart. Second, alcohol causes harm to society. This happens when a drunk drinker causes a loss of judgment and will act violently by hitting or killing people. Third, alcohol will ruin the Nation (Abdul Manas et al., 2018).

The Notion of Drugs in the Quran

Since the early twentieth century, the illegal drug trade has garnered increased global attention. However, attempts to restrict or regulate mind-altering chemicals predate their use. Early attempts at control trace back to the Quranic teachings of Prophet Muhammad (pbuh), while larger-scale efforts did not begin until the 18th century. Since then, mind-altering chemicals' manufacture and regulation have been widespread worldwide. Numerous underground markets have developed in response to the persistent need. Cocaine, heroin, cannabis, and synthetically created mind-altering chemicals are four significant goods mainly supplied to users worldwide (Giommoni et al., 2020).

Before elaborating on the Quranic view on drugs, it is necessary first to understand the *maqāṣid al-sharī'ah* (objective of Islamic law). Most of the academic literature related to the drug phenomenon has been compared with the word *al-khamr* found in the Quran (bin Shaikh Mohd Salleh & Kamarulzaman, 2016; Othman et al., 2015). Despite, the indigenous Moroccans' simplistic interpretation of the Quranic prohibition against wine consumption ignores the principle of *qiyās*, which requires the faithful to draw logical analogies to specific verses in the Quran, allowing the more astute Muslim to understand drugs as a mind-altering substance that is just as harmful to the body as alcohol (Al-Ghalith, 1992).

Maqāṣid al-sharī'ah according to Aḥmad al-Raysūnī (b. 1953), Head of the World Union of Islamic Scholars, is the meanings and laws practiced by a person in matters relating to sharia, such as maintaining harmony, taking good and rejecting ugliness, strengthening the equality of rights among human beings and making them a solid and peaceful ummah (al-Raysūnī, 1992). The purpose according to Abū Isḥāq al-Shāṭibī (1320-1388), an Andalusian Islamic jurist, was to keep the *maṣlaḥah* (the consideration of the common good of the people) on His servants (al-Shāṭibī, 1997). Therefore, *maqāṣid al-sharī'ah* is the goal that the religion seeks to achieve in the interest of humanity. Thus it can be understood that *maqāṣid al-sharī'*ah discusses the law whose primary purpose is five, namely to preserve religion, life, intellect, lineage, and property (al-Ghazālī, n.d.; Usman & Abdul Kadir, 2020).

In this regard, the Quran mentions through the example of the Prophet (pbuh) who had educated his people with good things and forbade them from doing vile things. Thus Islam has made lawful for its believers all good things and instead forbade them all bad stuff. Allah says in sura al-A'rāf [7] verse 157:

﴿ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِي كَانَتۡ عَلَيۡهِمۡ ﴾

الأعراف: ١٥٧

"... and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them..."

Any discussion of drugs and addictions must begin with the Quran, which serves as the basis for Islamic law, ethics, and theology (Ali, 2014). Moreover, there was initially minimal cultural pushback, as the holy Quran, which details all of the rules governing daily Muslim life, does not directly prohibit the intake of narcotics. Still, it does restrict the use of fermented beverages (al-Khamr) (Nahas, 1982). As a result, a lengthy dispute ensued

over whether it should face the same religious sanctions as alcohol. Legal authorities condemned its use nearly unanimously with or without spiritual consequences. The texts reveal a contentious debate over the advantages and hazards of drugs comparable to the current discussion (Prince, 1974). Although there are no specific laws and prohibitions from the Quran or the Hadith of the Prophet (pbuh) on the prohibition of approaching and using drugs (Mohd Ariffin, 2017), implicitly, in the Quran through sura al-Baqarah [2] verse 195, Allah forbidding His servants to throw themselves into danger of destruction deliberately:

﴿ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ﴾ البقرة: ١٩٥

"... and do not throw [yourselves] with your [own] hands into destruction [by refraining]. "

Similarly, in sura al-Nisā '[4] verse 29, Allah says:

﴿ وَلَا تَقْتُلُوا أَنفُسَكُمْ ﴾ النساء: ٢٩

"And do not kill yourselves [or one another]. "

The above verse emphasizes the prohibition of causing the personal self to fall into crime and destruction. This noble verse is supported by the words of the Prophet (pbuh), who warned against individuals who deliberately plunge into destruction in return for the fire of Hell. From Abū Hurayrah, the Prophet (pbuh) said:

«مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ، فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ، فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ، فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا»

"Whoever deliberately drops himself from the mountain until he dies, then he is in Hell in a state of falling in (the mountain in) hell, abiding forever. Whoever intentionally drinks poison to death, then the poison remains in his hand, and he suffocates him in Hell in an eternal state. And whoever kills himself with iron, then the iron will be in his hand, and he will stab into his stomach in Hell in a state of eternity."

[Narrated by al-Bukhārī, *Kitāb al-Ṭib, Bāb Shurb al-Sum wa al-Dawā' bih wa bimā yukhāf minh wa al-Khabīth*, hadith number 5442]

The Quran contains no explicit passage prohibiting the use of opioids, nor does it state categorically whether narcotics are *ḥalāl* (allowed). Due to the absence of a clear and conclusive verdict on drug use. Although some Islamic scholars claim that the term «intoxicants» (al-Khamr in Arabic) refers only to alcohol in the Prophet Muhammad's statements, the majority of Muslim jurists

consider narcotics to be intoxicants (Ali, 2014; Jiang et al., 2021; Sattari et al., 2012). The Islamic religion makes numerous references against wine and other dangerous drugs in the Quran. In suras al-Baqarah [2]: 219, al-Nisā' [4]: 43, al-Mā'idah [5]: 90-91, and al-Nahl [16]: 67 contain teachings that apply to both drugs or alcohol. Additionally, the Prophet (pbuh) urges believers to consume healthy foods and prohibits them from consuming dangerous substances through hadiths (reports, utterances, or deeds of the Prophet). The Prophet (pbuh) forbids drugs that impair mental capacity. As a result, Islamic law criminalizes drug use, manufacturing, transit, and sale (Yassin et al., 2019). For example, Islam forbids drugs, which is likened to alcohol prohibition, the words of Allah in sura al-Mā'idah [5] verse 90:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلۡخَمۡرُ وَٱلۡمَيۡسِرُ وَٱلۡأَنصَابُ وَٱلۡأَزۡلَٰمُ رِجۡسٞ مِّنۡ عَمَلِ ٱلشَّيۡطَٰنِ فَٱجۡتَنِبُوهُ لَعَلَّكُمۡ تُفۡلِحُونَ ٩٠ ﴾ المائدة: ٩٠

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

Similarly, the words of Allah in sura *al-Baqarah* [2] verse 219:

﴿ ۞ يَسۡـَٔلُونَكَ عَنِ ٱلۡخَمۡرِ وَٱلۡمَيۡسِرِۖ قُلۡ فِيهِمَآ إِثۡمٞ كَبِيرٞ وَمَنَٰفِعُ لِلنَّاسِ وَإِثۡمُهُمَآ أَكۡبَرُ مِن نَّفۡعِهِمَاۗ وَيَسۡـَٔلُونَكَ مَاذَا يُنفِقُونَ قُلِ ٱلۡعَفۡوَۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمُ ٱلۡأٓيَٰتِ لَعَلَّكُمۡ تَتَفَكَّرُونَ ٢١٩ ﴾ البقرة: ٢١٩

"They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought."

al-Ṭabarī (n.d.) explains that *al-khamr* is an intoxicating drink that can destroy sanity. This matter causes a great sin because it is lazy to remember Allah. Although alcohol benefits, the sins are more significant than the benefits (Gunardi, 2018). According to Ibn Taymiyyah (n.d.), in *Majmū' al-Fatāwā*, drugs or *al-ḥashīshah* have the same effect as intoxicants which have been banned based on the consensus of the scholars. Any substance that can destroy the sanity of the mind is forbidden to use even if it is not intoxicating. Instead of this, the Quran use of the term *al-Khamr* is a collective phrase that encompasses all sorts of intoxicants (Ali, 2014). If Allah forbids alcohol, then so is its status with *mufattir* or drugs. The Prophet (pbuh) said as narrated by Umm Salamah:

نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ مُسْكِرٍ وَمُفَتِّرٍ .

"The Prophet (pbuh) forbade everything intoxicating and mufattir."

[Narrated by Abū Dāwūd, *Kitāb al-Ashribah, Bāb al-Nahy 'an al-Muskir*, hadith number 3686]

Therefore, just as alcohol can be intoxicating and delusional, the use of drugs also can destroy common sense. The Quran has prohibited alcohol/drug consumption for humans. On the other hand, it leads to many socioeconomic and mental damages and results in detriments on the central and peripheral nervous systems. The cardiovascular system, liver, bone, pancreas, skin and respiratory systems are such organs and tissues which bear loads of heavy irreversible injuries from alcohol consumption. The harmful effects of alcohol on the fetus and causing different malignancies in several tissues are from other fatal effects which eventually lead to death (Ghosian Moghadam & Moradi, 2012). In this regard, the prohibition of intoxicating liquor applies to drugs, and the method of *qiyās* is applied to this issue. This matter is stated by Imam al-Ghazālī (d. 1111) that, analogically, every intoxicating thing from which is drunk and eaten is *ḥarām* in law as same on alcohol. The law of its prohibition is to guard the intellect (hifz al-'aql), which is the place of consideration, and the Islamic ban on alcohol shows the attention given to *maṣlaḥah* (al-Ghazālī, n.d.).

As a result, drugs are illegal in terms of Islamic law. The proposition of the prohibition is based on the evidence of the text, which is included in the general meaning of intoxicating substances or by analogy to alcohol because both have the same legal reason, namely intoxication or because there are in drugs harms to individuals and society (Ali, 2014; Ghaferi et al., 2017). In this case, scholars argue that the punishment for drug addiction is also compared to the sentence imposed on the offense of drinking alcohol (Unlu & Sahin, 2016). Thus, Islamic jurists and scholars have defined a psychoactive substance by the original Islamic idea of *al-Khamr*: "any substance that clouds the mind and impairs logical thought." (Spencer, 1985).

Conclusion

Prevention is a long-term strategy that aims to protect a person from drug abuse. To achieve this goal, one needs to increase the protective factors and reduce the risk factors. With the existence of this strength, each individual will successfully prevent himself from getting involved with the symptoms of the drug, even if it is simple and easy to obtain. Studies done on the causes or conditions that lead a person to addiction are spiritual weakness, mental instability, no inner motivation, lack of self-confidence, no determination that

ultimately leads to failure of self-success. From the holy book of the Quran, the word drug is associated with something intoxicating and deprives the sanity of the mind, which is compared in the meaning of the word *al-khamr* (alcohol). Hence, the implication of this study can be used to enrich the existing literature to build modules, conduct rehabilitation programs or parental counseling by using the Quranic approach.

Acknowledgment

This article is part of the results of a study entitled *Modul Psikospiritual Nabawi Bagi Pemulihan Dadah di Pusat Serenti (Agensi Anti Dadah Kebangsaan)* (Prophetic Psychospiritual Module for Drug Rehabilitation at Serenti Center (National Anti-Drug Agency)). The author declare receiving financial support from the following parties for this article's research, essay, and publication. This article is under Kolej Universiti Islam Antarabangsa Selangor (KUIS) support under Research Management Center (RMC) Incentive Research Grant fund code: 2018/P/GPIK/GPP-003.

References

Abdul Manas, M. F., Abd Ghani, A. R., & Daud, M. N. (2018). Aplikasi Maqasid Syariah Terhadap Pentafsiran Ayat Hukum Arak Dalam Tafsir al-Azhar. *Sains Humanika*, *10*(3–4). https://doi.org/10.11113/sh.v10n3-4.1549

Abdullah, F. I., Abdullah, B., & Ali, M. S. (2020). [Literature Review on Drug Addiction Treatment] Sorotan Kajian Rawatan Ketagihan Dadah. *Jurnal Islam Dan Masyarakat Kontemporari*, *21*(1), 184–192. https://doi.org/10.37231/jimk.2020.21.1.468

Al-Ghalith, A. (1992). Does the biopsychosocial-spiritual model of addiction apply in an Islamic context? A qualitative study of Jordanian addicts in treatment. *International Fiction Review*, *9*(2), 103–108. https://www.semanticscholar.org/paper/Paul-Bowles%27s-Portrayal-of-Islam-in-His-Moroccan-Al-Ghalith/a3358addcd905b1080a808af9d5b4925a6791bff

Al-Ghassānī, W. (1990). *Ḥadīqa al-Azhar fī Mahiyah al-'Ushb wa al-'Aqqār*. Dar al-Gharb al-Islami.

Al-Ghazālī , A. H. (n.d.). *al-Mustaf min 'llm al-U l*. Shirkah al-Madinah al-Munawwarah.

Ali, M. (2014). Perspectives on Drug Addiction in Islamic History and Theology. *Religions*, *5*(3), 912–928. https://doi.org/10.3390/rel5030912

Al-Raysūnī, A. (1992). *Naẓariah al-Maqāid ʻinda al-Imām al-Shāṭibī*. al-Muassasah al-Jāmiʻiyyah.

Al-Shāṭibī, A. I. (1997). *al-Muwāfaqāt* (Vol. 2). Dar Ibn ʻAffān.

Al-Ṭabarī, I. J. (n.d.). *Tafsīr al-Ṭabarī* (Vol. 2). Dar al-Kutub al-ʻIlmiyyah.

Al-Zarkashī, B. (1990). *Zahr al-ʻArīsh fī Taḥrīm al-Ḥashīsh*. Dar al-Wafa'.

Amin, M. Z. M. Z., Salaeh, A., Yahya, M., Musa, Z. I., Yusoff, A. M., Ibrahim, N., Hassan, S. N. S., Mohd, R. A., Islam, T., Abas, S., & Arifin, M. S. (2017). A Literature Review of Spiritual Psychotherapy Using Quran Recitation in the Treatment of Drug Addiction. *Advanced Science Letters*, *23*(5), 4865–4868. https://doi.org/10.1166/asl.2017.8929

Ariffin, N. M. (2016). *Pengaruh kesejahteraan rohani terhadap kecenderungan pengulangan dadah di tujuh Pusat Khidmat Agensi Anti Dadah Kebangsaan (PKAADK) di Malaysia*.

Baasher, T. (1981). The Use of Drugs in the Islamic World. *Addiction*, *76*(3), 233–243. https://doi.org/10.1111/j.1360-0443.1981.tb00230.x

Badri, M. (2009). The aids crisis: An Islamic socio-cultural perspective. In E. Farid & C. Sarah (Eds.), *Islam and Aids Between Scorn, Pity and Justice* (pp. 28–42). Oneworld Publications.

Baharom, N. (2005). *Kamus Dewan Edisi Keempat*. Dewan Bahasa dan Pustaka.

bin Shaikh Mohd Salleh, S. M. S., & Kamarulzaman, A. (2016). Implementation of an Islamic Approach to Harm Reduction Among Illicit Drug Users in Malaysia. In *Islamic Perspectives on Science and Technology* (pp. 269–274). Springer Singapore. https://doi.org/10.1007/978-981-287-778-9_18

Cavanagh, S. (1997). Content analysis: concepts, methods and applications. *Nurse Researcher*, *4*(3), 5–16. https://doi.org/10.7748/nr.4.3.5.s2

Creswell, J. W., & Creswell, J. D. (2017). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches* (5th ed.). SAGE Publications, Inc.

Downe‐Wamboldt, B. (1992). Content analysis: Method, applications, and issues. *Health Care for Women International*, *13*(3), 313–321. https://doi.org/10.1080/07399339209516006

Elo, S., & Kyngäs, H. (2008). The qualitative content analysis process. *Journal of Advanced Nursing*, *62*(1), 107–115. https://doi.org/10.1111/j.1365-2648.2007.04569.x

Fleury, J. M. (1978). Drug abuse is a growing problem in West Africa. *IDRC Reports*, *7*(3), 9–10. https://idl-bnc-idrc.dspacedirect.org/bitstream/handle/10625/23051/109602.pdf?sequence=1/

Ghaferi, H. al, Bond, C., & Matheson, C. (2017). Does the biopsychosocial-spiritual model of addiction apply in an Islamic context? A qualitative study of Jordanian addicts in treatment. *Drug and Alcohol Dependence*, *172*, 14–20. https://doi.org/10.1016/j.drugalcdep.2016.11.019

Ghani, S. A., & Adam, F. (2014). Pemulihan dadah menurut persepktif agama di Malaysia (Drugs abuse and rehabilitation in religion in Malaysia). *Jurnal Hadhari: An International Journal*, *6*(1), 175–185.

Ghani, S. B. A., Rashidi, F., & Wahab, B. (2014). Penilaian penyalahgunaan dadah menurut fatwa ulama dari perspektif Islam. *Journal of Business and Social Development*, *2*(1), 57–62.

Ghosian Moghadam, M. H., & Moradi, M. (2012). Effects of Alcohol Consumption on Human Health from the Perspective of Holy Quran and Modern Medicine. *Quran and Medicine*, *1*(3), 13–21. https://doi.org/10.5812/quranmed.8162

Giommoni, L., Gundur, R. V., & Cheekes, E. (2020). International Drug Trafficking: Past, Present, and Prospective Trends. In *Oxford Research Encyclopedia of Criminology and Criminal Justice*. Oxford University Press. https://doi.org/10.1093/acrefore/9780190264079.013.470

Gombo, F. T. (2018). *An investigation of the impact of drugs and substance abuse on Muslim families in Eastleigh, Nairobi County*. http://erepository.uonbi.ac.ke/handle/11295/105366

Gunardi, S. (2018). Arak dan minuman-minuman yang memabukkan menurut pandangan ulama empat mazhab dan fatwa. *Malaysian Journal of Syariah*

and Law, *6*(2), 61–71. https://mjsl.usim.edu.my/index.php/jurnalmjsl/article/view/144

Hai, A. H., Franklin, C., Park, S., DiNitto, D. M., & Aurelio, N. (2019). The efficacy of spiritual/religious interventions for substance use problems: A systematic review and meta-analysis of randomized controlled trials. *Drug and Alcohol Dependence*, *202*, 134–148. https://doi.org/10.1016/j.drugalcdep.2019.04.045

Hsieh, H.-F., & Shannon, S. E. (2005). Three Approaches to Qualitative Content Analysis. *Qualitative Health Research*, *15*(9), 1277–1288. https://doi.org/10.1177/1049732305276687

Ibn Manẓūr, J. (n.d.). *Lisān al-'Arab* (Vol. 4). Dar al-Kutub al-'Ilmiyyah.

Ibn Taymiyyah, T. (n.d.). *Majmū'ah al-Fatāwā* (Vol. 34). Dar al-Kutub al-'Ilmiyyah.

Ibn Taymiyyah, T. (1987). *al-Fatāwā al-Kubrā*. Dar al-Kutub al-'Ilmiyyah.

Jiang, G., Tang, S., & Jiang, Q. (2021). Drugs behind the veil of Islam: a view of Saudi youth. *Crime, Law and Social Change*, *76*(3), 299–319. https://doi.org/10.1007/s10611-021-09943-4

Khaledian, M., Pishvaei, M., Karami Baghteyfouni, Z., & Smaeili, M. (2017). Effect of Islamic-based spiritual therapy on self-esteem and mental health of addicts. *Journal of Research and Health*, *7*(2), 719–728. http://jrh.gmu.ac.ir/article-1-1129-en.pdf

Khoshtinat, V. (2017). Review the impact of adherence to Islamic beliefs concerning healthy lifestyle, general health and academic achievement as well as factors affecting drug consumption. *Medbiotech Journal*, *1*(3), 135–144. https://doi.org/https://dx.doi.org/10.22034/mbt.2017.87026

Konstantinov, V., Reznik, A., Zangeneh, M., Gritsenko, V., Khamenka, N., Kalita, V., & Isralowitz, R. (2021). Foreign Medical Students in Eastern Europe: Knowledge, Attitudes and Beliefs about Medical Cannabis for Pain Management. *International Journal of Environmental Research and Public Health*, *18*(4), 2137. https://doi.org/10.3390/ijerph18042137

Marsiglia, F. F., Kulis, S., Nieri, T., & Parsai, M. (2005). God forbid! Substance use among religious and non religious youth. *American*

Journal of Orthopsychiatry, *75*(4), 585–598. https://doi.org/https://doi.org/10.1037/0002-9432.75.45.4.585

Mauseth, K. B., Skalisky, J., Clark, N. E., & Kaffer, R. (2016). Substance Use in Muslim Culture: Social and Generational Changes in Acceptance and Practice in Jordan. *Journal of Religion and Health*, *55*(4), 1312–1325. https://doi.org/10.1007/s10943-015-0064-z

Michalak, L., & Trocki, K. (2006). Alcohol and Islam: An Overview. *Contemporary Drug Problems*, *33*(4), 523–562. https://doi.org/10.1177/009145090603300401

Mohamed, Z. I., Husain, H. R., Mohamad, N., Mat, K. C., Omar, S. H. S., & Othman, M. S. (2016). Model terapi psikospiritual berdasarkan al-Qur'an terhadap klien kebergantungan opiat yang menjalani Terapi Gantian Metadon (TGM). In *Qur'anic Research: Interaction of Knowledge, Science and Civilisation* (pp. 175–185). https://www.scribd.com/document/477427813/public-view-pdf

Mohd Ariffin, N. (2017). Kesejahteraan Agama dalam Kalangan Bekas Pengguna Dadah (BPD) bagi Mengurangkan Risiko Pengulangan Dadah. *Jurnal Pembangunan Sosial*. https://doi.org/10.32890/jps.20.2017.11538

Morgan, D. L. (1993). Qualitative Content Analysis: A Guide to Paths not Taken. *Qualitative Health Research*, *3*(1), 112–121. https://doi.org/10.1177/104973239300300107

Murad, N. A. M., Ahmad, N., & Hamsan, H. H. (2016). rogram rawatan dan pemulihan dadah di Pusat Pemulihan Penagihan Dadah, Kuala Lumpur. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, *1*(3), 14–30. https://doi.org/https://doi.org/10.47405/mjssh.v1i3.15

Nahas, G. G. (1982). Hashish in Islam 9th to 18th century. *Bulletin of the New York Academy of Medicine*, *58*(9), 814–831. https://www.ncbi.nlm.nih.gov/pmc/articles/PMC1805385/

Nasrijal, N. M. H., & Joni, E. K. E. (2015). The Perils of Drug Trafficking: Endangering the Malay and Muslim Society. In *Islamic perspectives relating to business, arts, culture and communication* (pp. 199–207). Springer Singapore. https://doi.org/10.1007/978-981-287-429-0_19

Othman, Y. B., Mahat, I. R. B., & Joni, E. K. E. (2015). A Study on Syariah Whipping as Punishment for Drug Dependents in Malaysia. In *Islamic*

perspectives relating to business, arts, culture and communication (pp. 475–483). Springer Singapore. https://doi.org/10.1007/978-981-287-429-0_43

Palgi, P. (1975). The Traditional Role and Symbolism of Hashish among Moroccan Jews in Israel and the Effect of Acculturation. In *Cannabis and Culture* (pp. 207–216). DE GRUYTER MOUTON. https://doi.org/10.1515/9783110812060.207

Prince, R. (1974). THE NON-WESTERN USE OF HALLUCINATORY AGENTS. Report of the National Commission on Marihuana and Drug Abuse, 1973 (in press) by MARLENE DOBKLN DE RIOS. Mimeograph. 208 pp. *Transcultural Psychiatric Research Review*, *11*(1), 24–27. https://doi.org/10.1177/136346157401100108

Sabry, W., & Vohra, A. (2013). Role of Islam in the management of Psychiatric disorders. *Indian Journal of Psychiatry*, *55*(6), 205. https://doi.org/10.4103/0019-5545.105534

Sattari, M., Mashayekhi, S., & Mashayekhi, S. (2012). Islam and addiction. *Pharmaceutical Sciences*, *18*(3), 151–158.

Schreier, M. (2012). *Qualitative Content Analysis in Practice*. Sage.

Scorzelli, J. (1987). *Drugs abuse: prevention and rehabilitation in Malaysia*. Penerbit Universiti Kebangsaan Malaysia.

Spencer, C. (1985). Tradition, Cultural Patterns and Drug Availability as Predictors of Youthful Drug Abuse: A Comparison of Malaysia with Post-Revolutionary Iran. *Journal of Psychoactive Drugs*, *17*(1), 19–24. https://doi.org/10.1080/02791072.1985.10472314

Stylianou, S. (2004). The Role of Religiosity in the Opposition to Drug Use. *International Journal of Offender Therapy and Comparative Criminology*, *48*(4), 429–448. https://doi.org/10.1177/0306624X03261253

Tinasti, K. (2020). Drug use, policies and prohibition in Muslim countries. In *Research Handbook on International Drug Policy* (pp. 145–162). Edward Elgar Publishing. https://doi.org/10.4337/9781788117067.00018

Unlu, A., & Sahin, I. (2016). Religiosity and youth substance use in a Muslim context. *Journal of Ethnicity in Substance Abuse*, *15*(3), 287–309. https://doi.org/10.1080/15332640.2015.1033664

Usman, A. H., & Abdul Kadir, M. N. (2020). Discussion on the Maqāṣid al-Qur'ān: classical and contemporary intellectual response. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, *5*(1), 188–196. https://doi.org/https://doi.org/10.53840/alirsyad.v5i1.67

Wani, I. A., & Singh, B. (2019). Effect of Islamic psycho-spiritual therapy in managing craving, withdrawal symptoms, and mental health problems among cannabis users. *Mental Health, Religion & Culture*, *22*(7), 674–685. https://doi.org/10.1080/13674676.2019.1581755

Wazir, R., Usman, A. H., Mohd Salleh, N., Sudi, S., Awang, A. H., & Rosman, S. (2020a). Pencegahan dadah dalam kalangan belia berisiko melalui elemen penghayatan akidah. *Al-Irsyad: Journal of Islamic and Contemporary Issues*, *5*(2), 415–424. https://doi.org/https://doi.org/10.53840/alirsyad.v5i2.95

Wazir, R., Usman, A. H., Mohd Salleh, N., Sudi, S., Awang, A. H., & Rosman, S. (2020b). Pencegahan dadah golongan berisiko menurut pendekatan psikospiritual al-Ghazālī (W. 505 H.). *Al-Irsyad: Journal of Islamic and Contemporary Issues*, *5*(2), 391–403.

Wazir, R., Usman, A. H., Saleh, N. M., Sudi, S., Awang, A. H., & Rosman, S. Z. (2019). Hadis targhib dan tarhib dalam menangani isu penagihan dadah. *HADIS*, *9*(17), 48–64. https://doi.org/https://doi.org/10.53840/hadis.v9i17.56

Weber, R. P. (1990). *Basic content analysis*. Sage.

Yassin, M., Haluza-Delay, R., Kadiri, M., Ouahrani, A. el, Mesa, J. M., & Merzouki, A. (2019). Cannabis cultivation within a religious context: A case study of Ghomara in the Rif Mountain (Northern Morocco). *Journal of Ethnicity in Substance Abuse*, *18*(1), 45–66. https://doi.org/10.1080/15332640.2017.1300972

Zamani-Farahani, H., & Musa, G. (2012). The relationship between Islamic religiosity and residents' perceptions of socio-cultural impacts of tourism in Iran: Case studies of Sare'in and Masooleh. *Tourism Management*, *33*(4), 802–814. https://doi.org/10.1016/j.tourman.2011.09.003

DOI: http://dx.doi.org/ 10.18860/eh.v24i1.16264

ISLAM, LOCAL WISDOM AND RELIGIOUS HARMONY: RELIGIOUS MODERATION IN EAST-JAVA CHRISTIAN VILLAGE BASES

Umi Sumbulah,[1] Agus Purnomo,[2] and Jamilah Jamilah[3]
[1]UIN Maulana Malik Ibrahim Malang
[2]Institut Agama Islam Negeri (IAIN) Ponorogo
[3]Radboud University, Nijmegen, Netherlands
Email: umisumbulah@uin-malang.ac.id

Received: May 31, 2022
Accepted: June 21, 2022

Abstract

This article discusses the dynamics of interaction and harmony among believers in 41 Christian villages spread over 15 districts in East Java. Although called the Christian Villages, they are populated by Muslims, Catholics, Hindus, and Buddhists. The social diversity is formed through kinship and marriage. The Christian villages, which are called "Pancasila Villages" and "Villages of Diversity", are melting pots that unite all wisdom, teachings, mythology, and religious traditions. The current qualitative research conducted in Christian villages in Jombang, Malang, and Situbondo go into the following results: first, the esoteric-inclusive interpretation that religion is a way of life that directs its adherents to achieve peace and happiness becomes the basis for religious people to respect each other and guarantee religious freedom; second, interfaith awareness that all religions have an exoteric dimension in the variety of rites to approach God is a basic principle in building harmony; third, the diversity meaning of symbols in the form of values, rituals, and sacred objects are embodied in the interactions of daily life. Religious moderation manifests in tolerance, inclusivism, equality,

and cooperation in various cultural spaces. Further researches on interaction pattern and level of religious moderation would be worth investigating.

Artikel ini membahas dinamika interaksi dan kerukunan umat beragama di basis desa Kristen yang berjumlah 41 desa yang tersebar di 15 kabupaten di Jawa Timur. Meski disebut Desa Kristen, desa ini juga dihuni pemeluk Islam, Katolik, Hindu, dan Budha. Keberagaman masyarakat terbentuk melalui kekerabatan dan perkawinan. Basis Desa Kristen yang dijuluki "Desa Pancasila" dan "Desa Keragaman" adalah titik lebur yang menyatukan semua kearifan, ajaran, mitologi, dan tradisi keagamaan. Hasil penelitian kualitatif yang dilakukan di desa-desa Kristen di Jombang, Malang, dan Situbondo ini menunjukkan: pertama, interpretasi esoteris-inklusif bahwa agama adalah cara hidup yang mengarahkan pemeluknya untuk mencapai kedamaian dan kebahagiaan, menjadi dasar bagi umat beragama untuk saling menghormati dan menjamin kebebasan beragama. Kedua, kesadaran lintas agama bahwa semua agama memiliki dimensi eksoteris dalam ragam ritus untuk mendekati Tuhan merupakan prinsip dasar dalam membangun harmoni. Ketiga, makna keragaman simbol berupa nilai, ritual, dan benda sakral diwujudkan dalam interaksi kehidupan sehari-hari. Moderasi beragama terwujud dalam toleransi, inklusivisme, kesetaraan, dan kerjasama dalam berbagai ruang budaya. Penelitian lebih lanjut tentang pola interaksi dan tingkat moderasi beragama layak dilakukan.

***Keywords**: harmony; local wisdom; religious moderation; tradition*

Introduction

By 2021, Indonesia has been populated by approximately 272,229,372 people (Department of Population and Civil Registration, 2022). Based on religious affiliation, 86.88% are Muslim, 7.49% Christian, 3.9% Catholic, 1.71% Hindu, 0.75% Buddhist, and 0.04% beliefs of Confucianism and others. Based on the data released by the Ministry of Home Affairs in June 2021, the total population of East Java by religion is 97% Muslim (39.9 million), and the remaining 3% are Christian (683722), Catholic (276,882), Hindu (105,352), Buddhism (72,046), Confucianism and other beliefs (2,319) (Kusnandar, 2021). In East Java, there are 41 Christian villages spread over 14 districts. The term Christian Village refers to the villages where the population is predominantly Christian and has been founded by Christians since the Dutch era in the early 19th century. Among the Christian village bases in East Java, the oldest refers

to Mojowarno village in Jombang; then expanded to Peniwen, Suwaru and Wirotaman in Malang, and Ranurejo in Situbondo.

Mojowarno Christian village started with Coenrad Laurens Coolen, a Dutch peranakan who cleared the forest in Ngoro, and Ditotruno who cleared the Keracil forest in 1844. Coolen spread Christianity to the Javanese people who participated in clearing the forest through Javanese culture, such as *wayang, tembang* and rituals of worship with Javanese (Dinas Pendidikan Kabupaten Jombang, 2015). Apart from the religious diversity, Mojowarno's uniqueness is also seen in the traditions, rituals, languages, clothings, and teachings that have been acculturated with local culture and wisdom. In other words, the religions that developed in Mojowarno are not thoses maintaining rigid normativity but acculturative expressions and manifestation with local culture and wisdom. In subsequent developments, Mojowarno Christian Village, which was first inhabited by a Christian community, also opened to accept immigrant Hindu and Muslim communities. The city of santri, which has become an icon of Jombang because of the many considerable Islamic boarding schools, is unique because there exist the oldest Christian village around.

Mojowarno as the oldest Christian village based in Java, then expanded to Malang, namely Peniwen, a village located at the southern foot of Mount Kawi, Kromengan District, Malang Regency. The cultural exoticism of the village, which was built in 1880 by Sakejus et al., can be seen in the strength of the Peniwen community to maintain the originality of local wisdom, especially in terms of kinship, togetherness, mutual cooperation and other characteristics of communalism. The relationship between the Muslim minority and the Christian majority in this village before the reform era was nuanced with conflict and hostility. However, since the 2000s, conditions have gradually improved, so that non-Christian villagers could have ID cards according to their respective religious identities. Since the improvement of Islamic-Christian relations in the village in the reform era, the community carried out the sonjo (anjangsana) tradition during the celebration of religious holidays, *bersih desa* (village clean) rituals, salvation for the dead, *nyadran*, and mutual assistance in improving village infrastructure among the glues of harmony in this village (Assadurokhman, 2010). The relationship between Islam and Javanese Christianity in Peniwen in the 2000s was worthy of being used as an ideal role model for religious tolerance especially within the areas prone to conflict and religious violence.

Almost the same panorama also occurred in Wirotaman Village, Ampelgading District, Malang Regency, which borders Lumajang Regency. The founders and ancestors of this village consist of Muslims, Hindus and Christians. Therefore, these three religious communities have a big role in inter-religious tolerance and pass it on from generation to generation. Based on the records of the village government, which has a population of 4,144 people, there are 3,183 adherents of Islam, 659 adherents of Christianity, 298 adherents of Hinduism, and 4 adherents of Catholicism. The villagers, who are Muslim, Christian, Catholic, and Hindu, live in harmony and maintain tolerance for years. In this village, there are 11 main places of worship: 5 mosques, 3 temples, and 3 churches, which are located side by side. Religious tolerance in this village is firmly established through the traditions of *sonjo (anjangsana), nyadran*, village cleaning, and mutual cooperation in daily activities such as weddings, building houses, and other social celebrations. The bond of communalism as a society that lives in an isolated geographical area lets them more united in kinship ties even though they have different religions. Therefore, they have never been involved in a meaningful conflict. Religious leaders portray themselves as agents of harmony. They actively discuss information on conflicts that occur outside the region, and take anticipatory steps so that conflicts do not spread to the village. The life motto "harmony to death" is a principle guided by the villagers, called "Diversity" village (Panjaitan, 2018). There is no segregation of graves in the village. Everyone who died is buried in the same compound. They agree to direct the tomb to the north, following the teachings of Islam. The difference in the tomb lies only in the tombstone according to the provisions of the religion of the dead.

Another interesting locus on concern is Ranurejo Village, Situbondo because it was affected by religious violence on October 10, 1996, known as the "Peristiwa Sepuluh Sepuluh" (http://situbondo.go.id). Ranurejo hamlet, located in Sumberanyar Village, Banyuputih Subdistrict, is quite unique because it is the only hamlet in Situbondo Regency with a population of 2,618 people, consisting of 1977 (75.52%) Muslims and 641 (24.48%) Christian. Ranurejo was built by Christians by clearing the forest. After 2-3 years, Madurese ethnic Muslims came over, so the brotherhood between Islam and Christianity was closely intertwined. The Muslim community came from the Madurese tribe and the Christian community came from Ponorogo and its surroundings, which formed a Christian enclave in Situbondo.

The "sepuluh sepuluh" riots in 1996 did not leave a single place of worship for Christians in this city of santri (Santoso, 2002). Both Christians and Muslims strongly condemn the riots infiltrated by the interests of these irresponsible parties. The Muslim and Christian communities in this village remain good. The Situbondo riots actually become a motivation for them to continue to maintain harmony. Although two churches in Ranurejo have been burned, it does not cause any significant conflict. Celebrations of religious holidays, *slametans* and other communalist traditions are also a cultural field that unites them. The strong historical roots of togetherness between Muslims and Christians in the village of Ranurejo make interfaith marriages a common occurrence. There is a lot of religious diversity in one family. The procedure for interfaith marriage is done by submitting to one partner, or by sticking to each other's religions. Controversy in religious law as well as prohibitions in state law regarding interfaith marriages are not effective enough to stem this phenomenon in society. Intensive interaction in daily life inevitably brings logical consequences to religious conversion and interfaith marriages. Thus, the practice of interfaith marriages which are normatively prohibited in Islam (al-Qur'an, 2:221) and Christianity (Kitab Deuteronomy 7:3), as well as the MUI Fatwa and Law No. prevent the people of Ranurejo from having interfaith marriages.

Method

This research was conducted in three (3) areas in East Java, which are inhabited by people with different religious affiliations, namely: Mojowarno Village in Jombang, Wirotaman and Peniwen Villages in Malang, and Ranurejo Village in Situbondo. Data were collected through observation, in-depth interviews, and documentation. The perspective of symbolic interactionism is used to understand the behavior of religious communities from the point of view of the subject, which shapes and regulates behavior by considering the interpretation of the interaction partners. The theory is also used to portray the concept of harmony embodied in the behavior and interactions of religious communities. The basic concept of this theory is that humans have the ability to interpret symbols in the form of behavior, values, traditions, sacred objects, and perform interactions based on the interpretation of these symbols. Thus, the religious communities on the basis of these Christian villages interpret behavior, religious values, religious rites, traditions and local wisdom as the basis for interaction and building harmony. Data analysis was carried out in

a circular manner and verified through triangulation and member checks to avoid research bias.

Findings & Discussion

Javanese Islamic Identity in Christian Villages

Most of Java's rural areas are inhabited by heterogeneous communities. Many of them, if categorized there are *santri, abangan,* but there are also those whose Islamic identity is not clear. At least that phenomenon was found by Beatty (1999) in Banyuwangi, and because of this, a variant of "young fanatics" emerged representing santri Islam, hard conservatives, "hajis", and "skeptics", each of whom was willing to make a consensus to maintain social cohesion and harmony in society. In line with that, Koentjaraningrat, made the typology of Javanese religion into two, Jawi religion (or kejawen) which tends to be syncretic because it combines elements of pre-Hinduism, Hinduism, and Islam; and the santri religion (Islam) which seeks to purify pre-Islamic elements. Koentjaraningrat's claim seems different from the findings of Geertz (1982) and Anderson (2009), that the penetration of Islam in the interior of Java was not followed by resistance from local Javanese, including from the Mataram Hindu kingdom. In addition, Koentjaranigrat made a distinction between Islam on the coast of Java (coastal) and in the interior. According to Koentjaraningrat (1984), Islam on the coast of Java looks more orthodox than Islam in the interior. However, in tradition, culture and wisdom, Hindu-Buddhist, animism, Islam, and Christianity can coexist.

They have an understanding that realizing harmony and tolerance in everyday life is a part of an effort to create social harmony, so every religious community can carry out the guidance of their respective religions. It can be seen in the celebration of religious holidays, *sonjo* culture (anjangsana), life circle *slametan*, *nyadran* at funerals, village clean rituals, and mutual cooperation every Sunday. They are fused in the bonds of communalism and collectivity which are tied so strongly to the communities in the bases of Christian villages. Religion for Geertz (1982) is a symbol system that is practiced and expressed by society. Religion is a strong motivation to establish a relationship between humans and the absolute reality or the ultimate reality. This relationship is manifested in the form of a series of various religious rituals. Thus, religion is not something abstract but it is practiced by society. Religion is not only in the aspect of norms believed to be but on what is practiced in everyday life.

The meaning of religion for religious communities is a symbol expressed through various religious behaviors. According to Geertz (1982), religion is a symbol system that applies to set moods and strong motivations. Religion is a symbol that is a source of meaning. It is an expression manifested in diverse variations of religious rites and practices believed to be a truth, which is based on theological beliefs to maintain cosmic order. People in these villages understand religion as a symbol of peace and harmony. For them, it is the main driving force to create a harmonious life amidst differences and diversity. Religion is a strong motivation to establish a relationship between humans and absolute reality or the highest reality. This relationship is manifested in a series of various religious rituals. Therefore, it is distinctively logical when the Muslim, Christian and Hindu communities in these Christian villages can integrate through various traditions and other local wisdoms.

Tolerance and respect for religion and cultural residues, for the Javanese, is a matter of pride. This attitude, said Anderson (2009), is closely related to Javanese mythology which is described through *wayang* stories internalized in the mindset of the Javanese people. Through *wayang*, there are various people who represent the personal uniqueness of the Javanese people. Wayang, apart from being the center of Javanese character idols, is also a picture of the cosmic conflict between virtue and error, good and evil and so on. However, these contradictions are not meant to be distinguished from each other because they are full of ambiguity and tolerance, which can actually complement each other (Sumbulah, 2012). In this context, it can be seen that the religious communities in the Christian village, either Muslim, Christian or Hindu, prioritize social cohesion over theological barriers. Thus, folk religion in Java is a constellation of various faiths, doctrines, rituals and others practiced by the community according to local traditions or place and time along with its development and spread. In this context, the presence of Islam in Java takes the form of accommodation, integration, absorption and dialogue with non-Islamic roots and cultures, especially animism and Hinduism. Thus, it can conclude that the identity of Javanese Islam at the base of Christian villages is Islam that is accommodative to local culture, inclusive, and more concerned with harmony and social cohesion by embedding itself in the traditions of the local community.

Slametan and Local Wisdom as Symbols of Harmony in the Christian Village

Slametan is one of the most popular communal customs and rituals among Javanese, which is carried out to mark important events in one's life. These important events are related to the life cycles, such as birth, death, marriage; organizing religious holidays; community rituals for social integration; and *slametan* for other important events. In general, *slametan* is intended to create a state of prosperity, security, and freedom from all kinds of disturbances and harm. The phenomenon can also be referred to as local wisdoms, which are a views of life and knowledge as well as various life strategies in the form of activities carried out by local communities, in order to answer various problems in meeting their needs. The examples of local wisdom on the basis of Christian villages are customs, traditions, rituals, or in other forms, to honor ancestors, customs devoted to the implementation of ceremonies, such as *nyadran* and village cleans, as well as the customs related to various magical ritual behaviors.

Slametan and the ritual tradition of the life circle as an expression of Javanese religion are carried out by religious communities by following the animist tradition. Another ritual phenomenon that becomes a medium for the integration of all elements of Javanese society is the nyadran and ruwatan purwokolo traditions. People from various religions attend the rituals held at crossroads or even at funerals. The sacred caretaker who usually also leads the worship ceremony, is a person who is fluent in reading Islamic prayers, but is also fluent in reciting Javanese incantations to present spirits or supernatural powers. This view illustrates that the harmony of the religious communities on the basis of the Christian village is built with the eclecticism of pre-Islamic Javanese traditions, which form uniformity in diversity. Those who come from different elements, integrate solidly through various rituals. In this context, Weber's thesis (in Giddens, 1986) that defines rites and myths as tools of cosmic integration and harmonization finds its relevance. Therefore, the *slametan* ritual is a religious way carried out communally or together in building social order to strengthen interpersonal and social relations.

The *slametan* ritual has the following social and theological meanings: 1) theological bridge for Muslim (santri and abangan) and non-Muslim groups. With the *slametan* ritual, everyone follows the same standard of how it is carried out, without leaving the attributes of each other's differences; 2) media for community unification and integration. Therefore, some of the devout Muslims also hold various slametan rituals as carried out by society

in general, with the reason to maintain togetherness and cohesiveness. The writer also observes the same phenomenon in a number of villages in the Christian villages. Slametan at funerals - called *nyadran* - is also often carried out by the Muslim community, both the *abangan* and the *santri*, as well as other religious communities. Third, the *slametan* is a vehicle or forum for the meeting between the rich and the poor. In this context, *slametan* brings about economic distribution (blessing) which in the Islamic context is sadaqah (Woodward, 1989). Therefore, the *slametan* ritual has its theological basis in the Islamic tradition. However, the liturgical process or order of worship that begins with a prayer to God, followed by worship of the ancestral spirits, guardians and danyang of the village, also seems to strengthen Woodward's thesis.

Woodward's conclusion is different from the findings of Geertz (1982), Beatty (1999) and Ricklef (1979) that *slametan* is a ritual purely rooted in pre-Islamic traditions, especially Hinduism. However, it has its roots in two traditions at once, the pre-Islamic tradition and at the same time in the Islamic tradition. *Slametan*, although there included Islamic elements, is more influenced by Javanese religious philosophy, which is built on pre-Islamic traditions.

The sacred ceremonies and rituals above contain religious spirit and elements that are anthropologically referred to as part of the circle of life resulting from human interaction with the environment. Relations between religious believers in these activities, in practice, have transcended barriers and certain religious differences, not least in the death ceremony. If someone dies, residents don't need to wait for the "command" to come to give condolences through prayer (ta'ziah), help dig graves, and deliver the corpse to the cemetery regardless of the religion of the deceased. This attitude applies even in following the death slametan for up to seven days for Muslims. In this context, individual behavior is not seen as just biological behavior, but the behavior that is meaningful and dedicated to the common interest, namely maintaining social harmony and cohesion (Anwar & Adang, 2008). This tradition is reflected through several activities in almost all communities in the Christian villages, such as *slametan, undhuh-undhuh*, carnival of alms to the earth and the *ruwatan purwokolo* tradition as well as celebrations of religious and national holidays, such as *pitulasan* night and so on. These various traditions and local wisdom are not only a reference for one's behavior, but are also capable of dynamizing people's lives that are full of civility, especially in diverse communities. Thus, substantially local wisdom as values that apply in society, can be a support of harmony. These values are believed to be true and become a reference in the

daily life behavior of the local community. Therefore, it is reasonable to say that local traditions and wisdom are fundamental to keep human dignity in diverse communities because they are the glue of social cohesion.

The *slametans* carried out by the community in the Christian villages are religious and non-religious, related to the circle of life, religious holidays, annual rituals for social integration, as well as *slametans* for other crucial events. In this context, Geertz's categorization of *slametans* into 4 types finds relevance. Geertz (1982) categorizes it into 4, namely *slametans* related to life cycle crises (such as birth, circumcision, marriage, and death); the slametan which marks events in the Islamic calendar; the *slametan* to create village social integration; and *slametan* performed in connection with certain important life events. *Slametan* can be given in response to almost any event one wishes to celebrate, improve, or sanctify. In this context, in higher philosophical Javanese language, *slametan* can be interpreted as "Memayu Hayuning Bawana" (Beautifying the Beauty of the Universe).

The emergence of religious rites among society is basically related to three aspects. First, the question of meaning in which suffering, fear, crime and death cannot be separated from humans. Man tries his best to save himself. Second, the issue of charisma, which is a relational concept that arises from certain individual qualities and places them above normal expectations and has a certain authority to give certain strengths or blessings to others. This is because religion comes from a power that exceeds all the powers in the world (Bellah, 1991). It is in line with the theory developed by Cannon (1996) that sacred rites are one of the six ways of religion, which receives considerable attention in religious traditions. Religious rituals, which in this context become the religious expression of the Javanese people, pose a lot of functions: 1) providing procedures and order for religious activities; 2) enabling many people to be involved and to cooperate in carrying out complex activities; 3) preparing the context of meaningful symbols in the tradition; 4) fulfilling a need that will become a meaningful habit. Most importantly, religious rituals are symbolically a means to get closer and establish the right relationship with the absolute reality believed by the religious adherents (Cannon, 1996).

The Portrait of Religious Moderation in Christian Villages

The religious practice of the community in the Christian villages, East Java, is one of the best practices of religious moderation in Indonesia. It contains a balanced meaning in understanding religious teachings, which

is expressed consistently in adhering to the principles of each adherent's religious teachings but at the same time acknowledging the existence of the others. Thus, being moderate in religion shows a tolerant attitude, respects the diversity of views/opinions/schools, and does not impose one's will in the name of religious understanding by means of violence. Thus, someone who has a moderate religious perspective and behavior is consistent in recognizing and understanding different individuals and other groups (Ministry of Religion, 2019).

It is interesting to see the reality and expression of the diversity of the people in the Christian villages called Pancasila Villages or Villages of Diversity from the perspective of Paul Knitter, who understands that religion has two aspects of piety. For him, religion has an absolute side which is manifested as a priori religious and piety which is confined to the socio-cultural aspect of history and is therefore relative. These two aspects of religious piety can occur in all practices of religious life. All religious adherents experience the same exaltation of Ultimate Being, apart from the various expressions of symbolic-exotericism. This expression of glorification of Ultimate Being at the same time also becomes a medium for the practice of religious life at the base of these Christian villages. These two a priori piety and historical practice of religion exist together in the religious experience of society. Schuon's (1975) view on the esoteric dimension, all religions have an encounter even though each has different exoteric expressions. Based on the esoteric awareness, the encounter of religions among the community in the Christian villages is expressed in the bonds of collectivity and harmonious kinship.

In the context of social life in such a social space, every religious community can adapt to the circumstances in which they are in, as well as the meaning and effect of the actions they take. This is what Mead (Ritzer & Goodman, 2007) calls "significant gestures" and "significant communication". It explains how someone shares the meaning of symbols and reflects them in daily activities.

Local traditions and wisdom, especially in the form of *slametan* with various forms and motivations that have been practiced by the religious communities in these four regions, have become the breath that blends with their daily lives. Therefore, friction among religious communities is almost non-existent. Their sense of equality and brotherhood is greater than that of difference among religious adherents. Their commitment to practicing religious teachings is the impetus for them to respect each other's differences. They believe that no religion teaches hostility, conflict and violence. Even though

they have different beliefs, values and religious norms, these different religious communities can still interact with other norms such as culture, local wisdom, traditions and customs, as well as rational values (Knitter, 1985).

The appreciation and embodiment of religious teachings is realized in the interaction of people's lives. In this context, it is interesting to quote the voice of Glock and Stark (in Clayton & Gladden, 1974) that in the world of religions, there are five universal dimensions that can measure one's religious behavior, which are ideological (belief), intellectual (knowledge or cognitive), ritualistic, experiential, and consequential (the effect of the other four dimensions applied in the secular world). The dimensions measure the extent to which one's behavior is motivated by the teachings of his religion in social life (Kahmad, 2002). Thus, religion is a spirit that can affect one's interraction with others, which manifests itself in daily life through various cultural spaces, local wisdom and as the glue of cohesiveness, collectivity and other social categories.

Religious teachings can be reflected in the behavior of their adherents, not only as knowledge that settles in divine ideas. It can be seen in the life of the people in the Christian villages who hold very high religious tolerance. All religions teach mutual respect between religious communities, so as to create harmony and avoid conflict and violence. Various traditional rituals and celebrations of religious holidays are cultural fields that bring together and fuse existing differences. All religious people are committed to helping each other in the preparation and implementation of religious celebrations and ceremonies. These values are internalized and practiced in family life, which then becomes an important factor in realizing social and religious harmony among pluralistic societies. In this context, religious moderation is expressed in the form of high tolerance and respect between one community and another.

The basic concept of religious harmony in Indonesia refers to the Joint Ministerial Regulation between the Minister of Religious Affairs and the Minister of Home Affairs, Number 9 of 2006/8 of 2006. In this case, religious harmony is described as a condition of relations between religious communities based on tolerance, mutual understanding, mutual respect, respect for equality in the practice of religious teachings and cooperation in the life of society, nation and state within the Unitary State of the Republic of Indonesia based on Pancasila and the 1945 Constitution of the Republic of Indonesia. Ali (2003) argues that religious harmony is a social condition in which all religious groups can live together without prejudice to the basic

rights of each to carry out their religious obligations. Each individual lives as a follower of a good religion, in a state of harmony and peace (Ali, 2003). Strengthening Ali's statement, Adeney, cited in Hayat (2012), exposes three basic principles to ensure that religion becomes a factor of national integration: accepting, respecting, and cooperating. Harmony contains the principle of reciprocity which puts forward the principles of mutual support, assistance, and benefit.

The principle of religious moderation developed by people with diverse religious bases can be seen in attitudes of tolerance (tasamuh), equality (musawah), and deliberation (shura). Tasamuh means tolerance, namely generosity, forgiveness, ease, and peace (Siradj, 2013). Etymologically, it means tolerating or accepting cases, or accepting differences lightly (Masduqi, 2011). In other words, it refers to one's stance or attitude manifested in a willingness to accept various views and opinions, diverse beliefs. Thus, the tolerance is closely related to the issue of freedom or independence of human rights and the order of social life, thus allowing tolerance for differences in opinions and beliefs of each individual. People who have *tasamuh* nature will respect and allow different stances, opinions, views, beliefs, habits, behaviors, traditions, customs and so on. The practice of religious community in the Christian villages shows an attitude of tolerance between one another.

Another moderate principle that develops aound Christian villages is egalitarianism (musawah). Musawah is equality and respect for fellow human beings as God's creatures because all human beings have the same value and dignity regardless of gender, race or ethnicity. In Islam, this principle is usually rooted to the Q.S. al-Hujurat [49]: 13, which positions humans as equals before God. The price of humans before God is not determined by gender, ethnicity and nation, but is assessed in terms of commitment and consistency in carrying out religious teachings (taqwa). This verse emphasizes the unity of human origin by showing the equality of humanity for both men and women. The point between men and women is the same, there is no difference between one and the other. This principle of deliberation negates the privilege of one person over another. Therefore, this attitude has implications for the obligation to maintain the rights of non-Muslims, equality of men and women in religious and other obligations, differences between humans in society, equality before the law, and equality in holding public office, as well as equality based on unity of human origin. All mankind cannot turn away from the above verse regardless of their religion because it has been God's destiny (sunnatullah) that

humans are created in the frame of diversity. Therefore, they are required to accept these differences in their lives. In Islamic theology, tolerance between religious believers and tolerance for differences based on religion, race, gender, culture and other social classes is a highly significant treatise.

In the Christian villages, there is also another principle of religious moderation, namely deliberation (shura). It refers to the attitude of explaining and negotiating or asking each other and exchanging opinions on a particular issue, as in Q.S. Ali Imran [3]: 159) and Q.S. al-Shura: 38. According to Shihab (2001), the attitude or ethics of deliberation is explained in Q.S. Ali-Imran: 159 that Allah commanded to the Prophet Muhammad SAW with four (4) principles of deliberation: 1) Be gentle, not rude, and not hard-hearted; 2) forgive; 3) ask for divine forgiveness as an attitude that accompanies the deliberation; 4) surrender to Allah when the deliberation has reached an agreement. The Messenger of Allah always consulted in everything because deliberation is one way to reach a mutual agreement, as in the hadith of the Prophet conveyed to Abu Bakr and Umar: "If the two of you gathered in a deliberation, I would not be different from you" (H.R. Ahmad). This attitude is also seen in joint decision making in the religious community to carry out joint activities on the basis of Christian villages in Jombang, Malang and Situbondo.

Indicators of religious moderation can also be found strongly in people's lives in the Christian villages. The indicators referred to are national commitment, tolerance, anti-violence and radicalism, and being accommodative to local culture. First, the national commitment seen in the life of the community around the Christian villages can be seen in the implementation of Pancasila values which include divinity, humanity, unity and integrity, deliberation and social justice. Their obedience to the regulations and the state constitution contained in the 1945 Constitution, as well as respect for diversity as a reflection of the value of Bhinneka Tunggal Ika, and maintaining the integrity of the Unitary Republic of Indonesia. Celebrations of national holidays such as *Pitulasan* night, the basis of Pancasila values, e.g respect for adherents of other religions, the humanitarian aspect reflected in helping others, and so on, are among the expressions of religious moderation in the community. Second, tolerance, namely the attitude of accepting freely and giving freedom to the adherents of other religions to carry out the teachings of their respective religions. Tolerance is also seen in their willingness to help each other in preparation for the celebration of religious holidays, as well as their open attitude towards followers of other religions, both at the family

and community levels. This is reflected in the fact that families of different religions are created from kinship, brotherhood, and marriage.

Third, anti-violence and radicalism. All religious communities have an anticipatory attitude towards the possibility of issues of religious radicalism entering their territory, as what happened in Wirotaman for example. The issue of radicalism is immediately responded to by bringing together all elites of religions as well as young and interfaith youths, to be given insight and understanding about the dangers of radicalism, so that they have high awareness of it. In addition, interreligious conflicts are also avoided. The events of *sepuluh-sepuluh* in Ranurejo at the wider community level proved not to disturb the relationship between Islam and Christianity in the area. Fourth, accommodating to local culture. *Slametan*, local wisdom and various traditions carried out jointly by all religious communities around the diverse villages are another form of religious moderation. In this case, the religious communities in the Christian villages have the ability to put themselves in the position of others, act as the surrounding community acts and see themselves as other people see followers of other religions. It can be evidence that these religious communities have made their daily activities a symbol and a value system that internalizes them in good interactions.

The creation of a moderate religious life as expressed by the religious communities in the Christian villages is influenced by socio-historical factors related to the history of the formation of these villages which were generally opened by Christians but were built with other following religious communities. In this context, tolerance is closely related to the village ancestors who consist of three (3) religions, namely Islam, Hinduism and Christianity. The have they have a big role in tolerance between religious communities in these villages. Parents always instill their children to always live a peaceful life full of tolerance. Second, the same place to live, which makes them have a moral obligation to keep the village in harmony. Third, the role of religious elites who are responsive in responding to SARA-related issues that can divide unity and integrity. Fourth, there is public awareness formulated from tradition and comes from conscience to maintain diversity, equality, cooperation and tolerance in carrying out their respective religious obligations. Some of the factors that shape harmony and tolerance between religious communities in the bases of the Christian villages can be captured by Max Weber's theory of social action (Ritzer & Goodman, 2007). There are four four aspects that underlie a person in determining the choice of action related to the concept

of rationality, namely acts of instrumental rationality, value rationality actions, affective actions, and traditional actions.

The existence of the same place of residence and the role of characters in maintaining harmony are examples of acts of instrumental rationality. The inheritance from ancestors and mutual care are examples of value rationality. The formation of public awareness that comes from conscience can be referred to as affective action. Meanwhile, the harmony is an example of traditional action. The best practice of religious moderation among religious communities in the Christian villages is also seen in the indicators related to the national commitment, tolerance, anti-radicalism and violence, as well as respect for traditions, culture and local wisdom.

Conclusion

Social and religious harmonization in the Christian villages in East Java has been going on for a long time and has grown a tradition applied as a common agreement. The preservation of social harmonization is manifested in traditions carried out and preserved together in living religious and social-social life. These traditions have naturally crossed their individual and emotional-religious boundaries, so they become common property regardless of religious background. They hold an understanding that realizing harmony and tolerance in everyday life is a part of an effort to create social harmony, so every religious community can carry out the guidance of their respective religions. It can be seen in the celebration of religious holidays, *sonjo* culture (anjangsana), *slametan*, *nyadran* at funerals, *bersih desa* rituals, and mutual cooperation every Sunday. They merge in the bonds of communalism and collectivity that bind social cohesion. The factors that influence tolerance between religious believers and the creation of moderate diversity are due to the similarity of residence as the ancestral heritage of religions, the active role of religious leaders, the awareness of the religious community, and mutual respect for equality, tolerance and awareness to cooperate with each other.

References

Abdullah, T (1989). Islam dan pembentukan tradisi di Asia Tenggara, in Abdullah, T. & Siddique, S. *Tradisi dan kebangkitan Islam di Asia Tenggara*. Jakarta: LP3ES.

Ali, M. (2003). Pluralisme: Budaya belajar memahami ajaran agama. *Ijtihad:*

Jurnal wacana hukum Islam dan kemanusiaan, 1(1), 2-15.

Anderson, B.R.O. (2009). *Mythology and the Tolerance of the Javanese*. Equinox Publishing.

Anwar, Y. & Adang (2008). *Pengantar sosiologi hukum*. Yogyakarta: Grasindo.

Assadurokhman (2010). Harmoni 'Jagong Bayen' Yesus di Peniwen. *Freelance Journalist*.http://assadurokhman.wordpress.com/2010/06/26/harmoni-jagong-bayen-yesus-di-peniwen/

Bakry, H.(1983). *Pendidikan dunia Islam dan dunia Kristen*. Jakarta: Grafika Utama.

Beatty, A (1999). Varieties of Javanese religion: An anthropological account. *Cambridge Studies in Social and Cultural Anthropology*.

Bellah, R.N. (1991). *Beyond belief: Essays on religion in a post-traditionalist world*. University of California Press.

Cannon, D. (1996). *Six ways of being religious*. Western Oregon University: Wadsworth.

Clayton, R. R., & Gladden, J. W. (1974). The five dimensions of religiosity: Toward demythologizing a sacred artifact. *Journal for the Scientific Study of Religion*, 135-143.

Department of Population and Civil Registration (2022). 273 Juta Penduduk Indonesia Terupdate Versi Kemendagri. https://dukcapil.kemendagri.go.id/berita/baca/1032/273-juta-penduduk-indonesia-terupdate-versi-kemendagri#:~:text=Jakarta%20%2D%20Kemendagri%20melalui%20Direktorat%20Jenderal,Indonesia%20adalah%20273.879.750%20jiwa.

Geertz, C (1982). *Islam yang saya amati: Perkembangan di Maroko dan Indonesia*. Transl. Hasan Basri. Jakarta: Yayasan Ilmu-ilmu Sosial.

Giddens, A. (1986). *Kapitalisme dan teori sosial modern: Suatu analisis karya-tulis Marx, Durkheim dan Max Weber*. Transl. Soeheba Kramadibrata. Jakarta: UI-Press.

Gladden, J.W (1974). The five dimensions of religiosity: Toward Demythologizing a sacred artefact. *Journal for the Scientific Study of Religion, 13*(2), 135-143.

Hayat, B. (2012). *Mengelola kemajemukan umat beragama*. Jakarta: Saadah Pustaka Mandiri.

Kahmad, D (2002). *Sosiologi agama*. Bandung: Remaja Rosdakarya.

Kistanto, N. H. (2016). The Javanese Slametan as Practiced as Tradition and Identity. *International Journal of Humanities and Social Science*, 6(11).

Knitter, P.F. (1985). *No other name? A critical survey of Christian attitudes toward the world religions.* New York: Orbis Book.

Koentjaranigrat (1984). *Kebudayaan Jawa*. Jakarta: Balai Pustaka.

Kusnandar, V. B. (2021). Sebanyak 97% Penduduk Jawa Timur Beragama Islam pada Juni 2021. https://databoks.katadata.co.id/datapublish/2021/09/18/sebanyak-97-penduduk-jawa-timur-beragama-islam-pada-juni-2021

Masduqi, I. (2011). *Berislam secara toleran: Teologi kerukunan umat beragama*. Bandung: Mizan Pustaka.

Ministry of Religious Affairs (2019). Decree of the Director General of Islamic Education Number 7272 of 2019, on Guidelines for the Implementation of Religious Moderation in Islamic Education.

Panjaitan, C. (2018). Desa Keberagaman sebagai Role Model dalam Revitalisasi Nilai Sumpah Pemuda Bangsa Indonesia. https://penalaran.ukm.unair.ac.id/2018/11/04/desa-keberagaman-sebagai-role-model-dalam-revitalisasi-nilai-sumpah-pemuda-bangsa-indonesia/

Regional Education Office of Jombang (2015). *Sejarah dan budaya Jombang*. Jombang: Dinas Pendidikan.

Ricklefs, M.C. (1979). *Six Centuries of Islamization in Java*. Nehemia.

Ritzer, G. & Goodman, D.J. (2007). *Teori Sosiologi Modern*. Transl. Alimandan. Jakarta: Kencana.

Santoso, T (2002). Kekerasan politik-agama: suatu studi konstruksi sosial tentang perusakan gereja di Situbondo 1996. Universitas Airlangga Surabaya

Schuon, F. (1975). *The transendent unity of religion, in Logic and Transendence*. Transl. P. Townsend. London: Perenial Book

Shihab, M. Q. (2001). *Tafsir al Mishbah: Pesan, kesan dan keserasian al Qur'an.* vol.3. Jakarta: Lentera Hati.

Siradj, S. A. (2013). Tasawuf sebagai basis tasamuh: Dari social capital menuju masyarakat moderat. *Al-Tahrir, 13*(1), 87-106.

Sumbulah, U. (2012). Islam Jawa dan akulturasi budaya: karakteristik, variasi dan ketaatan ekspresif. *el Harakah, 14*(1). https://doi.org/10.18860/el.v0i0.2191

Woodward, M.R. (1988). The Slametan: Textual knowledge and ritual performance in Central Javanese Islam. *Journal of History of Religion, 28*, 55-89.

Woodward, M.R. (1989). *Islam in Java: Normative piety and mysticism in the sultanate of Yogyakarta.* Ann Arbor: UMI

DOI: http://dx.doi.org/10.18860/eh.v24i1.15120

RUDIMENTAL PRINCIPLES OF INTERACTION IN THE HOLY QUR'AN: SURAH AL-HUJRAAT AS CASE STUDY

Tajudeen Yusuf and Aliyu Okuta Ahmad
Kwara State University, Malete, Nigeria
Email: tajudeen.yusuf@kwasu.edu.ng

Received: January 10, 2022
Accepted: June 15, 2022

Abstract

The way in which people interact and address one another is crucial to expressing their social relationship; it encodes the relationship between interlocutors and reflects cultural values. Proper use of words in addressing a fellow or people strengthens peaceful coexistence among individuals and groups within and outside a given cultural setting. On the contrary, the unguarded use of words has been the primary cause of conflicts and disharmony around the world. The Holy Qur'an, as a divine revelation and guide from the Almighty, advocates good social relationships through speech and encourages respect for individual differences through words. At the same time, it warns against aggressive and unhealthy language. This present study examines the principles of communication and interaction contained in Surah Al-Hujraat (Qur'an, chapter 49) as a tool for a peaceful and harmonious relationship among individuals and groups. The study adopts the qualitative content analysis approach to analyze the chapter's extracted verses. The findings of the study reveal that the chapter provides some rudimental principles of interaction that promote the language of respect, and peaceful communication among individuals and groups in the society that enhance interpersonal relationships, regardless of race, color, rank, or tribe.

Cara orang berinteraksi dan menyapa satu sama lain sangat penting untuk mengekspresikan hubungan sosial mereka; itu menandakan hubungan antara lawan bicara dan mencerminkan nilai-nilai budaya. Penggunaan kata-kata yang tepat dalam menyapa sesama atau orang lain memperkuat koeksistensi damai di antara individu dan kelompok di dalam dan di luar lingkungan budaya tertentu. Sebaliknya, penggunaan kata-kata yang tidak dijaga telah menjadi penyebab utama konflik dan ketidakharmonisan di seluruh dunia. Al-Qur'an Suci, sebagai wahyu ilahi dan panduan dari Yang Mahakuasa, menganjurkan hubungan sosial yang baik melalui ucapan dan mendorong penghormatan terhadap perbedaan individu melalui kata-kata. Pada saat yang sama, ia memperingatkan terhadap bahasa yang agresif dan tidak sehat. Kajian ini mendalami prinsip-prinsip komunikasi dan interaksi yang terkandung dalam Surah Al-Hujraat (Al-Qur'an, bab 49) sebagai alat untuk hubungan yang damai dan harmonis antara individu dan kelompok. Penelitian ini menggunakan pendekatan analisis isi kualitatif untuk menganalisis ayat-ayat yang disarikan dari bab tersebut. Temuan penelitian mengungkapkan bahwa surah ini memberikan beberapa prinsip dasar interaksi yang mempromosikan bahasa hormat, dan komunikasi damai antara individu dan kelompok dalam masyarakat yang meningkatkan hubungan interpersonal, terlepas dari ras, warna kulit, pangkat, atau suku.

Keywords: *Communication; principles of interaction; Holy Qur'an; language use*

Introduction

Allah has sent His Messenger (Peace be upon him) with the real guidance as a mercy to all humankind through the Holy Qur'an and the tradition of the Messenger. Therefore, Allah showed mankind and explained all means of reforming themselves. He explained to them the right conducts, beautiful morals, and laudable manners so that the individuals in society may live in peace and harmony regardless of their differences in race, color, language, etc. (Al-Uthaymeen, 1991).

The Qur'an, as the sacred Book of the Muslims that consists exclusively of the revelations of Allah and His commandments, has confirmed that human beings come into existence from nothingness. There is established an eternal law, and the functioning in them of innumerable forces in great harmony and equilibrium contains many signs of the reality that One and One only Creator has brought the entire universe into existence. It deals with all the subjects which concern human beings and their existence; including but not limited to wisdom, doctrine, worship, transactions, and law, but has as its primary

theme, the relationship between God and His creatures on the one hand, and amongst His creatures on the other (Quiper, 2021). At the same time, it provides guidelines and teachings for a just and equitable society as well as proper human conduct that makes humankind different from other creatures on earth (Ibrahim, 1997). Furthermore, the Glorious Qur'an indicates that the whole human race originated from a single pair of male and female; an indication that all humans have common great-grandparents and ancestors and are therefore related to one another (Abdul, 1980). Allah says in this regard:

> "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes that you may know each other (not that you may despise each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)" [Al-Hujraat, 13].

Human beings in society are created dependent in nature; no one can live in isolation without interacting and communicating with others. Therefore, Allah created human beings (men and women) and honored them with the power of language and communication. He created them in the best of forms and endowed them with the ability to speak and interact with others in his immediate and larger society. It indeed is one of His greatest bounties upon humankind and a major distinguishing characteristic that places him above other living animals. It makes humankind unique from other creatures, as expressed by Trask (1999: 1) when he said: "... human language is arguably the single most remarkable characteristic that we have, the one that most truly sets our species apart." Therefore, for human beings to live in peace and harmony, Allah, in the Holy Qur'an, Has set the principles and practices for effective and peaceful co-existent communication and interaction. Indeed, as a powerful weapon and means of communication, Allah in many verses of the Qur'an Has explained in detail both the constructive and destructive effects of words:

> "Have you not considered how Allah sets forth a parable of a good word (being) like a good tree, whose root is firm and whose branches are in heaven? Yielding its fruit in every season by the permission of its Lord? And Allah sets forth parables for men that they may be mindful. And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability." [Ibrahim, 24-26]

Scholars have studied the communication principle; for instance, Khasanah (2019) is concerned with the Quranic communication ethics in social media. However, this study explores some verses from Surah Al-Hujraat (Chapter 49) of the Holy Qur'an, intending to analyze the principles and etiquettes of

interaction ordained by God Almighty in His divine revelation. If imbibed in the everyday communication and interactions by individuals and groups, it will promote togetherness, solid social relations, and the much-desired peace and harmony in our immediate communities and the world at large.

Human Society and the Quest for Peace

Human society is believed to be a group of people involved in persistent interpersonal relations or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Each human society is characterized by specific relationships between individuals and groups with distinctive cultures and institutions (Science Daily, n.d.). These relationships are geared toward achieving peace, togetherness, and tranquility, as well as avoiding hostilities and conflicts. Communication is the first and most important factor in maintaining a relationship, which requires respect, honesty, and reciprocation.

The Holy Qur'an has affirmed that human beings undoubtedly are possessed by natural sociality. He has been created dependently to interact with his fellows for different purposes. That is one of his fundamental characteristics. In one of the verses of the chapter (*al-Hujraat*), God Almighty has declared the primary purpose for which He created human beings on earth and made them into different nations and races. He wants His servants to get to know one another, love, interact, live peacefully and neither quarrel, kill, nor hate one another. His truthful words confirm that Islam has nothing to do with terrorism, regardless of whatever shape and form it takes today. Islam is the religion of clemency, mercy, ease, dialogue, coexistence, tolerance, and peace. Allah says: "O mankind! We have created you from a single male and a female and made you into nations and tribes so that you may know one another. Verily, the most honorable of you with Allah is that (believer) who is pious. Verily, Allah is All-Knowing, All-Aware" [Al-Hujurat, 13].

The verse calls for creating a safe and cohesive society where the individuals feel comfortable sharing their opinions, taking risks, engaging in dialogues about sensitive issues, and showing respect to others. It also calls on individuals as members of human society to think and chat passionately and share ideas passionately and openly. When everyone in the society recognizes that they are responsible for creating a harmonious community together, life is at its most meaningful and useful state.

The Holy Qur'an, in the chapter under study (*al-Hujraat*) and several other verses, adopts peaceful communication and language of peace to promote friendship, relationship, and sustainable human societies, for socio-economic development and sustainability. In one of such verses, Allah presents the model human beings who are His true servants because of their position in promoting peace and peaceful coexistence as: *And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply with words of gentleness* [Al-Furqan, 63].

The Role of Communication in Promoting Peace

As a God's endowment to humankind, language is not only a mode of communication between individuals but also a means for expressing their personality (Shah, 2017). It does not always consist of words; in fact, nonverbal language such as tone of voice, posture, hand and arm gestures, facial expression, and physical distance between people as they talk convey most of the message in face-to-face communication. Language and human relations are interdependent; no human relations are without language as a means of interaction, and there is nothing worthy to be identified as a means of communication without human relations in society. Language is obviously a vital tool and a means of communicating thoughts and ideas (Oxford, 2013).

Language is said to be a constituent element of human civilization. It is a societal element and component that has raised man from a savage state to the level which he was capable of reaching. Man is incomplete without the linguistic endowment, which is the primary means of communication and interaction. Both interaction and relationship cannot become effective and successful in the absence of language. An essential point in which man differs from animals is that man alone is the sole possessor of language. Although animals also exhibit a certain degree of power of communication and interaction, it is inferior in degree to human language and radically diverse in kind from it (Shah, 2017).

The way human beings manipulate and structure language to achieve a particular end is crucial in the context of human relations because a breakdown in communication due to a misunderstanding of discourse is often where the conflict begins (Rothman & Sanderson, 2018). Therefore, the importance of language for man and society cannot be underestimated since it serves as a bridge between ideologies of the social institution, which always seek to maintain or restore peace (Curtis, 2022). Furthermore, the Quran highlights

the importance of language in human society: "He created man, He taught him eloquent speech" [Surah Ar-Rahman: 3-4].

Language is one of the most marked, conspicuous, as well as fundamental characteristics of the faculties of man. As much as language is vital in human life, how people use it in their day-to-day communications and interactions is much more critical; since peace or otherwise among individuals and groups largely depends on language usage. While peaceful language or nonviolent communication yearns for relationships where feelings and emotions are shared from the bottom of the heart, violent communication and crude use of language endanger relationships and human society. It is, therefore, imperative that while communicating or interacting, the choice of words should be made carefully and responsibly, and their application should also be polite to enhance individual and group cooperation in social affairs. According to Jija (2012), "the best instrument for achieving peace and resolving conflict is the use of language that honors and respects human dignity, tolerance, truth, and national integration" (in Achieng, 2016: 27). Therefore, the use of language that is considered a threat to the peace and security in a given society under any pretext should be avoided by interlocutors, just as the Prophet (SAW) said in the narration of Abu Hurairah reported in Muslim: "He who believes in Allah and the Last Day must either speak good or remain silent" (An-Nawawi, no. 1511).

In light of the above, a source proposed principles for language users that can facilitate and enhance peace and wellbeing among individuals in any human society. Some of the principles are: dignifying one's dialogue by addressing others with respectful language and optimistic vocabulary and placing oneself in the other's shoes, honoring humanism and foster humanization by trying to avoid verbal harm and humiliation, applying justice and peace to communicative acts and for one to always act as peace patriot through perceiving others as peace partners by monitoring one's communication for their ethical, moral and social values. Like words, nonverbal forms of language can stimulate peace or violence. The use of appropriate physical gestures when interacting with others reduces the possibility of insulting someone and increases intercultural harmony (de Matos, 2009).

Communication in Islam

In general, communication is the process by which information is exchanged simultaneously and related between one individual for another for

an information-sharing or sharing of information and between participants in the information process (Elly M & Kolip, 2011, as cited in Masri, 2022). It indicates that communication requires two parties; one as the sender and the other as the receiver. The communicated message can be verbal or non-verbal through symbols, drawings, billboards, cartoons, and the like. In Islam, the Holy Qur'an has laid down rules and guidelines for communication to achieve the objectives for which Allah Has instituted it. According to Mowlana (2007), Islamic communication is seen as conveying Islamic values from communicators to communicants through communication principles that are from the teachings of the Qur'an and Hadith. The central concept of Islamic communication ethics is always to tell the truth and avoid lying.

Principles of Islamic Communication

Scholars of communication in Islam have derived six different basic principles of communication from the Holy Qur'an. These principles are explained in some detail in Masri (2022) as: (1) *Qaulan Sadidan* (true speech), (2) *Qaulan Balighan* (accurate, eloquent and straightforward speech), (3) *Qaulan Maysura* (easy and understandable word), (4) *Qaulan Karima* (noble and respectful word), (5) *Qaulan Layyina* (gentle, pleasant and friendly speech), (6) *Qaulan Ma'rufa* (kind and polite word). Similarly, Nidzom and Pradana (2022), and Taqiyuddin et al. (2021) concluded that the above-mentioned models are the principles of communication in the Qur'an.

In the whole, the Islamic model of communication is premised on five fundamental concepts (Mowlana, 2007). These are: (a) *Tawhid*, which implies the unity, harmony and coherence between the parties involved in the communication; (b) *al-Amr bi al-m'aruf was an-nahy 'an al-Munkar* (enjoining what is righteous and forbidding what is wrong); (c) the Muslim *ummah* (community); (d) *Taqwa* (piety or keeping one's duty to Allah) and (e) *Amanah* (trustworthiness). Based on these concepts, Yusoff (2016) visualized Islamic communication model to involve the sender (communicator), the receiver (communicant), the channel (the five concepts above) and the message, which is within the realm of good words, reliable news, giving guidance and keeping secrets. Similarly, Khalid and Ahmad (2021) identified the Islamic–based art of communication in formulating a framework of Islamic communication as: (a) Morality of the communicator, (b) Contents of the communication and (c) Communication etiquette. The source of knowledge of the formulated framework is the Qur'an and Hadith. If inculcated in human lives, these

principles will serve as a guide to adhering strictly to enhance societal peace and wellbeing.

Lasswell's Model of Communication

The model developed by Lasswell states that a convenient way to describe an act of communication is to answer the questions of "Who", "Says what", "in Which Channel", "to Whom" and "with What effect?". In this model, the "who" refers to the communicator, the "says what" is the message, the "in which channel" is the medium, the "to whom" refers to the receiver and the "with what effect?" refers to the impact of communication (Communication Theory).

Lasswell, in addition to these major elements of communication, also labelled the corresponding areas of communication research as: control analysis for the communicator, content analysis for the message, media analysis audience analysis and effect analysis (in Saliu, 2020). The model is adopted because it reveals a primary interest in persuasive communication and its horizontal flow of communication (human-human communication) or interpersonal communication (in Saliu, 2020).

Synopsis of the Surah

The Qur'an is not just a scripture to be read and understood but a divine guide and treasure trove for the spiritual, social, moral and political guidance for humanity. God Almighty says: *"Say (O Muhammad SAW): 'No wage do I ask of you for this (the Qur'an), nor am I one of the pretenders. It (this Qur'an) is a reminder for all the worlds (humankind and jinns)'"* [Sad, 86-87]. It was revealed and written in Arabic language, the language of the Prophet of Peace. Scholars have made several efforts to study the message of the Qur'an at different levels, indeed, many of them have made useful efforts to explain or comment on the variety of aspects of the Qur'an and its teachings.

The name of the Surah "*Al-Hujraat*" is a plural derived from the word hijrah, which means apartment. It is so named because God Almighty disclosed the sanctity of the apartments of prophet Muhammad (SAW) in which his adorable wives (Ummahaat al-Mu'mineen) were accommodated. The revelation of the surah, among other reasons, was to reprimand some unpolished Bedouin Arabs who came to the apartments of the Prophet's wives and started calling him in loud voices: "O' Muhammad! Come out to meet us".

As the 49th surah of the Holy Quran, consisting of 18 verses and revealed in Madinah during the final stage of the Prophet's life, the surah contains issues bordering on ethical training and foundation of civility. These qualities led some scholars to refer to it as the surah of manners and morality (As-Saabuuni, n.d.: 231). The central theme of the chapter is to enlighten Muslims in particular and the whole of humankind in general about the general code of behavior they should adhere to or observe, as well as the etiquette of proper conduct. In addition, national and racial discrimination that causes conflicts and universal corruption around the world are condemned. The Surah clearly stated that all men are descendants of the same ancestors (Adam and Hawwa'). *Therefore, an Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white, except by piety and good action.*

In the concluding part of the Surah, people were made to understand that the religion is of different levels. Faith is not just by the verbal statement of believing in Allah and His Messenger, but by obeying them in practical life and sincere efforts while striving with self and wealth in the cause of Allah. Therefore, those who only profess Islam verbally without testifying by their hearts and actions, may be treated as Muslims in this ephemeral world. Still, they are believers in the sight of Allah.

Linguistically, the Surah focuses on building understanding, acceptance of other peoples' cultures and the prevention of conflicts among individuals and groups. It consists of injunctions that can give people the knowledge, skills, attitudes, and values to prevent and resolve conflict and promote peace at all levels. Therein, it can be inferred that creating intercultural understanding is the foundation of peace, and understanding of others and shared values would overcome hostilities that lead to conflict (Harris, 2004: 9).

Research Method

This study adopts the Qualitative Content Analysis (QCA) research method, which is employed to identify patterns in recorded communication by collecting data from a set of texts, which can be written, oral or visual, with a focus on interpreting and understanding concepts within the texts. It is also used to find about the purposes, messages, and effects of communication content, and also make inferences about the producers of the texts and the audience in the course of analysis. In this context, data is collected from Surah al-Hujraat in the form of verses related to communication ethics; inferences

are made by analysing the meaning and relationship of concepts to better understand the intentions and target of the texts.

Findings and Discussion

Communication Ethics in the Surah

The chapter (Surah Al-Hujraat) addresses different ways in which peaceful coexistence can be achieved and maintained, and that is through uttering peaceful and healthful words instead of using aggressive and unpolished language in our daily communication. The Surah explains how language can facilitate peace in every dimension. It also explains, supports and encourages the development of inner peace, and respect for individual/ human differences through the use of language and communication. It also considers interpersonal peace crucial and other forms of peace involving us in relations with other people.

The chapter, among other things, outlines the types of characters individuals particularly the believers should maintain in the society. It warms against acting on news and rumors without proper verification as such act is unhealthy and damaging to stability of peace and harmony in the society. The Surah also promotes peace and reconciliation among human beings in the society, and warns against defamation employing mockery and taunts. The Surah "*al-Hujurat*", condemns ridiculing others by using offensive and unblessed nicknames, indulging in suspicion, or prying into other people's affairs and backbiting. All the above-mentioned characters are announced as corruption, evil and pronounced unlawful; for Islam teaches equality and brotherhood regardless of color, race, ethnicity, language or origin. Islam emphasized in the surah the need to spread the message of brotherhood and peace among the individuals in the human society. It advised the individuals not to look at each other through borders but as brothers. The following are some essential injunctions regarding manners of communication and language use as contained in the Surah:

Rule No.1: Do not put yourself before the Messenger of Allah (S.A.W) in action, thought and speech.

Allah Warns: *"Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not"* [Al-Hujraat, 2].

The verse intended that believers around the Prophet (SAW) should treat him with the utmost respect and reverence when talking to him, and hence, not raise their voice louder than his. The verse designates that such manner of speech before the Noble Prophet (SAW) is an act of indecency. Although this commandment was directed to those in the Prophet's assembly, people of the later are equally should also observe similar respect when his name is mentioned. Likewise, one is not supposed to show such indecency before the elderly such as one's parents and teachers either. It is an act of indiscipline, rudeness and immorality and uncivilized conduct that is capable of arousing anger which may subsequently lead to disharmony. It encourages display of respect to someone more knowledgeable than you. It is not boldness to ague. Show mercy to those younger than you. Even though it is a linear communication (human-human), based on Lasswell's model, the young or follower, should first be a receiver, then a communicator with the permission of the leader to avoid the effect of rudeness. Under the Islamic model, the young or follower and leader should be guided by five concepts.

Rule No.2: Do not spread, share or act on any news or information that reaches you, before verifying it.

Allah Says: *"O you who believe! If a rebellious evil person comes to you with news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done"* [Al-Hujuraat, 6].

Addressed to believers, the second injunction emphasizes that if an evil-doer comes to you with intelligence, do not acknowledge it unless you investigate its veracity, otherwise if you do something in ignorance, you may have done something wrong.Thereafter you may regret what you have done. When information reaches you, verify it before you spread or share it to avoid harming others. Among the greatest rules of conduct established in the Surah and which really represents a code of good conduct, is the need to cross-check and verify news and information. In this respect, our Prophet (SAW) said: "Beware of negative suppositions, for negative suppositions are the most deceiving forms of speech." Investigate: whenever you receive any information, lest you harm people out of ignorance.

The injunction in the verse dictates that the content of the message be analysed critically before communicating to the receiver from the view of Lasswell's model, just as it should be a reliable news, so as not to infringe harm on innocent citizens that might have adverse effect on both sides.

Rule No.3: Make reconciliation among warring factions.

Allah says: *"And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against the one that which rebels till it complies with the command of Allah; then if it complies, then make reconciliation between them justly ..."* [Al-Hujraat, 9].

The verse enjoins that settlement and reconciliation be made between two believers or two groups of believers who are fighting mutually with each other, regardless of their linguistic or racial differences. This command is directed to all Muslims who may not be a party to either group and for whom it may be possible to try to make peace. By this, all believers should show concern whenever such situations arise, and do whatever they can to bring peace and reconciliation between the parties. For example, it could be by admonishing the parties to desist from fighting; exhorting them to fear God, and by urging their influential persons to talk to reasonable and responsible men to find out the causes of the dispute and try to bring peace and reconcile between them with justice and equity.

In this situation, the reconciler is the communicator, while the warring parties are the receivers. Therefore the content of the message (good words in the Islamic model) should be channeled through guidance and enjoining good. In that way, the evil effect of war or crises is avoided.

Rule No.4: Do not make mockery or ridicule of a fellow.

Allah Says: *"O you who believe! Let not a group derides another. It may be that the latter are better than the former. Nor let women deride other women. It may be that the latter are better than the former..."* [Al-Hujraat, 11].

The first part of verse (11), as quoted above, warns believers against derision or mockery; one of the roots causes of contention and conflict. This injunction aims at providing a healthy environment and impeding social conflicts. Mocking does not only imply the use of tongue but also includes laughing at somebody's words, work, appearance, dress or mimicking him. It also includes calling other people's attention to some defect in him so that they can equally laugh at him mimic him. All these are forbidden in this part of the verse, hence, believers and, by extension, people should avoid making fun of and ridiculing one another, because such actions can create disharmony and even conflicts in societies. The mentioning of women separately after the men does not mean that mocking the opposite sex is allowed; rather, it is because free mixing or gathering of opposite sex is not lawful in Islam, and most cases of mockery and ridiculing occur in gatherings. They might be in disobedience of Allah today, but perhaps Allah will change their hearts in the

future and they will become better than you. Abu Musa Al-Asha'ri as reported by Al-Bukhari and Muslim said: I asked the Messenger of Allah (SAW), "Who is the most excellent among the Muslims?" He said, "One from whose tongue and hands the other Muslims are secure" (An-Nawawi, no. 1512). Therefore, one should not ridicule people; perhaps they may be better than you to Allah.

Based on Lasswell's and Islamic models, a communicator should not send a message of derision to the receiver, in other words, every message should bear good words in the spirit of brotherhood and piety. It will avoid the impact of evil talks and mockery, and allow peace to reign.

Rule No. 5: Do not harm a fellow's reputation by communicating false statements about him.

Allah Says: *"... and do not defame one another ..."* [Al-Hujraat, 11]

This part of the verse warns against defamation or harming somebody's reputation or reproaching him through the use of offensive words that can generally spoil the mutual relationship of the people in the society. Defaming acts include charging somebody or finding fault with him and making him the target by referring to him openly or tacitly. It is therefore forbidden that individuals or groups indulge in this act taunting other individuals or groups to live peacefully and harmoniously in any society.

According to both Lasswell's and the Islamic models, any message's content should be scrutinized and analyzed to avoid what would harm the receiver. Islamically, good words guided by the fear of Allah should emanate from the communicator at all times.

Rule No. 6: Neither ascribe abusive and offensive nickname to one another nor call by it.

The Qur'an says: *"... and do not insult one another by nicknames. How bad is it, to insult one's brother after having faith? And whosoever does not repent (of committing such deeds), then they are indeed wrong-doers"* [Al-Hujraat, 11].

This portion of the verse condemns calling each other with aggressive and offensive nicknames and titles which may cause humiliation on an individual. It includes calling someone a sinner or one-eyed or one-legged, or even calling him with a name that contains a reference to some defects in him or his lineage. In short, any title or nickname that is intended to condemn and disgrace any individual or group is thoroughly disapproved and outlawed. With this, it has come clear that this verse warns against unhealthy and disrespectful attitude and speech which causes displeasure, disgust, or resentment among individuals in human society. It is considered very offensive, upsetting, lousy, miserable,

unspeakable and infamous. In contrary, the Qur'an, and particularly this verse encourage the relations which are healthy, peaceful, harmonious and pleasant.

The two models adopted are against message that could harm the receiver in any form. For example, ascribing offensive nicknames the communicant will definitely have an adverse effect on the receiver, thereby causing unpleasant situation among the interlocutors.

Rule No.7: Do not engage in backbiting and slandering.

The Almighty Says: *"... And spy not neither backbite one another. Would one of you like to eat the flesh of his brother? You would hate it (so hate backbiting)...* [Al-Hujraat, 12].

The verse condemns backbiting, slandering, abusing, spitting, gossiping, and saying unpleasant or unkind words about someone who is not present so that he may not enjoy the goodwill, pleasure and confidence of others. Backbiting or *ghibah* is the saying on the back of a person something which would hurt him if he came to know about it, even if what is been said about the person is true. This is the definition given by the Prophet of peace; Muhammad (SAW), on the authority of Abu Hurairah as reported by Muslim and others, when he said: "Do you know what is backbiting?" the companions said: "Allah and His Messenger know better." Thereupon he said: "Backbiting is talking about your (Muslim) brother in a manner which he dislikes..." (An-Nawawi, no. 1523). Talking about people negatively in their absence is a major sin equivalent to eating your dead brother's flesh. It is therefore a forbidden act whether it is done in words, by reference, in the person's lifetime, or after his death. The way a person would reject devouring the flesh of his dead fellow, the same way he should reject backbiting if not more. Indulging in backbiting may cause some kinds of upheavals among individuals and groups.

Backbiting is undoubtedly a message a receiver will detest. It has a serious adverse effect on the society. Under the Islamic model, secrets are messages to be kept secret not to be revealed to others. It is also a message under Lasswell"s model whose effect will impact society negatively by causing disharmony.

Conclusion

The essential components of human communities are said to be morality and law. The Surah addresses multiple dimensions of peaceful communication and interaction. It reveals how we can manage conflict and prevent misunderstanding through language and communication. It explains diverse elements of conflicts and explores how we can use language in every

different approach in conflict. Islam as a universal religion through its noble Scripture, Al-Qur'an, recognizes the uncovered importance of language in the life of all beings. Language is being used to express inner thoughts and emotions, make sense of complex and abstract thought, to learn to communicate with others, to fulfill our wants and needs, as well as to establish rules and maintain our culture. However, as a double-faced societal device and means of interaction, Islam warns against the use of aggressive, unhealthy and destructive words among the individuals in society.

References

Abdul, M.O.A. (1980). *The Holy Book of Islam*, Lagos: Islamic Publications Bureau.

Achieng, L. (2016). The role of language in maintaining peace and security in Africa lessons learnt from Kenya and Rwanda (Doctoral dissertation, University of Nairobi).

Al-Uthaymeen, M. Al-Saleh. (1991). *Muslim's Belief*, Translated by Maneh Hammad Al-Johani, Madinah, the Islamic University.

An-Nawawi, Yahya S. The Book of the Prohibited actions, *Riyad As-Saliheen.* https://sunnah.com/riyadussaliheen/18,

As-Saabuuni, M. A. Safwat At-Tafaaseer. Nasr: Dar As-Saabuuni.

Curtis, A. (2022). *The New Peace Linguistics and the Role of Language in Conflict*. IAP.

de Matos, F. G. (2009). Using Peaceful Language: From Principles to Practices. *Peace, Literature, and Art-Volume II*, 115.

Harris, I. (2004). Peace education theory. *Journal of Peace Education*, *1*(1), 5-20. https://doi.org/10.1080/1740020032000178276

Ibrahim, I. A. (1997). *A Brief Illustrated Guide to Understanding Islam*, Houston: Darussalam.

Oxford, R. L. (2013). The language of Peace: Communicating to Create Harmony, Charlotte, NC, Information Age Publishing, INC.

Khalid, N. H. & Azni, A. F. (2021) Islamic – Based Art of Communication Framework. *International Journal of Academic Research in Business and Social Sciences, 11*(7).

Khasanah, F. (2019). The qur'anic communication ethics in social media. *Epistemé: Jurnal Pengembangan Ilmu Keislaman, 14*(1), 151-167.

Kuiper, M. J. (2021). *Da'wa: A Global History of Islamic Missionary Thought and Practice*. Edinburgh University Press.

Masri, D. (2022). Ethical Patterns of Communication in the Framework of the Qur'an: Islamic Perspective. *Budapest International Research and Critical Institute Journal, 5*(1), 452-460. https://doi.org/10.33258/birci.v5i1.3627

Mowlana, H. (2007). Theoretical perspectives on Islam and communication. In *The global intercultural communication reader* (pp. 303-316). Routledge.

Nidzom, M. F., & Pradana, A. W. (2022, February). Islamic Communication Ethics: A General Principles. In *Proceeding International Conference on Religion, Science and Education* (Vol. 1, pp. 743-750).

Rothman J. R. & Sanderson, S. (2018). *Language and Peace: Using Global Issues in the English Language Classroom to Create a More Sustainable Dialogue*, TESL Reporter, (51), 2, 58.

Saliu, H. (2020). Public Diplomacy and Related Concepts from the Perspective of Lasswell's Communication Model. *Jahr–European Journal of Bioethics, 11*(2), 357-376. https://doi.org/10.21860/j.11.2.2

Shah, S. (2017). *Language and its Importance to Society*. https://www.sociologydiscussion.com/essay/language-and-its-importance-to-society-essay/2176, 13/06/2021.

Science Daily. *Society*. https://www.sciencedaily.com/terms/society.htm

Taqiyuddin, M., Yudhistira, B., & Fadillah, R. M. (2021, March). Islamic Worldview for Ethical Dimension of Islamic Communication. In *Proceeding International Conference on Science and Engineering* (Vol. 4, pp. 365-367).

Trask R.L. (1999). *Language: The Basics*, London: Routledge.

Yusoff, S. H. (2016). Western and Islamic communication model: A comparative analysis on a theory application. *Al-ᶜAbqari, Journal of Islamic, Social Sciences and Humanities*. vol. 7, pp. 7-20.

DOI: http://dx.doi.org/10.18860/eh.v24i1.15607

THE VALUES OF ISLAMIC CONDUCT IN THE JAVANESE NOVEL BY TULUS SETIYADI

Djoko Sulaksono[1] and Eryneta Nurul Hasanah[2]
[1]Universitas Sebelas Maret, Surakarta, Indonesia
[2]Universitas Negeri Yogyakarta, Yogyakarta, Indonesia
Email: ciptaningmintaraga@yahoo.com

Received: March 14, 2022
Accepted: June 21, 2022

Abstract

Javanese novel is one of the literary works which is still popular today. It is closely related to the author's background, such as social conditions, education, and religion. Every Javanese novel contains the values of character education or moral values that the author wants to convey to the readers. Thus, as a literary work, it cannot be separated from religion. This study aimed to analyze and describe Islamic moral values in Javanese novels. The data sources of the current research are three Javanese novels by Tulus Setiyadi. It is a descriptive qualitative study with a sociology of literature approach which includes three stages of data analysis: data reduction, data presentation, and conclusion drawing. The results of this study demonstrate that the Javanese novels by Tulus Setiyadi contain Islamic moral values based on the Quran and hadith which cover the relationship between human and God, human relationships with fellow humans, and human relationships with oneself. The moral values are expected to imitate and implement by the society in their daily life. It can be used to instil and promote a noble character among society.

Novel Jawa adalah salah satu karya sastra yang masih populer hingga saat ini. Novel Jawa berkaitan erat dengan latar belakang pengarang, seperti keadaan sosial masyarakat, pendidikan, maupun agama. Setiap novel Jawa

tentu mengandung nilai-nilai pendidikan karakter atau nilai budi pekerti yang ingin disampaikan pengarang kepada pembaca. Dengan demikian, novel Jawa sebagai salah satu karya sastra tidak dapat dipisahkan dari agama. Penelitian ini bertujuan untuk menganalisis dan mendeskripsikan nilai-nilai budi pekerti Islam yang terkandung dalam novel-novel Jawa karya Tulus Setiyadi. Sumber data penelitian ini adalah tiga novel Jawa karya Tulus Setiyadi. Jenis penelitian ini adalah deskriptif kualitatif dengan pendekatan sosiologi sastra yang meliputi tiga tahap analisis data, yaitu reduksi data, sajian data, dan penarikan simpulan. Hasil penelitian menunjukkan bahwa novel-novel Jawa karya Tulus Setiyadi mengandung nilai budi pekerti Islam yang didasarkan pada Alquran dan hadis meliputi hubungan manusia dengan Tuhan, hubungan manusia dengan sesama manusia, dan hubungan manusia dengan diri sendiri. Adanya nilai-nilai budi pekerti dalam novel-novel Jawa karya Tulus Setiyadi diharapkan dapat diteladani dan diimplementasikan oleh masyarakat dalam kehidupan sehari-hari. Hal ini dapat dijadikan sebagai upaya untuk membentuk pribadi yang berakhlak mulia.

Keywords: *Islamic moral values; Javanese novel; Moral values; Sociology of literature*

Introduction

Javanese is a huge and advanced tribe in Indonesia. The people have diverse cultures, such as arts, local traditions, language, and Javanese literature. Javanese literature can refer to Javanese literary works. Javanese literary works can be in the form of poetry, prose, and drama. Every Javanese literary work is a depiction or reflection of people's lives from various aspects, such as economic, socio-cultural, educational, religious, and other aspects. Pradopo (2012) explains that literary works cannot be separated from the social state and the author's culture. A lot of literary works present moral values in various contexts(Santosa, 2016). Thus, Javanese literary works also function as a means of conveying messages by the author to the reader implicitly or explicitly.

One of the Javanese literary works in the form of prose, which is still popular today, is the Javanese novel. Novel is a literary work of prose fiction as the creative work of the author, which brings up a lot of issues of life and has structural elements as well as educational values which are implicitly attached in the depiction of every character's life inside the story (Raharjo, Waluyo & Saddhono, 2017; Zustiyantoro et al., 2020). Novel is also considered as a popular Javanese literary work because the use of language in Javanese novels

can keep up with the times with an imagination that attracts the readers (Kusuma, Werdiningsih & Sunarya, 2021). Generally, the language and plot used in the novel are more adapted to the circumstances and characteristics of the reader as the target (Sulaksono, Waluyo & Said, 2018). In addition, Javanese novel is one of the distinctive literary works because every novelist has a different style and genre. The difference is affected by differences in the background of the author's life in Javanese society which leads to the specific themes and plot.

The existence of Javanese novels has enriched todays' Javanese literary culture. Many Javanese novelists have played a role in the development of modern Javanese literature, such as Tulus Setiyadi. Tulus Setiyadi is a Javanese novelist from Madiun, East Java.Slamet dan Marwinda (2021) denoted that the name Tulus Setiyadi began to be popular among wider community since he was highly productive in writing novels in 2015. His works have been widely studied by researchers with various studies, such as studies of literary anthropology, feminism, and sociology of literature. Some of these studies show that the novel by Tulus Setiyadi contains good values that can be used as lessons and examples for readers or the community.

The problem today is that some of the Javanese novel readers have not been able to understand the values within correctly. It affects the phenomenon that reading novels is only an entertainment without implementing the values obtained from the novel. In fact, provided understood more deeply, the Javanese novel (in this case the novel by Tulus Setiyadi) contains moral values grounded to the religion. Literary works (in this case Javanese novels) is intended to provide direct understanding to the public or readers through conversations and events experienced by the characters within (Lestari, Wibowo & Waslam, 2022). Therefore, this study seeks to find and describe the values of Islamic characters in the novel by Tulus Setiyadi.

Islamic Moral Values

The good values in the Javanese novels can refer to the character education values. In this case, every Javanese novel obviously contains the values of character education or character values that the author wants to convey to the reader. The moral values are highly valuable, useful, and they become belief which can be used as guidelines or life perspectives in performing a behavior or attitude (Kasnadi & Sutejo, 2018; Andriyanto, Supratno & Tjahjono, 2020).

Slamet (2018: 35) argues that regional literature, including Javanese literary works, has a prominent role in social character education.

The education of character or manner in Javanese literary works also represent Islamic values that develop among Javanese society (Masfiah et al., 2021). In Islam, morality or character is closely related to attitudes, behavior, ethics, and character (Juniarti, Saddhono & Wibowo, 2020). Asiah (2018) states that religious values are the highest, eternal, and absolute values of human faith and belief. Meanwhile, basic character is based on the Quran and the Sunnah of the Prophet as a source of values and ijtihad as an Islamic mindset (Syahdan, 2017). So, the Islamic religious values should be considered to apply in everyday life (Wati, Sumarwati & Saddhono, 2019). It is supported by the opinion of Atmosuwito (1989) and Bahtiar (2011) that literature is a part of religion so that literature and religion have a close and inseparable relationship. Therefore, the moral values within Javanese novels can be sourced from the religion and beliefs of the author.

Every religion, including Islam, obviously poses respective foundation in character education. In this case, character can also refer to morals in Islamic view (Sari, 2018). Samani and Hariyanto (2013) explain 25 kinds of character to uphold by a Muslim based on the Quran and authentic hadith. The twenty-five characters are as follows: 1) maintaining self-esteem, based on H.R. Asakir from Abdullah bin Basri; 2) working hard for sustenance, based on H.R. Ibn Adi of Ayesha; 3) staying in touch and maintaining communication, based on H.R. Bukhari Muslim from Anas; 4) communicating well and extending greetings, based on Q.S. An-Nahl: 125 and H.R. Abu Dawud from Abu Hurairah; 5) being honest, avoiding cheating, keeping promises and trustworthy, based on Q.S. Tathfif: 1 and H.R. Ahmad from Ubaidah bin Shamit; 6) upholding justice, helping each other, and loving each other, based on Q.S. An-Nahl: 90 and H.R. Bukhari; 7) being patient and optimistic, based on Q.S. Hud: 115 and H.R. Muttafaq 'alaihi; 8) working hard, doing any work as long as it is lawful, based on Q.S. Al-Ankabut: 69 and H.R. Bukhari and Muslim; 9) showing affection and respect for parents, no cheating, based on Q.S. Al-Ankabut: 8 and H.R. Tabrani of Dhamrah; 10) forgiving and generous, based on H.R. Ibn Abbidun-ya; 11) showing empathy and compassion as the manifestation of goodness, based on H.R. Daruquthni and Ibn Abbidun-ya; 12) telling the truth, based on Q.S. Al-Shaff: 3 and H.R. Ibn Hibban; 13) always being grateful, based on Q.S. An-Nisa': 147 and H.R. Turmudzi; 14) not arrogant and haughty, based on Q.S. Luqman: 18 and H.R. Muslim; 15) showing noble

character, based on H.R. Abu Na'im from Sahal ibn Sa'ad; 16) doing good in all things based on Q.S. Al-Baqarah: 112 and H.R. Ahmad from Syidad bin Aus; 17) showing thirst for knowledge and spirit of curiosity, based on Q.S. Fathir: 28 and H.R. Bukhari Muslim; 18) holding pudency and faith, based on H.R. Abu Na'im from Abu Umar; 19) being economical, based on Q.S. Al-Isra': 27 and H.R. Ibn Asakir of Anas; 20) saying good or keeping silent, based on H.R. Bukhari and Muslim; 21) being honest, avoiding corruption, based on Q.S. Al-Baqarah: 188; 22) being consistent, istiqamah based on Q.S. Al-Ahqaf: 13; 23) being steadfast, no giving up, based on Q.S. Yusuf: 87; 24) being responsible, based on Q.S. Al-Qiyamah: 36; and 25) loving peace, based on Q.S. Al-Anfal: 61.

The character values in the novel obviously pose good intentions and goals. They are aimed at shaping the readers, as an individuals, to do self-improvement by applying noble values in everyday life towards a better direction of life (Nurhuda, Waluyo & Suyitno, 2017). By applying the values of character, each individual is expected to be capable of determining goodness and badness as a solution to the problem of the nation's current moral degradation. To find out the moral values in the novel, the reader should interpret or analyze the contents of the novel being read. In literary studies, we can implement the sociology of literature approach.

Sociology of Literature

Sociology of literature is a branch of literary studies closely related to the real situations and conditions of society, in terms of author and social context in general. It goes in line with the opinion of Escarpit (2005) that literary facts or realities are things to consider in the sociology of literature. Nasution (2016) also argues that through sociology of literature, the relationship between literary works and social reality can be studied in order to determine the level of literary works in reflecting reality. Meanwhile, the most significant aspect in the study of sociology of literature is the ability to understand the meaning of literary works from the sociological aspect (Suwardi, 2011). Setyawan, Saddhono, and Sulaksono (2020) suggest that the study of sociology of literature tries to connect the author's imagination with the conditions in the real life. Therefore, the study of sociology of literature is intended to find out the values within literary works which function as a reflection of social lives, such as social problems, people's habits, character values, and so on.

A lot of studies related to the value of character education in Tulus Setiyadi's novel have been conducted, such as the research by Rifa'i, Waluyo, and Sulaksono (2020) regarding the image of women and the value of education in Tulus Setiyadi's *Sindhen Padmi* and its relevance as a literary materials for high school students. The research shows that the novel *Sindhen Padmi* contains religious values, moral values, social values, and cultural values. Another research is conducted by Andriyanto, Supratno, dan Tjahjono (2020) about educational values in the novel *Dhadhung Kepuntir* by Tulus Setiyadi with a sociological approach to Swingewood literature. The study results indicate that the educational values in the novel *Dhadhung Kepuntir* comprise persistence (patience, never give up, hard work), the value of caring (family, harmony, respect), and religious values (gratitude, virtuous, sincere). Under the overviews of related literature, a research on the values of Islamic character in the Javanese novel by Tulus Setiyadi based on the Quran and Hadith has not been conducted. Therefore, this study aims to analyze the values of Islamic character in Javanese novels by Tulus Setiyadi with a sociology of literature approach based on the Quran and Hadith, as suggested by Samani and Hariyanto (2013).

Method

This study adopts a qualitative descriptive research with a sociology of literature approach. It focuses on analyzing and describing Islamic moral values within Javanese novels by Tulus Setiyadi. The data sources are Javanese novels by Tulus Setiyadi, tittled *Gogroke Reroncen Kembang Garing* (GRKG) (2016), *Klelep ing Samudra Rasa* (KSR) (2017), and *Langit Mendhung Sajroning Pangangen* (LMSP) (2017). Data are collected by reading and analyzing the contents of the three novels, then making important notes in the form of excerpts related to the character values. They are then analyzed in three stages: data reduction, data presentation, and conclusion drawing (Sugiyono, 2008). The data validity test exploits triangulation of data sources and theories. The data on the values of Islamic character from the three novels are then grouped by types to study in depth.

Findings and Discussion

Islamic character values are a set of fundamental values to possess by every individual based on the source of Islamic teachings. They can be based on the Quran and hadith. They play a role in directing human being upon living

the lives (Haris, 2017). Character in Islam is positioned as an integral part of aqidah and sharia (Hadi, 2018). Accordingly, Islamic character values in the Javanese novels by Tulus Setiyadi can be classified and described as follows.

1. Human relationship with God

God in Islam is Allah SWT. Humans as God's creatures should obviously maintain a good relationship with God (*hablumminallah*). It can be interpreted by the act of worshiping Allah or doing things intended for Allah (Zakaria, 2014). In the novel by Tulus Setiyadi, the relationship can be found in being patient, grateful, having pudency and faith, and being responsible.

a. Patience

Patience means holding back with a positive response in living life's problems. The command to be patient has been regulated in the Quran Surah Hud: 115, which translates "And be patient, verily Allah does not waste those who do good." Rasulullah also has exemplified patient behavior, in the hadith narrated by Muttafaq 'alaihi, "Indeed help comes with patience, pleasure with hardship, and indeed with difficulty is ease" (Samani & Hariyanto, 2013). The values of patience and optimism in the novel *Gogroke Reroncen Kembang Garing* can be seen from the following excerpt.

> "*Saben-saben bebarengan karo Ninda lan Boby, ora kurang-kurang anggone mbujuk Harwati supaya bocah loro kuwi tresna marang wong tuwane. Pituture akeh-akeh nganti kala-kala bocah-bocah kuwi rumangsa mangkel, nanging Harwati tetep sabar menehi pangerten*." (GRKG: 104)

'Every time with Ninda and Boby, Harwati always persuaded the two children to love their parents. She gave to much advice so that the children sometimes felt annoyed, but Harwati was patient to make them understand.'

The above excerpt depicts the attitude of Harwati who is always patient in giving advice and dealing with Ninda and Boby's behavior. Based on her patience, Harwati also shows an optimistic and unyielding attitude to keep persuading Ninda and Boby to love their parents when they are together.

Being patient is not easy, yet Allah is always with those who are patient. Obviously, the command to be patient does not merely mean silence, but it suggests to keep doing good and not giving up easily when other people reject it (Habibah, 2015). Meanwhile, another patient

attitude can also be found in the novel *Klelep ing Samudra Rasa* and *Langit Mendhung Sajroning Pangangen*. Some of the characters in the novel are described with a patient character in the hope that the novel's readers can imitate them.

b. Gratitude

Gratitude means accepting gracefully and appreciating every gift of God and humans. The suggestion to always be grateful in Islam has been regulated in the Quran Surah An-Nisa': 147. In addition, it is also reinforced by the hadith narrated by Turmudzi that one of the ways to thank God is to be thankful to humans by appreciating and repaying their kindness (Samani & Hariyanto, 2013). The value of being grateful can be found in the novel *Klelep ing Samudra Rasa* with the following excerpt.

"*Omonganmu dipikir... kabeh kudu isoh disokuri. Kanthi dhuwit iki saora-orane bisa kanggo nambahi kebutuhan. Umpama ora ana dhuwit iki banjur arep mangan apa?*" (KSR: 31)

'Think of your words... everything should be thankful for. With this money, at least you can add your needs. If you don't have money, what will you eat?'

The above excerpt shows that no matter how small the treasure you have, you should always be grateful. A little gratitude is better than nothing. It corresponds to the command to be grateful in the Quran Surah Luqman: 12 that humans should be grateful for the wisdom that Allah has given, and indeed the reward of gratitude will return to themselves (Junaidi & Ninoersy, 2021) (Adi, 2022). With the excerpt, readers are expected to imitate the value of gratitude in life as recommended in Islam.

c. Pudency and Faith

Pudency and faith are two things interrelated, and they cannot be separated. It is explained in the hadith narrated by Abu Na'im from Abu Umar, "Pudency and faith are always together, so if one disappears, the other is also gone" (Samani & Hariyanto, 2013). This value can be found in the novel *Gogroke Reroncen Kembang Garing* in Harwati's words that every human being should always remember and be close to Allah, ask forgiveness, and ask for protection. It shows that Harwati has a strong faith.

The pudency taught in Islam is a positive value. Pudency means feeling ashamed to do a despicable act. Pudency is closely related to one's faith, so once faith lies within an individual, he/she obviously has a sense of pudency to do bad things (Sahlan, 2021). Therefore, every believer should always be careful in his actions and refrain from bad words and actions due to pudency every time he/she does it (Farmawati, 2020).

d. Responsibility

Everything attached to every human being will be demanded for responsibility later in the hereafter. It corresponds to the advice in the Quran Surah Al-Qiyamah: 36. Therefore, every human being should have a sense of responsibility which is not solely for humans, but is also intended for Allah. The responsible attitude can be found in the novel *Gogroke Reroncen Kembang Garing* with the depiction of the character Husin who shows his responsibility to Harwati. The value of responsibility can also be found in the novel *Klelep ing Samudra Rasa*. In the novel, Dewi must do everything obligated and will never leave it. Besides, other examples can also be found in the novel *Langit Mendhung Sajroning Pangangen*, which describes the character Narko as being very responsible and taking good care of Yani since the first meeting.

Responsible behavior is a description of one's character. Being responsible does not merely mean carrying out a task until finished without considering any impact, yet it means an effort to provide goodness and benefits to others with sincere intentions (Sidiq, 2014). The responsible behavior is based on belief in Allah SWT. Thus, responsibility is a reflection of the character of a cultured human being and a form of belief in Allah SWT (Rochmah, 2016).

2. Human Relations with Fellow Humans

As social beings, fellow human beings have a reciprocal and inseparable relationship. So every individual is encouraged to maintain good relations with other individuals (*hablumminannas*). This kind of relationship needs to be enforced because it can create a harmonious social life (Isra, 2016). In Tulus Setiyadi's novel, the relationship can be found in the values of keeping in touch, loving one another, speaking good or else being silent, forgiving and generous, avoiding arrogance, and loving peace.

a. Silaturahmi

Silaturahmi (maintaining relationship with others) has become a major need for humans as social beings. It can also facilitate the path of sustenance and prolong one's life (Cahyana, Aeres & Fahmi 2021). It goes in line with the hadith narrated by Bukhari Muslim from Anas, "Whoever wants to have his/her sustenance paid off and his/her life extended, he/she should keep silaturahmi" (Samani & Hariyanto, 2013). The example of friendly behavior in the novel *Gogroke Reroncen Kembang Garing* is available in the excerpt", *Sateruse menawa kepengin ketemu bisa sesambungan lewat HP dhisik*." (GRKG: 47) 'Furthermore, if you want to meet me, you can contact me via cellphone.'

Based on the excerpt, silaturahmi should be carried out continuously and not only once. Today's activities of friendship and maintaining communication can be made through various media (Cahyana, Aeres & Fahmi, 2021). Along with the development of technology, there are a lot of media that can be used to communicate easily even though they are so far apart, such as using a cellphone.

The command to communicate well with others has also been regulated in the Quran Surah An-Nahl: 125 which means "Call people to the way of your God with wisdom and good teachings, and argue (discuss) with them an a better way". Referring to the verse, every human being should be able to discuss or communicate with other people based on a better way or etiquette that applies within society (Hakis, 2020). As the Javanese etiquette in communication, one must obviously pay attention to *unggah-ungguh basa* as a form of respect to the others. Meanwhile, staying in touch can also be started by sending greetings to others as in the hadith narrated by Abu Dawud from Abu Hurairah, "When you meet your brother, extend greetings to him" (Samani & Hariyanto, 2013). The value of good communication and greetings in the Javanese novel by Tulus Setiyadi can be found in the following excerpt from the novel *Langit Mendhung Sajroning Pangangen*.

"*Eeh, Mas jenengmu sapa?*"

"*Narko pak, wonten menapa?*"

"Isih kuliyah?"

Narko sajak bingung dene ana pitakonan kaya ngono kuwi. Apa karepe, nganti Narko uga dadi penasaran. "Hmm.. wonten menapa pak, panjenengan sinten?"

(LMSP: 45)
"Hey, what's your name?"
"Narko sir, what's up?"
"Still in college?"

Narko was confused to hear such question. What did he want, until Narko was curious? "Hmm..what happens sir, who are you?"'

Based on the excerpt, *Narko* spoke according to the prevailing Javanese language. Narko as a younger person chooses to use Javanese with a variety of *krama* to communicate with older person who he is unfamiliar with. It is performed to respect the older and unknown interlocutor politely so that it can reflect the value of good communication. Thus, the value of good communication and extending greetings can be adapted to the communication etiquette that applies within society, based on both religion and socio-culture.

The value of keeping in touch and connecting with others is also implied in the novel *Langit Mendhung Sajroning Pangangen*. This value eppears when Narko approach Nuning on the front porch of her house and started a conversation. Meanwhile, the value of keing in touch and maintaining communication is not found in the novel *Klelep ing Samudra Rasa*. The above examples of the attitude of keeping in touch and maintaining communication shows that the value of staying in touch and maintaining communication is highly significant. As social beings, humans need communication to relate to other people and its implementation should obviously be adjusted to the prevailing adab within the area.

b. Loving Each Other

The values of holding justice, helping each other, and loving each other in Islam have been regulated in Surah An-Nahl: 90 which means "Indeed, Allah commands to be just, kind, and to provide assistance to relatives." Relatives do not only refer to the relatives in blood but also other people in general. It is also supported by a hadith narrated by Bukhari which translates, "Look! Believers in loving one another and helping one another are like one united body. If one member of the body is sick, all other body parts are encouraged to help him by not sleeping and having a fever" (Samani & Hariyanto, 2013). In addition, Rasulullah also provides an example for the people. In fact, he closely links these attitudes with faith and piety (Junaidi & Ninoersy, 2021).

This moral value is also depicted in the novel *Langit Mendhung Sajroning Pangangen* as mentioned in the following excerpt.

"*Ayo mlebu kene, mengko aku sing mbayari. Aja kwatir aku ora nduwe niyat ala marang kowe*." (LMSP: 5)

'Come on in first, the bill is on me. Don't worry! I have no bad intentions against you.'

The excerpt shows the behavior of Narko who sincerely helps the other, loves, and cares for the other, Yani, a woman who was afflicted by disaster, even though they didn't know each other yet. This value is shown in the kindness of Narko who wants to buy food for Yani with his own money. The value of helping each other is also depicted in the novel *Gogroke Reroncen Kembang Garing* in the excerpt, " *kajaba ayu uga grapyak sumanak lan kerep aweh pambiyantu*" (GRKG: 97) 'Besides beautiful, she is also friendly and often helpful'.

The value of loving each other can also be performed to parents. It is an obligation for children and younger people. The command has been set in the Quran Surah Al-Ankabut: 8 which translates "And We willed for humans to do good to their parents." Rasulullah also emphasizes the command as in the hadith narrated by Thabrani from Dhamrah that the Messenger of Allah will not recognize a believer as his class if he does not love the younger, does not respect older, and likes to cheat (Samani & Hariyanto, 2013) . In addition, he emphasizes the value of compassion as the embodiment of Islamic perfection (Sutiono, Riadi & Wahid, 2017). The value of loving parents can be found in the novel *Klelep ing Samudra Rasa* with the following excerpt.

"*Dhasar saiki sithik-sithik wis nduwe celengan, niyate kepengin olah-olah kang enak kanggo ibune. Rancangan arep kepengin tuku daging sapi, telur, janganan, lan buah-buahan. Pikire Dewi mumpung ibune isih urip lan ana dhuwit. Menawa ora saiki banjur kapan maneh.*" (KSR: 61)

'Indeed, now she has a little bit of savings, her intention is to cook delicious food for his mother. Her plan is to buy beef, eggs, vegetables, and fruits. Dewi thinks while her mother is still alive, and she has money. If not now, then when.'

The excerpt shows that Dewi really loves and respects her mother. It is depicted in Dewi's intention to cook delicious food for her mother. The excerpt also shows that to manifest love and respect for parents, we can do simple things but in sincere.

c. Saying Good or Keeping Silent

A hadith narrated by Bukhari and Muslim explains that one of the signs of faith in Allah and the Last Day is to say good or be silent (Samani & Hariyanto, 2013). This value can be found in the novel *Gogroke Reroncen Kembang Garing* in the following excerpt.

"*Harwati tetep ora mangsuli, nadyan ana rasa tresna nanging ora perlu diucapna. Kabeh kanggo njaga tentreme bebrayan liya*." (GRKG: 127)

'Harwati still didn't answer, even though she had love within but she did not need to express it. All is to maintain the peace of other people's family life.'

Saying good or silent (can also be called keeping the tongue) means not speaking except with good words, leaving bad and dirty words, slander, backbiting, fighting, and other words that can hurt the feelings of others (Puniman, 2018). . The quote above shows that Harwati chooses to remain silent rather than expressing her feelings which can be suppressed. Because Harwati does not want to destroy the peace of other people's lives. Harwati's actions show that saying good or being silent is very significant in order to maintain harmonious relationships in social life (Lestari & Alwi, 2020). In addition, this value can also be found in *the* novel *Klelep ing Samudra Rasa* with the depiction of the character Dewi who uses Javanese language and is polite when talking to other people to apply for jobs.

d. Forgiving and Generous

The value of forgiveness and generosity is based on the hadith narrated by Ibn Abbidun-ya that forgiving will increase glory, while being generous by charity can increase wealth (Samani & Hariyanto, 2013). The value of forgiveness can be found in the novel *Gogroke Reroncen Kembang Garing* with the following excerpt.

"*Ora apa-apa, jenenge manungsa mesthi kanggonan luput. Apa salahe menawa njaluk ngapura*." (GRKG: 138) 'It's no proble, human beings must err. It is okay as long as he asks for apology.'

The excerpt above shows that Basuki is a forgiving person. Basuki realized that humans cannot be away from mistakes. Therefore, Basuki sincerely forgives and apologizes to others. By forgiving others, the relationship will be maintained and love will be rebuilt (Khasan, 2017). The value of forgiveness is also found in the novel *Langit Mendhung Sajroning Pangangen* . Meanwhile, the value of generosity can be found

in the novel *Klelep ing Samudra Rasa* with the description of Septi's character who is generous for her wealth to Dewi. Septi's action reflects Islamic teachings to be generous. Islam teaches the people to give charity to others, either openly or secretly (Sutiono, Riadi & Wahid, 2017).

e. Not Arrogant and Haughty

The prohibition of being arrogant and haughty in Islam is available in Surah Luqman: 18. In addition, the prohibition of being arrogant and haughty is also reinforced by a hadith narrated by Muslim that somebody will not enter heaven as long as pride lies within his/her heart (Samani & Hariyanto, 2013). The value suggesting to avoid arrogance can be found in the novel *Klelep ing Samudra Rasa* with the depiction of Auliya's character as the son of a rich person. She is not arrogant with a humble character. She never flaunts his wealth to others. Because arrogance, which is a form of excessive self-respect over one's possessions can be the basis of other badness (Fanhas & Mukhlis, 2017). In addition, this value can also be found in the novel *Langit Mendhung Sajroning Pangangen* during Narko's meeting with his old friend in the college who had not seen for a long time and hugged each other.

f. Loving Peace

The suggestion to love peace can be found in the Quran Surah Al-Anfal: 61. The value of loving peace can be found in the novel *Gogroke Reroncen Kembang Garing* as in the following excerpt.

"*Lepat nyuwun pangaksami, mboten teges ewang-ewangan. Nanging kula matur kanthi tujuwan supados keluwarga panjenengan saged tentrem malih.*" (GRKG: 107)

'I am sorry, it doesn't mean helping each other. But I speak so that your family can return to peace.'

The above excerpt shows that Harwati's character is highly peace-loving. In fact, she dared to convey her good intentions to others. She only wanted other people's families to be capable of making peace again. Another peace-loving value can also be found in the novel *Klelep ing Samudra Rasa*. In the novel, Septi's character gives up her husband to remarry Dewi. Septi, Panji, and Dewi live together in harmony and there are no more conflicts between them at Septi's request. Peaceful behavior has a very significant role in overcoming various life problems(Chaer, 2016). Thus, to cultivate the value of peace loving can start by growing

feelings of sincerity, patience, and virtue within oneself. This value is expected to be applied in everyday life to create a peaceful, serene, unanimous, and harmonious social environment.

3. Human relationship with self

As God's creatures, humans also need to maintain their relationship with themselves. It is a manifestation of gratitude as a human being who is equipped with privileges. This relationship is manifested in the form of attitudes and behaviors related to himself (Iswanto, 2021). In Tulus Setiyadi's novels, the relationship can be found in the values of maintaining self-respect, working hard, being honest, frugal, and consistent.

a. Maintaining dignity

Dignity is often referred to as one's dignity. It is an attitude of self that always prioritizes human behavior in treating others and is able to position oneself well in dealing with others (Soehadha, 2014). Thus, maintaining dignity can be interpreted as an effort to maintain dignity by maintaining speech and physical image or appearance. An example of the behavior is available the excerpt from the novel *Klelep ing Samudra Rasa* as follows.

""Ya matur nuwun pandongamu. Lan iki tampanana!" Karo ngulungake amplop marang Dewi. "Iki minangka tandha rasa panuwunku, isine mung sepuluh yuta. Pancen ora akeh nanging kanggo bukti rasaku, menawa matur nuwun wae ora cukup."

"Nanging... kula mboten pantes nampi menika... kula ingkang lepat..."" (KSR: 98)

"Yes, thank you for the prayers. Here you go!" While giving the envelope to Dewi. "It is a token of my gratitude, it only contains ten million. It's not much, but it can be a sign of my feeling, because extending 'thank you' is not enough."

"But... I don't deserve it... it was my fault..."'

Based on the excerpt from the novel above, Dewi did not want to accept the envelope given by Septi, even though the envelope contained ten million in cash. Even though the nominal amount was quite much, Dewi was not tempted and chose to refuse it in order to maintain her dignity. It reflects the attitude of Dewi who maintains her dignity in front of Septi as in the hadith narrated by Asakir from Abdullah bin

Basri, "Seek the necessities of life by always maintaining your dignity" (Samani & Hariyanto, 2013).

Another attitude of maintaining dignity is also depicted in Harwati's character. It can be seen in the excerpt from the novel *Gogroke Reroncen Kembang Garing* as follows.

"*Ehmm... nyuwun sewu, sanes wekdal kemawon. Kula taksih repot wonten ingkang badhe kula ayahi*" (GRKG: 9) 'Ehmm... sorry, maybe next time. I'm still busy, I have to work'

Based on the above excerpt, Harwati's attitude in expressing rejection of other people's requests is on concern by extending sorry. It aims to respect others so that in social life they remain harmonious and do not suspect one another or have bad prejudice. Meanwhile, in the novel *Langit Mendhung Sajroning Pangangen* the character Yani or Mistiyani cannot maintain their dignity as a woman, as depicted in the following excerpt.

"*Ora ngerti ngapa aku bisa ing njero kamar. Satemene aku isin menawa cerita. Nanging, pancen ngono kahanane. Badhanku tanpa busana kang tumempel, awak krasa pegel, sirahku mumet lan ana sing perih. Aku coba ngeling-eling wektu sadurunge, nanging aku ora eling babar pisan. Dhuwit, tas, apa aku wis ora eling....*" (LMSP: 7)

'I don't understand why I can be in the room. I'm actually embarrassed to speak up. But that's how it was. My body was in no clothes, it felt sore, my head was dizzy and something hurt. I tried to remember what happened previously, but I didn't remember at all. Money, bags, whatever I couldn't remember....'

The excerpt above shows that Yani cannot maintain her dignity as a woman, which should be properly maintained. A woman should be able to maintain dignity as the one who has advantages, use, and tenacy. A woman's dignity must be maintained properly, not to be snatched and looked down by others. Thus, the novel excerpts above describe about the value of maintaining dignity as an Islamic character based on hadith. Dignity is an important concept that affects one's self-worth, in relation to both oneself and the treatment of others towards him (Arroisi & Badi', 2022). Maintaining dignity, one will avoid the possibility of unwanted bad things and live in a more harmonious society.

b. Working Hard

Everyone is encouraged to work diligently to make a living every day. In fact, work is one of the commands in Islam (Huda, 2019). The recommendation is depicted in the hadith narrated by Ibn Adi from Aisyah, "Go search of sustenance and the necessities of life in the early morning, indeed the early morning contains blessings and luck" (Samani & Hariyanto, 2013). The value of diligence in work for sustenance in the Javanese novel by Tulus Setiyadi can be shown in the following excerpt from the novel *Gogroke Reroncen Kembang Garing* .

"*montang-manting ora karuwan, ngalor ngidul tanpa oleh gawe. Umpama wektu udakara rong minggu maneh durung entuk gawean kepeksa Hawati kudu bali ing Madiun.*" (GRKG: 16)

'Irresponsibly going there and here without a job. Say in two weeks Harwati still does not find a job, she must return to Madiun.'

The above excerpt shows that, even though Harwati is a woman, she still tries hard, travelling to other cities to find sustenance. Various places have been visited but still in vain. Harwati is still trying and giving a deadline of two weeks to get a job. It shows that everyone should be willing and able to try and pray to Allah for ease and blessing.

The value of diligent work in the novel *Gogroke Reroncen Kembang Garing* is also described in Basuki's character, as evidenced in the following excerpt.

"*oh... aku saiki kerja ing Surabaya. Wiwit metu saka perusahaane Pak Hanafi kae aku banjur nglamar penggawean ing pabrik sepatu*." (GRKG: 137)

'oh... I'm now working in Surabaya. Since leaving Pak Hanafi's company, I applied for a job in a shoe factory.'

The excerpt illustrates that Basuki is a delligent person at work. Even though he has left Pak Hanafi's company, he is still trying to find another job. Basuki is described as a character who works hard despite of being a worker in a shoe factory. Diligent work to earn sustenance is also shown in the novel *Klelep ing Samudra Rasa* with the following excerpt.

"*Anehe ibune Dewi mung meneng wae banjur cancut taliwanda. Dheweke kulakan pakeyan lan liya-liyane saka Solo lan Surabaya banjur diiderna. Pancen asile ora sepiraa, nanging bisa kanggo nembeli butuh lan saora-orane bisa kanggo lelipur tinimbang pikiran bruwet*." (KSR: 7)

'Oddly enough, Dewi's mother just kept quiet and immediately took action. He bought clothes and others from Solo and Surabaya to

resell. Indeed the interest was not much, but it was enough to meet the needs and at least it can be for entertainment rather than heavy thoughts.'

One form of diligent work is depicted in the attitude of Dewi, who without a too-long consideration immediately started selling clothes. Even though she didn't get a high interest, she still works diligently by selling clothes around to find sustenance and meet the needs of her family's life. Hard work is also shown in the novel *Langit Mendhung Sajroning Pangange*. In the novel, Narko is described as a character who works hard and is not shy to be a parking attendant in addition to his status as a student. Some of these examples are expected to serve as role models for readers to practice the value of hard work for sustenance as recommended in Islam.

The command to work hard has been regulated in Surah Al-Ankabut: 69 which translates "Those who work hard for Us, indeed We will guide them Our way. And verily Allah will be with those who do good." By working, one is considered to have realized his faith as a perfect creature of God's creation (Solihin, 2005). The recommendation to work hard is also explained further in the hadith narrated by Bukhari and Muslim that "If anyone of you takes a rope and goes to the hill to look for firewood, then carries it to the market to sell it, by working Allah will provide for you. It is better than begging to other people, either they give or not" (Samani & Hariyanto, 2013). The hadith it proves that every human being is encouraged to work hard and do anything as long as the work is lawful. The hadith also prohibits a person from begging others because it unethical.

c. Being honest

Being honest, not cheating, keeping promises, and being trustworthy are moral values that come from within or from the heart of every individual (Nurgiansah, 2021). However, the values of Islamic character currently start to fade among the community. This character has actually been regulated in the Quran Surah Tathfif: 1 which means "Woe to those who cheat in the scales/measures". Being honest, not cheating, keeping promises, and being trustworthy have also been exemplified by Rasulullah and it is still relevant today. The hadith narrated by Ahmad from Ubaidah bin Shamit also explains "All of you should guarantee me to do six things, I will guarantee you heaven: be honest when you speak, keep the promise when you make it, fulfil the trust you get from

others, keep your honor, keep your hearing, control your hands" (Samani & Hariyanto, 2013). The value of this character can be found in the novel *Klelep ing Samudra Rasa* in the excerpt " *Ora pareng... kuwi jenenge ngapusi* ." (KSR: 11) 'No... that's lying'.

The excerpt describes the character of Dewi who is honest in behaving and speaking. Dewi really doesn't like telling a lie to others, even she also prevents others from lying. Meanwhile, the values of honesty and trustworthiness are also depicted in the novel *Langit Mendhung Sajroning Pangangen*. In the novel, it is told that Narko speaks the truth about his feelings to Nuning. Narko is also trustworthy in maintaining his feelings to Nuning until he dares to express it. From the examples, character values such as honesty and trustworthiness should be owned by every individual today. It is because honesty is very influential on one's integrity and the trust of others. Honesty will bring other good things and lead him to go to heaven (Sutiono, Riadi & Wahid, 2017). Thus, readers are expected to emulate honesty, not cheating, keeping promises, and being trustworthy in everyday life.

d. Being Economical

The order to be economical has been regulated in the Quran Surah Al-Isra': 27. In addition, it is affirmed by the hadith narrated by Ibn Asakir from Anas that people who are frugal will not become poor. The value of being frugal can be found in the novel *Klelep ing Samudra Rasa* in the excerpt " *Namung tumbas kangkung kalih ceker* " (KSR: 27) 'Only buy water spinach and chicken feet'. The excerpt shows that Dewi is frugal, depicted in the fact that she only buys things according to her needs. Even though she has savings, she continues to be frugal and tries not to be extravagant in her daily life. Her actions are a form of frugality which means simplicity of life. In this case, being economical does not mean stingy, but rather an effort to manage her property so that it can be used properly and appropriately (Sutiono, Riadi & Wahid, 2017).

e. Maintaining Consistency

Consistent means sticking to personal stance. The suggestion to be consistent (*istiqamah*) can be seen in the Quran Surah Al-Ahqaf: 13. This value can be found in the novel *Langit Mendhung Sajroning Pangangen* which is depicted by the condition of a person who is disabled due to an accident but still tries hard, is serious and consistent in preserving

culture. Another example can be found in the novel *Gogroke Reroncen Kembang Garing* with the depiction of Harwati's character who consistently seeks sustenance in a lawful way to meet daily needs and is not tempted by Kartini's big income through unlawful way.

The attitude of Harwati illustrates one of the indicators of consistency. Consistency (istiqamah) can be seen from one's determination in facing the prevailing changes and temptations in life (Zuhdi, 2017). It can also function as a bulwark of self-defense from negativity with full sincerity and responsibility (Rahman, 2018). Thus, the life of somebody who is consistent will be more orderly and not shaken by any changes or temptations.

Conclusion

The Javanese novels by Tulus Setiyadi contain several values of Islamic character which can be classified into the human relationship with God, the human relationship with other humans, and human relationship with oneself. The human relationship with God includes the attitudes of: being patient, always grateful, holding pudency and faith, and responsible. The human relations with fellow human beings include: staying in touch, loving each other, saying good or being silent, forgiving and generous, not arrogant and haughty, and loving peace. Meanwhile, the human relationship with oneself includes: maintaining dignity, working hard, being honest, frugal, and consistent. The values of Islamic character can also be found in the Javanese novel by Tulus Setiyadi. They are a set of highly significant moral values to own by every individual based on the source of Islamic teachings.

The Islamic moral values are fundamental to be imitated and implemented by the novel readers in everyday life. It is intended to create people with noble characters. The practical contribution of Islamic moral values in the Javanese novel by Tulus Setiyadi can be used as an alternative teaching materials for learning Javanese literature in a formal education. Therefore, further researches are highly recommended to examine the relevance of Islamic character values in the Javanese novel by Tulus Setiyadi as teaching materials for learning literature at schools. In addition, there is a need for other research that explores Islamic moral values that can be found in Javanese novels by other authors to contribute to the scientific treasures.

Reference

Adi, L. (2022). Pendidikan Keluarga dalam Perspektif Islam. *Jurnal Pendidikan Ar-Rasyid, 7*(1), 1-9.

Andriyanto, O. D., Supratno, H., & Tjahjono, T. (2020). Nilai-nilai Pendidikan dalam Novel *Dhadhung Kepuntir* karya Tulus S. (Pendekatan Sosiologi Sastra Swingewood). *Sutasoma : Jurnal Sastra Jawa*, *8*(2), 109–122.

Arroisi, J. & Badi', S. (2022). Konsep Harga Diri: Studi Komparasi Perspektif Psikologi Modern dan Islam. *Psikologika*, *27*(1), 89–106. https://doi.org/10.20885/psikologika.vol27.iss1.art7

Asiah, S. (2018). The Values of Islamic Education in The Tradition of Tolabalango and Madduta. *El Harakah*, *20*(2), 253-266. https://doi.org/10.18860/el.v20i2.4719

Atmosuwito, S. (1989). *Perihal Sastra dan Religiusitas dalam Sastra*. Bandung: Sinar Baru.

Bahtiar, A. (2011). Religiusitas Masyarakat Jawa dalam Karya Sastra Indonesia Modern. *DEIKSIS*, *3*(4), 339-353.

Cahyana, I. M., Aeres, I., & Fahmi, R. M. R. (2021). Silaturahmi Melalui Media Sosial Perspektif Hadits *Jurnal Al-Hikmah, 3(2). 3*(2), 213–224.

Chaer, M. T. (2016). Islam dan Pendidikan Cinta Damai. *ISTAWA: Jurnal Pendidikan Islam*, *2*(1), 73-94.

Escarpit, R. (2005). *Sosiologi Sastra. Transl.* Ida Sundari Husen. Jakarta: Yayasan Obor Indonesia.

Fanhas, E. F. K. & Mukhlis, G. N. (2017). Pendidikan Karakter Untuk Anak Usia Dini Menurut Q.S. Lukman : 13 – 19. *Pedagogi: Jurnal Anak Usia Dini dan Pendidikan Anak Usia Dini*, *3*(3a), 42–51. http://103.114.35.30/index.php/Pedagogi/article/view/1032

Farmawati, C. (2020). Al-Haya' dalam Perspektif Psikologi Islam: Kajian Konsep Dan Empiris. *Jurnal Studia Insania*, *8*(2), 99-118. https://doi.org/10.18592/jsi.v8i2.3865

Habibah, S. (2015). Akhlak dan Etika dalam Islam. *Jurnal Pesona Dasar*, *1*(4), 73-87.

Hadi, S. (2018). Konsep Sabar dalam Al-Qur'an. *Jurnal Madani*, *1*(2), 473–488. http://www.jurnalmadani.org/index.php/madani/article/view/25

Hakis. (2020). Adab Bicara dalam Prespektif Komunikasi Islam. *Jurnal Mercusuar*, *1*(1), 43-68.

Haris, A. (2017). Pendidikan Karakter dalam Perspektif Islam. *Al-Munawwarah: Jurnal Pendidikan Islam, 9*(1), 64-82.

Huda, I. (2019). Pemberdayaan Masyarakat Berbasis Multikultural di Majelis Taklim An Najach Magelang. *Inferensi: Jurnal Penelitian Sosial Keagamaan, 13*(2), 253-278.

Isra, A. B. A. (2016). Nilai-Nilai Keislaman dan Praktiknya Dalam Pergaulan Antar Ikhwan dan Akhwat Pada Organisasi Forum Lingkar Pena Makassar. *Jurnal Etnosia*, *1*(2), 40–51.

Iswanto, A. H. (2021). Nilai-Nilai Etika Hubungan Manusia dengan Diri Pribadi dalam Serat Pustaka Wasiat. *Kejawen*, *1*(1), 15–25. https://doi.org/10.21831/kejawen.v1i1.39529

Junaidi, & Ninoersy, T. (2021). Nilai-Nilai Ukhuwwah dan Islam Wasathiyah Jalan Moderasi Beragama di Indonesia. *Jurnal Riset dan Pengabdian Masyarakat*, *1*(1), 89–100. https://doi.org/10.22373/jrpm.v1i1.660

Juniarti, A. P., Saddhono, K., & Wibowo, P. A. W. (2020). Moral Value Analysis in Serat Kitab Kalam Qodrat for Women's Moral Education. *El Harakah*, *22*(1), 133–150. https://doi.org/10.18860/el.v22i1.8643

Kasnadi, & Sutejo. (2018). Islamic Religious Values Within Javanese Traditional Idioms as The Javanese Life Guidance. *El Harakah*, *20*(1), 33-48. https://doi.org/10.18860/el.v20i1.4850

Khasan, M. (2017). Perspektif Islam dan Psikologi Tentang Pemaafan. *At-Taqaddum*, *9*(1), 69. https://doi.org/10.21580/at.v9i1.1788

Kusuma, S. N., Werdiningsih, Y. K., & Sunarya. (2021). Peran Perempuan dalam Novel Cinencang Lawe Karya Tulus Setiyadi Kajian Feminisme. *JISABDA: Jurnal Ilmiah Sastra dan Bahasa Daerah, serta Pengajarannya*, *2*(2), 63–72. https://doi.org/10.26877/Jisabda.v2i2.7819

Lestari, N. S., Wibowo, W., & Waslam. (2022). Pengaruh Novel *Katarsis* Karya Anastasia Aemilia terhadap Psikologis Pembaca. *Jurnal Pendidikan Bahasa dan Sastra Indonesia, 12*(1), 42-54.

Lestari, S. H. & Alwi, M. Hs. (2020). Kontekstualisasi Hadis 'Berkata Baik Atau Diam' Sebagai Larangan Hate Speech Di Media Sosial: Aplikasi Double Movement Fazlur Rahman. *Al-Bayan, 3*(2), 117–130.

Masfiah, U., Darweni, Zakiyah, Muzayanah, U., & Parray, T. A. (2021). Character Education Values in Javanese Literature. *El Harakah, 23*(1), 65-83.

Nasution, W. (2016). Kajian Sosiologi Sastra Novel *Dua Ibu* Karya Arswendo Atmowiloto: Suatu Tinjauan Sastra. *Jurnal Metamorfosa*, *4*(1), 14-27.

Nurgiansah, T. H. (2021). Pendidikan Pancasila sebagai Upaya Membentuk Karakter Jujur. *Jurnal Pendidikan Kewarganegaraan Undiksha*, *9*(1), 33-41.

Nurhuda, T. A., Waluyo, H. J., & Suyitno. (2017). Kajian Sosiologi Sastra dan Pendidikan Karakter dalam Novel *Simple Miracles* Karya Ayu Utami serta Relevansinya pada Pembelajaran Sastra di SMA. *Didaktika*, *18*(1), 103-117.

Pradopo, R. D. (2012). *Beberapa Teori Sastra, Metode Kritik, dan Penerapannya*. Yogyakarta: Pustaka Pelajar.

Puniman, A. (2018). Keutamaan Menjaga Lisan dalam Perspektif Hukum Islam. *Yustitia*, *19*(2), 211-220.

Raharjo, Y. M., Waluyo, H. J., & Saddhono, K. (2017). Kajian Sosiologi Sastra dan Pendidikan Karakter dalam Novel *Nun pada Sebuah Cermin* Karya Afifah Afra serta Relevansinya dengan Materi Ajar di SMA. *Jurnal Pendidikan Indonesia*, *6*(1), 16-26. https://doi.org/10.23887/jpi-undiksha.v6i1.8627

Rahman, P. (2018). Konsep Istiqamah Dalam Islam. *Jurnal Studi Agama*, *2*(2), 87-97.

Rifa'i, A., Waluyo, B., & Sulaksono, D. (2020). Citra Perempuan dan Nilai Pendidikan dalam Novel *Sindhen Padmi* Karya Tulus Setiyadi serta Relevansinya sebagai Materi Pembelajaran Sastra di SMA/SMK. *Sabdasastra: Jurnal Pendidikan Bahasa Jawa, 3*(4).

Rochmah, E. Y. (2016). Mengembangkan Karakter Tanggung Jawab. *Al Murabbi*, *3*(1), 36–54.

Sahlan, F. (2021). Kepribadian Pendidik dalam Perspektif Hadis. *Al Marhalah*, *5*(1), 57-66.

Samani, M., & Hariyanto. (2013). *Konsep dan Model Pendidikan Karakter*. Bandung: Remaja Rosdakarya.

Santosa, S. (2016). Nilai-nilai Pendidikan Moral dalam Tembang Macapat sebagai Penguatan Pendidikan Karakter dalam Kurikulum 2013 (Telaah Budaya Lokal). *Al-Bidayah: Jurnal Pendidikan Dasar Islam*, *8*(1), 73–87.

Sari, A. N. (2018). Nilai-Nilai Pendidikan Budi Pekerti dalam Film *Bajrangi Bhaijaan*. *Academica*, *2*(1), 15-29.

Setiyadi, T. (2016). *Gogroke Reroncen Kembang Garing*. Lamongan: Pustaka Ilalang.

Setiyadi, T. (2017). *Klelep ing Samudra Rasa*. Lamongan: Lentera Ilmu.

Setiyadi, T. (2017). *Langit Mendhung Sajroning Pangangen*. Lamongan: Pustaka Ilalang.

Setyawan, B. W., Saddhono, K., & Sulaksono, D. (2020). Representation of Islamic Marriage Law in Javanese Novels of The Post Reformation Era. *El Harakah*, *22*(1), 1-17.

Sidiq, U. (2014). Kepemimpinan dalam Islam: Kajian Tematik dalam Al-Quran dan Hadits. *Dialogia*, *12*(1), 127–141.

Slamet, Y. B. M. (2018). Fungsi dan Peran Karya Sastra dari Masa ke Masa. *Jurnal PRAXIS, 1*(1), 24-40.

Slamet, Y. B. M. & Marwinda, K. (2021). Masalah Sosial Dalam Mecaki *Katresnan Ing Satengahe Perang Politik* Karya Tulus Setiyadi. *Praxis*, *3*(2), 101-112. https://doi.org/10.24167/praxis.v3i2.3143

Soehadha, M. (2014). *Wedi Isin* (Takut Malu); *Ajining Diri* (Harga Diri) Orang Jawa dalam Perspektif *Wong Cilik* (Rakyat Jelata). *Religi Jurnal Studi Agama-Agama*, *10*(1), 1-11. https://doi.org/10.14421/rejusta.2014.1001-01

Solihin, M. (2005). Etos Kerja dalam Perspektif Islam. *Manajerial*, *3*(6), 9-16.

Sugiyono. (2008). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Bandung: Alfabeta.

Sulaksono, D., Waluyo, B., & Said, D. P. (2018). Prophetic Values in Post-Reform Modern Javanese Novels. *El Harakah*, *20*(1), 81-98. https://doi.org/10.18860/el.v20i1.4590

Suwardi. (2011). *Sosiologi Sastra*. Universitas Negeri Yogyakarta: Fakultas Bahasa dan Seni.

Sutiono, R., Riadi, H., & Wahid, A. (2017). Akhlak dalam Perspektif Al-Quran. *Akademika, 13*(2), 121-128.

Syahdan. (2017). Pendidikan Akhlak dalam Karya Fiksi : Analisis Aspek Religius dalam Novel Sekayu Karya Nh. Dini. *Palapa*, *5*(2), 138–148. https://doi.org/10.36088/palapa.v5i2.52

Wati, M. A., Sumarwati, & Saddhono, K. (2019). Islamic Religious Values in *Dhukutan* Traditional Ceremony as Character Education for Elementary School Students. *El Harakah*, *21*(1), 65-81. https://doi.org/10.18860/el.v21i1.5615

Zakaria, I. (2014). Falsafah Ibadat dan Hubungan Manusia – Tuhan. *Substantia, 16*(2), 149-156.

Zuhdi, M. H. (2017). Istiqomah Dan Konsep Diri Seorang Muslim. *Religia*, *14*(1), 111–127. https://doi.org/10.28918/religia.v14i1.36

Zustiyantoro, D., Widodo, Safitri, R. N., & Wahyuni, M. (2020). Pengembangan Novelet Berbahasa Jawa Bertema Sejarah Semarang untuk Pembelajaran Sastra Jawa SMA/Sederajat. *Piwulang: Journal of Javanese Learning and Teaching*, *8*(2), 134–147. https://doi.org/10.15294/piwulang.v8i2.42672

DOI: http://dx.doi.org/10.18860/eh.v24i1.16026

THE QURAN AND FAMILY CONCEPT IN MODERN SOUTHEAST ASIA: CASE STUDY OF INDONESIA AND MALAYSIA

Kusmana
Universitas Islam Negeri Syarif Hidayatullah Jakarta
Email: kusmana@uinjkt.ac.id

Received: May 12, 2022
Accepted: July 1, 2022

Abstract

This article discusses how the Quran is used to conceptualize family in Islam in modern Southeast Asia, particularly in Indonesia and Malaysia. It examines how the concept is formulated, institutionalized, and practiced. This study is important due to the need to clarify the existing irony. On one side, the family concept is the most resistant to change, on the other side, many changes in social forces and practices require response since the modern era began in 1800. It is interesting how these contradictory powers interact with one another, where the Quran is used as the fundamental source. Using a descriptive and analytic method, the discussion is organized as follows: the study context, topic limitation, Quranic norms, family administration, education, modernity, and patriarchy issue. The study finds that the state and Muslim scholars in both countries have been trying to re-use the Quran in contextualizing the family ideal concept to meet the demand of age. In Malaysia, they take the policy stuck to the accepted medieval understanding of Islam faithfully, whereas in Indonesia, they are a bit inclusive, accepting different views and practices; even though both have similar understanding of Islam, Shāfi'iyyah in Islamic law and Ash-Ashariyyah in theology.

Dalam Islam di Asia Tenggara modern, Quran digunakan untuk konseptualisasi keluarga khususnya di Indonesia dan Malaysia. Studi ini mengkaji konsep tersebut dirumuskan, dilembagakan, dan dipraktikkan. Penelitian ini penting karena memperjelas ironi yang ada. Di satu sisi, konsep keluarga paling tahan terhadap perubahan, di sisi lain, ada banyak perubahan kekuatan dan praktik sosial yang membutuhkan respons, sejak 1800. Sangat menarik untuk dibahas kekuatan yang kontradiktif ini berinteraksi satu sama lain, dimana Quran digunakan sebagai sumber inspirasi. Dengan metode deskriptif dan analitik, penelitian diatur sebagai berikut: konteks kajian, keterbatasan topik, norma Quran, administrasi keluarga, lembaga pendidikan, modernitas, dan isu patriarki. Studi menemukan bahwa negara dan cendekiawan Muslim di kedua negara telah berupaya menggunakan kembali Quran dalam kontekstualisasi konsep ideal keluarga untuk memenuhi tuntutan usia. Di Malaysia, mereka mengambil kebijakan yang melekat pada pemahaman abad pertengahan yang diterima tentang Islam, sedangkan di Indonesia lebih inklusif, menerima pandangan dan praktik yang berbeda, meskipun keduanya memiliki pemahaman serupa tentang Islam, yaitu Shāfi'iyyah dalam hukum Islam, dan Ash-Ashariyyah dalam teologi.

Keywords: *The Qur'an; muslim woman; family concept; interpretation; Modern Southeast Asia*

Introduction

Family or a group of people that consists of parents, or parent and children, and sometimes also relatives has been formulated ideally as a small unit in a society where good values and norms are nurtured. It is the oldest and most widespread social institution in the World (Ali, 2014). Even today in the Corona Virus pandemic threat (Covid 19), from the end of 2019 to 2022, family and its site become the frontier defense mechanism for a human to avoid as well as to fight for survival. In Islam, it is informed by the Qur'an, supported by Sunna and Muslim traditions, and by other traditions from time to time. Muslim scholars participate also in these social processes.

Q.S. al-Rum: 21 signifies the harmony as the basis for forming an ideal family. In building such a family, the Qur'an informs things that need attention such as respect for a partner (such as mentioned in Q.S. al-Nur: 30-31), and things need to be avoided such as adultery, cheating, and other negative actions in general. Ati (1995) describes analytically the Muslim family structure based on a religious normative and a social-behavioral system to formulate its basic structure. Muslim scholars not only resist and criticize external influences to

be influencing the concept of family, but they also use them as inputs to make some internal rationalization and adaptation. They tend to maintain the basic structure of the family and accept new things and practices if they are still in accordance with the thoughts of medieval Muslim scholars.

In modern times, the concept has been contested, debated, and negotiated among the Muslim family stakeholders, Muslim clerics, and state apparatus as well. This study is considered significant due to the need to clarify the irony that the family concept is the most resistant to change. Still, on the other side, many changes in social forces and practices require acceptance, adaptation, transformation or replacement since the modern era began. In Indonesia and Malaysia, the state and Muslim scholars have been trying to make serious efforts to reformulate and accommodate the medieval concept of family to modern living. It is interesting to see how the state and Muslim scholars in Indonesia and Malaysia make some efforts to respond to that irony and propose ideas regarding it. The question the Muslims need to answer is how to create the concept of a Muslim modern family that is accommodating to contemporary living yet deeply rooted within the Islamic tradition.

This study concerns to the concept of family in modern Southeast Asian. It covers what was known as the East Indies: the great Indochina peninsula and the vast archipelago including the state of Burma, Brunei Darussalam, Thailand, Laos, Cambodia, Vietnam, Malaysia, Singapore, Indonesia, and the Philippines. Islam is adhered to by approximately two-fifths of the population in the region, living dominantly on the Malay Peninsula, the Malay Archipelago, and the island of Mindanao, the Philippines. In Brunei "Islamic affairs remained theoretically in the hand of royal family and Muslim officials" (The Mohammedan Marriage and Divorce Registration Enactment No. 3, 1913) (Funston, 2007a). Muslim communities in the region adhere commonly to Syafi'i's school of law and to Sufi tradition. Prior to the colonial era, they lived free from one community to another. The individual religious teacher played a significant role in managing these cultural ways of life.

Muslims in the Republic of the Union of Myanmar are dispersed geographically, and highly diverse in ethnicity, religious practice, socio-economic background, and social and political integration. Historically, Muslims have often been the target of communal violence, and many live a tenuous existence, especially under the military government that has ruled since 1962. Except for Rohingya, Burma's Muslim communities have not mobilized politically along religious or ethnic lines (Lambrecht, 2007). It is said that Islam in

Southern Vietnam and Cambodia may be the earliest history of all Muslims in Southeast Asia, dated 1035. Islam was adhered to collectively here by the people known as Champa. Muslims in these two countries are a minority, less than 65,000 in In Vietnam, less than 1% of the population, and about 700,000 in Cambodia constitute 5% of the population. As in other Southeast Asian countries, Muslims in these two countries adhere Sunni form of Islam. Only 10% of them are Shi'i Muslims in Cambodia (Ramsay, 2007). Muslims in the Philippines constitutes 4 to 5% of the total national population, eighty-seven million peoples. They live in different provinces scattered in twenty-six provinces, in which they live as the majority in five provinces: Maguindanao, Lanoa del Sur, Sulu, Tawi-Tawi, and Basilan. Affiliated mostly with Shafi'i law school, Islam which came to the country in fourteen centuries has been marked with not always harmonious relation with the government and other religious adherents. Islam in the Philippines in modern time is marked by separatist movements like Moro National Liberation Front (MNLF) which has emerged since the 1970s, Trans national jidal groups like Jamaah Islamiyah, and dakwah movement like Tablighi jamaat which both have appeared for several decades (Collier, 2007). Muslims in Thailand are a minority constituting only 10 % compared to 90 % Buddhist, who live in the deep south areas: Narathiwat, Pattani, and Yala together with neighboring Satun and Songkhla (Funston, 2007b). They dominantly are affiliated with Sunni Islam and exercise Shafi'i form of Islam. The exceedingly small number of them embrace Shi'i form of Islam. They initially came from Persia and resided in Ayuthaya. They have religious authority to solve their dispute on inheritance and family matters, called Dato' Yutitham (Muslim Judge). The minister of justice appoints the judges (Funston, 2007b). Muslims in Singapore constitute 15 % of the population in the country. They are affiliated to Sunni and Shafi'i school of Islamic law (Funston, 2007c).

In tracing the history of changing notion of what constitutes a family and in particular Muslim notion of family, the researcher uses the work of Mufti (1982), Abdal-Ati and Abdal-Ati (1974, 1995), Chamberlayne (1968), and Fealey and Hooker (2006). These works inform the changing nature of the structure and functions of the family and how it was legally and culturally constructed by Muslim scholars within the tradition of Islam. Furthermore, changes are taking place in the traditional family notion as more women "increasingly share in the role of providing (financially) for the family unit." (Samani, 2016). These changes not only necessitate careful accommodation

from all the family but "consistent women's labor force participation with parenting interruptions" necessarily challenge the notion of an ideal family in the contemporary context. Badran (1996) informs that "in the nineteenth and early twentieth centuries patriarchal controls were most pervasive in families of the upper strata." The traditional view of the role of the family both in Islam and Christian is that husbands are leaders of other family members, and wives receive less inheritance than men do. They have equal status but not the equal role. Women find ways to overcome these fundamental barriers by, for example, asking consent from the spouse to engage socially or to also make money (Badran, 1996).

Muslim women scholars and activists have actively participated in gender discourse in Indonesia and Malaysia. Nurmila (2013), for example, discusses the notion of family and social expectations from the perspective of the mother/woman as a pillar of a family unit in the Indonesian context. She informs the limit access of women to many things, particularly in the production of knowledge and income-generating activities (Nurmila, 2013). Feillard and van Doorn-Harder (2013) as well as Smith and Woodward (2014) explore the roles of women scholars who were trained in Islamic traditional knowledge as well as in modern ones in contributing to gender and family discourse in Indonesia. On the other hand, Anwar (2001) discusses the roles of Malaysian women activists in shaping and negotiating the gender discourse and family. In spite of their limits, these works inform about the active engagement of some women scholars and activists. These works are offering women's opinions as an option for understanding women and gender issues in Indonesia and Malaysia.

White (2006) interestingly discusses the notion of the ideal family in contemporary Indonesia and Malaysia, providing the various religious and social actors in defining gender and family in Southeast Asia, particularly in Indonesia and Malaysia. However, since it was published in 2006 and after more than a decade went by, the current research updates the discussions. Tong and Turner's study on Malaysian Muslim women and personal piety (2008) is resourceful to the current research in tracing women's roles in creating and maintaining a happy family.

Bauer (2015) informs how the classical and modern exegetes interpret the roles of wives and mothers. Maududi's (2000), Doi's (2005), Islahi's (2001), and Badawi's (1995) are important resources that inform the traditional roles of women as caregivers in a family unit. In the case of Egyptian Muslim feminists

propose a moderate stand, if not conservative, over the issue of family and gender issues. This finding is also commonly found in Muslim societies in various geographical territories, including Indonesia and Malaysia (Badran, 1996). Fealey and Hooker (2006) provide current statuses of the discourse and practice of Muslim families in the region. All these works also help the research to compare the roles of women prescribed to them by the traditions with their roles voiced by Muslim scholars and social movements in Indonesia and Malaysia today.

The concept of family has been also discussed in the status and history of family law. Eddouada (2008) documents the development of the family code in Morocco, gearing from discriminative nuance in its first code in 1957 to more egalitarian nuance since the family code reform in 2003/2004. In the context of Malaysia, there have been criticisms against the exclusive use of Shafi'i School of Law. The need to refine some unnecessary restrictions of freedom has been felt, and some of them offer the use of mixed methods in deducing relevant Islamic law such as in the case of polygamy, matrimonial property, and divorce. The maqāsīd al-Sharīʿah (the Objectives of Islamic Law) and the contemporary International Human Rights Law are considered additional methodological considerations that can fulfill this initiative (Azeezi et al., 2016). Edduado (2008) informs that scholar pays special attention to the history of Islamic family law in Malaysian law. There are two family law systems: family law for Muslims, and family law for non-Muslims. The state reformed it through Law Reform (Marriage and Divorce) Act 1976 which was implemented on March 1, 1982. The law administrates non-Muslim citizens. As for Muslims, the state formulates its family law according to their way of life (Abdullah & Khairuddin, 2007). In another case, Abdullah and Khairuddin (2009) clarify how shari'ah judges interpret written provisions and implement the law to allocate a certain room to make adjustments to the existing Islamic family law. In the 1990s, the literature on Islamic family law centered on certain aspects of the law, private law. Subramaniam proposes jurisdiction divide between the civil court and Syariah court and legislative reforms both at Federal and State levels to resolve the problem of family disputes between Non-Muslim and converted spouses (Subramaniam, 2018). Noor (2007) adds another point, that the interaction between Malay intellectuals with Western civilization is among the factors which had contributed to these changes. Furthermore, the state has been interpolating the fiqh rules selectively to

be codified and integrated into unified legal systems, taking advantage of Western models.

Some works deal with a non-governmental organization in responding the discourse and practice of family. For example, Malik et al. (2018) explained that IKRAM with its influential role in societies nurtures a traditional understanding of Islam based on Sunni and Syafi'i school of Islamic law. Kamaruddin et al. (2018) illustrated that the emergence of Sisters in Islam (SIS) in Malaysia begins with their dissatisfaction with the implementation of certain new Islamic Family Law that had been legislated in 1984. They proposed the method of a model of Qur'anic hermeneutics. It does not fulfill the requirements of the acceptable method for Quranic interpretation from an Islamic perspective. Noor (2007) explains that Muslim women's organization called Sisters in Islam (SIS), proposes alternatives to the government regarding public policy, including policy over Islamic family reform. SIS proposes "an egalitarian approach on the notion of the concept of gender justice, justifying their arguments with the reinterpretation of Quranic verses and rejecting the patriarchal gender notion in Islamic law which discriminates women."

Method

This study collects the data from the Qur'an and other relevant sources and puts them into several related unit analyses which describe the effort of the state and Muslim scholars in Indonesia and Malaysia to conceptualize the concept of the ideal family in a modern context. This study describes them to clarify the irony of its status in the modern era through a number of its dimensions by structuring them into sub-chapters.

Indonesia is the most populated Muslim country in Southeast Asia (88% of the population), and Malaysia is the third (58% of the population) (Ali, 2014). In the context of both countries, the research helps to get insight into the modern discourse on women and families. By studying all the narratives of a happy family in the two countries, an insight into the best solutions to disintegrating family institutions in the two countries can be explored. Issues on the family must be discussed and negotiated within the discourse that is deeply rooted within the Islamic tradition, and the socio-economic change in the society as means to provide a better constructive solution to the disintegration of a family unit in the society. In other words, the collected data will be analytically grouped into the following subthemes: literature review, the study context (Southeast Asia), why Indonesia and Malaysia, the Qur'an

and Family, administration of family, education institution for learning about family, Muslim family and modernity, family and patriarchy, and conclusion.

Results & Discussion

Why Indonesia and Malaysia?

Like other countries, Indonesia, and Malaysia both have state and cultural institutions related to family matters. Interestingly, in these two countries, the Sunni school of theology and the Shafi'i legal school provide abundant interesting experiences related to this topic of discussion to study further, for example about how the discourse and practice of the family in the two countries are in a modern context.

Muslim traders who landed in Indonesia in the seventh century discovered centuries of Hindu-Buddhist civilization that pre-existed centuries prior to the coming of Islam in the region. The region which is known in modern times as Southeast Asia has constantly dynamic economic and social relations with one of its people's origins, i.e., the Indian subcontinent. These relations contribute to various expressions of Islam including the form, identity, and function of Muslims in life. Islam ties its followers together stronger than other religions found in Southeast Asia. This has implications for the strong influence on culture, social, political, and economic in the areas where it is spread. From the 13th century to the 17th century Sunni Islam was widespread, coming from the Middle East through India (De Casparis & Mabbett, 1992).

Muslims in Indonesia adhere moderate understanding of Islam which can accept the coexistence with others under the umbrella of the nation-state of Indonesia with Pancasila (Five principles) as the state philosophy. Their preference for Islamic politics which expects the Indonesian Islamic state constitutes less than fifty percent at most. Their efforts to do so do not manage to gain it. Instead, the percentage of the result of the 1955 general election for Islamic parties has never been refuted. The effort to interpolate formal Islamic values and systems to existing Indonesia's nation-state system never totally ends. The recent movement appeared in 1998, Reformation era, failed at the national level but made some progress at the region level (Fealy et al., 2007). The discussion about the relationship between state and religion has been one of the most debated themes after the independence of Indonesia. Another site of expressing Islam in Indonesia is so-called cultural Islam. Though it occupies the largest site of expression in this country, cultural Islam in the modern history of Indonesia does not receive adequate

attention yet. This form of Islam began to appear in the scene of Indonesian history after several Muslim clerics and scholars who were pioneered by Nurcholish Madjid in the 1990s made some significant efforts. Muslims find an alternative arena to express their aspirations besides Islamic parties. This form of understanding plays a vital role in proposing an Islamic perspective over any theme of discussion in the country, including the idea of moderate Islam. Furthermore, this cultural Islam too has been used to counter religious radicalism, despite a more measured approach, as done by the government (Fealy et al., 2007).

Islam in Malaysia has developed increasingly more imperative in the day-to-day lives of Muslims, and in the state's politics (Funston, 2007d). As in Indonesia and Brunei, public piety in Malaysia tends to increase since the 1990s. Politically, Malaysia implements its policy of a quasi-democratic parliamentary political system that includes regular elections and moderate political diversity, but also there are some restrictions on civil liberties, including a ban on public discussion about sensitive issues. In Malaysia, the legal system is based on British general law. The Malaysian constitution which is the highest law of the country stipulates that the federation's judicial authority will be given to two High Courts, one in Peninsular Malaysia and the other in East Malaysia, and in subordinate courts (Funston, 2007d).

The concept of the ideal family in Southeast Asia shows an interesting phenomenon because it has factual irony. On one hand, women, or wives as an important part of a family have a positive and visible place in society compared to the phenomenon of women/wives in other geographical parts of the Muslim world. Apart from differences in the education classes, women/wives in Southeast Asia have strong visions in public spaces, workplaces, fields, schools, and in other public places. On the other hand, they have certain problems in their rights, positions, and opportunities compared to their partners - men/husbands. This phenomenon is quite strong in Malaysia (Fealy, 2007).

If we trace the history of the concept of family deeper, we shall find that it has been challenged by modern discourses and practices. Modern values and systems propose alternative thoughts and practices of family life. Accordingly, traditional discourse and practice of the ideal family are inevitably challenged by the modern ones. Regarding the ideal family concept, it is understandable that the concept has been built in the framework of Syafi'i's law school. An interesting point for further discussion is the fact that the concept which

was established in the Medieval period seems not able yet to respond to the various situations, understandings, and new practices offered by modernity. For example, the administration of marriage is strictly measured in modern management, whereas the Medieval model of administrating marriage still allows what so-called "under table" marriage which allows marriage to happen between couples with non-formal administration.

The Qur'an and Family

In discussing the concept of family in the Qur'an, I follow the operational definition of the term family based on Hammudah 'Abd al-Ati's view. My aim in so doing is to provide a basic notion of the Qur'an regarding the ideal family before discussing it according to Indonesian and Malaysian state's and Muslim scholars' views. Abd al-Ati formulates it as "a special kind of structure whose principles are related to one another through blood ties and/or marital relationships, and whose relatedness is of such a nature as to entail 'mutual expectations' that are prescribed by religion, reinforced by law, and internationalized by individual." (Al-Ati, 1995). In general, the Qur'an discusses the concept of family in relationships and interactions among family members who are bound by marriage, and blood ties. The Qur'an uses the term "*sakinah*, *mawadah*, *wa rahmah*" in two verses to illustrate a form of an ideal family: Q.S. Al-Nisa [4]: 19, and Al-Rum: 21. The two verses emphasize the importance of loving and paying attention to the spouse and other family members to maintain the harmony of the family. Family will stand strong if every member of it nurtures and supports each other in whatever situation and problem they encounter. In maintaining the creation of harmony in family life, the Qur'an approaches it, where it tolerates a few practices that have become embedded in the daily life of society while maintaining the main principle of gender relations, namely the equality before God and the devotion of each of His servants (Q.S. al-Hujurat: 13)

In Indonesia, the state through the Ministry of Religious Affairs proposes what so-called "Keluarga Sakinah" (Tranquil Family or loosely it can be translated as Happy Family) which was basically inspired by the two verses mentioned above (Ma'arif, 2010). Considering the importance of family as a key to success in life, Poetranto (2011) treats the family as the foundation of society where agency, role, and function of the family are expected to intermingle in the process of producing a society that upholds noble values. It represents the health of society itself. So, if every family in society is healthy, smart, and

competitive, society as a whole will follow. Furthermore, Indra (2017) identifies the Islamic values taken from the practices of the Prophet Muhammad and his Companions in rearing and bearing children can be used as a source of inspiration. If we consult the Qur'an, it also informs us of a number of things preferred to do, such as an open mind and attitude to accept God's guidance in life including family life (Q.S. Al-Anbiya: 89; Q.S. Ali Imran: 38), as well as to pray to God in order his or her family be blessed by God such as the family is granted with pious children and harmonious family, and leaders for pious generations (Q.S. al-Furqan: 74), and Q.S. Maryam: 5-6).

The Directorate General of Islamic Community Guidance and Hajj Affairs, Republic of Indonesia, Ministry of Religion Number: D / 71/1999 concerning Implementation Guidelines for Sakinah Family Development, especially in Chapter III Article 3 states:

"Sakinah family is a family that is nurtured on legitimate marriage, capable of fulfilling spiritual and material needs in a proper and balanced manner, encompassed by an atmosphere of love between family members and their environment in harmony, being able to practice, appreciate and deepen the values of faith, piety, and noble character."

Kader in Rahman (2017) assert that Muslims in Malaysia are expected to establish a family based on Islamic teachings, regulated in the Law of Islamic Family. It seems that the government of Malaysia formulated "Keluarga Islam," based on the whole consideration of Islamic teachings where the Qur'an, Sunnah and Hadith, and other qualified sources such as the opinions of Muslim scholars are consulted. For example, Rahman (2017) constructs the concept of "Islamic Family," as structured by Muslim jurists, beginning with the discussion of the rules of marriage, proposing to marry, marriage, divorce, and contemporary issues. In another place, the Qur'an illustrates the family foundation as *mitsaqan ghalizan* (strong promise), mentioned in QS al-Ahzab / 33: 7, Q.S. al-Nisa / 4: 154, and Q.S. al-Nisa / 4: 21. Here, it informs two fundamental points: administrative and social functions of the family. The first point, administrative function, relate to several pre-conditions that must be fulfilled such as documentation, witnesses, dowry, and the two legal subjects themselves, namely the wedding couple (male and female). The second point, social function, relates to a few statuses and roles that every spouse and member of the family should play, such as reproduction, childbearing and rearing, households, earning money, and other social statuses and roles. Both countries administrate these two functions through the religious offices they provide.

The source of Hadith informs some dimensions about family. A Hadith, narrated by Baihaqi informs that " If a servant (Muslim) is married, then, in fact, he has perfected half of his religion. Therefore, fear Allah to perfect some of the others." (H.R. Baihaqi). Another narrated by Muslim informs that "the world is jewelry, and the best jewelry is a woman (wife) who is salihah." (H.R. Muslim). Mahmud Mahdi al-Istanbuli explains that these two Hadiths, suggest that Muslim man and Muslim woman build a family life due to its beautiful function as well as their status as part of religious teachings.

Having discussed how the Qur'an and Hadiths inform about the ideal family, and how this concept has been formulated in Indonesia dan Malaysia, I now turn to discuss its practice dimensions. To begin with, the administration aspects of family are important to include in our discussion, before dealing with its education institution and its contemporary issues.

Administration of Family

Although Indonesian and Malaysian Muslims have a similar affiliation to Syafi'i Islamic law school, and Sunni theology, in practice Muslims in both countries have differences. For example, Indonesia to some extent regulates religious life including family problems with certain flexibilities. On the contrary, in Malaysia, the state plays a monopolistic role and function in regulating the religious life of its citizens. In Indonesia, if a Muslim husband intends to marry a second wife or more, for example, he does not always feel obliged to follow the procedure of polygamy set out by the state.

In Indonesia, we often find a husband who marries the second wife or more as indicated from the data recorded by Direktorat Peradilan. There were 1151 registered letters to ask permission to do polygamy in 1999 alone (Fahmi, 2014). He does it informally, in that he does not go to the Office for Religious Affairs (KUA). Instead, he goes to a religious teacher or cleric to do so. The state administers it in Kompilasi Hukum Islam/KHI (the Codification of Islamic Law). For example, Verse 57 of the KHI obliges one who wants to have second wife or more (until the fourth wife) to fulfill the following requirement, (a) the first wife is unable to carry out her obligation as a wife; (b) she has disability or illness which hints her to perform wife obligations normally; and (c) the first wife is barren (Kompilasi Hukum Islam, 2001).

Government Regulation number 45, 1990 on the Amendment to the Government Regulation number 10, 1983 concerning Marriage and Divorce for State Civil Servants, Verse 4 point 1 states that a civil servant who wants

to marry more than one wife should ask permission from the state officer. The request to do so should be sent in writing, providing the reasons why he would like to do so, as mentioned at points 3 and 4 of the same Verse. The state officer here refers to the minister, attorney general, and head of State Owned-Enterprise (Badan Usaha Milik Negara/BUMN) including its branches in the provinces and regencies. The failure of gaining this permission, he can get a rebuke from his superior. In addition, the same verse points two informs also that a female state servant cannot be taken as a second, third, or fourth wife. If the husband is polygamous without following the procedures invited in the KHI, he will not receive a formal punishment from the government. He would only receive sanctions from the public who saw him as unfaithful to his first wife, even, the polygamy is considered a husband's affair (Fahmi, 2014). The only sanction that can be given to the case of polygamy is that the state does not grant any law rights to the second, third, or fourth wives and their children as mentioned in Verse 56 point 3 (Kompilasi Hukum Islam, 2001). It means the practice of polygamy in Indonesia still leaves some leaks that are potential to weaken the women and children, and not polygamous husband.

In Malaysia, a Muslim husband is left with no choice except to ask permission from his wife, and superior in the office where he works. If not, he is entitled to receive sanctions from the state religious office. In Malaysia, polygamous husbands, for example, must register their polygamy intentions in the religious affairs office, and the entire administrative process must be under state supervision through the religious affairs office. If the husband breaks the rules, for example, he is carrying out the second wife's marriage or more outside the territory of the country of Malaysia, then the state has the right to give sanction to him, and it can be resulted in bringing him into the prison, or as a substitute, the state can force him to pay.

Education Institution for Learning about Family

Muslims in both countries learn about the concept of family from educational institutions such as madrasah, Islamic higher education institutions, and religious study groups. They also learn from books, provided by the state religious institutions such as Kantor Urusan Agama (Office for Religious Affairs) in Indonesia, or Jabatan Agama Islam (State Islamic Departments) in Malaysia. Institutions of Muslim social movements such as the traditionalist Community Organization (Nahdlatul Ulama (NU) and the modernist mass organization Muhammadiyah also participate in formulating the expected Muslim family

today. Muhammadiyah proposes "the Sakinah Family Mawaddah wa Rahmah," NU "the family Maslahah," and Persis (Persatuan Islam) "Keluarga Bahagia." On one hand, Muhamadiyah and Persis have similar imaginations regarding it that is harmonious family, for example, Persis has Bidang Garapan/Bidgar Konsultasi Keluarga (The Division of Family Consultation) and Lembaga Konsultasi Keluarga/LKK (Institute for Family Consultation) which was established in the period of its leadership 1995-2000, aimed at providing information and services regarding family matters. On the other hand, NU looks at the functional aspect of the family, i.e., how a family functions in fulfilling its roles either reproduction, child-rearing and bearing, family earning incomes, or making family as their home.

In Malaysia, the concept of an ideal family was also constructed by various agencies including the government, mass organizations, scholars, and intelligentsias. State religious institutions such as Institut Kefahaman Islam Malaysia/IKIM, established by the former Prime Minister YABhg Tun Dr. Mahathir Mohamad on February 18, 1992, aimed at proving Islamic teachings and perspectives in making modern Malaysian Muslim. One of its programs was to spread ideas like *"Rumahku Surgaku"* (My Home, My Heaven, or Home Sweet Home) as an effort to shape the identity of happy Muslim families in the face of the growth of secular societies. Stivens (2006) stated that the government of Malaysia has been active in involving the institution of family in economic and social development. Mahathir Mohamad on separate occasions reasserted this matter. The wife of the Prime Minister has also participated actively in socializing the importance of family in nurturing noble attitudes and values. For example, Datim Seri Dr. Siti Hasmah Mohamad Ali Said asserted the participation of all agencies besides the government in making the family as the site for nurturing attitudes and values systems. And Mahathir Mohamad himself affirmed the national program called My Home, My Heaven (happy family) on one occasion in 2002, and on the occasion of presenting 2004 national budgetary in 2003 by stating that Malaysian people must hold their resilience to family values (Stivens, 2006).

Muslim feminist groups such as Sisters in Islam (SIS) established in 1988 and registered as Non-Governmental Organization (NGO) in 1993 also provided information regarding alternative meanings about women and families in Malaysia. SIS was dissatisfied with the new Islamic family law proposed by the Malaysian government in 1984. They refute it as having biases and discrimination against women. Instead, the proponents of SIS propose other

considerations based on equity and rights for women by writing an alternative understanding of Islam (the Qur'an) using the Qur'anic hermeneutic method (Kamaruddin et al., 2018). Another NGO, Islamic social movements such as Pertubuhan IKRAM Malaysia (established in 2009) offers information on traditional wisdom regarding family in Islam. The other similar NGOs, IKRAM asserts that Muslim families are happy to determine that men and women get aspirations to achieve happiness and blessing from Allah. In its regulation, chapter 9 on Tarbiyah (education), verses a and b, emphasize that the body is committed to call its member to live theoretically, and practically based on Islam at individual, family, and social levels, and nurture every member of the family of each member with religious education based on the Qur'an and Hadith. It believes that women are the backbone of society and important agents of change (Malik, 2018).

As part of a society that lives in modern times, all government institutions, Islamic social movement organizations, Muslim activists, and scholars participate in the formulation of the meaning of a happy Muslim family. They construct the concept of family ideally based on the main religious sources and contextualized them in the context of contemporary Indonesian and Malaysian society. One crucial point in strengthening a family is that it is imperative to cultivate noble values. A few Muslim scholars in both countries participate in this discourse. They provide rich information for Muslims in both countries, in Southeast Asia in general to learn about the ideal concept of family in Islam. For example, Suharto (2011) asserts that Islam as a religion is a source of noble personalities such as compassion, respect for others, honesty, patience, forgiveness, and qana'ah. These values which are not exclusively owned by Islamic teachings are moral formation, or character building.

Furthermore, Djaelani (1995) emphasizes the way family works on fulfilling the rights and obligations of its members in particular husband and wife. The ideal family can be achieved if members of the family fulfill their respective obligations, including obligations of the husband: 1) to lead, maintain and be responsible; 2) meet economic needs 3) meet biological needs; 4) and make good company. The wife's obligations: 1) obedience to God and husband, 2) maintain self-respect; 3) serving the husband's biological needs well; 4) and obligations to take care of the household. Djaelani (1995) confirms religious teachings which consider religion, *nasab*, health, and wealth as a fundamental requirement to build a happy family. He also finds that the requirement of

the religiosity of a future spouse is crucial in order for the future family could sustain everlasting and live harmoniously.

Bakry (1993) explains that the compatibility between rights and obligations in family life can be treated as indicator of the success of family life. Rights, in his view, may be defined as things that should be received by someone, whereas obligations may be defined as things that should be carried out by someone. Every member of the family should nurture and maintain his or her rights and obligations harmoniously, otherwise, a problem will follow.

Muslim Family and Modernity

Modernity which has begun in 1800 necessitates the concept of family to make certain adjustments. The extended family model has been corrected severely moving toward the model of nuclear one. Accordingly, the traditional role and status model received inputs from modern practices and the modernization movement. Muslim families are also not free from these influences (Faturochman, 2001). Muslims traditionally refer to the precepts of Hadith which says that in looking for a future wife, a future husband is expected to select a future wife who has the potency to give birth to many children. The traditional way to find her is by making sure that she comes from an extended family. They do this preference because they are usually motivated to implement religious teachings, and this obedience is certainly believed as an expression of their piety. However, this preference has been corrected since the modern period due to the different demands of times.

The extended family model previously was considered ideal in the context where nature provided richly all the things for families to survive and even prosper. Now, the context of this traditional model has changed. The number of the world population and the demand for life itself which requires more knowledge and proficiencies are growing from time to time. In fact, nature has its limit to support the population of the world which grows continuously. In addition, the modern age also provides a better education, and more alternative of job markets, from more professional over nature cultivation to various and richer offers and opportunities for professional services in different fields. Accordingly, a family must be rationalized by building more nuclear families than an extended one (Faturochman, 2014; Rustina, 2014).

To transform from an extended family model into a nuclear one is not as easy as one turns back his or her hand's alms. There are a lot of practices needed to be adjusted such as the age of marriage, how to raise children,

daily life, education, job market, etc. To be ready as an independent family means we must be capable of earning money, having needed knowledge and proficiency, and mentally ready to face a new life. The contradictory point between religious precepts on one hand, and the demand of age, on the other hand, creates a few problems in modern societies including Muslim ones. For example, Muslims who commonly come from the background of poor families find it difficult to decrease the number of underage marriages. Besides the practice of underage marriage precedented in the history of Islam, this practice for some families is part of their solving problems because marriage acts in a point can be seen as releasing the parenting burden to uphold family resilience. Faturochman (2014) sees this development as a consequence of the modern era. Young Muslims must wait a little longer for their marriage up until their age is considered more mature, and their knowledge and skill are more prepared.

Therefore, more Muslim families inevitably turn out to the nuclear family model (Faturochman, 2014; Rustina, 2014). Status and role in the family follow the change of time and context. In the nuclear model management, a family is adjusted to the change of context. For example, households are not only considered as the burden of the mother, but also of other family members, or even many families ask others such as babysitters to carry out this task (Faturochman, 2014). In terms of education, parents share responsibilities with education institutions to nurture noble values and positive attitudes (Rustina, 2014). In the modern context, there is also a great shift in direction of the family. Traditionally families are oriented to uphold so-called family esteem based on higher values. Today, they tend to prepare their family sustainability in terms of economy, making sure that the family members can survive and even prosper.

Another important change worth mentioning is communication in the modern family is different from the traditional one. Obedience and communication which were common in traditional families' practices have been corrected by modern ones which urge to respect individual stand and democratic way of conversation. Muslim families face this dilemma considering the wisdom of traditional way of communication among members of the family and adopting new practices which do not violet the existing tradition. In addition, they must adapt also to the situation that wives of many Muslim families, in addition to husbands, feel obliged to earn money to support the

need of a family. This also implies to the way each member must converse with one another (Faturochman, 2014; Rustina, 2014; Kansil et al., 2017).

Family and Patriarchy

Patriarchy may be defined as a system where man is positioned as the head of family (Horby, 1989), and in another reference, it may be formulated as "a politics of male privilege based on theories of sexual differentiation." (Barlas, 2002). Barlas (2002) criticizes the definitions as both forms exaggerate men and condescend against women as unequal to others. Instead, she imagines it as "a continuum and move between its different poles in interpreting the Qur'ān," seeking for egalitarian and antipatriarchal message of the Quran. She argues that Islam is not patriarchal religion, because the Qur'an treats man and woman as parents and spouses based on the assumption of equality. She explains that the nature of patriarchy in a family may direct some to interpret the Qur'an as having supported the patriarchal straight family.

However, Muslim scholars fall into one of the forms of the definition of patriarchy which preserves the wisdom of the medieval period. Muslim family in Indonesia and Malaysia take their inspiration from the form of Islam taught by Imam Syafi'i with Sunni theology. This madhab certainly comes from Arab as Imam Syafi'i himself a Quraishy Arab. As we know Muslim families were initially taken from traditional as well as patriarchal families of the Arabs. Though these initial practices should be better situated as form, expression, or reflection of Islamic teachings regarding family, these practices have been often treated as the only ideal offer. Muslims have even been mythologizing rather than using them proportionally (KBBI 5; Binghalib, 2007; Joseph, 2007). For example, Muslim families in the Middle East raise members of the family more based on their patriarchal structure of a family system (Binghalib, 2007). It means that they are expected to prioritize the father as the head of the family. Respect and honor are nurtured and kept seriously in a customized way. Parents take it seriously to train and discipline their children according to these patriarchal values.

Family matters are the priority among many Arab families. It is understandable if Joseph (2007) summarizes the nature of Arab families in this tone. He explains that the family is the core point of Arab society where matters including political, economic, social, and religious matters are determined. The structure of Arab (Muslim) families is patriarchal. Families are a human resource where every member of the family helps one another.

Like other families, Arab families respond to the issue of gender sensitivity by considering the existing family values. Accordingly, they prefer to respect the following values: philanthropy, reciprocity, pride, nobility, bravery, force, frank emotion, indirect communication, avoidance of conflict, honor, and the use of media in negotiation (Joseph, 2007). They place family matters as the priority, family is an idiom. Binghalib (2007) shows that this patriarchal system of Muslim Arab families creates jealousy among sisters due to the privileges that boys receive more.

Charles Hirschman asserts that empirical research informs that women in rural areas often participate in agricultural production and trade. In contrast, their male counterparts sometimes play roles in household tasks. This means that patriarchy has been there in the family, yet rationalization of roles has been also taking place. In other words, these practices can be treated as capital that can be used to push the development of gender equity in Malaysia, in addition, to receiving international undertaking on gender equity (Hirschman, 2016).

Bourqia (2006) argues that family in the modern context should protect the esteem of every member of the family. In her view, patriarchy is not Islamic. It is constructed in societies, and it was there when Islam was brought for the first time by Muhammad (Binghalib, 2007; Muqoyyidin, 2013). In Islam, tradition is appreciated. Patriarchy is part of a tradition. It could be this line of argumentation that certain Muslim clerics blended patriarchy as part of religion. Patriarchy itself is a dominant system of kinship in the world (Muqoyyidin, 2013). Bourqia (2006) explains that man and woman are only biological creatures. At the same time, they are also culturally constructed within the existing cultures and social practices in families and societies. In this sense, Mufidah (2010) argues that Islam has a prime role, which is to bring grace (rahmah) to all creatures and universe. So, gender relations must be discussed in this framework. The Prophet Muhammad and his Companions had shown us how to respect and bring grace, convenience, and comfort to the ummah. One of the things that they did is to reduce discrimination among men and women. Furthermore, she explains that the Qur'an does not differentiate man from woman (Q.S. An-Nahl: 97; Q.S. Al-Hujurat: 13).

Suharto (2002) gives a tip on how Muslim families can face the challenges of contemporary times. *First*, every Muslim family is expected to be independent economically. In so doing, every member to a certain extent takes responsibility for reducing the burden of family needs. The role of mother is expected to handle not only her carrier but also her role at home.

The obligation to take care of households is shared among members of a family. *Second*, in dealing with the culture of patriarchy, the Muslim family is expected to appreciate the existing values by implementing and nurturing a number of values and practices: respecting others, understanding others, not interrupting other people's talk, listening to others politely, conversing others politely, expressing disagreement respectfully, grateful for the benefits he or she receives, consult others when he or she has a problem, announcing what the family consider important when they have a meal together, not insulting other family members, not cursing at others, behave in front of others, asking permission when he or she would like to smoke, inviting another to sit, not in a hurry to give treats to guests, introducing a guest to the members of a family, and coming to the invitation. *Third*, every Muslim family is expected to pay attention to the aspect of feelings and love of all family members. Each is kindly advised to maintain and nurture grace and love for one another in the family by for example respecting status and role of each member, and by nurturing the feeling of gratitude for what all members of the family receive, gain, and start to do new things. Stivens (2006) identifies that in Malaysia, state, religion, and the media play the role of the guardian of social as well as family values and morals. They are geared toward Islamic teachings which are conservative and by orthodox global forces which nurture traditional values including traditional family values.

Conclusion

The study finds that Muslim scholars and clerics in Indonesia and in Malaysia have been interpreting the Qur'an to nurture and adapt the ideal concept of family for the sake of making it relevant to the demand of the age. However, their efforts either one in the region still fall into prescriptive response over modern challenges, utilizing modern values and systems of doing things in family affairs within the constrained use. They try more on opposing modern forces rather than taking advantage of them for rationalizing, restoring, and adapting the traditional practices. As a result, the concept of the ideal Muslim family gears towards reification rather than reformation for the betterment of Muslim families living in the modern era.

Acknowledgment

This article is indebted to the Ministry of Religious Affairs which granted funds to do this study in 2018. I am also grateful to several colleagues:

Tantan Hermansyah, JM Muslimin, and Usep Abdul Matin, and students: Nayli, Diah Hasanah, and Restiana for their contribution in data collection and field research.

References

Abdullah, R. (2007). A study of Islamic family law in Malaysia: A select bibliography. *International Journal of Legal Information, 35*(3), 514-536. https://doi.org/10.1017/S0731126500002481

Abdullah, R., & Khairuddin, S. (2009). The Malaysian Shar ‘ah Courts: Polygamy, Divorce and the Administration of Justice. *Asian Women, 25*(1), 21-54.

Ali, M. (2014). Islam in modern Southeast Asian history. In *Routledge Handbook of Southeast Asian History* (pp. 225-235). Routledge.

Al-Ati, H. A. (1995) *The Family Structure in Islam*. American Trust Publications (ATP).

Azeez, Y. A., Zakariyah, L., Shukor, S. A., & Salleh, A. Z. (2016). Codification of Islamic Family Law in Malaysia: The Contending Legal Intricacies. *Science International*, *28*(2), 1753-1762.

Joseph, S. (2005), *Encyclopedia of Women & Islamic Cultures* 1-6, Leiden, Boston: Brill.

Barlas, A. (2002) The Family and Marriage Retrieving the Qur'an's Egalitarianism. In *Believing Woman in Islam: Unreading Patriarchal Interpretations of the Qur'an.* (pp. 167-202) Texas: The University of Texas Press.

Badran, M. (1996). Feminists, Islam, and nation. In *Feminists, Islam, and Nation*. Princeton University Press.

Binghalib, Y. (2007). *Family Dynamics between Arab Muslim Parents, Western Parents and Their Bi-Ethnic Children*. Thesis. California State University.

Bakry, S. N. (1993). *Kunci Keutuhan Rumah-Tangga (Keluarga yang Sakinah)*. Jakarta: Pedoman Ilmu Jaya.

Bourqia, R. (2006). The Role of the Family in the 21st Century an Islamic point of view. In Helmut Reifeld (Ed.), *Marriage, Family dan Society – a Dialogue with the Islam*. Konrad-Adenauer-Stiftung.

Collier, K. (2007). The Philippines. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

De Casparis, J. G., & Mabbett, I. W. (1992). Religion and popular beliefs of Southeast Asia before c. 1500. *The Cambridge History of Southeast Asia, 1*(part 1), 276-339.

Djaelani, A. Q. (1995). *Keluarga Sakinah*. Surabaya: Bina Ilmu.

Eddouada, S. (2008). Implementing Islamic Feminism: The Case of Moroccan Family Code Reform. In *Islamic Feminism: Current Perspectives*. Tampere Peace Research Institute, Occasional Paper, (96), 37-46.

Fahmi, I. (2014). Proses pengambilan keputusan menjadi isteri kedua dalam perkawinan poligami pada wanita berpendidikan tinggi. *Psympathic: Jurnal Ilmiah Psikologi, 1*(2), 231-243. https://doi.org/10.15575/psy.v1i2.479

Faturochman. (2001). Revitalisasi Peran Kelauarga. *Buletin Psikologi, 9*.

Fealy, G., Hooker, V. and White, S. (2007). Indonesia. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Funston, J. (2007a). Brunei Darussalam. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Funston, J. (2007b). Thailand. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Funston, J. (2007c). Singapore. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Funston, J. (2007d). Malaysia. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Hirschman, C. (2016) Gender, the Status of Women, and Family Structure in Malaysia. *Malaysian Journal of Economic Studies, 53*(1), 33-50.

Hornby, A. S. (1989) *Oxford Dictionary Advanced Learner's Dictionary* (4th ed. edited by A.P. Cowie) Oxford: Oxford University Press.

Indra, H. (2017). *Pendidikan Keluarga Islam dalam Membangun Generasi Unggul*. Yogyakarta: Deepublish.

Kamus Besar Bahasa Indonesia Edisi Lima (KBBI V). Aplikasi luring resmi Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan dan Kebudayaan Republik Indonesia.

Kamaruddin, Z., Yunus, S., Embong, R., & Hashim, H. A. (2018). The History of Sisters in Islam. *International Journal of Academic Research in Business and Social Sciences, 8*(11), 551-558. http://dx.doi.org/10.6007/IJARBSS/v8-i11/4929

Kompilasi Hukum Islam. (2001). *Kompilasi Hukum Islam di Indonesia*. Direktorat Pembinaan Peradilan Agama Islam Ditjen Pembinaan Kelembagaan Islam Departemen Agama.

Lambrecht, C. (2007). Burma (Myanmar. In Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Ma'arif, S. (2010). *Konsep al-Qur'an tentang keluarga bahagia*. Thesis. Universitas Islam Negeri Syarif Hidayatullah Jakarta.

Malik, M., Safarudin, S., & Mat, H. (2018). Islamic NGO as another actor of Civil Society: The Case of Pertubuhan IKRAM Malaysia (IKRAM). *Ulum Islamiyyah, 23*, 27-46. https://doi.org/10.33102/uij.vol23no0.17

Noor, Z. (2007). Gender Justice and Islamic Family Law Reform in Malaysia. *Kajian Malaysia, 25*(2), 121-156.

Poetranto, S. (2011). *Seri Bacaan Orang Tua: Kumpul Keluarga Rutin*, Direktorat Pembinaan Pendidikan Anak Usia Dini, Direktorat Jenderal Pendidikan Anak Usia Dini Nonformal dan Informal, Kementerian Pendidikan Nasional.

Muqoyyidin, A. W. (2013). Wacana Kesetaraan Gender: Pemikiran Islam Kontemporer tentang Gerakan Feminisme Islam. *Jurnal Al-Ulum (Jurnal Studi-Studi Islam), 13*(2), 490-511.

Mufidah Ch., (2010), *Isu-isu Gender Kontemporer dalam Hukum Keluarga*, Malang: UIN-Maliki Press.

Rahman, M. S. A. (2017) *Undang-undang Keluarga Islam, Aturan Perkahwinan: Suatu Pendekatan Berdasarkan Amalan Semasa*, Kuala Lumpur: Zafar Sdn. Bhd.

Ramsay, J. (2007). Cambodia and Vietnam. In. Fealy, G. & Hooker, V. (Eds.) *Voices of Islam in Southeast Asia: A Contemporary Sourcebook*. Singapore: Institute of Southeast Asian Studies.

Kansil, R., Tangkudung, J. P., & Mewengkang, N. N. (2017). Fenomena Komunikasi Keluarga Tradisional Dan Keluarga Modern Dalam Membentuk Kepribadian Anak Di Kelurahan Bahu. *Acta Diurna Komunikasi, 6*(3).

Rustina. (2014). Keluarga dalam Kajian Sosiologi. *Musawa, 6*(2), 287-322.

Subramaniam, M. S. (2018). Judicial Dilemma: Secular or syariah for inter-faith family disputes in Malaysia. *CALE Discussion Paper*, (15), 1-34.

Stivens, M. (2006). Family Values, and Islamic Revival: Gender, rights, and state moral projects in Malaysia. *Women's Studies International Forum, 29*, 354-367,

Suharto, T. (2011). Membina Keluarga Muslim di Era Global: Pergumulan antara Tradisi dan Modernitas. *Musãwa, 10*(2), 205-214. https://doi.org/10.14421/musawa.2011.102.205-214

DOI: http://dx.doi.org/10.18860/eh.v24i1.16616

THE ISLAMIC DISCOURSES OF INDONESIAN ISLAMIST ORGANIZATIONS

Sri Guno Najib Chaqoqo
Islamic Studies Postgraduate UIN Sunan Kalijaga Yogyakarta
Email: sriguno.nc@gmail.com

Received: June 15, 2022
Accepted: June 30, 2022

Abstract

Several years ago, before HTI was banned in 2017, many terms appeared in the public sphere of Indonesian politics. The terms are; khilafah, Islam kaffah, NKRI with sharia, and great imam (Imam Besar). This article examines the political discourse of Islam in Indonesia used by HTI and FPI. It takes the terms from the media, both their internal and external media. In addition, there are many posters scattered in the news. These terms were mainly taken when the two organizations at that time were still in existence before disbanded. HTI was disbanded in 2018 and FPI in 2020. The purpose of this study is to explore the intent and purpose of these terms. It uses a critical discourse analysis model of Fairclough, Wodak, and van Dick to analyze these terms. The study results indicate that these terms are used to marginalize several popular terms, namely the Unitary State of the Republic of Indonesia (NKRI), the Unitary State of the Republic of Indonesia (NKRI) for the price of death, the 1945 Constitution, and the president.

Artikel ini mengkaji bahasa politik Islam di Indonesia yang digunakan oleh HTI dan FPI, yaitu; khilafah, Islam kaffah, NKRI Bersyariah, dan imam besar. Istilah itu diambil dari media-media, baik media internal mereka maupun eksternal. Selain itu juga poster-poster yang banyak bertebaran di dalam pemberitaan-pemberitaan. Istilah-istilah tersebut terutama diambil ketika dua organisasi

masa itu masih eksis, sebelum dibubarkan. HTI dibubarkan pada 2018 dan FPI pada 2020. Tujuan dari penelitian ini adalah untuk menelusuri maksud dan sasaran dari istilah-istilah tersebut. Istilah-istilah tersebut akan dibedah dengan menggunakan analisa wacana kritis model Fairclough, Wodak, dan van Dick. Hasil penelitian menunjukkan bahwa istilah-istilah itu digunakan untuk meminggirkan beberapa istilah popular yaitu Negara Kesatuan Republik Indonesia (NKRI), NKRI Harga Mati, Undang-Undang Dasar 1945, dan presiden.

Keywords: *NKRI with Sharia; Great Imam; Liwa Rayyah; Caliph; radical.*

Introduction

The political language of Islam in Indonesia is present amid national politics with their respective ideologies. It is often used to channel political aspirations from top to bottom, bottom to top, or horizontally (Shah et al., 2021). It often appears in political expressions such as Islamic revivalism, Islamic revivalism, Islamic revolution, and Islamic fundamentalism. Usually the use of Islamic terminology will increase in times of upheaval, both by the authorities and opponents (Dorraj, 1999; Eickelman & Piscatori, 1996)

Socio-political Islam is colored by religious symbols, rhetoric, organizations, and figures which are the primary sources of its legitimacy and mobilization (Mura, 2015; Esposito, 1987). Furthermore, several groups in Islam simultaneously use terms used by the khawarij sect such as sharia, jihad, and ummah. These terms are often claimed to represent Islam (Antúnez & Tellidis, 2013). In addition, thinkers and leaders of the Islamic movement often come up with specific terms. These terms are the basis of the discourse battle according to the background surrounding the character (Hoigilt, 2011).

Studies on the political language of Islam are abundant. Still, the author observes a few writings such as Muhammad Imran Shah, Saeed Ahmad, and Ali Danish explaining that state officials manipulate language in speeches or comments related to events using political language. Also, articles by Asrinda Amalia and Aidil Haris discuss Islamophobia caused by the mass media in the discourse of terrorism in Indonesia (Amalia et al., 2019). They both analyzed the use of the term terrorism in electronic media on the Tribunnews.com and Detik.com portals. Bugi Kenoh Mulyar also discussed the caliphate discourse used in media such as the Al-Islam Bulletin, *Kaffah*, and the Ummat Media Tabloid. Through critical discourse analysis, the article concludes that the

Islamic media brought up the caliphate discourse to marginalize the discourse of the nation-state (Mulyar, n.d.).

Another study that was earlier in a comprehensive study was by Bernard Lewis and Muzaffar Alam, who studied Islam's political language. They collect various terms, trace the root of the terms, and then analyze their development until the writing appears. Therefore, questioning the theoretical review linguistically in their writings will only be in vain. However, their writings are still widely accepted academically. Meanwhile, writings on the study of Islamic political language based on linguistic analysis are found in Jacob Hoigilt (2004).

Another scholar is Andrea Mura, who highlighted the role and productivity of several Islamist figures in producing Islamic discourse. He featured three well-known Islamist figures: Hasan Al Banna, Sayyid Qutb, and Osama bin Laden. The first two figures were pioneers in the Islamic movement whose ideas spread worldwide. In comparison, Osama bin Laden is a symbol of resistance to western hegemony, which later inspired radical movements worldwide. He also reproduced Islamic terms to evoke a passion for resistance to Western domination over the Islamic world (Mura, 2015).

The political language of Islam emerged as a response to several situations such as modernity, colonialism, and the hegemony of the West in the Islamic world. Modernity gets a response from Islamic political movements because modernity is considered to erode and negate religion, including Islam. Moreover, technology has eliminated the roles of humanity in the industrial world. Meanwhile, the response to colonialism continues with the Islamic response to the hegemony of the Western world in the case of the wars in Afghanistan, Iraq, and Palestine. It also involved the alignment of the Western world in its role in the civil war in Syria and several Arab countries after the Arab Spring. This response is also in line with the concerns of religious leaders about the development of secularism in the world which is undermining not only Islam, but the religion in general (Srinivasan, 2011).

Thus, the political language of Islam in this section is an idiom and vocabulary that forms terminology, which is raised by political activity, by either people or groups in the form of Islamic political organizations and movements, for political purposes. These political goals are not limited to power politics or practical politics but are broader in religious ideological goals or Islamism. This Islamic political language appears in the political situation and conditions surrounding it, so that studied from the historicity aspect of the existing discourse.

Method

This study employs Critical Discourse Analysis (CDA) initiated by Michael Foucault, and later developed by the anthropologist Talal Asad. Discourse analysis examines the discourse said by someone in a particular space and time in a power relation that surrounds it (Mujiburrahman, 2008). This analysis departs from the assumption that language does not stand alone, but some relations surround it, such as domination, discrimination, and power and control. Thus, through the discourse analysis, it will be known about the social inequalities expressed in language use (Huckin et al., 2012).

This paper presents a set of theories used to examine the relationship between discourse and sociocultural development. Fairclough made three gradations in the critical discourse analysis stage, namely description (micro), interpretation (meso), and explanation (macro) (Fairclough, 2001). In the micro aspect (description), linguistic science tools needed. Meanwhile, on the macro aspect, social science tools are needed to observe social structures, injustice, racism, prejudice, suffering, and so on (Haryatmoko, 2017; Rahimi & Riasati, 2011). CDA, in this case, is useful in explaining the linguistic-discursive dimensions of social and cultural phenomena concerning the Islamist organizations in Indonesia. It specifically discusses how a discourse reproduces and maintains the abuse of power, domination, and inequality through text and speech in social and political contexts. The areas explained are organizational analysis, racism and mass communication, nationalism and identity, and economics and mass communication. The objects of this study are written, spoken or spoken language, and visual images. The three of them, in many ways, play a critical role in forming social relations with the outside world from the people who use the communication material.

To examine the political language of Islam, this paper limits it to a study of the terms or words used by the two organizations. The first stage of data collection is determining the identification, then contesting it with other meanings from outside the HTI and FPI groups. The choice of the time limit in the post-New Order period is based on a more actual and dynamic study after democracy had its rightful place, even though it was only a procedure. Furthermore, this paper explores the names and issues developed by the Islamic political movement. It begins with a brief description of the political movements of Hizb ut-Tahrir and FPI and their central issue, namely the caliphate.

This article examines the marginalization of Islamism discourse, especially by HTI and FPI. It raises the terms *Khilafah, kaffah*, the Unitary State of the Republic of Indonesia with Sharia, and the great Imam. HTI and FPI often raised these terms and even became the main issue. It is indicated by the frequent use of the term in their actions, such as in street demonstrations or published books. These terms were studied in terms of their meaning, both etymologically, terminologically, and how the terms were understood and used by the two groups of Islamic movements in Indonesia. In addition, responses to these terms will also be discussed. The questions that will be answered in this paper are; what is the purpose of the political language that raised, how is the response that appears to the term, and through what media the term raised.

The data of the terms were obtained by collecting news in the mass media and information from primary sources such as books written by internal people of the organization and other people about it. In the data analysis process, the chosen words were analyzed and contested with opinions outside of them. Thus, this paper wants to explain how the discourse marginalizes the political discourse developed by groups outside them. A genealogy of contemporary Islamic political discourse in Indonesia will be obtained by tracing the process of emergence and marginalization of this discourse.

Results & Discussion

This section discusses the political languages that emerged after the reformation in Indonesia, namely the period after the New Order. The post-new order period is chosen to track political movements' actualization, which varied from during the new order (Hasan, 2009). Here, the political movements will be discussed are the Front Pembela Islam (FPI) and Hizbut Tahrir Indonesia (HTI). These two movements are movements that emerged after the New Order and featured themselves in the jargon of Islamic politics in Indonesia. Both were suspected of aspiring to establish a caliphate state but with different strategies. On 19 July 2017, based on Law number 2 of 2017, HTI organizations were officially banned in Indonesia (Santoso, 2021).

HTI and "Khilafa" Movement in Indonesia

The government dissolved FPI and HTI in December 2020 and May 2017. However, the issues and terms raised by HTI before its disbandment are still worth studying as they colored the discourses of political Islam

before it disbanded, even now. At least, this is seen from the terms raised in demonstrations by their movement.

Hizb ut-Tahrir is a transnational organization founded by Taqiyudin an Nabhani (d. 1977) in Palestine. His thinking is based more on the reality of the Arab defeat of Israel (Rodhi, 2012). He was previously an activist with the Muslim Brotherhood (Ikhwanul Muslimin) and was impressed by Hasan Al Banna's ideas. He considered that if all Muslims were under the umbrella of an Islamic State as the early Islamic caliphate, Islam was not be easily defeated by Western (Christian) powers. He considers that nationalism, democracy, popular sovereignty, and secular law are products of the western world to divide Muslims into small countries (Khālidī, 2004). Departing from this, the later founded movement did not want to be officially involved in general elections in all democratic countries, even though they were in the form of political parties (Marijan, 2010).

The feeling that Islam is always threatened and the victim of a conspiracy has become the foothold of the resistance movement for every Islamic movement, including HTI (Wilson, 2015). With this resistance jargon, Hizb ut-Tahrir tries to recruit as many members as possible. These members were made aware that Islam is under threat and grip of the West. Islam will be defeated and enslaved if there is no resistance to liberation. This feeling usually becomes the legitimacy of radical movements in Islam and perhaps in other religions.

Hizb ut-Tahrir calls for various discourses so that Muslims unite in a single global leadership called the caliphate under a caliph. This movement is different from establishing an Islamic state as promoted by other Islamic movements, such as the FPI, which also has the idea of a caliphate. For FPI, the Islamic caliphate does not mean abolishing the Unitary State of the Republic of Indonesia (NKRI) and other established Islamic countries. Instead, the establishment of the caliphate is to unite the vision of all Islamic countries in one form of cooperation.



Figure 1.: The rally of HTI members in one demonstration Source: https://nasional.tempo.co/read/744542/hizbut-tahrir-kami-tidak-anti-pancasila-dan-nkri

Meanwhile, FPI was founded on August 17, 1998, or two months after Suharto's fall as President of Indonesia. This period is often referred to as the beginning of the reform era. It means that FPI was founded in the early days of freedom of expression. As it is known that during Suharto's presidency, freedom of expression was severely restricted. FPI established ahead of the Special Session of the People's Consultative Assembly (MPR). This establishment coincided with the establishment of Islamic organizations that emerged during the early reformation period.

At the beginning of its establishment, FPI was a non-governmental movement with the intention of defending the interests of Islam through the discourse of Amar makruf nahi munkar. FPI often destroys places they believe are centers of immorality (violating God's law) (Woodward et al., 2014). In addition, they also demand the implementation of Islamic law in the life of the state. On the other hand, Islamic interests believed threatened by the presence of forces that would eliminate the existence of Islamic politics through the removal of President Habibi. There is a provisional analysis that FPI was founded by military forces whose existence is also threatened after the demand for the military to return to the barracks rather than taking part in politics (Farissa & Barthos, 2021) (Hasan, 2009).

On the other hand, their movement also seems to take over the discourse of the moderate Islamic movement that has been around for quite a long time in Indonesia. NU and Muhammadiyah, for example, the most prominent Islamic organizations, seem unaffected by the discourse developed by HTI and FPI. These two organizations always raise a counter-discourse, namely "NKRI is fixed" or "Pancasila is Final". Thus, the presence of these two organizations

has also colored Islamic activism in Indonesia that was previously only colored by mainstream discourses such as NU and Muhammadiyah. Their presence can marginalize the discourse of Islam and the state that was established for years. On the other hand, this new Islamism discourse reinforces the opinion that the discourse on the relationship between Islam and the state, or Islam and Pancasila, will always appear with different performances and formulations. At least in the history of the founding of the Republic of Indonesia, records of the conflict between these two groups have emerged (Al-Rasheed et al., n.d.).

Khilafa (caliphate)

Khilafah is the central discourse of HTI, which is voiced in every demonstration through the posters they claim. The discourse reads, "The caliphate is the solution". In HTI's view, the caliph is the legitimate leader based on Islamic law in an Islamic state. Hafidz Abdurrahman, one of the internal groups of HTI explained that the caliphate is a general leadership which is the right of all Muslims around the world to enforce Islamic law and carry out Islamic da'wah throughout the world (Ahnaf, 2009) (Abdurrahman, 2014), (Al-Amin, 2014).

The Khilafah has been the subject of much debate regarding its understanding in the modern world. One party believes in a literal sense of the return of the caliphate; one party interprets it contextually (Tanjung, n.d.) (Hosen, 2018). The implications of this etymological and terminological understanding are vast, as can be seen in the reality of the emerging movement. The currently existing countries should only be provincial or federal from the totality of Islamic State in the world (Al-Faruqi & Al Faruqi, 2000). This thinking is claimed to come from the spirit of the teachings of monotheism, namely the process of uniting God, which must have implications in all lines of life, including the government system (Azra, 2016).

Meanwhile, Ibn Khaldun alludes to the caliphate, which he calls bringing all humans by the teachings of the Shari'a for the benefit of the hereafter and the world. In essence, it is to replace the owner of the Shari'a in maintaining religion and regulating the world (Rahardjo, 1996). Khilafah is a derivative of the word caliph, a leader or actor. The word caliph (خليفة) mentioned twice in the Qur›an, which is claimed to be the main grip of HTI. Both refer to the duty of man as God›s representative on earth to maintain it as best as possible. While the second related to the task of Prophet Dawud as, a leader on this earth to do what is right not to follow his passions so that he goes

astray without a clue of the truth. In conclusion, the caliphate refers to the general task of human beings after being created on earth (Tanjung, n.d.).

Etymologically, the word caliph is rooted in the word kh-l-f which means behind or leaning to one side (Rahardjo & Rachman, 1996). The caliph can also interpret as Imamat, leadership. It is just that the term Imamat is more familiar in Shia discourse, which calls their leaders as Imams. In Shia faith, Imamat is part of faith (Rahmat, 1998). Imam generally refers to a spiritual leader, especially in performing prayers. In another paragraph, it will be explicitly discussed about Imamat, especially regarding the title of "great imam" for the leader of the Islamic Defenders Front (FPI), Habib Riziq Syihab (HRS).

The caliph is also interpreted as a substitute or representative, namely the person behind the real leader (Mustafa, 2012). From this discourse, it developed that the caliph is a person who becomes a representative who replaces their role in determining decisions for the common good. The term caliphate by HTI marginalizes the understanding of groups outside them such as the Muslim Brotherhood (Ikhwanul Muslimin/IM) in Egypt. The emphasis on the caliphate discourse will emphasize that the system of government that has been running in Indonesia is not in accordance with Islamic law. Therefore all government activities are considered illegal.

In conclusion, these terms are used to marginalize the discourse of the rulers of Islamic countries. The marginalization of this discourse is also a response to the existence of the nation-state. On a rolling basis, this marginalization effort gets a response from the marginalized as a form of advocacy against the existing reality and situation.

Islam *Kaffah*

In several actions, HTI also shouted the jargon "Islam *Kaffah*". This discourse also voiced by several organizations from various circles, especially those that ideologically aligned with HTI. Islam *kaffah* is a jargon for the political struggle of Islam. it presupposes the formal application of Islamic laws in a country (Ratna Sari, 2019).

Grammatically, this term is uncommon because the adjective and the characterized word must be parallel. This word is adopted from the verse of the Qur'an where it is found in four verses in three surahs, 2: 208, 9: 36,122, 34:28 (Sari, 2019). They all refer to the nominal totality of the number of people covered by the word *kaffah*. Islamic movements such as HTI take this

term from the Qur'an 2:208 and attach it to the word Islam, while in the verse there is no mention of the word Islam (Ahnaf, 2009).

HTI considers the totality in question attached to the word Islam and is drawn to the meaning that Muslims apply the total Islamic system in government. Departing from this understanding, HTI is fighting for a system they regard as totality in carrying out the religion of Islam, including the formalization of Islam in government based on the principle that Islam is religion and state (ad-din was Ad-daulah).

By bringing up the term Islam *Kaffah*, HTI wants to emphasize that the Islam embraced by most Muslims in Indonesia is not yet *Kaffah*. It is indicated by the omission of sources of Islamic law in the legal system in Indonesia. The existing sharia regulations are not sufficiently considered as the implementation of Islamic law as a whole because they are still partial. This partial application is not what *Kaffah's* Islamic discourse wants (Ekasetya, 2021).

NU circles reject that the discourse of *kaffah* means the necessity of establishing an Islamic state. The *kaffah* way of life does not have to go through the formalization of Islam in the state. Because to run the Shari'a of Allah does not have to be required by the state. People are free to practice the Shari'a without having to establish an Islamic state. Thus, the term *kaffah* received opposition from the NU group. This opposition advocates for most Indonesians that applying Islamic law does not have to state in the legislation explicitly. Many religious services that do not have formally regulated by law.

Thus, *Kaffah's* Islamic discourse has marginalized the state discourse of Pancasila, which legally formalized by legislation that does not formalize Islam in law. This effort to marginalize the discourse of the Pancasila state met with resistance from other groups to defend the reality that the Pancasila state not fought with Islam *Kaffah*.

"NKRI Bersyariah" (Shariated Republic)

The discourse of Islamic law was once a sharp debate among the founders of the Indonesian nation in the early days of its independence. The NU and Muhammadiyah organizations once fought for the implementation of Islamic law in the early days of independence until 1959. This debate ended with an agreement to abolish the term Islamic law in the first precepts of Pancasila and the 1945 Constitution. Upheavals to enforce the application of Islamic law in the form of a State Islam after that were considered a rebellion, such as the Darul Islam rebellion by the Indonesian Islamic Army or known as DI/

TII (Ward, 2009). The word Islamic law is a normative designation for Islamic religious rules. However, the word discourse by the bearers of the Islamic state was used as a commodity for political discourse to achieve their goals.

The word sharia in the Qur'an mentioned once at 45:18. Likewise, the word shari'a also only mentioned once at 5:48. Meanwhile, the word shari'a mentioned four times. In the first word in the Qur'an, sharia is defined by the ministry of religion as sharia, which is a way of life in accordance with Islamic religious guidance. The second word, shir'a, also means rule. Thus, the word sharia means universal rule. From here, it means sharia has become an Islamic political idiom by Islamists, an Islamic movement that wants to formalize Islam in state laws (Tibi, 2014).

In several actions, FPI displayed the idiom of NKRI Bersyariah (Hallaq, 2015). They convey these idioms to demand the formalization and implementation of Shari'a as state law. The Sharia referred to by these Islamic movements includes the application of Islamic law in criminal and civil cases and the imposition of prohibitions on what is called immorality. This understanding is thought to have arisen from the notion of sharia, which revolves around the formal application of Islamic law. Understanding sharia like this will lead to the same understanding as fiqh (Islamic jurisprudence). In fact, the understanding of fiqh strongly influenced by socio-political conditions at a time.

In addition to FPI, there are three organizations that raised the issue of the enforcement of Islamic law, namely HTI, the Indonesian Mujahidin Council (MMI), and the South Sulawesi Preparatory Committee for the Enforcement of Islamic Law (KPPSI). Each of these organizations has different strategies to fight for it. The first is transnational or anti-nationalism, the second is national, and the third is regional based on regional autonomy. In response to this Mahfud MD argues that the issue of enforcing sharia does not have to be in the form of enforcing an Islamic state because sharia is universal.

The dominance of the term "NKRI with Sharia" wants to emphasize that Indonesia is not currently sharia. The term also refers to the establishment of an Islamic state without explicitly mentioning it. It is inherent in the view that the Indonesian state is not an Islamic state even though the majority of the population is Muslim. Rejection of it is a defense of the reality that the state in Indonesia is not a religious state but also a secular state. This country already has a common platform, namely Pancasila.

"Imam Besar"(Great Imam)

FPI appointed its highest leader, Habib Rizieq Shihab, as the great Imam. In fact, this term has expanded to become the Great Imam of Muslims, especially when the so-called Congress of Indonesian Muslims held in Jakarta on November 30, 2017. The use of this term by FPI underwent a shift after at the beginning of its establishment; the position of the great Imam was placed after the supreme commander. The supreme commander is Habib Riziq Syihab (Hasan, 2012).

The term imam is usually attached to places of worship for Muslims such as the great Imam of the Istiqlal Mosque in Jakarta. The second term is still in the corridor of the Imam in Muslim prayers. The term imam is also popular in Islamic circles to refer to the supremacy of scientists ('ulama), such as Imam Ghazali, Imam Suyuti, Imam Mahalli, Imam Nawawi, Imam Ramli, and so on. This term is based on Al Razi's opinion that imams are all people who were the role model in religion. In the political context, the Imam is defined as the leader of Muslims who carries out the government order based on Islamic teachings (Facal, 2020) (Rais, 2001).

Meanwhile, in contrast to FPI, Nahdlatul 'Ulama (NU) refers to the highest leadership of its organization as rais 'am, namely spiritual leaders and scholars who are considered to have high qualifications. The highest designation is given to the founder of this organization, namely, KH. Hasyim Asy'ari, as rais Akbar, the highest leader, whose title was not given to the next NU rais 'am (Dahlan, n.d.).

The term Imam is also familiar among Shiites to refer to the highest leaders such as Imam Ali, Imam Husein, Imam Hasan, Imam Ja'far Sadiq and so on until the Shia version of the Mahdiism movement. The Imam is the highest spiritual leader, unlike the mullah and ayatollah. Imam Mahdi is the belief of Muslims in general about his resurrection, but it is different from the Shia version in particular (Matsumoto & Hwang, 2013).

The term "Great Imam" emphasizes that Muslims should have one Imam who must obey. This single leader is to negate other leaders who already exist in several Islamic organizations in Indonesia. Of course, there was significant resistance because each group had its own leader who also adhered more. This refusal advocate for the wider community not being trapped in the narrative of the domination of the "Great Imam".

Conclusion

The political language of HTI and FPI marginalizes the discourse of Islamic political language outside of them, such as the discourse of the Unitary State of the Republic of Indonesia (NKRI), Islam and Pancasila, and leadership figures. The aim of the political language of Islam by the Islamic movement is more directed at the monolithic nuances that it wants to build, even though the terms still offered to non-Muslims. It confirms the so-called public Islam in the Muslim world. The languages that appear above are the efforts of Islamic movement activists to make their voices more heard by the outside world. It is because of what is known as the process of re-politicization and de-privatization. This conclusion confirms the opinion of Noorhaidi Hasan and Jose Cassanova.

Furthermore, the narrative of political language discourse above emphasizes that efforts to spiritualize religious language always find space in some Muslims in Indonesia. It is still inherent in the themes of puritanism because of their worldview, which states that the contamination of modernity damages the current situation of Islam. This vigilantism adds "energy" for them to continue reproducing political languages in all lines of politics. Therefore, it is necessary to return to the original source, namely the Qur'an and Hadith, as authentic sources.

On the other hand, groups outside HTI and FPI responded to their political language with various objections. The rejection of this other group is also based on the same religious text, namely the Qur'an and Hadith. Apart from these two sources, some groups who refuse also use historical narratives. Historical narratives are interpretations of Islamic understanding. This rejection stems from the dominance of the political language of the two Islamic movements.

Technically, HTI and FPI convey their discourse through street actions and book publishing. In addition, it also takes the non-parliamentary route. Especially for HTI, by refusing to participate in contestation in the general election, this is a form of their consistency in rejecting democracy and its procedural instruments. The democratic procedural instruments include participating in general elections.

Acknowledgments

The researchers would like to gratefully acknowledge the Director of Postgraduate Program of UIN Sunan Kalijaga Yogyakarta and Dr. Moch. Nur

Ichwan, Dr. Roma, Dr. Ahmad Rafiq, and Sunarwoto, Ph.D for their support and grant given in finishing this research.

References

Abdurrahman, H. (2014). *Mafahim Islamiyah*. Al-Azhar Press.

Ahnaf, M. I. (2009). Between revolution and reform: The future of Hizbut Tahrir Indonesia. *Dynamics of Asymmetric Conflict, 2*(2), 69–85. https://doi.org/10.1080/17467580902822163

Al-Amin, A. R. (2014). Demokrasi Perspektif Hizbut Tahrir versus Religious Mardomsalari ala Muslim Iran. *Islamica: Jurnal Studi Keislaman, 8*(1), 28. https://doi.org/10.15642/islamica.2013.8.1.28-58

Al-Faruqi, I. R., & Al Faruqi, L. I. (2000). *Atlas budaya Islam: Menjelajah khazanah peradaban gemilang*. Mizan.

Al-Rasheed, M., Kersten, C., & Shterin, M. (n.d.). Demystifying the Caliphate: Historical Memory and Contemporary Contexts. 330.

Amalia, A., Haris, A., Kh, J., & No, A. D. (2019). Wacana Islamophobia di Media Massa. *Medium: Jurnal Ilmiah Fakultas Ilmu Komunikasi, 7*(1), 71-81.

Antúnez, J. C., & Tellidis, I. (2013). The power of words: The deficient terminology surrounding Islam-related terrorism. *Critical Studies on Terrorism, 6*(1), 118–139. https://doi.org/10.1080/17539153.2013.765703

Azra, A. (2016). *Transformasi politik Islam: Radikalisme, khilafatisme, dan demokrasi*. Kencana: PPIM UIN Jakarta.

Dahlan, M. (n.d.). Paradigma Fiqih Sosial KH. M. A. Sahal Mahfudh dalam Menjawab Problematika Aktual Umat di Indonesia. 12.

Dorraj, M. (1999). The Crisis of Modernity and Religious Revivalism: A Comparative Study of Islamic Fundamentalism, Jewish Fundamentalism and Liberation Theology. *Social Compass, 46*(2), 225–240. https://doi.org/10.1177/003776899046002011

Eickelman, D. F., & Piscatori, J. P. (1996). *Muslim politics*. Princeton University Press.

Ekasetya, M. A. (2021). Konstruksi Kelompok Berpaham Ekstrim Kanan (Majelis Islam Kaffah) Terhadap Pancasila. 9, 16.

Esposito, J. L. (1987). *Islam in Asia: Religion, politics, and society*. Oxford University Press.

Facal, G. (2020). Islamic Defenders Front Militia (Front Pembela Islam) and its Impact on Growing Religious Intolerance in Indonesia. *TRaNS: Trans-Regional and -National Studies of Southeast Asia, 8*(1), 7–20. https://doi.org/10.1017/trn.2018.15

Fairclough, N. (2001). *Language and power* (2nd ed). Longman.

Farissa, A., & Barthos, M. (2021). Indonesian National Army Involvement in Action of Community Organizations threating the Ideology of the State. Proceedings of the 1st *International Conference on Law, Social Science, Economics, and Education*. https://doi.org/10.4108/eai.6-3-2021.2306455

Haryatmoko. (2017). *Critical discourse analysis: (Analisis wacana kritis), landasan teori, metodologi dan penerapan*. Rajawali Press.

Hasan, N. (2009). The making of public Islam: Piety, agency, and commodification on the landscape of the Indonesian public sphere. *Contemporary Islam, 3*(3), 229–250. https://doi.org/10.1007/s11562-009-0096-9

Hasan, N. (2012). *Islam politik di dunia kontemporer: Konsep, genealogi, dan teori*. Suka-Press.

Høigilt, J. (2011). *Islamist Rhetoric: Language and culture in contemporary Egypt*. Routledge.

Huckin, T., Andrus, J., & Clary-Lemon, J. (2012). Critical Discourse Analysis and Rhetoric and Composition. *College Composition and Communication, 64*(1,), 107–129.

Kh□lid□, M. □Abd al-Maj□d. (2004). *Analisis dialektik. Kaidah pokok sistem pemerintahan Islam* Jilid 1. Al-Azhar Press.

Marijan, K. (2010). *Sistem politik Indonesia: Konsolidasi demokrasi pasca-Orde Baru* (Ed. 1., cet. 1). Kencana Prenada Media Group.

Matsumoto, D., & Hwang, H. C. (2013). The Language of Political Aggression. *Journal of Language and Social Psychology, 32*(3), 335–348. https://doi.org/10.1177/0261927X12460666

Mujiburrahman. (2008). *Mengindonesiakan Islam: Representasi dan ideologi*. Pustaka Pelajar.

Mulyar, B. K. (n.d.). Diskursus Khilafah Islamiyah Di Indonesia (Analisis Wacana Kritis Buletin Dakwah Al-Islam, Kaffah, Dan Tabloid Media Umat). 15.

Mura, A. (2015). *The symbolic scenarios of Islamism: A study in Islamic political thought*. Ashgate.

Mustafa, N. 'Abd al-Khaliq. (2012). Oposisi Islam. LKiS.

Rahardjo, M. D., & Rachman, B. M. (1996). *Ensiklopedi al-Qur'an: Tafsir sosial berdasarkan konsep-konsep kunci* (Cet. 1). Paramadina & Jurnal Ulumul Qur'an.

Rahimi, F., & Riasati, M. J. (2011). Critical Discourse Analysis: Scrutinizing ideologically-driven Discourses. *International Journal of Humanities and Social Science, 1*(16), 6.

Rahmat, J. (1998). *Islam Alternatif; Ceramah-Ceramah di Kampus*. Mizan.

Rais, M. D. (2001). *Teori politik Islam*. Gema Insani Press.

Ratna Sari, R. (2019). Islam Kaffah Menurut Pandangan Ibnu Katsir. *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah, 1*(2), 132–151. https://doi.org/10.32939/ishlah.v1i2.46

Rodhi, M. M. (2012). *Tsaqafah & Metode Dakwah Hizbut Tahrir dalam Mendirikan Negara Khilafah*. Al Azhar Freshzone.

Santoso, R. T. (2021). Pemaknaan Pembubaran Hizbut Tahrir Indonesia Pada Ranah Pikiran Anggota Eks Hizbut Tahrir Indonesia Di Surabaya Sebagai Bagian Dari Konsep Diri. 3, 14.

Shah, M. I., Ahmad, S. A., & Danishs, A. (2021). Controversies in Political Ideologies: A Critical Discourse Analysis of Speeches of Indian and Pakistani Premiers on Pulwama Incident. *Register Journal, 14*(1), 43–64. https://doi.org/10.18326/rgt.v14i1.43-64

Srinivasan, T. N. (2011). The future of secularism. Oxford University Press.

Tanjung, I. U. (n.d.). Studi Komparative Pendirian Negara Khilafah Di Indonesia. *Jurnal Penelitian Medan Agama,* 9(1), 111-140.

Ward, K. (2009). Non-violent extremists? Hizbut Tahrir Indonesia. *Australian Journal of International Affairs, 63*(2), 149–164. https://doi.org/10.1080/10357710902895103

Wilson, I. D. (2015). T*he Politics of Protection Rackets in Post-New Order Indonesia: Coercive capital, authority and street politics* (1st ed.). Routledge. https://doi.org/10.4324/9780203799192

Woodward, M., Yahya, M., Rohmaniyah, I., Coleman, D. M., Lundry, C., & Amin, A. (2014). The Islamic Defenders Front: Demonization, Violence and the State in Indonesia. *Contemporary Islam, 8*(2), 153–171. https://doi.org/10.1007/s11562-013-0288-1

DOI: http://dx.doi.org/10.18860/eh.v24i1.14905

THE GREAT ISLAMIC MUGHAL EMPIRE DURING JALALUDDIN AKBAR'S ERA: SULH-I-KUL POLICY DETERMINATION

Fiana Shohibatussholihah and Ahmad Barizi
Pascasarjana UIN Maulana Malik Ibrahim Malang
Email: fiyashaliha@gmail.com

Received: December 13, 2021
Accepted: April 28, 2022

Abstract

This research aims to reveal the main factors underlying the glory of the Mughal Islamic empire by using a qualitative approach with a descriptive method. Data are collected through literature study of books and ebooks. The results of the research prove that: Jalaluddin Muhammad Akbar was the first Muslim ruler who could maintain his position for a long time, not merely to fulfill his personal ambitions but to take advantage of his position as a king to unite all Mughal society under his rule. To realize the vision, Akbar must legitimize his government and build a strong military superiority among his pluralistic society. The Sulh-i-kul or tolerance for all policy that he implemented became a driving tool for several subsequent policies such as the abolition of the jizyah, the establishment of ibadat-khana, and the application of din-i-Ilahi to unite the Mughal community in building a superpower empire based on universal tolerance. Without the basic ideology of sulh-i-kul, the Mughal society could not have become a famous empire back then.

Penelitian ini bertujuan untuk mengetahui faktor utama yang melandasi kejayaan kerajaan Islam Mughal dengan menggunakan pendekatan kualitatif dengan metode deskriptif. Metode pengumpulan data menggunakan studi pustaka dari buku, ebook dan sejenisnya. Hasil penelitian membuktikan bahwa:

Jalaluddin Muhammad Akbar merupakan penguasa muslim pertama yang dapat mempertahankan kerjaaan Islam dalam waktu lama. Hal ini tidak semata-mata untuk memenuhi ambisi pribadinya tapi untuk memanfaatkan posisinya sebagai raja dalam menyatukan semua masyarakat Mughal di bawah kekuasaannya. Untuk mewujudkan visi tersebut, Akbar harus melegitimasi pemerintahannya serta membangun superioritas militer yang kuat diantara masyarakatnya yang majemuk. Kebijakan Sulh-i-Kul atau toleransi kepada semua yang diterapkannya mampu menjadi alat penggerak beberapa kebijakan berikutnya seperti penghapusan jizyah, pendirian ibadat-khana, dan penerapan din-i-Ilahi untuk menyatukan masyarakat Mughal dalam membangun kerajaan yang superpower berdasarkan toleransi. Tanpa ideologi dasar sulh-i-kul ini belum tentu masyarakat Mughal kala itu dapat menjadi kerajaan yang masyhur.

Keywords: *Sulh-i-kul; Jalaluddin Akbar; Mughal Empire; Islamic Policy*

Introduction

Lately, a lot of policies have been implemented, but they do not bring much good in a broad scope to be implementable in the long term. Therefore, it will result in continuous and endless changes. Meanwhile, policies within an area are not created without any concern on the reciprocity to obtain. It requires an in-depth needs analysis of what is really needed and what is only a temporary fulfillment. Furthermore, many policies in today's era are not related to the customs and culture that have been ingrained in social life. So, there happens a reluctance in the hearts of policy followers to apply these policies in everyday life. If the policy designed by the leader does not see the social context, it only functions as a written rule with no implications.

Even though Prophet Muhammad has given examples in leading the city of Medina when he migrated and formulated the contents of the Medina Charter agreement which by then became the legal policy for the people living in Medina. Most of the policies corresponded to the prevailing culture there. The figure of a leader did not only rely on his own thoughts upon policy formulation, yet contributions from other trusted parties were also on concern. The leaders after Rasulullah SAW. still applied the same leadership model so that the policies implemented were as effective as those designed by Rasulullah SAW. However, leaders today commonly enforce policies without any consideration over fundamental elements, and the policies are designed by him/her personally. The higher the position of a leader, the more he/she is expected to issue fine policies and to run them well (Husna, 2017).

From the historical perspective, the Mughal Islamic empire was one of the famous kingdoms for the success in leadership and policy management. The Mughal Islamic Kingdom was an Islamic kingdom located on the plains of Hindustan established from 1526 to 1857 (Yadav, 2019). The founder of the kingdom was Zahiruddin Muhammad Babur who came from the Mongol area of Timurid descent. The change in leadership of the Mughal Islamic empire was initiated based on family chain until its peak managed to control an area of 3.2 million square kilometers, spanning most of the subcontinent, and 150 million diverse people. The Islamic empire rose to its peak to become the most powerful country with a super strong military power and the richest almost a quarter of the global Gross Domestic Product.

So far, researches on the Mughal empire concern to petitions and local politics (Kaicker, 2019), the beauty and grandeur of its architecture (Dadlani, 2018), and the elements of authority and spirituality (Mahmoodi, 2022). However, what still needs to analyze more comprehensively is the history of government and policies implemented in the Mughal empire because the progress and glory of the kingdom did not only happen after it was founded, but through a lot of persistence and hard work and through a change in leadership. The glory of the Mughal Islamic empire could reach its peak during the reign of Jalaluddin Akbar (the third king of the Mughal Islamic Empire) from 1556 to 1605 AD. Overcoming family conflicts and the dominance of a series of royal ministers, Akbar came up as a very powerful ruler. Reflecting on the past life of his father, Humayun, who was betrayed by his brothers until he migrated to Afghanistan, as well as Humayun's persistent efforts to reclaim the throne of the Mughal Islamic empire, spurred Akbar to perfect his leadership from many sides (Zubaidah, 2016).

As a concrete step to realize his wishes, Akbar's regime created the social, cultural and political institutions of the Mughal empire that spread and grounded the empire in India. In particular, he created new relationships with local Hindu and Muslim rulers in strategic northern India, through one of which political marriages, which let his subordinate allies, new officers, and the existing officers complement what he inherited (Gommans, 2002).

Departing from Akbar's desire to form a new leadership structure, several leadership policies designed by Akbar were enforced. This article will expose about the fundamental issues coming up in Akbar's kingdom and the implemented policies to solve them by which he could successfully lead Mughal Empire to be a powerful kingdom.

Method

This study is a library research, a research whose data sources derive from books, ebooks, journal articles, and the like. The data obtained will be processed by using a descriptive analytical method with a qualitative approach. To verify the originality of the data, it applies external and internal criticism. This step is adopted to avoid any fallacies.

Results And Discussion

Biography of Jalaluddin Akbar

Jalaluddin Muhammad Akbar (Abu'l-Fath Jalal-ud-din Muhammad Akbar) who was the third king of the Mughal Islamic empire began his glory when he ascended the throne at the age of 13 years. Akbar was the biological son of Humayun (the second king of the Mughal Islamic empire) and Hamida Banu Begum. Specifically, Akbar was born in Sind (west India) on October 25, 1542. Throughout his life, the longest period as a royal prisoner in Kabul was during his childhood because his father king Humayun fled to Afghanistan first. In 1571, after Akbar had asserted his imperial authority and succeeded in defeating northern India as his main opponent, Akbar moved his royal capital from Agra to Fathpur Sikri, 24 miles to the west (Blake, 2013).

After Akbar's succession was finally secured and Akbar emerged from the district, Akbar and his close adviser Abu'l Fazl made the main policy. Akbar expanded his household, courts, administration and army through extensive recruiting, most notably through the many political marriage alliances and cultural policies that attracted a wide range of Indian Muslims and non-Muslims. He and his courtiers reorganized the Empire by developing a more centralized fiscal and administrative system (Fisher, 2016). During each phase of his imperial career, based in a different capital city, he commanded an expanding Mughal army that was almost constantly engaged in defensive and offensive wars against his ambitious relatives, rebellious imperial officials, elite and popular uprisings, and neighboring rulers. Most of his life, Akbar personally entered the battlefield and directly led military campaigns until his death. Thus, Akbar and his supporters founded and expanded the Mughal empire as a complex synthesis of the diverse processes, cultures, and peoples of Central Asia, Islam, and India (Shrivant & Ganpatrao, 2013).

Policy Background of *Sulh-i Kul*

In patrimonial states, the political marriages of the ruler can provide a significant way of defining and expanding his household, allies, and body of officials. In contrast, the ruler's new relatives by marriage link themselves to his regime and were able to gain access to his power and prestige. What often affects the outcome of political marriages is the relationship between the ruler and his bride, including their personal affection. In his first marriage when he was nine years old, Akbar and Shahzadi Ruqaiya Sultan Begum, a daughter of Hindal, his future wife did not have much choice because they had been betrothed by the two of them. The marriage did not produce children for both of them and queen Ruqaiya decided to take care of Khurram, the son of another wife of Akbar (Fisher, 2016).

In his late teens, Akbar decided for his own marriage and married Salima Sultan Begum who was still his cousin and a cousin of his first wife. Even in this second marriage, Akbar was still not blessed with children. So, Akbar decided to marry the descendants of the Hindu Rajput rulers who eventually some of them would embrace Islam. When Akbar emerged from the district and was on a pilgrimage to the Sufi shrine of Khwaja Mu'in-ud-Din Chishti in Ajmer, King Bihari Mal of Amber again approached Akbar. King Bihari Mal proposed a more personal and lasting alliance by offering as a bride his eldest daughter, Harkha Bai also known as Hira Kunwari, 'The Diamond Princess,' and Mariam-uz-Zamani, 'Maria Zaman'.

The marriage to the Rajputs placed the Mughal royal clan in the same social and divine order with similar martial dharma i.e. bhakti with Sufism. Over time, relations between Hindu Rajputs and non-Rajputs correlated with Akbar's religious and political policies from the beginning of his reign. Akbar vowed to break free and break away from the artificial traditions and religions that arose after doubts. At the end of 1582, there were two consequences faced by Akbar. First, all religions had an element of truth and all religions led to the highest reality. The second is the narrow view and bigotry and arrogance shown by the ulama (Ferne, 2021).

Akbar was also heavily influenced by the theory of transmigration, a cornerstone of traditional Hindu doctrine. Akbar is also said to have appreciated the value of Hindu gods and goddesses and had performed several rites which were customary among Hindus. So, from this consequence, the concept of *Sulh-i-kul* ideology was born which played a significant role in creating a new

liberal and mutually tolerant state. In language, *sulh-i-kul* means universal peace or tolerance for all (Jonnalagadda, 2020).

This ideology not only implies tolerance for others but also considers the balance, courtesy, respect, and compromise needed to maintain harmony among diverse populations (Fard, 2016). Thus, Akbar emphasized to respect all groups that submitted to him as 'perfect humans' and 'universal rulers' even though his troops continuously suppressed dissidents and conquered neighboring kingdoms in order to expand the territory of the Mughal Islamic empire. Akbar justified his many invasions by arguing that enemy rulers were immoral rebels against their sovereignty or perpetrators of violence against their people, who deserved the truly impartial justice that only Akbar could provide.

The king was an agent of a universal God so that his sovereignty was not tied to any one belief. In other words, a king was forbidden to discriminate between different religions, and once he made a discrimination, the king did not represent a good conduct as an agent of God. From Abu'l Fazl's point of view, Akbar's religious views are considered a rational decision to maintain harmony among the variety of religions in the Mughal Islamic empire (Ali, 1996).

Akbar's thoughts and policies were influenced by the beliefs about the position of kings from his Mongol lineage. From his ancestor Ghengiz Khan (r. 1206-1227), Akbar accepted the royal theory in which the king had a divine mandate to rule and was not accountable to other superiors. This means that the Mongol rulers had to rule by concentrating power rather than distributing it. The Mongol indifference to the religion of its people is also reflected in Akbar's actions. Akbar could be perceived as the one who preserve the ruling method that recognized all religions in his kingdom. Subordination of subjects to non-dictation of social policy, such as religion, was the main goal of the Mongol rulers. With the Turkic pluralistic culture, Timur Gurgan of Samarkand, came the addition of Islam to the Mongol theory of empire, but did not come to dictate how Akbar should rule. Akbar managed to explain the supreme status of the sultan within Islamic boundaries by stating "because God is one and has no partner, therefore, the deputy regent (sultan) of God's land must be one" (Padamsee, 2018). Akbar believed that religious law is legal, and the kingdom came directly from God and thus the king was accountable only to God. The Eastern concept of the kingdom that the right to rule came

from God, so all actions, either in the name of Islam or not, were justified by the divine decree of the sultan.

The influence of other religions caused Akbar to finally believe in mysticism and, Sufism. Akbar was very interested in the Chishtiyyah order in India, including Shaykh Salim Chishti, who assisted Akbar in conceiving his first son Salim (later Jahangir) and Shaykh Mubarak Nagawri. An important change in the development of Akbar's worldview occurred when he came under the influence of Sufi doctrine beginning around 1571. His very different view of Islam turned away from orthopraxy and towards overcoming worldly desires and impulses while maintaining fundamental doctrines (Holland, 2005). One of the influential aspects of the Sufi Akbar doctrine was the belief in the transcendent unity of religions while understanding the unique differences of each religion. His mystical religious beliefs blended well with his belief in equality with his fellow human beings.

Abu'l Fazl officially emphasized Akbar to focus on the perspective of universal sovereignty with the establishment of social harmony as the missionary goal of the Mughal empire (Mukhia, 2014). Personally, Akbar himself had stepped his policy towards *sulh-i-kul* or universal peace since he just ascended the throne as a king. India's socio-political order was fully familiar to him, and he had fully understood the centrifugal tendencies India created to eliminate there by separating religion from politics. It could be seen from several methods used by Akbar.

The first method is doing a political marriage. The marriage aimed to strengthen the royal regime even though they had different religious and cultural backgrounds, from his first marriage to Shahzadi Ruqaiya Sultan Begum to the last marriage to Mariam-uz-Zamani. In 1579, he reorganized the aristocratic echelons by ensuring that no social group was at a higher level. This method is a pragmatic step towards the realization of absolute peace in the distribution of political resources (Fisher, 2016). It was adopted by Akbar from his childhood who saw that his parents came from different religious sects but could survive until the end of age. By carrying out this political marriage, it could further strengthen the expansion of the territory (Brahma, 2020).

The second method is abolishing the *jizya* or capitation tax in 1563 which was paid by non-Muslims as protected persons of the Mughal state. Jizya is a symbol of inferiority because it has become a formal law that establishes Muslims as rulers and Hindus as second-class subjects through taxation. This step was implemented as one of the steps to harmonize Hindus and Muslims.

The policy was motivated by Akbar's household life with the Rajputs so that justice was needed in living with different beliefs. With the abolition of the tax, the lives of non-Muslims in Mughals were more prosperous so that they were not burdened with the obligation to pay taxes and still received facilities like Muslims did. Mughal government revenue department lost steam for a while. In taking this drastic step, Akbar was opposed by his Muslim ministers and harshly criticized by the orthodox for violating long-standing traditions of Islamic rule. Akbar then proceeded with the move to end the ban on the construction of new Hindu, Jain, Parsi and other non-Muslim temples. Akbar made *inams* (endowments of land income) to Hindu temples (including in Vrindavan) and to non-Muslim saints.

Akbar saw that the people in his kingdom controlled many religions, so that as a king, he had the responsibility not to discriminate between the treatment of Muslims and people of different religions. Later as another method, he gave the authority to build the *Khana Ibadat* or house of worship in 1575 as a place for discussion of several religions such as Islam, Hinduism, Jainism and Zoroastrianism. In the end, he drew the conclusion that all religions basically came from the same conclusion, which was only wrapped in different regulations. However, the *Khana Ibadat* was not used for long because it ended in a prolonged debate by scholars of every religion.

The next method is formulating the *Din-i-Ilahi,* which is previously known as *Tawhid-i-Ilahi*. *Din-i-Ilahi* is the most substantial syncretic religious movement from the mutual interaction and relationship between Hinduism and Islam (Kutlutürk, 2016). The concept uses three approaches, namely a theological approach (Sunni theology), a political approach (part of the constitutional system), and a psychological approach (personal self with various religious knowledge) and a socio-cultural approach (inseparable from the socio-cultural conditions of society) (Anwarsyah, 2014). The purpose of *Din-i-Ilahi* is to bridge the two religions by believing in the oneness of God. Because Jalaluddin Akbar was the God's representative, to get a direct guidance from God, all religious leaders must have given up to Jalaluddin Akbar, must not eaten meat, respected the sun and fire as symbols of life, declared Sunday as the official day for worship, prohibited marrying old women and underaged girls, replaced *Assalaamualaikum* with *Allahu Akbar* and *Alaikum salam* with *jalla jalalah*, and expected to sacrifice property, life, religion and honor to serve the sultan. It was adopted by Jalaluddin Akbar considering that the ulama had different

opinions on religious issues, religious bigotry, and the support from people around the king to encourage Jalaluddin Akbar to think radically.

Another method is issuing the order of the *mahzar* or "Maximum Provision". It drew a lot of criticism from the orthodox mullahs in court because Akbar declared himself an interpreter of the law and no longer wanted the mullahs to interpret and draft laws. Through his conflict with the mullahs, Akbar freed himself from the constraints of traditional Muslim rule dictated by Sharia. The freedom from the control of the mullahs means that everyone in the kingdom, from the king to his subjects, had social freedoms that were unprecedented under Muslim rule in Hindustan. Literally, *Mahzar* designated Akbar as the one who could reason individual laws, just rulers, rulers of Islam, amirul believers, and the shadow of Allah over the two worlds.

The last method is time reorientation. Akbar devised a new sun-based calendar, *Tarikh-i Ilahi* ('Divine Era'), which began with his own accession. The calendar also had practical administrative advantages since the harvest was annual and thus the income cycle varied in the lunar Islamic Hijri calendar. Akbar also added '*Allah-o-Akbar*' to imperial documents and coins. From the policy, farmers were no longer confused about the time to deposit agricultural taxes and land taxes. In addition, the Divine Date made it easier for farmers to start planting diverse plants according to the duration of the harvest.

Impact of *Sulh-i-Kul* Policy

The implementation of the entire *sulh-i-kul* could minimize social discrimination among Indian society. However, on the other hand, sulh-i-kul was misused by Hindus to trigger a dispute between the king of the state order and the king of the religious order. It also sparked a another dispute between Jalaluddin Akbar and Prince Salim who wanted to immediately occupy the throne of the Mughal Islamic empire (Agustina, 2020).

The cancellation impact of the *jizyah*, which was a tax given by the government to non-Muslims living in Islamic countries, made non-Muslims even more prosperous. After paying the tax, non-Muslims would be given the freedom to carry out their worship activities. It was very important because it eliminated a hierarchical society based on religious divisions and created an equal class of subjects.

Other changes made to the existing laws helped to break up social inequalities, such as the abolition of the Hajj tax, which only applied to Hindus because it was a part of their belief to go on pilgrimage in their

lifetime. Akbar also allowed all forms of public prayer to take place, allowed non-Muslim temples and churches to be built or repaired, banned the slave trade, and allowed open conversion to or from Islam, although he forbade the forced conversion of slaves to Islam. Akbar forbad the slaughter of animals on certain days which helped in his quest for approval from the Hindu majority (Holland, 2005).

It was from Akbar's new policies that the wealth and territorial gains by some of the ruling Rajput clans through imperial service gave them status, resources and political power unavailable to their forefathers on a local basis, especially as the homeland of Rajasthan which was not agriculturally rich (Fisher, 2016). Furthermore, the concept of 'Rajput' changed through their interaction with the Islamic Mughal empire, evident in clan genealogies and history highlighting sacred ancestors; prepared vocabulary and literary, artistic and administrative skills; clothing imitated the style of the imperial court; and the primacy of the royal clan head over his subordinate relatives. In addition, Rajput imperial officials moved further and further away from their homeland, often getting marriages and other alliances with the Rajputs they met there. They used revenues and awards from imperial service to fund the expansion of their homeland and to protect Hindu temples and other places of worship. Thus, they gained financial and political advantages, especially compared to rival Rajputs who underestimated participation in the Mughal Empire and spent their limited resources fighting for it.

Silver coins were created of uniform purity and weight, standardized throughout the kingdom. This silver inflation lowered interest rates and rose prices for producers, stimulated the kingdom's economy, promoted dynamic innovation by Akbar's government. Thus, the impact of implementing *sulh-i-kul* on the political and economic side of the Mughal Islamic empire really helped the Mughals to become a great empire.

From adapting Persian cultural, administrative and political institutions to reorganizing military and civilian institutions as well as provincial government, Akbar also created a political and religious ideology, derived from a range of Islamic and Indian traditions, which bound him not only to core officials but also to many Indians in the world. Gradually, many tributary lords and landowners became royal functionaries, paying systematically assessed revenues and receiving fixed incomes. More and more people were accepting the sovereignty of the Mughal empire. All of them increased the empire's

power to rule and extract resources from India's economy, which was largely agriculture-based.

Conclusion

Before setting a policy under his authority, Akbar initially saw the situation of the diverse Indian society so that the policies to be implemented worked in line with the characteristics of the people. He intended to avoid similar mistakes to those made during the two reigns of the kings before him.

With a background of different religious sects from his parents (Sunni and Shia), Akbar studied the values of tolerance with people who had different beliefs with him. Under the direction of Abu'l Fazl, Akbar managed a policy of universal tolerance well known as *Sulh-i-kul*. Unofficially, the policy had been implemented by Akbar since he ascended the throne, but officially launched after several other religious policies to strengthen other religious policies (*ibadat khana* and *din-i-ilahi*) to spread the value of tolerance to all humans without any discrimination.

The final result was a lot of progress, especially in the social, political and economic fields that the Mughal empire had under Akbar's leadership, from a policy of mutual tolerance between religions in the lives of the people. Without tolerance, to realize the ideals of nation advancement will be a lot difficult no matter how smart the leader is.

References

Agustina, S. (2020) Jalalludin Muhammad Akbar's Policy in India 1556-1606 C, *Jurnal Historica, 4*(1).

Ali, M. A. (1993). The Mughal polity—a critique of revisionist approaches. *Modern Asian Studies, 27*(4), 699-710.

Blake, S. P., & Blake, S. P. (2013). *Time in Early Modern Islam: Calendar, Ceremony, and Chronology in the Safavid, Mughal and Ottoman Empires*. Cambridge University Press.

Brahma, D. (2020). Evolution of Akbar's Religious Policy. *High Technology Letters, 26*(7), 1177-1187.

Dadlani, C. B. (2018). *From Stone to Paper: Architecture as History in the Late Mughal Empire*. Yale University Press.

Fard, R. H. (2016) *Sulh-i Kul, Center for Intercultural Dialogue: Key Concepts in Intercultural Dialogue*. No. 75.

Fernee, T. (2021). The Quarrel of the Universe let be": the Akbarian "Universal Peace"(Sul-i-kul) Experiment in 16th century Mughal India. *Academia Letters, 2*(1).

Fisher, M. (2016). *A Short History of the Mughal Empire*. Bloomsbury Publishing.

Gommans, J. J. (2002). *Mughal Warfare: Indian Frontiers and Highroads to Empire 1500-1700*. Routledge.

Holland, C. P. (2005). *Akbar and the Mughal State: The quest for legitimization in Hindustan*.

Husna, F. (2017). Kepemimpinan Islami dalam Meningkatkan Mutu Lembaga Pendidikan Islam. *Misykat, 2*(2), 131-154. https://dx.doi.org/10.33511/misykat.v2i2.8

Isnaini, S. (2021). Kebijakan Politik Keagamaan Sultan Akbar Agung dan Abul Muzaffar Muhiuddin Aurangzeb. *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam, 5*(2), 49-60.

Jonnalagadda, A. (2020). Translating Theology: A Textual Examination of Akbar's Religiosity. *Rice Historical Review,* (Spring), 30-49.

Kaicker, A. (2019). Petitions and local politics in the late Mughal empire: the view from Kol, 1741. *Modern Asian Studies, 53*(1), 21-51. https://doi.org/10.1017/S0026749X17000312

Kutlutürk, C. (2016). A Critical Analysis of Akbar s Religious Policy: Din-i Ilahi. *International Relations and Diplomacy, 4*(1), 407-417.

Lasker, M. A. Z. (2021) Sufi Influence in Medieval Mangalkot: The Land of Eighteen Auliya. *Journal of Social Science Rajshahi College, 2*(1).

Mahmoodi, S. K. (2022). Reflection of the Elements of Authority and Spirituality in the Mughal Empire Portraiture. *Journal of Subcontinent Researches.* https://dx.doi.org/10.22111/jsr.2022.37165.2149

Mukhia, H. (2008). *The Mughals of India* (Vol. 5). John Wiley & Sons.

Nur, A. (2014). *Din-i-ilahi: pemikiran sinkretis keagamaan Sultan akbar the great (1556-1605).*

Padamsee, A., Padamsee, & Rene. (2018). *The Return of the Mughal: Historical Fiction and Despotism in Colonial India, 1863-1908*. Palgrave Macmillan.

Prasad, C. H. (2021*). Ruling Administration of Akbar and His Religious Policies–A historical perspective.*

Shrivant, S. S., & Ganpatrao, B. V. (2013) Jalaluddin Muhammad Akbar: The Great Mughal Emperor. *International Journal of Research in Social Sciences and Humanities (IJRSSH), 2*(3), 16-20.

Yadav, V. (2019). Invasion of Mughals in India: A Review. *International Journal of Scientific Development and Research, 4*(3), 180-184.

Zubaidah, S. (2016). *Sejarah Peradaban Islam*.

DOI: http://dx.doi.org/10.18860/eh.v24i1.16373

THEOLOGICAL MEANING OF THE MUNGGAHAN RAMADHAN RITUAL IN BANDUNG, WEST JAVA

Didin Komarudin and Siti Rohmah
Faculty of Ushuluddin Universitas Islam Negeri
Sunan Gunung Djati Bandung
Email: dikom76@uinsgd.ac.id

Received: June 8, 2022
Accepted: July 1, 2022

Abstract

Rituals are sacred religious teachings based on beliefs that will give birth to peace and blessings in the life of the believers. One of them is the Munggahan ritual which is still carried out by the people of Bandung, West Java. This study aimed to determine how the ritual process was carried out and to understand the theological meaning of the Munggahan ritual carried out by the people of Bandung. The design used in this research is descriptive method that systematically explains the facts in the field through the anthropological approach of religion. The data collection process employed observation and interview. The informants were the chairman and several members of the Bandung community. The result shows that the theological meaning of the Munggahan ritual in the month of Ramadan is a form of cleansing oneself from bad things during the past year as well as a form of expression of gratitude for what Allah has given. It also conveys the hope to be given the convenience, safety, health and to avoid bad deeds during worship during Ramadan.

Ritual merupakan ajaran agama yang sakral berdasarkan kepercayaan yang akan melahirkan kedamaian dan keberkahan dalam hidup penganutnya. Salah satunya adalah ritual Munggahan yang masih dilakukan oleh masyarakat

Bandung, Jawa Barat. Tujuan dari penelitian ini adalah untuk mengetahui bagaimana proses ritual itu dilakukan dan untuk memahami makna teologis dari ritual Munggahan yang dilakukan oleh masyarakat Bandung. Metode yang digunakan dalam penelitian ini adalah metode deskriptif yang menjelaskan secara sistematis fakta-fakta di lapangan melalui pendekatan antropologi agama. Proses pengumpulan data menggunakan observasi dan wawancara. Informan adalah ketua dan beberapa anggota masyarakat Bandung. Hasil penelitian menunjukkan bahwa makna teologis dari ritual Munggahan di bulan Ramadhan adalah sebagai bentuk pembersihan diri dari hal-hal buruk selama satu tahun terakhir sekaligus sebagai bentuk ungkapan rasa syukur atas apa yang telah diberikan oleh Allah SWT. Juga menyampaikan harapan agar diberikan kemudahan, keselamatan, kesehatan dan terhindar dari perbuatan buruk selama beribadah di bulan Ramadhan.

Keywords: *Theological meaning; Munggahan ritual; Ramadhan*

Introduction

Religious community groups recognize religious rituals. These rituals have different forms, purposes, and goals between one community and another. Ritual is sacred religious teaching based on the beliefs that will give birth to peace of heart and blessings in life (Djamari, 1993). Rituals are carried out in accordance with specific provisions that are different from everyday behavior. It also can be defined as strictly regulated behavior carried out continuously and eventually becoming a tradition. The value of a tradition is a concept that is in the minds of certain people about what they consider valuable, so that it becomes a guide and gives direction to their lives (Muliadi & Komarudin, 2020).

Human behavior that is often repeated, can be used as a habit or custom. *Adat* or cultural values can also be interpreted as personal habits that the community accepts and practices through tradition. In Indonesia, various regions have various traditions, for instance welcoming the holy month of Ramadhan. They celebrate the arrival of this holy month by gathering with relatives or friends. It is a part of worship as a manifestation of human adherence to God as the creator. Worship is not just an activity or ritual carried out without meaning. It is also a form of human gratitude to Allah SWT for all the blessings given (Komarudin, 2019).

The tradition of welcoming Ramadhan is called dugderan in Semarang. This tradition originates from the city of Semarang, Central Java. The name

dugderan itself comes from the words Dug and Der. The word Dug is taken from the sound of the mosque drum that repeatedly beats as a sign of the arrival of the beginning of the month of Ramadan. Meanwhile, the word Der comes from the sound of the cannon boom igniting along with the drum beats. This tradition that has been hundreds of years old continues to survive amid the times. Held approximately 1-2 weeks before the fast begins (Sholehuddin et al., 2021).

The dugderan tradition has been going on for a long time. This tradition has become a kind of folk party for residents of Semarang and its surroundings. It has become a folk party in the form of Japin dance, parade (carnival), and the drum beat by the Mayor of Semarang announcing the beginning of fasting month (Cahyono et al., 2019). To maintain the atmosphere like in its day, the cannons' booming is usually replaced with the sounds of firecrackers or bleduran. Bleduran is made of a tree trunk with a hole in the middle, to produce a sound like a cannon, usually given carbide which then ignites a fire.

This tradition is called padusan in Java. People in Klaten, Boyolali, Salatiga, Yogyakarta and Pati used to perform ceremonies for bathing in wells or springs at religious places. The term padusan is from the word Adus which means a bath, so that the body and soul of a person who is going to fast is clean physically and mentally. In Pati, padusan is usually done at Sendang Sani spring (it is said to be a legacy of Sunan Muria). It also means cleansing oneself of all mistakes and sins that have been done and get ready to welcome the benefits of the fasting (Harianti, 2022).

A similar tradition is called wuwungan in Tegal. It means cleaning yourself by washing your hair, which is a unique tradition carried out by the community in the river dam of the village of Danawarih, Natab Balapulang two days before Ramadan month. What makes it different from other regional traditions is that people bring items of worship facilities at the mosque. They clean the carpets, mats and other items from the mosque. With this purification, they hope to carry out fasting with a clean and sincere heart (Azisi & Yusuf, 2021).

In Banyumas, this tradition is named perlon unggahan. Every time before the fasting month, the people of Banyumas hold this tradition as a big meal festival. Various kinds of food are served in this event, but the mandatory menu is packaged rice, *serundeng* beef as a side dish, and traditional salad. At least twelve men lifted the meal in the parade because of the large number of cows and goats slaughtered. This big festival represents the great support for building or strengthening faith in religious harmony (Rachmadhani, 2015).

People in Aceh have a similar tradition called Meugang. However, unlike the others, people in Nangroe Aceh Darussalam (NAD) welcome the holy month of Ramadan by slaughtering a goat or buffalo. This tradition, called Meugang existed since 1400 AD, or since the time of the kings of Aceh. All Acehnese commonly practices the tradition of eating buffalo or goat meat. Even if residents cannot afford meat to eat, all residents will work together to help, so that all residents can enjoy mutton or buffalo meat before Ramadan (Nurdin 2016). The Meugang tradition is usually carried out during Lebaran and Hajj holidays. Until today Acehnese believe that maintaining this tradition will be able to keep them away from disasters and calamities (Desfandi et al., 2021).

Balimau in West Sumatra is a tradition to welcome Ramadhan. The balimau tradition is almost the same as the padusan tradition, which is to clean yourself by soaking or bathing together in the river or bathing place using limes. The balimau tradition is carried out by the people of Padang, West Sumatra (Mubarok, 2019). Usually, this tradition is carried out from sunrise to sunset a few days before the month of Ramadan. Similar to padusan, the meaning of this balimau tradition means cleaning oneself physically and mentally, so that someone is ready to carry out fasting.

Apart from balimau, the people of West Sumatra also have a tradition called malamang, which is to make lemang from glutinous rice put in bamboo. This tradition is carried out two days before Ramadan month. Lemang that is already cooked, will later be delivered to the house of the closest relative as a symbol of apologizing before the fasting (Yusutria, 2022).

Meanwhile in West Java, there is a tradition called the Munggahan. It is an activity of gathering with family members and relatives, and apologizing to each other while enjoying special food offerings to prepare for Ramadan. This tradition is a custom carried out by Sundanese people generally and has been maintained for generations. Munggahan means an increase in determination or expecting to improve the quality of life and the month of Ramadan is a means to improve the quality of life and faith. Munggahan benefits and meanings include strengthening good relations with family, friends, friends, relatives, relatives and even with your own neighbors. Besides staying in touch, we can also forgive each other so that we have a clean heart to start fasting. Besides that, it is also a form of gratitude to Allah SWT (Rohmah, 2014).

From some of the phenomena and traditions as described in several previous studies above, it can be inferred that the tradition is directly related to the implementation of Ramadan worship itself or not at all. Hence, it has

become people's habit and lifestyle to welcome the holy month of Ramadan. As in Tatar Sunda, West Java, almost every region, village, and city does not pass this moment. Each region has uniqueness and diversity in welcoming the holy month of Ramadan. Therefore, this research was intended to get some scientific explanations regarding the following matters: to understand the process of getting a clear description of how the Munggahan ritual is carried out by the people of Bandung, West Java. Furthermore, it aimed to discover the meaning of the Munggahan ritual for the people of Bandung, West Java which needs more explorative findings on its theological meaning in particular.

Method

The design used in this research is descriptive method that systematically explains the facts concerning Munggahan tradition in Bandung through the anthropological approach of religion. The data collection process employed observation and interview. The informants were the chairman and several members of the Bandung community. The observation is to gain the information on any aspects related to the ritual of Munggahan conducted before the month of Ramadan. The interview is used to confirm the observation result and complete the data on the theological meaning of the tradition. The analysis was directed to identify the research results on the theological significance of the observed tradition elaborated in the discussion based on the research framework. In the final stage of this study, the researcher concluded the answer of the research problems.

Result & Discussion

History of Bandung

Before the Bandung District was established, the Bandung area was known as the Tatar Ukur, a part of the Timbanganten kingdom area with the capital of Tegalluar. It was also based under the dominance of the Sunda-Pajajaran kingdom. Since the middle of the 15th century, the kingdom of Timbanganten was ruled for generations by Prabu Pandaan Ukur, Dipati Agung and Dipati Ukur. During Dipati Ukur's reign, Tatar Ukur was a reasonably large area, covering most of West Java, consisting of nine regions called the Sasanga Ukur (Lubis, 2000). After the Sunda-Pajajaran kingdom collapsed (1579/1580) due to the Banten troop movement to spread Islam in the West Java region, the Tatar Ukur became the territory of the Sumedanglarang kingdom, the successor

to the Pajajaran kingdom. The kingdom of Sumedang was banned and first ruled by Prabu Geusan Ulun in (1579/1608), with its capital at Kutamaya, a place located west of the present-day city of Sumedang (Lubis, 2000).

According to the history of Sumedang (babad), Dipati Ukur was captured on Mount Lumbung (Bandung area) in 1632 because of his rebellion (Hakim, 2015). After the Dipati Ukur rebellion was considered over, Sultan Agung handed back the position of Regent of Wedana Priangan to Prince Dipati Rangga Gede to stabilize the situation and condition of the area. As a result, the Priangan area outside Sumedang and Galuh is divided into three districts, namely Bandung Regency, Parakanmuncang Regency and Sukapura Regency, by appointing three regional heads from Priangan. They are considered to have been instrumental in quelling the Dipati Ukur rebellion (Juariah, 2016).

The three regional heads referred to were Ki Astamanggala, Umbul Cihaurbeuti was appointed regent of the regent (regent) of Bandung with the title Tumenggung Wiraangunangun, Tanubaya as regent of Parakanmuncang and Ngabehi Wirawangsa became regent of Sukapura with the title Tumenggung Wiradadaha. The three men were appointed simultaneously based on the Sultan Agung Charter, which was issued on Saturday, the 9th of Muharam Alip Year (Javanese calendar). Thus, the date was not only the anniversary of Bandung Regency but also the anniversary of Sukapura Regency and Regency Parakanmuncang (Lubis, 2000).

The establishment of Bandung Regency, means that in the Bandung area there were changes, especially in the field of government. The area that was initially a subordinate part of the royal government of the Sunda-Pajararan Kingdom then Sumedanglarang with unclear status, turned into an area with a clear administrative status, namely the Regency. After the three regents were appointed at the center of the Mataram government, they returned to their respective regions. Bandung's history states that the Bandung Regent Tumeggung Wiraangunangun and his followers from Mataram returned to Tatar Ukur (Juariah, 2016). The first time they came to Timbanganten. There the Bandung regent received 200 counts. Furthermore, Tumenggung Wiraangunangun, together with his people built Krapyak, a place located on the edge of Sungat Citarum near the mouth of the Cikapundung River, (a suburb of the southern part of Bandung Regency) as the Regency capital. The central area of Bandung Regency, Krapyak and the surrounding area is called Bumi Tatar Ukur Gede (Lubis, 2000).

The administrative area of Bandung Regency under the influence of Mataram until the end of the 17th century, is not yet known with certainty because accurate sources containing data about it were not / have not been found. However, according to indigenous sources, the early-stage area of the Bandung Regency as the Tatar Ukur, includes the Timbanganten, Kahuripan, Sagaraherang, and parts of Tanah Medang. The Priangan area outside the Sumedang, Parakanmuncang, Sukapura and Galuh regencies, which was originally the Tatar Ukur (Ukur Sasanga) during the Dipati Ukur administration, was the administrative region of Bandung Regency at that time. Gandasoli, Adiarsa, Cabangbungin, Banjaran, Cipeujeuh, Majalaya, Cisondari, Cavity, Kopo, Ujungberung and others, including the Kuripan, Sagaraherang and Tanahmedang areas (Lubis, 2000).

For the history of the village of Cipinang, there was no written data about the initial establishment of the village. It can only be traced based on speech or oral traditions circulating in Cipinang village community. In the past Cipinang village was still in the form of *leuweung* or forest. Then some residents from the Cipinang Cimaung area, Pangalengan District came to the forest and settled there by planting areca trees around their dwellings. That was where the name of the village of Cipinang came from (Interview with Dadi Permana, Secretary of Local Neighborhood, 2021).

The Implementation of the Munggahan Ritual

Munggahan rituals are usually performed the day before the fast of Ramadan, namely on the 30th of Sha'ban month. Preparations made include eight practices. First, cleaning the house and yard. Second, preparing the dishes that will be eaten at dawn. The dishes prepared include *opor* or chicken curry and vegetables as complementary. This dish is cooked in large portions, so that it can be shared with the closest neighbors. Third, visiting the grave of the parents and deceased relatives. The goal is to pray for them and remind themselves of death. Fourth, bathing or self-purifying to welcome the month of Ramadan in a clean body and soul. Fifth, having Tarawih prayer. It can be done at home or at the nearest mosque. Sixth, the ritual of steaming. That is the ritual of sending prayers to ancestors. This ritual is performed at around 2 a.m. Seventh, having *sahur* with all family members. Even families who are far away going home first for the sake of gathering and having *sahur* together. Eighth, having mutual forgiveness between family members, starting from

children to parents. The goal is to be free from sins committed during the past year (Interview with Nandi Sopandi, 2021).

One of the practices in Munggahan ritual namely steaming or *ngukus* is done with some simple tools required including: a bucket for burning incense (*parukuyan*), *sasajen* or offering, consisting of drinks such as *ci kopi pait* (bitter coffee water), *ci kopi amis* (sweet coffee water), *pait teh* (bitter tea), *amis teh* (sweet tea), and *ci herang* (plain water). The food consists of rice, soup, sauteed chicken, sauteed potatoes, fruits, sponge cake, bread, cigarettes, *seureuh* and *apu* (chew whitting). It also needs the clothes of the deceased, and tuberose flowers

The ngukus ritual is carried out in the early morning at around 2 a.m. After the ritual needs are ready and all family members present, the ritual begins with the recitation of the prayer. Do'a was led by the head of the family. The prayer is a request for forgiveness to Allah for the deceased or what is commonly referred to as sending "gift" *ngahadiahan* (Interview with Nandi Sopandi, 2021). It is as a form of filial piety towards parents who have died and requests for safety and health during the fasting of Ramadan. After that, it was followed by a meal together or *sahur*. Then it ends with mutual forgiveness between family members.

The Meaning of the Munggahan Tradition

Munggahan tradition comes from the word *unggah* which means to go up. It implies that this tradition is expected to raise the level of humans in facing the month of fasting, both physically and mentally. This tradition has been going on since ancient times as an expression of gratitude to Allah with the coming of the Ramadan month. In other areas, the Munggahan takes place a day or two before Ramadan arrives, but in West Java this tradition usually takes place on the night of the first day of Ramadan.

This tradition is carried out in almost all areas in West Java, but what is unique is that each region carries out this tradition differently. For instance, the people in North Labuhanbatu, carried out this tradition by holding a meal with all residents in the village. All of them will bring food and gather at the mosque in the village. Then, after that, the community will sit together as momentum to strengthen the ties of friendship, forgive each other and cleanse the hearts of neighbors and others. However, people in Batubara do different things. They conducted Munggahan by slaughtering buffalo or cow, starting thirty-two days before the first day of Ramadan.

The Munggahan tradition is still preserved and maintained by the people of Bandung, West Java. Apart from respecting existing traditions, this tradition also has good values in life, especially in social life. This tradition is used as a momentum for the community to strengthen unity among others. In this case, residents come together, greet each other, and stay in touch. In addition, this tradition also celebrates the harmony of citizens in the society.

Another meaning of Munggahan tradition is as a means to pray for parents who have died. Usually, people will recite prayers such as tahlil and read Surah Yasin. Chanting these prayers as a means of worship to Allah brings peace of mind and praying for the ancestral spirits, so Allah places them in a noble place.

The ultimate meaning that can be taken from all the rituals that have been carried out in the process of changing one's attitude from being less good to becoming a better person in terms of thoughts, worship, behavior and other habits. The Ramadhan is a very significant month, which is the month of testing. Whoever passes all these tests, then that person has reached the degree of Munggahan (go to the holy level) (Interview with H. E. Mulyana, 2021).

Islam and Munggahan Rituals

Before embracing Islam, the religion of the early Sundanese was the Wiwitan or Jatisunda Sundanese religion (Komarudin, 2017). They believe in the existence of three universes controlled by Sanghiang Keresa (Almighty) Sanghiang Keresa/Batara Tunggal, Batara Jagat (ruler of nature) and Batara Seda Niskala (the unseen). The three universes are Buana Nyungcung where sanghiang keresa lives, Buana Panca where humans and other creatures live, and Buana Larang (the hell). The basis of belief in a single substance found in the religion of origin of the Sundanese makes it easier for them to accept the Islamic religion that came later.

Munggahan is a tradition of the Sundanese Muslim Community to welcome the month of Ramadan, which is held at the end of the month of Sha'ban (one or two days before the month of Ramadan). The form of implementation varies, generally gathering with family and relatives, eating together, forgiving each other, and praying together. In addition, some visit tourist attractions with their family, make pilgrimages to the graves of their parents or pious people, or practice almsgiving (alms on the day before the fasting month) (Yusuf & Toet, 2012). It also means to rise to a holy month or high degree (Rohmah, 2014). This tradition is intended as an expression

of gratitude to Allah, to cleanse oneself from lousy thing during the previous year and to avoid evil deeds during fasting in the month of Ramadhan.

Islam does not explicitly require the implementation of Munggahan rituals, but these rituals have emerged and developed since the time of their previous ancestors, which eventually became an annual tradition. Like the ritual of bathing before the coming month of Ramadan, bathing is only intended to cleanse oneself (Azisi & Yusuf, 2021). Although, self-purifying can be interpreted as cleansing the physical that is outward, it can also be interpreted as cleansing oneself at the mental or spiritual level, which is inwardly (Rahman, 2015). However, the society, in general, takes the first meaning, namely cleaning physically. Therefore, the people's interpretation of the recommendation is applied by bathing. Then the bathing that is done is not just bathing, but in the ritual of bathing there is acculturation because bathing is done not just as usual, but taking a bath to clean oneself. More importantly, bathing is done solemnly in certain places, such as on the slopes of mountains, rivers, beaches, etc.

The Value System Contained in the Rituals for Welcoming Ramadan

Humans are cultural creatures and have symbols (Herusantoso, 2001). The symbol is reflected in the attitudes of the community, then forms a value system contained in the customs of a particular culture including the Munggahan ritual. According to Muslims in general and Sundanese in particular, the month of fasting is a month full of blessings and has its own privileges because it is in line with the Sundanese philosophy that Munggahan is a *"pagawean nincak ti handap ka nu leuwih sublime, naek ka place nu leuwih noble"*, [the work goes from the bottom to the higher, up to the highest]. Ramadan is a month used as training for people to change their mindset, behavior, and habits for the betterment in the future.

Despite the people's tenet on tradition, several factors influence the shifting of cultural values in a society. Yolanda and Fatmariza (2019) mention that the intercultural interactions in the globalization process are currently sweeping the world due to the intercultural interactions in the globalization process. It is not only at the inter-cultural level in the archipelago. It also reaches inter-cultures outside the existing cultures in the country. This factor is very influential in the shift in the values of a culture because in this cross-cultural movement, there are various inter-cultural meetings (cultural counters). It simultaneously creates a process of inter-cultural interplay, with the

possibility that one party has a greater influence than the other. Another factor contributing to the shift of culture is the existence of printed and electronic media that nowadays are more accessible anywhere and anytime. Such easy access makes people's insights broader. Thus it might influence the view of life of the community. Suppose the view of life of a society changed. In that case, automatically, there will be a shift in the cultural value system, including the customary values contained in the rituals carried out by the community.

The level of education in society affects the mindset of the community. Higher education forms a society that thinks more realistically, but ignores local traditions in carrying out the customs that have been practiced since their ancestors. Then they criticize superstitious dogmas within the rituals rooted in society. However, the community keeps the ritual as its own meaningful local wisdom (Abdullah et al., 2008). Another possibility is the implementation of rituals with shallow appreciation due to the above influences, so that here lies the deterioration of the value system of a culture.

Shifting of Values in Munggahan Rituals

The shift of values contained in Munggahan can be viewed from two groups of society based on their age. The first group aged around 35 - 40 and above, while the second group is younger involving children and adolescents. In the elderly group, they have performed padusan every year, from childhood and in general, they have really understood and lived the values hidden behind the rituals of Munggahan. However, it needs to be highlighted that not all of the elderly understand this tradition, its purpose, and the local wisdom in the tradition. In fact, many of them have left this ritual. In contrast, the younger group viewed that the traditional values of Munggahan have faded as it belongs to ancestral rituals.

As mentioned above, several factors influence the causes why this happens. Similarly, in the Munggahan ritual carried out by the Cipinang village community, almost all of them carry out the ritual of Munggahan, but some rituals have started to fade and have been abandoned. Among them are the practices of sending food. Many people have abandoned this tradition because everyone must have the same food for Munggahan. Cooked food is no longer specialized. Another tradition which is not anymore practiced at large is bathing. This activity is no longer done together at the same place and time. The community prefers to do it in their respective homes. Beside bathing, *nyekar* or visiting grave is also rarely done. Most people have not practiced this

tradition due to changes in thought patterns and religious influences. The Munggahan ritual namely steaming currently has been largely abandoned. They do not go to the place where the offerings are made, and not anymore use the tools for this ritual. One of the factors is the economic factor. Yet, the residents of Cipinang village who still perform the *ngukus* ritual are Mr. Nandi Sopandi's family. He still continues to maintain this ritual to preserve the traditions of his ancestors. With this change, it does not completely change all the meaning and aspects of the ritual contained in the implementation of the Munggahan ritual.

Conclusion

Based on the results of the discussion and research that has been done, the following conclusions are obtained. *First,* the Munggahan ritual is usually carried out the day before the fast of Ramadan, namely on the 30th of Sha'ban. The *ngukus* ritual is carried out in the early morning at around 2 a.m., which begins with reciting the Do'a led by the head of the family. The prayer is a request for forgiveness to Allah for their families who have died. It is a form of child service to parents who have died as well as requests for safety and health during the fasting of Ramadan. After that, it was followed by having *sahur* together. Then it ends with mutual forgiveness between family members.

The meaning that can be taken from the implementation of this Mungghan ritual is all forms of change both in terms of thought patterns, behavior, habits that were initially bad to become better and reach the degree of *unggah* (holy, clean). In addition to individual changes, the wisdom of this month of Ramadan is to improve relationships with fellow citizens.

The finding of this study implies some suggestions for the future generations of Cipinang villagers to maintain Munggahan ritual as one of the cultural assets that must be preserved. The government of Gandasari Village, especially Cipinang Village and the Bandung Regency Culture and Tourism Office should pay more attention to protect, facilitate and help preserving the Munggahan ritual. Finally, the results of this study are expected to be a recommendation for further research related to religious rituals and local religious wisdom.

References

Abdullah, I., Mujib, I., & Ahnaf, M. I. (Eds.). (2008). *Agama dan kearifan lokal dalam tantangan Global*. Sekolah Pascasarjana UGM.

Azisi, A. M., & Yusuf, M. (2021). Penyucian Diri dalam Agama Buddha, Hindu dan Islam. *Al Hikmah*, 7(1), 1-23. http://dx.doi.org/10.30651/ah.v7i1.5101

Cahyono, A., Jazuli, M., Widodo, W., & Murtiyoso, O. (2019, May). Dugderan Art Dance as an Expression of Semarang Society. In *2nd International Conference on Arts and Culture (ICONARC 2018)* (pp. 56-59). Atlantis Press.

Desfandi, M., Nisa, J., Gadeng, A. N., & Muliana, A. (2021). Meugang and Kenduri Nuzululquran Tradition in Aceh Community in The Covid-19 Pandemic Period. *Jurnal Masyarakat dan Budaya, 23*(1). https://doi.org/10.14203/jmb.v23i1.1058

Djamari. (1993) *Agama dalam Perspektif Sosiologi.* Bandung: Alfabeta.

Hakim, Z. (2015). Pribadi Dipati Ukur Pahlawan Tatar Sunda. *Sawo Manila, 1*(4).

Harianti, W. S. (2022) Islamic Fasting as a Comprehensive Psychotherapy to Achieve a Psychological Wellbeing: A Literature Review. *ICONIPSY Proceedings 2022* (Vol 2 No 1), 2580, 141.

Herusantoso, B. (2001). *Simbolisme dalam Budaya Jawa.* Yogyakarta: Hanindita.

Juariah, Y. (2016). Menelusuri Jejak Islamisasi di Tatar Sunda melalui Naskah Kuno. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam, 13*(1), 177-193. https://doi.org/10.15575/al-tsaqafa.v13i01.1840

Komarudin, D. (2017). Agama Djawa Sunda (ADS) Religious Movement. *El Harakah, 19*(1), 95-113. https://doi.org/10.18860/el.v19i1.3683

Komarudin, D. (2019). Community Thought about the Existence of the Soul Temple. El Harakah, 21(5845), 105-123. https://doi.org/10.18860/el.v21i1.5845

Lubis, N. H. (2000). *Sejarah kota-kota lama di Jawa Barat*. Bandung: Alqaprint.

Mubarok, M. F. (2019). *Akulturasi Budaya Hindu-Islam Dalam Ritual Mandi Balimau Untuk Menyongsong Bulan Suci Ramadhan* (Studi Komunikasi Antar Budaya Masyarakat Kabupaten Rokanhulu) (Doctoral Dissertation, Universitas Mercu Buana).

Muliadi, M., & Komarudin, D. (2020). The Islamic Culture of "Wetu Telu Islam" Affecting Social Religion in Lombok. El Harakah, 22(1), 97-115. https://doi.org/10.18860/el.v22i1.7384

Nurdin, A. (2016). Integrasi agama dan budaya: kajian tentang tradisi maulod dalam masyarakat Aceh. *El Harakah, 18*(1), 45-62. https://doi.org/10.18860/el.v18i1.3415

Rachmadhani, A. (2015). Kearifan Lokal pada Komunitas Adat Kejawen Bonokeling. *Harmoni, 14*(1), 169-183.

Rahman, A. A. (2015). *Konsep Penyucian Jiwa: Kajian perbandingan antara Islam dan Buddhisme* (Doctoral dissertation, Universiti Sains Malaysia).

Rohmah, S. (2014). *Makna Ritual Munggahan Bulan Ramadhan (Studi Kasus di Masyarakatt Kampung Cipingan Rt. 03 Rw. 02 Desa Gandasari Kecamatan Ketapang Kabupaten Bandung).* (Diploma). (Doctoral dissertation, UIN Sunan Gunung Djati Bandung).

Sholehuddin, M. S., Munjin, M., & Adinugraha, H. H. (2021). Islamic tradition and religious culture in halal tourism: empirical evidence from Indonesia. *Ibda: Jurnal Kajian Islam dan Budaya, 19*(1), 79-100. https://doi.org/10.24090/ibda.v19i1.4470

Yolanda, C., & Fatmariza, F. (2019). Pergeseran Nilai-nilai Moral Masyarakat dan Implikasinya Terhadap Moralitas Remaja di Kecamatan IV Nagari Bayang Utara Kabupaten Pesisir Selatan. *Journal of Civic Education, 2*(2), 182-189. https://doi.org/10.24036/jce.v2i3.152

Yusuf & Toet. (2012). *Indonesia Punya Cerita: Kebiasaan dan Kebudayaan Unik yang Ada di Indonesia*. Jakarta: Penebar Swadaya Group

Yusutria, Y. (2020). Local Wisdom of Malamang and Manjalang Mintuo in The Perspectives of Culture, Social, and Religion in Minangkabau West Sumatera. *Ibda: Jurnal Kajian Islam dan Budaya, 18*(2), 305-317. https://doi.org/10.24090/ibda.v18i2.4002

DOI: http://dx.doi.org/10.18860/eh.v24i1.15169

المبادئ الإسلامية لمعالجة الثقافات المتطرفة في المجتمع الإندونيسي
AL-MABADI' AL-ISLAMIYAH LI MU'ALAJATI ATS-TSAQAFAT AL-MUTATHARRIFAH FI AL-MUJTAMA' AL-INDUNISI

Zulfi Mubaraq[1], Abd. Haris[2], Uril Bahruddin[3] and Mualimin Mochammad Sahid[4]

[1,2,3] Universitas Islam Negeri Maulana Malik Ibrahim Malang

[4]Faculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM) Malaysia

zulfi@pips.uin-malang.ac.id

Received: January 12, 2022
Accepted: March 7, 2022

ملخص البحث

لم يزل المجتمع الإندونيسي
ثقافة لدى بعض الأفراد الأكاديميين. وفي جانب آخر عرف الشعب الإندونيسي بالتسامح والتعاون والتعاطف. فأهداف البحث وصف (١) نماذج الثقافات المتطرفة في المجتمع، (٢) أسباب انتشار الثقافات المتطرفة في المجتمع، (٣) المبادئ الإسلامية لمعالجة الثقافات المتطرفة في المجتمع. استخدم هذا البحث المدخل الكيفي والدراسة المكتبية، وجمع البيانات فيه عن طريق دراسة الوثائق المتعلقة بالموضوع وتحليلها. ويتم بعد ذلك تنظيم البيانات وتفسيرها والمقارنة مع نتائج البحوث الأخرى ثم الاستنتاج منها. وقد توصل البحث إلى أن هناك نماذج الثقافات المتطرفة التي تتمثل في الفهم الخاطئ عن معنى والولاء والبراء والجهاد، وأن أسباب انتشار الثقافات المتطرفة نوعان الدينية التي تتمثل في عدم فهم

الدين فهما صحيحا، والأخذ بظاهر النصوص الدينية، الغلو في الدين، وضعف فهم السيرة والتاريخ، وغير الدينية تتمثل في عدم وجود العدالة في مجالات الحياة، وأن هناك مبادئ إسلامية لمعالجتها، منها الإنكار على أهل الغلو والتقصير، وأن الوسطية من صفات الأمة، والمسامحة ولين الجانب، والرحمة والرفق والشفقة على المخالف، وإبراز الأمور المتفق عليها على المخالف، وإزالة التصورات الخاطئة وتوضيح الحقائق، وعدم الإساءة إلى الآخرين أو إلى ما يعتقدوه، وقبول الحق من المخالفين، والتركيز على القضايا الأساسية. ومن هنا يمكن أن تعمم نتائج هذا البحث بأن تطبيق المنهج الوسطي في المجتمع الإسلامي يلزم نشر الوعي الإسلامي الوسطي ومناقشة الثقافات المتطرفة التي تؤدي إلى الإساءة لصورة الإسلام والمسلمين.

Abstract:

Indonesian people are still feared by extreme behavior, and it has even become a growing culture in the campus community. On the other hand, the Indonesian people are known to be tolerant, polite and compassionate. This study aims to uncover (1) forms of extreme culture in society, (2) factors that influence extreme culture, and (3) Islamic principles in resolving extreme culture in society. This article uses a qualitative approach to the literature study model. Data collection by means of document analysis related themes. After the data is presented in accordance with the research objectives, then it is discussed with the results of other studies, then conclusions are drawn. The findings of this study are, first: extreme forms of culture are incorrect understandings related to the meaning of al-wala', al-bara and al-jihad, second: The reasons for the emergence of extreme culture are religious causes which are manifested by an incorrect understanding of Islam, textual understanding, excessive religious beliefs and lack of understanding of Islamic history. The non-religious causes are due to social inequality, third: Islamic principles to solve extreme cultural problems are to reject excessive religious attitudes, strengthen Islamic moderation, culture of tolerance and compassion, cooperate in agreed matters, eliminate negative stigma, refrain from hate speech, accept the truth from whomever. just and focus on the things of principle. The conclusion from the findings above shows that religious moderation will be realized because of a good and correct understanding of religion, as well as minimizing extreme cultures that damage the image of Islam.

Keywords: Islamic principles; therapy; extreme culture; moderation; religious exaggeration.

المقدمة

واجه المجتمع الدولي بشكل عام عدة مشكلات في حياته الاجتماعية، من أخطرها ما يتعلق بظهور الأفكار المتطرفة عند بعض أبناء ذلك المجتمع. بل الأمر لا يقتصر على مجرد الأفكار فحسب، وإنما قد أصبحت ثقافة أدت إلى إحداث العمل الإرهابي التفجيري (أماندا جولجول، ٢٠٢٠). وللأسف الشديد طرأت مشكلة التطرف أيضا في المجتمع المسلم، مثل ما حدث في المجتمع الإندونيسي في السنوات المنصرمة، حيث هناك عدة تفجيرات قام بها من ينتسب إلى الإسلام ويدعى أنه بذلك قد أصبح مجاهدا في سبيل الله. ومع قلة هذه الظاهرات لا بد من الاحتياط. وهذا لا شك، يشوه صورة الإسلام في إندونيسيا لأنها تُعْرَف بالبلد الذي يتميز بالتسامح والتعاون والتعاطف، وقد دخل الإسلام إلى إندونيسيا سلما بلا قتال (مورنياتي، ٢٠١٥). ولإزالة تلك الثقافات المتطرفة، قامت حكومة إندونيسيا بعدة محاولات حتى تستطيع أن تحمي البلد من التفكك والصراع، وتضع حلاً لتلك المشكلات، منها التأكد من صحة أفكار المبلغين الذين يبلغون الدعوة الإسلامية.

من الجدير بالذكر أن ذلك العمل التطرفي ليس من الإسلام في شيء، وصفة المنهج الحق أنه دائما وسط بين باطلين، فالإسلام وسط بين الأديان، والأمة الإسلامية وسط بين أهل الملل (شام، ٢٠٢٠). وقد خصها الله عز وجل بهذه الخاصية في القرآن: ﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾ البقرة: ١٤٣. فالآية دليل على الأمة الإسلامية وسط بكل معاني الوسطية، ووسط في الفضل، ووسط في الاعتدال، ووسط بين الإفراط والتفريط، ووسط في العقائد، ووسط في العبادات، ووسط في المعاملات. هذه الوسطية التي جعلت منها أمة رائدة بين الأمم في ثقافتها وتعاملها (شريف الدين، ٢٠١٨). ولذلك، أصبحت الوسطية لازمة من لوازم أفراد الأمة، ويجب عليهم النهوض بتلك القيم والمبادئ إلى ما كان عليه الجيل الأول من السلف الصالح الذين وصفهم الله بخير أمة. فالوسطية والتوازن والاعتدال صفات للمنهج الإسلامي في عقائده وتشريعه، وهي تنسجم مع فطرة الإنسان وإمكاناته، وتتناسب مع ضعفه وعجزه وقدرته (ناظم وآخرون، ٢٠١٩). ولذلك الخروج عن المنهج الوسطي في التدين ابتداع في الدين وخروج عن المنهج الرباني القويم.

إن التوسط أو الاعتدال أحد أركان أربعة يقوم عليها حسن الأخلاق، وهي: الصبر، والعفة، والشجاعة، والتوسط. يعبر ابن القيم عن معنى التوسط بلفظ العدل. ثم إن العدل يجعل الإنسان معتدلا في تصرفاته وأخلاقه، وفي الموقف بين الإفراط والتفريط. وبذلك

أيضا يرشد الإنسان إلى أنواع الخلق الوسطي الآخر مثل السخاء والجود والشجاعة والحلم والصبر (الفريح، ٢٠٠٤). إن التوازن والتوسط في شخصية المسلم وتصرفاته أمر مطلوب شرعا، وهو مبدأ إسلامي جاءت به نصوص القرآن والسنة. وقد حذر الإسلام مما سوى ذلك الطريق. والتوسط أيضا دعاء يبتغيه كل مسلم ومرغوب كل مؤمن، حيث يذكر ذلك في كل ركعة ركعها، وهو الوسطية التي جاء بها نبينا محمد ﷺ وسار عليها مَن بعده الخلفاء الراشدون. ولقد تعددت تعابير القرآن في الدعوة إلى التوسط والاعتدال، وتنوعت صور تلك الدعوة.

انطلقت من الخلفية السابقة، جاءت فكرة هذا البحث لإبراز موضوع التطرف ومحاولة اكتشاف المعالجة من النصوص الدينية الإسلامية. ولترتيب مباحث هذا البحث، تكون أهداف البحث هي: (١) وصف واقع نماذج الثقافات المتطرفة في المجتمع الإندونيسي، (٢) وصف أسباب انتشار الثقافات المتطرفة في المجتمع الإندونيسي، (٣) إبراز المبادئ الإسلامية لمعالجة الثقافات المتطرفة في المجتمع الإندونيسي.

هناك دراسات كثيرة تتعلق بهذا الموضوع، منها ما توصلت إليه نور حياتي وغيرها أن تعليم مادة «المبادئ الخمسة» لطلبة المرحلة الجامعية له أثر طيب في معالجة الأفكار المتطرفة في المجتمع الأكاديمي، حيث وضحت المادة أن الأفكار المتطرفة تتعارض مع ثقافة المجتمع (نور حياتي وآخرون، ٢٠٢٠). ودراسة أخرى وتوصلت إلى أن أكبر أسباب التطرف عند الشباب هو الجهل بالدين والابتعاد عن العلم الحقيقي، ويليه انتشار البطالة بين خريجي الجامعات (بنى أرشيد & العدوان، ٢٠١٩). وأما دراسة العصيمي فاكتشف أنه للتطرف الفكري وجهان، أحدهما علني والآخر مقنع. إذا كان التطرف الفكري مفتوحا فيمكن تشخيصه بسهولة، بخلاف ما إذا تم الأمر مقنعا، خاصة إذا كان يتبنى الصيغ العلمية ويظهر على أنه حضاري، فكان له أثر كبير وخطير. وقد يصل تضليله إلى حد التخيل أن هذا هو النهج الصحيح، وغيره خطأ (قبلان العصيمي، ٢٠١٨). وأما دراسة ابن عبد الله وغيره فأكدت على أن التطرف الديني أمر مركب لا يمكن تحليل أسبابه بناء على سبب واحد، فمنها ما هو ديني، سياسي، اقتصادي، اجتماعي، نفسي أو فكري. ومنها ما يرجع للمتطرف نفسه، مجتمعه أو النظام السياس الذي يحكمه، أو التآمر على الإسلام (أبو مرزوق وآخرون، ٢٠١٩).

ومن الدراسات السابقة لم توجد دراسة عن التطرف في إندونيسيا تشمل ثلاثة جوانب أساسية وهي واقع نماذج الثقافات المتطرفة وأسبابها والمبادئ الإسلامية لمعالجة تلك

الثقافات. فيتوقع من هذه الدراسة إبراز تلك الموضوعات الثلاثة بشكل مبسط، والاستفادة من نتائج هذه الدراسة لمعالجة الثقافات المتطرفة في المجتمع، وخاصة في المستوى الجامعي.

منهجية البحث

استخدم هذا البحث المدخل الكيفي والدراسة المكتبية، وجمع البيانات فيه عن طريق دراسة الوثائق المتعلقة بالموضوع وتحليلها تحليلا كيفيا أيضا. وقد اعتمد الباحثون على ثلاثة كتب أساسية لكتابة هذا البحث، وهي (١) تساؤلات جدلية حول الإسلام وتعليقات لسعيد إسماعيل صيني، و(٢) الرائد دروس في التربية والدعوة لمازن عبد الكريم الفريح، و(٣) الضوابط الفقهية في التعامل مع المخالف في المسائل الأصلية والفرعية لأحمد بن سعد حمدان الغامدي. كما اعتمد الباحثون على عدة بحوث سابقة متعلقة بموضوع هذا البحث. وتم بعد ذلك تنظيم البيانات وتفسيرها والمقارنة مع نتائج البحوث الأخرى ثم الاستنتاج منها وفق أهداف البحث.

نتائج البحث ومناقشتها:

أ. واقع نماذج الثقافات المتطرفة في المجتمع الإندونيسي.

من الشبهات الفكرية التي يميل إليها بعض الناس والأكاديميين، والتي تعد ظاهرة من نماذج الثقافات المتطرفة، هي الخطأ في فهم معنى الجهاد والولاء والبراء. وقد فهم بعض الناس أن معنى الجهاد قتال من يرفض الإسلام، وأن الولاء وجوب النصرة، وأن البراء وجوب العداوة. ولذلك، يكون تزكيز هذا المبحث على هذه الظواهر الثلاث حيث عرضها وتحليلها ومناقشتها.

١. الفهم الخاطئ أن معنى الولاء المحبة والنصرة بالضرورة:

من الأفكار الخطيرة التي يعتقدها المتطرفون حتى يجرّهم إلى العمل التطرفي الإرهابي قضية الولاء، فهم يعتقدون أن الولاء دائما يعنى المحبة والنصرة بشكل ضروري. فمن الملاحظ أن المدلول الأساسي لكلمة «الولاء» ولمشتقاتها أن هناك نوع من السلطة والوصاية لطرف على طرف آخر. ويمكن أن نطلق كلمة «مولى» و«ولي» على الطرفين، أي الوصي والموصى عليه. ويلاحظ أنه لا فرق بين الوِلاية بالكسرة والوَلاية بالفتح في المعنى الأساسي (ابن منظور، ١٩٣٠).

وتنقسم حالات الولاء أو الولاية إلى أقسام ثلاثة، هي، أولا: الولاية لله عز وجل على سائر الكون والمخلوقات، وهو القاهر فوق عباده ودبر الكون، ولا يستطيع شخص أن ينفع شخصا أو عكسه إلا إذا أذن الله له، فهي السيادة المطلقة. ثانيا: الولاية التي تنشأ برغبة بين مخلوقات الله تبارك وتعالى؛ وقد تكون متبادلة، أي أن كلا الطرفين وصي على الآخر. وقد تكون من طرف واحد. ثالثا: الولاية التي تنشأ برغبة بين المخلوقات بسبب ظروف خارجة عن الإرادة المباشرة للطرفين. وقد تكون بين بني البشر لسبب وراثي، مثل الولاية بين الوالد وولده أو تكون لسبب مكتسب، مثل الولاية بين المرء المسلم وامرأته غير المسلمة، رغم الاختلاف في الدين (صيني، ١٤٣٣).

وأما من قال بأن الولاء يلزم المحبة والنصرة، فهذا لا يتماشى مع الآية التي ذكرت في سورة الأنفال، حيث قال تعالى: ﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ وَٱلَّذِينَ ءَامَنُواْ وَلَمۡ يُهَاجِرُواْ مَا لَكُم مِّن وَلَٰيَتِهِم مِّن شَيۡءٍ حَتَّىٰ يُهَاجِرُواْۚ وَإِنِ ٱسۡتَنصَرُوكُمۡ فِي ٱلدِّينِ فَعَلَيۡكُمُ ٱلنَّصۡرُ إِلَّا عَلَىٰ قَوۡمِۭ بَيۡنَكُمۡ وَبَيۡنَهُم مِّيثَٰقٞۗ وَٱللَّهُ بِمَا تَعۡمَلُونَ بَصِيرٞ ٧٢ ﴾ الأنفال: ٧٢. فالآية دليل على إمكانية وجود حالة بين المؤمنين حيث لا شيء من الولاية للأغلبية المسلمة المستقلة على الأقلية التي لم تهاجر إلى حيث الأغلبية. ومع هذا فإنه يجب على الأغلبية نصر هذه الأقلية في الدين في حالة الاستنصار بشروطها.

ويضاف إلى ذلك أن الآيات العديدة بسياقاتها تؤكد بأن الولاية الممنوعة تتحدد في أن يتخذ المسلمون أولياء من غير المسلمين المعادين للإسلام أو للمسلمين من أجل دينهم. كما أن عدم وجود الولاء لا يقصد بالضرورة انعدام المحبة والتعاون أو البغض كله. فقد حث الإسلام على الألفة والتآلف مع غير المسلمين، وكذلك التعاون معهم لتحقيق المصالح المشتركة في الدنيا. وأجاز الإسلام أن يستعين المسلم بغير المسلمين ويستفيد من خبراتهم، شريطة أن لا يؤثر ذلك تأثيرا سلبيا على مصير المسلم في الآخرة (صيني، ١٤٣٣).

٢ـ الفهم الخاطئ أن معنى البراء العداوة والبغضاء بالضرورة:

كما سبق ذكره في موضوع «الولاء» فإن من الأفكار الخطيرة التي يعتقدها المتطرفون حتى يجرهم إلى العمل التطرفي الإرهابي أيضا قضية البراء، فهم يعتقدون أن البراء دائما يعنى العداوة والبغضاء بشكل ضروري. فيتمثل المدلول الأساسي لكلمة «البراء» ومشتقاتها في «الافتراق عن الشيء»، أو عن الانفصال عن الأصل المختلف كما في أبدع، أو نفي العلاقة بين الإنسان وبين شيء معنوي معني مثل الكفر، أو نفي العلاقة بين فريقين من البشر (ابن منظور، ١٩٣٠).

ومن الملاحظ أن كلمة «البراء» لا تحتوي على معنى البغضاء والعداوة بشكل ضروري. فالأصل في تلك الكلمة هو نفي الصلة أو قطعها مع الشيء المتبرئ منه. ومن الأدلة التي تشير إلى ذلك، أولا: جاءت الآية القرآنية فقط للإخبار عن البراءة مما يفعله كل فريق وذلك في قوله تبارك وتعالى: ﴿ وَإِن كَذَّبُوكَ فَقُل لِّي عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنتُم بَرِيٓـُٔونَ مِمَّآ أَعْمَلُ وَأَنَا۠ بَرِيٓءٌ مِّمَّا تَعْمَلُونَ ﴿٤١﴾ ﴾ يونس: ٤١. ثانيا: هناك تفريق بين البراءة من المعتقد، وبين البراءة من صاحب المعتقد، وقد أضيفت الأخيرة إلى الأولى وذلك مثل ما في قول الله عز وجل: ﴿ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِيٓ إِبْرَٰهِيمَ وَٱلَّذِينَ مَعَهُۥٓ إِذْ قَالُوا۟ لِقَوْمِهِمْ إِنَّا بُرَءَٰٓؤُا۟ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ ٱللَّهِ كَفَرْنَا بِكُمْ ﴾ الممتحنة: ٤. لقد أضيفت البراءة مما يعبدون إلى البراءة من عابديها باعتبارهما أشياء مستقلة، فالبراءة من الفعل لا تقتضي البراءة ممن يقوم به دائما. ثالثا: إضافة البغضاء والعداوة في جملة مستقلة إلى التبري، وإضافة العداوة إلى البغضاء، وذلك باعتبارها أشياء مستقلة، أي وجود أحدهما لا يلزم وجود الأخريات، وذلك في تكملة الآية السابقة. وقد يحدث السلوك العدائي، بدون بغض، من باب المزاح أو لغرض التربية أو بغير قصد (صيني، ١٤٣٣).

وأما الذي يرى إمكانية الجمع بين العداوة والإحسان في المعاملة فإنه يحاول الجمع بين نقيضين، السلوك العدائي والإحسان في آن واحد. وهو أمر مستحيل. وأما الذي يرى أن الإسلام أمر بالجمع بين الإحسان الظاهر في المعاملات والبغضاء في القلب فيتهم رب العالمين بالتشجيع على النفاق. والنفاق صفة ترفضها الفطرة السليمة والعقل السليم؛ والإسلام دين الفطرة، ولا يتعارض مع العقل السليم (صيني، ١٤٣٣).

٣ـ الفهم الخاطئ لمعنى الجهاد، أنه قتال من يرفض الإسلام:

يعتقد كثير من الناس الذين يميلون إلى الثقافات المتطرفة أن من معاني الجهاد قتال من يرفض الإسلام والقضاء عليهم. لا شك أن هذا المفهوم للجهاد يناقض المعنى لكلمة «جاهد-يجاهد»، فالمجاهدة رد فعل لشيء يسبقه ويتفاعل معه بشكل مستمر، مثل المقاومة وليس الهجوم عليه منذ البداية. حتى لو قيل إن الحرب رد فعل على رفض الطرف الآخر، فإنها تتعارض مع العدالة الإلهية والإنسانية. ويكفي لشخص واحد أن يضع نفسه في مكان المدعو ليدرك خطأ هذه المعرفة ومخاطرها. هذا الفهم يتعارض مع كل من العقل والمنطق.

إضافة إلى ذلك، إن هذا الفهم للجهاد يتعارض مع عدة من نصوص القرآن الصريحة ذات دلالة قاطعة، مثل قول الله تبارك وتعالى: ﴿ لَآ إِكْرَاهَ فِى ٱلدِّينِ ۖ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ ۚ

﴿ البقرة: ٢٥٦، ولا يوجد الحساب إلا بعد انتهاء فترة الاختبار في الدنيا وهي بعد الممات. ويتعارض أيضا مع كثير من الآيات الصريحة التي تؤكد على أن مهمة الرسول ﷺ تقتصر على البلاغ، مثل قول الله تبارك تعالى: ﴿ فَإِنْ أَعْرَضُوا۟ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ۖ إِنْ عَلَيْكَ إِلَّا ٱلْبَلَٰغُ ﴾ الشورى: ٤٨، بل إن الله سبحانه وتعالى يعاتب نبيه ﷺ على جزعه على عدم استجابة الكافرين لدعوته، فيقول مخاطبا نبيه: ﴿ وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا ۚ أَفَأَنتَ تُكْرِهُ ٱلنَّاسَ حَتَّىٰ يَكُونُوا۟ مُؤْمِنِينَ ﴿٩٩﴾ ﴾ يونس: ٩٩. ومحتوى هذه الآية حقيقة مطلقة من الله عز وجل، حيث لا تقبل النسخ.

وهذا الفهم يتعارض مع النصوص النبوية العديدة، ومنها الحديث الذي رواه أمير المؤمنين عمر بن الخطاب I أنه قَدِمَ عَلَى النَّبِيِّ ﷺ سَبْيٌ فَإِذَا امْرَأَةٌ مِنَ السَّبْيِ قَدْ تَحْلُبُ ثَدْيَهَا تَسْقِي إِذَا وَجَدَتْ صَبِيًّا فِي السَّبْيِ أَخَذَتْهُ فَأَلْصَقَتْهُ بِبَطْنِهَا وَأَرْضَعَتْهُ، فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَتَرَوْنَ هَذِهِ طَارِحَةً وَلَدَهَا فِي النَّارِ؟» قُلْنَا: لَا وَهِيَ تَقْدِرُ عَلَى أَنْ لَا تَطْرَحَهُ، فَقَالَ: «لَلَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا». (البخاري، ١٤٢٢هـ). ولا يتماشى مع حرصه صلى الله عليه وسلم على إسلام من لم يولد بعد من بني البشر. فعندما قال له مَلَكُ الجبال: يَا مُحَمَّدُ، فَقَالَ، ذَلِكَ فِيمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطْبِقَ عَلَيْهِمُ الأَخْشَبَيْنِ؟ فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ مِنْ أَصْلاَبِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لاَ يُشْرِكُ بِهِ شَيْئًا». (البخاري، ١٤٢٢هـ). فإذا كانت هذه هي رحمة الله بعباده وحرص نبيه على إسلام حتى الأجيال التي لم تولد بعد، هل يمكن أن يأمر الإسلام بقتال من لا يقبل الإسلام (صيني، ١٤٣٣). ومما يساعد على فهم الإسلام الصحيح الوسطي، أن يتقن المرأ أولا اللغة العربية، وهي مفتاح القيم الدينية التي تكون مصادرها باللغة العربية (بحر الدين، ٢٠١٦).

ومن البيانات السابقة وبعد تحليلها ومناقشتها توصل الباحثون إلى أن هناك نماذج عن الثقافات المتطرفة في واقع الحياة الاجتماعية لدى المجتمع الإندونيسي. ومن بين تلك الثقافات اعتقاد بعض أفراد المجامع على سوء الفهم أو وجود الخطأ في معتقداتهم، وذلك عند فهم بعض المصطلحات الدينية مثل مفهوم الولاء الذي يوحي إلى لزوم النصرة والمحبة، ومفهوم البراء الذي يوحي إلى لزوم العداوة والبغض، وكذلك مفهوم الجهاد الذي يعتقدونه أنه يجب قتال من يرفض الإسلام. وإن هذه المفاهيم مخطئة تتعارض مع النصوص الشرعية من القرآن والسنة كما تتعارض مع فهم السلف الصالح من هذه الأمة.

بـ. أسباب انتشار الثقافات المتطرفة في المجتمع الإندونيسي.

هناك أسباب كثيرة تجعل الثقافات المتطرفة تنتشر بشكل سريع خاصة في المجمع الأكاديمي لدى الطلبة في المستوى الجامعي. دلت نتائج دراسة نور حياتي وآخرون أن من أسباب ظهور وانتشار الأفكار والتثقافة المتطرفة كون الطلبة في المرحلة الجامعية لديهم حماسة قوية لقبول الأفكار المتطرفة، وذلك لأنهم في مرحلة الشباب والقمة في حرية التفكير (نور حياتي وآخرون، ٢٠٢٠). وفي جانب آخر أن بعض الطلبة الجامعيين لم تكن لديهم مناعة لتمحيص تلك الأفكار الهدامة، وذلك لحديث عهدهم بالتفقه في الدين، ولم يطلعوا على المراجع الكثيرة فيما يتعلق بحكم من الأحكام الدينية.

وأما وحي الدين حافظ، فكانت نتائج دراسته توصلت إلى أن أسباب انتشار الأفكار المتطرفة في المجتمع بشكل عام تنقسم إلى التطرف الديني والاجتماعي. ترجع أسباب انتشار التطرف الديني إلى (١) عدم فهم المتطرفين القيم الدينية فهما شاملا متكاملا، (٢) اعتمادهم معاني النصوص الدينية الظاهرة، (٣) الغلو في الدين وفي تطبيق الشريعة الإسلامية، (٤) ضعف فهم السيرة والتاريخ، مما يؤدي إلى إصدار الفتاوى التي قد تعارض العقل والزمان وصالح المجتمع. والقسم الثاني هو التطرف بسبب الظروف الاجتماعية حيث لا توجد العدالة في المجتمع (حافظ، ٢٠٢٠). فالمجتمع بحاجة إلى وجود العدالة في الحكم والقضاء، وفي الاقتصاد، وفي السياسة، وما إلى ذلك مما يخص الحياة الاجتمعاعية. إن هذا النوع الثاني من التطرف لا يحدث في مجتمع ديني فحسب، وإنما يحدث في أي مجتمع يعم فيه ظلم.

وأما بني أرشيد والعدوان، فقد قاما بالدراسة عن أسباب التطرف عند الشباب الأردني، وذكرا أن أكبر الأسباب هو الجهل بالدين والابتعاد عن العلم الحقيقي، ويليه انتشار البطالة بين خريجي الجامعات (بنى أرشيد & العدوان، ٢٠١٩). إن ما توصل إليه بني أرشيد والعدوان يؤكد ما ذكره وحي الدين حافظ، حيث التطرف الديني من أسباب ظهوره الجهل بالدين، وهو بتعبير حافظ عدم فهم القيم الدينية فهما شاملا متكاملا. وكذلك هنا التطرف الذي يكون سببه وجود الفجوة الاجتماعية، وهي عدم وجود العدالة في مجالات الحياة، وهي عند تعبير أرشيد والعدوان انتشار البطالة بين خريجي الجامعات. وأضاف خليل الرحمن أن من أسباب ظهور الثقافات المتطرفة عدم الفهم الصحيح للدين الإسلامي الحنيف ومبادئه وأحكامه (خليل الرحمن، ٢٠١٧).

وقد توصل العصيمي في دراسته إلى أن هناك ثلاثة أنواع من الأسباب، الأول: الأسباب المنهجية فهي سوء التعامل مع نصوص القرآن والسنة والفهم الحرفي لهما، وعدم الجمع بين الأدلة، واتباع المتشابه. والثاني الأسباب العلمية فتتمحور حول الجهل بأنواعه بالقرآن والسنة، وبقدر الصحابة وأهل العلم، وبعلاقة الإيمان بالأحكام، وبمراتب الأحكام. وأضاف أنه يشارك في انتشار الثقافات المتطرفة عوامل عدة، منها شيوع الظلم ومحاربة الملتزمين، وتصدر مجلس العلم الجهلاء، والمنهج الدعوي العاطفي، والإعلام الفاسد. والثالث: الأسباب السياسية فترجع لإهمال الحاكم وانتهاك حرمة المواطنين، وتناقض سلوك الدولة الإسلامية مع الشيعة، ومحاربة التطرف بتطرف مضاد، وأخيرا التآمر العالمي ضد الإسلام والمسلمين (قبلان العصيمي، ٢٠١٨).

انطلاقا من البيانات وتحليلها ومناقشتها، توصل الباحثون إلى أن هناك نوعان من أسباب انتشار الثقافات المتطرفية، وهي الأسباب الدينية وغير الدينية. تتمثل الأسباب الدينية في عدم فهم الدين فهما صحيحا، والأخذ بظاهر النصوص الدينية، الغلو في تطبيق الشريعة الإسلامية، وضعف استيعاب السيرة النبوية والتاريخ الإسلامي. وأما الأسباب غير الدينية فتتمثل في عدم وجود العدالة في مجالات الحياة؛ تربويا، واجتماعيا، واقتصاديا، وسياسيا، وقضائيا.

ج ـ المبادئ الإسلامية لمعالجة الثقافات المتطرفة في المجتمع الإندونيسي.

بعد تتبع الآيات القرآنية والأحاديث النبوية وجدنا أن هناك مجموعة من القواعد أو المبادئ أو الأسس التي تنبني عليها معالجة الأفكار المتطرفة حسب وجهة نظر الإسلام، ومنها:

١ـ الإنكار على أهل الغلو والتقصير:

قال الله عز وجل: ﴿يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ﴾ النساء: ١٧١. وقد ورد في الحديث نهي عن الغلو، فقال عليه الصلاة والسلام: «لاَ تُطْرُونِي، كَمَا أَطْرَتْ النَّصَارَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْده، فَقُولُوا عَبْدُ اللَّه، وَرَسُولُهُ» (البخاري، ١٤٢٢هـ). كما ورد في قوله عليه الصلاة والسلام: «يَا أَيُّهَا النَّاسُ إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّهُ أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ» (رواه ابن ماجة). وإذا كان السنة النبوية فعلية وقولية وتقريرية بأكملها ترشد الوسطية، فإن الزيادة عنها تعد غلوا، والتقصير فيها يعد ناقصا.

فقد وردت المواقف التي تدعو إلى الوسطية في السنة النبوية، منها ما رواه أنس رضي الله عنه: جَاءَ ثَلاَثَةُ رَهْطٍ إِلَى بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ، يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُّوهَا، فَقَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ؟ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أُصَلِّي اللَّيْلَ أَبَدًا، وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلاَ أُفْطِرُ، وَقَالَ آخَرُ: أَنَا أَعْتَزِلُ النِّسَاءَ فَلاَ أَتَزَوَّجُ أَبَدًا، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ، فَقَالَ: «أَنْتُمُ الَّذِينَ قُلْتُمْ كَذَا وَكَذَا، أَمَا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لَكِنِّي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي». (البخاري، ١٤٢٢هـ). إن الإسلام يعلم التوازن بين أداء متطلبات الفطرة من نوم وأكل ونكاح، وبين أداء حقوق الله سبحانه وتعالى في الصلاة والصيام، والموازنة فيهما من السنة التي لا يجوز أن يزيد الأمر أو يقل عن المطلوب.

٢ـ الوسطية من صفات الأمة وعباد الرحمن:

قال الله عز وجل: ﴿ وَكَذَٰلِكَ جَعَلْنَٰكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا۟ شُهَدَآءَ عَلَى ٱلنَّاسِ وَيَكُونَ ٱلرَّسُولُ عَلَيْكُمْ شَهِيدًا ﴾ البقرة: ١٤٣. قال القرطبي: «ولما كان الوسط مجانبا للغلو التقصير كان محمودا؛ أي هذه الأمة لم تغل غلو النصارى في أنبيائهم، ولا قصروا تقصير اليهود في أنبيائهم» (القرطبي، ١٩٦٤). وقال صاحب ظلال القرآن في تأمله لهذه الآية: «وإنها للأمة الوسط بكل معاني الوسط؛ سواء من الوساطة بمعنى الحسن والفضل، أو من الوسط بمعنى الاعتدال والقصد، أو من الوسط بمعنى المادي الحسي» (سيد قطب n.d.). والوسطية أيضا من صفات عباد الرحمن، حيث قال تعالى مادحا عباده بتوازنهم: ﴿ وَٱلَّذِينَ إِذَآ أَنفَقُوا۟ لَمْ يُسْرِفُوا۟ وَلَمْ يَقْتُرُوا۟ وَكَانَ بَيْنَ ذَٰلِكَ قَوَامًا ﴿٦٧﴾ ﴾ الفرقان: ٦٧

والاعتدال في العبادة مع المداومة عليها أحب إليه ﷺ من الإكثار الذي يعقبه الانقطاع، وقد أورد الإمام البخاري في باب القصد والمداومة على العمل حديث النبي ﷺ الذي يقول فيه: «إِنَّ الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا، وَأَبْشِرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدُّلْجَةِ» (البخاري، ١٤٢٢هـ). وقال ابن حجر: «القصد، هو سلوك الطريق المعتدلة أي استحباب ذلك. وقاربوا: أي لا تفرطوا فتجهدوا أنفسكم في العبادة لئلا يفضي بكم ذلك إلى الملل فتتركوا العمل فتفرطوا» (العسقلاني، ١٣٧٩).

٣ـ السماحة ولين الجانب:

ولما دخل نصارى نجران المدينة والرسول صلى الله عليه وسلم في مسجده بعد صلاة العصر، فحانت صلاتهم فهم يصلون في مسجده عليه الصلاة والسلام، وأراد الناس

منعهم، فقال لهم: «اتركوهم»، حتى استقبلوا المشرق فصلوا صلاتهم. (الجوزية، ١٤٠٥). وهنا تظهر سماحته ﷺ وجانب الخير واللطف مع المخالف، وإذا تأمل المتأمّل في أعمال الرسول ﷺ هذه، فيجد الدلائل الآتية: (أ) أهم فعلوا عندهم، وهم يقولون بالتثليث، ويعبدون الصليب، ومع ذلك يؤذن لهم بدخول المسجد النبوي، (ب) يؤدون صلاتهم في مسجده عليه الصلاة والسلام، مع أنهم خالفوا صلاة المسلمين، (ج) قبولهم للصلاة واستقبال المشرق ضد قبلة المسلمين. ولا شك في أن ذلك هو تسامح يدعوهم إلى قبول الحق وتهدئة قلوبهم، وكل هذا فعله الرسول لكي يكونوا مستعدين للإسلام. واستنبط ابن القيم من ذلك على جواز دخول أهل الكتاب مساجد المسلمين، وسمح لهم بالصلاة في حضور المسلمين وفي مساجدهم إذا كان ذلك عارضا دون اعتياد (الجوزية، ١٤٠٥).

كما وجد التعامل الطيب في معاملة الرسول ﷺ عندما استقبل عدي بن حاتم الطائي وأمسك بيده واستضافه في بيته واحترمه إذ أعطاه وسادة وجلس عليها، وجلس رسول الله ﷺ على الأرض، فقال عدي: «قلت في نفسي والله ما هذا بأمر ملك»، وهو عندئذ ليس بمسلم، لكنه مبسطا معه، في الحديث والحوار، بل أخذ بيده، وأدخله في بيته، وتحدث معه بأدب ولطف، وكانت النتيجة إسلام عدي رحمه الله. ولقد أرسى القرآن أساساً متيناً للتعامل مع الآخرين على أساس عدم الاعتداء ولا العدوان. قال تعالى: ﴿ لَّا يَنْهَىٰكُمُ ٱللَّهُ عَنِ ٱلَّذِينَ لَمْ يُقَٰتِلُوكُمْ فِى ٱلدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَٰرِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوٓا۟ إِلَيْهِمْ ۚ إِنَّ ٱللَّهَ يُحِبُّ ٱلْمُقْسِطِينَ ﴿٨﴾ ﴾ الممتحنة: ٨.

٤. الرحمة والرفق والشفقة على المخالف:

عند ملاحظة حوار الرسول عليه ﷺ مع النصارى أو غيرهم، لاتضح واضحا جانب الرحمة والرفق والشفقة على المخالف. عندما التقى وفد نجران برسول الله ﷺ وبعد الحوار الذي دار بينهما وأجاب سؤالهم، ونزل بذلك القرآن مع رفض الاعتراف بالحق الذي تبين، أرادوا المباهلة وهي الملاعنة التي ذكرت في قوله تعالى: ﴿ فَمَنْ حَآجَّكَ فِيهِ مِنۢ بَعْدِ مَا جَآءَكَ مِنَ ٱلْعِلْمِ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَل لَّعْنَتَ ٱللَّهِ عَلَى ٱلْكَٰذِبِينَ ﴿٦١﴾ ﴾ آل عمران: ٦١، ومن معاني البَهْل الدعاء، وهنا بمعنى اللّعن: بهله الله بهلاً: أي لعنه، وعليه بهلة الله، أي لعنة الله، (ثم نبتهل) أي نخلص في الدعاء، ويجتهد كل منهما في اللعن والدعاء على الكاذب (القرطبي، ١٩٦٤). والمباهلة أن يجتمع الناس إذا كان بينهم اختلاف في شيء، فيقولون: لعنة الله على الظالم منا. ولما طلبوا المباهلة استجاب لهم الرسول ﷺ، وبعدما علموا صدق النبي طلبوا منه عدم الملاعنة، فاستجاب لهم بالرحمة (العسقلاني، ١٣٧٩).

٥ـ إبراز الأمور المتفق عليها مع المخالف:

وهذا أدعى لقبول الحق، وقد اهتم رسول الله ﷺ بإبراز ذلك حيث ابتدأ كتابه إلى أهل نجران باسم إله إبراهيم وإسحاق ويعقوب (الجوزية، ١٤٠٥)، ولا يخفى على أحد أن هؤلاء الأنبياء لم يكونوا على دراية بإخطار المتلقي بنوع من الاتصالات مما أدى بدوره إلى تقريب النفوس، والدليل على أثر هذه الطريقة ما قيل في قصة عداس النصراني. لما سأله رسول الله ﷺ عن دينه وسأله عن البلد الذي أتى منه فأجاب أنه من نينوى فقال له رسول الله ﷺ: من قرية الرجل الصالح يونس بن متى، قال عداس: "ماذا تعرف عن يونس بن متى؟" قال النبي ﷺ: هذا أخي وهو نبي وأنا نبي، فأخذ عداس يقبل رأس البني ويديه ورجليه، ووضعه في يد الرسول وأسلم. فعندما عاد إلى بني ربيعة، وهما سيداه في ذلك الوقت قالا له: "ويلك يا عداس، ما لك تُقَبل هذا الرجل ويديه وقدميه؟" قال: يا سيدي، ما في الأرض شيء خير من هذا، لقد أفادنى أمرا لا يعرفه إلا نبي (الزرقاني، ١٩٩٦).

٦ـ إزالة التصورات الخاطئة وتوضيح الحقائق:

وقد فعل ذلك رسول الله ﷺ بالوفد المسيحي من نجران، عندما التقوا باليهود وتجادلوا في المسجد أمام رسول الله ﷺ، وأخبر كل فريق الآخر أنك لست على شيء، ولكل منهما ما لدى الآخر، وادعى الجميع أن إبراهيم عليه السلام ينتسب إليه ثم ذهب إلى النبي ﷺ. فقال أحد أحبار اليهود: "أتريد منا يا محمد أن نعبدك كما تعبد النصارى عيسى بن مريم؟" فقال النبي ﷺ: "معاذ الله، أن أعبد غير الله، أو آمر بعبادة غيره، فما بعثني الله بذلك ولا أمرني"، فأنزل الله قوله في سورة آل عمران في آيتي ٧٩ و٨٠. وهنا وضح الرسول ﷺ حقيقة الدعوة، ويأمر الدين بالصبر ويصبر على أن يعلم أن هذا ذنبهم فقط لأنه لا يعبد غير الله ولا يدعو إليه. وهنا أزال ذلك اللبس ويصحح تصوراتهم الخاطئة، ويوضح للناس أن الخلط ليس في دعوته عليه الصلاة والسلام، وقد نزل الوحي مؤيداً له بذلك وبما قال.

٧ـ عدم الإساءة إلى الآخرين أو إلى معتقداتهم:

لا شيء في حواره ﷺ مع نصارى نجران، لا في أقواله ولا في أسئلته، لا يجرح مشاعرهم، ولا يستفزهم، لأن هذا يضعهم في حالة من التنافر لقبول الحق، والمخالفون قد يجرؤا على الدين أو على الله ورسوله فيخرج الحوار عن منهجه فيقطع كل الحبال التي قد تقرب وجهات النظر. وقد أمرنا الله تعالى بذلك فقال: ﴿ وَلَا تَسُبُّواْ ٱلَّذِينَ يَدۡعُونَ مِن

دُونِ ٱللَّهِ فَيَسُبُّواْ ٱللَّهَ عَدۡوَۢا بِغَيۡرِ عِلۡمٖۗ كَذَٰلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمۡ ثُمَّ إِلَىٰ رَبِّهِم مَّرۡجِعُهُمۡ فَيُنَبِّئُهُم بِمَا كَانُواْ يَعۡمَلُونَ ﴿١٠٨﴾ ﴾ الأنعام: ١٠٨، فانطلاقا من هذه الآية الكريمة لا يجوز لمسلم أن يسبَّ معتقدات غيره، ولا دينهم، ولا معابدهم، ولا يتعرض إلى ما يؤدي إلى ذلك (الغامدي، ٢٠١١).

فالإسلام لا يقوم على إهلاك غيره من الملل بل أنه دين التعايش مع الآخرين بل أسس الأخوة الإنسانية واعتبرها من الحق مثل ما لغيرها من الصلات ألم يضع الإسلام للجار حقا حتى ولو كان غير مسلم. وجاء في الحديث ما زال جبريل يوصيني بالجار حتى ظننت انه سيورثه. وقيل إن للجوار درجات لكل منها حقوق مرعية ومحفوظة. وقد عاد النبي ﷺ مرضى جيرانه من غير المسلمين وفي ذلك أشار الرسول ﷺ إلى أن بقاءهم على دينهم لا يمنع معاملتهم بالإحسان. إن الحوار يجب أن يبنى على تقبل الآخر والاعتراف بان مساحة الحق تسع الجميع وكما قال بعض من العلماء رأيي صواب يحتمل الخطأ ورأي غيري خطا يحتمل الصواب.

٨. قبول الحق من المخالفين:

قال تبارك تعالى: ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلۡقِسۡطِۖ وَلَا يَجۡرِمَنَّكُمۡ شَنَـَٔانُ قَوۡمٍ عَلَىٰٓ أَلَّا تَعۡدِلُواْۚ ٱعۡدِلُواْ هُوَ أَقۡرَبُ لِلتَّقۡوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعۡمَلُونَ ﴿٨﴾ ﴾ المائدة: ٨. وقد أفادت هذه الآية الكريمة بالشهادة للولي وعليه، وكذلك الشهادة على العدو وله. معنى ذلك أنه لا بد من العدل في المؤمن والكافر (السعدي، ١٤١٤). فرسول الله ﷺ يستمع لرأي المخالف دون مقاطعة، ويرد عليه بعد الاستئذان منه. إنه أسلوب الحوار والجدل، بالتي هي أحسن، فالهدف هو الوصول إلى الحق. وهذا لا يمنع أن يسمع المسلم من أعدائه ويصغى لما يقولون، ثم بعد ذلك يحكم على ما سمع ويرد عليه في هدوء واتزان بعيدا عن التعصب ورغبة في هداية المخالف إلى الحق.

وعلى هذا سار أصحاب الرسول ﷺ على هذا المنهج، فهذا ابن مسعود يوصي رجلا فيقول: «ومن جاءك بالحق فاقبل منه وإن كان بعيدا، ومن آتاك بباطل فاردده وإن كان حبيبا قريبا»(البغوي، ١٩٨٣). وجاء في قصة أبي هريرة مع الشيطان الذي أراد أن يسرق من طعام الزكاة، فأمسكه ثم أطلقه، ثم قال له في الثالثة: لأرفعنك إلى رسول الله صلى الله عليه وسلم، وهذا آخر ثلاث مرات إنك تزعم ألا تعود ثم تعود. قال: دعنى وأعلمك كلمات ينفعك لله بها: قلت: ما هن؟ قال: إذا أويت إلى فراشك فاقرأ ية الكرسي: ﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ ﴾ البقرة: ٢٥٥ إلى آخر الآية. فإنك لا يزال عليك من الله حافظا، ولا يقربنك

شيطان حتى تصبح» (رواه البخاري). وهكذا المنهج الإسلامي في الاستماع لآراء المخالفين والقبول لحق إذا ظهر مع غيرهم، فلا استعلاء بالباطل ولا كبرياء تصد عن قبول الحق.

٩. التركيز على القضايا الأساسية:

ويتجلى ذلك في حواره عليه الصلاة والسلام مع النصارى من نجران، حيث ركز على أمر مهم وهو توحيد الله في العبادة، وعلى أن عيسى عليه السلام بشر مثل بآدم عليه السلام وهذه الأمور نراها بارزة في مراسلته لهم في البداية وفي أسئلته لهم وفي إجابته لهم على أسئلتهم وفي ردهم عليهم على تصوراتهم الخاطئة. والآيات القرآنية تشهد على دعوة القرآن للحوار حتى مع أشد الناس عداوة لأمة الإسلام من غير المسلمين، كما ورد ذلك في سورة الكافرون:١-٦. إن الإسلام يتقبل وجودهم ولا يعتبر نجاحه مرتبطا بإفنائهم ولكن فقط باعترافهم بالمقابل بوجوده كدين كما أن لهم دينهم. وليس الحوار مقتصرا على هؤلاء بل يتعدي ذلك ليصل أهل الكتاب أيضا.

بعد عرض البيانات السابقة وتحليلها ومناقشتها توصل الباحثون إلى أن هناك مجموعة من المبادئ الإسلامية التي تدعو إلى تطبيق حقيقة المنهج الإسلامي الوسطي وترك الثقافة المتطرفة في الحياة والاجتماعية. ومن المبادئ التي توصل إليها الباحثون أن الوسطية من صفات الأمة وعباد الرحمن، ووجوب الإنكار على أهل الغلو والتقصير، وإبراز الأمور المتفق عليها على المخالف، والمسامحة ولين الجانب، والرحمة والرفق والشفقة على المخالف، وإزالة التصورات الخاطئة وتوضيح الحقائق، وعدم الإساءة إلى الآخرين أو إلى ما يعتقدوه، وقبول الحق من المخالفين، والتركيز على القضايا الأساسية الكبرى. وقد التزم بتلك المبادئ العلماء والدعاة عندما قامو بالدعوة إلى الله في أرض إندونيسيا خاصة هؤلاء الذين عرفوا بأولياء التسعة (مصلح وآخرون، ٢٠٢١)، وبذلك أقبل الناس إلى دعوتهم. وقد تعارف الشعب الإندونيسي أيضا على الإسلام الوسطي عن طريق القصص والروايات الشعبية التي تضم القيم الإسلامية (بحر الدين وآخرون، ٢٠٢٠).

ومن المبادئ والقواعد التي تم توضيحها، توصل الباحثون إلى أن معالجة الثقافات المتطرفة لا يمكن أن تكون بالابتعاد عن الإسلام ومبادئه، لأن الإسلام دين وسطي جاء بالتعاليم الوسطية. فالرجوع إلى الإسلام الصحيح وتعليم الطلبة بالعلوم الدينية الكافية والذي تمثل في المبادئ السابقة، هو سبيل إلى التخلص من مشكلة التطرف في المجتمع عامة والمجتمع الأكاديمي على وجه الخصوص. وقد أكدت هذه النتيجة دراسة نصرة النور علي (علي، ٢٠٢٠) أن علاج التطرف لا يكون بتهميش العلوم الدينية ولا إقصائها عن واقع

الحياة وإنما بتأكيد دور الدين في ترسيخ قيم الاختلاف، وإعادة تشكيل البناء العقلي والنفسي بتنمية التفكير النقدي وترسيخ الفهم المتكامل للدين بالتركيز على إصلاح المناهج التعليمية في كل أنواع التعليم الديني والنظامي (مبارك وآخرون، ٢٠٢٠).

الخاتمة:

توصل هذا البحث إلى ثلاث نتائج أساية، أولا: هناك نماذج الثقافات المتطرفة التي تتمثل في الفهم الخاطئ لمعنى الجهاد والولاء والبراء. ثانيا: إن الأسباب التي تؤدي إلى انتشار الثقافات المتطرفة نوعان الدينية وغير الدينية، حيث تتمثل الأسباب الدينية في عدم فهم الدين فهما صحيحا، والأخذ بظاهر النصوص الدينية، الغلو في الدين، وضعف فهم السيرة النبوية والتاريخ الإسلامي. وأما الأسباب غير الدينية فتتمثل في عدم وجود العدالة في مجالات الحياة. ثالثا: هناك مجموعة من المبادئ الإسلامية التي تدعو إلى تطبيق المنهج الوسطي في الإسلام وترك الفكر المتطرف في الحياة الدينية والاجتماعية، منها وجوب الإنكار على أهل الغلو والتقصير، وأن الوسطية من صفات الأمة وعباد الرحمن، والمسامحة ولين الجانب، والرحمة والرفق والشفقة على المخالف، وإبراز الأمور المتفق عليها مع المخالف، وإزالة التصورات الخاطئة وتوضيح الحقائق، وعدم الإساءة إلى الآخرين أو إلى ما يعتقدوه، وقبول الحق من المخالفين، والتركيز على القضايا الأساسية.

ومن هنا يمكن أن تعمم نتائج هذا الدراسة بأن نجاح تطبيق المنهج الوسطي في المجتمع الإسلامي يلزم نشر الوعي الإسلامي الوسطي ومناقشة الأفكار المتطرفة التي تؤدي إلى الإساءة لصورة الإسلام والمسلمين.

References:

Ali, N. A. (2020). Dauru al-ta'lim al-dini fi 'ilaj dhahirah al-tatharruf. *Al-Hikmah International Journal of Islamic Studies and Human Sciences*, 3(Special Issue), 393–418. doi/10.46722/hkmh.si.3.20xvi.

Arsyid, Bani & Al-'Adwan, (2019). Asbab at-Tatharruf 'inda al-Syabab al- Urduni min Wijhati nadzari thalabati jami'ati al-Balqa fi daui ba'di al- Mutagayyirat. *Majallah al-Bahts al-'Ilmi fi al-Tarbiyah*, 19 (4). doi/10.21608/jsre.2019.28899.

Al-Asqalani, Ibnu Hajar, (1379 H.). *Fath al-Bari syarah Shahih al-Bukhari*. Beirut: Dar al-Ilmiah.

Bahruddin, U. (2016). *Bisa Bahasa Arab, Bukan Hanya Mimpi*. Jakarta:

Tartil Institute.

Bahruddin, U., Jauhari, Q. A., Faizin, N., & Sempo, M. W. (2020). The transformation of values in a catfish folklore. KARSA: *Journal of Social and Islamic Culture*, 28(2). doi/10.19105/karsa.v28i2.3520.

Al-Bukhari, Abu Abdillah, Muhammad bin Ismail. (1422 H). *Al-Jami' al-Musnad ash-Shahih Al-Bukhari*. Beirut: Dar Thauq an-Najah.

Al-Furaih, M. A. K. (2004). *Al-Raid Durus fi at-Tarbiyah wa al-Da'wah*. Jeddah: Dar al-Andalus Al-Khadra'.

Al-Ghamidi, Ahmad Bin Sa'd Hamdan. (2011). *Ad-Dawabith al-Fiqhiyyah li al-Ta'amul ma'a al-Mukhalif fi al-Masail al-Ashliyah wal-Far'iyyah*. Beirut: Dar al-Kutub al-Ilmiyah.

Gelgel, Amanda N. M. R. (2020). Peace Journalism in Framing Radical Islamic Issues in Bali. *ADDIN*, 14(1). doi/10.21043/addin.v14i1.7177.

Hafid, W. (2020). Geneologi radikalisme di Indonesia (Melacak akar sejarah gerakan radikal). *Al-Tafaqquh: Journal of Islamic Law*, 1 (1), 31. doi/10.33096/altafaqquh.v1i1.37.

Ibnu Majah, Abu Abdullah Muhammad bin Yazid bin Abdullah. (1953) *Kitab Sunan Ibnu Majah*. Beirut : Muassasah al-Risalah Nasyirun.

Kholilurrohman, H. (2017). Al-Judzur al-Tarikhiyah li al-Tatharruf wa hall Musykilatiha. *Heritage of Nusantara: International Journal of Religious Literature and Heritage*, 6 (1). doi/10.31291/hn.v6i1.405.

Manzhur, Ibnu J. M. B. M. A.-M. (1930). *Lisan al-'Arab*. Beirut: Dar al-Ma'rif.

Marzuq, M. J. Abu; Abu Al Haj T. A. & Ibnu Abillah, M. (2019) Asbab al-tatharruf al-dini al-siyasi fi daui al-Quran al-karim wa atsaruhu ala al-amni al-mujtamai. *Majallah al-Qalam*. doi/10.35695/1946-000-014-002.

Mubaraq, Z.; T. Supriyatno; U. Bahruddin. (2020). Counter terrorism education model. Solid State Technology, 63(4), 1101–1116. http://repository.uin-malang.ac.id/6924.

Murniati. (2015). Politik Islam Indonesia Dan Tantangan Global. *Al-Nida :*

Jurnal Komunikasi Islam, 7(1).

Muslih, M., Rohman, A., Ahmad, A., & Saifullah, A. (2021). Sunan Kalijaga's Da'wah Strategy in Suluk Linglung and Its Implication to Indonesian Radicalism Movement. *el-Harakah*, 23 (1). doi/10.18860/eh.v23i1.11672.

Nadhim, K., Ali, A.-S., Mahdi, M., & Al-Ataabi, S. A. H. (2019). The Effect of the Characteristics of Moderation Values on Composing Islamic Arabic Architecture (The mosque is a case study). *Journal of University of Babylon for Engineering Sciences*, 27.

Nurhayati, Indriani, I., & Utaminingsih, S. (2020). Efektivitas mata kuliah pendidikan Pancasila dalam mencegah radikalisme di kalangan mahasiswa program studi teknik industri universitas Pamulang. *Prosiding Seminar Nasional Hasil Penelitan & Pengabdian Kepada Masyarakat* 2020, 1(1).

Al-Sa'di, A., B., N. (1414). *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*. Tha'if: 'Alam al-Kutub.

Sieni, Saeed I. (1433). *Tasaulat Jadaliyah Haula al-Islam wa Ta'liqat*. (5th ed.) Madinah: Maktabah Dar al-Fajr al-Islamiyah.

Asy-Syafi'i, Muhammad bin Idris. (1993). *Al-Umm*. Beirut: Dar al-Kutb al-'Ilmiyyah.

_____ (1388H/1968M). Ar-Risalah. Mesir: Dar al-Sya'b.

Syam, N. (2020). Da'wa in National Context. *Proceedings of International Conference on Da'wa and Communication*, 2 (1). doi/10.15642/icondac.v2i1.419.

Syaripudin, S. (2018). Principles of moderation in Islamic politics. *Ri'ayah: Jurnal Sosial Dan Keagamaan*, 3(01). doi/10.32332/riayah.v3i01.1177.

Al-'Ushaimi, Qablan. (2018). Al-Tatharruf al-Fikri: Ta'rifuhu, Asbabuhu madzahiruhu, atraruhu wa subul al-qada' 'alaihi. *Majallah Kulliyah al- Tarbiyah* 29 (1). doi/10.21608/jfeb.2018.60954.

Al-Qurthubi, Muhammad B. A. (1964). *Al-Jami' li Ahkam al-Quran*. Mesir: Dar al-Kutub al-Mishriyah.

Qutb, Sayyid (1981). *Fi Zhilal al-Quran*. Beirut: Dar al-Syuruq.

Az-Zarqani, M., B. (1996). *Syarh al-Zarqani 'ala al-Mawahib al-Laduniyah bi al-Minah al-Muhammadiyah*. Beirut: Dar al-Kutub al-'Ilmiyah.

AUTHOR GUIDELINES

1. General Author Guidelines

All manuscripts must be submitted to **El Harakah** Editorial Office by Online Submission at E-Journal portal address: **http://ejournal.uin-malang.ac.id/index.php/infopub/index**, where author register as Author and/or offered as Reviewer by online. If authors have any problems on the online submission, please contact Editorial Office of **El Harakah** at the following email: **elharakahjurnal@gmail.com**

2. Paper Template

All paper should be prepared according to the following author guidelines in the MS Word article template. Please download paper template of **El Harakah** at http://ejournal.uin-malang.ac.id/index.php/infopub/index.

3. Reviewing of Papers

If the content and format of the submitted essay is seen as appropriate by the editors of **El Harakah** , the paper will then be sent out for 'blind review' by independent referees. Revisions may be required in the light of referees' comments before a decision is made to accept or reject the paper.

4. Revision of Papers

All paper sent back to the authors for revision should be returned to the editor without delay. Revised articles can be sent to editorial office of **El Harakah** through the Online Submission Interface. The revised manuscripts returned later than three months will be considered as new submissions.

5. Editorial Office of El Harakah

All correspondences should be sent to the following Editorial Office:

INFOPUB
Gedung Soekarno 4th floor
Jl. Gajayana No. 50, 65144 Malang
Universitas Islam Negeri (UIN) Maulana Malik Ibrahim Malang

6. Guideline for Online Submission

Author should first register as Author and/or is offered as Reviewer of **El Harakah** through the following address: http://ejournal.uin-malang.ac.id/index.php/infopub/about/submissions#onlineSubmissions

Author should fulfil the form as detail as possible where the star marked form must be entered. After all form textbox was filled, Author clicks on "Register" button to proceed the registration. Therefore, Author is brought to online author submission interface where Author should click on "*New Submission*". In the Start a New Submission section, click on "*'Click Here': to go to step one of the five-step submission process*". The following are five steps in online submission process:

- **Step 1 - Starting the Submission**: Select the appropriate section of journal, i.e. Original Research Articles, Review Article, or Short Communication. Thus, author must check-mark on the submission checklists. Author may type or copy-paste Covering Letter in Letter to Editor.
- **Step 2 – Uploading the Submission**: To upload a paper to this journal, click Browse on the Upload submission file item and choose the manuscript document file (.doc/.docx) to be submitted, then click "Upload" button until the file has been uploaded.
- **Step 3 – Entering Submission's Metadata**: In this step, detail authors metadata should be entered including marked corresponding author. After that, paper title and abstract must be uploaded by copying the text and paste in the textbox including keywords.
- **Step 4 – Uploading Supplementary Files**: Supplementary file should be uploaded including Covering/Submission Letter, and Signed Copyright Transfer Agreement Form. Therefore, click on Browse

button, choose the files, and then click on Upload button.

- **Step 5 – Confirming the Submission**: Author should final check the uploaded manuscript documents in this step. To submit the paper to **El Harakah**, click Finish Submission button after the documents is true. The corresponding author or the principal contact will receive an acknowledgement by email and will be able to view the submission's progress through the editorial process by logging in to the journal web address site.

After this submission, Authors who submit the paper will get a confirmation email about the submission. Therefore, Authors are able to track their submission status at any time by logging in to the online submission interface. The submission tracking includes status of manuscript review and editorial process.

7. User Rights

All articles published Open Access will be immediately and permanently free for everyone to read and download. We are continuously working with our author communities to select the best choice of license options, currently being defined for **El Harakah** journal as follows:

- Creative Commons Attribution-ShareAlike (CC BY-SA)

8. Preparation Guideline of texts

8.1. General Organization of Paper

The paper will be published in **El Harakah** after peer-reviewed process and decided "Accepted" by Editor. The final paper layout will be reproduced by Editorial Office of **El Harakah**. The final paper layout in PDF type, known as "Uncorrected Proof" should be corrected by Author. The final corrected proof will be published first in "Article In Press" pre-issue.

Paper document submitted to this journal (in MS Word) should be arranged as follow:

- Bodytext of paper article
- Figure Captions and Table Captions

All illustrations of any kind must be submitted as sequentially numbered figures, one to a page. Although high-resolution images are not required for the initial refereeing stage, if the essay is subsequently selected for publication then all figures and tables will need to be provided at the highest quality in digital format. When symbols, arrows, numbers or letters are used to identify parts of illustrations they must be clearly identified by a key in the figure legend, rather than in the figure itself. Similarly, internal scales, staining or processing of the figure must be explained where appropriate. Figure legends should be listed sequentially on a separate page. In all cases where the author is not the owner of the copyright of the figures, written permission must be obtained from the copyright holder(s) to reproduce the figures in this journal.

Each table must be typed, and consecutively numbered. They should have a brief informative title placed as a heading. Tables should be understandable without reference to the text, but they should be referred to in the text. Explanatory caption should be brief and placed beneath the table. Please note that numbering of tables should be different from the numbering of figures.

Paper length, in either English or Arabic, is at minimum **6.000** words and no longer than **8.000** words excluding abstract and references. Paper content should, in general, be organized in the following order: *Title; Authors Name; Authors Affiliation; Abstract; Keywords; Introduction; Method (for research based articles);Content/Results and Discussion; Conclusions; and References*.

8.2. Paper Title

This is your opportunity to attract the reader's attention. Remember that readers are the potential authors who will cite your article. Identify the main issue of the paper. Begin with the subject of the paper. Do not contain infrequently-used abbreviations.

The title of the paper must be concise, specific, informative, and complete.

8.3. Authors Name and Affiliations

Write Author(s) names without title and professional positions such as Prof, Dr, Production Manager, etc. Do not abbreviate your last/family name. Always give your First and Last names (Full Name). Write clear affiliation

of all Authors. Affiliation includes: name of department/unit, (faculty), name of university, address, country, include email address.

8.4. Abstract and Keywords

Abstract should stand alone, means that no citation in abstract. Consider it the advertisement of your article. Abstract should tell the prospective reader what you did and highlight the key findings. Avoid using technical jargon and uncommon abbreviations. You must be accurate, brief, clear and specific. Use words which reflect the precise meaning, Abstract should be precise and honest, summarizing the significant points of the paper. Please follow word limitations (150-200 words).

8.5. *Introduction*

In Introduction, Authors should state the objectives of the work at the end of introduction section. Before the objective, Authors should provide an adequate background, and very short literature survey in order to record the existing solutions/method, to show which is the best of previous researches, to show the main limitation of the previous researches, to show what do you hope to achieve (to solve the limitation), and to show the scientific merit or novelties of the paper. Avoid a detailed literature survey or a summary of the results. The introduction should clearly state the purpose of the paper. It should include key references to appropriate work but should not be an historical or literature review.

8.6. *Method (for research based articles)*

The methods section describes the rationale for the application of specific procedures or techniques used to identify, select, and analyze information applied to understanding the research problem, thereby, allowing the reader to critically evaluate a study's overall validity and reliability.

8.7. *Content /Result and Discussion*

Content is the body of paper, consists of sub title that represents discussion of the paper. Results should be clear and concise. The results should summarize (scientific) findings rather than providing data in great detail. The discussion should explore the significance of the results of the work, not repeat them. A combined Results and Discussion section is often appropriate. Avoid extensive citations and discussion of published literature.

In discussion, it is the most important section of your article. Here you get the chance to sell your data. Make the discussion corresponding to the results, but do not reiterate the results. Often should begin with a brief summary of the main scientific findings (not experimental results). The following components should be covered in discussion: How do your results relate to the original question or objectives outlined in the Introduction section (what)? Do you provide interpretation scientifically for each of your results or findings presented (why)? Are your results consistent with what other investigators have reported (what else)?

8.8. *Conclusion*

Conclusions should answer the objectives of research. Tells how your work advances the field from the present state of knowledge. Without clear Conclusions, reviewers and readers will find it difficult to judge the work, and whether or not it merits publication in the journal. Do not repeat the Abstract, or just list experimental results. Provide a clear scientific justification for your work, and indicate possible applications and extensions. You should also suggest future experiments and/or point out those that are underway.

8.9. *References*

To write citation and bibliography in your article, please use **reference software** like Mendeley, Zotero, etc. to make the citation work easier. All notes must appear in the text as citations. This journal uses **innote citation**, NOT footnote. A citation usually requires only the last name of the author(s), year of publication, and (sometimes) page numbers. For example: (Juynboll, 1983: 5-6); (Barton 1999); (Kelly & Lane 1980); (Angel et al., 1986); (Ayubi 2013; Kepel 2008). The number of reference is **at minimum 20, with at least 50 % of primary sources such as journal articles**. The bibliographical style in El Harakah journal uses American Psychological Association (APA) manual style, such as below:

Dalvandi, A., Maddah, S. S. B., Khankeh, H., Parvaneh, S., Bahrami, F., Hesam Zadeh, A., ... & Kiany, T. (2020). The health-oriented lifestyle in Islamic culture. *Journal of Qualitative Research in Health Sciences, 1*(4), 332-343.

El Shamsy, A. (2020). *Rediscovering the Islamic Classics: How Editors and Print*

Culture Transformed an Intellectual Tradition. Princeton University Press.

Erzad, A. M., & Suciati, S. (2018). The existence of Kudus Islamic local culture to prevent radicalism in globalization era. *QIJIS (Qudus International Journal of Islamic Studies), 6*(1), 39-56.

Fayzullayevich, J. S., & Axtamovich, A. A. (2021). The historical fundaments of Islamic Culture in Bukhara. *Central Asian Journal of Social Sciences and History, 2*(2), 51-59.

Kamalkhani, Z. (2021). Reconstruction of Islamic knowledge and knowing: A case of Islamic practices among women in Iran. In *Women and Islamization* (pp. 177-193). Routledge.

Sofyan, D., Saputra, Y. M., Nurihsan, A. J., & Kusmaedi, N. (2021, March). Sports in Indonesian Islamic Community Culture. In *1st Paris Van Java International Seminar on Health, Economics, Social Science and Humanities (PVJ-ISHESSH 2020)* (pp. 357-360). Atlantis Press.

Sholehuddin, M. S., Munjin, M., & Adinugraha, H. H. (2021). Islamic Tradition and Religious Culture in Halal Tourism: Empirical Evidence from Indonesia. *IBDA: Jurnal Kajian Islam dan Budaya, 19*(1), 79-100.

Tracy, K. (2020). *Islamic Culture in Perspective.* Mitchell Lane.

Herawansyah. (2012). Perayaan Tabut di Kota Bengkulu dalam Perspektif Struktural Fungsional. Ph.D. Dissertation. Program Pasca Sarjana Universitas Airlangga.

Utriza, A. (2008). Mencari Model Kerukunan Antaragama. *Kompas*. March 19: 59.

Arabic romanization should be written as follows:

TRANSLITERATION GUIDELINES

Arab	Latin	Arab	Latin
ا	a	ض	dh
ب	b	ط	th
ت	t	ظ	zh

ث	ts	ع	‘
ج	j	غ	gh
ح	h	ف	f
خ	kh	ق	q
د	d	ك	k
ذ	dz	ل	l
ر	r	م	m
ز	z	ن	n
س	s	و	w
ش	sy	ه	h
ص	sh	ى	y

9. Conventions

Use only recommended SI units. Numerals should be used for all numbers of two or more digits, and for single digits when attached to units of measure. Abbreviations should be defined in parentheses after their first mention in the text in accordance with internationally agreed rules.

10. Copyright

It is a condition of publication that authors assign copyright or license the publication rights in their articles to El Harakah. Authors are themselves responsible for obtaining permission to reproduce copyright material from other sources.