

INTER-RELIGIOUS HARMONY: a Historical Overview

Noor Achmad

Universitas Wahid Hasyim Semarang
email: noorunwahas@yahoo.com

Abstract

This paper generally aimed to find out that Islam is love and peace religion. By using a historical approach, the writer tried to investigate a number of facts showing Islam has promoted interreligious harmony and has from its inception laid the foundation of relationship between Islam and other religions. It means that it is not only theoretically but also practically. Based on historical facts which have been well-documented in Sirah Nabawiyah, the Prophet Muhammad (pbuh) became the first person who practiced and implemented the teachings of religious tolerance; respecting and helping others and conducting religious dialogue to create harmonious life in multicultural country, Medina. In this paper, the writers also tried to explore not only interreligious harmony in the beginning of Islamic history, particularly in prophet-Abbasid era but also in Indonesian contemporary which has recently become an object of talks and research.

Keywords: social harmony, Jews, Christian, Medina
Charter, belief

ملخص البحث

على الإجمالي أن هذه المقالة تسعى لأن يوضح تواد عيش الأمة بين الأديان على الأخص بين الإسلام والأديان الأخرى كاليهودي والنصراني والهندوسي وغيرهم. بمنهج التاريخ أن الكاتب يبين كثير الوقائع للتاريخ الذين يشيرون بأن الإسلام هو دين الذى يرفع التسامح والإحترام إرتفاعا عاليا إلى العقيدة للمُتدين الأخر مثلما يقع في الإندونيسي الذى كان فيه عدة فريق الإجتماعي والثقافي في حياة الدين. عند عبد الرحمن واحد هكنا هو يسمى بالتعددية. لذلك، أساس التعددية لا بد عليها أن تناسب التواد بين الأديان بحيث لا يليق لفريق المسلم المعين لإقامة الدولة الإسلامية على الدولة التعددية. وبكذا، إرادة لأن يوجد التناغم بين الأديان ليست من الأقوال فقط ولكن أكثر من عملية تحقيقها في حياة الأمة. إتصال بهذه المسألة أن محمد رسول الله ﷺ هو أول من الذى يضع المبادئ بين الأديان خصوصا في المدينة لكيما ليس في الإسلام أن يكره الأمة لدين الأخر. لذا، الإسلام لن يصلح عن مسألة موقف التطرف مثل واقعة القنبلة في أى مكان.

بعد تبين الوقائع للتاريخ كما المذكور أنفا أن الكاتب ينظر عن كيف حصيل التواد بين أمة الأديان في الأندونيسي. وجود الأناية لمسلم المعين يفسد مبادئ التعددية. لذا، لازم علي إرادة المسلم عن ذلك أن يُنجلي فيها لكي يحصل حياة التودد والتوافق بين الأديان.

الألفاظ الأساسية: الوثام الاجتماعي، اليهود، المسيحيين، المدينة المنورة الميثاق، المعتقد

Preface

It is very well-known that Islam preaches total social harmony including religious harmony that the whole world needs. In Islam, the formula for social peace, social harmony and inter-faith dialogue is based on peaceful co-existence. As per the teachings of Islam, while respecting others, we have to welcome differences wholeheartedly without any reservation. It is hatred, which has to be eliminated, and not difference of opinion. People may have their differences in belief, religion, culture, etc., but while following their religion, they have to have mutual respect for others and discover a common bond between them, which shows them all to be human beings.

Islam provides an excellent model implemented by Prophet Muhammad (*peace be upon him*) and proved of its practicality. The complete feature of how the prophet implemented and practiced it, of course, could be formally learned from his message both al-Qur'an and al-Hadith.

The greatest contributor to the unprecedented success of building the inter-religious harmony is the Quranic concept of fairness and understanding. Coupled with the Prophetic system of governance based on tolerance or the promotion of humane and constructive relationships between religiously, ethnically and culturally different peoples, Islam experienced an almost unhindered progression of faith during its history.

In addition, the historical facts which have been scripturally well-documented in a great number of books of *sirah nabawiyah* should be an alternative, or even, a main reference to see fully inter-religious life. It means, either historically or practically is a proper way instead of either doctrinally or theoretically to get a right understanding on inter-religious harmony in Islam.

Inter-religious Harmony: a Historical overview Prophet Muhammad Era

We learn from a number of examples throughout Islamic history that Islam not only lays down principles of inter-religious harmony, particularly, through dialogue, but also gives practical demonstrations. In the Makkan period of his

mission, the Prophet of Islam repeatedly practiced the principle of dialogue. For instance, once the Quraysh sent their leader, *Utba-ibn-Rabiyya*, as their representative to the Prophet Muhammad (*peace be upon him*) so that an atmosphere of peace might be arrived at through negotiation on the subject of mutual differences. The prophetic traditions tell us that *Utba* heard the Prophet out patiently and with full attention; and then conveyed what he had said to the Quraysh. Similarly, at the invitation of his uncle, Abu-Talib, representatives of the Quraysh gathered at the Prophet's home and held negotiations there peacefully on controversial matters.

This principle of peaceful negotiations can also be witnessed in the negotiations held at Hudaibiya between the Quraysh and Prophet of Islam that continued for about two weeks, culminating in the treaty of Hudaibiya.¹ This event, without doubt, is a successful example of peaceful negotiation. Again, in the presence of the Prophet of Islam, tripartite talks were held between representatives of three religions –Islam, Judaism and Christianity–, in the Prophet's mosque in Medina. This historic event, which took place in the sacred place of worship, shows the importance given to peaceful dialogue in Islam. These examples, which are many in number, relate to the golden age of the Prophet and his companions. That is why; the practice of dialogue in terms of bilateral negotiation enjoys the position of an established principle in Islam.²

In another instance during the Prophet Muhammad's life, a visiting Christian delegation stayed at the mosque where they were permitted to conduct their religious services in one section of the mosque while Muslims prayed in another.

It is very important to note here that one of indisputable characteristic of the Islamic civilization is that, unlike many other civilizations, it did not undertake to condemn and persecute the non-believer. Rather, it enjoins inter-religious

¹ K. Ali, *A Study of Islamic History*, (India: Idarah Adabiyah, 1980), p. 56

² M. Fethullah Gulen, *The Messenger of God, Muhammad*, (New Jersey: The Light Inc, 2005), p. 268-267

understanding. Thus, the root of peaceful coexistence between Muslims and non-Muslims can be traced to the first Islamic government of Medina. Although it was incumbent upon the Prophet (*peace be upon him*) and his followers to present Islam to the non-believer, it was however up to the non-believer to regard the merit or demerit of what was presented to him. The non-believer after having subscribed to *Pax Islamica* or Medina Charter was allowed the intellectual and spiritual freedom of whether to accept or reject Islam.³

Prophet Mohammad (*peace be upon him*) himself showed us the way when he made the presentation to the Christians of Najran. Although some who listened to him converted while others did not, he continued to give them the hospitality due, accepted their offer to join the Medina Charter, and sent them back to their homes protected by his own guards and accompanied by a trusted companion. It is therefore clear that as far as Islam is concerned, the *dhimmi*, or non-believer in the Islamic state or covenanter in the Medina Charter, is granted the rights to practice their own beliefs. This then became one the most significant spirit of the Medina Charter.

The Medina Charter encouraged co-operation and solidarity among Muslims, Christians, Jews and others. The Charter which was put in writing ensured complete freedom, including the freedom of worship, equality and justice for all. According to the Charter, not only did the Prophet vowed to turn the *Ansar* and *Muhajirin* into "*an ummah distinct from all other peoples of the world*", but he also referred to the Jewish clans who allied themselves to him, as "*an ummah along with the Believers*", even though each continued to practice its own faith. The accommodative attitude displayed by Prophet Mohammad (*peace be upon him*), his successors and their followers, towards non-Muslims living in their midst was so remarkable that Muslim societies came to be regarded as an outstanding models of inter-ethnic and inter-religious harmony and amity.

³ *Ibid*, p. 42

The Pious Caliphate Era

One of the most important examples relating to the treatment towards non-Muslim was shown by Umar bin Khattab. He was actually very concerned about the welfare of the non-Muslims who were subjects of the Islamic State. He used to advise Muslims to respect and to protect the welfare of the non-Muslims. Interestingly, he himself practiced it as recorded in historical note;

Once, Umar found a blind Jewish old man begging. The man told Umar, "I beg so as to be able to pay the *jizya* or tribute." Umar took him by the hand to his own house and gave him what he needed. He then sent orders to his treasurer: "Look after people like him. It would not be fair to take from him when he is young and neglect him when he is old."

He decreed that old age should be a reason for exemption from the *jizya*, as well as illness and disablement. He in turn provided annual stipends from the public treasury, to the elders and a group of Christian lepers. Umar's stand was that the non-Muslims who had agreed to become citizens of Medina and were willing to live peacefully with the Muslims, were the protected people of the Holy Prophet (*peace be upon him*) and should continue to be treated as such by the Muslims.

Similarly after the conquest of Byzantium, Umar treated its Jewish and Christian citizens well. For example the text of the treaty of surrender of Jerusalem between the Caliph and Sophronius, Patriarch of the city on behalf of the Christians, written by Muawiyah ibn Abu Sufyan, among others read, "The Caliph Umar guarantees for them the safety of their persons, of their goods, of their churches and crosses - whether in good state of repair or otherwise - and generally of their religion. Their churches will not be changed into dwellings nor destroyed. Neither they nor their other properties will suffer any damage whatever. In matters religious, no coercion will be exercised against them; nor will any of them be hurt." And the Caliph followed this through with practice. Umar once were on a visit to the churches in Syria. When the time for prayer came, it was suggested that he performed his prayer in the church. Umar refused to oblige on the account that the Muslims might later use that as an excuse to turn the church into a mosque.⁴

⁴ K. Ali, *A Study of Islamic History*, p. 97-98

During the reign of Umar ibn al-Khattab, the second caliph to assume Muslim rule following the death of the Prophet Muhammad, a Christian woman lodged a complaint alleging that the Muslim governor of Egypt annexed her house without consent in connection with a mosque expansion project.

In response to Umar's legal inquiries, the Muslim governor explained that the number of worshipping Muslims exceeded mosque capacity necessitating the expansion. He further explained that since the complainant's house was adjacent to the mosque, the state offered to compensate her for the property. She declined this offer. Consequently, the state demolished her home and placed its value with the treasury for her to retrieve.

Ultimately, Umar ruled in favor of the woman, ordering the demolition of the portion of the mosque built on the site of her house and providing her house be re-constructed as it had previously existed.

Even, while on his deathbed, Umar ibn al-Khattab, may Allah bless him, dictated a long Will consisting of instructions for the next Khalifah (Muslim President). Here is the last sentence of that historic document:

"I instruct you on behalf of the people who have been given protection in the name of Allah and His Prophet peace be upon him. [That is the non-Muslim minorities within the Islamic state]. Our covenant to them must be fulfilled, we must fight to protect them, and they must not be burdened beyond their capabilities."

At that time Umar was lying in pain because of the wounds inflicted on him by a non-Muslim who had stabbed him with a dagger soaked in poison while he was leading the *fajr prayer*. It should also be remembered that he was the head of a vast empire ranging from Egypt to Persia.

In short, Umar, *may Allah bless him*, was simply following what he learnt from the Prophet Muhammad (*peace be upon him*) himself. That the protection of life, property and religious freedom of minorities is the religious duty of the Islamic state. That he personally would be demanding justice in the hereafter on behalf of a *dhimmi* who had been wronged by a Muslim. That there is no compulsion in religion and that Muslims must be just to friends and foe alike.

Umayyad and Abbasid Era

During the Islamic rule of the Umayyads, especially, in the time of Umar bin Abdul Aziz, non-Muslim has equal rights with Muslim. He could not make discrimination between a Muslim and non-Muslim. To protect the interest of the minorities, he ordained that no Muslim could purchase land from a non-Muslim.⁵

Likewise, in Abbasids era, the most qualified people were entrusted significant posts without regard to religious beliefs. Harun al-Rashid, a famed Muslim ruler, appointed a Christian man as the Director of Public Instruction and all the schools and colleges were placed under his charge. In making such appointments, he considered only excellence in one's field.

In Spain under the Umayyads and in Baghdad under the Abbasid Khalifas, Christians and Jews, equally with Muslims, were admitted to the Schools and universities - not only that, but were boarded and lodged in hostels at the cost of the state. When the Moors were driven out of Spain, the Christian conquerors held a terrific persecution of the Jews. Those who were fortunate enough to escape fled, some of them to Morocco and many hundreds to the Turkish empire, where their descendants still live in separate communities, and still speak among themselves an antiquated form of Spanish. The Muslim empire was a refuge for all those who fled from persecution by the Inquisition.

Islam formed a syncretism and a cultural fusion based not only on its idea of universality and tolerance but also on its prodigious capacity for assimilation and creativity. It was also here that the most important ethnic and cultural fusion of East and West took place. The Muslim rulers of the Umayyad, Amirid and Taifa periods employed Jews in diplomacy, finance and public administration. *Hasday ibn Shaprut* was a Jewish physician in the Caliph's court, who at various times held important diplomatic and financial responsibilities. He was known to have used his public position to look after the interest of the

⁵ Masudul Hasan, *History of Islam*, Vol. I, (India: Adam Publisher, 2007), p. 174

Jewish community, not only in Spain but also outside Spain. *Ismail Naghrila* or *Samuel* the Nagid accompanied the Granadan troops to their annual military campaigns. He had such a brilliant career that made him a model held up to sons of ambitious Jewish fathers long after the end of the Taifa period. The Mozarab, or Christians living in Muslim Spain, were free to subscribe to their communal authorities.

Thus despite the Islamic world of medieval time being diverse in composition and pluralistic in character, Muslims were willing to tolerate significant differences in practice and even belief among themselves. They were also willing to concede a certain place in society to others. The dhimmis have always enjoyed unrestricted freedom to perform all the professions. It is clear that in its long history the Islamic civilisation has not shown any discrimination between its citizens, Muslims or dhimmis, in the fields of economic activity. After the foundation of Qayrawan in North Africa towards the end of the last millennium, the governor of Egypt was asked to send there a thousand of Coptic or Jewish families in order to put the economy of the city on its feet.

At the same time, there was an additional influx of Jewish from Southern Italy because of the persecutions by the Byzantine rulers. The migrating Jews managed to establish the great centre of Jewish learning in Qayrawan which had a sound economic foundation within the flourishing trade in that city and a congenial spiritual atmosphere in the very distinguished Muslim scholarship active there at the same time. There was a market dedicated to exports to Christian countries. All goods leaving it had to pay tax. The dignitaries of the church including the patriarch of Alexandria, much like the Muslim qadis and the Jewish dayyanim used to be active in economic life.

At the beginning of this millennium, in Fustat Jewish drugstores selling perfumes, medical herb and spices, were found on every street corner, even in a purely or predominantly Muslim neighborhood. The changing patterns of world trade at the time shows us a vigorous and cultivated middle class consisting of people of various religious background, carrying on a flourishing Mediterranean trade travelling on ships bearing Arabic names.

During the Abbasid Era, the non- Muslims were equally treated like Muslim as briefly mentioned in History of Arabs:

Originally Scripturaries, viz. *Christians, Jews, and Sabians, Dhimmis* had their status widened, as we learned before, to include *Zoroastrians, Manichaeans, Harran, Sabian*, others---all of whom were now treated on par with those with whom a compact for religious tolerance had been made.⁶

Even in cities, *Christians and Jews* often held important financial, clerical and professional positions.⁷

Al-Ma'mun was interested in every aspect of science, philosophy and especially in astronomy. He himself conducted, on the plains of Mesopotamia, two astronomical operations intended to determine the value of a terrestrial degree. The crater Almanon on the 'Moon' is named in recognition of his contributions to astronomy. His court was an hospitable place for 'Jews' and 'Christians'.⁸ The same opinion with him is P.K.Hitti, he said:

"Another early translator was the Syrian Christian, Yuhanna ibn Masawayh (d. 857 M), a pupil of Ibn Bakhtishu and a teacher of Hunayn ibn Ishaq."⁹

"The sheikh of the translators, as the Arabs express it, was Hunayn ibn Ishaq (Joannitus, 809-873 M), one of the greatest scholars and noblest characters of the age. Hunayn was an 'Ibadi, i.e.a Nestorian Christian from Al-Hirah."¹⁰

The Apology of al-Kindy, which Muir published in an abridged translation, is reputedly set in his court and contains a letter by the caliph. He complains of those who had converted to Islam merely to gain favor at court but said that he dealt with them "courtesy and forbearance" leaving their fate in God's hands.¹¹ Christianity was the "most amenable of all religions to Islam."¹² Muir suggests

⁶ P.K. Hitty, *History of the Arabs*, (New York: Palgrave Macmillan, 2002), p. 353

⁷ P.K. Hitty, *ibid.*

⁸ William Muir, 1924. *The Caliphate: Its Rise, Decline and Fall*, (Edinburgh: Grant. Retrieved, 2009), p. 508

⁹ P.K. Hitty, *History of the Arabs*, p. 311-312

¹⁰ *Ibid.*

¹¹ William Muir, *The Apology of Al Kindy*, Written at the Court of Al Mâmûn (circa A.H. 215; A.D. 830), in *Defense of Christianity Against Islam: With an Essay on it's Age and Authorship* Read Before the Royal Asiatic Society, (London : SPCK, 1887), p. 29-30

¹² Muir, *ibid.*, p. 30

that the treatment of Islam described found in the Apology would not have been allowed except by what he called Al-Ma'mun's "*latitudinarian*" court.¹³ It has been suggested apart from Sunnis who did not subscribe to his theological views, almost everyone whether Muslim, Christian, Jew and Zoroastrians were welcome at his court.

In earlier times of the Islamic History, a good deal of easy social interaction existed among Muslims, Christians, and Jews who, while professing different religions, formed a single society, in which personal friendships, business partnerships, intellectual discipleship, and other forms of shared activity were normal and, indeed, common. The cultural cooperation is attested in many ways. There are, for example, biographical dictionaries of famous physicians. These works, though written by Muslims, include Muslim, Christian, and Jewish physicians without distinction. From these large numbers of biographies it is even possible to construct a kind of prosopography of the medical profession - to trace the life curves of some hundreds of practitioners in the Islamic world. From these sources we get a very clear impression of a common effort. In hospitals and in private practice, doctors of the three faiths worked together as partners or as assistants, reading each other's books and accepting one another as pupils. There was nothing resembling the kind of separation that was normal in Western Christendom at that time.

This kind of common endeavor in a shared field of learning was not limited to medicine and the sciences. It even included philosophy, wherein one might have expected differences of religion to make for separateness. An example may serve to illustrate this point. There is a chapter in one of the theological writings of the great Muslim theologian Imam al-Ghazali (1059 - 1111 AD) that is almost identical to a chapter in a work by his near contemporary, the Jewish philosopher *Bahye ibn Paquda*, and another Christian theological treatise. A society in which the 'comparing of notes' is possible between theologians of three different religions has without doubt, achieved a high degree of tolerance and symbiosis.

¹³ Muir, *ibid.*, p. 27

The Council of Indonesian Ulama (MUI) and Its Role in Improving Inter-religious Harmony

Indonesian Ulema Council (*Majelis Ulama Indonesia - MUI*) is Indonesia's top Muslim clerical body. The council comprises all Indonesian Muslim groups including Nahdlatul Ulama (NU), Muhammadiyah, and the more subtle name like Persis, Al Irsyad, Majelis Mujahidin Indonesia (MMI), Hizbut Tahrir Indonesia (HTI), Forum Ulama Umat Islam (FUUI) and the Islamic Defender Front (FPI). The Ahlul Bait Indonesia (Shiite) and Jemaat Ahmadiyah Indonesia (Ahmadiyah) could not be accepted as its member. It was founded by the Indonesian New Order under the Suharto administration in 1975 as a body to produce fatwā and to advise the Muslim community on contemporary issues.

The government, at the creation of the MUI stated three broad goals for the MUI: *first* Strengthening religion in the way the Pancasila describes to ensure national resilience. *Second*, Participation of the Ulama in national development. *Third*, The maintenance of harmony between the different religions in Indonesia. In this paper, we will focus on MUI's role in improving religious in Indonesia.

Here, I am going to briefly give several examples relating to its role such as issuing fatwa to avoid religious and sectarian conflict. Recently, The Indonesian Council of Ulema (MUI) has called on all religious followers in the country on Tuesday not to be easily incited by provocations that would disrupt inter-religious harmony and national unity. Its calling based on the reason that inter-religious conflicts so far were caused by instigations from irresponsible persons.¹⁴

According to Slamet Effendi Yusuf, The former chairman of the Ansor Youth Movement said that some of the religious followers still had a limited understanding of their religion and this made them unable to accept differences.

¹⁴ NU Online, *MUI Warns Followers Against Provocations*, <http://nu.or.id/a/public-m,dinamic-s,detail-ids,15-id,30089-lang,en-c,news>. [20 Nopember 2012]

"We must all know that if God wishes he could make all men in the world Moslems but he did not do it. That is because God wants people to live in religious diversity and later learn to embrace one he/she believes."

The gap in social welfare and poverty, he said, was also a reason that religious followers easily get involved in conflicts. He said one way to prevent conflict among different religions is by strengthening religious understanding and faith and "building culture of tolerance and accepting differences to build brotherhood among people." He said MUI would help build the culture by intensifying meetings and dialogues with religious leaders, academics and younger generations.¹⁵

Practically, MUI has had a great contribution to reduce highly religious tension relating to Rohingya case. As we know, after being persecution either physically or psychologically from majority, Buddhist, Muslim Rohingya have supported from Muslim people throughout the world, including Indonesia. Indonesian muslim strongly condemned their intolerant treatment. To avoid conflict between Muslim and Buddhist in Indonesia, WALUBI and MUI worked together to keep religious harmony.¹⁶

At present, The Indonesian Ulema Council (MUI) can be regarded as a progressive institution to be more inclusive and tolerant. It allows Muslims to vote for a non-Muslim in an election, provided the candidate has a proven track record of being a just leader. Amidhan, as the representative of MUI must surely have his reasons for bucking the ultra-conservative MUI trend and coming across as a very progressive Muslim leader. He was part of the MUI team that came out with conservative and often ridiculous fatwas (*legal opinions*).

Amidhan was saying that being a Muslim is not an important criterion to be a leader in Indonesia. Granted, he was referring to the Jakarta gubernatorial

¹⁵ *Ibid.*

¹⁶ VOA- Islam, Umat-Budha-Ketar Ketir Minta MUI Tenangkan Islam Indonesia; <http://www.voa-islam.com/news/indonesiana/2012/08/07/20161/umat-budha-ketarketar-minta-mui-tenangkan-islam-indonesia>. [20 Nopember 2012].

election in response to questions of whether Muslims should give their votes to a non-Muslim candidate — in this case, Basuki “Ahok” Tjahaja Purnama, a Chinese Christian, who is running for the deputy governor job as Joko “Jokowi” Widodo’s running mate.¹⁷

Further, MUI, along with other religious leaders has been successfully arranged and released religious regulation. Generally speaking, it has been an agreement among councils of religious leader. This regulation is *Joint Regulations* (SKB); Minister of Religious Affairs and Minister of Home Affairs No. 9/2006 and No. 8/2006 concerning on concerning Guidelines for the Implementation of Tasks of Regional Head/Deputy in the Maintenance of Religious Harmony, Empowerment Forum of Religious Harmony, and the Construction of Places of Worship.

Finally, it clearly shows that MUI is both practically and constitutionally involved actively in improving and maintaining religious harmony

Religious Harmony in Indonesia Today

Indonesia is the country with the largest Muslim population in the world, with a total population of 235 million people. Indonesia is a very diverse country. There are over 300 ethnic groups speaking 250 languages spread over more than 6,000 islands. It is also a nation comprised of multiple religious groups. While over 90% of the people are Muslim, there are also Protestants, Catholics, Hindus, Buddhists, and other indigenous religions.

The Indonesian constitution and Indonesia’s governing ideology, Pancasila, recognize the ethnic and religious diversity of Indonesia and stress the importance of consensus and unity and freedom of worship. Its national motto, “*Bhinneka Tunggal Ika*” means “Unity in Diversity” or literally “many, yet one”. While relations between different religious and ethnic groups have largely been

¹⁷ The Jakarta Post, *Commentary Wanted a Non-Muslim Candidate 2014*, <http://www.thejakartapost.com/news/2012/08/10/commentary-wanted-a-non-muslim-candidate-2014.html>. [20 Nopember 2012].

harmonious the country has experienced periodic episodes of sectarian and ethnic strife, particularly since the transition to democracy in 1999.¹⁸

The Indonesian government and civil society organizations have adopted a series of measures to restore national unity and inter-religious and inter-ethnic harmony. One of the most significant of these initiatives has been the Forum Kerukunan Umat Bergama (FKUB) or the Inter-Religious Harmony Forum.

Indonesia's inter-religious harmony and tolerance which have often cited as an example to the rest of the world are in fact an important pillar supporting its existence as a state and nation. Indonesia as a pluralist state and nation was formed on the basis of an agreement among all the elements of the country's society that were of various religious and ethnic backgrounds. Indonesian society was pluralist because it was a composition of people with different religious beliefs, meaning that a certain religious group could well be the majority in one region but a minority in another region.

Because of a significant role of Indonesia, the US President, Barack Obama certainly appreciates the religious life in Indonesia. Obama held up Indonesia – which traditionally practices a tolerant form of Islam and has Christian, Hindu and Buddhist minorities – as an example of tolerance to the world in a tense age of colliding cultures.

I quote Obama's statement when officially visited Indonesia a year ago;

"Even as this land of my youth has changed in so many ways, those things that I learned to love about Indonesia – that spirit of tolerance that is written into your constitution, symbolized in your mosques and churches and temples, and embodied in your people still lives on," Obama said.

From Obama's statement we underline some important keys that tolerance in Indonesia is not only theoretically, but has been practically implemented in real life. We hope, it can be developed continuously to create live together in peace and harmony.

¹⁸ *Building a World Safe for Religion*, Club de Madrid; The Shared Societies Project: Leadership For Dialogue, Diversity, and Social Cohesion.

Conclusion

Based on the explanation above, we can finally conclude here that Indonesia is unequivocally to have either formally or constitutionally, maintained and fostered the religious harmony. It is very valuable contribution for human beings regardless of their races, ethnics, beliefs and religions, and absolutely very useful to face the global world in the future.[]

Bibliography

- Ali, K, *A Study of Islamic History*, India: Idarah Adabiyah, 1980
- Gulen, M. Fethullah, *The Messenger of God, Muhammad*, New Jersey: The Light Inc., 2005.
- Hasan, Masudul, *History of Islam*, Vol. I, India; Adam Publisher, 2007
- Hitty, P.K., *History of the Arabs*, New York: Palgrave Macmillan, 2002
- Muir, William, *The Caliphate: Its Rise, Decline and Fall*, Edinburgh: Grant. Retrieved, 2009,.
- _____, *The Apology of al-Kindy*, Written at the Court of Al Mâmûn (circa A.H. 215; A.D. 830), in *Defense of Christianity Against Islam: With an Essay on it's Age and Authorship Read Before the Royal Asiatic Society*, London : SPCK, 1887
- NU Online, MUI Warns Followers Against Provocations, <http://nu.or.id/a/public-m,dinamic-s,detail-ids,15-id,30089-lang,en-c,news>.
- VOA- Islam, Umat-Budha-Ketar Ketir Minta MUI Tenangkan Islam Indonesia; <http://www.voa-islam.com/news/indonesiana/2012/08/07/20161/umat-budha-ketarketir-minta-mui-tenangkan-islam-indonesia>.
- The Jakarta Post, Commentary Wanted a Non-Muslim Candidate 2014, <http://www.thejakartapost.com/news/2012/08/10/commentary-wanted-a-non-muslim-candidate-2014.html>.

THE MADINAH CHARTER, NOT A CONSTITUTION OF ISLAMIC STATE

Ali Romdhoni

STAI Mathali'ul Falah, Pati, Central Java, Indonesia
email: aliromdhoni@yahoo.com

Abstract

This paper will state that Madinah Charter is not a constitution that is referred as the model in upholding islamic state. Using semiotic method, this paper will conclude that every dictum within the Madinah Charter has sort of code of conducts that functions to provide social security within the Madinah society at that time. Nevertheless, current politics could still appropriate the fundamental values within the Madinah Charter especially in implementing justice-based governance, equality before the law, open public participation and so forth. Excessive intention of certain Muslim group, including in Indonesia, to uphold khilafah system is not in accordance with the spirit of the Madinah charter. It is because the khilafah is based on the monarchical system, which does not involve the people within the elections and so on as it is implied from the Madinah Charter.

Keywords: the madinah charter, constitution, Islamic state
Introduction

ملخص البحث

هذه المقالة ستعبر أن شرعة المدينة ليست دستوراً الذي يُسمى مثل شكلٍ في إقامة دولة الإسلام. بمنهج علم الرموز والعلامات هذا البحث يلخص أن كل قول المأثور في شرعة المدينة يمتلك الشفرة التي تنفع لأن يعطي ذكفالة الاجتماعي في مجتمع المدينة في تلك الساعة. ولذا، جاز يقال له أن شرعة المدينة هي من شكل المعاهدة التي تستعمل في وقت واحد فقط يعني في زمن رسول الله ﷺ مثل التأكيد والإثبات في كفالة الاجتماعي من دين النبي ﷺ يعني دين الإسلام لأُمَّته ﷺ في المدينة. ولكن دون تطبيق الغرض الأخير من تلك الشرعة يعني إقامة دولة الإسلام التي لازمت عليها أن تُنطبق لجميع دولة الإسلام في الدنيا. مع ذلك، أن بعض القيم المضمون في شرعة المدينة مستحقة في هذه الساعة نحو حال السياسي الذي يمتلك توافق القيم التأسيسي في شرعة المدينة على الأخص في تطبيق الإدارة التي تُأسس العدالة وتماتل الحكم وتشترك العموم المنفتح وغير ذلك. لذا، غاية الزيادة لفريق المسلم المعين نحو في الإندونيسي لكي يقيم منظومة دولة الإسلام التي ليست أن تناسب مهمة شرعة المدينة، لأن الخلافة يعني بإقامة المنظومة للدولة الإسلامية تُأسس فيها إلى منظومة الملكية التي ليست تشترك الأمة في إنتخابات العامة وغيرها كما المكتوب في شرعة المدينة. لكذا، أن إقامة دولة الإسلام فوق دولة الديمقراطي كما في الإندونيسي بأساس الغرض الأخير من دستور شرعة المدينة حركة الزديلة من فريق الأقلية الذين ليسوا أن يفهموا قيم الوطنية في أساس الديمقراطي مثلما يقع في الإندونيسي. أساس الأحكام للديمقراطي في أداء حياة الاجتماعية والبشرية الذين يقعون على جميع الأحكام إما حكم الدين أوأما حكم الدائرة أوأما حكم الشعب أوأما حكم الفرقة المؤكدة أوغيرهم. وبكذا، أن كينونة شرعة المدينة تعطي قيم الأخلاقي والإنساني إجمالاً، وليست أن تعطي قيم الديني للفريق الأقلية.

الألفاظ الأساسية: ميثاق المدينة المنورة، الدستور، الدولة الإسلامية

مقدمة

Preface

Does Islam determine certain standardized political concept? Up until now, this question remains unanswered within Muslim communities. Some Muslim intellectuals and political practitioners say that Islam does not determine any single concept of political system, but only teaches norms in exercising politics. For this group, the governmental system is left to the people affairs. However, for other Muslim group says that Islam has certain concept of governmental system and so that the Muslims have duty to uphold it. Usually they relate the Islamic governmental system to the Muslim conditions internationally. For the latter group again, the Muslim deterioration currently because they leave Islamic model of governance.¹

For those who believe upon the standardized model of Islamic governmental system lie their arguments on the establishment of Madinah society (other mentions it as nation, state) and the initiation of Madinah Charter by Muhammad in the early of Hijriyah (622 A.D). The Madinah charter is the agreement assigned by the prophet Muhammad, the Jews and the Musyrik (*idolatrous*) people who provide rights for Muslims to stay in Yatsrib (Madinah) and at the same time protect other's rights². The Madinah charter is believed to function as a constitution³ and according to Muhammad's governance, it is to rule social and political lives of diverse society of Madinah (*ummah Madinah*).⁴

¹ See, Munawir Sjadzali, *Islam dan Tata Negara, Ajaran, Sejarah, dan Pemikiran*, (Jakarta: UI Press, 1991).

² See, Ali Bulac in Charles Kurzman (ed.), *Wacana Islam Liberal, Pemikiran Islam Kontemporer tentang Isu-isu Global*, translated by Bahrul Ulum & Heri Junaidi, (Jakarta: Paramadina, 2003), p. 264

³ Constitution is a set of rule or law that rule state's organizational structure consisting state's elements and positions. See, Bagir Manan, *Perubahan dan Perkembangan Konstitusi Suatu Negara*, (Bandung: Mandar Maju, 1995), p. 1

⁴ The word ummah is used in the Madinah Charter to mention the unity of society in Madinah by the prophet. However, Jamal Albana, a brother of the founder and leader of Ikhwanul Muslimin Hasan Albana, writes a book titled "Al Islam Din wa Ummah Laisa Dinan wa Daulatan" which if the writer translates it freely into the concept in Islam is Religion and (civil) Society not Religion and State. Jamal's argument power tends to corrupt and

The establishment of Madinah society started from the event of Muhammad hijrah (move) from Makka to Madinah in 622 A.D. The event is perpetuated as the beginning of Hijriyah calendar (lunar calendar). It is always interesting to discuss the establishment of Madinah society and the initiation of the Madinah Charter when we realize that until now some Muslims still insist to uphold khilafah Islamiyah. It is also dealing with the political dynamics in this country. The issue of khilafah Islamiyah reached high attention in August 12, 2007 when the International Khilafah Conference (KKI) was held. The event held by HTI was intended as their aspiration for the re-establishment of khilafah as it has fallen down coincided with the establishment of secular state of Turkey in 1923. Taken place at Gelora Bung Karno Senayan in Jakarta, this huge event was attended by hundred thousands of people (www.mta-online.com). Some Islamic religious leaders from Muslim organizations attended also the event such as Abdullah Gymnastiar, the former general chairman of PBR Zainuddin MZ, the general chairman of PP Muhammadiyah Din Syamsuddin. Meanwhile, the general chairman of NU (at that time) Hasyim Muzadi declined to attend the event as he considers the notion of Khilafah Islamiyah as not in accordance with the NU's notion of nationalism (www.antara.co.id).

Literally, khilafah means leadership or *imamah*. It is a concept of Islamic governance. The leader is called khalifah. Khalifah is considered as the heir/successor of the the prophet Muhammad saw. According to the *sunni* group, khalifah is inaugurated by the people or their representatives, while the *shiite* consider the *Ahlul Bait* (descendants of the prophet Muhammad) as to whom khalifah belongs. Meanwhile, Hizbut Tahrir (Liberation Party) is transnational political party, which makes Islam as its ideology. It is likely that politics is their activities and Islam is their ideology. The HT moves within the societal lives while together they struggle to make Islam as the core issue; guide them to re-establish khilafah system, and uphold the Allah's rule on the earth.

authoritarian. And Islam has no those characteristics. Thus, for Jamal, the Madinah governance that ruled by the Prophet is the only experiment which is nothing be like it again.

Hizbut Tahrir is a political institution not spiritual-based institution (like Tarekat), academic institution, and not also a social institution (which concerns on social issues). The notions about Islam become the core value, the soul and at the same time become the secret of its sustainability. (<http://www.ms.wikipedia.org>).

Research Method

So far, the studies on the Madinah Charter merely focus on historicity, ideology, authenticity of the document, critical study and content analysis. This condition gives rise to the claim of the Madinah Charter as the guidance of the implementation of Islamic governance. The writer will examine the Madinah Charter using semiotic method of Charles Morris (1901-1979), namely: (1) study on discursive practices, interests and logics that lay beneath the text and policy. (2) Study on the meaning of the text, implicitly and explicitly. (3) Study on the effect of sign/text toward the interpreter.⁵

The content of the Madinah Charter examined through the semiotic approach will be seen as the system of governing the civilized society as it was exercised by the Prophet. Next step will be how to implement the values contained in the Madinah charter dealing with the excessive insistence of the coming back of Islamic governance (*khilāfah Islāmiyyah*).

This paper will focus on semiotic approach toward the Madinah Charter, on how to implement the ideas contained in the Madinah Charter toward current political landscape of democracy and the relevance of the Madinah Charter with the Khilafah Islamiyah. This paper will answer the following questions: What is the content of the Madinah Charter? How to implement it amidst the current political system? Is the notion of upholding the Khilafah islamiyah in accordance with the values contained in the Madinah Charter?

⁵ See, Yasraf Amir Piliang, "Semiotika sebagai Metode dalam Penelitian Desain," in Christomy dan Untung Yuwono (ed.), 2004, p. 90

This research is intended to appreciate the outstanding effort of early Muslim generation in expanding Islam. The writer's hard effort is also a campaign intended for the Indonesian Muslim young generation to continuously explore the intellectual corpus of Islam. So far, the corpus of Muslim civilization has been attracting the western scientist than the Muslim itself. One great effort must be done in order to develop Islam from within and without. This is the first step to bring back the glory of Islam that many have forgotten, even the Muslims itself.

The Madinah Society

Doing dakwah (proselytizing) for a dozen of year, the Prophet Muhammad together with the Muslims lives as the minority to whom the hatred of Quraisy as the majority is directed. In that condition, Allah orders the prophet to move (Hijrah) to Yatsrib (Madinah)⁶, the fertile district with oasis located 400 km from Makka. In this town, the people of Madinah welcome the prophet warmly. Forming a posse and reaching out hands, the Madinah society welcomes the prophet and his entourage. In the meantime, the teenagers cheer while sing a poem song-like *Thalaal badru 'alaina* (the full moon has appeared over our heads). They are all happy with the coming of the prophet.⁷

In Madinah, in a relatively short period, the Muslims have reached the position as a strong and independent community (*ummah*).⁸ The prophet successfully approached the Madinah society and eventually appeared as their leader. Then after the society somewhat established, the prophet changed the name of Yatsrib to Madinah (city), then is somewhat completed as *Madinah al Nabi* (the city of the prophet) or *Madinah Munawwarah* (the shining city).

⁶ As has been explained in Quran (QS. al-Nisa'/4: 97-100) how hard the Allah's punishment for those who regret the order to do Hijrah with the Prophet.

⁷ See, Nurcholis Madjid, *Cita-cita Politik Islam Era Reformasi*, (Jakarta: Paramadina, 1999), p. 164

⁸ See, Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, (Jakarta: UI Press, 1986), p. 92

Shortly thereafter, the prophet formulated in concrete term the concept/ rule of coexistence to realize a wealthy life and society, prosperous and civilized. The formulations were written and assigned by the prophet at one side and the society at the other. Written agreement⁹ assigned by the prophet is known as the Madinah Charter (*Mitsaq al-Madinah*) or Madinah Constitution (*Dustur al-Madinah*).¹⁰ The charter contains law aimed at ruling the Muslims and the non-Muslims lived alike that accepted the prophet as their leader.

According to Muhammad Zafrullah Khan,¹¹ the signing of the Madinah Charter is recognized as the proclamation of the establishment of the (Islamic) State of Madinah that covers the region across Arabian Peninsula. Fazlur Rahman also straightens the Zafrullah Khan's statement. According to this Muslim neo-modernist intellectual, initiated by the prophet, the Madinah society forms a kind of governmental system.¹² However, Nurcholis Madjid does not mention it as a kind of state system but as civil society, which is in accordance with the meaning of Madinah itself.¹³

Interestingly, although historians and pundits of Muslim politics acknowledge the establishment of islamic state, and recognize the Madinah Charter as the first constitution of islamic state¹⁴, however there is no single

⁹ Constitution is divided into two, written and unwritten constitution. The former has legal legitimacy and more legitimate than the latter. See, K. C. Wheare, *Konstitusi-Konstitusi Moderen*, translated by Muhammad Hardani, (Surabaya: Pustaka Eureka, 2003) p. 4

¹⁰ The mentioning of written agreement (The Madinah Charter) as Madinah Constitution is introduced by Montgomery Watt.

¹¹ Muhammad Zahrullah Khan is a former Minister of Foreign Affairs of Pakistan and a former co-chairman of International Court. He acknowledges the establishment of Madinah state and names it as "the Republic of Madinah". See, Zainal Abidin Ahmad, *Piagam Nabi Muhammad saw, Konstitusi Negara Tertulis yang Pertama di Dunia*, (Jakarta: Bulan Bintang, 1973) p. 6

¹² See, Fazlur Rahman, The Islamic Concept of State, in John J. Donohue dan John L. Esposito, (eds.) *Islam in Transition, Muslim Perspective*, (Oxford University Press, New York, 1982), p. 262

¹³ See, Nurcholis Madjid, *Cita-cita Politik Islam ...*, p. 163

¹⁴ For example, Zainal Abidin Ahmad writes a book titled *Piagam Nabi Muhammad SAW. Konstitusi Negara yang Pertama di Dunia*. Muhammad Hamidullah writes a book titled *The First Written Constitution in the World*.

Article within the Madinah Charter which determine specific form of governance, state structure and the components of governance as many can notice in the modern constitution. The content of the charter was intended to form the principles of creating a leading society, which is characterized as egalitarianism, merit-based appreciation (not based on tribe, race and ethnicity) social participation, election based leader. Standing as a lawgiver, the prophet did not formulate any standardized and rigid form of governance in the charter.¹⁵

It could be understood as such that the prophet assumed that the governmental system in Islam considering the Muslims conditions that related to the dynamics of Muslim characters by which the changing and innovation within the system will be possible. The demand upon the changing of governmental system, for example, comes from the changing *zeitgeist* that is related closely to the shift of political conditions, social and cultural changes. Therefore, a kind of governmental system will keep changing across period of time.

As a leader, the prophet is far from authoritarian in determining the governmental system. He is a democrat in determining his political policies: there is an equal right between the ruler and the ruled upon decided governmental system. Here, society, as noted by Azyumardi Azra, which has civilized political system, based on check and balance between state and society, justice-based law and order has been formatted.¹⁶

It seems that the characteristics of political Islam, as the prophet practiced it, is dynamic and open. It is understandable that in order to save the next

¹⁵ The similar argument is raised also by Muhammad Zuhri. For him, “the Prophet does not mention any form and governmental system to be the model in Islam, also in any Article of the Madinah Charter. However, says Zuhri “in his leadership, it can be found that the principles and ethics of running the state and the governance, that can be the authentic reference of running current Islamic state”. See more in Muhammad Zuhri, *Potret Keteladanan Kiprah Politik Muhammad Rasulullah*, (Yogyakarta: LESFI, 2004, p. vi

¹⁶ See, Azyumardi Azra, *Menuju Masyarakat Madani*, (Jakarta: Rosdakarya, 2000), p. 3

generation of Muslims from the rigid and closed model of political Islam that give birth to passivity and backwardness, it is not found any statement upon the model of certain concept of governmental system within the Madinah Charter. The prophet through open and dynamic model of political system can govern and rule the Madinah society characterized as pluralistic and multicultural society consisting different ethnics, cultures and religions. They live together, communicate, interact and attempt to reach a common goal: establishing good life and keeping enmity aside.

The prophet also pioneered the new wealthy, civilized and independent ummah (society). The initiation is symbolized through the changing of the name of Yatsrib that became Madinah. Name changing means a sign to start the newly different society than before. The birth of this new society could be seen from the first Article of the Madinah Charter: *الناس دون من واحدة امة انهم* meaning that *the people of Madinah are united ummah which is free from the influences and dominations of the other people*. Zainal Abidin Ahmad considers this Article as the determination of the establishment of sovereign nation, which is free from outside's influence and domination.¹⁷

What should be noted is that, when the Madinah Charter was initiated, the verses of the Quran are not yet fully delivered. The Madinah Charter therefore is the representation of the prophet's intelligence. The prophet is not only a religious leader, but also a politician and competent diplomat. It means that the earlier generation of Muslims has practiced advanced political exercise that means as the effort of advancing and developing Islam and Muslims society. Muslim society and the prophet felt that the state and power are important as a mean to underpin basic system to advance Islam through certain strategy within certain condition even though the verses is not completely delivered yet.

The scientists differ in their arguments about the content of the Madinah Charter. According to Suyuti Pulungan, basically the Madinah Charter contains

¹⁷ See, Zainal Abidin Ahmad, *Piagam Nabi Muhammad...*, p. 32

13 principles.¹⁸ The universality of values in the Madinah Charter enables to mediate every interest and at the same time tame the ethnic conflict within the society. So that it is the prophet that can handle the ethnic group leaders. Those thirteen principles are: equality, unity of ummah, freedom, religious tolerance, helping each other, the equality of rights and obedience, living in neighborhood, defense and peace, *amar makruf nahi munkar*, *taqwa* and leadership.

Zainal Abidin Ahmad divides 47 acts of the Madinah Charter into ten chapters¹⁹. Chapter one (Article 1) talks about the birth of a nation and a state. Chapter two (Article 2-10) talks about human rights. Chapter three (Article 11-15) talks about religious unity. Chapter four (Article 16-23) talks about citizen unity. Chapter five (Article 24-35) talks about minorities. Chapter six talks about the duties of the citizen. Chapter seven (Article 39-41) talks about state security. Chapter eight (Article 42-44) talks about the state's leadership. Chapter nine (Article 45-46) talks about the politics of peace. And chapter ten (Article 47) is a closing remark.

Agreement as an Arab's Tradition

Up until the death of the prophet, conflict and tension are still happening in the city of Madinah. The leaders of Aus and Khazraj –two ethnic groups that live in Madinah- have been disparate in looking for solution. In the time being, one of them met the prophet when doing Hajj. The meeting happened twice for each of them. The meeting was called later as the first and second oath of Aqaba. The oath of Aqaba is an agreement between the prophet and the Yatsrib people, which says that they agree to make the prophet as their leader. The leaders of Yatsrib offer the prophet to lived in the city, while the prophet offered them the notion of living together in order to reach the just and wealth society.

¹⁸ See, J. Suyuthi Pulungan, *Prinsip-prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan al-Quran*, (Jakarta: RajaGrafindo Persada, 1994), p.9

¹⁹ See, Zainal Abidin Ahmad, *Piagam Nabi Muhammad...*, 1973, p. 31

The question is why the Yatsrib people easily accepted the prophet and his teachings?

If Jews who live in Yatsrib involve in dispute with the Arab, he/she always say: "A prophet will be sent in the near after. We will be his followers, and with his aid we will kill you like in the war of 'Ad and Iram". It seems that it imprints in the mind of Yatsrib people. For that reason, when they meet Muhammad with similar characteristics as told by the Jews, they feel immediately that it is he the true prophet. Beside, it is already long time they are waiting for a figure that can overcome the conflict in Madinah.²⁰

The meeting of Aqabah was the beginning of the birth of the later agreements. If the Aqabah agreement had two sides, the prophet and the Yatsrib people from Aus and Khazraj ethnic groups, while the later agreement (the Madinah Charter) consisted also the Jews.

Agreement as a matter of fact has been the mean of the Arab people to seek certain common understanding among them when they involve in dispute. Khalil Abdul Karim says that agreement has been a mean to consolidate agreement and peace since Yatsrib is conquered by Quraisy. Those agreements are for example, *Hilf al-Fudhul* (an extraordinary oath or agreement), which a reconciliation effort among the Quraisy people to strengthen their relations²¹. The agreement is still going on after the death of Qushai, the leader of the Quraisy. The event is triggered by Quraisy aiming at conquering the strategic positions such as the officer of irrigation, the holder of war flags, the officer of Hajj and so forth.

The conflict occurs when Bani Abdi Manaf protesting Abdi Dar, a son of Qushai who has a strategic position. They became enemy to each other and

²⁰ See the witness of Aisyah, cited by Akram Dhiyauddin Umari, *Masyarakat Madani: Tinjauan Historis Kehidupan Zaman Nabi*, translated by Mun'im A. Sirry, (Jakarta: Gema Insani, 1996), p. 67

²¹ See, Khalil Abdul Karim, *Hegemoni Quraisy, Agama, Budaya, dan Kekuasaan*, translated by M. Faisol Fatawi, (Yogyakarta: LKIS, 2002), p. 12. See also Ali bin Burhanuddin al-Halabi, *Insān al-Uyūn fi Sirah al-Amin al-Ma'mūn*, Juz I, (np: np, nd.), p. 21

their followers support each of them. Amidst that condition, they swore by dipping their fingers in the big cup which has been given perfumery, so they stand wiping their hand to Kabah. This group swore that their group is purified (*al-mutaqayyibun*)²². In the mean time, the Abdi Dar's group brought Bani Abdi Manaf, its leaders, to swear in the side of Ka'bah. They agreed not to kill against each other. They named themselves as al-Ahla²³, the one who make an agreement. Through this agreement, they can avoid killing each other, after dividing duties for each of them justly and acceptable for both of them.

An agreement of "a spoon of blood" (*Hilf Lu'qah al-Dam*) also happened when the Arabs involved in dispute in deciding who has the right to put Hajar Aswad in its place after its renovation. In the end the prophet offered solution accepted by both groups.²⁴

It can be concluded that in fact an agreement for Arab society becomes mechanism/ system that can be done to solve the dispute among them. It can be said also, it was part of Arab's public reason, custom and tradition in solving certain problem, which was appropriate with their characteristics in respecting ethics of agreement. Of course in the making of peace through agreement, it was reasonable for the prophet because it was part of the Arab's custom.

Through agreement, peace will be possible in the Madinah society and the Arab in general. It is valid within the society that respects an agreement, and not within society that does not respect it. Even in the latter, agreement will be manipulated.

Thus, the Madinah Charter was an initiation of the prophet to solve the chaos (social, political, economic, racial, and religious) in Yatsrib. He initiated it not long after he concerned on the placement of Makkah immigrant. At the other hand the prophet tried to gain sympathy from the Jews and the Arab

²² See, Ibnu Katsir, *al-Sirah al-Nabawiyah* Juz I, (Cairo: n.p, n.d.), p. 252

²³ See, Abi Muhammad Abd al-Malik ibn Hisyam ibn Ayyub, *al-Sirah al-Nabawiyah*, Juz (vol) I, n.d., p. 153

²⁴ See, Khalil Abdul Karim, *Hegemoni Quraisy ...*, p. 63

Musyrik. In that situation, he thought about finding right solution in overcoming the conflict in Madinah, making peace and uniting diverse social groups and finding appropriate formulation in living together.

Therefore, the prophet offered people to sign the agreement based on two terms: first, to justify life as obedience and God's satisfaction. It is based on the rule of Allah through Syariat, which is directed through his prophet. Second, as a Muslim, he/she should be able to teach others about rights within religion which is accepted as a source of the sources.²⁵

The Madinah Charter and the Tradition of the World's Negotiation

Within the trajectory of history of negotiations, the Madinah Charter is considered as the oldest and the first constitution in the world. Its birth precedes United State's constitution in 1787, French constitution, the act of Union of the United Provinces of the Netherland in 1579, even precedes the birth of Magna Charta from England in 1215 as unwritten constitution.²⁶

As an old document, at least in the history of Islam, it is possible that within the Madinah Charter there are sign, message, code and the people who involve in which subject of language, audience, reader and user is constituted.

The fact it is not only a neutral 'note of agreement' but becomes a sphere of contestation that constitutes the subject that involves in it. The Madinah Charter becomes the sphere of dialectical process, communication and political negotiation. See, the Madinah Charter has brought the prophet as a legitimate

²⁵ Both are the main teaching of Islam. Doing it is the main duty of a Muslim. If a Muslim understands both mission in social organizations in which he/she finds him/herself, he/she will be powerful. This is also the main and hard mission of the Prophets' struggle, including the Prophet Muhammad; creating conducive social milieu for humanity. See, Ali Bulac in Charles Kurzman (ed.), *Wacana Islam Liberal...*, p. 280

²⁶ About the time of the birth of the oldest constitutions in the world see the details in K. C. Wheare, *Konstitusi-Konstitusi Modern ...*, p. 4

leader among his friends and enemies. In the end, the prophet successfully unites existing social groups and accommodates their interests.

Discovering the Contents of the Madinah Charter

The Prophet as the Responsible of the Charter

The writer sees the charter initiated by Muhammad as an important agreement. It is reflected from first act, 23 and 42, which describe the prophet position as a reference of the Charter's content. Starting from the first Aqabah meeting, some Madinah people embraced Islam and took oath upon the prophet. They acknowledged his prophethood, not worshipping but Allah, no stealing, no doing illicit sexual intercourse and lying and no cheating upon the prophet.²⁷ In the next meeting (second Aqabah), more people acknowledged the prophet as their leader and will save him and his followers. The prophet promised them to fight whom they fight against, and will make a peace with whom they have made.

In Madinah, the prophet had authority to allow and not the people to leave and enter the city. It was because the Muslim community was not strong enough yet to anticipate the enemy's fight, allowing people to pass the city easily without control will make enemy easily come and enter the city. The last Article explains that the Madinah society will be safe with the protection of the unity of society. They are free to enter and exit without restriction. This rule was a process of ideological strengthening of the Madinah society, not an exclusive act of the Madinah society.

The Principle of Unity as a Nation

Since long ago, the Arab people have had sophisticated and leading thought in certain fields, such as building networks within trade activities with other

²⁷ See, Ibnu Ishaq, *Sirah Ibnu Ishaq*, vol. I, p. 314

people of different nations around them. In Makkah for example, the city becomes transit place of commerce of East-West. Entry and exit from and to Makkah is through three traits, in the southern side is to Yaman, in the northern side is to Yatsrib, Palistine and Syiria, and the western side is to the red sea and Jeddah. This influences the financial income of the society of whom commerce and trade is their main activities. Their group of commerce becomes the channel of goods between East-West. They purchase goods from India and China in Yamen, and then they sell it again in Syiria. In this city they purchase good that can sold again in Makkah and Yamen. It can be said that, the pioneer of economy of Makkah is trade.²⁸

Riba and other kind of capitalistic practices have growth massively within the Arab society: gaining profit as much as possible by any means, nothing to do with other's fate. It is proved by the massive growth of slave trade. Their fate is not changing, while their master is very wealthy. The practices of slavery have existed long before the coming of Islam. Islam comes to eliminate that practices through order to set the slave free. Allah promises them heaven for letting the slave free.

In other side, the Arab people are friendly, solider but also fierce to enemy²⁹. Unfortunately they easily involve in enmity with each other. Conflict sometimes occurs easily caused by trivial things. The Arabs lived amidst the hegemonic power of the Rome and Persia. Psychologically, they feel depressed about the unending war, except in the long time.³⁰ The prophet understood the matter. Before they unite as a nation, the Arabs would be hardly freed from the long time conflict. The second article answers the matter.

²⁸ Arab's trade activities (Quraisy) are known widely. They establish "International Trade Union". See, Ali Romdhoni, "Membangun Kemandirian Petani", SKM Amanat 105th Edition/ December 2005, p. 10

²⁹ See, Suyuthi Pulungan, *Prinsip-prinsip Pemerintahan dalam Piagam Madinah ...*, p. 39

³⁰ Rome and Persia are two superpowers that have conquered Arab region for long time. The invasion led by Abrahah proved that the Kingdoms surrounding the Arabian Peninsula desired to conquer Arabia as their colonized land. The history proved that in the end, the birth of power/governance that balanced, even surpassed both of them, an egalitarian governance (unity and equality), namely Madinah. Arabia is a land that is disturbed by its surrounding rulers. See, Muh. Zuhri, *Potret Keteladanan...*, p. 11

Later on as noted in history, the successfulness of the prophet in uniting the Arabs had made the Rome and Persia cannot anticipate the following great events happening after they united. Between 634 and 656 A.D, the Arabs fought against those great kingdoms and torn them into pieces. The Arabs successfully conquers the heart of Eurasia-Palestine, Shuriah, Iraq, Egypt, Persia and Oxus.³¹

National Discourse Based on Morality and Pluralism

The Arabs did not recognize yet the governmental system with its rule and law that function as accommodating all societies in the Arabian Peninsula. Social organization was based on clanship and family relationship. Every people usually identified themselves with their ancestral tribe. Beside they were divided into many little social units, they were also prone to dispute because of competition. They did not have any concept of nationalism as a united nation. Each tribe had sort of rules that tight through their members, which also ruled their relationship with other tribe. Unfortunately, they often positioned the other tribes as enemy rather than stakeholder.

Until the Hijrah of the prophet, there were many tribes with different background of cultures and religions live in the city. At least there were three biggest groups, Muslims, Jews and the Arab musyrik. The Muslim group consisted of Muhajirins and Anshors. The Anshor was a mixture from Auz and Khazraj.³² The Quran (QS. al-Tawbah [9]: 100-117) states that the populace of Madinah consists of Muhajirin, Anshar and Munafik. While the Jews, Chirstians and Musyrik (be it living in Madinah or surrounding) are mentioned in chapter al-Maidah [5]: 82.

The aforementioned social structure is highly prone to conflict. In fact it happened indeed. Before the coming of the prophet to Madinah, social plurality

³¹ See, Ali Syari'ati, *Ummah dan Imamah*, translated by Antony Black, *Pemikiran Politik Islam, Dari Masa Nabi Hingga Masa Kini*, translated by Abdullah Ali dan Mariana Ariestyawati, (Jakarta: Serambi Ilmu Semesta, 2006), p. 35

³² See, Ali Bulac in Charles Kurzman (ed.), *Wacana Islam Liberal...*, p. 264; see also Suyuthi Pulungan, *Prinsip-prinsip Pemerintahan dalam Piagam Madinah...*, p. 54

of the city did not lead to a beauty of living together, which is rich of cultural diversity. Conflict often appeared among tribes. The writer sees that in this condition, it is difficult for the Arab tribes to become sovereign nation, because they are lack of sense of nationality and the ambition of becoming great nation.

Article 3-11 determine that the Madinah's customs, traditions, rules as living traditions and protected by law. Each tribe should respect each other. The Article recognizes the existence of agreement members' customs and traditions. Rules and traditions of each member are protected. But as long as it is based on justice and commonly employed among the faithful people that will be guaranteed. It negates traditions that threaten social structures and justice.

Court and Law Reform

Before the age of Islam, the Arabs were used to bestow personal mistake into group matters. This habit fosters solidarity among fellow members of the tribe. In addition, members of the powerful group tend to oppress the weak one. Thus, any personal enmity leads to open conflict among tribes.³³

The prophet comes to reconstruct the habits by stipulating the personal wrongdoing as personal responsibility. People should not go around committing wrongdoing, although he/she comes from a powerful tribe. There is no guarantee that personal deed will be supported by the tribe. There is no collective sin. A person is not considered a sin because of its allies, and the oppressed must be rescued (Article 37 b). The article eliminates the old traditions while stipulating one's deed as personal act and responsibility, except the problem threatening the social security of the *ummah*. Through this rule, one cannot go around committing wrongdoing. This Article constitutes the pursuit of justice and put pressure on the criminality and moreover, bloodshed. With this Article at hand, criminality will no longer become everyday scene.

³³ See, Muhammad Zuhri, *Potret Keteladanan Kiprah Politik Muhammad Rasulullah*, p. 19

Truth and justice then become the standard. When one is right, then the law will protect him/her whereas one commits wrongdoing the law will prosecute him/her. Here, the prophet is implementing notion of achievement-based appreciation, not based on prestige such as descent, race, tribe and so forth. Article 12-15 respectively emphasizes unity and justice as the basis for informing every decision and action. This Article also explains that people of faith have a strong sense of togetherness. When there is a problem, the Mukmin (people of faith) will help each other, as long as they do the right thing. This Article also prohibits Muslims to kill each other (Article 14).

Article 21 and 36/b insist about the importance of doing justice. It is at once a solution for the previous law, which is the measure of right and wrong, depends on how strong one could defend his/herself. The powerful one always skips the law whereas the weak although the right position, is oppressed by the powerful one. This Article is strengthened by Article 37/b: "Oppressed people will get protection and help". This Article is intended to convince the public that justice was upheld.

Within God's grace, the believers will be unite in protection, namely, the unity of dignity, upholding justice, and is based on faith. This is expression of Islamic teachings and also the Abrahamic traditions, which is inherited from their predecessors and as identity of Arab people who really appreciate the faith in the practice of everyday life. There is no satisfaction in excess of obedience, sacrifice and Allah's pleasure.³⁴

In addition to being in God's grace, believers also have an agreement, must not be scattered while it is in the deciding of peace or war, one command in justice, equal right in defending Allah's religion (Article 17). This Article prohibits one Mukmin (believer) make arrangements without involving any

³⁴ See again primitive religious ritual practices of Arab people, for example, the story about the plan of Abdul Muthalib who intended to sacrifice his own son. The same thing happened with the Prophet Ibrahim.

other Mukmin. The agreement that does not involve other Mukmin will be sentenced as treason for the sake of unity of Mukmin.

Rights and Obligations

The agreement between the Prophet and the people of Medina in the first and second 'Aqabah Oath was attended by Muslims from Makkah (represented by the Prophet), and the head of the Arab tribes of Madinah, without the presence of a representative of the Jewish. Later, the Jews became the member of the Madinah agreement. Article 16 describes that the Jews was new ally. Nevertheless, the Jews deserved 'facilities' that the groups that firstly joined the alliance have. Jews had the right to make and approve a peace with the Muslims. In short, the Jews were involving in making and enjoying peace.

These Articles describe the Prophet attempts to appeal to the disputing parties, including Jewish to join. The Prophet wanted to show that in an alliance that was built there is no discrimination of groups, but upholding unity, equality, and equality before the law (Article 46).

Madinah as the Center of Defense

In the city of Hijrah, the prophet did not only change the name of Yatsrib into Madinah. He initiated religious and social demographics of Madinah society. For that purpose, he did population census. According to Hudzaifah's report (Ibnul Yaman, the prophet's friend), "the prophet said to us: 'give me names of those who chose Islam as their religion and those who become Muslim'. We immediately write it down and give him 1500 names".³⁵ Through census, they found that there were 10.000 people who live in Madinah which consisted of 1.500 Muslims, 4000 Jews and 4.500 Arab Musyriks.

The prophet then determined Madinah's boundaries by signifying the four sides of it. Next step was determining Madinah as protected land (haram) for Madinah people. The status of haram means the land should have good security

³⁵ See, Ali Bulac in Charles Kurzman (editor), *Wacana Islam Liberal ...*, p. 266

system. It is stated in the Article that there should be common routine watch and guardian. It is in order to keep the people of Madinah safe. More importantly is making Madinah as a center of activities and defense which is free from enemy's threat. There should be a rule of coexistence, the relations of individual and household (Article 40). It is said that neighbor is like the self, it is forbidden to make enmity. The women have rights to security through their family's permission.

Strengthening the Coalition

Muslims were used to have bitter experience when the prophet introduced Islam in Makkah. At that time, the Quraisy responded not so well, even they considered the prophet and Muslims as enemy. At that time, the prophet had not yet been able to protect Muslims fully. This condition made Muslims doing Hijrah (first time) to save themselves to Abissinia (Ethiopia).³⁶ This event happened in 615 A.D. when the prophet ordered Muslims (83 Men and 13 women) to move to Abissina (Ethiopia). The majority of the people of the Kingdom ruled by King Negus were Christians.³⁷

Knowing this situation, the Quraisy leaders made their move. They came after Muslims to Ethiopia. The Muslims were lucky because the king of Negus protected them from Quraisys who forced them to leave their religion.³⁸ The Quraisy delegation came back to Makkah disappointedly. The event seems very much scratched. When they did Hijrah to Madinah for the second time, they were haunted by the previous event in Ethiopia in which the Quraisy came after them.

Anticipating the worst possible attack of the Quraish, as well as psychological condition of Madinah people who are tired with conflict, the Prophet

³⁶ See, Ibnu Ishaq, *Sirah Ibnu Ishaq*, vol. I, p. 298

³⁷ The Prophet said to Muslims: "If you want to go to Abbisiana (it is better), because their king will not allow an injustice, their state is a friendly one, until Allah will let you free from difficulties".

³⁸ See, Ibnu Ishaq, *Sirah Ibnu Ishaq*, vol. I, p. 298

stipulated that at any time, Madinah society will work against the enemy attacks (Article 18). The enemy of Madinah people is a common enemy. Evidence that Muslims haunted cruelty by the Quraish is reflected in article 20/b: "It is forbidden for the Musyrik to protect the Quraish's property, and should not interference people who make a war with Mukmin". It is an effort to cut access of the Quraish. This Article is made clear by the Article 43 that stresses that there is no protection and forgiveness for the Quraish and their colleagues. As for the Jews and the Mukmin, They are allowed to cooperate in bearing war cost as long as they involve in war together (Article 24, 37/a, and 38). It seems that the prophet wants to convince the Jews.

Through this Article, Madinah society hopefully would be more cautious in interacting with any other groups. The Madinah Charter states also the Mukmin is allowed to make war as long as their motivation is upholding Allah's religion (Article 19). Upholding religious teachings is no other than upholding the truth to create prosperity on the earth based on the aspirations of Madinah society who uphold religious values, morality and justice (Article 44).

Faith as the Highest Motivation

The Madinah Charter positions the faith as a benchmark of human's deeds and relates them with Allah's order. It means that the believers are those who do the order of Allah, including while in war they should do it for the sake of Allah (Article 19). Allah only orders good and straight deeds. The Mukmin should follow only the better and straighter deeds (Article 20/a). This is the main message of Islam, which is spreading beneficiaries, upholding humanistic values, divinity and justice. Here, the prophet successfully described the meaning of faith with verbal and clear description. Originally abstract notion, it was described by the prophet with simple language.

9. Religion and the Strategy of Spreading Kindness

In Makkah, Muslims imposed the principle of *لَكُمْ دِينُكُمْ وَلِيَ دِينِ* "For you your religion and for me my religion" (QS. al-Kafirun [109]: 6). This Chapter was an

answer for the Quraisy's offer not to spread Islam. Instead, they ask the prophet to worship their God. However, the infidels (Kafir) did not want to accept the offer of the Prophet to coexist by giving the opportunity to people to keep practicing their belief (religion). It proved that they force the prophet to follow their willingness.

This chapter is the main dakwah teachings of the prophet: spreading islamic teachings. Without this principle, the prophet will have no chance to spread Islam, which is a new religion at that time. Meanwhile, the Makkah kafirs (Infidels) do not want to have a rival for their religion. By approving the prophet's offer to live within diversity is similar with giving a chance to other religion to grow. They did not want it. At the other side, there is a mission for spreading Islam. Therefore, in Madinah this principle became a concept to create religious harmony. In addition, the prophet had struggled to uphold that system in Makkah.

In Madinah, by doing justice, other beliefs like Islam, was left alive and got equal opportunity. One should note that, whatever the religion is its adherents should reflect people who uphold justice, ethic and faith. For those who try to betray, sanctions would be inflicted upon the offender and his/her family. This is a reflection of elegant attitude of Islam that let other beliefs live together (Article 25-35). The implementation of this principle clearly favored to Islam, due to its position as the new growing and evolving religion, whereas, other religions such as Judaism, already had a fanatical follower.

Measuring the Commitment of Madinah Society

The aspirations to make leading sovereign Madinah society is hard to be upheld without any commitment the citizen. Great notion of the Madinah Charter will not be beneficial without common platform to uphold common life (Article 47, 20/a, and 23). This commitment should be based on faithfulness and justice. People/members of agreement are those desire new social systems, noble culture, appreciating each other within the group and having strong

sense of unity and nationality. Those become common agreement, which is no body could be tray it.

Therefore, for those who betray it means she/he is out of the truth and does not desire the true order. She/he will be the obstacle for the sake of people's kindness. The statement of this Article accentuates betrayer's characteristics. And for the betrayer will get punishment.

Khilafah Islamiyah Ended in the Time of Khulafaurrasyidin

The pundits and historians of Islam state that the power of Islam comes into being when the prophet successfully coordinates Arab tribes in Madinah into one united ummah. In this new society, the prophet declares Madinah agreement or Charter as the basis of diverse social life in Madinah. The functions of Madinah Charter are important as a reference for organizing just life, open and democratic based on faith to Allah and obedience to the prophet.

The society that is developed by the prophet is highly modern and civilized – for the size of his day and place- surpassing the previous social system that live in clan system. Because of its highly modern, after the death of the prophet, the system does not last long. The Middle Eastern and the societies are not ready yet with the social infrastructure to sustain the civilized social system as initiated by the prophet. Therefore we find that the social system initiated by the prophet only last for thirty years after the death of the prophet, name the era of khulafaurrashidin.³⁹

After the period of khulafaurrasyidin, that social system is replaced with clan system or tribalism of pre Islam Arab society then strengthening with dynasty system of decedent or genealogy. Genealogical system is not common in Islam. Purportedly, genealogical system is bequeathed from Greek's political system. The system is named as Hirqalliyah or Heracliucism, as refers to the

³⁹ See, Nurcholis Madjid, *Cita-cita Politik Islam Era Reformasi ...*, p. 171.

king of Heraclius, the ruler of Greek at that time, a figure of genealogical system. To this day Muslim world is only familiar with the genealogical system, even many think that this system is an heir of the Islamic teaching.

It is decadence if Muslims desire such a system back again which is inspired by a sense of Arabian tribalism. Khilafah system is respectively upheld by: first, Khulafaaurrashidin (632-661 A.D), second, Khilafah Ummayah dynasty (661-750 A.D), third, Khilafah Abbashiah dynasty (750-1517 A.D), and forth, Khilafah Ustmaniyah (1517-1924 A.D). The Khilafah system is officially erased in March 3, 1924, eighty two years ago.

For the writer, those who believe Khilafah Islamiyah ambiguously understand the objective of Khilafah. If what they mean as Khilafah is governing society based on the prophet's teachings, so it is only until the end of Khulafaaurrashidin in which Ali bin Abi Thalib's as the last successor. The main characteristic of that system is electing a leader based on people's decision (musyawarah), justice, egalitarianism, openness and public participation within the governance. It could be noted from, for example, the element of the Madinah Charter which is previously mentioned above.

The assassination of Ali bin Abi Thalib by Abdurrahman bin Muljim in fifth year of Ali's Khilafah period means that the era of Khilafah based on the prophet teachings also ends. Whereas Muawiyah bin Abi Sufyan gains power as a Khalifah does not acquire decision and discussion of Muhamad inner circles (Sahabat), but using hard power through sword and perverseness. At the end of his life he chose Yazid, his son as his successor. This is the beginning of the monarchical system which is based on dynasty, a system that is far from what has been initiated by the prophet Muhammad.⁴⁰

Thus, in the era of Ummayah Dynasty, tribalism and patrimonialism system control political cultures in the sphere of politics of Islam.⁴¹ Tribalism is a

⁴⁰ See, Munawir Sjadzali, *Islam dan Tata Negara ...*, p. 34

⁴¹ See, Nurcholis Madjid, *Cita-cita Politik Islam Era Reformasi...*, p. 170

system that for centuries is applied in the lives of Arab tribes, namely communalism. The main characteristic of this system is high sense of family and tribal sentiment. Thus, patrimonialism is a system that considers the state as his own and can be descended, while the people are seen as under his rule and support. According to this concept, the power of the leader is absolute and can not be interfered by other person (including constitutional law), but he positions himself as a father of a family. His power covers right and responsibility to rule economic matters for the sake of people.⁴²

Starting from the above fact, a desire upon Khilafah Islamiyah in the sense of the aforementioned is a fool, especially the ambition to uphold Khilafah in democratic realm. What the recent generation of Muslims has to do is to make the prophet Muhammad as an example in creating just political climate, democratic, equality before the law and open public participation. If this becomes a common agenda of the Muslim young generation, the Muslims have done the main mission as initiated by the prophet: spreading kindness on the earth (*Rahmah lil Alamin*). In Indonesia, the initiation of the notion of Khilafah will contribute nothing, except disturbing the society.

Conclusion

From this study, the writer concludes that: first, every dictum in the Madinah Charter contains code of conduct within the life of Madinah society. The formulation of each item has strong relation with tradition, law and socio-cultural life of Madinah and Makkah tribes. Tradition becomes urgent consideration in deciding every article. The birth of this agreement is a step to adopt a moral and social system of Arab societies, which also considers the moral and religious aspects. By initiating the Madinah Charter, the prophet does not mean to uphold the state, especially to formulate standardized within islamic politics. He only formulates certain norms within the society, namely living in coexistence.

⁴² See, Antony Black, *Pemikiran Politik Islam ...*, p. 51

Second, the values within the Madinah Charter is still relevant to implement in the current political life by running the governance based on justice, equality before the law, open public participation and so forth based on the message of the Madinah Charter.

The third, the ambition of some Muslims, including in Indonesia to reestablish Khilafah system is not appropriate with the spirit of the Madinah Charter. Because the intended Khilafah system is based on monarchical system, not running the governance by involving the people in the election (musyawarah) and so forth, as reflected in the Madinah Charter. *Wallah a'lam bish shawab.*[]

Bibliography

- Tim Penerjemah al-Quran, *al-Quran dan Terjemahnya*, Yayasan Penyelenggara Penerjemah al-Quran Departemen Agama Republik Indonesia, Semarang: Tanjung Mas Inti, 1992.
- Abi Muhammad Abd al-Malik ibn Hisyam ibn Ayyub, *al-Sirah al-Nabawiyah*, Beirut, Libanon: al-Maktabah al-Ilmiyyah, n.d.
- Ajid Thohir, *Kehidupan Umat Islam pada Masa Rasulullah*, Bandung: Pustaka Setia, 2004.
- Akram Dhiyauddin Umari, *Masyarakat Madani: Tinjauan Historis Kehidupan Zaman Nabi*, translated by Mun'im A. Sirry, Jakarta: Gema Insani, 1996.
- Alex Sobur, *Analisis Teks Media: Suatu Pengantar untuk Analisis Wacana, Analisis Semiotik, dan Analisis Framing*, Bandung: Remaja Rosda Karya, 2002.
- Alex Sobur, *Semiotika Komunikasi*, Bandung: Remaja Rosda Karya, 2004.
- Ali bin Burhanuddin al-Halabi, *Insān al-'Uyūn fi Sirah al-Amīn al-Ma'mūn*, Juz I, np.: n.p, n.d.
- Ali Harb, *Kritik Nalar al-Qur'an*, translated by M. Faisal Fatawi, Yogyakarta: LKiS, 2003.
- Ali Romdhoni, *Ushul al Fiqh dan Semiotika Post Strukturalis*, in Student Newspaper AMANAT of Walisongo State Islamic Institute, Number 102/November 2004, Semarang, 2004.

- Ali Syari'ati, *Ummah dan Imamah*, translated by Antony Black, *Pemikiran Politik Islam, Dari Masa Nabi Hingga Masa Kini*, translated by Abdullah Ali dan Mariana Ariestyawati, Jakarta: Serambi Ilmu Semesta, 2006.
- Asgar Ali Engineer, *Islam dan Teologi Pembebasan*, translated by Agung Prihantoro, Yogyakarta: Pustaka Pelajar, 2000.
- Azyumardi Azra, *Menuju Masyarakat Madani*, Jakarta: Rosdakarya, 2000.
- Badri Yatim, *Sejarah Peradaban Islam*, Jakarta: Raja Grafindo Persada, 2000.
- Bagir Manan, *Pertumbuhan dan Perkembangan Konstitusi Suatu Negara*, Bandung: Mandar Maju, 1995.
- Bernard Lewis, *The Arab in History*, translated by Said Jamhuri, Jakarta: Pedoman Ilmu Jaya, n.d.
- Charles Kurzman (ed.), *Wacana Islam Liberal, Pemikiran Islam Kontemporer tentang Isu-isu Global*, translated by Bahrul Ulum dan Heri Junaidi, Jakarta: Paramadina, 2003.
- Christomy and Untung Yuwono (eds), *Semiotika Budaya*, Depok: Pusat Penelitian Kemasyarakatan dan Budaya Direktorat Riset dan Pengabdian Masyarakat Universitas Indonesia, 2004.
- Deliar Noer, *Pemikiran Politik di Barat*, Jakarta: Rajawali, 1982.
- Endang Saifuddin Anshari, *Piagam Jakarta 22 Juni 1945, Sebuah Konsensus Nasional tentang Dasar Negara Republik Indonesia (1945-1949)*, Jakarta: Gema Insani Press, 1997.
- Eriyanto, *Analisis Wacana, Pengantar Analisa Teks Media*, Yogyakarta: LKiS, 2005.
- F. Isjwara, *Pengantar Ilmu Politik*, Bandung: Bina Cipta, 1980.
- Fazlur Rahman, *Islam*, translated by Senoaji Saleh, Jakarta: Bina Aksara, 1987.
- Ferdinand de Saussure, *Cours de Linguistique Generale (Pengantar Linguistik Umum)* translated by Rahayu S. Hidayat, Yogyakarta: UGM Press, 1988.
- H. L. Beck dan N. J. G. Kaptein (redactor), *Pandangan Barat terhadap Islam Lama*, Jakarta: *Indonesian-Netherlands Cooperation in Islamic Studies (INIS)*, 1989.
- Hafizh Dasuki, *Ensiklopedi Islam*, Jakarta: PT. Ichtar Baru Van Hoeve, 1993.
- Huston Smith and Cyrl Glasse, *Ensiklopedi Islam*, Jakarta: Raja Grafindo, 1999.
- Ibnu Katsir, *al-Sirah al-Nabawiyah*, Kairo, n.d.

- Isma'il R. al-Faruqi and Lois Lamy al-Faruqi, *Atlas Budaya Islam, Menjelajah Khazanah Peradaban Gemilang*, translated by Ilyas Hasan, Bandung: Mizan, 2003.
- J. Suyuthi Pulungan, *Prinsip-prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan al-Quran*. Jakarta: RajaGrafindo Persada, 1994.
- Jamal Albana, *Runtuhnya Negara Madinah, Islam Kemasyarakatan versus Islam Kenegaraan*, translated by Jamadi Sunardi dan Abdul Mufid, Yogyakarta: Pilar Media, 2005.
- John J. Donohue dan John L. Esposito, (eds.) *Islam in Transition, Muslim Perspective*, Oxford University Press, New York, 1982.
- K. C. Wheare, *Konstitusi-Konstitusi Moderen*, translated by Muhammad Hardani, Surabaya: Pustaka Eureka, 2003.
- Khalil Abdul Karim, *Hegemoni Quraisy, Agama, Budaya, dan Kekuasaan*, translated by M. Faisol Fatawi, Yogyakarta: LKiS, 2002.
- Khalil Abdul Karim, *Negara Madinah, Politik Penaklukan Masyarakat Suku Arab*, translated by Kamran As'ad Irsyady, Yogyakarta: LKiS, 2005.
- Lexi J. Moleong, *Metodologi Penelitian Kualitatif*, Bandung: Remaja Rosdakarya, 2001.
- Louis Ma'luf, *Qamus al-Munjid fi al-Lughah wa al-'Alam*, Bairut, Libanon: Dar al-Masyriq, 1987.
- Marzuki Wahid, (editor: Sururin), *Nilai-Nilai Pluralisme dalam Islam, Bingkai Gagasan yang Berserak*, Bandung: NUANSA, Fatayat NU dan The Ford Foundation, 2005.
- Miriam Budiarto, *Dasar-Dasar Ilmu Politik*, Jakarta: Gramedia, 1989.
- Mohammed Arkoun, *Berbagai Pembacaan Quran*, Jakarta: Indonesian Netherlands Cooperation in Islamic Studies (INIS), 1997.
- Muh. Zuhri, *Potret Keteladanan Kiprah Politik Muhammad Rasulullah*, Yogyakarta: LESFI, 2004.
- Muhammad Abed al-Jabiri, *Post Tradisionalisme Islam*, translated by Ahmad Baso, Yogyakarta: LKiS, 2000.
- Muhammad bin Abd al-Wahhab, *Mukhtashar Sirah Rasul*, Bairut, Libanon: Dar al-'Arabiyyah, n.d.
- Muhammad Hamidullah, *The First Written Constitution in The World*, Lahore, Pakistan: Ashraf Press, September, 1968.

- Muhammad ibn Yasar ibn Ishaq, *Sirah Ibn Ishaq, Kitab Sejarah Nabi Tertua*, translated by Dewi Candraningrum, Surakarta: Muhammadiyah University Press, 2002.
- Muhammad Ridho, *Muhammad Rasulullah saw*, Bairut, Libanon: Dar al-Fikr, 1998.
- Munawir Sjadzali, *Islam dan Tata Negara, Ajaran, Sejarah, dan Pemikiran*, Jakarta: UI Press, 1991.
- Musthafa Husni As-Siba'i, *Khazanah Peradaban Islam*, translated by Abdullah Zakiy Al-Kaaf, Bandung: Pustaka Setia, 2002.
- Noeng Muhajir, *Metodologi Penelitian Kualitatif*, Yogyakarta: Rake Sarasin, 1996.
- Nourrouzaman Shiddieqy, *Pengantar Sejarah Muslim*, Yogyakarta: Cakra Donya, 1981.
- Nurcholis Madjid, *Cita-cita Politik Islam Era Reformasi*, Jakarta: Paramadina, 1999.
- Sayid Ali Ashar Razwi, *Islam Menurut Sarjanawan Timur dan Barat*, Jakarta: Pustaka Zahra, 2004.
- Seyyed Hossein Nasr, *Islam: Agama, Sejarah dan Peradaban*, translated by Koes Adiwidjajanto, Surabaya: Risalah Gusti, 2003.
- Soekarno Karya, dkk., *Ensiklopedi Mini Sejarah dan Kebudayaan Islam*, Jakarta: Logos Wacana Ilmu, 1996.
- ST. Sunardi, *Semiotika Negativa*, Yogyakarta: Kanal, 2002.
- Taufik Abdullah, et.al, *Ensiklopedi Tematis Dunia Islam*, Jakarta: Ichtar Baru Van Hoeve, 2002.
- Yasraf Amir Piliang, *Hipersemiotika, Tafsir Cultural Studies Atas Matinya Tanda*, Bandung: Jelasutra, 2003.
- Zainal Abidin Ahmad, *Piagam Nabi Muhammad saw, Konstitusi Negara Tertulis yang Pertama di Dunia*, Jakarta: Bulan Bintang, 1973.
- Zainal Abidin Ahmad, *Sejarah Islam dan Umatnya*, Jakarta: Bulan Bintang, 1977.
- www.antara.co.id
- www.mta-online.com
- www.swaramuslim.com

ISLAM AND RADICALISM IN SOCIAL LEARNING THEORY PERSPECTIVE

Sri Rejeki

IAIN Walisongo Semarang
email: srirejeqi@yahoo.com

Abstract

Islam and radicalism are two very different things. It is then unjustified to emerge the term "Islamic radicalism" since it will reduce all the teachings of Islam itself. This is also because every religion has never taught its followers to act radically, but it doctrinally teaches kindness and peace. Therefore, the emergence of radicalism on behalf of religion (Islam) needs to be explored in detail to deliver a comprehensive and balanced enlightenment. This paper seeks to review and provide an analysis based on social learning theory related to radicalism actor who has a particular community. This community undoubtedly becomes the source of forming a radical understanding of Islam as well. Of the social learning theory, it is found that one of several causes of it is an improper learning process form in which the community provides a model of action or an incorrect understanding about the meaning of jihad in Islam.

Keywords: Islam, radicalism, causes of radicalism, social learning theory, improper learning process

ملخص البحث

قد انّ الإسلام والتطرف شيثان مختلفان. لأن الإسلام بمعنى السلام والأمن. وأما التطرف بمعنى موقف الشدة والحسن والعنف والظلم بحيث أنه يسبب الهلاك والفساد. أنّ الإسلام والتطرف شيثان الدين لن يُوحدا فيهما. وبكنا لا يُحق بأن ظهور الإصطلاح يعني "تطرف الإسلام"، لأن هذا الإصطلاح سيقبل جميع التعاليم في دين الإسلام نفسه. إذن، أنّ وجود التطرف يخسّر موقع الإسلام. هكذا تذكر أنّ كل الدين لن يتعلم البشركافة لأن يفعلوا شيأ تطرفيا، بل يتعلم الإحسان والإصلاح. لاسيما الإسلام دين الرحمة للعالمين الذي يُبرهن فيه بوجود النبي محمد ﷺ في الدنيا لأن يتم مكارم الأخلاق لأمته ﷺ. أساس دين الرحمة يفصل الأمن والسلام والرخد والهدوء. بكنا، أنّ موقف التطرف متناقض بالتعاليم في الإسلام. لذلك، ظهور التطرف نيابة عن الإسلام لا بد عليه أن يُستطلع فيه عميقا وتفصيلا لكي يحصل العرفان على التشامل والتوازن. هذا البحث يستبحث وسيقدم التحليل بناء على نظرية تعليم الإجتماعي الذي يتعلق بفاعل موقف التطرف الذي كان له فرقة على وجه الخصوص. هذه الفرقة التي تصير مصدرا في تفهيم التطرف الذي يُبدأ بموقف الخاطيء في تفهيم التعاليم وتطبيقهم في الإسلام. من نظرية تعليم الإجتماعي التي تُجاد بأنّ مسبب ظهور التطرف نيابة عن الإسلام خطأ عملية التعليم للفرقة بإعطاء الموقف والتفهيم الخاطيء عن معنى الجهاد في الإسلام.

الألفاظ الأساسية: الإسلام، التطرف، نظرية التعلم الاجتماعي، عملية التعلم غير لائق

Preface

Islam is often associated with radicalism discourse since the emergence of several cases of violence has in fact brought the name of institutions or community organizations (CBOs) of Islam. It is not quite difficult to mention them such as *Islamic Defenders Front* (FPI) which involved the physical violence case, the Bali and JW Marriot & Ritz Carlton bombing, and other terrorism cases in the name of Islam. This condition has certainly very incriminated Islam with a bad image as radical religion. The emergence of Islamic radicalism issues is of course a big challenge for Muslims to answer and to clarify it.

This condition is also supported by the political issues of Islamic radicalism blew up by the power of media that has a great potential to create the world perception.¹ Moreover, after the bombing and destruction of *World Trade Center* (WTC) on September 11 2001 in New York, United States, the local authorities accused the Islamic radical groups, either Al-Qaeda or the Taliban as the main actor. This condition in turn reinforces Western perception and faith towards the existence of Islamic radicalism. Besides that, the militant organization like Al-Qaeda and the Taliban, are perceived as the representative of Islam. Thus it naturally formed the stigma that Islam is very close to the action of radicalism and terrorism. But it should be remembered here that it is also related with the very powerful role of media in forming public opinion, so that the filtration of media information credibly and equally is necessary.

The imaging of Islam as a religion that seems to legitimize radicalism forms, of course, has background and root of the problem need to be clarified. This is to form social perception that Islam is a religion of peace and mercy to all the worlds (*rahmatan lil alamin*) and to avoid misperception from all people. One of the perspectives to clarify it is by investigating Islamic radicalism in social learning theory view. Because, human behavior is psychologically not only formed from genetic element but also influenced by external factors

¹ Nurcholish Madjid, *Pintu-pintu Menuju Tuhan*, (Jakarta: Paramadina, 1995), p. 270

(*environment*). From these environmental elements, every human being is socially required to learn how to behave and to act in accordance with what he finds in society, regardless of the contradiction or in line with the true norms of religion.

Islam and Radicalism

Islam is a religion of peace, tolerance, mercy to all people, and far away from radicalism discourse. This is stated in al-Qur'an:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ يَاتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

"Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance."²

From the above verse, it can be affirmed that Islam is a religion promoting to love and respect for anything or anyone, and oppose all forms of radicalism and terrorism. Islam does not teach violence or better known as the radicalism terminology. Radicalism is a conservative movement and often uses violence in the teaching of their faith.³ In this case, there are at least four things that are usually ascribed to it: 1) Intolerance, unrespecting opinion and faith of others. 2) Fanaticism, thinking of himself as the right one and of others as wrong. 3). Exclusiveness, distinguishing himself from habituation of common Muslims. 4) Revolutionary, tending to use violence to reach the goal.⁴

In Indonesian context as the largest Muslim population country in the world, the standard and barometer for teachings and Islamic activities in the world refer to this country. If we look at the history of education for the

² QS. al-Nahl (16): 125

³ Harun Nasution, *Islam Rasional*, (Bandung: Mizan,1995), p.124

⁴ Rahimi Sabirin, *Islam dan Radikalisme*, (Jakarta: Ar-Rasyid, 2004), p. 5

Indonesian people, the schools established by Islamic organizations in Indonesia have never taught radicalism. These mass organizations such as NU, Muhammadiyah, Persis, Al-Ershad and so on, also do not teach radicalism. Many of their leaders have conducted research study at Al-Azhar University of Egypt. After the study, they did not bring radical teachings, even Egypt teachers as well.

But on the other hand, there are practices of violence committed by a group carrying the Islamic symbols. Historical facts recorded that there were, at least, three groups of Muslim politicians after the Indonesian independence on August 17, 1945. The first group included the group that wanted to establish an Islamic state (such as the *Darul Islam movement* and Kartosuwiryo), which was then called Islamic fundamentalists. The second group included the people who disagreed with the existence of a specific role of religion in state, called liberal. The third one consisted of those who did not want Islam as a state ideology, but they wanted Islamic values actualized in Indonesia. They are also known as the moderates, such as NU and Muhammadiyah.⁵

It is undeniable that in the course of history, there are certain Islamic groups using means of violence to achieve political goals or to maintain rigidly religious understanding. From the above three groups, the first group or the Islamic fundamentalist⁶ has a vital role in the emergence of radicalism issues in Islam. Radicalism term refers to militant groups instead of interpretable fundamentalism.⁷ The term fundamentalist is sometimes meant to refer Islamic

⁵ See Ahmad Hakim & M. Thalhah, *Politik Bermoral Agama: Tafsir Politik Hamka*, (Yogyakarta: UII-Press, 2005), p. 2

⁶ In the theological tradition of religious fundamentalism is a movement to restore the livelihood of the entire behavior of the Muslims to the al-Quran and al-Hadith. See William Montgomery Watt, *Islamic Fundamentalism and Modernity*, (London: T.J. Press Ltd, London, 1998), p. 2. Sometimes fundamentalism is also interpreted as radicalism and terrorism because fundamentalism has dangerous political implications to industrialized countries in the West. See Kuntowijoyo, *Identitas Politik Umat Islam*, (Bandung: Mizan, 1997), p. 49

⁷ Fundamentalism in the West view means understanding the extreme stiff and did not hesitate to behave with violence in defense of their ideology. While the Islamic perspective, fundamentalism means tadjid based moral message of the Qur'an and Sunnah. See

revivalist.⁸ But sometimes, the term fundamentalist is also intended to Islamic radicalism movement.⁹

Therefore, the emergence of Islamic radicalism issues is a blow to the Islamic world with a variety of violence cases in different parts of the world in the name of Islam. This condition is a major source of public opinion brought into the unbalanced system of generalizations to discredit Islam as the root of radicalism. The formation of public opinion is certainly related the role of information media which is likely interfered by Islam-phobia group interests. Radicalism Label for the Islamic movement who opposes the West and its allies deliberately becomes political commodity. The movement of Palestinian resistance, Muslim of Southern Mindanao, anti-US in Sudan, Suriah and Iraq (shown by Mu'ammarr Ghadafi or Saddam Hussein), the Islamic Revolution of Iran, the FIS party of Al-Jazair, and the widespread solidarity of Muslim Indonesia towards the oppressed brothers and so on, are phenomena used by the Western media to promote Islamic radicalism.

It is a misleading understanding if Islam is called as a radical religion, as reported by the Western media. The radicalism phenomena which are only done by a small group would not be able to generalize all Islamic groups in the world, even the act of radicalism itself contradicts with the basic principles of Islam. But the powerful Western media still dominates to build bad image to the Islamic world. Therefore, the broadcasting power is now a main weapon of the West in winning their mission and objectives. Additionally, the military power is as the last.

Muhammad Imarah, *Fundamentalisme dalam Perspektif Barat dan Islam*, translated by Abdul Hayyie al-Kattani, (Jakarta: Gema Insani Press, 1999), p. 22

⁸ H.A.R. Gibb, *Aliran-aliran Moderen dalam Islam*, translated by Machnun Husein, (Jakarta: Rajawali Press, 1990), p. 52

⁹ In view of the Western media, fundamentalism defined intolerant and violent that supported religious fanaticism. See Akbar S. Ahmed, *Posmodernisme, Bahaya dan Harapan Bagi Islam*, translated by M. Sirozi, (Bandung: Mizan, 1993), p. 30

As a consequence, the unbalanced generalization system causes them unable to view Islam objectively. It means, the results can't represent a justification that the radicalism behavior of a particular religion is a reflection of their religion. This is because there is no any other religion in the world that teaches violence and radicalism which are, in fact, contradictory to the teachings of the religion.

Islam has absolutely no connection to the radicalism movement, even terrorism, both normatively and historically. If we see the Bali Bombing II case committed by Imam Samudra Achmad, according to Achmad Michdan from the *Muslim Lawyers Team* (TPM), is only guided by the spirit of *jihad* and a high sense of militancy.¹⁰ It is then necessary to verify and enlighten the understanding on the concept of *jihad* in Islam. This is very important to align the meaning of *jihad* so it will not be misunderstood as a basis for the radicalism and terrorism movements in the name of Islam.

Jihad Verses

Jihad literally means "struggle"¹¹ and terminologically includes the following three aspects: (1) Jihad in broader sense is all the faculties bestowed by humans to prevent or defend themselves from evil and uphold righteousness, including in this category is to uphold the truth, fix society, strive and do charity sincerely, study hard to eliminate ignorance, and worship earnestly. (2) Jihad in narrower sense is to devote all efforts in spreading and defending Islam. (3) Jihad, limited to war, is to defend religion and establish Allah's religion and protect missionary activities.¹² In the third aspect, it is often used as the basis for *jihad* by radical groups in the name of Islam.

¹⁰ Imam Samudera, *Aku Melawan Teroris!*, (Solo: Jazera, 2004), p. 7

¹¹ Ahmad Warson Munawir, *Kamus al-Munawir*, (Surabaya: Pustaka Progesif, 1997), XIV: p. 217

¹² Husni Adham Jarrar, *Al-Jihād al-Islāmy al-Mu'ashir: Fiqhuh-Harakatuh-A'lamuh*, (Aman: Dar al-Basyar, 1994), p. 11

There are some verses in al-Qu`ran talking about jihad with various ethics and virtues;

فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَن يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧٤﴾

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.”¹³

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

“Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.”¹⁴

... وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٦﴾

“... and fight the Pagans all together as they fight you all together. But know that Allah is with those who restrain themselves.”¹⁵

From the three verses above, it can be categorized into three groups based on commands contained in each paragraph. The first verse talks about the eminence of war or jihad in Allah's way with a better reward in the afterlife. The second verse emphasizes the ethics and limits of fight in the way of Allah in accordance with reasonable limits of humanity, and not to exceed the limits. This verse, actually opposes to all forms of radicalism and terrorism, so it is a big mistake if Islam is synonymous with radicalism. While the third, containing the command to fight against only those who attacked Muslims, as a form of defensive effort or defend themselves as well as uphold justice.

Thus, the reality of radical movements in the name of Islam should not be allowed to use Islamic symbols because it will tarnish the image of Islam as a

¹³ QS. al-Nisa' [4]: 74

¹⁴ QS. al-Baqarah [2]: 190

¹⁵ QS. al-Tawbah [9]: 36

religion of peace and love of mercy for all the creation. Therefore, it is necessary to explore several factors caused the emergence of radical movements in the name of Islam.

Causes of the Emergence of Radicalism in Islam

Despite the juridical-normative, radicalism is not a reflection of Islamic teaching, but radicalism has colored most of the movements in the name of Islam, so it is needed to explore the causes or movement backgrounds the emergence of Islamic radicalism in order that it may be repaired. Among the factors triggering this radicalism can be identified as follows:

1. Impartial understanding. According to Hasyim Muzadi, the rise of radicalism in Islam is not from Islam itself, but it is born from an incomplete understanding of Islam.¹⁶ It is more often found in an understanding of the concept of *jihad* in Islam. The radicalist understands *jihad* as a juridical reason in Islam to legitimize violence in the name of religion. This is the result of a partial understanding of a doctrine, which potentially alters the intended meaning significantly. With a balanced understanding, *jihad* is not a form of struggle that promote violence if faced the deadlock solution, but a struggle for the benefit of the people. This is because Islam is a religion of peace and does not endorse coercion, even violence, as expressed Surat al-Baqarah (2) ayat 256: "There is no compulsion in matter of religion."
2. Social and political factor; As stated by Azyumardi Azra that the worsening position of Muslim countries in the international conflict in the northern and southern becomes the main triggers the emergence of radicalism. It is historically observed that conflicts posed by radical group with various acts of violence in opposing and banging themselves against other groups are particularly rooted in socio-political issues.¹⁷

¹⁶ Rahimi Sabirin, *Islam ...*, p. 4

¹⁷ Azyumardi Azra, *Pergolakan Politik Islam dari Fundamentalisme, Modernisme hingga Post-Modernisme*, (Jakarta: Paramadina, 1996), p. 18

3. Religious emotion factor. It manifest as motivation and strong ties to the religious believer to fight for the existence and sovereignty of religion. It includes in this category religious solidarity for their Muslim brothers oppressed by certain forces. In this context, religious emotions tend to be relative and subjective. According to the Director of Islamic Higher Education, Ministry of Religious Affairs of the Republic of Indonesia, Machasin, religious emotions can be claimed as one of the causes of the growth of radicalism in religion.¹⁸
4. Cultural factors. It is an anti-thesis towards the secularism culture believed to come from Western culture that showed the West domination to the Eastern culture that characterized the Islamization. According to Musa Ash'ari, the cultural community always tries to escape from the bondage of certain cultures considered inappropriate.¹⁹ On the basis of this cultural mismatch, cultural factors have considerable potential to bear the seeds of radicalism.
5. Supremacy of law factor. The inability or lack of law supremacy by the government in handling some cases that involve social interest for people is main trigger the acts of radicalism. The existence of omission and neglect of cases cause social criticism and protests that lead to a social outrage acts of violence. According to Mahathir Muhammad, under such circumstances, the government elites have not been able to find the root causes of radical action, so it is unable to overcome the social problems facing the people.²⁰

The five factors above indicate practices of violence committed by a group of Muslims, even though it does not represent the fundamental principles of Islam. *Jihad* with evil desire and revenge is not religion. Thus, Muslims are rightfully concerned with the actions that harm and damage the image of Islam in the worldview. Therefore, it is important to explore Islamic radicalism observed in

¹⁸ <http://www.antaranews.com/berita/260796/kemenag-irrelevansi-kurikulum-picu-radikalisme-dalam-kampus>

¹⁹ Musa Asy'arie, *Manusia Pembentuk Kebudayaan dalam Al-Qur'an*, (Yogyakarta: LESFI, 1992), p. 95

²⁰ See *SOLOPOS*, 02 April 2002, p. 4

social learning theory perspective, especially to determine the extent to which an understanding of the violence actors from Islam contradictory to the Islamic teaching itself.

Social Learning Theory

Human beings are social and individual creature. As social creature, they will not be separated from other individuals and mutual needs. This is because naturally humans will always be together, living with other people in different forms of situation, communications and interactions. Thus, the activities of human life will always be accompanied by a process of interaction, both with the natural environment, human beings, as well as interaction with God, either intentionally or unintentionally. In social interaction context, everyone is faced on the learning process to each other, called learning interactions.

Social learning is also known as a form of observational learning or learning from observation.²¹ It is a learning process that appears as a function of the observation, control and, in the case of the imitation learning process, imitation of other people's behavior. This type is mostly associated with research of Albert Bandura, who makes social learning theory. It teaches us how to imitate or make models of other people's actions through observation of the person.²²

As the main figure of social learning theory and a psychologist at Stanford University in the United States, Albert Bandura views human behavior is not solely the automatic reflex of the stimulus, but also as a result of the reaction arising from the interaction between the environment and human cognitive schemes themselves.²³

²¹ Muhibbin Syah, *Psikologi Belajar*, (Jakarta: Raja Grafindo Persada, 2006), p. 106

²² D. Westen, L. Burton, & R. Kowalski, Australian and New Zealand Edition, *Psychology*, (QLD Milton: John Wiley and Sons, 2006), or see http://id.wikipedia.org/wiki/belajar_sosial.

²³ Muhibbin Syah, *Psikologi...*, p. 106

The basic principle of learning of the Bandura's finding, includes social learning and moral, which are mostly learned by human through imitation and modeling. In this case, a person learns to change their own behavior by witnessing the way of person or group of people to react or respond to a particular stimulus. He can also learn new responses by observing the behavior of the example of others, such as teachers, parents or others.²⁴

Social learning theory emphasizes that environments faced to someone do not appear by random or chance. It means, the environments are often selected and changed by them through their own behavior. According to Bandura, most people learn through observation selectively and recall the behavior of others. The essence of social learning theory is to catch a model of another person to serve as a model for themselves. Modeling process is one of the most important steps in an integrated social learning.²⁵

There are two types of observational learning. *First*, observational learning can occur through the vicarious conditioning. For example, a student saw his friend praised or reprimanded by a teacher for his actions, he then imitates other acts to reach the same goal to be praised by his teacher. This incident is an example of vicarious reinforcement.

Second, learning through observation by imitating the behavior of a model, although the model did not get a strengthening or weakening when observer was noticing him/her in demonstrating something to be learned, and he hoped to get praise or reinforcement if he/she mastered what she learned. Model should not directly be performed by anyone, but can also use a cast or artificial visualization as a model.²⁶

²⁴ *Ibid.*

²⁵ Soeparman Kardi, *Upaya Peningkatan Kualitas Pembelajaran Konsep-konsep Ilmu Pengetahuan Alam di Sekolah Dasar*, (Surabaya: Ditjen Dikti Depdikbud), 1997, p. 14

²⁶ Muhammad Nur, *Pendekatan-pendekatan Konstruktivisme dalam Pembelajaran*, (Surabaya: IKIP Surabaya University Press, 1998), p. 4

According to Bandura and Walters, there are three kinds of influences of behavior's model to imitators':

1. Modeling effects. The imitator performs new behaviors through associations in order to accordance with the model's behavior.
2. Removing and obstructing effects. Behaviors that are inconsistent with the model's behavior constrained so as not to appear, while the behaviors which are accordance with the model's behavior eliminated the constraints, so that it will appear more real behaviors.
3. Ease Effects. Behaviors that have been studied the imitator are easier to reappear by observing the behavior of model.²⁷

Social learning theory approach to the social development process is emphasized on the need for conditioning or habituation response and imitation. The principles of conditioning show that these procedures learned in developing social and moral behavior are essentially the same as the learning procedures in developing other behaviors; rewards and punishments. The idea is, if one studies the behaviors resulted in rewards and punishments, then he always thinks and decides which social behaviors he needs to do.²⁸ In this context, parents, teachers, or leaders community are expected to give an explanation in order that people who learn, truly understand which types of behavior produces the reward and which one produces the punishment or sanction.

Influence of Social Learning Theory

Humans since infancy are unable to walk alone yet. They need the breeding of others. This means that he learns how adult people walk, eat, drink, behave and so on. In adulthood, people learn how others maintain and help the younger ones, and also gather and work together with the other adults.

²⁷ Sarlito Wirawan S., *Teori-teori Psikologi Sosial*, (Jakarta: PT. Raja Grafindo Persada, 2004), p. 28

²⁸ Muhibbin Syah, *Psikologi ...*, p. 106

As the consequence of social creature status, human can't live alone because he is born in a family environment. In the family, he is a member of the family and grows up in the neighborhood. If he goes to school he is a member of the class that required him to interact with classmates and teachers. If he works, he then becomes a member of the union that requires him to interact with colleagues at work. If he gets married he then becomes a member of the new family that also required him to interact with members of the new family and his new neighbors, and so on.

From these interactions, one's behavior can change because he imitates his brothers' habits coming to his house that he doesn't know before, or imitates other people's habits coming to his house. In this condition, a person's behavior can be affected, either positively or negatively that comes from outside, called as the influence of social environment.²⁹

At the child level, because every child has different a social environment and congenital, then each child has a different social development as well. But in child's social development, there are also certain common traits to measure the development of the child's behavior.³⁰ Thus, social learning theory put itself in the formation of a person's behavior based on age, character of environment, and the types of people who become his friends of interaction and communication. Social system in society also directly influences in the process of social learning, because it contains the concept of the individual existence in society in relation to the surrounding society.

Radicalism Behavior in Islam as a result of the Wrong Learning Process

Islam, principally, does not legitimate the radicalism behavior, so it is needed to further analyze the radicalism behavior in the name of Islam. In the social

²⁹ Abu Ahmadi, *Ilmu Pendidikan*, (Jakarta: Rineka Cipta, 2001), p. 275

³⁰ *Ibid.*, p. 276

learning theory view, one of its causes is a false learning process. This theory approach is in accordance with the true Islam which basically does not tolerate any form of violence. Islam is a religion that teaches truth and peace, while radicalism is a form of deviation teaching forced to be legitimized by Islam.

The false learning process may be in forms of a wrong understanding of religious teachings. Because someone who is fanatic in his religion, not necessarily to be radical fundamentalist. However, radical people can be categorized as a fanatic who is sometimes accompanied with wrong understanding on religion. One of the central themes in the context of radicalism is jihad concept often misunderstood by the community or the actors of violence in the name of Islam.

In this case, it can be taken one example of understanding from the radical group, Imam Samudra, who learned about Islam through his community about the jihad concept from jihad stage dimension:³¹

Restraint Stage

In this stage, jihad is not prescribed yet. Muslims is urged to be patient in refraining from all kinds of tests, taunts, attacks and oppression of infidels. Jihad here is understood as an effort to contain ourselves. *Marhalah* is referred to as the *kaff al-yad* (holding hand from revenge). Prophet said, "Verily, I am commanded to forgive, so you do not fight them." (Narrated by Ibn Abi Hatim from Ibn 'Abbas).

The most cruel torture events and popular that befell the Muslims at that time, is what was experienced by Bilal bin Rabah and Yasir family. Under the fierce sun of desert, Bilal was tortured by her employer called Umayya bin Khalaf. While Yasir family ('Ammar, Yasir and Sumayyah) was tortured by the polytheists of Quraysh. Prophet said to the Yasir family, "Be patient, O family of

³¹ Imam Samudera, *Aku ...*, p. 125 – 134

Yasir. Indeed, the place you back is a paradise." (Narrated by Ahmad, al-Ṭabrani, al-Hākim and al-Bayhaqī).

Allowed to Fight

Torture and intimidation are intensively done by the Quraish. The Muslims had to migrate even to leave the house and property to save. After several times, Allah revealed the following verse:

ذَٰلِكَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّا لَللَّهِ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ... ﴿٤٠﴾

"To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, Allah is most powerful for their aid;- (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is Allah ..."³²

Imam Mujahid and al-Dhahhaq said that the above verse is the first verse talking about *jihad*. At this stage, the Muslims are allowed in a limited war. There is no mandatory order to fight. This means that they are allowed and welcome if they are willing to fight.

Required to Fight but Restricted

At this stage, these souls are obliged to fight the infidels who fight them. But, the disbelievers who do not fight the Muslims were let to live, as Allah says the following

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

"Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."³³

³² QS. al-Hajj [22]: 39 – 40

³³ QS. al-Baqarah [2]: 190

This obligation is confirmed by the following verse:

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهُ لَكُمْ... ﴿٢١٦﴾

"Fighting is prescribed for you, and ye dislike it...."³⁴

Obligatory to Fight All Infidels

At this stage, Imam Samudra based liability on to fight on the following verse:

قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

"Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued."³⁵

Imam Samudra did not deny the verses of "religious tolerance," such verses of al-Baqarah 109 letters, "So pardon and forgive until Allah brings about His command." But the verses of tolerance has been eliminated (*mansukh*) by the 'verse of the sword', which in this version is QS. al-Tawbah (5 and 29). With this 'verse of the sword', any agreement ever existed between the Prophet with the Disbelievers was abolished. In this period, all the Disbelievers were fought unless they repent and embrace to Islam, do the prayer, and pay *zakat*, as the hadith: "I am commanded to fight against people so that they bear witness that there is no god but Allah and that Muhammad the Messenger of Allah, and they establish the prayer and fulfill *zakat*." (HR. Muttafaq 'alaih of Ibn Umar).

In Surat al-Tawbah: 36, it is said: "Fight the idolaters as they fight you all together, and know that Allah is with those who restrain themselves." This war is

³⁴ QS. al-Baqarah [2]: 216

³⁵ QS. al-Tawbah [9]: 29

justified so that the polytheism and disbelief are no longer, as mentioned in Surat al-Anfal: 39; "*Fight them so that there is no more fitnah, and that religion is merely the religion of Allah*".

Imam Samudra also criticized a nationally renowned preacher who preached with great wisdom and accepted by all parties, so that it becomes *rahmatan lil 'alamin*. According to him, this understanding is common and has been settled in the minds of many Muslims for long time. In their perception, *akhlāq al-karīmah* is to defeat, talk gently, do not offend other people, remain silent when they were strangled and thrown dirt, promote tolerance to unbelievers, including in matters of worship and faith.

According to Imam Samudra, this understanding is not correct. He cited the Hadith in which the Prophet had cursed the disbelievers who wounded him in the battle of Uhud. He also ever did *qunut nazilah* to condemn the infidels were very cruel to the Muslims. Leaving Bait al-Maqdis and the al-Haramain (Makkah-Madina) in the grip of Zionists and Crusaders is not wisdom, even *rahmatan lil 'ālamīn*. Allowing thousands of Muslim women raped the infidels and Muslims slaughtered babies is not *rahmatan lil 'ālamīn*. The indifference above all is a betrayal. Islam loves peace, but it does not mean that Islam permits Muslims persecuted and abused. The claim *naskh* of 'the sword and pigeons verses, is not really a personal opinion Imam Samudra. Almost all the commentators stated it. Al-Suyuti cites the opinion of Ibn al-'Arabi that the all tolerance verses were omitted by the sword verse. The total number of the *naskh* verses is 124 verses³⁶ that in calculation of Muhammad al-Kilabi al-Andalusi is 114 verses.³⁷

³⁶ Al-Suyuthi, *al-Itqān fi 'Ulūm al-Qur`ān*, (Beirut: Dar al-Fikr, 1951), II: 24

³⁷ Muhammad al-Andalusi, *Kitāb al-Tashil li 'Ulūm al-Tanzil*, (Beirut: Dar al-Fikr; tt.), I: 11. When the recount is done, it turns out the number of verses *mansukhah* mentioned in detail by the Muhammad al-Andalusi, instead of one hundred and fourteen, but only one hundred and six, which is contained in the fifty-one letters in the Quran. This study fully discussed by Andi Rahman in his research, *al-Muqaranah Baina Manhaj al-Naskh wa Manhaj al-Jam' fi Fahm al-Ayāt al-Muta'aridh Zhāhiruhā*, (Jakarta: UIN Syarif Hidayatullah, 2004), p. 64 – 67

It appears that partial study of al-Qur'an verses by deepening the *jihad* verses have shortened the vision and interpretation of the Imam Samudra on those verses, which he himself admitted their existence. He should also pay attention to the Prophet's interpretations of the sword and pigeons verses. This interpretation is illustrated in the attitude and behavior of the Prophet against the infidels. As people who fully understood the Koran, the Prophet did not necessarily kill all the Jews who live and lived in the city of Medina and the surrounding towns, but he in fact communicated and interacted with them. Likewise, the Christian; Najran, even against the Zoroastrians who live in the Hajar are, he did not fight them, but only collect tribute from them.

Based on remarks as explained above, it gives us that Imam Samudra's understanding (the result of learning from his community) against *jihad* verses had misperception because he interpreted the meaning of the verses of Allah and the Prophet's sayings partially and unbalanced, so that what he knew about meaning of *jihad* contradictory with the example of the Prophet. This suggests that the radicalism acts that have been done by Imam Samudra in the case of the Bali Bombing II is the result of wrong learning process about Islam, as evidenced in his various understanding of the above verses, especially the concept of *jihad*.

Thus, social learning theory interprets that what is understood and carried out by Imam Samudra is the basis of what he learned from the social community, namely the reaction of the interaction between the environment and his cognitive schema. Since the surrounding environment teaches him a model opposed to the model of teaching religious norms, it can be said that the radicalism behavior committed by Imam Samudra is as a result of the wrong learning process.

Conclusion

The religious radicalism on behalf of religion has proven to be a source of harm to any religion and state. Truth of this assumption suggests that the wrong interpretation of the doctrine did by them literally and partially has become dominant factor which triggers behavioral radicalism. It means, the

doctrines of religion itself are not a trigger for radicalism, but the religious doctrines are used by them as the foundation of argument to justify and to legitimate their unilateral acts of violence. This is because every religion has never taught of any kind of violence, but has taught peace, discussion, and compassion to all human beings.

In a review of social learning theory, Islamic radicalism can be caused by a wrong learning process, because social community (radicalism actor) gives an example or learning model as opposed to religious norms, so that the imitation theory leads radicalism actor to act and to behave deviating from the teachings of the true religion.

In addition, the labeling of radicalism and extremism which are often meted out to any particular religion, like Islam, is a fatal mistake. Practices of violence committed by a group of Muslims can't be addressed to Islam, so the Western media propaganda to discredit Islam and Muslims in general are not acceptable.³⁸ Many labels are given by the Western Europe and the United States to refer radical Islamic movements, from the militants, extremists, Islam right, fundamentalism to terrorism. But all these titles are not appropriate to be directed to Islam. This is because the phenomena of radicalism and terrorism have occurred in all religions for example terrorism in Pakistan by Hindu extremists, and terrorism cases in Ireland in which the actor of terror is an extremist Catholic Christian, and many other cases.³⁹

In short, between radicalism and religion, actually have no connection with anything if they are seen from learning social theory. It is only because a wrong learning process which causes radicalism acts in the name of religion. It absolutely gives an improper understanding or misunderstanding. In this point, it is required to know and clarify the root of problems in an efforts to refine the name of religion which, in fact, teaches peace and compassion.[]

³⁸ But keep in mind that, that is a problem in the West and America is not Islam itself, but the practices of violence committed by a group of Muslim community in the process of establishing the identity of the group. See Nurcholish Madjid, *Pintu-pintu...*, p. 270

³⁹ See Majalah FORUM, No. 29 edisi 20 November 2005, p. 25

Bibliography

- Ahmadi, Abu, *Ilmu Pendidikan*, Jakarta: Rineka Cipta, 2001.
- Ahmed, Akbar S., *Posmodernisme, Bahaya dan Harapan bagi Islam*, translated by M. Sirozi Bandung: Mizan, 1993.
- Al-Andalusi, Muhammad, *Kitab al-Tashil li Ulum al-Tanzil*, Beirut: Dar al-Fikr, n.d.
- As-Suyuthi, *al-Itqan fi 'Ulum al-Qur'an*, Beirut: Dar al-Fikr, 1951.
- Asy'arie, Musa, *Manusia Pembentuk Kebudayaan Al-Qur'an*, Yogyakarta: LESFI, 1992.
- Azra, Azyumardi, *Pergolakan Politik Islam dari Fundamentalis, Modernisme hingga Post-Modernisme*, Jakarta: Paramadina, 1996.
- Gibb, H.A.R., *Aliran-aliran Moderen dalam Islam*, translated by Machnun Husein, Jakarta: Rajawali Press, 1990.
- Hakim, Ahmad & Thalhah, M., *Politik Bermoral Agama: Tafsir Politik Hamka*, Yogyakarta: UII-Press, 2005.
- <http://www.antaraneews.com/berita/260796/kemenag-irrelevansi-kurikulum-picu-radikalisme-dalam-kampus>
- Imarah, Muhammad, *Fundamentalisme dalam Perspektif Barat dan Islam*, translated by Abdul Hayyie al-Kattani, Jakarta: Gema Insani Press, 1999.
- Jarrar, Husni Adham, *al-Jihad al-Islami al-Mu'ashir: Fiqhuh-Harakatuh-A'lamuh*, Aman: Dar al-Basyar, 1994.
- Kardi, Soeparman, *Upaya Peningkatan Kualitas Pembelajaran Konsep-konsep Ilmu Pengetahuan Alam di Sekolah Dasar*, Surabaya: Ditjen Dikti Depdikbud, 1997.
- Kuntowijoyo, *Identitas Politik Umat Islam*, Bandung: Mizan, 1997.
- Madjid, Nurcholish, *Pintu-pintu Menuju Tuhan*, Jakarta: Paramadina, 1995.
- Majalah *FORUM*, No. 29 edisi 20 November 2005.
- Munawir, Ahmad Warson, *Kamus al-Munawir*, Surabaya: Pustaka Progresif, 1997.
- Nasution, Harun, *Islam Rasiona*, Bandung: Mizan, 1995.

- Nur, Muhammad, *Pendekatan-pendekatan Konstruktivisme dalam Pembelajaran*, Surabaya: IKIP Surabaya University Press, 1998.
- Sabirin, Rahimi, *Islam dan Radikalisme*, Jakarta: Ar-Rasyid, 2004.
- Samudera, Imam, *Aku Melawan Teroris!* Solo: Jazera, 2004.
- SOLOPOS, 02 April 2002.
- Syah, Muhibbin, *Psikologi Belajar*, Jakarta: Raja Grafindo Persada, 2006.
- Watt, William Montgomery, *Islamic Fundamentalism and Modernity*, London: T.J. Press Ltd, London, 1998.
- Westen, D., Burton, L., & Kowalski, R., Australian and New Zealand Edition, *Psychology*, QLD Milton: John Wiley and Sons, 2006.
- Wirawan S., Sarlito, *Teori-teori Psikologi Sosial*, Jakarta: PT. Raja Grafindo Persada, 2004.

RADICALISM IN ISLAMIC HISTORY

Rokhmah Ulfah

IAIN Walisongo Semarang
email: rohmah.ulfah@gmail.com

Abstract

Islam is love and peace religion that brings justice, equality and moderation. The word Islam comes from salima means surrender, submission and peace. So that being a Muslim means spread and build a peace in the world. In fact nowadays, Islam has appeared as a violent religion bringing hatred. Indeed, this has blotted Islamic message namely peacefulness. Radical movement has a deep historical root in Islam called khawarij. Khawarij emerged when the arbitration (tahkim) conducted between Ali bin Abi Thalib and Muawiyah in Shiffin war and it was a fundamentalist religion movement. The coming out of Wahabi with their militan followers shows neo-khawarij, radical movement in Islam.

Keywords: violence, extremism, conflict, radicalism

ملخص البحث

النبي محمد ﷺ هو نبي الرحمة للعالمين الذي يُبرهن فيه بوجود الإسلام. قد أن الإسلام هو دين الذي يعلم التودد والحنان والإصلاح والتسامح والعدل والتساوي والإنساني.

كلمة "إسلام" يصدر من كلمة "سَلِمَ" بمعنى توكل (على الله) وأمن وإصلاح. لذلك، أن شخصا يتدين بدين الإسلام بمعنى إنتشار الإصلاح والإحسان في هذه الدنيا. ولكن في وقت العصرى حقيقة أن الإسلام يبرز مثل دين العنف والشدة مرارا. هكذا يحدث في تلك الواقعة فدى التشدد والتعصب في تنفيذ تعاليم الإسلام من منظور واحد فقط. في وجه الآخر أن الإسلام دين الشمولي ودون الإضطراب في إقامة تعاليمه.

إنتساح حركات التطرف والإفراط والعنف النين يندسون إشعار الإسلام مثل دين الإصلاح والأمن لكل البشر كافة. لكننا، الإسلام لن يتحمل موفق التطرف في وسط المجتمع. لأن التطرف متعارض بشرائع الإسلام ومزعج الهدوء والأمن والسلام جتًا.

ظهرت حركة التطرف بعدة الأسباب كسبب التاريخ والتدريس والمعاشرية في الأسرة والحيرة والأمة وغيرهم. ويكنا، أن حركة التطرف ليست تُستطلع فيها من وجه واحد فقط، بل من جميع الوجوه النين منهم أن التطرف في الإسلام تمتلك جذر التاريخ في مسرح السياسة الإسلامية نحو قوم الخوارج الذي ينشأ مثل العاقبة في واقعة التحكيم خصوصا في حرب الصفين بين معاوية وعلي ابن أبي طالب. قوم الخوارج هو من حركة النبي المتعصب. ثم ظهر حركة من قوم الوهابي المتحارب. وفي وقت العصرى ظهور حركات التطرف في الإسلام مثل خوارج جديد. لذا، عند تاريخ الإسلام أن موقف التطرف يصدر من طبيعة التاريخ في الإسلام.

الألفاظ الأساسية: العنف، التطرف، الصراع، حركة التطرف

Preface

Globalisation gives a spectacular advancement in science, technology, political, economic and democracy system, and etc.. Globalisation has brought the world into the borderless one so those advancements could be consumed by the people directly. But in other side, it influences the social changes and multidimension crisis; religion, psychology, and moral. It has weakened traditional values and tribal bound and changed the people become individualist, egoist, and materialist.

In this situation, the West influence is gripping Eastern's live stronger than before. This leads different of Muslim responds to the West advancement. Some Muslims totally accept it, and some selectively accept, and some of them totally reject. To radical and fundamental group, those advancements must be rejected, because it reflects Western hegemony that brings people into a secular society.

Western pogrress was assumed as non-ideal principle which is not compatible with socio-potitical ideology of radical group. So they express their rejection trough radical, extreme, and anarchy ways. This is their respond to unwanted social changes.

Violence and conflict on the name of religion caused tensions in Muslim community and of course it bécame a serious treath for Western world. In addition, it blotted Islam as a tolerance and peace religion.

Islam respects humanity. A pious Muslim should have strong sense of humanity. The diversity of sect and religion will not make inter-religion community live in rigid and stain condotion. Tolerance values shuold be applied in the real life. It should be a bridge for any religion community to make a lovely relationship.

Definition of Radicalism

Etimologically, the term Radicalism (*al-tatarruf*) means standing on extreme positions and away from the middle. In classical terminology, holy text mentioned radicalism with "*al-ghulwu*, *altasyaddud*, and *al-tanattu*". Meanwhile terminologically means being fanatic to one thought or opinion and opposing the other

one, neglecting historicity of Islam, and understanding holy text textually, inconsiderating the essence of syariah (*maqasid al-syariah*).¹

The term of radicalism usually used by academician and jounalists to show Islamic movement in negative sense such extremist, militant, anti-western. Radicalism fraquently used by poeple who looks fundamentalism on the bad side. John Elposito made the same politic Islam with Islamic fundamentalism. Oliver Roy regards Politics Islam as acitivities of groups who grasp Islam as political ideology. The agenda of this group is to implement Islamic law in public sphere by enacting it as positive law.²

Rahman called fundamentalism movement as revivalist. This era signed by the emergence of post-modernist revival movement and Abd al-Wahab movement (*Wahabiyah*) was the symbol. To rahman *Wahabiyah* was first Islamic beating to awake after its long sleep for hundred years. This movement took a radical way critisizing isalmic traditional practices and confronting them with Islamic sources; Qur'an and Sunnah of Muhammad. Some movements, together with Wahabi, appeared in some Middle East countries such as Sanusiyah in North Africa, Fulaniah in West Africa and a number of movements in India.³ In the early of its birth, Wahabi strongly promoted "Arab Idea" and then followed by others.⁴

Fazlurrahman explains the caracteristics of this movement. *First*, it has deep concerns of moral and social deterioration of Muslim. *Second*, it provokes the Muslim back to Qur'an and Sunnah of prophet. *Third*, it reopens ijthad gate and re-examines Islamic law schools (*mazhab*) and their products. *Fourth*, it opposes clearly predeterminedistic religious deeds and makes a *jihad* renewal if necessary.⁵

¹ Irwan Masduqi, *Berislam Secara Toleran, Teologi Kerukunan Umat Beragama*, (Mizan, Bandung, 2011), p. 117

² Afadhal, *Islam dan Radikalisme di Indonesia*, (Jakarta: LIPI Press, 2005), p. v

³ Budhy Munawar Rahman, *Islam Pluralis: Wacana Kesetaraan Kaum Beriman*, (Jakarta: Paramadina, 2001), p. 433

⁴ Philip K. Hitti, *Islam*, (London, New York : Oxford University Press, 1978), p. 115.

⁵ Budhy Munawar Rahman, *Islam Pluralis*, p. 436

In recent days, Wahabi movement has a big contribution to extreme behavior and militant attitude of Muslim. This group disperses hatred to everyone who has different ideology and vision. Their sarcastic attitude addressed to not only other religion community (Christian and Jews) but also to Muslim themselves who did not profess Wahhabism.

Abu El Fadhl criticized Wahabi for some points. *First*, Wahabi rejects ethnocentrism in Islamic studies but, in fact, they actually improved Islamic Ethnocentrism of Arab as the only religious reference. *Second*, they are not objective in taking classical *riwaya* (knowledge transmission). In this case, they just refer to *riwaya* supporting their ideas and neglecting the other *riwaya*, moreover ethical *riwaya*. *Third*, Wahabi prohibits alliance building with non-Muslim community unless they get a higher position or being superior. *Fourth*, Wahabi's tenets actually could not spread widely in Arabian but Bani Sa'dullah, ruling Kingdom, support the movement. *Fifth*, Bani Saud and Wahabi have a long and strong association; the movement was Wahabi military troops created by Lord Abd al-Aziz to conquer Arabian Peninsula through assassinations and wars.⁶

Interaction between Islam and West has opened Muslim's Eyes that Islam is a modern religion not merely West. This awareness encouraged the emergence of neo-revivalist movements in Islam pioneered by Hassan al-Banna, Sayyid Qutb, Abu al-A'la al-Maududi. And then, the movements acknowledge as root of contemporary Islamic Fundamentalism.

Eventhough the thought of neo-revival movement figures, Abu al-A'la al-Maududi and Sayyid Qutb, was non-violent but their ideas inspired recent radical movements. Emergence of those movements identified as neo-*khawarij*, a sect that does not compromise to the another sects and call others as apostate (*murtad*), disbeliever thus making the shedding of their blood and confiscation of their wealth permitted.⁷

⁶ Tolkhatul Khoir, Ahwan Fanani (ed.). *Islam dalam Berbagai Pembacaan Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2009), p. 512-513

⁷ *Ibid.*, p. 514

In contemporary era, militant movement could be identified into three classifications; *first*, front of National Freedom having nation scope. *Second*, trans-national movement. *Three*, Non-Western movement commonly represented by extremist Osama bin Laden militan.⁸

Divergence of Religious Expression

To John L Esposito, there are four religious-oriented attitudes: secular, conservative, neo-traditionalist and neo-modernist.⁹ Secular school gives a clear border between religion and politics. The realm of Religion is in private sphere where could not be intervened by politics. Meanwhile other three attitudes, conservative, neo-traditionalist and neo-modernist, complete Islam each other but their nature and methode are different.

Conservatist group admits ijihad existence. It means an effort to interpret or to enact traditional Islamic law, not to reinterpret Islamic law sources that open law changes possibilities. Neo-traditionalist or neo-fundamentalist gorup has some similarities to conservatist. They support reviving true tenets of Islam movement, but neo-traditionalist group tends to political practices that build established relation between politic and religion. This group is more open to new changes than conservatist.

Neo-traditioanlist confirms that reinterpretation of Islamic sources did not depend on western knowledge and approach but it merely depended on Islamic sciences and tradition which solve contemporary Muslim challanges. In recent decades, this group tried to interpret Islam as an alternative way for politics, law, education, and banking system.¹⁰

Neo-modernist is reformist group that well adapt to world changes. They are able to distinguish between essence and attribute, inner and outer and

⁸ *Ibid.*, p. 503

⁹ John L. Esposito, *Ragam Ekspresi Menuju Jalan Lurus*, (Jakarta: Paramadina, 2010), p. 305

¹⁰ *Ibid.*, p. 308

between holy values of Islam and laws produced by socio-history factors in which could be changed in the different places and situation.

Caracteristics of Neo-modernist is their thinking methodology which has Western trend. They have more variative and systematics approaches, comprehensive method with long term achievement and with sense of religion-politic separation, individual religion tolerance and a higher socio-religious responsibility.

Komaruddis Hidayat classified religious practices into three kinds: first, exclusive and mystical religious practices. It marked by individual awarness of mystical union as a religious achievement. Second, profetic-ideological religious. It marked by emphasizing socio-religion mission. Third, humanist-fungsionalist religious that concerns on humanity values of religion.¹¹

Early Birth of Radicalism in Islamic History

Radical movement in Islam emerged in the end of chaliphat of Ali bin Abi Thalib era, particularly when Shifin War took place 648 AC/ 37 M. In Efrat River, Mu'awiyah proposed an arbritration to Ali bin Abi Thalib. Arbritration between Ali and Mu'awiyah caused some troops of Ali turned coat. Those troops were disappointed to Ali's decision which made agreement with Mu'awiyah whereas Ali had a big chance to win the war. Their disappointment turned into opposition movement to Ali. Those troops called *Khawarij* group.

Essence caracteristics of Khawarij are intolerant, fanatic and exclusive attitude. This group creates politics changes through extreme and violence actions. These attitudes differed Khawarij from other sects. Khawarij's name has no degress doctrinal implication, but it just means "rebellion" or 'revolution activist'. A poet of Khawarij mourned the death of Abu Bilal Mirdaus (d. 61 M/ 681 AC), an early Khawarij leader. He said Abu Bilal had made my life being

¹¹ Komarudin Hidayat, *Tragedi Raja Midas, Moralitas Agama dan Krisis Modernisme*, (Jakarta: Paramadina, 1998), p. 18

unendurable, and rebellion being my love. Indeed Khawarij's followers are pious men and religious purist.¹²

Since theological thought formulation, Khawarij adressed political activities against religous deviation and injustice. Most of them understand and interpret Qur'an textually.¹³ Khawarij followers were bedouins of Arab who opposed to ideal-reality nonconformity, injustice and truth problems.

Bedouin was nomaden tribes who live in desert and always move from place to place. Geografical factor influence their physicality and mentality. Their primary foods are date palm, camel's meat and milk. Fermented date palm produced their favorite drink while the seed ground to make bread. And those are their daily food.¹⁴

Bedouins live in tribal rules and subservience on it was a must. They felt that Bedouins tribes were superior to others. Their characters are sensitive and tough, so when their life was disturbed war and conflict easily occured. In tribal life, war and assassins were used to happen. The triggers are vengeance of killing and economic suffer.

Their way of life and thought are so simple, but geografical factors indeed influence caracters of bedouins; independent, brave, and tough. Coming of Islam could not change their way of life. Bedouins were far from knowledeges. They textually interpreted Qur'an and Hadits and then applied the interpretations the way they have, hence their understanding was narrow-minded, simple and uncompromised.

According to Khawarij sect anyone who contarst with *iman* and moral order will be an apostate (*murtad*), quit from the sect. This sect emphasizes at faith

¹² Fazlur Rahman, *Islam*, translated by Ahsin Muhammad, (Bandung: Pustaka, 2000), p. 244

¹³ Fazlur Rahman, *Gelombang Perubahan dalam Islam, Studi tentang Fundamentalisme Islam*, (Bandung: PT Grafindo Persada, 2000), p. 46-47

¹⁴ Philip K. Hitti, *Sejarah Ringkas Dunia Arab*, translated by Ushuludin Hutagulung and O.D.P Sihombing, (Bandung: PT Sumur, 1970), p. 16

and moral consistency. Inconsistency of faith, moral defect, and neglectful of *syari'a* will decrease man's status. The leader (*Imam*) of Khawarij must have the highest status of faith and best moral (*akhlaq*). Leader appointment must be selected through a holy oath (*baiat*), a symbol of loyalty and solidarity. A chosen *Imam* must promise to put into practice Qur'anic verses and *sunnah*.

In the end of seventh century, Khawarij Najdiyah had a more radical view relating *imamah*. To this sect khawarij community may not appoint any *imam* as long as the community behave justly, work together and help each other to raise *syari'a* of Islam. In addition, they are able to fulfill obligation of Islamic Law. In this situation, the community has capacity to control their life and to manage socio-politic problem without a ruling *imam*.¹⁵

Khawarij is fundamentalist of Islamic movement. They apply jihad as sixth Islamic pillars (*arkan al-iman*). They support a blind assassination (*isti'rad*) to all enemies, because they are apostate and infidel so their blood is lawful to be killed. Eventhough this sect neglect lineage system which is so fundamental in tribal life, but actually they are a neo-tribal movement because of their attitude differentiating the inner (*minna*) and outer (*minhum*).¹⁶

In the era of Umayyad Dynasty, Khawarij sect built two separated mass power base; first in Arabia, second in Iran. In the first base, they had conquered almost all part of peninsula. Their strategy was spreading the egalitarianism and puritanism issues out opposing the ruling king, so that the people were provoked to fight against their king. Basically this sect did not emphasize Arab and non-arab discrimination, but the most important reason is they are Muslim. Meanwhile in the second base, the follower of sect judged all Muslim were apostate because they did not accept Khawarij's principles. For this reasons Muslim were lawful to get death punishment.¹⁷

¹⁵ Anthony Black, *Pemikiran Politik Islam: Dari Masa Nabi Hingga Masa Kini*, translated by Abdullah Ali and Mariana Ariestyowati, (Jakarta: PT. Serambi Ilmu Semesta, 2001), p. 49.

¹⁶ *Ibid.*, p. 49.

¹⁷ Marshall G.S. Hodgson, *The Venture of Islam, Iman dan Sejarah dalam Peradaban Dunia*, translated by Dr. Mulyadi Kertanegara, (Jakarta: Paramadina, 2002), p. 322

Because of their resistance practices against the people, this sect became a segregated community eventough their doctrines did not call for it. Their spirit was reborn during the middle age of Islam. In this phase, mode of Khawarij movement came into more modern inspired by an ideal radical group such as Wahabi in 18 century and a more-moderate group, Ikhwan al-Muslimin, which emerged in middle-east.

Modern Islamic movements possess a number of similarities with Khawarij particularly on radical doctrines like Jama'at al-Islam in Pakistan. It shows a demarcation line, which separates in-group men and out-group men, is not so clear.¹⁸

Khawarij is the first group which brought radical thought and ideology. It is the first stream sprays with series of movement promoting a new imamah concept. By combining religion puritanism, fundamentalism and exclusive egalitarianism, Khawarij came into revolutionary movement. Although it could not succeed in its age, but it always inspires contemporary radical movement as *Tafkir wa al-Hijrah* in Egypt and *Jami'ah al-Jihad*.

Ikhwanul muslimin, al-Maududi, and Sayyid Qutb are classified as fundamentalist and radicalist along with other group accomodating violence on the name of Islam. Occasionally, Such groups supported by people, who did not agree with extreme actions but have much symphaty for their goal: *syari'a* dignification. Qutb and other radicalism thinkers may have different view howerver categorizing them into a new group will not help. The thinkers of radicalism diffused in some places and countries along with spreading of fundamentalism movement. Fundamentalism as a unit of tactical attitude, organizational movement and flaming spirit is a holistic dotrines.¹⁹

The Causes of Radicalism Emergence

Religion, indeed, loaded with various "interests" that sticks in teaching and religious sciences themselves. An over-lap relation between religion and social

¹⁸ Fazlur Rahman, *Islam...*, p. 248

¹⁹ Anthony Black, *Pemikiran Politik Islam...*, p. 606-607

community interests, on the historical-empirical level, is one of the most complicated contemporary religious issues to solve. Almost all interests have supporting "institution" or "organization" strengthening and spreading the believed-religion. If so, it is very difficult to find a religion separated from "interests" of institutional power and other interest no matter how high the social values contained by those interests.²⁰

In Islamic history, religious texts were often manipulated by the disputing sects striking ideology and political interests. In the Abbasid reign, caliph of al-Ma'mun officially admitted Mu'tazila as State Ideology. This ideology was enforced by al-Ma'mun and ended when he died.

The codified and manipulated tradition eventually became an authoritative structure of theological thinking. It maintained and sanctioned by the orthodox authority. Muslim community, then, required to be submissive and obedient to codified tradition. If they do not comply, they will be ostracized and discriminated because of infidel, heterodox, heresy accusation and so on. This is root where the religious exclusivism and fanaticism emerged and they were uncharitable to "misleading" minority groups.²¹

Religious fanaticism can be caused by a rigid understanding of religious doctrines. Fanaticism tends to bring exclusivity up that always considers 'my group' is correct and 'yours' is a heretical group. Religious Exclusivism brings a closed-mind attitude which makes someone difficult to accept different ideas.

Logical of exclusive dogmatic, which stands on dualistic paradigm between guided and misguided groups, is the result of a single, narrow and closed insight. Such logic triggered intolerant attitudes and violence in the name of religion.²²

The logical of exclusivism formed by hegemonic rational in all religious traditions. It is often on behalf an official and sacred authority. Official authority

²⁰ Amin Abdullah, *Mencari Islam, Studi Islam dengan Berbagai Pendekatan*, (Yogyakarta: Tiara Wacana, 2000), p. 3

²¹ Irwan Masduqi, *Berislam Secara Toleran, Teologi Kerukunan Umat Beragama*, (Bandung: Mizan, 2011), p. 50

²² *Ibid.*, p. 51

claimed that it's self is the only entitling authority to judge a correct or incorrect thought or sect. In addition, it arrogantly determines the permitted thought and the forbidden thought.

Mohammed Arkoun said that faith is covered by the term *al-'aql al-dughma'i al-mughallaq*, a dogmatic and locked religious reasoning. Dogmatic faith tends to negate others groups that had no same faith principles. Therefore, closed faith must be released through deideologisation, a series attempts to distinguish between authentic religion with a radicalized religious thought. Authentic religion is a religion that is open and tolerant, while radicalized religious thought a religion that radicalized by reductive and manipulative interpretation so it become intolerant.²³ For Ibn Rushd differences of faith is not a barrier for people to have mutual-respect and dialogue in order to build coexistence.

According to Hassan Hanafi, there is external factors caused emergence of fundamentalism and conservatism in Islam. Muslim world has been colonized by the West since the Crusades age until modern colonization and imperialism. Through cultural penetration Western had a great dominance upon Islam. In addition, West had stolen a great power of Islam Hear. Orientalists began to change the view of the Muslims towards Islam; revelation courses, culture, history and community of Islam.²⁴

According to Hassan Hanafi, open-faith is not opposed to the attitude of maintaining fundamental religious identity. Fundamentalism is divided into two; positive and negative fundamentalism. Positive fundamentalism (*al-ushuliyah al-ijabiyah*) is a return spirit to authentic values and fundamental Islam without covering themselves from a renewal, openness and plurality. In the contrary, negative fundamentalism (*al-ushuliyah al-salbiyah*), which takes a religious radicalism form, is a conservative religious ideology justifying terrorism for existence of Islamic authenticity and identity.²⁵

²³ *Ibid*, p. 258

²⁴ Hasan Hanafi, *Islam in The Modern World, Tradition, Revolution and Culture*, (Dar Kebaa Bookshop, 2000), p. 19

²⁵ Irwan Masduqi, *Berislam Secara Toleran...*, p. 260

Religious radicalism is a phenomenon that could appear in any religion. Radicalism, which associated with fundamentalism, is characterized by a return to the basics of the religion. Fundamentalism is a kind of ideology that makes religion as a guiding light for society and individual. It will be accompanied by the radicalism and violence when the freedom of return to religion barred by social political situation.

Radicalism itself is not a problem as far as it is just a thought (ideological), not action form. However, when the radicalism of thought shifted to radical movements, it starts to cause problems, especially when their hope to realize fundamentalism was blocked by political forces. In such situation, it will be accompanied by violent radicalism. This phenomenon usually leads to an open conflict or even violence between two confronting groups.

Actually "inner-fanaticism", shown by a religious community, would not prevent them from religious coexistence. But in many cases, primordialism shifts onto radicalism when politicizing differences causes injustice. This injustice situation leads to raise primordialism being an identity. Existing sentiment was so strong encouraging a radicalization when fanaticism confronted with groups deemed a threat for their religion identity.²⁶

Contemporary Fundamentalism

At the beginning of the 19th century, Western influence and contacts to east countries are important events in modern history. Common conflicts and disputes in social, economic, religion and science will always appear if the old societies sifted and exchanged into modern society.

Fundamentalism is a typical reaction to the modern social and economic condition; rapid urbanization, dislocation of communities and traditional, as well as rampant unemployment and anomie (undirected and apathetic behavior). Its followers are small traders, middle-class merchants, skilled workers, students, teachers and government officials. They support this movement because they

²⁶ Afadhal, *Islam dan Radikalisme di Indonesia*, p. 7-8

disillusioned with the promises given by the secular ideology. The approach suggested by a theorist such as Qutb, seems directly to touch the sensibilities of agitated people who suffering socially and searching a life role. Fundamentalism describes a back motion "toward the basics and culture".

There are several characters of Fundamentalism; First, rejecting West ideology including Communism and Zionism, because the West is a threat to Islam, in terms of strength and purpose. Second, obligation of jihad, in the sense of the military struggle against the *kafir*.²⁷

Fundamentalism is built also on four principles: *First*, Oppositionalism, the radical understanding against threats that endanger the existence of religion. *Second*, Anti-Hermeneutic. It means a rejection toward hermeneutics and any critical attitudes upon religious texts. *Third*, Anti-Pluralism and Anti-Relativism. Pluralism and relativism are judged as the result of a misunderstanding toward sacred text, so it should be rejected. *Fourth*, a-history and a-sociology. Neglecting historical and sociological development that can bring people further away from the literal of religion.²⁸

According to Asghar Ali Engineer, the rise of fundamentalism in the Muslim world, today, can not be separated from political interests due to the fact that the role-holder is not a religion but politics. The inspiring factor for politicians is not religion but a ruling power.²⁹ There are some kinds of movement; a national, ethnic and religious movement, but Islamic fundamentalism is the most interesting, due to two reasons; first is internal reasons, the characteristics of religion itself. Second is external reason, the constellation of politic world.³⁰

In addition, sociological and historical factors, in fact, fundamentalism in the Muslim world, strongly influenced by the condition of Arabia society that is still

²⁷ Anthony Black, *Pemikiran Politik Islam ...*, p. 612

²⁸ Tholkhatul Choir, Ahwan Fanani (ed.), *Islam dalam Berbagai Pembacaan Kontemporer*, p. 504

²⁹ Asghar Ali Engineer, *Islam dan Teologi Pembebasan*, translated by Agung Prihantoro, (Yogyakarta: Pustaka Pelajar, 2000), p. 74

³⁰ *Ibid.*, p. 82

tribal and feudal. In turn, it becomes a complex and challenging problem, when it should be turned into a modern society – technological society. Many people are still living in a primitive level, to be deprived from his life because of the advancement of technology, and then they actually do the negative reaction by charging those who promised to continue the old pattern of social life. So they did a militant religious movement. This feeling became a powerful motivation for these fundamentalist movements and made it as a in itself religion.³¹

Fundamentalism will never succeed if it challenges modernization, but it will get mass support if it fights against Westernization. Indeed, there is a clear distinction between modernization and westernization, which lays in the intellectual terrain not a militant movement.

Fundamentalists explicitly equate sovereignty and authority of elected representatives with God's sovereignty (*al-hakimiyyah*: absolute leadership).³²

According to V.S. Naipaul, photographing the phenomenon of radicalism could be hypothesized as below: Islam at the end of the 20th century seems likely to raise political issues. Unfortunately, it had a weakness from the beginning, defects that have existed throughout the history of Islam: when faced with political problems, Islam did not give a political or practical solution, in other hand Islam only gives faith as an answer. Islam only gives the Prophet, who used to resolve every issue - but he had died. Political Islam is currently the rage and anarchic.³³

Characteristics of Radicalism

We may summarize the characteristics of radical movements as follow; first, claiming single truth and misleading other groups as apostate. Second, complicating the religion; considers worships optional as if compulsory and the makruh as if *haram* (unlawful). Third, getting an overdose of religion that is not

³¹ *Ibid.*, p. 84

³² *Ibid.*, p. 614

³³ *Ibid.*, p. 615

its portion. Fourth, interacting and talking roughly, and preaching emotionally. Fifth, prejudicing the outsiders. Sixth, claiming faithfulness to outsiders.

Solutions to Overcome Radicalism (Overcoming Radicalism)

In the past, Islam has born a great history and civilization in the World. Islam is not merely ritus's religion, but Islam had established to a big civilization. The glory and success of Islam should be a reflection and valuable lessons for Muslims. The rapid development of science, religion, poetry, politics and etc. in the past should give an inspiration for Islamic development in the present.

Islam is a religion that teaches the values of compassion, tolerance, peace, justice, egalitarian and always upholds cultural and humanity values. It gives a meaning and a special image of Muslims in the eyes of other religions. In the contrary, the emergence of Islamic radical movements spoiled nature of Islam and retreated Islam towards tribal culture which is full of hostility, violence and bloodshed. The rise of radical Islam had prototyped Islam so that people always suspects Muslim and Islamic attributes. This is a critical condition in the range of Islamic history.

Islamic ethic aspires a freedom society and anti-exploitation and oppression community. Islam is a non-violent religion which orders its follower to avoid any form of violence. One of the main characters Allah is the Most Merciful, the Compassionate. Islam allows violence action in particular condition with strict condition that is to eliminate injustice and oppressing structure.³⁴ Every human has right to gain peace in society.

Islam never allowed violent actions unless in emergency circumstances. The word Islam is derived from the word Salima, which means safe from harm, free from guilt, submission to the Lord's command and creating peace. The best

³⁴ Asghar Ali Engineer, *Islam Masa Kini*, translated by Tim Fortudia, (Yogyakarta: Pustaka Pelajar, 2004), p. 247

sense of the word Islam is to enforce peace on the scope of God's will. So no-one can be called a true Muslim if he committed violence to enforce religious doctrine or to gain power in the name of Islam. The Islamic main task is to restore peace, so that justice and human rights are being well maintained.³⁵

According to Arkoun, a radicalism solution is "Religion De-ideologization". It is an attempt to distinguish between authentic religion and religion ideologized by radical groups. Authentic religion is an open and tolerant religion, while ideologized religion is a religion interpreted reductively, manipulatively, and subjectively, so religion being isolated and intolerant.³⁶

According to Yusuf Qaradawi, as cited by Irwan Masduqi, there are a number of solutions to tackle radicalism: First, respect the Islamist aspirations through democratic ways. Second, treat them humanly. Third, do not fight them in same radical means. Fourth, promote dialogue and freedom of thinking.

Fifth, avoid judging attitude. Sixth: study religion properly, exploring the essence of religion to become a wise man. Seventh, do not understand Islam partially and reductively. Eighth, on the contrary the more radical considering the conditions and circumstances and the ability of the Muslims are very diverse. Ninth, radical followers should understand the sequence of commands and prohibitions of religion that should be prioritized. Tenth, these should be radicals holding the principle that the difference of ijhtihad is a necessary.[]³⁷

Bibliography

Afadhal dkk, *Islam dan Radikalisme di Indonesia*, Jakarta: LIPI Press, 2005.

Amin Abdullah dkk, *Mencari Islam, Studi Islam dengan Berbagai Pendekatan*, Yogyakarta: Tiara Wacana, 2000.

³⁵ *Ibid.*, p. 248

³⁶ Irwan Masduqi, *Berislam secara Toleran*, p. 53

³⁷ *Ibid.*, p. 121-2.

- Anthony Black, *Pemikiran Politik Islam Dari Masa Nabi Hingga Masa Kini*, Terj, Abdullah Ali dan Mariana Ariestyowati, Jakarta: PT. Serambi Ilmu Semesta, 2001.
- Asghar Ali Engineer, *Islam dan Teologi pembebasan*, translated by Agung Prihantoro, Yogyakarta: Pustaka Pelajar, 2000.
- Budhy Munawar Rahman, *Islam Pluralis Wacana Kesetaraan Kaum Beriman*, Jakarta: Paramadina, 2001.
- Fazlur Rahman, *Gelombang Perubahan dalam Islam, Studi tentang Fundamentalisme Islam*, Bandung: PT. Grafindo Persada, 2000.
- Fazlur Rahman, *Islam*, translated by Ahsin Muhammad, Bandung: Pustaka, 2000.
- Hasan Hanafi, *Islam in The Modern World, Tradition, Revolution and Culture*, Dar Kebaa Bookshop, 2000.
- Hasan Hanafi, *Islam in The Modern World, Tradition, Revolution and Culture*, Dar Kebaa Bookshop, 2000.
- Irwan Masduqi, *Berislam Secara Toleran, Teologi Kerukunan Umat Beragama*, Bandung: Mizan, 2011.
- Irwan Masduqi, *Berislam Secara Toleran, Teologi Kerukunan Umat Beragama*, Bandung: Mizan, 2011.
- Komarudin Hidayat, *Tragedi Raja Midas, Moralitas Agama dan Krisis Modernisme*, Jakarta: Paramadina, 1998.
- Marshall G.S. Hodgson, *The Venture of Islam, Iman dan Sejarah dalam Peradaban Dunia*, translated by Dr. Mulyadi Kertanegara, Jakarta: Paramadina, 2002.
- Philip K. Hitti, *Sejarah Ringkas Dunia Arab*, translated by Ushuludin Hutagulung dan O.D.P Sihombing, Bandung: PT Sumur, 1970.
- Philip K. Hitti, *Islam*, London, New York: Oxford University Press, 1978.
- Tolkhatul Khoir, Ahwan Fanani (ed.), *Islam dalam Berbagai Pembacaan Kontemporer*, Yogyakarta: Pustaka Pelajar, 2009.

REALIZING CHARACTER EDUCATION TOWARDS A HUMANISTIC EDUCATION

Uswatun Chasanah

UIN Sunan Ampel Surabaya
email: uswah_cha@yahoo.com

Abstract

In order to realize the character education towards a humanistic education, it is definitely required an implementation of character education in the learning process, whether in school or out of school. The concept of character education should be reflected in its planning, implementation, and evaluation. The planning of character education is carried out by preparing a character-based syllabus and learning implementation plan (RPP) by integrating character values which is in-line with the indicators into that syllabus and implementation learning plan. While implementation of character education is executed through personal development activities, integrating of character values in all subjects, developing the school culture which is based on character-oriented and on valuable learning. The evaluation of character education should be emphasized and be focused on affective aspects of the students, namely the assessment towards their behavior or actions, neither on their understanding, knowledge, nor on their spoken words.

Keywords: character education, humanistic education, *akhlāq*, value, moral

ملخص البحث

رجاء في تحقيق تربية الطبيعة إلى تربية الإنسانية يحتاج تطبيق تربية الطبيعة في عملية التعليم إما في المدرسة أو في خارجها. فكرة تربية الطبيعة لازمت عليها مراجعة إلى حركة التدبير والتنفيذ والتقييم في عملية التربية.

تدبير في تربية الطبيعة يُفعل فيه بأن يركب التخطيط ومشروع عملية التعليم بناء على الطبيعة يندماج قيمها مناسباً بالمؤشر في ذلك التركيب. فعمل تنفيذ تربية الطبيعة بمرحلة نشوء الشخص وتكامل قيم الطبيعة في جميع مادة الدراسة ونشوء الثقافة في المدرسة بأساس الطبيعة وتعليم الجدير. ثم يؤكد تقييم تربية الطبيعة إلى وجه الوجداني يعني تقييم إلى خلوق المتعلم، لا تعريف وتفهم العلم أو أقوال المقول بحيث أن هذه التربية هي من موضع واحد الذي يستعمله متعلم لأن يرسخ قيم الخلق والاجتماعي بالحسن نحو قمة التحبب والتودد والتكافل والتعاون والتقريب والإحترام إما في الداخلي أوإما بين القبيلة والفرقة والدولة والدائرة والملة وغيرهم بحيث أن المتعلم يفهم وتطبيق إلى تلك القيم في وسط حياة المجتمع دقيقاً وصواباً. بكذا هو يحصل حال حياة السلام والأمن والهدوء لجميع البشر كافةً.

الألفاظ الأساسية: التعليم الطابع، والتعليم الإنساني، أخلاق، والقيمة والأخلاقية

Preface

The discourse of character education in Indonesia has been being spread and widely discussed since it was declared by The Minister of National Education at 2010. From the time, we can easily find many seminars and trainings concerning on character education held by the education practitioners. Besides, it was also found many articles and books concerning the same topic which is written and being a material of discussion for them. The emergence of the idea about it in Indonesia was understood as a necessary. It was an urgent need which has to be held by the government. Because, education system in Indonesia was in fact not successful to create pious Indonesian people. In the other words, it was absolutely failed.

The indicators of failure of the education system in Indonesia are: many graduates of school and university who have good intelligence but they have bad morality and weak mentality. Many crimes and deviances are occurred almost every day in Indonesia, such as: three young stole motorcycle spare part which is put in The Police Station Sector of Talamate, Makassar, South Sulawesi; five students of Vocational High School 1 Boyolangu, Tulungagung, bringing drugs into school;¹ National Student League for Democracy held a demonstration concerning on the issue of President's complaint caused his salary has not raise for seven years, in the office of Regional Parliament, Surabaya;² hundreds of teachers held a demonstration caused their failure on the certification exam at the State University of Yogyakarta;³ five young from Rungkut, Surabaya, forged money and circulate it among the public;⁴ and much more news about crimes and deviances as it is seen on various media.

¹ "Five Students of Vocational High School Bring Drugs into School," *Jawa Pos*, (Friday, January 3, 2011), p. 10

² "Demonstration against President comes chaotic," *Jawa Pos*, (Friday, January 3, 2011), p. 27

³ "Hundreds of Teachers to Demonstrate, The Rector to be Persist," *Jawa Pos*, (Friday, January 3, 2011), p. 14

⁴ "Prosecuted to 15 Years of Jail Sentence," *Jawa Pos*, (Wednesday, Pebruari 2, 2011), p. 32

If we look at the significance role and function of education in our country, such phenomenon should not happens in this country, because education is a crucial and strategic tool in preserving the value systems which is existing in our life. The process of education provides not only the knowledge and understanding to the students, but moreover it focused on creating the attitudes, behaviors, and personalities for them. Education is aimed to "humanize the humans." It means the implementation of education process should be able to help students becoming highly civilized-people and a high-valued ones (i.e. pious, noble, having character, responsible, and have social sensitivity). In order to realize such goals, the implementation of education should be based and founded on four pillars, namely: learning to know, learning to do, learning to live together, and learning to be. The four pillars of education can be implemented through character education, i.e. education that attempts to embody humanistic education in Indonesia.

Education and Social Reality

Education in our country is undergoing a process of "dehumanization". It is caused the quality of education in our country suffered a setback with the indicator of erosion of human and moral values of Indonesian generation. This is seen by the existence of several educational output who performed unfavorable actions, such as: doing corruption, collusion, and nepotism in many governmental instances; rising the escalation of conflicts among the ethnics, religions, political parties, civil organizations, and many others; rising crimes in every levels of society; declining work ethic in various government agencies; and declining of the values of justice, spiritual, humanitarian, and others. Of various kinds of multidimensional crisis in Indonesia, corruption ranks the first grade. The survey of *Political and Economic Risk Consultancy (PERC)* located in Hong Kong at 2002 and 2006 explained that Indonesia occupies the highest rank of corruption scores among the nations in Asia, with the score 8,16 (of a total score of 10).⁵

⁵ Ratna Megawangi, *Pendidikan Karakter: Solusi yang Tepat Untuk Membangun Bangsa*, (Jakarta: Indonesia Heritage Foundation, 2004), p. 4

Denying such phenomenon and leave it increasingly rampant causes the low of Indonesia's credibility in international view, and then the fall of our country is just a moment to come. In Thomas Lickona's opinion as it is quoted by Ratna Megawangi, there are ten indications of the fall of a country, namely: (1) increasing the violence among adolescents; (2) deteriorating of using of language and words among the society; (3) the influence of the peer group towards violence get stronger; (4) increasing the actions of self-destruct, such as use of the drugs, free sex, and the use of other illicit drugs; (6) declining the work ethos among society; (7) the low of respect to the others; (8) lack of individual and public responsibility; (9) the highly spread of dishonesty; (10) the emergence of suspicion and hatred among society.⁶

It is seem that such ten indications of the fall of a country have apparently already existed in Indonesia. It is a proof that Indonesia is now experiencing dehumanization and demoralization. Therefore, in order to evade the situation get worse, for those who aware of the significance of human and moral value, it's time to start to change and improve the conditions before it gets worse. One of initial steps to improve the condition is to improve the quality of human resources of Indonesian society.

Discussing about increasing of the quality of Human Resources, education occupies a very important role. Education should be a means to improve the moral of the nation, as it was stated in the Act of National Education System 20/2003, that:

National education is aimed to develop skills and to form the character and dignified national civilization, is aimed to educate the life of the nation, is aimed to develop the potentials of students in order to be a human who is faithful and devoted to God Almighty, noble, healthy, knowledgeable, skilled, creative, independent, and become democratic and responsible citizens.⁷

The formulation of goals of national education as it is stated in the Act of National Education System is so ideal. The expectation on education in Indonesia

⁶ *Ibid.*, p. 7

⁷ Act of Republic of Indonesia 20/ 2003 regarding National Education System.

is so high. But in fact, the education which is practiced in daily has not been able to realize those expectations. Implementations of education in Indonesia are often held only for producing generations of people who are just ready to work. Education is just oriented towards mastering of a science and develops only on cognitive aspects of students, ignoring the aspects of affective and psychomotor development of the learners.

Departing from those facts, it needs to be questioned the presence of education in Indonesia: has the education, as it was practiced to the time, realized the ideals of national education as stated in the Act of National Education System 20/2003? How far the education in Indonesia had succeed in shaping the personality and civilization of the nation? Is the process of education in our country able to humanize human?

Some of these questions can be answered simply by looking at the output produced by an educational institution in Indonesia. Indeed, educational institutions are not the only part to blame with the demoralization existing in Indonesia. But, it has been known commonly that educational institutions have a significant contribution to the process of civilizing the society. Therefore, it is appropriate that educational institutions must have also significant role in solving the problems of dehumanization and demoralization which is currently happening in Indonesia.

Departing from such social reality, recently the education in Indonesia has started to raise and develop the concept of character education. Character education is defined as the education that aims to develop the good habit and behavior of the students in line with universal values and cultures of the nation, i.e. religious; to develop the ability of the students to be an independent human, creative, nation-minded; and to develop the environment of school as learning environment which is safe, honest, full of creativity and friendship, and have a high sense of the nation.⁸ Having ideal concept of character education is

⁸ Ministry of National Education, Center for Research and Development of Curriculum Affairs, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, (Jakarta: Diknas, 2010), p. 7

expected to become the means for developing the people into mature, become more humanistic, promoting human and moral values in the society, and is able to humanize human.

Character Education

Etymologically, the word education (Indonesian: *pendidikan*) is derived from the word *didik*, means teaching or guidance. It got the prefix *pe-* and suffix *-an* which means the process of changing attitudes and behavior of a person or group of people in a way to educate people through teaching and training.⁹ In English, education is originated to a word educate, means to educate.¹⁰ While in Arabic, there are some terms that are commonly used to refer to the education, namely: *tarbiyyah*, *ta'dib* and *ta'lim*.¹¹ Terminologically, education is a

⁹ Em Zul Fajri, Ratu Aprillia, *Kamus Lengkap Bahasa Indonesia*, (Jakarta: Difa Publisher), p. 254

¹⁰ John M. Echols, *Kamus Inggris-Indonesia*, (Jakarta: Gramedia, 1988), p. 207

¹¹ Abd. Haris, "Pendidikan Islam: Prespektif Tafsir Emansipatoris" at *Journal of Nizamia*, volume 4, edition 2, (2001), p. 14. The term of *tarbiyyah* is derived from three different versions of word, namely: First is *raba-yarbu*, means to increase and to grow. Second is the word *rabba-yarubbu-rabban*, means to nurture and to lead. Third is *rabiya-yarba* means to be great. See: Mahmud Yunus, *Kamus Arab-Indonesia*, (Jakarta: Hidakarya Agung, 1990), p. 136- 137; Atabik Ali, Ahmad Zuhdi Muhdor, *Kamus Kontemporer Arab-Indonesia*, (Yogyakarta: Yayasan Ali Maksum Pongpes Krapyak, 1996), p. 952. According to al-Nahlawi, the word *al-tarbiyyah* contains several meanings, namely: to maintain and preserve, the nature of child towards his adult, to develop the whole potentials to achieve the perfection, finding out the whole self-natures to achieve the perfection, and carrying out the education gradually. See: Abdurrahman al-Nahlawi, *Prinsip-Prinsip dan Metode Pendidikan Islam*, (Bandung: CV. Diponegoro, 1988), p. 32. The term of *ta'lim* is derived from Arabic verb *'allama* means to teach or educate. See Atabik Ali, Ahmad Zuhdi Muhdor, *Kamus Kontemporer Arab*, p. 1314. In Rashid Rida's opinion, the word *ta'lim* is defined as the process of transmitting of various sciences to the soul of each individual, without any restrictions and conditions. This opinion is based on the interpretation of Surat al-Baqarah verse 151. See: Muhammad Rasyid Ridha, *Tafsir al-Qur'an al-Hakim; Tafsir al-Manar* Vol. VII, (Beirut: Dār al-Fikr, tt), p. 262. Based on the interpretation of Surat Al-Baqarah verse 151, Jalal Abdul Fattah also explained that the word *ta'lim* covers not just the meaning of delivering of physical sciences (*lahiriyyah*), but also includes theoretical knowledge, repeating orally, knowledge and skills needed in life, the command to execute knowledge, and guidance to behave. See: Abdul Fattah Jalal, *Azas-Azas Pendidikan Islam*, translated by Harry Noer Ali, (Bandung: CV. Diponegoro, 1988), p. 29- 30. While the term *ta'dib* is derived from the word *addaba*, means to educate and to improve morality. See: Atabik Ali, Ahmad

conscious and deliberate effort to create an atmosphere of learning and the learning process so that the learners are able to actively develop their potentials in order to possess the strength of spiritual-religious sense, self-control, personality, intelligence, noble character, and the skills needed by them and by society.¹²

While the word character is originated from the Greek, *charassein*, means to carve for shaping a pattern.¹³ The Indonesian Dictionary defines character as psychological natures, morals or manners.¹⁴ In Arabic, the character is equivalent to the word "morality", which means the temperament, behavior, nature, basic character, customs, good civilization, and religion.¹⁵ While The Ministry of National Education, namely Center for Research and Development of Curriculum Affairs, in a guidebook of development for culture education and nation's character, defines the character as the nature, temperament, *akhlak* (character) or personality, that is formed by internalization of various virtues, which are believed and used as the basis for thinking, acting, and every human

Zuhdi Muhdor, *Kamus Kontemporer Arab*, p. 64. According to Mohammed al-Attas, the term of ta'dib implies the recognition and acknowledgment that gradually inculcated into a man (the students) about appropriate places of everything that is in the order of God's creation. See: Muhammad Naquib al-Attas, *Konsep Pendidikan dalam Islam*, translated by Haidar Bagir, (Bandung: Mizan, 1994), p. 225. Such three terms of education (tarbiyyah, ta'lim, and ta'dib) are utilized for education in the context of Islamic Education. Each of experts has different opinion on the use of such terms. According to Abd al-Fattah al-Jalal, ta'lim is the most appropriate term to be used in the context of Islamic education, because it covers more widely meaning than the word tarbiyyah. While Quraish Shihab is prefer to utilize the term tarbiyyah to other terms. On contrary with Abd al-Fattah and Quraish Shihab, Syed Muhammad Naquib al-Attas said that ta'dib is more appropriate term to refer the Islamic education than others. However, in common using, the most popular term used in Islamic education is the term tarbiyyah.

¹² Act of Republic of Indonesia 20/ 2003 regarding National Education System, Article 1 Verse 1.

¹³ Ratna Megawangi, *Pendidikan Karakter*, p. 23

¹⁴ Em Zul Fajri, Ratu Aprillia, *Kamus Lengkap*, p. 422

¹⁵ Hans Wehr, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, (Beirut: Maktabah Lubnan, 1980), p. 258; Poerwadarminta, *Kamus Umum*, 25; Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam I*, (Jakarta: PT. Ichtiar Baru Van Hoeve, 1994), p. 102-103

action in their daily life. Virtue consists of a number of values, morals, and norms, such as honesty, courage to act, trustworthy, respectful to others, and respect among fellows.¹⁶ Based on some definitions of character just elaborated, it can be concluded that character is a typical mark of the mental, moral, or personality, that is possessed by persons, by which the specialties of each individuals are characterized with.

Departing from the definitions of both education and character just explained, so the character education is an effort to establish good habits since early childhood, or a system of inculcation of character values, which includes knowledge, awareness or willingness, and actions to realize those values, whether towards God Almighty, their selves, others, the environment, and nationality, in order to become *insan kamil* (perfect man).¹⁷

Character education teaches persons the habits to think and behave that can help individuals to live in the community and the society. Character education expects moral growth of each individual in order to realize a noble man; a human who have not only a superiority of cognitive aspects, but have also superiority in terms of emotional and spiritual intelligence. Therefore, in order to achieve those goals, Thomas Lickona said that character education should emphasize to three components that need to be developed and to be applied, namely: moral knowing, moral feeling, and moral action.

The indicators of moral knowing are: moral awareness, knowing moral values, taking the viewpoint of others (perspective-taking), understanding the meaning of morality (moral reasoning), moral-based decision making (moral decision), and identifying the self (self-knowledge). Indicators of moral feeling including: conscience, respect to the self and others (self-esteem), understanding emotional state of the others (empathy), loving kindness or good, self-control, being opened to the truth and maintain the good feeling

¹⁶ Ministry of National Education, Center for Research and Development of Curriculum Affairs, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, p. 3

¹⁷ Ratna Megawangi, *Pendidikan Karakter*, p. 23.

(humility). While indicators of moral action including: the ability of thinking, feeling, and morally acting (competence), having the desire and moral energy (will), and having good habits.¹⁸ Based on such three components, so the education anywhere is regarding to the task of thinking (knowledge), task to sense (appreciation), and task of body empowerment (skills), in the context of psychological, social, and cultural life. By this context, the values, the environment, and spiritual will be the materials to shape the character of students.

Such three components need to be developed in the application of character education. It should not be applied only in school, but also be applied outside of school. Besides, it should be started in early childhood, begins at the family life at home. Character education should be implemented by integrated ways. It is impossible to realize the excellent and noble students by application of character education just in schools. Because, the learning held at the school takes only a few hours, and the remaining time is more used by the students outside of school. Therefore, the inculcation of characters must be integrated and be continuously held at the family and society life. It is in accordance with William Bennett's opinion as it is quoted by Ratna Megawangi:

"Physical and psychological welfare, and education of our children are depended on prosperity of the family. Family is the most early and most effective agency to realize the function of health, education, and welfare for persons. If the family is unsuccessful to teach honesty, passion, will to be the best, and the basic skills, it will be difficult for other agencies to improve his failures."¹⁹

Besides to the family environment, character education should also be developed in the community. Communities have significant influence in forming the character of students. Community that is not able to support character education in schools, so the school programs related to the character building to the students meet obstacles. So, cooperation among stakeholders is required to realize good character education. The stakeholders should be

¹⁸ Ibid., p. 108

¹⁹ Ratna Megawangi, *Pendidikan Karakter*, p. 60

involved in the planning, implementation, and evaluation of school programs. There are so many government programs are failed caused lack of community involvement, and they are denying of taking responsibility for such programs. Therefore, community must be involved towards implementation of character education in schools, whether in planning, implementation, and evaluation.

Planning, implementation, and evaluation of character education which is held by primary and secondary schools that are implemented in a systematic and sustainable ways, will give benefits to whole community. Benefits for students are gaining positive behaviors and habits that increase their confidence and make them happier and more productive, and become creative person in his life. Benefits for teachers, their educational tasks and duties become lighter, as it gives satisfaction when learners have better discipline. While for parents, they will feel happy when their children have noble characters. For the community, the improvements of school environment will get better, and the moral decay which occurs at all aspects of life come decreases.²⁰

Model of The Character-Based Schools

According to Najib Sulhan, developing the character-based schools requires three pillars for being a foundation, namely: First, building the character, personality, and moral. Second is developing multiple intelligences. Third is the meaningfulness of learning.²¹ Building the character, personality, and moral is not a simple thing, nor as simple as turning the hand. However, it takes hard work and continuous guidance to realize the good character, personality, and morals for the learners. The steps can be taken by the school in order to shape the character, personality, and moral learners are:

²⁰ Doni Koesoema A, *Pendidikan Karakter; Sinergi Mendidik Anak di Zaman Global*, (Jakarta: Grasindo, 2007), p. 116

²¹ Najib Sulhan, *Pendidikan Berbasis Karakter: Sinergi Antara Sekolah dan Rumah dalam Membentuk Karakter Anak*, (Surabaya: Jaring Pena, 2010), p. 10

Firstly is including the concept of character in each learning activities. It can be executed by: instilling good teachings to children; using certain ways to make children have a reason or desire to do the righteousness; stimulate them to love of good deeds and then perform it. Second is creating a slogan that stimulates the students to perform good habits in school life, such as writing the positive sentences on a board on class's wall. Third is monitoring the students continuously through mentoring the teachers.²² Monitoring is applied on various student activities, such as: a discipline to join the class, the habit of eating in the cafeteria, their habits in the classroom, the habit of talking, a habit when they are in the mosque, and other habits.

Fourth is evaluation of parents. Evaluation of parents towards moral development of their children will greatly assist the teachers in implementing character education in schools. Parents have a greater role in shaping the character of the child, because the child spends more time with their parents than with their teachers. Besides, the family is an agency where the children in early times learn about the characters.²³ Regarding with the evaluation of the parents, then co-parenting needs to be applied in the implementation of character education. Co-parenting is executed by sending a notice to parents about inculcation of character values into their children in schools. Such notification shall be accompanied by an appeal to the parents to implement a set of activities regarding to the shaping of character of the students.²⁴

The second pillar is to develop multiple intelligences. Regarding with this, Howard Gardner assumes that his concept of Multiple Intelligences (linguistic, mathematical, spatial, kinesthetic, musical, interpersonal, and inner of person) does not cover the whole. Therefore, he added three more intelligence (naturalist intelligence, existential intelligence, and spiritual intelligence) in his recent book, *Intelligence Reframed*.²⁵

²² *Ibid.*, p. 15-18

²³ *Ibid.*, p. 15- 21

²⁴ Ratna Megawangi, *Pendidikan Karakter*, p. 103.

²⁵ Taufiq Pasiak, *Revolusi IQ/EQ/SQ: Antara Neurosains dan al-Qur'an*, (Bandung: Mizan Pustaka, 2003), p. 26- 27.

On such ten intelligences, character-based schools must attempt to develop it with several supporting activities, either through learning in the classroom, extracurricular activities, and extended activities in the family and society. In addition, referring to the opinion of Ary Ginanjar Agustian, it is needed to comprehend and perform the teachings of six pillars of faith and five pillars of Islam in daily life of the students to build emotional and spiritual intelligence. It is aimed to establish the personality of students.²⁶

Third is the meaningfulness of learning. This can be achieved if the learning process is conducted by referring to the curriculum which is prepared by considering several things, namely: the curriculum should be arranged as a collective consciousness for the defense and enhancement of human dignity, and for the respect for an individual as a typical person. Besides, the curriculum must cover a process for creating the individual consciousness as a social being as well as it is understood to develop for awareness of their rights and obligations as a member of the society. The curriculum should also reflect a process that helps the learners to develop more and more of their intellectual ability.²⁷ In this case, The Curriculum of Each Education Unit (Indonesian: *Kurikulum Tingkat Satuan Pendidikan, KTSP*) is still relevant to be applied in the implementation of character education.

Besides to the curriculum which fulfills the needs of the students, the meaningfulness of learning can also be realized by applying the approach of *Contextual Teaching and Learning (CTL)*. *Contextual Teaching and Learning* is an approach which implements problem-based learning, using various contexts, considering the diversity profiles of students, empowering students to learn by their selves or autodidact, learning through collaboration, using authentic evaluation, and pursuit of high standards.²⁸ Besides to CTL, integrated system of character-based learning is also able to create the meaningfulness of learning.

²⁶ Ary Ginanjar Agustian, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual (ESQ)*, (Jakarta: Penerbit Arga, 2001), p. xxi

²⁷ Doni Koesoema, *Pendidikan Karakter*, p. 267

²⁸ Elaine B. Johnson, *Contextual Teaching and Learning: Menjadikan Kegiatan Belajar-Mengajar Mengasyikkan dan Bermakna*, translated by Ibnu Setiawan, (Bandung: Mizan Media Utama, 2002), p. 21- 22

Integrated system of character-based learning is described as learning system that integrates the character values in all subjects.²⁹

Besides of such three pillars, the character-based schools must also have a foundation as an orientation of character education refers to. The foundations are meant as following: vision, mission, goal of commitment, motivation, and togetherness.³⁰

Vision is a view or an image expected to achieve by an institution or organization in the long term. Vision is a reference for the institution in formulating their mission. The mission is a set of acts or efforts to realize the vision. Goals are something meant to be achieved and when it can be achieved. Visions, missions, and goals of an educational institution or school are arranged together by the principal, staff, and representatives of the board of educators and school committee. Then, it must be disseminated to all of school citizens.

The principal, staff, representatives of the board of educator, school committee, and all of the school community must have a basic to refer, namely commitment, togetherness, and motivation. Character-based schools must have commitment, motivation, and a strong togetherness of all parties. Without such three things, so the programs organized by the character-based schools will not be realized.

Three pillars and two foundations just elaborated above must not be left run by itself, but it must be controlled, evaluated, and continuously improved by the school.³¹ Continuous control and evaluation is needed in order to know and to evaluate how far the programs of the school are successful. In addition, it is aimed also to give feedback on the programs has been organized.

Beside such efforts, according to Doni Koesoema, school having character can be created also through discipline enforcement, classroom management,

²⁹ Ratna Megawangi, *Pendidikan Karakter*, p. 103

³⁰ Najib Sulhan, *Pendidikan Berbasis Karakter*, p. 8

³¹ *Ibid.*, p. 7-8

creating a moral environment, as well as through other educational programs. This is possibly realized especially by the autonomy of schools to develop their own curriculum, as it is known as The Curriculum of Each Education Unit (Indonesian: *Kurikulum Tingkat Satuan Pendidikan, KTSP*). Through this curriculum, the school is free to arrange their own curriculum and to include the character values into learning process.³² Meanwhile, according to Lickona which is quoted by Darmiyanti Zuchdi, it requires six elements in order to develop a positive school culture, namely: the leadership of principal, discipline and modeling of the school, sense of brotherhood, the practice of democratic leadership, moral atmosphere of life, and awareness to increase the importance of morality.³³

Realizing Character-Based Learning

Planning of Character-Based Learning

The Regulation of Minister of National Education 41/2007 regarding on the Standard Process explains that, it is needed to prepare the syllabus and Learning Implementation Plan (Indonesian: *Rencana Pelaksanaan Pembelajaran, RPP*) in the planning of learning process.³⁴

The syllabus is arranged and be developed by the unit of education based on the Standard of Contents (Indonesian: *Standar Isi, SI*) and the Standard of Graduates Competence (Indonesian: *Standar Kompetensi Lulusan, SKL*), as well as arranging of Curriculum of Each Education Unit (Indonesian: *Kurikulum Tingkat Satuan Pendidikan, KTSP*). In the practice, development of the syllabus can be executed by the teachers whether individually or in groups, in a

³² Doni Koesoema A, *Pendidikan Karakter: Strategi Mendidik Anak di Zaman Global*, (Jakarta: Grafindo, 2007), p. 223

³³ Darmiyanti Zuchdi, "Pengembangan Model Pendidikan Karakter Terintegrasi dalam Pembelajaran Bidang Studi di Sekolah Dasar," at <http://journal.uny.ac.id/index.php/cp/article/view/224/pdf22> (28 Maret 2011).

³⁴ Regulation of Minister of National Education 41/ 2007 regarding Process Standards, p. 2

school/ *madrasah* or several schools, by the Council of Teachers on Certain Lesson (Indonesian: *Musyawarah Guru Mata Pelajaran, MGMP*) or Center for Teacher Activities (Indonesian: *Pusat Kegiatan Guru, PKG*), and the Regional Department of Education. The components of the syllabus are: the identity of the subject or theme of the lesson, standard of competence, basic competence, learning sources, materials and activities, indicators of competence achievement, evaluation, time allocation.³⁵ Syllabus for character-based learning is same with other syllabus for teaching. However it is integrated into the character value which is in line with the learning indicators to be achieved.

Learning Implementation Plan is derived from the syllabus which is aimed to direct activities of the students in order to achieve basic competence. Every teacher in each grade of the school have a duty to arrange Learning Implementation Plan in a complete and systematic form, so that learning becomes interactive, inspiring, fun, challenging, motivating the students to actively participate the study, and provide enough chance for innovation, creativity, and independence, based on their talents, interests, and physical and psychological development of the students.

Character-based Learning Implementation Plan is same with the other one, in which the components consists of: the identity of the subjects, standard of competence (Indonesian: *Standar Kompetensi, SK*), basic competence (Indonesian: *Kompetensi Dasar, KD*), indicators of competence achievement, learning objectives, teaching materials, time allocation, method of learning, learning activities, evaluation of learning outcomes, and sources of learning.³⁶ However, character-based Learning Implementation Plan is complemented with character values which are in line with the indicators of competences achievement. Besides, it elaborates also several ways how the character values are inculcated into the students.

³⁵ *Ibid*, p. 2

³⁶ *Ibid*, p. 2-3

Through such two sets of learning, i.e. the syllabus and Learning Implementation Plan, so the characters values in each topic of the subjects are expected to not only listed in the syllabus or Learning Implementation Plan, but also it is realized into student's life, either through habituation, spontaneous activities, exemplary deeds, and personal development.

Implementation of Character-Based Learning

Implementation of characters learning can be carried out through several programs, namely: personal development, integration the character values into the subjects, and school culture.³⁷

Personal Development Programs

In personal development program, implementation of characters learning is executed through the integration of character values into day-to-day activities in schools, as following:

1) The Routine School-Activities

The routine is a set of activities performed by the students constantly and consistently every time, for examples: ceremony on the state days, the inspection of body cleanliness (nails, ears, hair, etc.) on certain days, worship together or pray together every *dhuhur* (for the Moslems), praying when the lesson is started and is finished, say hello when they meet teachers, staff, and friends.

2) The Spontaneous Activities

Spontaneous activity is a set of activity done by the student spontaneously at that time. This activity is performed usually when the teachers and other educational staff are aware of any unfavorable actions of the students. So it

³⁷ Ministry of National Education, Center for Research and Development of Curriculum Affairs, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, (Jakarta: Diknas, 2010), p. 15-20

must be corrected on that time. When the teachers detect unfavorable behaviors and attitudes performed by the students, so at that time the teacher must make corrections. By that, the students will not perform bad actions, such as throwing out the trash not in its garbage, screaming, fighting, doing impoliteness, stealing, dressing indecently, and others. Spontaneous activity must also be applied to behavior that is commendable. When students behave noble deeds, teachers must give them the compliments, for example: the teacher gives high marks to the students who help others, pursue achievements on sports or arts, dare to challenge or correct the behavior of their friends who are not commendable.

3) Modeling

Modeling is the behavior and attitudes of the teachers and other educational staff in giving examples the good deeds that are expected to be role models for students to imitate them. For example: well-dressed, punctual, hard working, speak politely, affection, attention to the students, to be honest, keeping the clean, etc. In Islam, these exemplary deeds are already taught by Allah to educate the human.

4) Conditioning

In order to support the realization of character education, so the school should be conditioned to support such several activities. Schools environment should reflect the expected character values, for example: the toilets were always clean, providing garbage at several spots and always being cleaned, the school must look neat, and placing the learning tools orderly.

Through several programs just elaborated, character-based learning is organized actively, by fun, creative, active and child-centered. Besides, it use also some learning approaches, namely collaborative approach, rolling class or moving class, teacher-friendly and child-friendly, literacy, quantum, thematic, contextual, and constructive. The methods which are utilized are: modeling, inculcating discipline, habituation, integration, and internalization.

By some strategies and methods of teaching, process of learning characters can be held in the classroom and outside of classroom. If it is held in the class, so the class is designed in accordance with the condition and needs of the students. Meanwhile, if the character-based learning is applied outside of school, the process can be held through extracurricular activities and other activities in which the entire or part of students can participate. For example, visiting to certain places in order to raise a love to the homeland, cultivate the national spirit, doing community service for raising the care and social solidarity (helping those stricken by flood, repairing or cleaning public facilities, helping for cleaning up or organize items in certain worship place).³⁸

Integrating Character into All Subjects

Implementation of character-based learning is not merely the duty of a religious teacher or the duty of classroom teacher, but it is the duty of all teachers. Each of teachers will take responsibility for inculcating the character values into the students. Therefore, subject of character values should be integrated into all subjects. Each subject should contain character values.

Integrating the character values into the subjects can be executed through several steps: describing the basic competence in each subject, identifying the aspects or materials of character education into subjects, integrating character values into basic competences which are relevant, determining methods, implementing learning, determining media and sources of learning, and then evaluating character-based learning.³⁹

School Culture

School culture is the atmosphere or situation of the school in which all elements of the school interact in. School culture covers many aspects, generally

³⁸ Ministry of National Education, Center for Research and Development of Curriculum Affairs, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, p. 21-22

³⁹ Furqon Hidayatullah, *Pendidikan Karakter: Membangun Peradaban Bangsa*, (Surakarta: Yuma Pressindo, 2010), p. 56

includes: rituals, expectations, relationships, demographics, curricular activities, extracurricular activities, the process of decision-making or policy, and social interaction among the components in school. Developing character values in school culture can be done through the activities performed by the principal, teachers, counselors, and administrative staff when they are communicating with the students and when they are using school facilities.

Evaluation of Character Education

Evaluation of character education is an evaluation on the process of continuous learning of the individual to appreciate his role and freedom among others in a school environment for the growth of his moral integrity as a human being. The aspects which are evaluated are behaviors or actions, not understanding, knowledge, or spoken words. Evaluation of character education which is conducted in schools is not the only factor to determine the success of the students. However, even it is more important for us to determine how we as individuals are capable to develop the reflective powers within us, so that we live in solidarity among others. Therefore, evaluation of character education is emphasized on the affective aspects.⁴⁰

In addition, the evaluation of character education is aimed to assess and analyze various relational patterns among individuals in educational institutions, the relationship between a student and other one, the relationship between teachers and students, relationship between parents and the boards of school, and relationship between the boards of school and the community. Evaluation of character education in school is held by several parties: by

⁴⁰ Five stages of affective domain, i.e.: receiving (skill and ability to receive the knowledge of the values, beliefs, or attitudes); responding (ability to react positively or negatively towards the values, beliefs, or attitudes); valuing (ability to demonstrate the consistency and commitment towards beliefs, values, or attitudes); organization (ability to organize the beliefs, values, or attitudes into a single system, and then connecting them each other to finally choose the strongest one of them); and characterization (ability to adopt a system of values, beliefs, or attitudes and integrate them into himself). See: Patricia Cranton, *Planning Instruction for Adult Learners*, (Canada: Ohio State University Press, 1986), p. 41-43.

individual or self and by institution or school as a community. Evaluation is carried out by the teacher constantly and continuously.⁴¹

Individuals or self evaluate their own character by reflecting how their behaviors and actions are in accordance with moral values to be developed and to be believed. Meanwhile, the teachers evaluate character education by observing behavior changes of the students. For evaluation, it is utilized the non-test tools, it can be a portfolio assessment, performance assessment using several assessment instruments such as interview forms, observation forms, questionnaires, check list, and anecdotal records.

Besides such assessment form, teachers can also provide a test or task contains a subject task or event that provides the opportunity for students to show their own grades. For example, the teachers ask students to express their attitude to help the idlers, providing assistance to the miser, or other uncontroversial things to the things emerge conflict within them.

The conclusion or consideration or even a grade regarding achievement of an indicator is seen by the result of observation and task assigned by the teacher. Such conclusion or consideration can be stated in qualitative statement as follows:

- a. Not Seen (Indonesian: *Belum Terlihat, BT*): when early indicator of behaviors stated in the indicator have not seen yet on the students.
- b. Seen in little (Indonesian: *Mulai Terlihat, MT*): when early indicator of behaviors stated in the indicator is seen on the students but is not consistent.
- c. Start Growing (Indonesian: *Mulai Berkembang, MB*): when the indicator of behaviors stated in the indicator have already seen on the students and began consistently.
- d. Accustomed (Indonesian: *Membudaya, MK*): when the indicator of behaviors stated in the indicator have already seen on the students consistently.⁴²

⁴¹ Doni Koesoema, *Pendidikan Karakter*, p. 281- 282.

Conclusion

Referring to the discussion above, the implementation of character education is one of solutions to deal with the process of dehumanization and demoralization that occurred in our country. In addition, character education can also realize the implementation of education in our country to be more “humanizing” the human. Besides, character education can also create the civilized and valuable young of nation.

In order to realize such goals, character education must not just to be a concept or a subject of conversation among practitioners of education, or it just stated in the syllabus and Learning Implementation Plan. Nevertheless, the character education should be implemented in a learning process, whether at the school and outside of the school through several activities, namely: planning, implementation, and evaluation.

Planning of character education is carried by preparing a character-based syllabus and learning implementation plans, and integrating character values which are in line with indicators into both. Implementation of character education is carried out through personal development activities, by integrating of character values into all subjects, and developing character-based school culture. In addition, character-based learning must be held actively, fun, creative, active, and child-centered. Character education utilizes also some approaches of learning, namely: collaborative approach, rolling class or moving class, teacher-friendly and child friendly, literacy, quantum, thematic, contextual, and constructive. While the methods which are utilized are: modeling, inculcation of discipline, habituation, integration, and internalization.

While the aspects assessed in implementation of character education are emphasized on aspects of behavior or action, not understanding, knowledge, or

⁴² Junaidi, Baihaqi, *Evaluasi Pembelajaran Madrasah Ibtidaiyah (MI)*, (Surabaya: LPTK IAIN Sunan Ampel, 2009), p. 60; Ministry of National Education, Center for Research and Development of Curriculum Affairs, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, p. 23- 24.

spoken words. Evaluation of character education conducted in schools is not the only factor to determine the student's success in study. However, even it is more important for us to determine how we as individuals are capable to develop the reflective powers within us, so that we live in solidarity among others. Therefore, evaluation of character education is emphasized on the affective aspects. []

Bibliography

- Abd. Haris, "Pendidikan Islam: Prespektif Tafsir Emansipatoris" at *Journal of Nizamia*, volume 4, edition 2, 2001.
- al-Attas, Muhammad Naquib, *Konsep Pendidikan dalam Islam*, translated by Haidar Bagir, Bandung: Mizan, 1994.
- Agustian, Ary Ginanjar, *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual (ESQ)*, Jakarta: Penerbit Arga, 2001.
- Ali, Atabik. Muhdor, Ahmad Zuhdi, *Kamus Kontemporer Arab-Indonesia*, Yogyakarta: Yayasan Ali Maksum Ponpes Krapyak, 1996.
- Cranton, Patricia, *Planning Instruction For Adult Learners*, Canada: Ohio State University Press, 1986.
- Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam I*, Jakarta: PT. Ichtiar Baru Van Hoeve, 1994.
- Echols, John M, *Kamus Inggris-Indonesia*, Jakarta: Gramedia, 1988.
- Fajri, Em Zul. Aprillia, Ratu, *Kamus Lengkap Bahasa Indonesia*, Jakarta: Difa Publisher, n.d.
- Hidayatullah, Furqon, *Pendidikan Karakter: Membangun Peradaban Bangsa*, Surakarta: Yuma Pressindo, 2010.
- Jalal, Abdul Fattah, *Azas- Azas Pendidikan Islam*, translated by Harry Noer Ali, Bandung: CV. Diponegoro, 1988.
- Junaidi, M. Baihaqi, *Evaluasi Pembelajaran Madrasah Ibtidaiyah (MI)*, Surabaya: LPTK IAIN Sunan Ampel, 2009.

- Johnson. Elaine B, *Contextual Teaching and Learning: Menjadikan Kegiatan Belajar-Mengajar Mengasyikkan dan Bermakna*, translated by Ibnu Setiawan, Bandung: Mizan Media Utama, 2002.
- Kementrian Pendidikan Nasional Badan Penelitian dan Pengembangan Pusat Kurikulum, *Pengembangan Pendidikan Budaya dan Karakter Bangsa*, Jakarta: Diknas, 2010.
- Koesoema A. Doni, *Pendidikan Karakter; Sinergi Mendidik Anak di Zaman Global*, Jakarta: Grasindo, 2007.
- Megawangi, Ratna. *Pendidikan Karakter: Solusi Yang Tepat Untuk Membangun Bangsa*, Jakarta: Indonesia Heritage Foundation, 2004.
- al-Nahlawi, Abdurrahman, *Prinsip-Prinsip dan Metode Pendidikan Islam*, Bandung: CV. Diponegoro, 1988.
- Pasiak, Taufiq, *Revolusi IQ/EQ/SQ: Antara Neurosains dan al-Qur'an*, Bandung: Mizan Pustaka, 2003.
- Regulation of Minister of National Education 41/2007 regarding Process Standards.
- Ridha, Muhammad Rasyid, *Tafsir al-Qur'an al-Hakim; Tafsir al-Manar* Vol. VII, Beirut: Dar al-Fikr, n.d.
- Sulhan, Najib, *Pendidikan Berbasis Karakter: Sinergi Antara Sekolah dan Rumah dalam Membentuk Karakter Anak*, Surabaya: Jaring Pena, 2010.
- The Act of Republic of Indonesia 20/ 2003 regarding National Education System
- Wehr, Hans, *A Dictionary of Modern Written Arabic*, ed. J. Milton Cowan, Beirut: Maktabah Lubnan, 1980.
- Yunus, Mahmud, *Kamus Arab-Indonesia*, Jakarta: Hidakarya Agung, 1990.
- Jawa Pos* (Friday, January 3, 2011).
- Jawa Pos* (Wednesday, February 2, 2011).