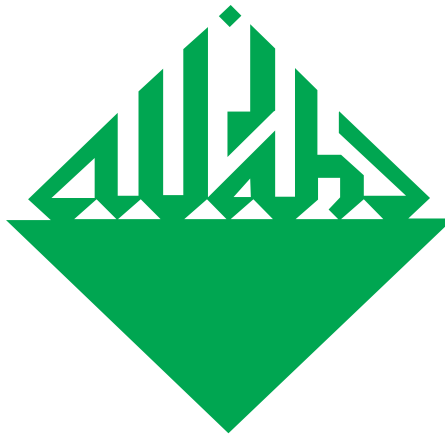


STUDIA ISLAMIKA

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Volume 22, Number 2, 2015



THE HISTORICAL ORIGINS OF CONTROL
OVER DEVIANT GROUPS IN MALAYSIA:
OFFICIAL *FATWA* AND REGULATION OF INTERPRETATION

Yuki Shiozaki

THE SURAMADU BRIDGE AFFAIR: UN-BRIDGING THE STATE
AND THE *KYAI* IN NEW ORDER MADURA

Yanwar Pribadi

POET IN AN ISLAMIC COMMUNITY:
CULTURAL AND SOCIAL ACTIVITIES OF
ACEP ZAMZAM NOOR IN TASIKMALAYA, WEST JAVA

Mikihiro Moriyama

STUDIA ISLAMIKA

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The Muhammadiyah's 47th Congress and “*Islam Berkemajuan*”

Muhamad Ali

The Muhammadiyah's 47th congress or muktamar in Makassar, South Sulawesi, 18-22 Syawwal 1436 H or 3-7 August 2015, had its theme “Enlightenment Movement toward A Progressive Indonesia”. In the opening ceremony, the chairman of the central board, Din Syamsuddin, took the occasion to propose that three of the Muhammadiyah's leaders, namely Kahar Muzakir, Ki Bagus Hadikusumo, and Kasman Singodimejo, be recognized as national heroes. President Ir. Joko Widodo has yet to respond to the proposal, but expressed his high appreciation for the Muhammadiyah's contributions as the enlightenment and progressive movement to the Muslim community and the nation through its schools and universities, hospitals, and others. Joko Widodo pointed to the challenge of the nation's plurality, and invited participants to continue to give their enlightening contributions to the nation and to the world.

The congress was attended by thousands of members and participants coming from across Indonesia as well as by representatives from sister organizations and the organization's special branches overseas. Several observers such as Mitsuo Nakamura and Azyumardi Azra attended

parts of the general sessions and gave their insights related to the Muhammadiyah and contemporary issues. The congress took place in the same city alongside the Aisyiyah's One Century congress with its own agenda.

In the speeches and special meetings, chairman Din Syamsuddin emphasized a number of points. The first one was the concept of "Islam Berkemajuan", an Islamic understanding and practice deemed moderate, progressive, enlightened, democratic, and just to be implemented at local, national, and global levels. This worldview was promoted to sustain the advancement of Indonesia (*Indonesia Berkemajuan*). The whatsapp group named *Islam Berkemadjoean* was created to discuss this worldview in thought and action. One of the results was a collection of essays entitled *Islam Berkemajuan untuk Indonesia Berkemajuan* written by public intellectuals and published by Centre for Dialogue and Cooperation among Civilisations (CDCDC). The book discusses the ways Muhammadiyah addresses national culture, the middle class, the challenge of transnational Islamic movements, the media, and interfaith relations. Since Ahmad Dahlan, the Muhammadiyah continues to pursue theological purification (*tajrīd fī al-'aqīdah*) and social reform (*tajdīd fī al-mu'āmalah*).

The second point Din Syamsuddin made, on several occasions during the congress, was the Muhammadiyah's continued support for the Unitary State of the Republic of Indonesia. The meeting in June 2015 considered the Pancasila State to be a *dār al-'ahd wa al-shahādah*, the house of consensus and witness, that is, the state in which Muslims act in collaboration with others in a national agreement, and where Muslims serve as witnesses to other Indonesians and nations through their personal, familial, societal, national, and humanistic lives, as inspired by the Qur'an (*Āli 'Imrān*: 110, 112; *al-Baqarah*:143; *al-Anbiyā'* 107, and others) and the Prophetic Tradition.

Muhammadiyah maintains that Pancasila is the basis of the State inspiring all citizens, and stresses that Pancasila is not a religion, but its principles contain, and are in line with, Islamic values of God's oneness or *tauhīd* and humanity. Muhammadiyah endorses nationalism that is dynamic and proven through actions against separatism, corruption, collusion, and nepotism as well as against natural destruction and discrimination, authoritarianism, and foreign domination. Muhammadiyah strives to create a state that is advanced, just, and prosperous where

Allah provides His bounties and forgiveness or *baldah tayyibah wa rabb ghafur*. Muhammadiyah leaders and members continue to support the government, but they are ready to be critical of the government policies they deem unjust or harmful to the interests of the people.

The third point made was the internationalization of Muhammadiyah. A widely applauded achievement for the last five years is the international reputation of the central board leadership. During the last five years, the Muhammadiyah served as the International Group Contact member for solving the conflicts in Mindanao through peace talks between the Philippine Government and the Moro Islamic Liberation Front (MILF). Other conflict resolutions include helping Muslim brothers and sisters from southern Thailand to study science in Muhammadiyah universities, helping to reduce conflicts between Muslims and Christians in South Africa and Nigeria, and continuing the support for Palestinian independence. Interfaith and inter-civilizational dialogues continue to take place at home and abroad. Organizationally, sister organizations were founded and new special branches overseas (Pengurus Cabang Istimewa Muhammadiyah, PCIM) were established under the coordination of the Central Board's Foreign Relations department. Such sister organizations include those in Singapore, Malaysia, Thailand, Laos, Cambodia, and Mauritius, among others. There were already fifteen special branches overseas, including the ones in Russia, Taiwan, Libya, Sudan, Iran, Japan, England, France, and the United States of America. For the first time, the PCIMs in this congress became participants, meaning that they had the right to speak but not the right to vote. They voiced a request for full membership having both rights in the next congress in 2020. In August 2011, the Muhammadiyah became a member of the United Nations Economic and Social Council (UN ECOSOC), which facilitates international cooperation and hopefully tax exemptions of religious donations. The chairman and other members of the Central Board made international visits, delivered speeches and joined activities on many occasions including at the Russia-Islamic World, the Vatican program for climate change, and the Muslim and other religious leaders event in Japan.

The reports of the five-year programs were well received by the participants, although questions and concerns for improvement in the future were raised as well. The financial reports of the 2010-2015

Central Board, verified by an independent body, were accepted by the participants. Each of the departments gave their reports in sessions. The Majelis Tarjih and Tajdid, or the Council of Reasoning and Renewal, for example, conducted deliberations and published books such as: the ongoing project of the exegesis of the Qur'an (*Tafsīr al-Tanwīr*), the jurisprudence of management (*Fikih Tatakelola*), the jurisprudence of social action (*Fikih Al-Ma'un*), the jurisprudence of water (*Fikih Air*), and jurisprudence of disaster management (*Fikih Kebencanaan*). The book *Fikih Kebencanaan* contains interpretations of the terms derived from the Qur'an and the Hadith that signify disasters such as *musibah*, *bala*, *fitnah*, *'iqāb*, and *nāzilah*, and discusses the ways in which natural and non-natural disasters could be prevented and dealt with once they happen. The Council also conducted activities addressing the questions of family, interfaith marriage, women and gender, among others. The development of programs in education, health, economy, social work, and religious communication (*tabligh*) was especially appreciated by the members and the participants. By the end of 2014, it was reported that there are 176 universities, 14,346 kindergartens, 2,604 elementary schools, 1,772 secondary schools, 1,143 high schools, 102 pesantrens, and 15 schools for students with special needs (*sekolah luar biasa*). There are currently 457 hospitals and clinics, 421 orphanages, 54 nursing houses. In the field of *tabligh*, there are 6,270 mosques and 5,689 prayer houses. The economic department has 437 banks (BMT, *Baitul Mal wa Tanwil*) 762 credit unions (BPRS, *Bank Perkreditan Rakyat Syariah*), and 25 publishing houses. All of the numbers attest to the Muhammadiyah's great contributions for the enlightenment and wellbeing of the nation and of the gradual improvement abroad.

The Muhammadiyah's autonomous organizations, such as Pemuda Muhammadiyah, Hizbul Wathan, Ikatan Pelajar Muhammadiyah, Nasyiatul 'Aisiyah, 'Aisiyah, Tapak Suci, and Ikatan Mahasiswa Muhammadiyah, published their reports regarding their programs and expectations for the following years. The Muhammadiyah Youth, for example, reported that they hosted an event called "Stand Up for Harmony" in accordance with the World Interfaith Harmony Week 2015 at the Muhammadiyah's building in Menteng, Central Jakarta. In the field of law and human rights, the Muhammadiyah launched schools for anti-corruption.

Some of the achievements of the Central Board, over the past five years, were highly appreciated, such as the airing of the Muhammadiyah TV station "TVMu"; the establishment of a center for agricultural education and training, the manifestation of the theology of *al-Mā'ūn*. *Al-Mā'ūn* is a Qur'anic chapter that emphasizes the empowerment of disfranchised people and the strengthening of the institution of *zakāh*, *infāq*, and *ṣadaqah* of the Muhammadiyah through Lazismu (Lembaga Amil Zakat, Infaq, dan Shadaqah Pimpinan Pusat Muhammadiyah). Lazismu has been developing empowerment programs such as microfinance development, youth entrepreneurship, and training for farmers. The art, culture, and sport department carried out programs such as art discussions, including the one on the Javanese literature in the Central Office in Yogyakarta, 11 May 2011, talk shows, movie screenings and discussions, publication of poems and novels, the *wayang* play, and music training with an Islamic nuance.

A widely recognized project at the national level was the "constitution *jihād*" that demanded judicial reviews of the laws and regulations deemed unjust and harmful to the interests of the people such as the act on oil and gas, the act on water, the act on social organization, and the act on medical institutions (most of the reviews were deemed successful) and the proposal of bills concerning foreign exchange, capital investment, and electricity. The speakers and participants in the congress applauded this *jihād konstitusi* as a breakthrough in the long history of the movement.

Another important issue the Muhammadiyah deals with is the relationship with the State and politics. During the congress, the Central Board reasserted their commitment to distancing themselves from political parties while remaining active in practicing high and moral politics, that is, a politics of cultivating and embodying the values of truth, truthfulness, civility, goodness for society and the nation, both within and outside the state. This is considered a return to the *khithab* or the original guideline of the movement as a socio-religious and cultural movement. The Muhammadiyah has been faced with other options, such as creating a Muhammadiyah political party as one of its programs or by offering institutional support for an outside political party in order to place its cadres in the political struggle. The latter two have been considered too risky given the character of the Muhammadiyah as an integral part of civil society.

In one of its deliberations, the congress's participants discussed a number of strategic issues categorized into the *umat*-oriented, the nation-oriented, and the universal humanity-oriented. The first category includes the cultivation of a moderate (*wasāṭīyah*) religiosity, the pursuit of the Sunni-Shi'a dialogue, the prevention of religious formalism, and the promotion of cleanliness. The second category consists of cultivating tolerant religiosity, caring for those with different abilities, responding to natural disasters, promoting egalitarianism and meritocracy, resolving water, energy, and demographic crisis, creating a knowledgeable society, and pursuing constitution *jihād*. The third category addresses climate change, protection of minorities, humanity on earth, benefiting from communication technology, and refugees. Some participants were more critical than others of the wording while others freely and responsibly made critical comments and raised questions on specific issues according to their view points.

For example, a participant from Banten contended that the Muhammadiyah's ideology is Ahlus Sunnah wal Jama'ah, but it should be different from the Nahdlatul 'Ulama's ideology because although both follow the Qur'an and the Sunnah, the latter endorses the *madhhab* whereas the former stresses the Qur'an and the Prophetic Tradition. The assertion is to distinguish the Muhammadiyah from the Shi'a and the Ahmadiyah, sects often charged of heresy abroad and at home. Another participant from Aceh echoed this sentiment reminding of a fatwa issued by the Indonesian Council of Islamic Religious Scholars (Majelis Ulama Indonesia, MUI) who in his view warned against the spread of the Shi'a in the country. The discussant claimed that it is a belief that should not be compromised, although Islamic brotherhood remains crucial. Others asked the congress to take an official position toward the Shi'a, in order to end confusion among the people at the grass roots. Yet there are hardly any positions that portray the Shiites as *kāfir* (non-believers) although there are charges of heresy (*bid'ah*). The second position maintains that Muhammadiyah is a Sunni movement, but recognizes that the Shi'a and the Sunni are both Muslim communities sharing commonalities and differences. Although they are aware of different sects within the Shi'a movement, they also identify extremist Shiites as well as extremist Sunnis that they consider should be "moderated". One of the Central

Board members Abdul Mu'ti, who facilitated the session, contended that the dialogue should not be about deciding who is religiously right or wrong, but should be about creating mutual recognition and understanding between the competing and conflicting sects. The third position believes that Shi'ites and Sunnis are Muslims, but asserts that Muhammadiyah is neither, because the organization is a new, modern organization that emerged in the East Indies in 1912 long after the Sunni-Shia split in seventh century Arabia.

The congress's document warned against the tendency to charge others of *kufri*, deviant, or liberal positions. This *takfīrī* attitude, it is stated, contradicts an Islam that is loving, generous, moderate, and tolerant. The unity of Islam should mean not unification but rather cooperation and competition in goodness, (*fastabiq al-khayrāt*) in faith, and brotherhood (*ukhūwah*). The document encourages dialogue for the purpose of mutual understanding in terms of similarities and differences in order that they work together in creating an Islamic civilization. The Muhammadiyah also invited the Indonesian government to participate in the initiative of the sunni-shi'a dialogue under the free and active principle of global peace.

During the discussions participants reiterated the need for land reform and for protecting farmers, mothers and children, and indigenous *adat* communities. Other participants talked about local wisdom on tolerance, the empowerment of those with different abilities and other disenfranchised people. Another asked if the protection of minorities would include those regarded as heretics and the Chinese who have already become more economically and politically powerful than the Muslim majority.

The congress also held a talk show moderated by Chairman Din Syamsuddin, inviting the former Chairman Muhammad Amien Rais to talk about the future of Muhammadiyah alongside Ahmad Syafi'i Ma'arif and Malik Fadjar. Amien Rais reminded the members of their responsibilities for enjoining justice (*al-amr bi al-'adl*) and forbidding injustice (*al-nahy 'an al-zulm*), in facing the global and national challenges of the Western hegemony and Muslim inferiority complex. Ahmad Syafii Maarif asked the audience to embrace pluralism, to see the potential among the youth, and to work harder and smarter. Malik Fadjar asked Muhammadiyah to catch up with other nations in science and technology.

In relation to the muktamar, books were disseminated among the participants. A publication entitled “Indonesia Berkemajuan” seeks to offer the nation ideas for resolving socio-political, economic, and cultural problems. *Indonesia Berkemajuan* is defined as fundamental thoughts and meaningful reconstruction in the national life for the purpose of a nation-state that is advanced, just, prosperous, and dignified among other advanced nations. Within this framework, the state is virtuous (*al-madīnah al-fadīlah*), civilized (*umran*), and for the welfare of its citizens, indicating a synthesis of Muslim and Western thoughts, and with the unitary (*kesatuan*) and yet pluralistic (*bhinneka tunggal ika*) system under the supremacy of the Constitution (UUD 45) and Pancasila as its national ideology. The Muhammadiyah as an Islamic civil society supports the current system of Indonesia by remaining critical of the shortcomings of the laws and state apparatus. In reconstructing national life, reordering laws and regulations and reevaluating regional autonomy as well as formulating national culture strategy that are deemed crucial. Another publication related to the congress is the *Dakwah Komunitas* which contains *dakwah* strategies for village preachers, partly because the Muhammadiyah primarily has a urban presence, and techniques of mission among the wealthy and those among laborers.

Books were discussed as well. The Book *Fikih Kebinekaan*, published by the Maarif Institute and discussed during the muktamar, contains essays exploring the bases for diversity, citizenship, humanism, and leadership. In the book, an essay proposes reinterpretation of classical Islamic concepts such as *maṣlahah*, *istiḥsān*, *maqāṣid al-sharī‘ah*, and *sad al-dhari‘ah* and offers new ideas by Mohammed Abid Al-Jabiri, Abdullahi An-Naim, Jasser Auda, Fazlur Rahman, Mohammed Arkoun, Abdul Karim Soroush, Hassan Hanafi, and Muhammad Said ‘Al-Asmawi. Other essays point to the need to appreciate and promote religious and social diversity from an Islamic and modern perspective. Other books such as *Muazin Bangsa dari Makkah Darat* (The Caller of the Nation from Makkah Darat) and a biography *Din Syamsuddin: Dari Sumbawa untuk Dunia* by Fadmi Sustiwi were also discussed.

The muktamar presented programs for 2015-2020 that were discussed in the previous *tanwir* meetings and were categorized into

ideological consolidation, institutional consolidation, leadership quality enhancement, family and community empowerment, national and universal humanity participation, and partnership development. The programs were also divided into departments: renewal and reform (*tarjih* and *tajdid*), proselytization (*tabligh*), higher education, elementary and secondary education, cadre training, public health, social work, economic, *waqf* and wealth, community development, law, human rights, and constitution, environment, library and information, organizational development, finance management, research and development, disaster management, alms giving, public policy, art, culture, and sport, and foreign relations and international cooperation. As can be read from these departments, the programs were diverse and addressed a variety of issues and problems facing Muslim communities in Indonesia and abroad. Each category or department was given specific visions, movement systems, organizations, networks, resources, and specific actions. For example, research and development department has for its vision an improved culture and research outcomes, within the Muhammadiyah, as the basis for decision making and organizational development. The department will improve the capacity of researchers through workshops and training in cooperation with universities, the government, and other parties and shall serve as an information provider regarding the research results.

Some 2,560 members elected 13 members of the Central Board who convened to elect the chairman and general secretary; They elected Dr. Haedar Nasir as the chairman and Dr. Abdul Mu'ti as the general secretary, 2015-2020. The elected chairman Dr. Haedar Nasir delivered his speech in which he invited all to pursue the collective work while appreciating the sincere and collegial nature of the leadership of the Muhammadiyah. Vice President Jusuf Kalla gave his concluding remarks, appreciating the Muhammadiyah's peaceful, orderly, and successful congress in Makassar. Jusuf Kalla supported *Islam Berkemajuan* and urged the Muhammadiyah to strengthen civil society and in particular encouraged entrepreneurship among the members especially since the nation currently faces economic challenges.

Photos



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2. Booth, Anne. 1988. "Living Standards and the Distribution of Income in Colonial Indonesia: A Review of the Evidence." *Journal of Southeast Asian Studies* 19(2): 310–34.
3. Feener, Michael R., and Mark E. Cammack, eds. 2007. *Islamic Law in Contemporary Indonesia: Ideas and Institutions*. Cambridge: Islamic Legal Studies Program.
4. Wahid, Din, 2014. *Nurturing Salafi Manhaj: A Study of Salafi Pesantrens in Contemporary Indonesia*. PhD dissertation. Utrecht University.
5. Utriza, Ayang, 2008. "Mencari Model Kerukunan Antaragama." *Kompas*. March 19: 59.
6. Ms. *Undhang-Undhang Banten*, L.Or.5598, Leiden University.
7. Interview with K.H. Sahal Mahfudz, Kajen, Pati, June 11th, 2007.

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لسنة واحدة ٧٥ دولارا أمريكا (للمؤسسة) ونسخة واحدة قيمتها ٢٥ دولارا أميركا، ٥٠ دولارا أمريكا (للفرد) ونسخة واحدة قيمتها ٢٠ دولارا أميركا. والقيمة لا تشمل على النفقة للإرسال بالبريد الجوي.

رقم الحساب:

خارج إندونيسيا (دولار أميركا):
PPIM, Bank Mandiri KCP Tangerang Graha Karnos, Indonesia
account No. 101-00-0514550-1 (USD).

داخل إندونيسيا (روبية):

PPIM, Bank Mandiri KCP Tangerang Graha Karnos, Indonesia
No Rek: 128-00-0105080-3 (Rp).

قيمة الاشتراك السنوي داخل إندونيسيا:

لسنة واحدة ١٥٠,٠٠٠ روبية (للمؤسسة) ونسخة واحدة قيمتها ٥٠,٠٠٠ روبية، ١٠٠,٠٠٠ روبية (للفرد) ونسخة واحدة قيمتها ٤٠,٠٠٠ روبية. والقيمة لا تشمل على النفقة للإرسال بالبريد الجوي.



ستوديا إسلاميكا

مجلة إندونيسيا للدراسات الإسلامية
السنة الثانية والعشرون، العدد ٢، ٢٠١٥

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جمهاري

حاجات برهان الدين

عمان فتح الرحمن

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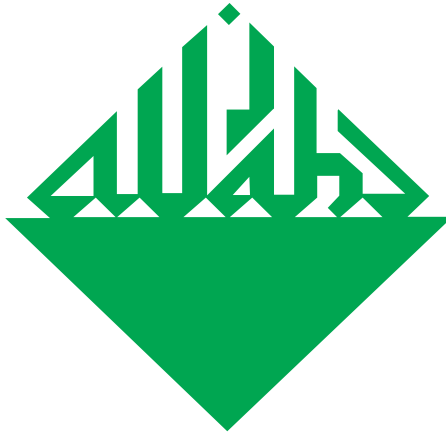
س. برنكا

ستوديا اسلاميا

سثوديا اسراميا

مجة إنءونيسية للءراساء الإسلامية

السنة الثانية والعشرون، العدد ٢، ٢٠١٥



القرآن والاسءعمار: رء الشبخ
الحاج أحمد سنوسى (١٩٥٠-١٨٨٨) على الاسءعمار
من ءلال ءفسىر ملجأ الطالبىن
جاءانج أ. رحمانا

ءءىء ءءربىة الإسلامية
عند الشبخ الحاج إمام زركشى
مءروس أسعد
