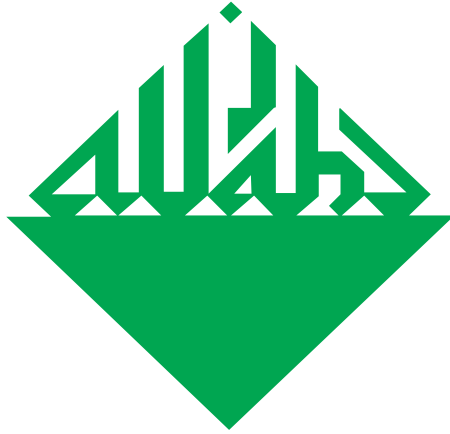


STUDIA ISLAMIKA

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MANAGING ISLAM IN SINGAPORE:
A STRONG AND RESILIENT STATE

Norshahril Saat

TESTIMONIAL NARRATIVES OF MUSLIM TAUSUG:
AGAINST MILITARIZATION IN SULU (1972-1974)

Elgin Glenn R. Salomon

DAYAKNESE AND ISLAM:
A CONFLUENCE FROM BORNEO'S HINTERLAND, INDONESIA

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Document

Wasatīyah Islam: Traditions and Challenges in Southeast Asia

Fikri Fahrul Faiz & Muhammad Nida' Fadlan

In recent years, the rise of intolerant and transnational Islamist groups has challenged the nature of moderate Southeast Asian Muslims. Far away from the center of Islam in Mecca, Muslim communities in the area of Southeast Asia possess diverse traditions within –by encompassing different ethnic groups and languages –and could live together with other religions for centuries. Accordingly, Muslim communities contribute to the stability of this region amidst the acute social unrest in other Muslim worlds especially in the Middle East and West Africa. Scholars depict the nature of moderate Southeast Asian Muslims as *wasatīyah* (middle path); some call smiling Islam, civil Islam, or flowery Islam. Indonesia, the largest Muslim nation, chose Pancasila as a national consensus –instead of an Islamic state –to accommodate religious plurality.

Therefore, to strengthen the characteristics of Islamic *wasatīyah* in Indonesia, the Center for the Study of Islam and Society of the Syarif Hidayatullah State Islamic University of Jakarta in collaboration with the Ministry of Religion of the Republic of Indonesia held the 3rd Studia Islamika International Conference: “Washatiyah Islam: Traditions and Challenges” on 10-11 November 2021 online. This conference focused

on four main topics: (1) The roots of the Islamic *wasatīyah* tradition in Southeast Asia; (2) Accommodation for Islamic *wasatīyah* and local culture meetings; (3) The establishment of the Southeast Asian Islamic *wasatīyah* traditions; and (4) Radicalism and terrorism as challenges of Islamic *wasatīyah*.

The Roots of the Islam *Wasatīyah* Tradition in Southeast Asia

Wasatīyah is not a new concept in Islam but it has been rooted in a Quranic verse as the *ummatan wasaṭan*. This should be the main principle that every Muslim in the world possesses. Peter G. Riddell, a professor at SOAS University of London, explained that the term of *ummatan wasaṭan* here can be defined as community of the middle way who keeps an equitable balance between extremes. One important indicator that distinguishes *wasatīyah* from extreme is the treatment towards outsiders. In this context, outsiders might be considered as both non-Muslim and Muslims form a different stream of Islam. Riddell proposed that the characteristic of *wasatīyah* Islam is the willingness to listen to outsider voices and respect differences. *Wasatīyah* Islam acknowledges the brotherhood/sisterhood of all humankind without discrimination.

Riddell also explained that *wasatīyah* tradition has been implemented by Islam since long time ago. A number of dialogues and interactions between Muslim communities and outsiders have been recorded since the early centuries of Islam until now. In 1602, for instance, Alauddin Ri'ayat Syah, a king of Aceh, warmly welcomed English fleet under Sir James Lancaster. He also signed an agreement based on justice against injuries from Acehnese, freedom of conscience as well as price stability. Another best example to illustrate Islamic *Wasatīyah* tradition in Southeast Asia is Pancasila, the five principles that become philosophical foundation of Republic of Indonesia. The first principle of Pancasila consists of the statement of religious tolerance of living alongside others. It also promotes peace and harmony by encouraging all parties to build the nation together without hostilities.

Another root of Islamic *wasatīyah* in Southeast Asia was also presented by Nina Nurmila, a professor of contemporary fiqh at Indonesian International Islamic University. In her opinion, the nature of Southeast Asian societies is multicultural which enable them to respect diversities. Generally, women in Southeast Asia are seen as more equal to men than in neighboring areas such as China and India.

The tradition of *wasatīyah* can also be found in the history of Islam in the region. Islam was peacefully spread through gradual and smooth acculturation with local culture without force. In Kudus, Indonesia, for instance, at the beginning of the spread of Islam, the Saint called his followers to respect the tradition of Hindus who were the majority at that time by not torturing and slaughtering cows. This *wasatīyah* tradition still being implemented until now that Muslim communities in Kudus prefers to slaughter buffalo instead of cow to respect Hindu community in the area.

Moreover, Ahmad Najib Burhani, Head of the Institute of Social Sciences and Humanities (ISSH), National Research and Innovation Agency (BRIN), explained that *Wasatīyah* Islam has been promoted by Indonesia through religious moderation policy. Religious moderation can be defined as a balanced combination between reason (*‘aql*) and revelation (*naql*), as well as between excessiveness (*al-ghulūw*) and extremism (*al-taṭarruf*). However, Burhani expressed that intolerance has emerged as a challenge in upholding Islamic *wasatīyah* tradition in Indonesia. Some intolerant groups in Indonesia have messianic tendency which allows them to force others to what they perceived as the true path in order to save them from the punishment of God in the hell. In addition, they also have conservative mental construct that makes them to bale minority groups who are considered to offend the theological feelings of mainstream groups. One example of their claim is by restricting or stopping the activities of religious immunities, casualties and horizontal conflict can be prevented.

Accommodation for Islamic *Wasatīyah* and Local Culture Meetings

One of the crucial questions about Islamic *wasatīyah* is how Islam become embedded with Indonesian and Southeast Asian people and very accommodative with their local traditions. Imtiyaz Yusuf, a professor in Islamic and Buddhist studies at ISTAC-International Islamic University of Malaysia, presented that Islam as lived and practiced in Southeast Asia represents the *wasatīyah* characteristics. The values of *wasatīyah* can also be found in the formulation of ASEAN Socio-Cultural Community (ASCC). The policy addresses region’s aspiration to improve the quality of life of its peoples through people oriented cooperative activities, respect for fundamental freedoms, diversities and gender equality, promotion of social justice, as well as a shared sense of responsibility. One example

to illustrate the accommodation between *wasatīyah* and local culture meetings is Mesjid Jami Tan Hok in Cibinong, West Java. The mosque is built in Chinese style by famous preacher named Ramadhan Effendi, who also known as Ran Hok Liang for Chinese Muslims in Indonesia.

Furthermore, Robert W. Hefner, a professor of Global Affairs at Boston University, claimed that Islam in Indonesia is different from that in Middle East and North Africa (MENA) region. This because Islamic culture in Indonesia has long been more tolerant than that in the latter regions. Hefner mentioned there are three important factors that support Indonesian community to uphold Islamic *wasatīyah* tradition. First, Islamic education institution, especially madrasah and Islamic boarding school (*pondok pesantren*) in Indonesia has provided the most important infrastructural pillar for Islamic *wasatīyah* by developing innovative educational method. Those institution established educational system that blended the science of revelation (Islamic studies) with the sciences of the world (general education).

Second, the largest Muslim community such as NU and Muhammadiyah have been supporting the *wasatīyah* Islam in Indonesia by providing and promoting voluntary social welfare for public good (*maṣlahah*) to all society. Lastly, Indonesian Muslim educators and activists have successfully promoted democracy and human rights by providing deeper ethical resonance on Indonesian and Islamic context. To conclude his argument, Hefner underlined that *wasatīyah* is implemented not only Indonesia. However, *wasatīyah* implemented in Indonesia is very special and unique.

This uniqueness was confirmed by Amelia Fauzia, a professor of Islamic charity at Syarif Hidayatullah State Islamic University Jakarta. She explored *wasatīyah* Islam by looking at the practice of Islamic charities among Muslims in the world, especially in Indonesia. She explained that the practices of Islamic charity which have been performed in various places and times have adapted to regional and local cultural contexts. Citing Pew Research Center survey, Southeast Asian countries are among the highest countries that give zakat.

The characteristic of *wasatīyah* can be found in philanthropy, namely solidarity, inclusive and social justice orientation. However, strict fiqh interpretation of zakat that prohibits giving zakat to non-Muslim becomes a challenge towards justly-balanced practice of charity in Southeast Asia. To respond to the problem, several Islamic communities

in Indonesia such as NU and Muhammadiyah have negotiated the fiqh interpretation. Leading organizations such as BAZNAS, LAZISMU and LAZISNU) have been using *sedekah* & humanitarian donations for public beneficiaries. In addition, when dealing with humanitarian and public donations, there is an agreement between Islamic communities that assistance is given to all victims without discrimination of religion.

The Establishment of Islamic *Wasatīyah* Tradition

In fact, state formalities also contributed to the formation of the *wasatīyah* traditions. Siti Ruhaini Dzuhayatin, a senior advisor at the Executive Office of the President of Republic of Indonesia, argued that Southeast Asia has been a cosmopolitan and culturally moderate a long before other regions. It becomes the basis of acculturation between religion and local tradition. In term of state formulation, nation state in Southeast Asia emerged from complex and paradox contestation of modernity and colonialism. The character of nation state in Southeast Asia took many form, such as mono-ethno religious nations (Thailand, Cambodia, Brunei), multi-ethno religious nations (Indonesia, the Philippines, Myanmar), and religious-cultural elite consensus (Malaysia). These diversities do not become a barrier for communities in the region to welcome and respect each other.

She mentioned that in upholding Islamic *wasatīyah* tradition, Indonesia as one has several modalities. Religious freedom in Indonesia is socially accepted and religious life is largely controlled by society in the civil domain. The state only manages public administration such as education, domestic relations, hajj, holiday, and other related issue. Religious-based organizations in Indonesia remain independent from the state which prevents them from being politicized. In addition, state leaders have the awareness and willingness to equally protect all religions from any harm and violence. However, Indonesia also has several challenges such as the emergence of ethno-religious populism who demands for a more religious (Islamic) political system and the tendency to abuse religion for political advantages by populist groups.

Lukman Hakim Saifuddin, Minister of Religious Affairs of Republic of Indonesia in 2014-2019, explained the correlation between *wasatīyah* Islam and religious moderation. In his view, both term have the same basic concept. To explain the meaning of religious moderation, Lukman referred to the official definition used by the Ministry of Religious

Affairs of Indonesia. Religious moderation is a perspective, attitude, and practice of religion in community life by exemplifying the essence of religious teachings that protect human dignity and provide public benefit. Religious moderation is based on the principles of fairness, balance, and obeying the constitution as a national agreement.

In Indonesia, the enforcement of religious moderation has been included in the 2020-2024 National Development Plan. This means that all ministries and state institutions have the obligation to implement religious moderation programs. Indonesia is a religious and pluralistic country. Even though it is not a religious state, the community is attached to religious life and freedom of religion is guaranteed by the constitution. In line with the values of Islamic *wasathiyah*, religious moderation is a means of realizing a harmonious, peaceful and tolerant life.

Greg Sutomo from Loyola School of Theology of Philippines explained that there are at least two challenges to develop writings on the tradition of Islamic *wasathiyah* in Southeast Asia. First, Islam and the Muslim community in Southeast Asia have long been considered as the periphery in global Islam. The moral and intellectual implication of this opinion is the emergence of the notion that Islam in this region is not as important as that in other regions. Second, the resilience of Islamic *wasathiyah* tradition in Southeast Asia to deal with global politics is still being questioned. To address the challenges, he suggested that it is crucial to produce more creative and innovative writings on the history of Southeast Asia as an intellectual strategy to disseminate the tradition of Islamic *wasathiyah* in the region. It is a shared task for intellectuals in the region to seek and discover new perspectives on the conception of Muslim community in Southeast Asia.

Radicalism and Terrorism as Challenges of Islamic *Wasathiyah*

There are several problems that will be faced when the character of *wasathiyah* fades away. Ali Munhanif, a professor in political science at Syarif Hidayatullah State Islamic University Jakarta, explained how radicalism becomes one of the challenges of Islamic *Wasathiyah*. He claimed that Indonesia becomes a unique case that proves that Islam and multiculturalism are compatible. During the state formation, Muslim leaders in Indonesia showed their inclusive and moderate attitude by acknowledging differences in Indonesian plural society and rejecting the formalization of Islamic law.

Having said that, Islamic *wasatīyah* in Indonesia is not immune from challenges. Ali conveyed that radicalism has developed to be a real threat to Islamic wasathiyah. Radicalism can be defined as part of moving for the purification of society. In this context, radicalism and Salafism share fundamental goal, namely the revival of the central role of Islam. With its scriptural understanding of Islam, they have been anti-tradition. Among other types of *salafi* factions, the jihadist radical is the substantial and factual threat to Islamic *wasatīyah* as they equate *tawhīd* by justifying violence against ‘near enemy’ (Islamic sects and *bid’ah*) as well as ‘far enemy’ (the West and secularism).

Furthermore, Noorhaidi Hasan, a professor of Islam and politics at Indonesia International Islamic University, Islamist ideology is another challenge to Islamic wasathiyah. The ideology is known for its rigid and literal character that offers a sense of authenticity and purity, and against anything considered tainted with infidelity. It also offers a banner for rebellion through the articulation of injustice which provides the ideology with mobilizing agenda to provoke disobedience and participation in conflicts.

In the radicalization process, Noorhaidi explained that young people aged between 15 and 29 years are the most vulnerable. The ability to offer a dream of future glory has been one of the attractions of Islamist ideology for youth. It provides a privileged arena for young people with the opportunity to disseminate their heroic messages and identity. They ventured to the frontlines and operated as the masterminds and perpetrators of several terror attacks such as Bali bombing. In addition, the development of internet and other digital technologies have made it easier for radical groups to disseminate propaganda and recruit youth.

In addressing the challenges of Islamic wasathiyah, Eka Srimulyani, a professor of education at State Islamic University of Banda Aceh, argued that the existing traditional ways to deal with radicalism and terrorism are not sufficient. New modified strategies and initiatives, including efforts through education with a constructed paradigm to respond to the challenges, need to be developed. According to her, multicultural education can be an alternative. Citing James Bank, there are five dimensions of multicultural education, namely content integration, the knowledge construction process, prejudice reduction, an equity pedagogy, and an empowering school culture and social structure. Multicultural education can be inserted into hidden curriculum which

encourages students to learn behavior, perspective and attitude that respect the diversity to reduce social prejudices, tensions, and conflict potentials informally.

Conclusion

It is acknowledged that Islamic *wasatīyah* tradition has been practiced since a long time ago. The definition of *wasatīyah* Islam is rooted in the verse of Qur'an, namely *ummatan wasatān*. *Wasatīyah* Islam can be defined as the characteristics of Muslim that inclusive, moderate and respect differences. In the regional context, the tradition of *Wasatīyah* Islam can be found in the way Islam was spread through a peaceful and non-violence ways. This makes Islam in Southeast Asia has *wasatīyah* characteristics by being more inclusive and tolerant. As an example, during the state formation, Muslim leaders in Indonesia agreed to recognize Indonesian plural society and reject formalization of Islamic law.

However, there are several challenges for Islamic *wasatīyah* tradition in Southeast Asia. The rise of exclusivism and radicalism among certain groups in the region has provided the real threat towards wasathiyah. Islamist ideology that offers a dream of future glory has attracted many youths to join intolerant groups. Globalization and development of digital technologies have made it easier to spread their propaganda. To address the challenges, it is crucial to discover and develop new innovative strategies and approaches. One of the alternative strategies is to promote multicultural education that inspires young people in the region to learn tolerance and religious moderation that respect differences through a hidden curriculum. By doing so, Islamic *wasatīyah* tradition in Southeast Asia can be maintained and strengthened.

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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.
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السنة الءاسعة والعشرون، العءء ٢، ٢٠٢٢



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Muhammad Yuanda Zara

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Kadri

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بءءيار وسلمى
