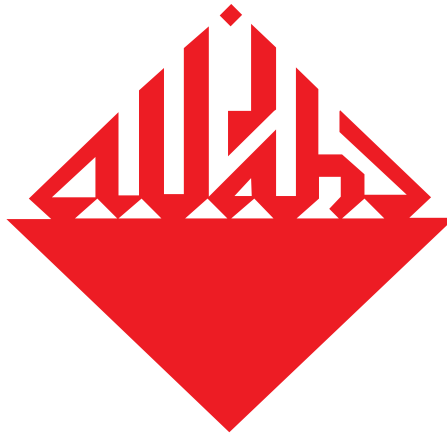


STUDIA ISLAMIKA

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PLURALISM, LIBERALISM AND ISLAMISM:
RELIGIOUS OUTLOOK OF MUHAMMADIYAH

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IN CONTEMPORARY INDONESIA:
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AND DELEGITIMIZING CITIZENSHIP

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Document

Life of Muslims in Germany, and Its Contextualisation to Indonesian Islam

Rangga Eka Saputra

A PPIM's junior researcher together with 13 young Indonesian Muslim intellectuals participated in Life of Muslims in Germany Program organized by Goethe Institut during 8-21 July 2018.¹ This event explored Muslim everyday life in Germany through academic and cultural discussions in universities, research and cultural centres, and state officials. Therefore, this document is his insight to describe Muslim life in Germany and its contextualisation for Indonesian Muslim based on experiences in this program. This document article depicts two main issues which are happening in Germany: Muslim integration after the wave of refugees as a result of bloodiest conflict in Middle East and German government's policy in religious pluralism issues.

This program had been initiated in order to bridge cultural understanding for Indonesia, as the most populous Muslim country in the world, toward Muslim life in Germany. Indonesia has been considered as a strategic country which stands for disseminating moderate Islam. In addition, Dr. Heinrich Blomeke, Goethe-Institut,

Institute and Regional Director Southeast Asia/Australia/New Zealand, said “the participants will engage in academic discussions and visit Muslim cultural organisation to obtain an insight about Muslim everyday life in German secular state. This program gives an opportunity for them and some Germany’s institutions to share their ideas regarding the experiences of Muslim life in Germany and Indonesia”.

This program had also been initiated because, in recent years, Islam has been becoming one of crucial topics in Germany. In the demographic issue, the increasing number of Muslim population which are skyrocketing has risen debates on Islam, especially in terms of terrorism and radicalism which are often associated with Islam. Muslim are approximately 6000 in 1945, and they reach out 4,5 million in 2015. Indeed, in 2050, Muslim are predicted to be majority in this region (The Pew Research Center, 2017). Recently, it also coincides with the rise of the right-wing movement which eagerly campaigns anti-Muslim immigrants, and further biased news reports which view Islam as a monolithic religion which leads culture of violence and contradicts with Western cultures.

According to Sussane Keiser, an expert of Muslim in Europe, biased news reports have contributed to shape public opinion in connection with detrimental effects of Muslim population increasing in Germany. The certain news often tends to generalise that Islam and Middle East are embedded. Thereof, conflict happening in this region is closely associated with Islam. Especially, after 11/21 Muslim was perceived as a threat for German secular society. Islamic cultures and values are considered incompatible with human right, democracy, and even claimed supporting for violence. They ignore to clarify the diversity of Islam based on nationalities, regions, cultures, and sects indeed.

Actually, Islam in Germany has long historical trajectories. A massive Muslim population is not a current phenomenon, but it cannot be separated with the history at which Germany conducted formal a guest worker agreement program with foreign countries to build country after World War II, including Italy, Spain, Greece, and Muslim countries especially Turkey, Morocco and Tunisia. On the top of that, it can be seen that Turkish Muslim is the majority among Muslim populations in Germany (50,6%).

Demographically, debating on Islam can be associated with the population of Christian confession which have also been declined. In

1950, they had reached out 90% of total population, and slumped down to 58% in 2016. It can be understood because of rapid secularisation in Western civilisation. Currently one third of German population has not religious affiliation. Therefore, it also contributes for the German to give more attention for growing Muslim population. However, efforts for Muslim integration German society have been still running performed by Muslim themselves, German civil societies, and state indeed.

Challenges of Muslim Integration

Recently, Germany has amiable policies with regard to immigrants or refugees. In 2015, Germany welcomed more than a million of immigrants coming from conflict countries, especially from Syria. Besides the humanitarian reasons, the demographic factor is one of pivotal reasons to figure out this Germany refugees policy. Nowadays, they have been lacked productive workforces, or their elderly citizen are bigger in the societies. They need immigrants who are working to build the state especially through taxes.

Moreover, embarrassing Muslim communities are crucial in order to prevent radicalism and terrorism which have become a global problem. Dr. Carola Roloff, a visiting professor for Buddhism in Academy of World Religions of the University of Hamburg, said that German' government considers that mosques and Muslim communities are assessed as representation of moderate Islam. Muslim who involve in terrorist or radical groups actually have problems with the Muslim communities or mosques. Hence, by experiencing in Germany, terrorist and radical group are not affiliated with mosques.

In Germany, Muslim integration processes also are actually not only conducted by the state, but also organized by grassroots organisations. For this case, participants were given an opportunity to discuss Germany' policies related to Muslim integration with the state official in Federal Ministry of the Interior, Building, and Community. In 2006, the Ministry initiated to establish German Islam Conference (DIK, *Deutsche Islam Konferenz*), an organisation which has goals to enhance integration of Islam under German law governing religious communities and to foster social participation of Muslims.

DIK is actually German's national platform for dialogue between government and Muslim communities to solve everyday life of

Muslim. It is established to look solutions for Muslims in view of the traditionally close relationship between government and churches, as well as to foster social cohesion and prevent social polarisation and radicalisation. DIK has brought some topics of legislative term such as social welfare provided for Muslims, Islamic chaplaincy in public institutions, and efforts by Islamic institutions to help and integrate refugees. A Ministry's representative explained that there were topics and results of previous legislative terms:

1. Religious interaction in Islam: recommendations of the Conference played a major role in introducing instruction in Islam in North Rhine-Westphalia, Hesse and Lower Saxony.
2. Establishing centre for Islamic theology at five German universities: recommendation of the Conference.
3. Training of Imam: development and publication of guideline serving as a basis for Imam training throughout Germany.
4. Guidelines for practical school-related issues (e.g. swimming lessons, headscarf).
5. Recommendation on building and operating mosques and on Islamic burial.

The integration efforts are also perpetrated by Muslim communities itself. In Sehlik Turkish mosque in Berlin, they have programs to integrate Muslim refugees in German societies. They tried to recover refugees from traumatic conflicts. The objective of the program is to prevent refugees to conduct extremism or violent acts after experiencing in war. Moreover, in Neukollin District in Göttingen, Darussalam Mosque has also progressive integration programs for immigrants. They have a collaborative program on interfaith dialogue. The program does not only involve with other religions, but it also entangles with other sects in Islam such as Ahmadiyya, Alevi, and Shia. Through education, they also serve a German class for refugees, it is because language is appraised as one of the most barriers in integration processes. Furthermore, they also teach immigrants' children regarding German cultures.

Meanwhile the efforts of integration are carried out in top and bottom levels, it also faces several challenges particularly coming from anti-immigrant campaign and cultural barriers in Muslim communities themselves. Firstly, the obstacles of integration processes are emerged from rising anti-Muslim racism led by right-wing movements. They

have currently attracted public attentions in campaigning anti-refugees. They bring populism issues. They are eagerly denoted that Muslim will lead culture of violence such as terrorism and radicalism in Germany.

Actually, the right-wing is not a new movement in Germany, but they are newly organised especially after coinciding between massive refugees in Europe and the rise of political populism deployed over the Western countries. In Germany, anti-refugee is also led by National Democratic Party (NPD), which is closed with the far right-wing and ultranationalist organisation. They also reject ideas of freedom of expression and human right. They finance a newspaper, “Young Newspaper”, to propagate their ideas and influence public emotion particularly against Muslim immigrants.

Secondly, a crucial problem in integration processes is related to language and qualification of Muslim immigrants. Many immigrants are unqualified in German or English language. Their level of education also tends to be low educated, so it is difficult to set them in certain workplaces. Not only related to work affairs, but a lack of language proficiency also becomes cultural barrier in integration processes among Muslim immigrants and German societies. Even though many Islamic organisations such as *Sehitlik* and *Darussalam* mosque have organised integration programs especially teaching German language for refugees, but this problem are still considered as a main problem.

Another issue related to integration processes is that there is no an authority representing Muslim communities. In some cases, it also contributes to become a barrier particularly for state to make policy for Muslim’s affairs. A state’s official in the Parliament of ASEAN of Germany said that state actually want to allow that Islamic education is taught in schools. However, it is difficult because there are some technical problems such as are there teachers in Islamic education? who are represented of Islam? Are materials of Islamic education compatible with human right values, for instance, and German constitution? Until now, this problem still becomes an issue for state in approaching Muslim life in Germany.

That there is no single authority representing all Muslim communities can be understood because Muslim in Germany is diverse based on sects and nationalities; it is two main social cleavages. It can be seen from their denominations: Sunnis (74%), Alevi (13%), Shiite (7%), Ahmadis (2%), and others (4%). Meanwhile, according to based-

nationalities background Muslim in Germany mainly come from Turkey (50,6%), Middle East (17,1%), Southeast Europe (11,5%), Southeast Asia (8,2%), North Africa (5,8%), Southern Africa (2,5%), Central Asia (2,4%), and Iran (1,9%).

Their religious activities are unfortunately embedded with their nationalities. Consequently, it leads spit nationalities between their well-born nationalities and German. It can be noticed from many mosques established in Germany which tend to base on their originated nationalities. For example, Islamische Kulturzentrum Al Taqwa e.V (Islamic Cultural Centre) in Gottingen mainly supported by Egyptian, Turkish Sehitlek Mosque, and Indonesian Al-Falah mosques in Berlin. Hence, their identity will be strengthened according to their own national identities instead of German. In addition, their religiosity is also encapsulated based on their religious denominations or sects; in this context, fanaticism of their denomination will also be thickened.

On the other hand, these religious polarisations and no Muslim single authority are examined beneficial for the Muslim minority. According to Malina Noor, an Executive Officer of Ibn Rushd-Goethe mosque, by liberating all Muslim communities without a single authority which represents them, it will hinder potential discriminations for minority denominations. This condition will also ensure religious harmony among Muslim communities because they have sovereignty to regulate their own denominations without interfered by others. This insight is led by the fact that historical and theological tensions among Islamic denominations are still occurring in Muslim world.

Making Religious Harmony

Making religious harmony among religions is possible for Germany's government because they have a secularisation model called "positive neutrality". It means that meanwhile the relationship between state and religion is separated institutionally, state still considers religions as a pivotal part in developing social services and welfare. It is different from other secularisation models implemented in European countries, especially in France which use strict secularism; state totally is separated and does not tolerate religions in public affairs.

In other word, the German's secularisation model respects for religions, but it still does not affiliate with certain neither a religion nor religious denomination. It also seems that state does not be allowed

to discriminate person or communities based on belief or religious affiliation. The German constitution guarantees religious freedom for all citizen; every person has a right to believe in religion and to practice their religious belief. Therefore, the state must be neutral for all religions and non-religious affiliations in public affairs.

One of the main issues in terms of religious harmony is that there has been a tendency that Muslim is perceived in the lens of security. The cases of terrorism and wars in the Middle East have contributed in shaping German's perception on Islam. Islam is only associated with violent culture, anti-gender equality and human right, and incompatible with democracy. Islam is also simply connected with Middle East. This view is a consequence of news reports which do not provide the factual reality of Islam. The diversity of Islam based on regions and cultures instead of Middle East does not serve as an objective news reports. In discussion session, Sussane Keiser added that "news reports regarding Middle East conflict have sometime exaggerated, and it shaped perception of German society toward Muslim."

Factually, biased news reports on Islam are not supported by the fact that there are Muslim sects living in Germany; and they have different religious practices and cultures. Sunni and Hanafi law school is a majority among Muslim communities, followed by Alevis, Shiite, Ahmadis, and others respectively. Indeed, in Germany, Ahmadiyya is one of established organisations, and they have been legalised. Accordingly, the biased news reports which generalise Islam as a monolithic culture associated with Middle East contradict with the factual reality of the diversity of Islam in Germany.

Thereto, pluralism not only becomes a states' concern, but it also becomes crucial issues in an academic sector. In Centre for the Study of World Religion, Hamburg University, they have a program namely *Religion and Dialogue in Modern Societies* (ReDI). The objectives of the programs are to identify the potentials and limits of dialogue orientation in different theological traditions, and to develop a dialogue-oriented approach. This is an optional program for students in Hamburg University. In addition, Junge Islam Konferenz (JIK), an organisation associated with Humboldt University, has conducted a program for youth in order to strengthen multiculturalism in German societies. JIK becomes a dialog platform for young people with and without Muslim background, and it also reflect-analyse image and perception regarding Islam as indicator for acceptance of diversity and inclusion.

Interfaith programs are also created by religious communities in grassroots levels together. In Berlin, three different religious communities are planning to build house of worship, called 'House of One', which can be used for Christian's church, Moslem's mosque, and Jews' synagogue. It is very progressive program conducted by religious communities, and it actually contributes to strengthen religious harmony in the society. In its pillar inside the building, there is an explanation said that:

"House of One is a built sculpture and, at the same time, a sequence of spaces in the inside that enable a pure but direct cooperation of religion and society.... It began with the awareness that the approximation of religions in our "one world house" must be actively shape for the sake of all of us, not as a struggle of fundamentalist positions, but it encounters of different perspectives that can rich each other.... At Berlin's birthplace in the centre of the city, where the cooperation between religion and city began over 800 years ago, Jews, Christians and Muslims want to live the richness of the religious traditions and foster their peace potential through the joint planning and building process and the shared use of the building. A place of encounter, for meeting and exchange among people of different faiths. It is also a house for all of those who do not belong to a religious community."

Finally, making religious harmony in Germany is not only held by the state, but also in academic sectors and religious communities in grassroots. From these cases, the important thing is that the state ensures religious freedom for all religious believers or non-believers. For instance, in case of a liberal Ibn Rushd-Goethe Mosque, the state safeguards their religious activities. According to Malina Noor, an Executive Officer, because of their progressive views, their founder, Seyran Ates, is often threated by certain other Muslims; so that the state has to secure her with dispatching polices. This mosque accommodates LGBT (lesbian, gay, bisexual, and transgender) as members of the mosque. They also allow for woman to become praying imam.

How can the Germany's experiences in making religious harmony implement in Indonesia? It is an intricate question, but the spirit of making religious harmony coming from top-down and bottom-up should be lesson learnt for Indonesia. The state must rethink their policies in order to treat all religions or religious communities equally, without giving a special supremacy or favouritism for one or few religions.

Conclusion

Even though Indonesia has different history, culture, and social-political structure with Germany, some values and ways on regulating religious harmony in Germany can be valuable learning in approaching social-religious problems happened in Indonesia. Different from German secular state and societies, in Indonesia religion becomes part of public affairs. The minorities issues are one of detrimental consequences from the strengthening of religion in public spheres.

German secularisation model called “positive neutrality” contributes to make social harmony and to mitigate tensions among either religions or religious denominations. The State treats all citizen equally without giving special supremacy for a certain religion. For example, German Islam Conference (DIK) is being a channel where Muslim can dialogue with the state in terms of their everyday life problems. Its accommodation is also crucial to build mutual trust between state and religious communities. Their generosity in facilitating integration process has encouraged religious believers to be moderate.

Then, the interfaith programs which directly entangles religious communities instead of only facilitated by state are a pivotal case in making genuine social harmony in grass-root levels. It can be seen in project’s House of One at which three religious communities initiate to build one house of worship to three religions –Christian, Muslim, Jews. The project is crucial to reduce religious fanaticism incriminated these religions due to conflicts entangled them in some regions in the world.

To sum up German’s experiences are arduous to be implemented in Indonesia because Indonesia can be appraised as a religious society. German secularisation model of “positive neutrality” is not feasible implemented in Indonesia. However, Indonesian’ state should ensure that policies created for public are equal for all citizen. State also ensures equal rights and opportunities for all religious communities to express their belief. By establishing a forum to dialogue their everyday life among religious communities instead of only discussion interfaith or theological topics, it can make religious communities to be moderate because an equal accommodation for all religions and efforts for making solution together might create mutual trust and understanding among them.

Endnotes

1. The writer is a participant representing PPIM UIN Jakarta in this event. The participants were coming from different backgrounds, namely researcher, lecturer, lawyer, and journalists.

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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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عصمة الرفيع

داداي دارمادي

جاحتان جهراي

دين واحد

ايويس نورليلاواني

مجلس التحرير الدولي:

محمد قرينش شهاب (جامعة شريف هداية الله الإسلامية الحكومية بجاكرتا)

نور أ. فاضل لوبيس (الجامعة الإسلامية الحكومية سومطرة الشمالية)

م. ش. ريكليف (جامعة أستراليا الحكومية كانبرا)

مارتين فان بروينسين (جامعة أترينجة)

جوهن ر. بووين (جامعة واشنطن، سانتو لويس)

محمد كمال حسن (الجامعة الإسلامية العالمية - ماليزيا)

فركنيا م. هوكير (جامعة أستراليا الحكومية كانبرا)

إيدوين ف. ويرنجا (جامعة كولونيا، ألمانيا)

روبيرت و. هيفنير (جامعة بوستون)

رجمي مادنيير (المركز القومي للبحث العلمي بفرنسا)

ر. ميكائيل فينير (جامعة سينغافورا الحكومية)

ميكائيل ف. لفان (جامعة فرينشتون)

مينكو ساكاي (جامعة نيو ساوث ويلز)

انابيل تيه جالوب (المكتبة البريطانية)

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مساعد هيئة التحرير:

تيس تريونو

محمد نداء فضلان

عبد الله مولاني

مراجعة اللغة الإنجليزية:

بنيمين ج. فرمان

دانيل فتريون

موسى بتول

مراجعة اللغة العربية:

أحمدي عثمان

تصميم الغلاف:

س. برنكا

ستوديا اسلاميا

سثوديا اسراميا

مآة إنءونيسية للءراساء الإسلامية

السنة الآماسة والعشرون، العءء ٣، ٢٠١٨



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إبراهيم

تفسير فيلانءروفية القرآن الكريم في إنءونيسيا:
مساهمة تفسير سورة الماعون
لكياهي الحاج عبد الحلیم (١٨٨٧-١٩٦٢)
جاجانآ أ. رحمانا
