

**PROCEEDINGS OF THE INTERNATIONAL CONFERENCE
ON MUSLIM SOCIETY AND THOUGHT**

SURABAYA - INDONESIA, 3 - 4 OCTOBER 2017



IC MUST 2017

Muslim Society and Globalization

Held by:

Sunan Ampel State Islamic University, Surabaya Indonesia

Universiti Kebangsaan Malaysia (UKM), The National University of Malaysia



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Preface

Let me brief you a little bit about the background of this conference. This conference is organized jointly by the Sunan Ampel State Islamic University in Surabaya and the Universiti Kebangsaan Malaysia.

The idea behind this conference is our common interest in the need to understand better the nature, future and the fate of our Islamic communities in this very difficult time. We also are interested in developing new theories and critical views of our environment in which our religion of Islam is part of. This conference is therefore aimed at offering new understanding concerning our community and also of our religion vis-à-vis modernity. It also is aimed at challenging uncritical and unsympathetic views not only concerning Islam but also on other religions and religious communities at large.

At the practical level, we gather here to build a commitment on the necessity of working together for the betterment of our Islamic community but also for humanity in general. Researchers and scientists should have a common view on how a better community can be achieved. Scientists like ourselves have a moral obligation to do something to build a better future. And what we can do toward that end is to share our views and expertise and see how that can be applied on the ground. In a nutshell, we gather here to build an intellectual platform on which our commitment to nourish the Islamic community can be carried out.

A gathering such as this is a matter of urgency, considering that our community and religion –like any others- faces serious and demanding challenges. Whether we can survive

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these challenges or not very depends upon our ability to organize ourselves. Two things must be done to survive the challenges. First is to explore the potentials of the Islamic community in such a way as to make them ready to face those challenges. Our community cannot stay silent and passive in times of great difficulty such as this. Second, is to dig deep into the epistemological contents of our religion so as to provide a strong theoretical and metaphysical ground for our community to act accordingly. Hence the name of our conference is, International Conference on Muslim Society and Thought.

We do hope that you enjoy your stay in Surabaya and the conference. We equally hope that you will benefit from the conference. It has been our pleasure to organize this conference and to host you all. So, be our guests. We thank you very much.

Abdul Kadir Riyadi

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CHARACTERISTIC AND IDEOLOGICAL ORIENTATION OF ISLAMIC MOVEMENTS

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Introduction

In some literatures, the labeling of revivalism phenomena in the Muslim world frequently applies different terminologies, such as *al-ba'th al-Islâmî* (Islamic Renaissance), *al-sahwâ al-Islâmîyah* (Islamic awakening), *ihyâ' al-dîn* (religious revival), and *al-uşûliyah al-Islâmîyah* (Islamic fundamentalism) (Dekmejian, 1998:4-5). Precisely, the terminology of Islamic fundamentalism suggests Islamic movements that focus on attainment to fundamentally formulate the teaching of faith, the foundation of Islamic followers and politics, and the basis of power legitimacy (*shar'iyat al-hukm*). In the advanced stage, Islamic fundamentalism represents particularly political dimension of Islamic movements. Based on Western perspective, Islamic fundamentalism has a new meaning that is radicalism. Western media often use fundamentalism to label religious movements that provoke violence to attain their purposes. Commonly, fundamentalism is used to label some political groups in Palestine, Aljazeera, Iran, Egypt, Afghanistan even Indonesia.

Having an assumption that Islamic fundamentalism is the basis of Islamic revivalist movements, this article discusses the correlation between the ideology of fundamentalism and many ideologies of Islamic modern movements such as revivalism, puritanism, and Islamism. In

many literatures, these terms are used interchangeable, however; if further observation is taken, they are technically different in terms of the emergence of the movements, their pattern and the issues that each ideology is concerned. In this article the writer uses Dekmejian's articles, *Islamic Revival: Catalyst, Categories, and Consequences* and *The Anatomy of Islamic Revival: Legitimacy Crisis, Ethnic Conflict and The Search of Islamic Alternatives*, as the main references (Dekmejian, 1980:35-46). Furthermore, additional references that are significantly related to the topic are used.

Fundamentalism: A Problem of Terminology

For many scholars, fundamentalism is an unfortunate terminology that leads to misconception. It is acceptable situation since the emergence of the term fundamentalism thickly conveys the history of Western Christianity in America in early 20th century. Fundamentalism was born in response to the modern theology that is very critical to the Bible. Moreover, it was also a backlash against the theory of human evolution that was published by a biologist, Charles Darwin (1809–1882) (Shepard, 1987:355-356). Fundamentalist argues that the scientific explanation of the theory creates inconsistency between the Bible and knowledge.

Therefore, the Protestant fundamentalists established a doctrine of conservative supernaturalism that consists of five fundamental principles: *first*, The Holy Bible is absolute truth; *second*, The Virgin Mary is the mother of Jesus Christ; *third*, Jesus Christ is the salvation; *fourth*, Jesus experiences physical rebirth in the world; and *fifth*, Jesus Christ is divine (Marsden, 1982:117). Examining the history of fundamentalism terminology, it is a clear that fundamentalism is a Christian conception that tends to interpret the holy texts rigidly and textually. On the one

hand, the modernist and liberal are more flexible. They interpret the holy texts contextually based on space and time.

The use of the term fundamentalism, with its strong connection to Christianity, as the ideology of Islamic movements is controversial. William Shephard and Charles Adam, refuse the idea of using fundamentalism terminology in Islamic world. According to Shephard as cited by Jainuri, the use of fundamentalism terminology often creates problem because of these following reasons: (1) It is used without a definite meaning; (2) It is over generalized use to different and wide phenomena; and (3) There is a value judgment over the terminology (Jainuri, 2004:71). Furthermore, it is said that one of the main characteristics of Christian fundamentalism is to believe in the absolute truth of the Holy Bible. Meanwhile, both Islamic fundamentalism and non-fundamentalism believe that the Qur'an has the absolute truth.

Some Islamic groups show their disagreement with the use of the fundamentalism terminology in Muslim world. Thus, it is a common fact that instead of using the fundamentalism terminology, the religious groups in the Middle East use the terms *al-usûliyah al-Islâmiyah* (Islamic fundamentalism), *al-ba'th al-islâmi* (Islamic awakening), and *al-harakah al-Islâmiyah* (Islamic movement). Meanwhile, the groups that are against them, are called *muta'assabin* (fanatic group) and *mutatarrifin* (radical group) (Mahendra, 1996:98).

Modern Muslim scholars such as Fazlurrahman (1919-1988), view fundamentalism cynically. They consider that fundamentalists are shallow and superficial, anti-intellectual, and their thoughts are not based on the Qur'an (Fazlurrahman, 1979:74). A reformist Indonesian scholar, Nurcholish Madjid (1939-2005), identifies fundamentalism as cult. Further, he gives some perfect examples of cultism

movements like Unification Church that is established by Sung Myung Moon. Another example is cult David Koresh, an extreme Protestant fundamentalist. He was the leader who was responsible for mass suicide (Madjid, 1992:585). In Indonesia, recent suicide-bombing attacks have happened simultaneously. It is a strategy to suppress the Western domination.

Holding the history of fundamentalism emergence that relates to the dynamics of Christian theology, fundamentalism, then, is perceived as a way of Islamic teaching believing that the Qur'an is holy and free of imperfection. Thus, all Islamic movements or sects are fundamentalist and they do not have a debatable issue over the six basic beliefs of Islam. Moreover, it is stated in the Qur'an and Hadith (a collection of prophet saying and deeds) that doomsday and eternal life are part of occultism that Islamic followers must believe. Islamic teaching never discusses that Muhammad experiences physical rebirth in the world.

Islam sees Muhammad as an ordinary man but has a privilege to receive revelation from Allah. Islam does not recognize original sin; newborn babies are free from sins. Dealing with the development of scientific methodology, Islam supports the tradition of rational thoughts and scientific methodology. To sum up, fundamentalism in Christianity and Islam is different in the form of context and practice. However, fundamentalism is a well-established concept and widely accepted especially when it is used to project the ideology of religious movements.

Characteristic of Islamic Movements

If the term fundamentalism is used to visualize Islamic revivalism phenomena, it is divided into two types; traditional fundamentalism and modern fundamentalism

(Jaenuri:74). Traditional fundamentalism emphasizes the return to the source of the original concept of Islam (based on the Qur'an and Hadith) which is binding and to be performed in daily life. This idea is also formed as a protest to the policy of the Muslim rulers who extremely accommodate the local tradition and non-Islamic, mystical practices that are non-Islamic and personality cult. This inclination can be observed in the classical and mediaeval Islamic movement like one pioneered by Ahmad bin Hanbal (780-855), Ahmad Sirhindî (1564-1624), and Muhammad bin 'Abd al-Wahhâb (1703-1792).

Different from traditional fundamentalism that focuses only on the fundamental source of Islam, the Qur'an and Hadith, modern fundamentalism focuses on showing the effort to respond everything about modernity. The important effort made by modern fundamentalism is to formulate an alternative way to face modern secular ideologies such as liberalism, Marxism, and nationalism. Among those fundamentalists from various social religious backgrounds are Hassan Al Bannâ (1906-1949), Sayyid Abû al-A'la al-Mawdûdî (1903-1979), Muhammad Taqî al-Dîn al-Nabhânî (1909-1977), Hassan al-Turâbî (1939-2016), and Imâm Khomeinî (1902-1989). Looking at the progress of each character, Jainuri summarizes the opinion of some scholars that vary in labeling these movements. Some scholars would agree to call them as Islamist movement; even some others call them radical Islam or Islamic reactionary.

The characteristic of radical and reactionary movement can be seen as another attribute of Islamic fundamentalism. This attribute could be regarded as the political dimension and Islamic fundamentalism. The name of Islamic radicalism is based on two reasons: *first*, this term is an ideological phenomenon the approach of which

should be performed by focusing on the meaning of ideology and ignoring the effect of social context. *Second*, the term does not refer to the doctrine, group or single movement, but only shows some specific characteristics of a number of doctrines, groups and movements. Therefore, the term is defined as the orientation of Islamic radical and extremist groups and the rise of modern Islam (revival, resurgence, or reassertion). In this context, Jama'ati Islami in Pakistan and Ikhwalul Muslimin in Egypt are considered as movements with radical reactionary tendencies.

Another characteristic of Islamic fundamentalism can be observed from the tradition of leadership (leadership) in the Islamic revivalist movements. Leadership tradition of Islamic fundamentalism, as proposed by Dekmejian, has several characteristics: *mahdist*, *marja'ist*, *mujaddid*, and collegial (Dekmejian:15). More detailed taxonomy of leadership (typology of movement, movement leaders, and name) in the Islamic fundamentalist movement can be seen in the following table:

Table 1
Taxonomy of Islamic Movements

Typology	Leader	Name of Movement	Country
Mahdist	Ibn Tumart	Muwahhidûn	Nort
	Muhammad	Mahdiyyah	Africa
	Ahmad	Al-Ikhwân	Sudan
	Muhammad al-Qahtâni	Takfir wa al-Hijrah	Saudi Arabia
	Shukri Mustafa	Jama'at al-Muslimîn lil al-Takfir	Egypt
	Taha al-Samawi		Egypt

	Ibn Falâh al-Muṣa‘ṣa‘	Muṣa‘ṣa‘în	Ahwaz
Marja‘ist	Imâm Khomeinî Bâqir al-Ṣadr Faḍullâh	Islamic Republic Ḥizb al-Da‘wah Ḥizbullâh	Iran Iraq, Gulf State Lebanon
Mujaddid	Ḥassan al-Bannâ Abû al-A‘lâ al-Maudûdî Ibn Taimîyah Muḥammad ‘Abduh	Muslim Brotherhood Jama‘at al-Islami Hanbalism Salaḥiyah	Egypt India, Pakistan Syria Egypt
Collegial	‘Umar ‘Abd al-Raḥmân ‘Abd al-Salâm Faraj Ḥasan al-Zumur Channusi and Muru ‘Umar ‘Amiri Isma‘il al-Shati Sa‘id Ḥawwâ Adnan Sa‘ad al-Dîn Muḥammad al-Bayânûnî	Al-Jihad Ittijah al-Islami Jam‘iyat al-Islâh Al-Ijtima‘i Muslim Brotherhood	Egypt Tunisia Kuwait Syria

Ideological Orientation of Islamic Movements

Fundamentalism as the base of modern Islamic ideological orientation can be associated with revivalism, puritanism and Islamism. In order to obtain an overview about correlation between fundamentalism, revivalism, puritanism, and Islamism, we need to focus on the characteristics of each of these ideologies. The emergence of Islamic revivalism is caused by crisis in the Muslim world. The crisis is comprehensive in all areas, such as socio economic, political, cultural, psychological, and spiritual. The crisis reflects accumulation of failure to realize the state of development, socio-economic development, and military power. Actually, the crisis has been ongoing for some time, but got the highest side in 1970s. Among the major events that led to a new awareness of the revivalist Islam were the events of 1967, when Palestine fell into the hands of Israel, including the city of Jerusalem, which for centuries had been a symbol of one of the holy city of Muslims.

Various factors that led to the emergence of Islamic revivalism can be seen in the following table:

Table 2
Islamist Resurgence

Leader	The Crisis Factor
'Umar bin 'Abd al-'Aziz or 'Umar II (682-720)	Moral degradation of Umayyad dynasty
Ahmad bin Hanbal (780-855)	The oppression from Mu'tazillah doctrin
Ibn Hazm (994-1064)	Ummayad decline, including in Spain
Ibn Taymiyah (1263-1328)	The fall of Abbasid dynasty, Tartar's attack, moral, and economic crises
Muhammad Ibn	The Ottoman decline, moral, and

'Abd al-Wahhâb (1703- 1791)	religious crises
Sanusiyyah (1880s)	Tribe religions Italy
Mahdiyyah (1880s)	Tribe religions conflict, economic crisis, Anglo-Egyptian-Ottoman rule
Salafiyah (1890s)	European imperialism over military, economy, and culture
Muslim Brotherhood (1930s)	Social-economic-political crises and British imperialism

The global situation of the Islamic world that has experienced multi dimensional crisis raises a new drive to revivalists with various characteristics. According to Dekmejian, there are three main characteristics of Islamic revivalism. They are pervasiveness, polycentrism, and persistence. As we can observe, Islamic revivalism that shows symbols of Islamic identity is a phenomenon prevalent in almost all Islamic communities. In this case, the revivalist movement can be said to be trans-national, transcending national boundaries. Thus, it is not surprising that this phenomenon can be found not only in countries with Muslim majority such as Nigeria, Turkey, Pakistan, Indonesia, but also in countries with Muslim minority, such as India and the Philippines, as well as countries in central Asia and the West.

Polycentrism means that in order to fight for their ideology, Islamic revivalist groups, use many centers, each relies on a charismatic leader and there are not interconnected organizationally. In connection to this polycentrism, the role of local leaders become very prominent. These local leaders continuously conduct recruitment and indoctrination of new members to support

their cause. Polycentrism of various typologies of revivalist Islam can be seen in the following table:

Tabel 3
Taxonomy of Islamic Society Ideology

Gradualist-Adaptionist	Moslem Brotherhood (Egypt, Iraq, Gulf State, Sudan, Jordan, and North Africa)
Syi'ah Revolutionary	Islamic Republican Party (Iran) Hizb al-Da'wah (Iraq) Hizbullâh (Lebanon) Jihâd al-Islâm (Lebanon)
Sunni Revolutionary	Al-Jihâd (Egypt) Islamic Liberation Organization (Egypt) Moslem Brotherhood (Syria) Jama'ah Abû Dharr (Syria) Hizb al-Tahrîr (Jordan and Syria)
Messianic-Primitive	Al-Ikhwân (Saudi Arabia) Takfir wa al-Hijrah (Egypt) Mahdiyyah (Sudan) Jama'at al-Muslimîn li al-Takfir (Egypt)

The phenomenon of Islamic revivalism in Indonesia also shows the characteristics of polycentrism. For example, it can be observed from many charismatic leaders of organizations that show revivalist ideology such as Front Pembela Islam (FPI, Islamic Defenders Front), Laskar Jihad, Jamaah Islam (JI, the Islamic Jama'ah), Majelis Mujahidin Indonesia (MMI), the Qur'an Exegesis Council

(Majelis Tafsir Al-Qur'an, MTA), Jamaah Ansharut Tauhid (JAT), and the Moslem Brotherhood.

The persistent characteristics appear in a constant effort of Islamic revivalist movements from generation to generation since the nineteenth century. They are Islamism of Shaykh Jamâl al-Dîn al-Afgânî (1838-1897) and Muḥammad ‘Abduh (1849-1905), and leaders of the Moslem Brotherhood, such as Muḥammad Ḥusayn Haykal (1888-1956) and Hassan Al Bannâ. In fact, since 1970s the ideology of Islamic Revivalism in its various forms has increased very significantly. Figures of Islamic revivalist movements in the contemporary era include: Sayyid Abû al-A‘lâ al-Mawdûdî, Sayyid Quṭb (1906-1966), Imâm Khomeinî, Moḥammad Bâqir al-Ṣadr (1935-1980), Muḥammad ‘Abd al-Salâm Faraj (1954-1982), Sa‘îd Hawwâ (1935-1989), and Juhaymân al-‘Otaybi (1936-1980).

Although there are some differences among the leaders of Islamic revivalist movement according to the Dekmejian, there are similarities in ideological framework of Islamic revivalist movement of the contemporary era as follows: *first*, the doctrine of *al-dîn wa al-Dawlah*, which uphold Islam as a total and universal system, is compatible with, and can be implemented in, all times and places. Separation of their beliefs and the State is inconceivable. Based on Islamic perspective, law is inherent; the Qur'an teaches law and state implement the law. *Second*, the Muslim followers are back to the Qur'an and Hadith teachings. The foundation of Islam is the Quran and Sunnah. Therefore, Muslim must always look at the practice of the early period of Islamic teachings and purify his teachings by returning or referring back to the Qur'an and Sunnah as the right path to reach the salvation. *Third*, puritanism and social justice. *Fourth*, Allah's sovereignty and rule under shari'ah. *Fifth*, jihad is a strategy to achieve the goal.

Unlike the Islamic revivalists, puritanist ideology is built on an awareness of their heterodox religious practices. Puritanism in Islamic perspective is often considered as modernism, revivalism, and even fundamentalism (Jaenuri, 1995:38). However, as seen in the efforts of the leaders such as Shâh Waliyullâh (India, 1703-1762) and Muḥammad ibn ‘Abd al-Wahhâb (Saudi Arabia), puritanism reacts to the penetration of traditional customs and local traditions in Islamic teachings. Here, Islamic teachings are only limited to the faith and worship. Thus, the spirit of puritanism is the return to the Islamic teaching. Regarding the strategy of struggle, there are many variations. If we observe the movement of Muḥammad ibn ‘Abd al-Wahhâb, it is considered radical, while Syâh Waliyullâh is adaptationist.

Meanwhile, the orientation of Islamism is based on the desire to make Islam the basic ideology of public life (Shepard, 1998:7). In recent decades, the application has been associated with the spirit to islamization over knowledge and science. The phenomenon of islamization that covers areas of economy, education, and fashion, is a reflection of the ideology of Islamism. Islamization of science pioneered by Isma‘il Raji al-Faruqi (1921-1986) and later developed by the international institute of Islamic thought (IIIT) is also an attempt to make Islam a way of life for Muslims.

All Islamic movements called their self Islamic fundamentalism with the meaning base on the Qur’an and Hadith. Although the term fundamentalism is debatable because of Protestant or Christian context, in social sciences, especially sociology of religion the term has been considered well-established and accepted to analyze the symptoms and the development of religious movements. Therefore, the discussion of fundamentalism is found in

almost all religions such as Christianity, Islam (Sunni-Shi'ite), Judaism, Hinduism, Buddhism, Sikh, and Zoroastrianism.

Fundamentalist ideology has been widely attributed to the orientation of modern Islamic ideologies. In general, the ideologies of puritanism, revivalism, and Islamism have been viewed as parts of fundamentalism. Those ideologies are based on a spirit to make the Islamic teaching and the life example of the early generations of Islam as an idealization of movement orientation. However, each ideology focuses on different orientations. For example, revivalism emphasizes on religion and politics; puritanism focuses on religious aspects, especially on faith and worship; Islamism concentrates on the aspect of Islam as a way of life. Therefore, islamization over knowledge and science is a must.

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