

INTERNATIONAL SEMINAR

Pada tanggal 28 Juli 2016,

Dr. Muhammad Habibi

Siregar, MA. Selaku kepala

Pusat Layanan

Internasional UIN SU

menerima kunjungan

Academic Visit dari Prince of

Songkla University,

Thailand. Dalam kunjungan

ini, juga di adakan

International Seminar dan

Dr. Muhammad Habibi

Siregar, MA. Sebagai

pembicara dalam acara

International Seminar

tersebut dengan judul

makalah University's Role to

Build Islamic Moderate

Character in Indonesia.

University's Role to Build Islamic Moderate Character in Indonesia

By Dr. Muhammad Habibi Siregar MA

University's role in Indonesia has significant contribution to develop the human source by inflict to the history back ground to create the national symbol. And Islam as the predominant religion should give the right path for leading all of normative values within social community. The university stake holders have obligation to share the moderate islamic value to all community by improving the understanding about Islam as way of life, especially in Indonesia. There are three categories of Muslims to perceive about Modernity; People who rejected the modernity and consider as the product of western society who are assumed as infidels. People who accept the modernity but just for the specific items to easier their acceleration but for some cases they are still restricted in rigid manners like in Saudi Arabia.¹ Muslims who believe that modernity is the solution to advance and regain their glory in past time amid still observe the obligation to Allah without sacrifice their own belief and value.

Muslim world faces dilemma in term of growing complicated problem within their community. For outsider, Muslim is quiet maverick compared with common people who live beyond Islam ethics style. For western countries, Islam was admitted to give the great contribution for world civilization. They began to acknowledge the significant role to maintain the balance of world community. Within among Muslim, they are still confused to diagnose the problem that they deal it. Many Muslim nostalgic about the golden era since Prophet Muhammad Era until the Abassid era.² There are a lot of sweet memory in Muslim mind is to become the burden for the next generation who can't take it as the pulse to move forward. Eventhough, Muslim had roled in world stage but some segments of the achievement were related with the politic bias. One of the acute problem within Muslim world is political bias. Amid in the first generation after death Prophet Muhammad that they paced the successive path by choosing Abu Bakar as the Prophet's successor then Umar ibn Khattab, Uthman ibn Affan, Ali ibn Abi Thalib. The first generation quietly stepped forward to lay fondation in political successive. In their era, the classification of their asset and ummah, especially in Umar era that He make it clear between his or ummah's.

Muslim world should take the chance to respond the current situation to tackle the clasical issue hit them. Muslim in respond of their current issue could be classified into four segments. The firts one is people who are reluctant to change their perception about Islam but coming from his own prominant figures. The second is related with people who have already finished about their own agenda.

¹ A. Dallal, "Origin and Objective of Islamic Revivalist Thought." *Journal of American Society*, 13 (1993): 340.

² Christopher Melchert, "Religious Policies of the Caliph al-Mutawakkil to al-Muqtadir." *Islamic Law and Society* 3 (1996): 316-342.

It's sometimes confuse to understand this which run around your circumstance. Life has many meaning and quiet difficult to be understood by common people. Thus the daily activities that we must deal them every time will force our self to derail from the core of life's purpose. God create us with vary ethnic, language, religion, the brain that all of those make us unqiue creature. Each ones want to be number one but the desire and the ability lead some one more realistic to behave. Many things happened in this world was caused by the super hollow power to orchestrated that all of human still try to find it. Islam is the unqiue value to challenge western's way of life. For some reasons, this religion could make the dip differcity within society, but the rational thought in its history which contribute to human civilization are undeniable that everyone know it. The rational within Islamic thought that it never contradicted with science due to make innermost compete to get the legitimacy as the speaker of this wonderful belief. The competition emerged while the inner circle felt to have the more right to present about Islam. Many people even for internal Muslims don't understand what happen with them, there are confuses with them especially after huge media propoganda within Muslim world. For insane, its really disgusting to see some radical muslims to blow up the world heritage just on behalf their fith claim to vanish the idol paganism. or huge imigrant try to reach European land just using th crowded small boat wihch take many victims. Or the on going conflict in many muslim countries, it can be used as the justification of allegation toward Muslim itself. It's not surprised that so many reactioners to cope with this issue by attaining the cartoon prophet Muhammad contest to remind the western people how danger this religion. Meanwhile the perception of Muslim itself toward Qur'an is quiet overacting to see it as the honor great thing that can answer every thing within human life. Qur'an is perceived as the fast food which is easily used without e new processing again. That why so many of Muslims mostly from conservative ones too fanatic to force others within inner side of Muslim to back Qur'an. In fact, many of Qur'anic contents have multi-meanings that it need the interpretation of it. The interpretaion of Qur'an is the relentless digging of the meaning to endeavor the suitable meaning with the problem we deal it. The classical problem to explore the meaning of Qur'an is not only about the limitation of capability but also the spirit of academic atmosphere.

The Muslims who are living now but their imagination about Islam still in medieval era, they implement Islam on behalf obeying Islam totally until want to follow the behavior and style of life like their predecessors. So they reject everything which is not practiced by the early Muslims even they accuse the democracy as the result of modernity as the rejecting value because of coming from western value. But in fact, if they check carefully the value of the democracy if the democracy is assumed as the people's voice was practiced in the *khulafaurrasyyidinsuccession* (the firs caliphate after the death of prophet Mohammad). The Muslims like this can be categorized like

Taliban in Afghanistan or the few extreme conservative Muslims, their numbers are just few but because their existence are often in spot light that make their numbers likely majority in Muslim world but actually very few.

The Muslims are perceived in this category was the likely modern but in the reality not. Surely, if the modernity's definition was the using the most current tools like luxurious cars, hotel, planes, or the high skyscraper buildings.³ But the mind of modernity to more transparency in any sectors was less, it make the Muslims in this category to be more consumers of technology than the producers of technology. The new trend of thought can be seen as the threat for conservatives who enjoyed the status quo. And the new uprising of Muslim in Middle East indicates the rejection toward the status quo but the cost of the revolution is too expensive. The uprising in Middle East in 2011 starts in Tunisia and cross to Egypt finally spread to whole of the region including Libya, Yaman, Bahrain, Oman Syria,etc. The uprising appears to the surface because the attitude of the ruling Government don't want accept the change of opportunity and transparency as the requirement living in modern world today.

Modernity in Islam is the path way to refresh of Islamic atmosphere which is stagnant thought to reload of fresh idea to pursuit the glory of Islam again. Modernity in Islam is designated to combine the spirit of searching science and technology and to fill in the bad excess of modernity itself with the divine essence. The Islamization of Ismail al-Faruqi and Sayyed Hosen Naser is the formation of spirit modernity in Muslim scholars. Even though the idea is criticized because just to waste energy of Muslim but the message of it clearly that the importance of the divine essence inside spirit of modernity in order to keeping modernity on track for the goodness of human being.

Indonesian characteristic predominantly is patriarch, particularly, for rural society. The converted royal family is likely the indirect command to its people to accept Islam as new state religion. This characteristic remains right now in Indonesian society to follow their leader in any social activities and behave likely to their mentor. In rural society, particularly, in Indonesia this characteristic brings positive impact or negative impact. Positive impact of patriarch can be seen by more easily engineering of society to the pattern of the ruler's. The negative impact of them is more resistant for something except for something is legalized by their ruler. And fortunately, Indonesia history most rulers' kingdom own more flexible to accept for new faith coming from outside. Actually, Indonesian anciently original faith is animism and dynamism that they inspired all Indonesia ancient life and some of their practical belief can be found in rural life. For example *kejawen* (assimilation Hindu and Islam culture) in some area

³ Yves Lambert, " 'Religion in Modernity as a New Axial Age': Secularization or New religious Forms." *Journal of Sociology of Religion* (Fall 1999): 5-8.

in Java, *jamulaut* (animism belief to respect sea) in limited area in northern Sumatra, but the practice is instilled by Islamic culture.⁴

Here, in Indonesia can assimilate Islam with local culture is not found in other Muslim countries. The uniquely Islam in Indonesia poise Islam in Indonesia more tolerant rather than Islam from its original in Middle East. So the history of peaceful and harmonies with different faith was built for long time ago since the first settler in Indonesia. But lately, terrorism become new stigma in Islam because Trans- national thought was brought from Middle East. And this group get attention from media so they become big image, due the silent majority is moderate and they hate the terrorism action on behalf Islam.

Islam came into Indonesia in 13th century which predominantly from Sufi (mystical in Islam) which can enter to structure society, because Sufi emphasize toward the esoteric of Islamic value was easy adapted for local social religious practice. And behavior of Sufi priests so polite and gentle without confront with the all faith but adapt ate and assimilate Islam and all faith in social religious activities. Likely, many traditions in many places which is combined between Islam and all faith value. The combined tradition between Islam and culture is called Islam cultural. This approach make Islam more acceptable to most area in Indonesia, due many Muslim puritans toward this step but in many cases proved the link Islam and Local culture to enrich new Islam is not in Middle East performance.

Library

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⁴ George Ritzer, *Modern Sociological Theory*, (New York :The McGraw-Hill Companies, INC, 1996), 235.



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MEDAN, JULI 28th, 2016


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