

Moderate of Islam Indonesia: Political Views of Indonesia Hadith Scholar

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Abstract: This article examines the views of moderate Indonesian hadith scholar on several issues of the national community. Indonesian hadith scholar read religious texts based on intellectual experience of interaction with the problems of nation. So that produce a concept of Islamic rules that can be accepted by the people of Indonesia who have a friendly character for each other. This article uses a qualitative method that focuses on understanding the data by classification. Sources of data of this article are 1) Islam is not only for Muslims by Ali Mustafa Yaqub; 2) Media news that contains the response of Indonesia hadith scholar on several issues that occur in the political community. Then, it criticized and compared with the perspective of radical groups, so it shows the visible character of the moderate view of the Indonesian hadith scholar. This article supports the opinions of Azra and Eliraz who say the Islami who say the Islami Nusantara's character is a moderate Islam which is also called as a inclusive, accommodative and tolerant Islam.

1 INTRODUCTION

The phenomenon of Islam in Indonesia becomes an interesting conversation for researchers both domestic and abroad (Azra, 2010), because the population of Muslim communities in Indonesia reaches more than 200 million people. Besides, the character of the Muslim community of Indonesia is friendly, peaceful and tolerant towards the adherents of the other religion which is a distinction between the Muslim population of Indonesia and the Muslim community of the Middle East due to different conditions and problems. This amount makes Indonesia the largest Muslim country in the Islamic world, as 88.7 percent of Indonesia's 235 million people are Muslims.

Gayati C. Spivak says that the Indonesian Muslim community can be called a "subaltern" used to be represented by others (Spivak, 1988). Therefore, it takes a respond from Indonesian Muslim scholars to show a moderate Indonesian Islamic identity in discourse with the global issues in Indonesian nation community.

Among the themes most often raised by researchers and observers is Islam Indonesia and moderate Islam. President of Joko Widodo also respond to it very well, in meetings with the

Indonesian Ulama Council (MUI), some civic organizations and a number of the Rector of the State Islamic University (UIN) in the Palace of Bogor on 5 June 2015 for initiated the education of moderate Islam in Indonesia. The President said the "moderate Islamic College which is exactly a large University, which later will be the direction of Islamic colleges" (Pikiran Rakyat, 5 June 2015). The NU and the Muhammadiyah conference staged by heading The Jakarta International Islamic Conference (JIIC) on 13-15 October 2003. This Conference illustrates the movement of the Da'wah NU and Muhammadiyah to carry moderate Islam in Southeast Asia.

Much less precise views against Islam Indonesia who reflected of some phenomena such as the behaviour of the mystical, radicals, Liberals and others. That view was born of the perception of a phenomenon to describe extensively about Indonesia Islamic character. In the course of the history of Indonesia, Islam in Indonesia came up with a range of picture is termed by the researchers with a variety of terms, such as the Abangan, traditional, modernist, Puritans, substantive, Militant, nationalist, Literalist and other etc. (Rahmat, 2007). To that end, researchers need to examine more carefully and deep pattern of Islamic Indonesia which reflected the thinking of national Muslim

leaders and their response to that hit the nation of Indonesia.

On the other hand, radical Islamist movements in Indonesia also experienced rapid progress. It is characterized by the increase of the number of followers of the movements every year. These movements have a variety of shades, including movement that fought to enforce Islamic Sharia without enforcing the Islamic country, a movement that sought to make Indonesia as an Islamic State and the movement that seeks to build a Caliphate International Islam and Indonesia became a part of the Caliphate. Most of these moves with the movement of military forces, such as the Laskar Jihad (LJ) and the Islamic Defenders Front (FPI). And some of the other moves by spreading the ideology and thought-provoking, such as Assembly of Mujahideen Indonesia (MMI) and the Hizb ut Tahrir Indonesia (HTI) (Fatihunnada, 2015).

From the above two factors, attraction of researchers and scholars against the phenomenon of Islam in Indonesia and melee the opinions and responses of the characters and thinkers and the development of understanding of radical Muslim community in Indonesia made the theme Islam Increasingly important to Moderate Indonesia discussed to be able to measure and find back a concept the actualization of Islam in Indonesia is a moderate from the concepts that have been formulated and discussed by experts in religion Indonesia, as well as for tackling the spread of radical leftism in Indonesia, which can then be used as role models to contribute markedly towards the world community.

2 TRACING THE MODERATE ISLAMIC ROOTS IN INDONESIA

The term Islam Indonesia refers to the practice of actualizing the Islamic rules in Indonesia. Although Indonesian Muslims believe and practice in the Pillars of Islam and other worship similar to Muslims in other countries, it has own distinction in the actualization of its Islamic social and political life, which is not found in other countries. The Indonesian Muslims have a unique system and social tradition by embracing the Ash'ariyya and Maturidiyya theology which is complemented by the Shafi'iyah jurisprudence (Azra, 2010).

While the term moderate Islam actually refers to three things, namely 1) religious Term coined by Al-

Quran in al-Baqarah: 143 with the phrase "Ummatan Wasatan". 2) practice of the Prophet and the companions at the early spread of Islam in Arab countries. 3) the spread of Islam in Indonesia committed by Information on society animism and dynamism of Malay. Subsequently inherited by several Islamic organizations in Indonesia such as the Nahdhatul Ulama and the Muhammadiyah, as well as figures born from both organizations. The pattern of moderate Indonesia Islam is also referred to as "Islam in the frame of Indonesians" (Ma'arif, 2009) coming into Indonesia by path of compromise toward culture (Siroj, 2015).

Bernard Lewis, a Princeton Professor who examines the many Islam explains that the term Moderate has become a central part of the Muslim community since the beginning of Islam. A true Muslim character has friendly to the environment and to accept differences. The Prophet said "my difference is the shape of the grace of God", which form the character of the early Muslim community. Hardly ever any historical records that depict the violence of the early Muslims, such as the burning of churches, mass killings and so on. However, when the modern era is present, some acts of violence began to appear from the most radical Muslim groups. The existence of the Group was starting to be taken into account, since this Group succeeded in gaining the support of several Government and community in a big way. Al-Qaeda and the Taliban are a few examples of radical Muslim groups. The emergence of these groups due to their beliefs will be the danger of the modern era with the war ideology and mindset, so they need to take preventative measures to keep the purity of the teachings of Islam (Lewis, 2010).

Abou Fadl, a prominent Moderate Islamic origin Kuwait offers a division of Islamic groups, i.e., moderate and Puritanical. He also rejected parallels with other Moderates, such as modernism, progressive and Reformist. The term viable Reformers addressed to groups that are trying to cope with the challenges of modernity, while the other being reactionary. While the term Prograsif and the reformist group is implementing a dictatorship such as Gamal Abdel Nasser called the reformers are always considered to be thinking ahead. Whereas the liberal viewpoints doesn't always move forward, even sometimes return to tradition. As for the Moderate is a Muslim community that finds its roots through the Quran that precedent has always encouraged the Muslim community became a moderate group, and also via the precedent of the Sunnah who described the

Prophet as moderate profile, when faced with two extreme options, then the Prophet always chose a middle ground. Moderate Islam also appreciates the accomplishments of fellow Muslims in the past for reactualization in the modern era (Abou el-Fadl, 2006 and Chafid Wahyudi, 2011).

But on the other hand, the opinion of a scholar of Islam who are experts in the field of democracy and Islam in Southeast Asia from the Australian National University (ANU), Greg Fealey mentioned in a discussion at the national headquarters of the year 2006 that the term Only Government consumption of moderate Islam United States to uphold anti-terrorism movement. Similar with Fealey, Chomsky considers that moderate Islam is a United States engineering juxtaposed to the parties which support the policies of the US and its allies of the Muslims. Otherwise the term Islamic Terrorists juxtaposed to the parties that opposed US policy and threatened and their allies (Chomsky, 2002).

In a symposium organised by the Wall Street Journal, Akbar Ahmed, a Pakistani Envoy to United Kingdom and head of the Islamic Studies Centre at American University refused to classify the Muslim moderate and become terrorists. He prefers to divide Muslims into three groups, namely the mystical, modernist and literalist. The mystique thrives on the 13th-century Sufi figure Jalāl al-Dīn al-Rūmī. This is the great concept of human values and the belief that every worship performed the entire religious ought to be to uphold high decorations. While the modernists began to develop in the early 20th century such as Sultan Mohammed V (first King of Morocco) and M.A. Jinnah (founder of Pakistan in 1947). These groups have a great concept to balance tradition and modernity, they believe that Islam is able to adapt and contribute to the West. As for the literalist is represented by the Muslim Brotherhood, Hamas and the Taliban. These groups believe that the Muslim's happiness can only be achieved by following the teachings of a Prophet who lived in the 7th century, they see Muslims in depressed conditions, so they need to do resistance (Ahmed, 2010).

If talk of Islamic roots in Indonesia, then we can't let go of the discussions surrounding the Information. Information is the bearer of Islam in Java in the XV-XVI which has the ability to collaborate aspects of spiritual and secular in spreading Islam. The development of the spread of Islam is indeed not so rapidly on the era of Information, but it caused the deployment method of factors shared by Information that gives the space towards local traditions along with modifying them

into Islamic teachings that remain hold firm on the principles of Islam, so that this new school slowly accepted by every layer of society, neither the nobility nor the commoner (Mas'ud, 2006). This era was also referred to as the era of transition from Hindu-Javanese towards the dawn of Islam. The transition is very unique, because it does not give rise to a conflict of the war at all, as happened in the early days of Islam in the Arab world. Islam in Indonesia through an Agent Information never harass other local culture and beliefs (Mun'im, 2007).

In the early days of the arrival of Islam in Indonesia, some domestic and foreign researchers such as Surakarta, Clifford Geertz concluded that the teachings and beliefs of Islam in Indonesia is not a pure Islam again as developed in Egypt and Mecca time, but Islam who have been affected by the mystical doctrine of India and Persia (Djajadiningrat, 1983 and Ma'arif, 2009).

But that view is getting some criticism from domestic and foreign researchers such as Azyumardi Azra who proved the existence of religious intensity and intellectual contacts between the Middle East with the archipelago in the 17th century, which can be describing the proximity of local traditions of Islam in Southeast Asia with a large Tradition in the Middle East as set forth in the primary sources of Islamic teachings, i.e. the Qur'an and Hadith (Azra, 2000).

In fact, the things that are considered takhayyul and Mystique by researchers in the above can be understood more deeply from an Islamic perspective. Ajengan Haji Hasan Mustapa see things from the pedagogisnya function, i.e. aspects of moral education, and not just a factual truth-hissī (City), as it is considered pamali/banned from sitting on the door that had meaning to teach for respect for people passing by, banned sitting on pillows and considered the pamali have moral to appreciate the place we head resting at rest (Baso, 2015).

Likewise, the view of Mark Woodward who concluded that all the teachings, traditions and penkanan which is a spiritual life in the midst of the Javanese community sourced from teachings of Islam in the Middle East. Some religious ceremonies such as the Java selamatan, kalimosodo, giant and others is part of Islamic teachings. Kawula Gusti doctrine, the dignity and the traditions of Seven puppets are also sourced from the teachings of Islamic Sufism (Shihab, 1997).

Transmission and the critical interface between culture and religions can't possibly avoided, because the local culture of the community is the norm which

is already high esteem and become role models for the life of the local community. Therefore, we can see a different response from the same religion against the social conditions, culture and economy faced.

Akhmad Munawwar exposes that ideological creed which professed in Indonesia in the 19th century to refer to understand Asy'ariyah and Maturidiyah that tend to moderate berketuhanan attitude than creed sect of Kharijites and Mu'tazilah. This he deduce from his studies of the *Qawā'id Fawā'id fī Mā lā Budda min al-'Aqā'id* from the aspect of the Godhead, faith and social charity. Among the more moderate stance in the book work the Archipelago in the aspect of social charity is when discussing the repentance of a thief who must perform four terms of repentance; 1) stop the theft, 2) regretted the theft, 3) intend to do again not stealing, and 4) restore what had been lawful or request dicurinya/diikhlasakan if it is not able to return it. Of particular interest is the fourth terms do not refer to jurisprudence, legal punishment cutting hands, but refers to the social values as a form of social responsibility to the community by restoring the rights of others. This is because the author of the book is still seeing the lack of insight and religious communities faced, so still need to introduce Islamic face of peace and not a sadist. (Munawwar, 2014)

Islam Moderate perspectives in Indonesia cannot only be found in the earliest literature and character practice of Indonesia Islamic history. The Indonesian Islam moderate perspectives can also be observed from the Indonesian history since independence until now. On the Independence Day of Indonesia proclaimed on August 17, 1945, the founders of this nation which consists of nationalists and Muslims reached an agreement to make Indonesia as a unitary state that is not based on Islam and not a secular state. Pancasila carried by independence figures is a moderate reflection of Indonesian Islam to unite the vision of Indonesia's mission among fellow Indonesian citizens.

Initially, there was big controversion after the BPUPKI meeting consisting of a neutral nationalist religious elite, the Muslim Nationalist elite, and the Christian Nationalist elite. The Muslim Nationalist Elite proposed Islam as the basis of the State, but with a heightened awareness there finally arose a political compromise between the neutral Nationalist religion and the Muslim Nationalists to agree on the Jakarta Charter (June 22, 1945) containing "seven words": "... with the obligation to practice the Islamic rules for the Muslims" is changed to "Belief in the One and Only"(Ansari, 1981). The seven-

words abolition agreement was reached in a short time and was acceptable to all parties in the national interest by the Muslim Nationalist elite such as Moh. Hatta, Ki Bagus Hadikusumo, Teuku Moh. Hasan and other Muslim figures.

At the beginning of the 21st century, Indonesia can make a real contribution from the concept of moderate Islam that has been built in Indonesia. The Indonesian Ministry of Foreign Affairs cooperates with several Islamic organizations. National figures play a role in interreligious and inter-civilization conferences held in Indonesia, Asia-Pacific and Europe. The government also has good relations with Hamas and Fatah leaders to try to resolve the conflict in Palestine. The government is also in contact with the South Thai Muslim leader (Patani) to try to resolve the conflict between the conflicting parties (Azra, 2010).

These moderate perspectives are derived by several community organizations in Indonesia, such as Muhammadiyah, Nahdlatul Ulama (NU), Al-Washliyah, Perti, Mathla'ul Anwar, PUI, Persis, Nahdlatul Wathan, Al-Khairat, DIII and other organizations who were born before Indonesia became independent. These organizations are the product of a harmonious Islamic environment in Indonesia and a noble Islamic insight so that the style of understanding and movement of *da'wah* of these organizations also reflects moderation. These organizations are able to maintain the condition of Muslim society in Indonesia to be able to mature themselves in the face of the phenomenon of Islamic awakening in Indonesia, which is usually characterized by the increasing spirit of the practice of religious values, such as the widespread use of the hijab, the increasing number of pilgrims, Islamic educational institutions in the community, to the stage of emergence of public encouragement for the enforcement of *Shari'ah*.

From these phenomena, Eliraz observes that the emergence of the Islamic revival movement in Indonesia is unlike in the Middle East. The rise of Islam in the Middle East is responded by increasing conservatism and political reinforcement of ideology of fundamentalism, even militancy, and radicalism. While the rise of Islam in Indonesia is characterized by an increase in attitude and understanding of tolerance. The above Islamic organizations are considered capable of performing the role of mediating role in the rapid and dramatic change of political map in Indonesia, such as the 1999 General Election, the 2004 and 2009 Election and the Presidential Election, to always be faithful to the agreement of the founders of the nation on the

values of Pancasila as the basis of the state Indonesia. Although on several occasions, some of the above organizations have taken part in the Indonesian political arena, but remain nationalist (Eliraz, 2004 and Azra, 2010).

If we want to take an example, then we can look at the phenomenon of the emergence of financial institutions labelled the Sharia. When Islamic finance institutions are mushrooming and started lively popular society, then the above organizations are capable of positioning ourselves very well in spreading the information or in taking a stance. The phenomenon may not realise was rejected, as it is not contrary to Islamic teachings, even very in line with the theory of Islamic teachings. But the phenomenon is also not then made an attempt to erode the community's reliance against conventional financial institutions, which will lead to chaos in the middle of the community. The above organizations are able to control the condition of the community by instilling the basic values of tolerance, so the discourse happens not divisive society become conservative and apathetic.

Muhammadiyah and Nahdlatul Ulama (NU) are examples of the most productive organizations for guarding dialogue among Islamic societies with a view to tackling and resisting radicalism (Taher, 2004). The lure of jihadism with all forms of radical raises concerns about the fading of an Islamic image identical to the concept of *Rahmah li al-'Ālamīn*.

In contrast, some religious community organizations in Indonesia being a moderate Islam rejects Government while receiving implemented visits the Grand Sheikh of Al-Azhar University, Shaykh Aḥmad Muḥammad Aḥmad al-Ṭayyib and a number of scholars from The Majlis al-Muslimīn 'Ḥukamā earlier this year. Hizbut Tahrir Indonesia (HTI) argued that the concept of moderate Islam is not much different from the familiar Liberal Islam, Islamic archipelago and other collaborate who are trying to understand the term Islam with unfamiliar terms, which will obscure the understanding of Muslim communities of Islamic doctrine. HTI assumes that the term moderate Islam does not have a historical element in the religion of Islam, thus the term was born out of the trauma of the West against the Christian religion at the time of the bloody confrontation between the bastions of the Church and the thinker. The Christian Party (Church) looks at that religion – Christianity – deserves to organize the whole affair of life, while party philosophers looked at that the Christian religion is not worth interfering regulates the Affairs of life. Even with extreme thinkers/philosophers believe that takes part

in this intervene the Church in the Affairs of life precisely as a cause of shame and Miss West. Only reason is people who are able to create a viable regulatory to regulate all the Affairs of life. The result of this fierce fight was moderate, which is a compromise, a middle ground. It means acknowledging the existence of the Christian religion to regulate human interactions with God, but the Christian religion (God) is not authorized for interfering in life. Setting the Affairs of life entirely given over to human reason.

On HTI's perspective, the idea of moderate Islam, compromise or middle way is a very foreign idea in view of intellectual history and Islam. Ideas like this infiltrated into the teachings of Islam by Western people and agents from among the Muslims. They put this idea on behalf of Justice and tolerance. The goal is for distorting and put away the Muslims from the Islamic law provisions and clear the limit. At the same time also, this idea of moderate Islam will attempt to keep People from attempting the implementation of Islam which will give grace to all of nature, namely the implementation of Islamic Sharia in the shade of the Caliphate *Islamiyah 'ala Minhaj al-Nubuwwah* (HTI Website, March 22, 2016).

Not only the community organizations that have the role of escorting moderate Islam in Indonesia, some religious leaders also play a similar role, to maintain the harmonious and peaceful tradition of religious life in Indonesia, such as former Minister of Religious Affairs of the Republic of Indonesia Tarmizi taher who is very active in campaigning Islam Indonesia as an example the actualization of "Ummah Wasat" in every aspect of life in the modern era. This can be seen from Tarmizi Taher's work on "Ummah Wasat" published in Indonesian, Arabic, and English (Taher, 1997).

3 THE ROLE OF INDONESIAN HADITH SCHOLAR IN GUARDING MODERATE ISLAM

Not only religious organizations and national scholars who play an active role in escorting Islam in Indonesia remain firmly in moderate character. But the Indonesian hadith scholar also makes a real contribution in some ideas faced the problems that occur in the Indonesian society. Hadith scholars are often perceived as a religious conservative because it refers to the nature of his study focused on purifying

Islamic rules that come from the prophet. Even the hadith scholars are often struck with the jurists at the level of understanding the great concepts of religion through the text of the Qur'an and hadith.

However, all of these views can be answered by Indonesian Hadith scholars who are able to provide a moderate profile in the midst of modern social life and full of challenges.

Ali Mustafa Yaqub is one of the most famous scholars in Indonesia as the Indonesia, hadith scholar. He is born from the NU organization and had served as Istiqlal Mosque High Priest in the period 2005-2016. He also served as a Board of Sharia Experts in Omaha, the USA since 2010. The birth figure of Batang, Central Java in 1952 was familiar with Islamic science at Tebuireng pesantren, Jombang in 1966-1976. Then continued his studies to the Islamic University of Imam Muhammad bin Saud and King Saud University in Riyad, Saudi Arabia. He graduated with a doctorate at the University of Nizamia, India in 2008. Although his educational background is a study of Islamic Sharia, his works have shown his expertise in the field of hadith, so he earned a professor of hadith in 1998.

Ali Mustafa Yaqub is also known as a religious scholar who has Moderate thinking in understanding Islam. Fresh and enlightening ideas have been published in news media articles and printed books. Among the books of his thoughts are "Islam is not only for Muslims." This book was written since before he died, but it can only be printed after he died on 28 April 2016. Among the interesting writing in the book that was born from his hand is "Indonesia, between Majority and Minority." He explained the good relationship between Muslim Indonesians as the majority party and non-Muslim Indonesian population as minority party. Both are united in a national frame. This then invites the appeal of foreign journalists incorporated in the East and West Center based in Honolulu, Hawaii United States to explore deep-rooted and deeply rooted interreligious patterns and concepts in Indonesia. One of the interesting questions thrown by journalists from Myanmar and India is why Muslim-majority Indonesians can hide side by side with non-Muslims without highlighting the conflict.

Ali Mustafa Yaqub explained that "Islam has a principle in maintaining harmony among religious people. This principle as mentioned in the Qur'an, *"lakum dīnukum waliya din."*"The prophet Muhammad also shows this harmonious experience through *hiwdsda*: actually, the Jews from the tribe of Bani 'Auf are one nation with the

ummah of Islam. For Jews, their religion and for Muslims, their religion "(Yaqub, 2016).

The two texts of the Qur'an and the hadith are the code of conduct to explain that the principles of harmony and mutual respect are the prime spirit for a majority and minority religion residing in a country with a very diverse population. It means that all adherents of religion must be able to position themselves as a unity that stands equally high and sits equally in the principles of egalitarianism.

In connection with this, Ali Mustafa Yaqub also recounts how the life of the prophet after migrating to the city of Madinah inhabited by five adherents of the religion, namely Islam, Jews, Christians, Mai, and pagans. All believers live side by side and there was never any conflict between them. The Prophet himself often made trade transactions with a Jewish merchant named *Abu Shahm al-Zafri*. The Prophet also had a good relationship with a Jewish priest named *Mukhayriq*. Even *Mukhayriq* fought in the battle of Uhud in the 4th Hijria Withth the prophet to fight the infidels of Makkah who came to attack and advised that if he died, his date palm would be given to the prophet. And finally, he died on the battlefield, then his palm garden is managed by the prophet. *Aisyah* also used to receive guests from Jewish women at her home to discuss religious matters. Ali Mustafa Yaqub affirms that this can be an inspiration for us all to live with other believers with mutual respect and tolerance. The followers of other religions also have the right to worship according to the belief and right to live in community as members of a community, so that there is no justification for any acts of violence against other believers. He also added that the war that occurred between the prophet and the group of infidels Makkah not for reasons of religious differences, but because of social, political and economic factors (Yaqub, 2016). Understanding like this that will build synergy between communities in a community to both build harmony in the social, economic, political and so forth. Religion-related issues of religious sensitivity will not be easily established and ignited by irresponsible persons whose goal is not to undermine the existence of a particular religion, but to undermine the existence of all religions incorporated in a single nation.

In his perspective of terrorists, he tried to give a deep understanding of the Islamic response to Jihad and terrorists, as most people think that this terrorist movement stems from an understanding of the concept of Jihad in Islam, so they pinned the terrorist label against Islam only because of the behavior of some Muslims understand Jihad with his

own point of view. He mentions three striking differences between Jihad and terrorists in Islam, 1) Jihad in Islam is mandatory, while terrorists in Islam are forbidden; 2) Jihad in Islam must be commanded by a leader or president, whereas terrorists can be carried out by a person without pocketing the permission and orders of the leader or president; and 3) Jihad in Islam has provisions that must be obeyed, such as not fighting against civilians who do not participate in the fight against Islam, meaning that only those who fight against Islam are allowed to fight and be killed, while terrorists will justify any means to achieve their goals by fight and kill everyone indiscriminately and for sure reason.

Then he told a story about a university student Tulsa, Oklahoman, who pledged himself as a convert. The reason for his interest in Islam is when he hears allegations that Islam is a terrorist religion, he wondered to himself, is there really a religion that teaches terrorism to its followers to fight and kill other faiths. Then he began to read some of the Islamic literature at the university library of Tulsa. Then he understood from his reading that Islam is a peaceful religion and teaches its followers to co-exist with other believers. Islam is also a loving religion because it gives protection not only to its adherents, but to other believers, animals, trees and everything in the universe (Yaqub, 2016).

In this case, Ali Mustafa Yaqub can provide the right answer to the allegations of some observers who see that Islam is a terrorist religion. He also provides a deep understanding of the true concept of Jihad in Islam, so that it can be understood by Indonesian Muslim society and can maintain the existence of moderate Indonesian Islam, which is not easy to shed the blood of fellow human beings on the basis of religious differences. Since several suicide bombings in Bali I and II bombings, Marriot Hotel, Ritz Carlton and other suicide bombings, Indonesian people began to discuss the concept of Jihad in Islam. This theme seems to be a daily consumptive topic that really needs to be emphasized, given the Jihad ideology of radical groups still survive in Indonesia.

As for Ali Mustafa Yaqub's view of the Indonesian state system using the democratic system, and not the Islamic *Shari'a* system, he considers that the democratic system for the social life of interaction among fellow human beings is allowed in Islam. A state can be regarded as running the Islamic Shariah without having to implement the Islamic *Shari'a* system, bumerelyly implementing Islamic rules of worship and *muamalah*, and making Islamic moral values as the norm of life (Yaqub,

2016). This kind of thinking is the legacy of the early leaders of Nahdlatul Ulama in Indonesia, namely Hashim *Ash'ari* who recognizes Indonesia as a country that must be defended and recognize Pancasila as the state base (Sitompul, 2010).

Of course, this view will be seen as an answer to the ideas made by some groups such as Hizbut Tahrir Indonesia who want to make Indonesia as a country that implements Islamic *Shari'a* system as a system of government. They assume that the position of caliph obliged man to decide and apply the things of life with the laws of Allah. For that purpose, God has sent prophets and apostles. They are assigned to convey to man his treatise which also contains the laws that must be applied. Although in the case of faith all prophets and apostles are the same, namely the creed of *Tawheed*, in their laws are different: *Shari'a* and life guidelines (QS al-Maidah [5]: 48) The law that applies to they shall bind each prophet and the apostle and his people. When they apply and decide the law based on *Shari'a*, they have done their duty as Caliph. Islam is a plenary religion for man, belief on that contains the rules of all aspects of human lie, so that humans no longer need to make new rules. This means that all Islamic law must be applied. And in its application, Islamic laws are grouped into two, namely: 1) there is the implementation charged to individuals such as *aqidah*, worship, food, clothing, and morals. Some *mu'ammalah* law its implementation can also be carried out individually without having to involve countries such as trade, *ijarah*, marriage, inheritance, etc.); and 2) some of which are imposed on such countries as government, economic, social, education and foreign policy systems; also relate to the laws relating to sanctions imposed on any form of violation of sharia law. Individuals should not do such law. The caliph must do all statutes authorized by him.

The rationale for the necessity of the enforcement of this *Shari'a* is the understanding of literal religious texts, such as when looking at the word of the prophet which means: "In the midst of you there is a period of prophecy that lasts as long as God wills it. Then He lifted that time when willed to lift it. Then there will be a period of *Khilafah* enforcing the rule of prophet hood (HR Ahmad) ", it is understood as the necessity of establishing the *Khilafah* on this earth. Furthermore, the text of this *Khilafah* is also associated with the words of another prophet which means: "Whoever dies, while on his shoulders there is no *baiat*, then his death in the state of ignorance. (Muslim). Therefore, the Caliph is obliged to be appointed by way of *Baiat*. With the

Khalifah, the obligation of *Baiat* on the shoulders of every Muslim can be realized. On the contrary, if there is no *Khalifah*, the required *Baiat* is not on the shoulders of every Muslim. And the prophet strongly denounced the circumstances of the Muslims who died without *Baiat* and considered him dead in a state of ignorance (Hizb at-Tahrir Indonesia, 2007 and Fatihunnada, 2015).

4 CONCLUSIONS

Islam Indonesia has vast heritage in the field of moderate Islamic concepts. Islam that promotes friendly attitude towards others, maintaining peace between people, able to accept differences and respond with understanding and preserving the noble culture of the nation and bring Islamic values in it.

We hope that this peaceful, friendly and tolerant character of Islam Indonesia can be expected to be a reflection of Islam in the future and will become a pilot Islam that can make a real contribution to the world' community. This is not an exaggeration in assessing Islam in Indonesia, given the cultural diversity that exists within the vastness of Indonesia with the democratic system and the Muslim population as the majority, Indonesian Islam remains strong as a moderate Islam that does not recognize anarchist attitudes.

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