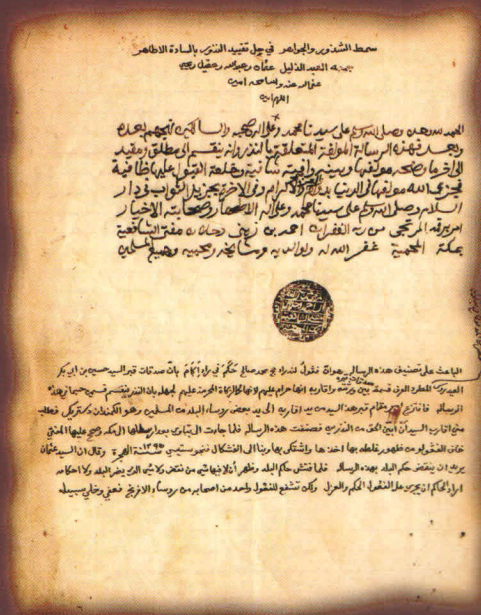




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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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SOUTHEAST ASIAN MUSLIM WAŞAŦIYYAH IN THE GLOBAL ERA

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Abstract

Globalization in the world has given the huge impact on the people, as the new condition of the world has brought the world to the globalism- a consciousness and understanding that the world is one. Globalization has also unified the people in a global village that covers all aspects of life such as economic, political, cultural, religious aspects. This paper will explore the concept of waşatıyyah which stresses on the moderation and accommodative way and its implementation in Southeast Asia. The main idea of the waşatıyyah or moderation in religious life is that it offers the importance of realizing the concept of Islamic blessing for all the Universe (Islam; Raĥmatan lil ālamīn). Therefore, the main offer of the Muslim waşatıyyah movement is to focus on developing civilization, freedom, justice, prosperity and better future for all the people. It is the main capital of the Waşatıyyah in Southeast Asia to give the significant contribution to the globalization of the world.

Keywords: *Waşatıyyah (moderation) – globalization – blessing for all universe (Raĥmatan lil ālamīn) – Islam, the future religion, the Southeast Asian values.*

Abstrak

Globalisasi di dunia telah memberikan dampak yang besar bagi masyarakat, karena suatu kondisi baru telah membawa dunia pada globalisme - kesadaran dan pemahaman bahwa bahwa dunia adalah satu. Globalisasi juga telah menyatukan masyarakat dalam suatu desa global yang mencakup semua aspek kehidupan seperti globalisasi ekonomi, politik, budaya, dan agama. Artikel ini akan mengeksplor konsep waṣaṭiyyah yang menekankan pada moderasi dan cara yang akomodatif serta implementasinya di Asia Tenggara, Ide utama dari konsep Wasatiyyah adalah bahwa konsep tersebut menawarkan pentingnya mewujudkan konsep Islam Raḥmatan lil ālamīn. Oleh karena itulah, tawaran tersebut berfokus pada mewujudkan pengembangan peradaban, keadilan, kemakmuran dan masa depan yang lebih baik untuk seluruh masyarakat. Itulah modal utama di Asia Tenggara untuk memberikan kontribusi yang signifikan bagi globalisasi dunia.

Kata Kunci: *Waṣaṭiyyah – Globalisasi – (Raḥmatan lil ālamīn) – Islam, Agama masa depan, Nilai-nilai Asia Tenggara*

Before describing details in the role of Southeast Asia Islam as *umat waṣaṭiyyah* (Moderate Community) in the globalization era, it should be necessarily noted first, what the essential definition of the globalization is. Literally, the word globalization comes originally from the word *global* means universal. This word was initially popularized by Theodore Levitte in 1985. In fact, the term has not been defined completely yet. (*mani’* and *jami’*). Therefore, each initiator proposed his or her definition according to his or her own point of view.

It is based on some definitions as asserted in their works, the term globalization can be understood as a social process or historical process or even natural process which is going to lead all nation and countries throughout the world to be bound one and another. This phenomenon will create a new life of social order because globalization will make the world without border. As a result of this, people can communicate easily regardless their location and countries.

There are several connotations people understand about the globalization word. *First*, globalization is understood as internationalization, a process to improve international relationship. Thus, each country will keep its identity but cooperate with another country in every field the country needs. *Second*, globalization is considered to be a liberalization. In this case, liberalization means to reduce the border among the nations in economic field by abolishing tariff in the export-import field, in foreign exchange, as well as in immigration administration. *Third*, globalization is understood as an universality. Universality means, the world becomes universal and each

country or person can easily spread anything either material or immaterial to the world. As a consequence, local experiences can be shared as a part of the world experience. *Fourth*, the spread of the Western influence in social and cultural life which is known as Westernization. *Fifth*, globalization is viewed as inter-nation relations in trans-planetary and supra-territoriality with own anthology status not just united nations only. (*Wikipedia Encyclopaedia*, www.wikipedia.org.)

There are some characteristics to see globalization as a worldly phenomenon such as; *first*, the interconnection among the nations is getting more and more intensive. The phenomenon can be observed in the activities of export and import via land, sea and air transportations. *Second*, the changes in space and time constellation. Global communication becomes very fast by the modern products of communication tools such as mobile phone, satellite television, and internet.

Third, interdependency of every country in production and economic market because the international trades are growing fast. These international trades are certainly giving a significant impact on the development of international companies.

Fourth, the increase of cultural interaction being enhanced by mass media such as television, film, music and transmission of international news. *Fifth*, the escalation of problems in many fields such as environment, global heat, multinational crisis and so on.

Globalization with some characteristics mentioned above has given a significant influence to human life. In relation to this, Kennedy and Kohen concluded that this unavoidable transformation had led us into globalism, a newly awareness and understanding that world is one. (*Wikipedia Encyclopaedia*, www.wikipedia.org.) In Giddens words that many people have participated in this process of globalization by having the same desire and linkage. (*Wikipedia Encyclopaedia*, www.wikipedia.org.)

In relations to the view of some scholars on the impact of globalization, there are two kinds of views. The first view sees globalization in a positive way. This positive view is optimistic to see that globalization will bring the world better. The second view sees

globalization in a negative way. This view sees globalization as a kind of domination and hegemony of the stronger to the weaker ones.

Globalization has made the world a '*global village*'. Almost all aspects of social, economic, religious and cultural life become global. This globalization will give impacts on human life either at the local level such as inter-personal, house-holds, neighbourhood, and society or at the national and international level such as social, economic, cultural, religious and political life.

This complexity has given a big impact on every community including Islamic community. In general, it can be said that people cannot avoid from this phenomenon. To anticipate this in response, it is advisable that people can take the positive ones and discard the bad ones.

As mentioned above, many experts have defined globalization variously. In some, it can be concluded that globalization leads to change various field of human activities. The object in globalization can be physical and non-physical, by information, idea, institution, or system. The combination of global transformation process and human activities are highly complex. (Osman Bakar, Volume II No. 7: 123-124). Globalization has enforced positive and negative effects on human civilization. The positive effects can be noted as:

1. The role of foreign institute and organizations in providing the job opportunity has contributed in eliminating poverty in some countries.
2. The improvement of social life is better than ever before.
3. Wider opportunities to get more information and to spread knowledge by the help of information technology and communication.
4. Communication between human or inter-institutes can run easier and flexible.
5. Wider opportunities for the people to broaden cultural and religious activities.
6. Globalization drives public and government services to be better.
7. The priority is given to the problems on women right and equalization.

8. The enhancement of the process of plurality on religion, cultures and ethnic.

Positive dimension of the globalization is not just admitted by religious elites but also welcomed by all media in order to realize the prosperous life for all the human being. In relations to this, Islam has the foundation in the Qur'an which says:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٧﴾

For we (God) do not send You (Muhammad) but graces to all universe. (Q. Q. 21/al-Anbiya': 107).

On the other hand, globalization also brings negative impacts such as:

1. The reduction of the quality of natural resources because human always want to make a profit in material life.
2. The Opening of the wider gap between the under developing countries and developing countries.
3. The Negligence to the poverty of under developing countries which is resulted in the misery of people's life
4. The creation of the materialist people, because many people put short-term purpose/ target in life, because they focus on getting the material profit only.
5. The increasing of the Unemployment as a consequence of the rapid technology. Thus, many people are replaced by the machine.
6. The spread of cultures contradicted with religious values and morality in practices which humiliate human prestige are unavoidable.
7. The tendency to present global cultures homogenously as the result of trans-national institutes' endeavour and by global communication media is getting more and more intensive.
8. The spreading "pop-cultures" which is in some countries is often considered as a humiliation of human spiritual.
9. The tendency in some institution and colleges to put a priority on administration and engineering leanings instead of humanities learning.
10. The rise of imbalanced information

11. Certain countries are tending to manipulate democratic issues and on human right to dominate world politics.
12. Internationalization of law *jinayah* (civil codes) is hardly to close
13. Along with the globalization the internationalization of illness is also spreading widely. (Osman Bakar, Volume II No. 7: 123-124).

So importance the influence of globalization that Zeenath Kausa in his analysis states out a *question* inciting about the globalization as follow:

The term globalization in use is mistaken because it leads nowhere to human development, but human domination. Globalization is more promoting Western cultures and global capitalism. Globalization is westernization or Americanization. Globalization is seen to be Mc Donald product and Coca-Cola sense. Mc Donald versus Mecca. Globalization tends to be promoting Western *weltanschauung*.

Islam and Globalization

The positive and negative aspects brought by the globalization is clear. It has a big impact on human life including on modern Islamic society. Therefore, Islamic society must adapt and accommodate some of the aspects of globalization according to Islamic messages. At the same time, Islamic people must become *waṣaṭiyyah* society, the best community, moderate, to be selective ones, progressive, flexible to the condition. Islamic society is obliged to spread the noble values to other society and to give much benefit to other people.

In correlation to the influence of globalization over Islamic society, it is interesting to analyse what Oliver Roy has underlined as follow:

Globalization inevitably has influenced Islam and its society, it has produced what is called as “globalized Islam” problem, where the relations of Muslim with Islam is bridged by globalization and westernization. Roy even pointed out that the problem is actually not about the content of theology of Islam as religion, but how Islamic society refers and adapts to this corpus. Thus, the religious teaching can lead their behaviour in context where the religion has already lost its social authority. (Oliver Roy, 2005: ix).

The problem lays in the capability of Islamic to present modern life. They are still unable to reconcile the modern life with Islamic teachings. They are still searching for the model of globalization which

is suitable with Islam. So that, they cannot anticipate the matters contradicted with the religion itself.

The information in revolution era has given many problems either for the people or nation. The problem can be illustrated as follow:

When the parent advised their daughter to close her body and not to meet a strange person, but in real life, the daughter can use the sites in the internet such as 'Line', 'We Chat', 'Kako Talk', 'Kik' Yahoo Message' 'Whats app', 'Blackberry Message' and so forth to have relation with the stranger. They can communicate verbally and even by physical visualization. This phenomenon can lead to what Quranic verses say will close to adultery. Thus the Quran says: "you have to take away adultery" (Q.S 17/al-Isrā': 32). Unfortunately, all of those phenomena are facilitated by the sophistication of technology namely internet.

The above example indicated that people in contemporary world showed a tendency to break the norms and religious values.

The trend of globalization as a result of the information technology revolution actually has given much profit to the people but on the other hand it also gives a bad impact on mental health.

One of contemporary scholars and is very popular in the Middle East, named 'Amru Khalid' declared his disappointment over negative factor, because globalization is driven by the information technology revolution, he said:

Internet and free channels has caused morality disturbance. However, we cannot blame the Internet and free channels without censor as a forbidden thing. As we cannot avoid it, thus, the important thing for the Muslim people is to be consistent (*istiqāmah*) with Islamic teachings. (Amru Khālid, 2004: 33).

One of the high important things being influenced by globalization is the relation to the neighbor. So importance the associate with the neighbors, a wise man, Lukman as mentioned in the Qur'an, pointed out:

My dear children, I had ever borne a cast iron and large stones in very heavy load, but I might never borne anything heavier than my neighbours' evil. (Al-Suyūṭī, Vol. 5: 163-165).

In Islamic social system, everybody is encouraged to respect all neighbours, for Rasulullah said:

والله لا يؤمن, والله لا يؤمن, والله لا يؤمن, من يارسول الله؟ قال لا يؤمن من
جره لا يؤمنه

For God, no body with faith, for God, no body with faith, for God, no body with faith. “Whom do you think Rasullah?” (Friend asked). Rasulallah replied: “Shall not faith for someone whose neighbours feel no comfortable” (H.R. Bukhāri).

Perhaps, globalization as exploded by information technology revolution has changed the relation of society.

The information technology revolution has also changed the way of communicating directly among the people. Instead, they use digital technology. The physical communication is replaced by virtual communication. As indicate in the Qur’an, human can fall down from spiritual creature into material one (Q. S. 95/ al-Tīn: 4).

In such complex situation, the role of Islamic society as *umat waṣaṭiyyah* becomes so important to discuss. How Islamic society could play its role in religion and then becomes persistent as guidance in relation to “local-global”. In academic context then Sayed Hossein Nasr in his book *Traditional Islam in Modern World* argued about the possibility of reviving Islamic traditions in modern world. (Hossein Nasr, 2010).

In Islamic perspective, the religion must be a guidance for life. At the same time, the act of violence thus, must be avoided by power, oral, and by heart, as Rasulallah said:

من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه وان لم يستطع فبقلمه
وذلك اضعف الايمان

Who is amongst you to see denial, should prevent it in power. If fail, let make orally, and fail it yet, please kindly with heart, because it is the weakness faith. (*Shahih Muslim*, Bāb al-Imān, 78; *Sunan al-Turmūzi*, Bāb al-Fitan, 11).

The above hadith from the prophet is very important to avoid the denial and perhaps useful as methodology of Islamic revitalization to detect every evil.

Umat Waṣaṭiyyah of Southeast Asia

Wash or *waṣaṭiyyah* is the term used in the Quran to mention the strategic position of the believers (Islamic people) among the communities. One of verses of the Quran which explains the about the role of the members of the *Umat Waṣaṭiyyah* is:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ
شَهِيدًا ...

In such way we had created you (Islam people) as *Umat Waṣaṭiyyah* so everybody of you should be witnesses upon human acts so Prophet (Muhammad) become witness upon you (Q. S. 2/al-Baqarah: 143).

In early time, the term *waṣaṭ* means something that has two tips in same size, (Rāghib al-Isfahāni: 537). In further development, the word *waṣaṭ* in general is used to indicate something that stands in the middle of two things. In this sense, the leader for the race is called *wasit*.

This word then referred to the sincere, just and honest behaviours. In many case, someone will be positioned in *waṣaṭ* if he is the selected one and is considered honourable. As God Swt. Said:

So that one who is the most wise among them said, as I had told you, why then you had not praised yet your God” (Q.S. 68/al-Qalam: 28).

The word *waṣaṭ* in al-Baqarah verse 143 is interpreted as *khiyar*, the selected or the chosen one. Someone is called *waṣaṭ* if he is the selected among the people. Islam is called as a “*wastah* religion” because its status as the chosen religion among religions. At the same time, Islamic people are called ‘*Umat Waṣaṭiyyah*’ because they are the chosen people behaving in *waṣaṭiyyah* and tell justice among the society. (Al-Ṭabarī: 143).

By referring to the above term, thus, Islamic society must be the best and moderate by having the qualification of *waṣaṭiyyah* character.

Therefore, in order to make the character of Islamic *waṣaṭiyyah* valuable in Southeast Asia, Muslims (Islamic society) should practice the qualified characters such as just, honest, and wise for examples, in everyday life. It is by practicing the noble values of Islamic teachings in everyday life, it is hoped that the idea of the moderate Muslims community can be implemented in life.

As mentioned above, one of the characteristic values in global life is the idea of pluralism. In relation to this, it is worth noting that pluralism should be understood as the idea where plural condition in society should be accepted as reality. Therefore, in such plural society, Muslims are challenged to practice and present Islam as the grace for all the people in life (*rahmatan lil'ālamīn*). As the consequence, Muslim people must present themselves as *waṣaṭiyyah* people in global relations.

Historically, good relations between the Muslim people and other communities can be observed in the moderate attitude Muslims community showed to other communities. This case can be seen in some cases, such as: *Firstly*, architectural tradition as seen in great Ka'bah with highly simple design, comprising of box. Another is in Islamic architectural as reflected in the Mosque which has been enriched with the combination of other community's architecture such as *dome* and a circle symbolizing *zifer* or *zero* (0).

Secondly, the tower which is currently put on Muslim mosques comes from the word '*manaroh*'. Before the coming of Islam, *manaroh* was used by one of the ancient religions as the place of fire for the medium of the ritual in worshipping gods. In subsequent development, Islam modified it to be the medium for *aḥan* point-site (place to invite people for praying).

Thirdly, carbide fireworks in old Chinese tradition, used to remove evil. In later development, Islamic society modified them to become ammunition of weapons. *Fourthly*, the Greek philosophy which is developed by Islam could trigger the rise of various kinds of philosophy in Islam.

Fifthly, in the case of Indonesia, historical notes have shown the tolerance of Muslims communities' life toward other communities. Muslim community actually has developed the concept of *Peace theology*.

Relevant to the concept of *Umat Waṣaṭiyyah*, the awareness of having the process of the continuous dialogue with other civilization should become the priority in developing the social life among the plural societies. It is important in order to develop cultures. Therefore, each society can take the benefit from other culture. (Harahap, 1977). It

is by this process that civilization can be developed to be the benefit for all the people.

Concerning the idea of realizing the *Waṣaṭiyyah* in Islam, it is worth noting that to understand Islam, one has to go deeply to the two aspects of Islamic teachings namely the esoteric (known as Sufism) and exoteric or the inner and the outer aspects of Islam known as Islamic jurisprudence (*Fiqh*). Both aspects are very important. The values of Islamic Sufism as the manifestation of universal values in Islam can be developed to realize the *waṣaṭiyyah* in Southeast Asia.

The moderate (*Mu'tadil*) as one of characteristics in *Umat Waṣaṭiyyah* can be interpreted as the act or attitude which is balance or neutral in doing or something in over-load. (Muhammad az-Zuhaili). *As it* is as indicated by Prophet Muhammad Saw., with his word said:

ان الدين يسر ولن يشاد الدين احد الا غلبه فسددوا وقاربوا وبشروا واستعينوا
بالغدوة والروحة وشيئ من الدلجة

How the religion is truly is easy, for people considered the religion as burden shall be depending on him at last. So behaving always moderate and never do extremely, always give joyful news and make your pray while morning and evening, also while it is mid night. (H.R. Bukhāri by Abī Hurairah).

As the way of moderate religion to behave is very important, so that al-Zuhaili called it as the way of religion that very suitable with the existence of human life.

The way of moderate religion will create the goodness for all because it is based on the wisdom and deep understanding of religious teachings.

Religion for the Future and *Umat Waṣaṭiyyah*

Al-Qur'ān al-Karīm clearly mentions that Islam is a religion of God. The following word may describe out as quoted:

It is truly, the religion (as God's favour) is perhaps Islam (obeying on His glorious). To those have been given Holy book never quarrel because in hatred one another after having knowledge. For whoever denies over God's word to be requested responsibility immediately (Q.S 3/ Ali 'Imrān: 19).

For further this Kitāb give question:

Shall they look for other religion beside God's religion, for to Him every life surrender whatever found on sky and on the earth. (Q. S. 3/ Ali 'Imrān: 83).

A few experts of religion had tried to formulate the criterion of religion shall take part majority followers in the future. Charles W. Eliot for instance, sees the criterion of religion in the future as follow:

1. The future religion shall not be not based on absolutely power either spiritual or temporally. Since life refusal under absolutely power is one of characteristics in modern life phenomenon.
2. Future religion has no similarities with any creation of primitive power such as light, fire, snow, wind, storm and earthquake.
3. In the future religion there shall not be found any worshipping mainly in the death of forefathers, teachers. There is no practice of difference of group ethic, races and culture over even though a powerful king.
4. The living in the future religion itself is not only about welfare and safety of one but also others' safety and prosperity, as well as his/her contribution to God.
5. The future religion shall not allow any sacrifices or redeeming sins.
6. The future religion shall not adore the growth of Jew's God, a concept that presents provisions on Christian institutions.
7. The future religion shall be not gloomy or cursed (some people). It shall not include death or sorrowful only, but a victory of religion and life. (Charles W. Eliot: 38-43).

After conducting a comparative study on several views available, to my opinion there are at least five criteria, a religion must have if it will to take important role in the future. *Firstly*, a religion should be a guidance for the life of humankind. In this case, human need guidance and the most prominently guidance is religion.

Secondly, the future religion is a religion capable to develop an inclusive theology that offer kindness for all human. Since the future world is perhaps a pluralistic world.

Thirdly, a religion which is capable to drive working ethos, economic ethos and knowledge ethos. These three ethos values are functioning as the main motorizing today's world globalization.

Fourthly, the religion which suggests the followers to develop intellectual (*aqilat*) and consciousness (*syari'at*). Should be in balance between the material and spiritual. *Fifthly*, the religion gift awareness to human in his position as *khalifah Allāh fi al-ard* (God's representative on earth) is given responsibility to maintain and watchful instead not exploit

them arbitrary. These five conditions constitute anticipation over one of critical situation prohibiting human for future, namely environmental crisis. (R. Semiawan, 1994:3).

Essentially, the theology of future religion is a theology more concern on godliness concept (*rabbaniyyat*) that sees the problem of environmental, social ethnics and human future by relying on the spirit of knowledge and awareness.

George Bernard Shaw once stated out his mind regarding the role of Islam over future:

I insist that Islam religion shall be one only having certainty values to assimilate over the changes in existence stage of human and cause it may persistently have an attractive power from century to century. This religion is the future religion. (George Bernard Shaw, 1936: 33).

In consistent with it, Johan Wolfgang von Goethe pronounced be fairly to respond in this case when he introduced anticipation about the future religion, and he called it “Islam”. Islam offers calmly in dealing with each shake of change (Q.S 2/ al-Baqarah: 61) and this religion assuming happiness on the world and for eternity to those followers (Q.S 2/al-Baqarah: 201). This religion propose heading concept of kindness to all (Q.S. 3/Ali Imrān: 110) and develop positive tolerance in a pluralistic life (Q.S. 109/ al-Kāfirūn: 1-6).

On the other word, this religion emphasizes a working ethos on everybody to have a progressive life (Q.S. 103/ al-Ashar: 1-3); 53/al_Najm: 346-42 and 62/ al-Jumu‘at: 10). Meanwhile, in scientific ethos term can be seen how Al-Quran informs that God orders His Apostles be always prays for having their knowledge improved.

In Islamic economy then C.C. Torrey mentioned that Islam theology as a *commercial theology*. He insisted:

Mutual relations between God and human is seemly a truly trading. God is a perfectly merchandise. He entered the universal whole into His-book. Everything is counted, every good is measured. He provided book of records, balances and He had been the best picture for all honestly businessmen. Life is a business, one may get profit and lost there. For one who conducts good or worst (who “achieving” merits or evils) shall get penalty, not in this life. A certainly debts “wiped off” because God is never as lender who is not merciful for. Islam community owing to God, He paid it all firstly for heaven, they sold their-selves over God, it shall be a thing behave profitable. For unbeliever has sold god’s truly in sorrowful price, then he is bankrupt. On the resurrection day God may make the last account with human. Every one’s action is recorded in a “Master Record Book”: all your acts is

weighted. For every body shall be paid according to his savings. There is no body cheated. Islam people (who had paid in multiple then upon each his good conduct), shall receive a special additional gift. (C. C. Torrey, 1892: 51).

To realize that Islam may function as future religion, there are three key-words to be done by Islam people as *waṣaṭiyyah*. *Firstly*, to have the capability. Capability means highly depended on his people capability to perform completely this religion teachings on daily life, not just in concept and expression only.

Secondly, wisely, means how far Islam people capable to dig out and catch dynamic messages of its teaching. *Thirdly*, In this case, required high capability to develop the understanding toward the people and religious teachings over time in order to be able to fulfil the society's need in modern world. In the case of Islam, Muslim people then should always develop their understanding about their religion, Islam.

Islam as Southeast Asia Values

The idea and hope that Islamic revival will emerge in Southeast Asia is a very interesting phenomenon. (Chandra Muzaffar, 1985:71).

The idea and hope that Islamic revival will take place in this region because Islam becomes a social-political power and gives significant influence on society. (Umar Farouk, 1993: 24). By quantity, more than 200 million people throughout Southeast Asia noted as Muslims. This indicated that Southeast Asia is the only one region in the world that has the greatest Muslim population.

From cultural point of view, based on language, whole Islamic world can be divided into “two plus one”. The first two part is a region with *Arabic cultural sphere*, and the region with *Persian cultural sphere*). Whereas plus one is the region with *Malay cultural sphere*) covering all Islam regions of Southeast Asia. In some decades, this region has become witnesses upon the efforts in re-finding a half cultural identity ever lost. There is endeavour to revive spirituality (*tasawuf*) even in a certain modern movements. (Nurcholish Madjid: 1992: 66).

Geographically, Muslim on Southeast Asia is assumed to live on *peripheral* side from Islamic heart (Arab world). Islam of Southeast

Asia has the characteristic of flexible and adapted to existing society, although there are many conflict of interest in society. (Ahmad Ibrahim) The question is; can Islam revival takes place in peripheral community? This question requires deeper analysis about Islam revival in this region.

In order to study phenomenon of Islam revival in Southeast Asia is necessary to highlight the following questions:

Firstly, who is initiating and participants to that revival? *Secondly*, what is intellectual characteristics dominantly? *Thirdly*, what factors causing the revival? *Fourthly*, what is reaction over the revival? *Fifthly*, what is the essential of this revival for Islam and civilization in a whole? (Omar Farouk, 1993).

The main character of Muslims of Southeast Asia is the openness toward others. Thus, when facing the influence coming from different cultures and civilization including religion, the Muslims become more dynamic effort. This phenomenon has been taking place from the first time Islam come to Southeast Asia to the present time.

There are three groups possible that might be identified to have the possibility to undergone the Islamic revival in this region.

Firstly, the middle youth class group with income and education background “secular” school but his Islamic education is not mature yet. *Secondly*, the governmental teachers group with education background in a strict traditional Islam. *Thirdly*, group that comes from urban labour with lower rate income, education, and Islamic knowledge but shows the high awareness to practice Islamic teaching. (Chandra Muzaffar, 1985: 62-63).

All in all, the idea of the revival of Islam development by the intellectual in this region is based on the new and fresh understanding of Al-Qur’an and al-Sunnah to answer the problems the Muslim society faces in the fields of politic, economy, cultures, education, law and governance.

The idea about the revival of Islam based on the Qur’an and Sunna is grounded by some reasons such as (a) the failure in social system based on capitalism or socialism, (b) the life style of secular elite on Muslim countries, (c) the willingness to rule from middle class segment that cannot be accommodated widely, and so forth.

The refusal on the various negative aspects of Western culture and the call for going back to Al-Qur'an and al-Sunnah had been a popular idea in the two last decades. The most important array is that model of growth and social change of the Western is assumed to have denied humanity and even tended mainly to materialistic life. As a result, people are feeling the spiritual emptiness. The science as supporting to Western modernization becomes uncontrollable.

Islamic revival in Southeast Asia emphasizes the importance of keeping the human relation and its religious cultures, the condition that cannot be found in Western society. (Akbar S. Ahmed, 1994).

The meaning of Islamic revival for Southeast Asia is the emerging a trend where Islam becomes important again. This trend emerged not only because of the response to the Western failure with its dominance culture, but indeed Southeast Asia has a firm religious roots, moral link, and *waṣaṭiyyah*. That is why Islam has become an Asian values.

If Fazlur Rahman believed that essentially Islam has a vital organ for revival with its *ijtihad* concept, (Fazlur Rahman, 1984) it can also be seen in John L. Espasito and John O Voll opinion which insist that Islamic revival will take a continuous process, because Islam has *tajdid* (renewal) tradition. (*Ulumul Qur'an*, 1990: 28-29).

These two important things become the internal driving force for Islamic revival in Southeast Asia.

The question is, what is the essential of Islamic revival in Southeast Asia for Islam and civilization in whole? In order to respond this question it is kindly important to suppose that currently the world civilization in whole is being in the information technology order, transportation and communication. All these may cause the world to be more global and become narrower. As the result, things are easier to reach. (Akbar S. Ahmed and Hanting Donnan, 1994: 1-2) On other side of this century is called as post-modern era, a situation that can be viewed very democratic. (Arif Budiman, 1994: 16).

One of characteristics in the post-modern era as Ahmed argued is that city with its commotion has become the central of activities. This phenomenon has created materialistic orientation in life and resulted in which, according to Nasr, is called the emptiness of spirituality. (Hossein Nasr, 2010).

Islamic society's life in Southeast Asia is surrounded by the variety of ethnic, traditions, cultures and religion. But Islam can play role to create harmony in that situation. (Omar Farouk, 1993). This portrait of harmony, actually can be the sample model for all the world. (Syahrin Harahap, 2011). It is noted also that the behaviour and identity of Southeast Asia has offered the importance of harmonious relation between God and humankind as well as all the creatures. (Habibi, 1988: 23-42).

A revival can be understood as how far a region may control the heart of creation process or running the universal civilization. If it can be accepted, Southeast Asia must control, or at least have capability with competence in developing the (a) colleges, (b) banking (c) manufacturers, as the driving force of the world globalization. (Syahrin Harahap, 1997: 151).

In addition to that, Islamic revival must develop cooperation in many fields. In education for example, joint research and joint publication as well as cooperation to joint community development become agenda that must be implemented for the future.

The analysis above indicated that *umat waṣāṭiyyah* of Southeast Asia with Islam as its value, may give the contribution for the world civilization for the future.

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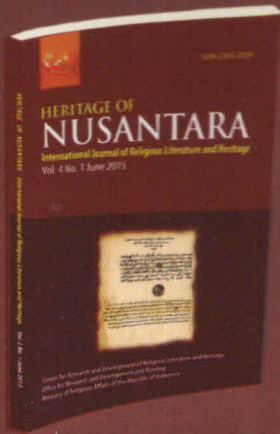
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