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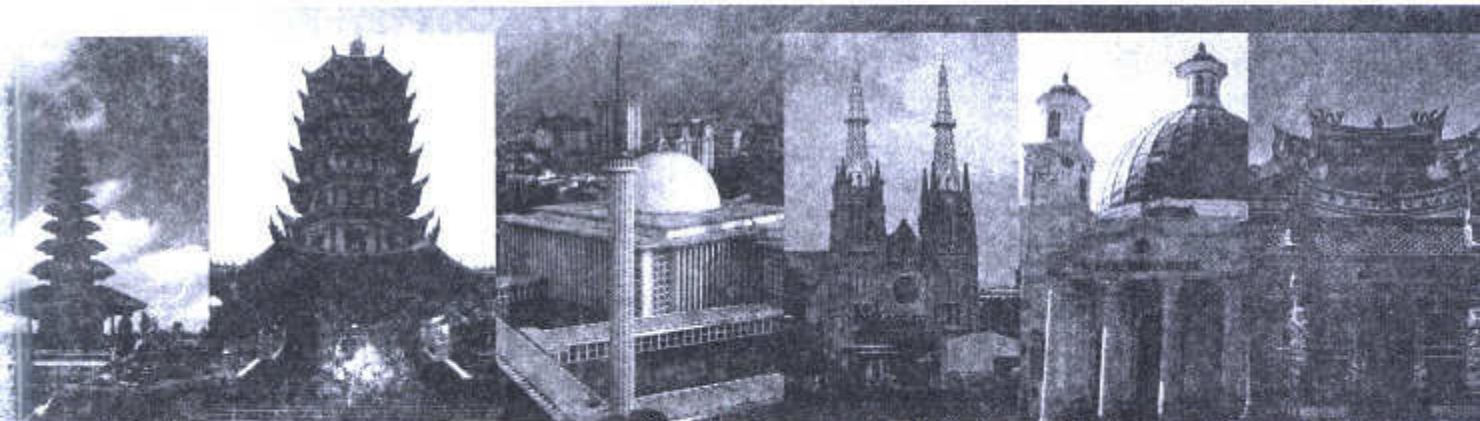


Center for Research and Development of Religious Literature and Heritage
Office for Research and Development and Training
Ministry of Religious Affairs of The Republic of Indonesia

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CONTENTS

Editorial Notes	ii
1. The Growth of “Islamic” Radical Books in Indonesia <i>Choirul Fuad Yusuf</i>	1 – 22
2. Women, Leadership, and Mosque’s Cultures: Indonesian Heritage in New York City <i>Etin Anwar</i>	23 – 52
3. Lyrics in the <i>Dolalak</i> Dance Purworejo Central Java as a Form of Islamic Folk Songs <i>Djarot Heru Santosa, Timbul Haryono, and RM Soedarsono</i>	53 – 94
4. Cultural Strategies of Abdi Dalem in the Global Era in Achieving Welfare <i>Sulistiyowati</i>	95 – 116
5. Traditional Ritual Water Conservation, and Islamic Thought <i>Mohammad Fathi Royyani and Abdul Syukur</i>	117 – 144
6. Islamic and Customary Law in Aceh Darussalam Constitution <i>Gunawan Adnan</i>	145 – 176
7. أثر التشيع في تصحيح الحديث: دراسة عن تصحيح أبي عبد الله الحاكم النيسابوي حديثي الطبر ومن كنت مولاه فعليّ مولاه في كتاب المستدرک على الصحيحين <i>Abdul Malik Gazali</i>	177 – 204
About Authors	205
Notes to Contributors	209

EDITORIAL NOTES

The growth of religiously radical books has already occurred in parallel to the growth of universal ideologies, philosophical thoughts, and universal ideas of religion in the world-wide, spread globally by information and technological progress. This first article, “The Growth of “Islamic” Radical Books in Indonesia”, written by Choirul Fuad Yusuf, sociologically, attempts to describe how the development and spread of Islamic literary works, particularly on the conflictually-nuanced books in Indonesia. The article of which data is referred to the research-findings on *Survey of Religious Books in Indonesia*, highlighted some notes. *First*, the growth and development of Islamic books, since last decade, tends to be strongly dominated by the practical-Islam books. This phenomenon, is culturally predominantly caused by any pragmatic view of the Muslims at large. *Second*, if it is compared to its former development, the liberal books of Islam seems to face any decline of quantity and interest due to its messages perceived as too freely secular. *Third*, both fundamental books containing the ideas of teaching-purification, and radical “Islamic” books proposing the *syariah* Islam implementation totally and establishing Islamic state in Indonesia, tend to very be stagnant and not too popular amongst Indonesian Muslims because of their political aspiration for defending Indonesia as their country.

The second article is about “Lyrics in the Dolalak Dance in Purworejo Central Java” is written by Djarot, Timbul and Sudarsono. They highlighted that Islamic education teachings which is transmitted performatively in the form of folk-songs is relatively very effective. The article, which is very descriptive and informative in nature, shows that the performance art is methodologically significant and functional in the approaching people’s soul and spirituality to be closer to the God believed. So, for the future, the writers confidently recommend to Government to maintain and conserve this traditional method of Islamic teachings or *dakwah Islamiyah*.

The third article, Etin Anwar which talks on the use of social, religious and cultural heritage for community building and mosque participation by Indonesian Muslim communities in New York City and its impact on women's leadership in al-Hikmah mosque and their production of moral agency and pious self in the mosque setting. She argues that Indonesian Muslim women in Al-Hikmah mosque have more leadership capacity due to the cultural heritage of Indonesian Islam and the complementary status of women in their communities.

Further, Sulistiyowati's article on "Cultural Strategies of Abdi Dalem in the Global Era in Achieving Welfare" talks about the life of Abdi Dalem in facing the globalization era, particularly focusing on the why-ness of the Abdi Dalem have a strong dedication to the King. The Abdi Dalem (royal officials) of Jogjakarta Palace, historically, devoted of the Kings on the reach of blessing (*ngalap berkah*). They believed in the non-material as the highest values. To be an Abdi Dalem who devotes to the King will be functionally effective to gain both inner and outer welfare. Through her research carried out in 2009, she concludes that to be Abdi Dalem, actually, is not only motivated for the need of seeking for blessings (of the King or Sultan), but it is also inherited by their ancestors. Although, the monthly salary (*paring dalem*) received by Abdi Dalem, ranging from IDR 7,000.00 up to IDR 15,000.00 but they feel happier and more fortunate in getting welfare. This social fact, of course, becomes a very unique phenomenon in the modern era or *jaman saiki*.

The fifth article is "Traditional Ritual, Water Conservation and Islamic Thought, written by Muhammad Fathi Royyani. This article discusses the traditional ritual of water conservation and its relation to the Islamic thoughts on utilizing the natural resource. This article, substantially, explicates of how the relation of the concept of *Kawin Cai* and Islamic thought, known as the Seven Grade (*Martabat Tujuh*). This article important to read though it seems to be only as a reportive work.

The sixth article of "Islamic and Customary Law in the Aceh Darussalam Constitution" written by Gunawan Adnan tries to show readers that there is a tied and hard relationship between Islamic law

and customary law in the Aceh Darussalam constitution. This relationship phenomenon is clearly seen through the examination study of the manuscripts of the so-called the three law of Aceh, especially pertaining to *siyasaḥ*. The article jumps to a brief conclusion that the most Islamic law, especially the political domain (*siyasaḥ*) has been permeated into Monarchic Aceh Darussalam structure. The institution of *Ahlul Halli wal Aqdi* (parliament), *syura* system, King and functionary conditions are systemically needed for carrying out the state. Further, based on *qanun*, the form of Aceh Darussalam kingdom is not purely a monarchy, endowed by generations, but has been constructed by modern Islamic Republic State. Moreover, the relationship between Islamic law and customary law (*adat*) in Aceh Darussalam kingdom has already been found in the form of both total and selective absorptions.

The last article, written in Arabic “أثر التشيع في تصحيح الحديث”, by Abdul malik Ghazali, studied on the book of *Al-Mustadrak ‘ala Ṣaḥīḥain* written by Abu Abdillah al-Hakim al-Nisaburi (w. 405). The author argues that Al-Hakim easily approved on *hadis* either *hadis saḥih* or *hadis hasan*. This action, at least, indicated that Al-Hakim was already influenced by *syiah* domination in the reign of Muslim states at that time.

THE GROWTH OF “ISLAMIC” RADICAL BOOKS IN INDONESIA

By Choirul Fuad Yusuf

Abstract

More recently, at least some decades after the triumph of global communication, thousands of fundamental and radical books--whether politically, religiously or culturally based books--have already rapidly grown in the world-wide. This phenomena, culturally can be seen from the positive spectrum as a new global dynamics of literacy civilization, but on the contrary it also can be considered as any kind of viruses treating the peaceful and harmonious life amongst Muslims' community at large. Even so the growth of religious radical books, including Islamic books which are strongly influenced by the growth and distribution of any universal ideologies and philosophical thoughts. In this concern, this article attempts to explicate of how the exclusive books grew up in Indonesia. A survey on *“Mapping of the Islamic Books in the Post-Reformation Era in Indonesia*, carried out in 2013 showed us, besides there is an increase of the practical books on Islam read by Muslims at large, the exclusive and extreme books have been growing significantly—including the books published by both fundamental and radical book publication.

Keywords: fundamentalism, radicalism, liberalism, radical books, fundamental books, liberal books.

Introduction

Issues on “Islamic fundamentalism”, “Islamic radicalism”, even “violent acts of the Muslims”, and “terrorist acts”, and the likes, are always to be an actually relevant discourse of everyday life. At least, in everyday life, since some recent decades, those topics of “religiously political discourse” dominantly fulfil books, papers, magazines, journals, or other publications in the world-wide. Many books of such related topics are also published openly in a great number.

The very popularly published books, such as: *Globalizing Hatred: The New Anti-Semitism*, by Mac Shane: 2008; *A Cultural History of Terrorism*, by Michael Burleigh et.al, (2009), *Islam in South Asia* (Nathan & Muh. Hasyim, 2005); *How To Win A Cosmic War : God, Globalization, and the End of the War on Terror* (Reza Aslam, 2009); *Asian Security Reassessed* (Stephen Hoadley : 2006); *The Bin Laden : Oil, Money, Terrorism, and the Sacred Saudi World*, (Steve Coll : 2009); *Globalization and Its Counter Forces in Southeast Asia* (Terrene Chong : 2008); *Great Powers : America and the World After Bush*, by Thomas Barnett, 2009, and hundreds of similar nuance. Any important message contents of those books talk of: (1) the speedy growth of the fundamentalism, particularly “religiously-based movements” as a global phenomenon (although, historically it has been developed since centuries ago), (2) The dangers of such fundamental or radical movements for the humanity, global security, and civilization, and (3) the need for the global community to formulate and implement the solution effectively by using multi-approach strategy. Most of those books talk about the growth of radical movement in the world today, and evaluated those ideologically-based movements as the global challenges which need strategic solutions for the sake of building the world security, political stability, and building the peace culture.

The Relevance of The Topic

Seen from the various perspectives, there are some logical reasonings of why the religious fundamentalism or radicalism movement in general and of Islamic fundamentalism in particular, becomes actual and everlasting topics to be seriously discussed in the frame of national and more wide spectrum.

First, historically, since the falling-dawn of USSR, as one of the two super powers--besides America--which built, developed, established, and maintained the Socialist-Communism, Islam was then conceptually perceived as the new comer of the political powers replacing the USSR geopolitical position. Besides the population growth of Muslims over the world increased significantly to be the second largest of the world population¹, Islam also brings complex religious doctrines perceived as the last and most completed ideology. In this context, America and the West countries commonly see the Islamic movements--whatever its type, *modus operandi*—become the real opponents need to be given a serious attention because of its dangerous effect. Islam, as a revealed religion, is predicted to become a great ideological power which offers a great world system. Substantially, Islam has genuinely conveyed doctrines which is comparable to philosophical thoughts such as: materialism, liberalism, pragmatism, socialism, communism, capitalism, etc. becomes the new emerging forces or powers which will possibly dominate and become more powerful in the future.

Second, Islam which is popularly labelled by the West as “Islamism”, or “political Islam” (*al Islamiyah, Islam Siyāsah*),

¹ The total world population (2010) is more than 7 billion, consisting of Christian 31, 59 % (of which 18.85 Roman Catholic, 8.15 % Protestant, 4,96 % Orthodox, and Anglican 1,26 %), 23,2 % Muslim, 15 % Hindu, 7,1% Buddhist, and more than 20 % are others. See: Directorate of Intelligence, US. *CIA's World Factbook*, 2010, a reference resource produced by the Central Intelligence Agency of the United State.

ideologically, often perceived not only as a religion in the narrow meaning, but it is also regarded as an ideology. As an ideology, in this case, Islam is believed has any capabilities of playing a role as the way of life in the field of social, political, cultural, economic, and personal affairs of daily life. At least, by its followers, Islam is believed as the most complete and perfect system conveying any values, norms, tradition, and doctrinal messages which are functionally capable of regulating the life of the followers in particular and the world-wide people in general. Amongst the Islamist thinkers propose the implementation of *syaria*² (Islamic law), and pan-Islamic political unity. Some prominent figures of modern Islamism, such as Sayyid Qutb, Hasan al Banna, Abu Ala Maududi, dan Ruhullaoh Khumaeni see the significance of world agenda for purifying the Islam, and further propose to implement Islamic syariah to substitute “the other world systems” assumed as being out of date in its usage. Even some important figures, likes Jamaluddin al Afghani, Rashid Ridlo, Yusuf Qardhawy, Ali Syariati propose to revitalize Muslim community to be more progressive in the future by implementing “syariah Islam” under Islamic state. They believed that Islam has systemic and comprehensive capacities handling all inclusive-daily life affairs. Islam is regarded not only as a set of norms and values guiding to the two world (both in the secular world and hereafter world). Islam provides nearly all legal and ethical system in term of gaining such life orderliness.

Further, according to its followers, Islam has a strong, complete, and comprehensive teachings. Consequently, any political powers, often see Islam as “a counter of the West ideologies”. It becomes the political power which endangers “the

² *Syaria*, which is etymologically means “the pathway to be followed”, is the moral code or religious law of Islam. *Sharia* deals with many topics addressed by secular law. Different from the *fiqh* regarded as the human interpretation of the (Islamic) law, *sharia* is considered as an infallible law of God. The *Sharia* law is based on the primary sources: Al Qur’an and Hadist.

existing world system” viz. capitalism, socialism, and other philosophically-based systems. Islam provides any alternative models of the world system. It provides clear divine concepts, assumptions, principles, orientation and objectives dealing with of how to get, manipulate, and distribute power on behalf of gaining the goals. Furthermore, based on religious teachings, Islam has a various subsystem of what criteria must use in selecting or nominating the leader, and how to manage people, etc.

In the economic aspect, Islam also has adaptive models of economy which is implementably compatible to other systems. Such models, actually are very relevant for carrying out the national development in achieving the welfare nation. In this case, Islamic model of economy whether in the aspects of productive, distributive, consumptive and other sub-aspects has doctrinary capacities for solving and regulating “the daily life problems”, which are different from other world-system popularly known today.³ Any illustrations here, for instance, Islam is different from

³ A Brief comparison of Islam and the secular economic system largely used in the World (Capitalistic and Socialistic System). In the Capitalistic Economic System (CES), its objective is to give full freedom for everybody to get welfare as high as possible, by giving every individual or citizen behaving freely, in parallel with his own rights. In the CES based community, although it is conceptualized to be “freely competitive system” by giving equal position and individual freedom (to develop individual potentials), but in a reality, it is no real competition. The rich or the capital owner will always be the winner while the poor will be the loser in their competition. Consequently, CES will inherently develop economic gap in the real life and failed providing the commutative equal quality of human life.

In case of distribution, there is no obligation for distributing his own property to others. The position of the Government is just to control the personal rights to anybody or person to manifest freely his life as good as possible without any significant restrictions and intervention. On the contrary, Socialistic economic system (SES), teaches that the essential objective of economic system is to regulate economic behavior (production, consumption, and distribution) for the sake of obtaining the people’s welfare without any socio-economic gaps, but with relatively equal. For this purpose, the Government (usually occupied by Socialist or Communist Party) occupies almost of all public properties, such as: housings, transportation, oils, roads, etc. With fully authoritative power, the Communist Government also centrally

both capitalistic and socialistic economic system.⁴ Islam provides personal rights of economic freedom to earn properties (money, housings, etc.). But in the same case, it is inherently obliged to pay *zakat* (2,5 %-up to 10 %) to the poor. If this teachings be implemented proportionally, so it will be potentials for helping the state to eliminate poverties, economic gaps, and open unemployment occurred significantly. The trickle-down effects of *zakat*, *infak*, and the likes, will be very effective for solving some economic deprivations of the people.

Thirdly, Islam culturally contains of any cultural richness which is universally able to encolor the life itself meaningful. Almost every kind of individual behaviour, tradition, etc. can relevantly be ruled by Islamic teachings based on Al Qur'an, As Sunnah and other legal and cultural sources.⁵ The Islamic culture,

dictates in nearly aspect of people's life—political, economic, cultural, and others. The citizens is systemically needed to be loyal and obedient to the policies of Central Government. Islam, on the other hand, provide any economic system which is different from both Capitalistic and Socialistic or Communistic system. See: *Ekonomi Islam: Teori dan Praktek*, translated by Choirul Fuad Yusuf, from English Edition, Prof. A.Mannan, Dr.Ec, D.Div, *Islamic Economic : Theory and Practice*, Prof.A.Mannan, Dr.Ec., D.Div.

⁴ Capitalism is an economic system in which trade, industry and the means of production are controlled by private owners with the goal of making profits in a market economy.^{[1][2]} Central characteristics of capitalism include capital accumulation, competitive markets and wage labor.^[3] In a capitalist economy, the parties to a transaction typically determine the prices at which assets, goods, and services are exchanged. See: Chris Jenks. *Core Sociological Dichotomies*, London, England, UK; Thousand Oaks, California, USA; New Delhi, India: SAGE. p. 383. Socialism is an economic system characterised by social ownership of the means of production and co-operative management of the economy.^[1] "Social ownership" may refer to cooperative enterprises, common ownership, state ownership, citizen ownership of equity. See: O'Hara, Phillip (September 2003). *Encyclopaedia of Political Economy, Volume 2*, Routledge Publishing Co. Read also in Peter Lamb, J. C. Docherty. *Historical dictionary of Socialism*. Lanham, Maryland, UK; Oxford, England, UK: Scarecrow Press, Inc., 2006. p. 1.

⁵ Al Qur'an is the Holy Book of Islam as a revealed religion. It is categorized as the primary sources of the teachings, consists of 30 Chapters, 114 surah, and more than 6500 verses (*ayats*). While As Sunah is the secondary source of religion. It contains of the hadist (sayings), conducts, also daily

in this case, is able to rule or order in all aspects of life. It contains of the cultural orientation, mode of conducts, and also any religiously based life-styles.

Fourthly, Islam as the world civilization, in its development, it tends to develop in the more wide scale. It is not only comprising of the old-fitted tradition, customs, folkways -- which have strongly influenced the people, particularly the Muslim world, but it builds a new type of civilization, that is Islamic civilization. Below figure show us how Islam as a religion systemically builds a new civilization -- any type of religiously-based civilization.



behaviour of the Prophet Muhammad SAW. The As Sunnah is the Prophet sayings had been compiled in the form of Kutubut Sittah (Six Books) which is popular with Kitab Buchari-Muslim. Almost all Islamic conduct can be traced here. Besides the two sources above, in Islam it is also popularly known the Ijtihad and Ijma'. Ijtihad contains of the Islamic law (fiqh) consensously produced by Ulama. While, Ijma' is categorized as the consensus of the ulama.

The Islamic civilization formed, historically, has capacity of adapting to the socio-cultural progress of daily life dynamic. Islam has capacity for building the universal type of civilization. Because of its level of capability, competitiveness, and adaptability of the teachings, so doctrinally and politically Islam is assumed as the new world movement challenging other world systems. In this case, Islam is politically assumed as something dangerous for the recently hegemonic political power in the world-wide today.

Religious Fundamentalism and Radicalism: the Global Phenomena

The term of religious fundamentalism and radicalism is commonly used interchangeably to refer any ideologies, doctrines, or religious movements grow in society in the world wide. Both two terms, etymologically has equivocally a similar meaning. Both fundamentalism and radicalism refer to the similar position-level. Fundamentalism from the word “fundament” means basic, or root. While radicalism (form *radixus*) means “basic”. However, contextually, both used in different meanings. The term “fundamentalism”, which historically emerged as any demand for a strictly adherence of orthodox theological doctrines usually understood as a reaction against to modern theology, primarily to conserve the root or basic teachings, protect the doctrinal purity and continuity of the theological basic concepts formulated and had been a very long applied since its history. Mark highlights that fundamentalism movement's purpose (Noll, 1992:376-386) was to reaffirm key theological tenets and defend them against the challenges of liberal theology and higher criticism.

While the term “radicalism”, on the other hand, is any concepts, or practices used to making the social change for the sake of social welfare. Historically, radicalism is a type of political movement. Radicalism denotes to the political principles focused

on altering social structure through revolutionary means and changing values and normative systems in a fundamental way. The main objective of radicals is to realize the social change in all aspects of social life. As a political movement, both fundamentalism and radicalism grew in almost all living religions, particularly the great religions—whether revealed or cultural religions. Historically, a religious fundamentalism often developed itself linearly at a certain condition to be “religious radicalism”. This ideological development is found nearly in all societies and religions in Islam, Christianity, Hinduism, Buddhism, Confucianism, Shinto, Baha’ism, etc.

In the Christian Protestant, both fundamentalism and radicalism grow significantly in the world wide. In United States of America, for instance, fundamentalism as a movement arose the amongst conservative Presbyterian theologians at Princeton Theological Seminary in the late 19th century. It soon spread to conservatives among the Baptists and other denominations around 1910 to 1920. The movement's purpose was to reaffirm key theological tenets and defend them against the challenges of liberal theology and negative global culture or liberal theological movement. Between 1910 and 1915, series of twelve books were published defining fundamental Christian truth.⁶ The books were a way of combating the liberal movement taking place throughout the countries various Christian denominations. The Baptist, Presbyterians, Methodists, and Disciples of Christ all contributed

⁶ In this era, about three million copies of the books were distributed to students of theology throughout the United States. The books contained the work of 64 authors and the series were called Fundamentals, consisting of the version stressing several core belief (five fundamentals), viz: (a) The Inerrancy of the Bible; (b) The Literal nature of the Biblical accounts, especially regarding Christ’s miracles and the Creation account in Genesis; (c) The Virgin birth of Christ; (d) The body resurrection and physical return of Christ; and (e) The Substitutionary atonement of Christ on the cross. “Fundamentalism and Radicalism”, by Michael F. Russell and Amy wall. See: www.netplaces.com/christianity/christianity-in-the-modern-age/fundamentalism-and-radicalism.htm.

to the books and therefore, to the beginning of fundamentalism that swept across United States. The Christian fundamentals believed that the liberal Christian were forfeiting the fundamentals of the scripture, including the sinful nature of man, the death of Christ as a means of salvation for the individual and society, George M. Marsden, sees Christian fundamentals as militant anti-modernist Protestant Evangelicalism, who in the 20th century opposed both modernism in theology and the cultural change that modernism endorse. (Marsden: 1980:4).

In the Catholic world, religious fundamentalism arose as the protest movement of rejecting the modern world. For an example, today's Catholic fundamentalism, like Cardinal Raymond Burke wrapped his medieval *cappa magna* pushing to bring back the Latin liturgy of the Council of Trent, yearn to return to an utopian past or a golden age, purify of contemporary ideas or practices.⁷ Supporters of Pope Benedict's New Evangelization aggressively banded together in order to put things right again -- according to orthodox principles.

Hinduist fundamentalism also grew up in the world. In India, as the largest followers of Hinduism, for example, it has been influenced more predominantly by nationalism than by religion itself, in part because of Hinduism does have a specific sacred text to which conformity can be demanded. Moreover, Hinduism is a conglomeration of distinct intellectual or philosophical points of view, rather than a rigid common set of beliefs (Georgis, 2010:62) thus the basic definition of fundamentalism cannot apply to Hinduism as a whole considering that it does not contain any fundamentals binding upon all Hindus. However, specific denominations of Hinduism may have basic core concepts. For example, some forms of belief in Krishna are

⁷ Another Voice: 'Reflections about Contemporary Catholic Belief and Practices', anothervoice-greenleaf.org/2012/07/27i-heard-the-voice-of-catholic-fundamentalism, posted on 29 November 2013, 15.17.

instance, the author, Syamsuddin Ramadhan confidently explains that “the activity oriented to upholding the *Khilafah Islamiyah* is politically regarded as the most important obligation for Muslim compared with other ones in Islam”. It is because of *Khilafah islamiyah* is the only one method (*thariqah Islamiyah*) for implementing the Syariah Islamiyah perfectly and conserving the Islamic leadership in the world-wide. Wahyudi al Maroky, as one of the reviewers, highlighted that the *khilafah* is only effective system designed for syariah implementation.¹⁸

Hizbut Tahrir as a world dakwah organization which primarily aims at building the Muslim community in the world-wide in the frame of Islamic State have used multi-approaches and methods, viz, by means of intensifying and extensifying publication of Hizbut Tahrir by translating most of Hizbut Tahrir publications. It is noted that *Al Khilafah (Khilafah System)*, *Daulatul islamiyah (IslamicState)*, *Mafahim Hizbut Tahrir (Basic Principles of Hizbut Tahrir's Thoughts)*, *Nizhamul Hukmi fil Islam (Government System in Islam)*, *Nizhamul Islam (Islam Law*

law (sharia) and with a *caliph* head of state elected by Muslims. Hizb ut-Tahrir believes the re-establishment of caliphate would provide stability and security to both Muslims and non-Muslims in the predominantly Muslim regions of the world. Hizbut Tahrir aims at: (1) establishing a community of Hizb ut-Tahrir members who work together in the same way as the companions of Muhammad. Members should accept the goals and methods of the organization as their own and be ready to work to fulfil these goals; (2) building public opinion among the Muslim masses for the caliphate and the other Islamic concepts that will lead to a revival of Islamic thought; (3) obtaining support from army generals, leaders, and other influential figures or bodies to facilitate the change of the government. The government would be replaced by one that implements Islam "generally and comprehensively", carrying Islamic thought to people throughout the world. See : Taqiuddin an-Nabhani, *Hizbut Tahrir, Islamic State*, Al Khilafah Publication, London, 1998, p.9 and p.240. Hizbut Tahrir Indonesia (HTI) is a branch organisation of International Hizbut Tahrir, established in 1980's by Abdurrahman al Baghdadi. In some counties, such as in Pakistan, Bangladesh, because of its principles, vision, and *modus operandi* of the movement, Hizbut Tahrir has been banned.

¹⁸ The book review was carried out by Hizbut Tahrir Indonesia, Riau HTI branch,

Guideliness), *Nizhamul Iqtishadi fi Islam (Economic System in Islam)*, *Nizhamul Ijtima'i fil Islam (Human Relation System in Islam)*, *At Taakutul al Hizby (Political Party Establishment)*, *Syahsiyah Islamiyah (Personality Formation)*, *Nadzarat Siyasiyah li Hizbit Tahrir (Some Political Perspectives of Hizbut Tahrir)*, *Siyasatul Iqtishadiyah al Mutsala (The Great Economic Politics)*, *Muqaddimatu ad-Dustur (Introduction to Basic Constitution of Islamic State)*, *Al Amwaal fi Daulatil Khilafah (Khilafah System of Finance)*, etc. are exemplary books translated and published by Hizbut Tahrir to the world-wide to disseminate or communicate their vision and movement.

Indeed, there is also publication of “fundamental” books in Indonesia, but it is not categorized as the radical books--because it is not aimed at advocating or provoking to establish the *Khilafah Islamiyah*. This Islamic book category contains any messages for the sake of purifying Islam from the syncretic practice of Islam.¹⁹ Accordingly, Islam must be doctrinally pure from “bid’ah”,²⁰ and implemented on the base of the primary

¹⁹ Syncretic practices in Islam is the combining of different, often seemingly contradictory beliefs, while melding practices of various schools of thought (mazhab). Syncretism involves the merger and analogizing of several originally discrete traditions, especially in the theology and mythology of religion, thus asserting an underlying unity and allowing for an inclusive approach to other faiths. Religious syncretism is any religious practices (religious belief, ritual, and knowledge) which are combined with traditions, myths, or other indigenous religions of certain society in Java. In the Ricklefs's trilogy: *Mystic Synthesis in Java*, *Polarising Javanese Society*, and *Islamisation and Its Opponent*, the syncretic religious practices are traditionally carried out by Abangans who evolved away from the widespread observance of Islam's five ritual pillars that had marked the mystic synthesis. They are nominal Muslims, non-observing Muslim See : *Islamisation and Its Opponents in Java c.1930 to the Present*, M.C. Ricklefs, National University of Singapore, 2012, p. 16.

²⁰ Bid'ah is unlawful innovation in Islam. In fiqh, bid'ah is anythings added to the rituals of Islam, and it is not referred to the basic sources of Islam (Al Qur'an and As Sunnah). According to the revivalists, all kinds of bid'ah are dlolaalah (forbidden). See : Hafidz Dasuki (Ed. In Chief), *Ensiklopedi Islam*, Book 1, PT Ichtiar Baru Van Hoeve, Jakarta, 1993, p. 248-249

sources of Islam itself: Al Qur'an and As Sunnah. The fundamental books has a slight difference in its doctrinal orientation. The radicals carry a new ideology to replace the old ones which are judged as non-Islamic, but the fundamentals only aspire to purify the people's religious behavior.

The books likes *Kesalahan Umum dalam Pelaksanaan Ibadah Shalat*; *Keputusan Sidang Dewan Hisbah PERSIS tentang Akidah dan Ibadah*, *Perbandingan Mazhab*, *Risalah Shalat*, *KH Akhyar Syuhada*, and the likes published by Persatuan Islam, and Muhammadiyah publications in general are only categorized as the fundamentalist's books on behalf religious purification. Those religious fundamentalism and its book publication, at the beginning, is only oriented to purify the religious teachings in parallel to the original ones, and to defend from any destructive liberal culture. Historically, some of them become more radical when it conveys the political message for establishing Islamic state.

In the 2013, in a case of the growth of religious books in Indonesia, Center of Research and Development for Religious Literature and Heritage, recently carries out a survey on *Mapping of Religious Books in Indonesia in the Post New Era Order*.²¹

The survey which focuses on mapping of how religious literary works, particularly books are read, and perceived by the readers, and how far those books influenced the people's doctrines and behavior, besides understanding what the Government roles are in controlling and supervising the books of the religiously-nuanced conflicts. The survey's findings showed us, at least, in the last decade's phenomena: (1) there is a strong trends of the people prefers to read "soup books" which convey a light topics deals

²¹ The survey was carried out by the collaborative team (Center of Religious Research and Development for Religious Literature and Heritage in a collaboration with Lab Socio Faculty of Social and Political Science, University of Indonesia).

with daily practical books, such as books of how to be a good Muslim, to be good husbands and wives, “*An Islamic Way to Happiness*, and the likes. This new reading preference is culturally caused by its practical values to their life and its readability to understand its message; (2) there is a decline phenomenon of reading Islamic radical books. This phenomenon is sociologically caused by the growing fatigue of reading heavy message of political affairs.

Another finding is related to the books categorized politically to be factors causing the conflicts amongst Muslim Indonesia—whether the horizontal conflicts amongst Muslims, between different religions, and the vertical conflict between Muslim and Government. The works of Mahrus Ali who claimed himself as the former leader of Nahdlatul Ulama, such as: *Menggugat Sholawat dan Dzikir Syirik (Nariyah, Al Fatih, Munjiyat, Thibbul Qulub)*, *Menggugat Tahlilan, Istighosah, dan Ziarah Para Wali*, and *Membongkar Praktek Syirik (Kiai, Habib, dan Gus Ahli Bid’ah)*, substantially can be categorized as the books contain the doctrinal criticism towards the mainstream’s beliefs and rituals of *Ahlus Sunnah wal Jamaah*²². Ideologically, this message potentially causes unpleasant religious sentiment of the Muslim’s mainstream. As a further consequence, the intra-conflict between similar Muslims is unavoidably being happened. Most Muslims feel unpleasant. It is because of what Mahrus Ali criticised is about the religious rituals of what have traditionally been practiced in the mainstream’s community. They are deeply hatred due to their daily practices and beliefs are being blamed.

At the same time, the countering such blaming books of Mahrus Ali arose. For examples, Nur Hidayat, wrote *Kerancuan*

²² *Ahlus Sunnah wal Jamaah (ASWAJA)* refers to any community of Muslims who adhere Al Qur’an, As Sunnah, Ijma’ and Qiyas as the source, and also the community. In Indonesia, ASWAJA often labelled as the religious sect which culturally adopt the local culture on behalf of reaching its mission of dakwah affectivity.

Memahami Islam di Balik Kesibukan Salafi Wahabi Menuduh Bid'ah Amaliah Ahliussunnah wal Jamaah, dan KH Alawi Nutrul Alam published *Khawarij dan Dajjal (Salafi Wahabi) Ada di Indonesia*. Both books, from differently diametric position, criticized and blamed how Wahhabi's teaching²³ is not relevant for Indonesian Muslim today. Accordingly, Wahhabi's Salafy is any confusing schools which is not capable of explaining and solving daily problems of the Indonesian *ummah* comprehensively. Wahabbi talks of Islam by means of literal or textual explanation without any rational and contextual understanding. So, the "fundamental" books, should be rejected and thrown away from Indonesia as the multi-cultural society.

Another type of the religious books in Indonesia is liberal ones. The liberal books of Islam are usually produced by the *Jaringan Islam Liberal/JIL* (Liberal Islam Network) which grew significantly in Indonesia.²⁴ This liberal publications, ideologically aims at accommodating the liberal culture or ideology which is based on liberalism. Consequently, the liberal books are often contradictive diametrically to the ideology developed or

²³ Wahhabi is an ultra-conservative sect of Sunni Islam. It is a fundamental movement in Islam which striving to return to the earliest fundamental Islamic sources: Al Qur'an and hadist. Wahhabi(ism), which historically grew as a revivalist movement in Saudi Arabia, instigated by Muhammad ibn Abdul Wahhab, claims that the correct Islamic teachings (doctrine) is to be referred to Al Qur'an and Hadist.

²⁴Liberal Islam is any religiously based-movement advocating Islam to become a religion which puts a human freedom in a high position. In Indonesia, *Jaringan Islam Liberal* (JIL) or the Liberal Islam Network is a famous example of this liberal movement. It is a loose forum for communicating or disseminating the concept of Islamic liberalism countering the growing influence of militant, fundamental or radical Islam in Indonesia. Some of tenets advocated by JIL are: (1) the autonomy of the individual in interpreting Al Qur'an and Hadist. More liberals rejects Hadist completely or partially; (2) Critical and diverse examination of religious texts, (3) Advocacy of individual use of *ijtihad* (interpretation) as an instrument for interpreting religious teachings, (4) Advocacy of complete gender equality in all aspects of life, and (5) Open view of modern culture. See: Liberal movement within Islam, www.en.wikipedia.org/wiki/liberal_movements_within_Islam.

disseminated by the radical groups. Unavoidably, it potentially becomes the triggering factor of religious conflicts between radical and liberal community in Indonesia. JIL advocates the freedom of religion and the need of rationalisation and accommodating the Western modernity for developing Islam in the future. JIL's grand mission is to liberate Islam as the revealed religion, and it positioned as the alternative movement to literal Islam, Islamic fundamentalism and radical Islam in Indonesia.

While, both Islam fundamentals and radicals, on the contrary, strongly attempt to realize the pure and *salafy* Islam to become "an ideological frame work" and platform for the reach of Islam *kaffah*,²⁵ including *khilafah Islamiyah*. Islam Liberal, in a certain level of analysis, is regarded as dangerous movement for the Muslim mainstream. Thus, so, the liberal books, such as : *Islam Liberal dan Fundamental : Sebuah Pertarungan Wacana (Liberal and Fundamental Islam : Battle of Discourse*, by Ulil Abshar Abdalla, et.al.), *Akar-akar Liberalisme Islam: Pengalaman Timur Tengah (the Roots of Islamic Liberalism : The Middle East Experience*, by Luthfy Assyaukani), *Syariat Islam dalam Pandangan Muslim Liberal (Syariat Islam : The Liberal Muslim Perspective*, by Burhanuddin), *Wajah Islam Liberal di Indonesia (Portrait of Liberal Islam in Indonesia*, the work of Luthfy As Syaukani), and the likes, according to the radicals and fundamentals, should be eliminated because of, at the extreme level of growth, they can be a triggering factors of the religious conflict in Indonesia.

²⁵ Islam *Kaffah* is the Qur'anic word (*Al Baqarah*, 2:208), literally means "all- inclusive", wholly", "truly", and "seriously". Connotatively, *Islam kaffah* means Islam as the religion is capable of regulating (guiding) the total aspects of life—politically, culturally, economically, and other aspects of daily life of the people.

Needs Controlling

Indonesia is a nation of great cultural diversity, ethnical and doctrinaire plurality--which is politically celebrated in the motto "*Bhineka Tunggal Ika*" (Unity in Diversity). Physically, it is the largest archipelago in the world, consisting of over 17,000 islands which is inhabited by more than 237 million people. These people come from a range of different races, ethnicities, and people groups of great variety of their background--cultural, economic, political interest, ideological and religion. Ethnically, more than 60 % are Javanese. The remaining 40 % are from a variety of ethnic groups of which Sundanese, Minangkabau, Malay, Batak, Buginese, Acehnese, Madurese, Balinese, Toraja, Dayak, Ambonese, Kawanua. Each of these groups has its own language and cultural tradition. This diverse Indonesia's community, potentially, in one side to become the beautiful mosaic and cultural richness function as a cultural capital, but in other side it could become "burden", if it is not be managed proportionally. Moreover, the consequences have manifested themselves are not only in the domain of economics but also in political and even in religious life.

From the point of the religious faith, Indonesia can be categorized as the Islamic country for the vast majority of Indonesian population follow Islam as their religion. More than 85 % are Muslims. So, for this reason, Indonesia is recently the largest Muslim nation in the world. Nevertheless, Christianity (Protestantism and Catholicism), Buddhism, Hinduism, Confucianism, and other local faiths (including syncretic and indigenous beliefs) are also developing and flourishing the Indonesia's communities. This societal complexity of Indonesian community, of course, from any perspectives--culturally, politically, doctrinally--can become a great potentials in case of building "the great nation". But, on the contrary, the plurality of religious beliefs can be as "disintegrating factor", or the causal

factor of any conflictual situation or destructing the conducive climates for unity development.

In this context, any programs of peace building for the sake of strengthening both national and globally collective security is something necessary. Indonesia needs to systemically control towards the religious book publication--whether radical, liberal and other extremist books. The books' control, in the context of Unity State of Indonesia Republic (NKRI) is become a political necessity, because of some important reasons. *First*, the religious book plays an important role in changing religious behavior (belief, ritual, knowledge, relations, and ideology) of the people. So, controlling books, it will be strategically functional for managing people in the frame of ideological or religious aspects. *Second*, the growth of universal philosophical thoughts, religious values, and transnational ideologies, in a reality, has a strong impact on the changing of political, cultural, and religious life. Consequently, for strengthening the NKRI, the Governmental policies concerning with growth and spread of religious books is something necessary on behalf of building national stability, and controlling and reducing several types of conflicts affected by the book publication.

Above all, Indonesia as a developing country needs the presence of national stability, security, and peaceful situation as a prerequisite condition for accelerating the national development. In short, controlling the extremist books is very strategic step for maintaining the life harmony in Indonesia. For this purpose, it is an obligation for the Government, society, and religious institution/organisation to formulate and implement any effective strategies for controlling religious books published in the openly public sphere.

An Epilogue

To control any religious beliefs and books published by an individual or organisation as is not an easy task because of any limitations. The fundamental limits are indeed related to basic human rights as written in the *Universal Declaration of Human Rights* (UDHR) on the case of “religious freedom and expression” and its relation.²⁶ To do so, of course, it’s necessary to formulate any policies which are substantively not contradictory to UDHR itself. Its logical consequence, formulating policies deal with the growth, or spread of books, particularly religious books seem to face a dilemmatic problem. In one side, the Government needs to provide a Government policy to control, to censor, and evaluate the quality of the books published by any individuals or groups for preventing their negative effects in a society at large. But the other side, this policy is often blamed as any regulation which is contradictory to basic human values mandated by UDHR. So how the Government does in the frame of a dilemmatic situation?

Politically, the Government or the state has a right to protect the people as the citizens of the state. The government has a political duty to implement any policies or programs for the purpose of directing, managing, and regulating the citizens to gain happiness or welfare. In this case, of course, all policies have to be in appropriately accord with the citizen’s rights. If it is not accorded, it will naturally and politically becomes any violation (of human rights). But, ethically in a certain case, a Government policy can forcefully be formulated and implemented if it is being a *prima facie* or being more important to gain higher quality of life of the

²⁶ The Universal Declaration of Human Rights (adopted by United Nations General Assembly on 10 December 1948) provide any fundamental rights owned by everyone. As human being, everyone has the rights: to be treated as human beings, freedom from violence, to secure everyone’s liberty, to privacy, freedom of religion, freedom of expression, assembly and of association.

people in general. In short, in the condition of *prima facie* deals with *summum bonum*, the policy may be implemented for a higher specific utility or importance of the larger people's rights. In this context, although censorship of religious books is impressed as a violation of the human rights of a certain smaller group, but for the largest people's rights such policy becomes valid, legal or legitimate according to the Government constitution or human rights itself. For this purpose, the Government should carry out any regulations on the "extreme" books in case of quality and distribution for the larger importance of the people. Some of programs can be carried out by the Government.

First, building and reinforcing the *ummah*'s nationalism for the sake of strengthening NKRI. For this case, any programs for building *ummah*'s nationalism are: (a) Awareness to secure, to guard the Indonesian geographical territory. This step is relatively very important to unify the plural ethnicity, races, and their cultural background. The citizens, in this case, have to be aware of being secure in their own territory; (b) Awareness of the people, or citizens to seriously implement the peace culture, harmony life, and respect the difference. This national attitude and commitment of the religious followers will be very important, strategic, and determinative in the building the quality of people's life at large.

Second, the Government, in this case -- the Ministry of Religious Affairs, together at least with the Ministry of Education and Culture, Ministry of Communication and Information, Ministry of Law and Human Rights needs developing any regulations, particularly arranging a legal document in the form of Joint Decree of Ministry/JDM (*Surat Keputusan Bersama/SKB*) on religious book publications. This JDM provides any regulation to control, conserve, and develop books publications. In this case, the JDM to be necessarily needed because of some reasons: (1) deals with importance of religious books itself for enlightening the *ummah*, (2) concerns with selection and control the book message quality and its distribution for the sake of national security and

NKRI empowering, (3) avoids the negative effects of the destructive message of the religious books publications; (4) provides any conducive conditions for national development by reducing any religiously based conflicts. If this government policy on the conflictually-nuanced books, so it will be confidentially capable of realizing the national objective of the nation: secure (*aman*), peaceful (*damai*), united (*bersatu*), prosperous (*makmur*), democratic (*demokratis*) and just (*adil*) people in the future.

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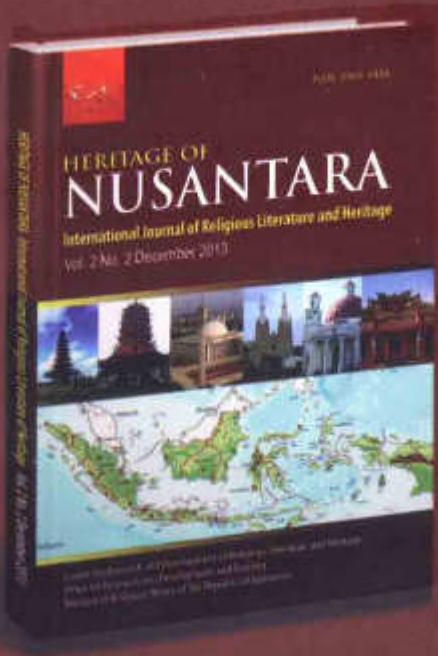
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أثر التشيع في تصحيح الحديث:

دراسة عن تصحيح أبي عبد الله الحاكم النيسابوري حديثي الطير ومن كنت مولاه فعلي مولاه في كتاب

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