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TEXTUAL-SKRIPTUAL GROUP PARADIGM AGAINST THE CONCEPT OF ISLAMIC WASATHIYAH: A CASE STUDY OF THE ISLAM DEFENDER FRONT (FPI) IN INDONESIA

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Abstract

Wasathiyah Islam can be called moderate Islam. The meaning of Wasathiyah itself is an attitude that requires a person to do two things, namely knowledge and holding back emotions. Islam Wasathiyah is a model of expression and understanding that is relevant in the framework of statehood in Indonesia. Indonesia is a Muslim majority religion in which there are several Islamic organizations and have different opinions in understanding modern Islam, but the understanding can be different. Islamic organizations have contributed to understanding Islam as *rahmatan lilalamin*. Indonesian Muslim communities present offer the concept of Islam Wasathiyah in building Islamic civilization as an effort to build peace and implement the values of Unity in Diversity. The Islamic world is confronted with groups that hold fast to the text and ignore the socio-historical aspects in carrying out religious teachings which then declare themselves to be holders of religious authority. This article will reveal and analyze the paradigm of textual-scriptural groups towards the values contained in the *Wasathiyah Islamic* concept. Religious experience in Indonesia that adopts the

values of Pancasila by promoting cultural-philosophical aspects is often considered to be far from the purity of Islam. Descriptive analysis method is used to describe and analyze the paradigms of groups that tend to understand the written source as it is by ignoring the circumstances and the conditions underlying it. The results of this study are (1) Islam Wasathiyah is a religious experience in Indonesia that internalizes local wisdom into Islamic teachings (2) The monopoly of truth and the rationalization of the term were never done by the Prophet without regard to the context of being a challenge in the implementation of Wasathiyah Islam (3) Textual Group- Scriptures tend to distort the understanding of the Qur'an and Hadith so that they ignore themes related to peace and tolerance.

Kata Kunci : Textual-Skriptual, Islamic Wasathiyah, FPI, Pancasila

INTRODUCTION

Since the collapse of the New Order regime, many organizations have sprung up where previously freedom of association and association was prohibited. The Islamic Defenders Front (FPI) is a large organization in Indonesia where the process of its formation is motivated by a shared commitment to obey the orders of Allah and the Prophet to avoid destruction, uphold *amar ma'ruf nahi munkar* and protect the rights of Muslims in Indonesia.¹ The term returns to the Koran and hadiths are concepts that are always echoed by textual groups who think that the past glory of Muslims can be achieved by practicing Islamic values inherited by the Prophet. They even bravely put the stamp of disbelief when they disagreed with them.²

The view that religion has never brought radicalism in its teachings has been acknowledged by many parties because ideally transcendent morality has had an impact on the level of human immanence. However, what cannot be denied is the discovery of texts that can grow the seeds of radicalism. Textuals can be in the form of teachings, symbols, stories, concepts, dogma, imagery, spirituality and so on. To interpret these ideas cannot be separated from human intervention in explaining meaning so that they can be applied in everyday life. Two models that can emerge from this problem, among them: domestic radical and radical in the public sphere.³

The concept of *amar ma'ruf nahi munkar* are the two main concepts held by FPI. Whatever is done, whether recitation or action, is always in the corridor of these two concepts. The scope of

¹Saeful Anwar, "Pemikiran dan Getakan *Amr Ma'ru f Nahi Munkar* Front Pembela Islam (FPI) di Indonesia 1989-2012" *Jurnal Teosofi*, Vol. 4, No. 1, (2014), p. 224.

²Syarifuddin Jurdi, *Sosiologi Islam dan Masyarakat Modern: Teori, Fakta dan Aksi Sosial* (Jakarta: Kencana, 2010), p.99.

³Aghuts Muhaimin, *Transformasi Gerakan Radikalisme Agama dari Sentral menjadi Lokal* (Jakarta: Rasi Terbit, 2019), p.74.

the term *amr ma'ruf* apart from religion also includes social, political and cultural fields. Whereas *nahi munkar* is grouped into community diseases (thuggery, drinking, gambling, prostitution, etc.), religious deviations (religious harassment, shamanism, deviant faith, etc.), injustice (kidnapping of FPI activists, slander), non-Islamic systems (nation state, capitalist economy).⁴ The strong spirit of formulating sharia in Indonesia has made FPI not hesitate to go to the field to fight for the concept of *amr ma'ruf nahi munkar* which they hold. This article examines the Qur'an and the traditions summarized in the concept of *amr ma'ruf nahi munkar* and the context contained in these hadiths.

In the *amar ma'rûf da'wah* movement, FPI always upholds gentle methods by inviting people to deepen their knowledge of religion. This can be seen from the *Majelis Ta'lim* carried out by FPI leaders in mosques, such as at *Masjid al-Ishlah*, *Petamburan*. Enforcing the *da'wah* of *amar ma'rûf* has become the main focus of FPI's presence in the community. This step was taken as an inculcation and enhancement of Muslim *aqidah* towards Islamic law. So that Muslims are able to distinguish and not mix up the law between the *haq* and the falsehood.

The phenomenon above is an understanding of a teaching based on the perceptions of the group. The interpretation related to the teachings of the anti-immorality movement which is interpreted vertically, is a source of error that is understood by the group's desire to solve the problem of immorality or immorality. The result of the dominant awareness of the interpreter, especially in the form of pre-understanding, in the process of interpretation makes it easier for him to choose the object of interpretation that is close to the problems of Muslims, regardless of methodical rules.⁵ As a result, it creates resistance which is part of the dialectic between the social reality faced and the religious moral values that are believed to be.

METHOD

This type of research is qualitative descriptive with data collection techniques in the form of observation and documentation. While the research procedure used is descriptive analysis so that the data can show the phenomenon as it is. The data collection technique is done by data triangulation and inductive data analysis and the results of the research focus more on meaning than generalization.

⁴Ari Febriansyah Ismail, "Konstruksi Gerakan Islam Front Pembela Islam (FPI) di Kota Makassar" Skripsi pada Fakultas Ushuluddin, Filsafat dan Politik UIN Alauddin Makassar, 2016, p.52.

⁵ Arief Shidarta, *Hermeneutika Hukum: Teori Penemuan Hukum Baru Dengan Interpretasi Teks* (Yogyakarta: UII Press Yogyakarta, 2005), p.83.

DISCUSSION

FPI was founded by a number of ulama, haba'ib, and Muslim activists spearheaded by a figure of Hadrami descent named Rizieq Shihab. Although formally it was only formed on August 17, 1998, FPI has previously pioneered its appearance in the public through recitation, tabligh akbar, hearings with elements of government, and friendship with prominent religious figures. The habib's role in the formation of FPI is very central. He is a figure who succeeded in gathering 20 FPI founding elders, including KH Fathoni, KH Misbahul Anam, KH Cecep Bustomi, and Habib Idrus Jamalullail. These figures have been known as harsh preachers since the New Order era.

FPI is one of the Muslim organizations that exists to take advantage of a wider political space after the fall of Soeharto's New Order regime. In general, after the 1998 Reformasi, Indonesia was marked by the proliferation of various parties, non-governmental organizations, mass organizations, and so on. FPI is one of the groups that has participated in this wave of democratization. In the document of the Historical Treatise and Line of Struggle of FPI, the initial objectives for the formation of FPI are as follows: (1) the long suffering experienced by Indonesian Muslims as a result of human rights violations committed by rulers, (2) there is an obligation for every Muslim to protect and maintain the dignity of Islam and Muslims, and (3) there is an obligation for every Muslim to be able to enforce amar ma'ruf nahi munkar.

FPI's goal is to become the best people, who have the characteristic of doing Amar Ma'ruf, namely inviting to do good deeds according to the shari'at and the law of reason, and Nahi Munkar, which is to prevent bad actions that are prohibited by the Shariat and the law of reason. They claim to comply with Islamic shari'at and state laws as long as they do not conflict with Islamic teachings, this is based on the following 2 verses of the Qur'an:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ
and let there be among you a people who call on virtue, command the good and prevent the evil; they are the lucky ones. (Q.S: Ali Imran: 104)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۚ وَلَوْ ءَامَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ ۚ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ

"You are the best people who were born to humans, ordered the good, and prevent the evil, and believe in Allah. If the people of the book had faith, it would have been better for them, among them were those who believed, and most of them were wicked people. (Q.S: Ali Imran:

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FPI demands that Islamic law be included in article 29 of the 1945 Constitution which reads, "The State is based on One Godhead" by adding "the obligation to carry out Islamic law for its adherents" as stated in the first point of the Jakarta Charter which was formulated on June 22, 1945. into the amendments to the 1945 Constitution which were being discussed at the MPR while carrying a banner reading "Islamic Sharia or National Disintegration".

The purpose of the establishment of the FPI, as written in the treatise document and FPI's line of struggle, is to carry out amar makruf nahi munkar, and to assist the government in eliminating social problems, such as prostitution, gambling, and alcohol and drug transactions. According to FPI activists, one of the efforts that can be taken to overcome the moral crisis that has hit this nation is to carry out harmonious cooperation from all elements of society, including the ulama, umaro, and all Muslims. To realize the goals of the organization and to maximize the work of the organization, FPI has formed two organizational structures, namely the FPI Jamaah and the FPI Laskar. The FPI community carries out religious social activities, such as recitation, social service, and education. Meanwhile, the FPI Laskar was tasked with applying physical pressure to attack entertainment venues, sweeps, and demonstrate. This Laskar was more like the military or militia under the command of the FPI chairman.⁶

It is in this context that Islamic mass organizations such as FPI have the following characteristics: First, they fight for Islam in a kaffah (totalistic) manner, Islamic law as state law, and Islam as a political system. Second, they base their religious practice on past orientation (salafy). Third, they are very hostile to the West with all the products of its civilization, such as secularization and modernization. Fourth, their resistance to the growing Islamic liberalism movement among Indonesian Muslims. That is why Islamic organizations like FPI can be included in the category of radical Islam.⁷

Conclusion

⁶ Machfud Syaifuddin, Reinterpretasi Gerakan Dakwah FPI, JURNAL ILMU DAKWAH, Vol. 34, No.2, Juli - Desember 2014 ISSN 1693-8054. p. 262

⁷ Khamami Zada, Islam Radikal, Pergulatan Ormas-Ormas Islam Garis Keras, (Jakarta: Teraju, 2002), p. 17

In some of the points above, it can be concluded that the Face of Islam should not present itself in an exclusive form, namely not displaying its Islamic symbols and clothes, but integrating its activities into the nation's activities as a whole. Islam as an intermediate in understanding modern Islam should be a solution in resolving problems, especially those brought by FPI in preaching. Wasathiyah Islam is Islam which is full of symbols of brotherhood in diversity and preaching. Islam must also be avoided so that it is not placed under the authority of the State, but becomes a strong awareness of the citizens of society. This means placing Islam as a transformative force for society

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