

Multicultural and Citizenship: Reconstruction of Indonesia Islamic Thought

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ABSTRACT

Multiculturalism and Citizenship are two discourses that are still interesting to study, efforts are needed that minimize and open new insights about multiculturalism and Citizenship. The main cause involves religious emotions, called religious commitment and religious claims which enable a person to provide himself to be the most loyal adherent. It is hoped that through this study, the issue of religious commitment and religious claims can be seen from a more positive perspective, not in the opposite perspective so that others consider themselves partners in inter and interfaith dialogue. In this article, use the type of library research (literature study) with descriptive-qualitative models. It must be realized, that there are internal and external problems that affect the understanding of religion in Indonesia. Internal factors are very diverse understandings, from moderate, progressive and conservative. While external factors or originating from outside the religious text, but due to different conditions outside religion such as conditions of poverty, ignorance and community backwardness. It is therefore deemed necessary to conduct a more serious study and mutual respect for cultural diversity, theological diversity - especially in Indonesia - both in terms of fiqh, morals and theology that are more inclusive than studies on fiqh and exclusive theology. The interpretation of inclusive religious texts will make a positive contribution to the development of an exclusive and closed theological perspective.

Keywords: multicultural, citizenship, Islam, public policy

1. INTRODUCTION

The discourse of multiculturalism in the last two decades has often been the actual conversation between academics, activists, and NGOs. Even government officials are interested in using this discourse consideration in making policy [1]. However, this discourse also received a strong rejection from some groups on the pretext that multiculturalism is a Western idea that is unlawful to embrace and is no different from pluralism, secularism and liberalism [2] [3].

These things are caused by always involving religious emotions, which are called religious commitment and religious claims that allow someone to provide himself to be the most loyal adherents. Even though the actual issue of religious commitment and the religious claim is something that cannot be denied its presence, in a more positive perspective, not in the opposite perspective so that it pays attention to other people as partners in inter and interfaith dialogue. This is where things need to get the attention of activists and activists of inter and interfaith dialogue in the country so that the tradition of dialogue with other parties is not impeded but encouraged. This is to avoid social conflicts based on theological background [4].

This study is intended to focus on the use of the term multiculturalism which has been used on several occasions alongside the term citizenship [5], even though these two terms are very different in their meanings.

2. METHOD

In this study, the study used was qualitative. Qualitative research can be determined as a multiple method in the focus of the requested interpretation and is reasonable on each subject matter that is studied [6]. While the type used is a literature study (library research), where researchers discuss starting with a library or literature collection that discusses Tariq Modood on multiculturalism and citizenship by comparing the Indonesian context. Studying, studying, trying to uncover the meaning contained in the texts of his work.

This research uses two types of data; primary data and secondary data. Primary data is produced from Tariq Modood's thoughts which are stated in his book, "Ethnicity, Social Mobility and Public Policy; Comparing The US and UK". Meanwhile, secondary data in this study are documents in the form of book manuscripts that intersect with Tariq Modood's thoughts on multicultural and citizenship perspectives of Islam in Indonesia.

3. RESULTS

The term multicultural is the term that best represents the picture of Indonesia because there is no most expression to describe the condition of the reality of the homeland other than by calling it a plural state in its true meaning. Therefore, borrowing the expression of Muslim writers such as Farid Esack, Abdul Aziz Sachedina, Syed Hashim Ali and Tariq

Modood that multiculturalism is something that Islam has shown from the beginning and is something that cannot be denied its existence. Note Farid Esack's statement, as quoted by Fawaizul Umam, "multiculturalism is a condition of someone who can accept (accept) and acknowledge (recognition) about diversity and diversity. Multiculturalism goes beyond tolerance for diversity, because multiculturalism is present in the sincere self and in the actions of other parties who are different" [7]. Likewise, Syed Hashim Ali's statement that multiculturalism is, "The condition of a society where cultural, religious and ethnic groups co-exist in a nation (state). Multiculturalism also means that reality consists of many basic substances. Multiculturalism is also a belief that there is no single system of understanding or understanding of reality that can explain the whole reality of life" [8].

The explanation of these Muslim scholars can be used as a basis that multiculturalism is in no way contrary to Islam. Multiculturalism is an objective condition on the ground that requires Muslims and other religious communities to understand, respect and protect one another. These objective conditions can be created among fellow religious communities, and must explicitly refuse to prevent if any group wants to destroy the objective conditions of multiculturalism.

Islamic multiculturalism examiners, such as Farid Esack, even explained that the Koran had always valued multiculturalism so that the Koran on one occasion used the terms of the Noah, the Lut, the Prophet Ibrahim and so on. Meanwhile, on another occasion using humanity as a whole. This shows that for certain cases, the Qur'an uses special terms such as those of the Kufr, the intelligent and the general, namely humans. This is where the multicultural element in the Qur'an is very clearly contained therein [10]. Meanwhile, Will Kymlicka, a political expert and multiculturalism, provides a more political and sociological explanation of multiculturalism by comparing the government system (political system) that developed in ancient Roman times with the political system that developed in Turkey - the millet system -, France and Canada as a study of contemporary multiculturalism. Kymlicka explained how the differences in the political system work and are adhered to, but between the four countries each has its uniqueness, it is not the same in applying its policies to the people. All four are based on the characteristics of their respective countries and among them respect each other and respect the diversity of cultural and political systems that occur [11].

Each community that has a different system of values and culture will easily find differences in the implementation of the values adopted. Muslims, for example, will earnestly try to carry out the commands of the Holy Qur'an, so that religion is called a person of piety and faith and not as a person who is kufr and unjust. In fact, in a society in a country alone has a very strong cultural diversity. In Indonesia, for example, in the Javanese community if we are in unison with many people, while we want to arrive at our house first, then we say the words "monggo stop by", please stop by, as a sign of exchanging pleasantries with friends who are in unison with us, and we arrived earlier. This kind of thing indicates that he paid attention to his traveling companions, with the understanding that if he wanted to stop

by, he was allowed to stop by. In Papua such habits are not found among them. Likewise with other regions [12].

Religious and ethnic differences become a factor that can lead to the exclusion of a person or group of people from the political community. In other words, the idea of citizenship can be characterized by the process of inclusion of a person into - and exclusion of - one from a particular political community [13]. In another case with Sian Lazar in his study of the anthropology of citizenship, he stressed that exclusion is one of the most important aspects in the discussion of citizenship anthropology [14]. This can be seen not only in the pre-modern period but also in the modern era where women, refugees, minority groups still often experience discrimination by a country or community [15]. Someone gets discriminatory treatment from the state because they are seen as "different" and are not considered as full members of a country.

Similar to the concept of modern citizenship, in the Islamic community the term ummah is also known, which to this day is still a generic term used to refer to Muslim society. Ummah is an ideological concept of a political community. In Islamic literature, the meaning of the ummah is normatively often equated with "nation" (nation) which refers to a group of people to whom an individual has a sense of belonging and attachment [16]. In the Qur'an, the word ummah is mentioned 64 times in various contexts. The term ummah is often associated with qabilah, qawm, sha'b, tabaqah, jami'ah, and ta'ifah. Muslims themselves often use the word ummah to refer to the Muslim community. Of course, when looking at it in a modern context, the word ummah is outside the frame of the concept of the nation-state, and in certain contexts, it cannot always be matched by the concept of the citizen in the sense of Western society.

It is precisely with the word ummah that Muslims have flexibility in their use. Then the ummah can be attached to a small community of adherents of a particular religion, to a Muslim community group in a country, to the whole Muslim community without knowing geographical or state boundaries, and also to the whole human being without religious discrimination [17]. Therefore, the problem of the rights and obligations of someone who is part of the ummah, in a variety of ways, becomes complex [16].

So, if the concept of the ummah is associated with the concept of the state in the early days of Islam, many scholars refer to the charter of Medina, which is believed to be the earliest form of state in Islamic history. The modern term communication with the concept of Western citizenship in Arabic is muwatiniyyah, while for the term citizen is muwat in.

4. DISCUSSION

Tariq Modood is a scholar with a very good educational and social background, the combination of his knowledge and educational institutions attended in several universities in the UK makes him a unique British Muslim of Pakistan blood, and makes him competent to be involved and study a lot about ethnicity, citizenship and multicultural. Tariq Modood is very concerned with the discourse on culture and multiculturalism in England, the question is why is England? Because the UK is one of the European countries that can

represent European countries with multi-ethnic populations, and is ideal for collecting data on ethnic minorities.

An interesting study conducted in examining multicultural and civic issues, namely by examining the educational attainment in the British minority group (The Educational Attention of Ethnic Minorities in Britain). An interesting fact that Modood wants to convey, is that the more accepted understanding of multiculturalism, the more opportunities for ethnic minorities to compete with other ethnic groups. As said,

“The statistical data tend to show that scholastic achievement does vary by ethnicity but that at least on some measures racial disadvantage is declining and the circumstances of the minority groups are diverging. Some groups are poorly placed in educational and occupational hierarchies, others have overtaken the white population in the acquisition of qualifications and, consequently, in entry to some prestigious professions, though perhaps all minorities are underrepresented as managers in large establishments” [18].

However, no less interesting is once again that education is the most accessible and dynamic field of research to study. According to Tariq Modood, three important factors should be noted about multicultural issues, namely: First, gender differences (gender differences), by prioritizing male migrants, for reasons of higher quality than women. Second, quality academic qualifications, so that they meet the expected requirements, such as having high honesty and clearer orientation. Third, the age factor (second and third generations) where they have significant progress in employment, with a range of ages 16-24 years [18] [19].

Likewise, with Bikhu Parekh scientists from India provide a fairly clear picture of multiculturalism. He said, that multiculturalism contains at least four areas of study which are very important and mutually influential. Among these are: first, a community that has its own value system and outlook on life [20]. They only try to defend themselves from discriminatory actions that often lead to him. This is a community that is often referred to as cultural diversity in the study of multiculturalism. Second, it is a community that is ideologically different from other communities. Although they as a minority want to present their own culture to the community, even though it is often rejected by other communities. And they are what in multiculturalism discourse known as imaging diversity. Third, communities that openly say are different from other communities because their backgrounds and history feel different, but they are part of the majority community. In fact, they want to be given space by the majority. They are also the ones in multicultural studies often known as minority diversity. Fourth, they are called the counter of a diverse community, because they want to provide an alternative to the growing discourse of multiculturalism. For example, the debt-based anti-development community, etc.

The discussion about citizenship itself is indeed very complex in terms of space and time. The discussion of citizenship itself then develops into four domains, namely: First, Content of citizenship, which contains the rights and obligations which then define a person to be a citizen. Second, Type of citizenship, which refers to the dualistic participatory social-political pattern that the state and society want to describe. Third, the Condition of citizenship,

citizenship is an arena of relations and social power that produces various kinds of social actions. Fourth, the Arrangement of citizenship, related to instrumentation and operationalization of citizenship itself, is to be applied and embedded in the constellation of public space [21].

Discussing the concept of citizenship or ummah is not only related to citizenship alone, but as an entity of Islamic political thought that has not received much special attention in the treasury of al-Siya fiqh, for example. as can be observed in the monumental works of some figures such as Ibn Abu Rabi', al-Farabi, al-Mawardi, al-Juwayni, al-Ghazali, and Ibn Taymiyyah, tend to study more themes with nuances of "centric state" [22], and paid little attention to the agenda of creating an independent society oriented to empowerment.

However, those who started to pay serious attention to the ummah as a political concept of Islam were the orientalist, especially W. Montgomery Watt and Bernard Lewis [23] [24]. Only recently from Islamic circles came the names of Ali Shari'ati and Isma'il Raji al-Faruqi [25] [26].

The discourse on multiculturalism in Islam is often compared to the term pluralism, even though there are substantial differences here and there. As mentioned earlier, pluralism tends to be used in connection with religious issues, while in another perspective multiculturalism is used in correlation with socio-cultural and political problems. But in its practical level, it is often used interchangeably without meaningful debate, so that for some groups of people who hear the term multiculturalism, it is immediately equated with pluralism, whose existence is politically denied in some Indonesian Islamic groups.

The problem of multiculturalism is often equated with pluralism because these two terms are closely related to the problem of globalization that is afflicting religious communities on earth. The religious community is seriously faced with the changes in the world globally so that one religion can not close one another's eyes. What should have happened between fellow believers is that they are open to each other, learning from each other. It was there that the political problems between religions and the issue of preaching religion (religious processioning) became the most serious among the adherents of the Abrahamic religion [27].

If you pay close attention, multiculturalism has taken place in Islam since the time of Muhammad's prophethood, which is contained in the holy book of the Qur'an which is highly glorified by His Prophet and his community until now. In al-Qur'an many have clearly stated about the condition of multiculturalism which must be respected and recognized by the Islamic Ummah and the Ummah of other prophets. There is no meaningful doubt about the scriptural recognition of multiculturalism. However, resistance to multiculturalism often develops. Rejection of multiculturalism is often due to lack of knowledge and information on it. The clearest example is how the Koran recognizes and respects multiculturalism, as stated in verse 13 of Surah al-Hujurat, which means: "O people, we have created you from a man and a woman, and make your tribes also tribal so you know each other. Surely the most noble of you in the sight of Allah is the most pious among you. Indeed, Allah is All-Knowing, All-Knowing".

The above verse shows that the diversity of humankind with all the backgrounds they have is something that cannot be interrupted or given. Cultural diversity is the will of God Almighty and All-Knowing of all things. Then why do human beings often try to avoid the diversity that God wants? Especially if it is not a political issue that plagues the hearts and minds of humanity. And that is the evil lust that has descended within human beings both consciously and unconsciously. It is clearly stated above that only the righteous, that is, pious people will get the reward (reward) from God among all people, not because of the difference they have. Let there be differences, differences need not be equated because indeed all religions are different. Islam is different from Christianity, Christianity is different from Hinduism, Buddhism is different from Jews and so on [9]. In the social sphere, as believers must help each other with different religions. In the theological realm, one must respect each other's different beliefs, because God has presented His Apostles and His Book in each prophetic period and mankind. It is the race in virtue that is expected to bring goodness among religious people on earth. Al-Qur'an surah al-Baqarah verse 156, thus can expressly be said as a theological and sociological foundation for the occurrence of appreciation and recognizing the existence of multiculturalism in Islam against other religions.

Then religion as an identity inevitably has to pay attention to the character of one's own identity. Is religion seen as an identity, or a collection of normative (theological) doctrines or beliefs, or even religion is referred to as culture, group, comprehensive doctrine, identity, and so on. With these references it appears that religion is one of the factors contributing to diversity; because there are also non-religious identity, culture, groups, comprehensive doctrines (for example, based on ethnicity, race, orientation, sex, gender, ideology, philosophy of life, and so on) [28].

The consequence of multiculturalism is resistance and anti-, or at least problems with, monoculturalism and assimilation, which are the normal norms of a nation-state since the 19th century. Monoculturalism requires normative cultural unity, because what monoculturalism aims at is homogeneity, even though homogeneity is still at the stage of hope or discourse and has not been realized (preexisting). Meanwhile, assimilation is the emergence of a united desire between two or more different cultures by reducing differences to become a new culture. The contradiction between multiculturalism and monocultural is evident from the basic assumptions that are in opposition to each other, one legitimizing difference while the other minimizes differences.

An American anthropologist, Robert Hefner, said that "the most contentious issue which the leaders could not agree was whether the state should impose different rights and duties on citizens according to religion". (One problem that is very challenging and has never been unanimously agreed upon among leaders is whether the state should apply rights and obligations to its citizens based on religion) [29]. Hefner's statement above is interesting because the idea of determining rights and obligations based on religion stems from a view of the state ideology than the meaning of citizenship. Regarding whether or not the state's ideology based on religion had become a long-standing debate among the nation's founders.

The issue of the rights of minority and majority citizens must become a "shared umbrella", so that all citizens are truly part of the state and have a sense of citizenship, there are no longer feelings and claims about the existence of "national citizens" or "sub-national citizens" or "Native citizens" and "non-native citizens". This is the problem of the dynamics of the plural society that is being discussed, because without realizing it actually from the very beginning of the nation-Indonesia-formed in a pluralistic culture and structure that is as part of the history of the citizens themselves. The debate as citizens in terms of citizenship rights has been well conveyed by Will Kymlicka and Wayne Norman when discussing issues relating to the culture of citizenship in diverse societies (different) as a concept that leads to the need for recognition of all citizens based on political, economic, cultural and educational rights [30].

If the discourse on citizenship issues raised so far is how the state places citizens in an equal position, regardless of their religious, cultural, ethnic, and linguistic backgrounds. Then another perspective can also be developed, namely how people can also have an awareness that they are equal with each other. Specifically, among Indonesian Muslims, the concept of the ummah can be interpreted and contextualized in Indonesian diversity. Related to this, there are several issues and strategies that can be offered. Among other things, interpreting the meaning of the ummah in a more egalitarian manner in the national context, and functioning of the ummah as an agency for collective change.

Conclusion

Based on the explanation previously stated, it is considered necessary to do a massive study that is more serious and appreciative about cultural diversity, theological diversity - especially in Indonesia -, both from the aspects of fiqh, morals, and theology that are more inclusive than the study of fiqh and exclusive theology. The interpretation of inclusive religious texts will contribute positively to the development of an exclusive and closed theological perspective. About the very diverse field conditions, there are several notes related to multiculturalism and Indonesian-ness in the context of Indonesian Islam. It must be realized, that there are internal and external problems that affect religious understanding in Indonesia. Internal factors are very diverse understandings, from moderate, progressive and conservative. In addition to internal factors, external factors or those that come from outside the religious text, but due to different conditions outside of religion such as conditions of poverty, ignorance and marginalization or backwardness of the community.

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