

***Kaffah* Islam in the Context of Indonesia, Between Fundamental and Moderate Islam**

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ABSTRACT

Different interpretation of *kaffah* (comprehensive) Islam in the Qur'an (Baqarah: 208) has caused a conflicting understanding between the fundamental and moderate Muslims, both claiming a single truth of their own opinions. This paper describes and examines the conflicting interpretation of *kaffah* Islam according to fundamental and the moderate Muslim groups, and its implementation in Indonesia. This study uses a library research method, with a content analysis technique. This article concludes that, according to the fundamental Islam group, the *kaffah* concept is the implementation of Islam into all life aspects including making Islam a political entity. While for the moderate Islam group, the *kaffah* Islam is an inclusive and universal understanding of Islam, that integrates Islamic values into all elements in life, without necessarily labeling them with Islamic symbols. The conception of *kaffah* Islam that is exclusive, rigid, and radical, with the mission of establishing an Islamic state by the fundamental group, has received strong rejection from the majority of Muslims in Indonesia. Whereas the conception of *kaffah* Islam by the moderate groups is more widely accepted because of its inclusive and universal character, upholding peace and toleration in society. The moderate groups also consider that Islam has become an integral part of the Indonesian constitutional laws, in the aspects as faith, *syari'ah* (legal aspects), and morals, without having to be affiliated with Arabization, nor altering the Indonesian state into an Islamic state.

Keywords: *Interpretation, kaffah Islam, fundamental Islam, moderate Islam*

1. INTRODUCTION

Every Muslim is instructed to practice Islam in a way that is *kaffah* (comprehensive). This command is written in the Qur'an (2: 208), which means, "O ye who believe! Enter into Islam whole-heartedly, and follow not the footsteps of the evil one; for he is to you an avowed enemy". *Kaffah* is translated as a whole (without exception), or universal, holistic, and totality.[1]. Yet in the terminological sense, how to emulate Islamic *kaffah* is still a debatable discourse.

The debate is about how to apply that *kaffah* Islam in daily life. A bulletin named "Buletin Dakwah *Kaffah*" by the title "Islam *Kaffah*" published in August 2017, mentioned that Islam *kaffah* means *shamil* Islam (covering everything) and *kamil* (perfect). By quoting the Qur'an in chapter 16: 89 and 5: 3, the bulletin explains that all intents of *kaffah* entangle all matters, namely faith, worship, morals, food, clothing, *muamalah* (sociability), *uqubat* (legal sanctions) et cetera. In the bulletin, it was written: "it is not fitting for Muslims to practice other rules that originate from the Western ...". "Thus, it is unlawful for Muslims to deny or discard a part of *syari'ah* from the reality by following the principles of secularism as practiced by the state (Indonesia) today."

Muhammad Ali states that "*Kaffah* Islam which is more appropriately translated as an overall realization of Islam in values and tenets, such as justice (an-Nahl: 90; an-Nisa: 58), peace (al-Anfal: 61), security (al-Nur: 55), welfare (an-Nisa: 9), not solely in the formal form or instrumental aspects, that can alter according to the development of time and place".[2] This statement shows that there are some Muslims intending a formal life as that in the time of the Prophet Muhammad saw, such as the type of food, how to dress, the economic system, education, politics and form of state are applied in Islamic societies especially to Indonesia. By contrast, there is a group of Muslims believing that Islamic foundations and values are more pivotal to be understood.

Hizbut-Tahrir Indonesia (HTI), represented by M. Ismail Yusanto, viewed that Muslims in Indonesia and the world must return to living Islam the *kaffah* way (perfect) in order to answer the challenges driven by the globalization era. HTI defines the implementation of *kaffah* Islam by the formalization of *syari'ah* (Islamic law) and establishing *khilafah* (Islamic state).[3] Meanwhile, Nadirsah Hoesen in his book *Islam Yes, Khilafah No*, criticized the concept of *khilafah* proposed by HTI, in which he said that it was irrelevant to Indonesia citizens. The book also mentioned various negative aspects of the *khilafah* system. On top of that, HTI did not have a standard draft of *khilafah*. [4], [5] These debates persist to

occur among Indonesian Muslims lately. Different understanding made Muslims polarized in several groups, producing their respective truths continually.

These three typologies have one thing in common, that is, the Islamic fundamentalism motion in Indonesia is a transnational movement from the Middle East region bringing a strong change of ideology to make Islam legally and formally, to regulate a society life in a country whether in the education, economy, politics, and state or governance system.

In addition, Muhammad Ali said that *Nahdhatul Ulama* and Muhammadiyah are the major base of moderate Islamic movement in Indonesia. Long before that, Walisongo is the group of saints believed to have spread moderate Islam in Indonesia.[6] Walisongo was able to integrate Islamic teachings with cultural adjustment. Practicing Islam without eliminating Indonesian culture is referred by Ahmad Syafi'i Ma'rif as Islam of an Indonesian style, which according to Azumardi Azra, it is the original character of Indonesian Muslim.[6] Moderate Islamic movement is more receptive to adjustment of Islam with local culture, even though it is not applied legally and formally in a given country. The most important thing for them is that substantially, Islamic teaching can be applied without transforming the richness of Indonesian culture itself. This paper will study how the contestation between the fundamental and moderate movements of Islam in understanding and implementing *kaffah* Islam in the context of Indonesia.

2. RESEARCH METHOD

This article is a qualitative research, using the library approach as its main method. Library research is a research conducted by collecting data, information and various other data contained in the library. Therefore, authors in this study attempt to explore, study, and analyze several interpretations of Islam *kaffah* contained in the chapter of Al-Baqarah verse 208, especially according to Islamic fundamental and moderate groups, from various sources such as books, journals, papers, articles, and other relevant scientific opus. As the context discussed, the author also trace, study, and analyze the contestation between the fundamental and moderate groups of Islam, in implementing the concept of *kaffah* Islam in Indonesia. To process and analyze the obtained data, the authors use a content analysis method.

The data concerning the contestation between these two groups are presented descriptively-analytically by referring to Thomas Kuhn's theory of paradigm shift, which said that, the paradigm is always altering and shifting. The new paradigm is always born because of the existing revolutionary criticism due to a knowledge anomaly. This research focuses on fundamentalist groups building contradictory discourse about the religious truth that is striving for a new paradigm incarnation in religion. This study also observes how the response and motion of Modernist groups to the paradigm of fundamentalist groups, who desire to the implementation of Islamic

teachings comprehensively (*kaffah*), by transforming the social-community order, based on religious norms (Islam), and establishing an Islamic state.

3. DISCUSSION

3.1. Interpretation of Islam *Kaffah* in the *Qur'an*

Different interpretation of Islamic teachings is not a new experience among Muslim scholars in general. This reality transpired after the death of the Prophet Muhammad, as the sole authority in providing cognition of Islamic thoughts. Prophet Muhammad, in his time, was the sole source related to Islamic teachings because he obtained direct instructions in the form of the divine words, through the intermediary of angel Gabriel. After the death of Muhammad, Muslims were divided into several streams and groups that have their tenets, beliefs, and commendations (*ijtihad*) related to Islamic teachings, including the teachings of *kaffah* whereas they refer to the same text (the Qur'an and the prophet traditions).

The standpoints of the diversity (*ijtihad* products) is due to the results of different thoughts influenced by certain factors such as social conditions, scientific development, historical views, and language, as in the Mujtama book '*Jadid aw al-Karitsah*' (new society or disaster), which divides it into four groups in Islamic society, namely seeing the old problem with old views; seeing the old problems with new views; see the new problems with new views, but by paying attention to the soul or way of thinking of the predecessors; and seeing the new problems with new perspectives, but the relationship is definitive with past thoughts or instruction. These four groups are similar to four different trees that produce different fruits.[7] This has become a necessity in the development of Islamic teachings to the present. However, this paper does not discuss historically and philosophically the diversity of theological schools in Islam. In this chapter, the author focuses on *kaffah* Islam interpretation between fundamental Islam group and moderate Islam.

The term *kaffah* in the Qur'an (2: 208) is translated equally by multiple Islamic groups. Fundamentalists and moderates alike interpret the word *kaffah* with the meaning "holistic". However, in the effort to implement Islam, they have distinct perceptions. Fundamental Islam group in Indonesia are described by the Jamaah Islamiyah (JI) group, the Front Pembela Islam (FPI), Hizbut-Tahrir Indonesia (HTI), and the Majelis Mujahidin Indonesia (MMI). Whereas moderate Islam group are portrayed by Nahdhatul Ulama (NU) and Muhammadiyah groups.

Jamaah Islamiyah (JI) represented by Abu Bakar Ba'asyir comprehends *kaffah* by practicing *syari'ah*. In Dakwah and Jihad (2003), Abu Bakar Ba'asyir underlined the following two things: the first, Islam must be adopted purely, not mixed with teachings and laws made by human. The second, Islam must be accomplished

differently or governed or with power, not individually or in groups.[8] Slightly disparate from JI, the FPI defines *kaffah* in the *amar ma'ruf nahi munkar* context. FPI aspires to create *shalihat society* that lives in *balдах thayyibah*. In practice, the organization led by Habib Riziq Shihab, is known often conduct repressive actions to encourage Muslims to increase obedience and leave disobedience.[9], [10]

Hasan al-Banna, as the founder of Ikhwan al-Muslimin, also desires to actualize Islam in a *kaffah* way. Al-Banna formulated Ikhwan al-Muslimin ideology in three formulations, the first, Islam is a comprehensive system which is capable of developing itself as an absolute way of life in all aspects. The second, Islam emanates from two fundamental sources namely the Qur'an and Hadith. The third, Islam applies to all times and places.[11] In Indonesia, the spirit of adjusting *kaffah* Islam as the ideology of Hasan al-Banna can be found in one of the parties that still exists, namely the Partai Keadilan sejahtera (Justice and Prosperous Party, or PKS). In line with other fundamentalist groups, Hizbut-Tahrir Indonesia (HTI) bases its ideology under two principles: first, to implement *syari'ah* and Islamic law to build a fair society; and second, establishing an Islamic state as the only political substance capable of creating community justice. Hizbut-Tahrir also does not recognize the separation between *din* (religion) and *dawlah* (state).[12]

The fundamentalist groups have the same character in interpreting *kaffah* Islam. By a textual concept, they require Islamic teachings to pertain to all live instruments. Fundamentalists aspire to bring back life as in the time of the Prophet. Therefore, they exclusively refuse the source of everything that comes from other than Islam. The only knowledge and truth origin in the fundamentalist view is the Qur'an and the hadith by negating the interpretation toward the two major texts of Islam.

Furthermore, Nunu made three typologies of Islamic fundamentalism in Indonesia, firstly: fundamentalism who was born from the tension represented by Ikhwan al-Muslimin (IM) which in Indonesia was born in the DI/TII or NII movement by Sekarmaji Marijan Kartosuwiryo, and at last become Partai Keadilan Sejahtera (PKS). Secondly, fundamentalism that is very exclusive, and often disbelieves other groups, for instance, Jemaah Islamiyyah (JI): in Indonesia, it is called by the name Jamaah Mujahidin Indonesia (MMI) with its top figures Abdullah Sungkar and Abu Bakar Ba'asyir. Finally, other fundamentalism which is quite influential in Indonesia, such as HTL.[13]

Abu Ja'far Muhammad Ibn Jarir ibn Yazid ibn Yazid ibn Khalid al-Thabari, a mufassir (interpreter of the Qur'an) of classical Islam from Persia, (838-923), in his Tafsir al-Thabari, construed the sentence *udkhulu fi al-silmi kaffah* as a command to conduct Islam comprehensively. According to him, the *Khitab* (appeal) does not come out of these two issues: the first, to person believing to Prophet Muhammad and what comes to him, and the second, to devout person and justify the prophets before the Prophet Muhammad, and what comes with them, but they decline Muhammad's prophethood.[14] Al-Tabari explains[14]:

To practice his entire Syari'ah, and enforce all His laws and regulations by not leaving part of the others. Therefore, the word of Allah, kaffah is the sign of al-silm whose interpretation becomes: O those who believe in Muhammad and with what comes with him enter into practice with all the meanings of Islam. do not leave any of His teachings.

The moderate Islam group resumes the term *kaffah* by leaning more on the context of the Indonesian customs and culture. As mentioned in the introduction, moderate group comprehends Islam more in a substantial realm. It is not formal Islam which must be applied in Indonesia, but peace, kinship, humanity values must be fought for. Abdurrahman Wahid as a well-known figure from Nahdhatul Ulama, in the 1980s, conveyed the idea of Indigenous Islam, He intended to lead the notion of how to adapt universal Islamic values with local importance that grew in the local community. Islamic indigenization resists (not all) Arabization or identifies itself with Middle Eastern culture.[15]

In other words, Indonesia does not have to be wrapped in an Islamic state like in Saudi Arabia or as formed by the Prophet Muhammad. The diversity is a gift from God to Indonesia. The most basic entity is how Muslims can carry out God's commands calmly and spread it with culture acculturation, which is modest, friendly, and appreciative of difference, and by a persuasive approach while not contradicting Islamic law. Prof. Hassan Hanafi in his book *Dirasat Islamiyah*, stated "revelation is not an ally that is outside a strong and unchanging context, but it is in a context experiencing changes for the sake of alteration".[15]

Beside NU, Muhammadiyah, known as an organization with a modern background, also efforts to moderate Islam. In terms of faith and worship, Muhammadiyah is quite strict with its purification movement, but in the *fiqih* aspect, Muhammadiyah is more moderate. Ahmad Syafii Maarif, in this case, supports the argument that the state is an important element in Islam, but He rejects the assumption that Islam is *din* (religion) and *dawlah* (state).[16] By this commentary, he does not require the formalization of Islam like campaigned by fundamentalists.

Mustafa Ibn Muhammad Ibn Abdul Mun'im Al-Maraghi (1883-1952) in the Al-Maraghi Tafsir transcribed *Kaffatan* counts to obey God's laws as a whole based on surrender, submission, and sincerity to God Almighty. Among surrender subject to God is love and leave the battle between Muslims and this verse implies permanent and eternal.[17] Al-Maragi asserted[17]:

"Do not take one theorem of nash and the Sunnah without regard to the consideration of the other texts or other Sunnah, because it might disagree with the evidence that is used. And this can lead to increasingly fierce and strife between you and finally the destruction is all of you have"

The most visible contestation between fundamental Islam group with moderate Islam group is how Islam is in the state context. Fundamentalists consider Islam as the foundation of the state, this ranges from law, economics, to politics. Fundamentalists are also called traditionalists

because they have a world view standard based on the Islam history, that all doctrines have existed since the time of the Prophet Muhammad and the laws are already contained in the Qur'an 'an and the Sunnah were final, and must be defended.[18], [19] The ultimate characteristic of fundamentalist groups is to exert a conservative approach in understanding reform and literalism religious dogma.[20] The fundamentalist group conveys that "Islam is the solution" for the crisis. For them, Islam can be a path for every life problem because this religion has the key character as a *din* (religion); the holy religion, *dunya*; complete life concept and *daulah*: state or political system.[20]

Moreover, moderate group is more flexible in terms of statehood, Islam obligates the appointment of leadership and recognizes the deliberation concept, in Indonesians context the President has appointed in a democratic system. In line with that, Indonesia, in the Constitutional Court, mentioned that it is not a secular state that separates state and religion. However, it is also not based on a particular religion, but Indonesia is a unitary state that gives freedom to its citizens to have a belief and adhere to a certain religion.[21] The moderates who are a large stream of Indonesian Islam, represented by Nahdhatul Ulama (NU)[22] and Muhammadiyah manage to keep Islam from the strong pull of radicalism, and at the same time also not want to be too liberal. These two groups undertake to remain moderate, and for them, Islam remains a non-provocative cultural force.[15] In addition, Steering Committee of the Dewan Pengarah Badan Pembinaan Ideology Pancasila or Pancasila Ideology Development Board (BPIP), Prof. Mahfud MD., said that Indonesia was neither a religious state nor a secular state, but a religious nation-state.[23]

3.2. A Contest on the Implementation of Kaffah Islam

The different interpretations of the word "*al-silmi*" in al-Baqarah: 208 becomes fundamental to the translation of Islam *kaffah*. Understanding "*al-silmi*" equal to Islam, automatically there is a formal Islamic entity with the necessity to establish an Islamic system.[24] This is the basis cognition for the Islamic *kaffah* in theological and *syari'ah* perspective, which is assured by fundamentalists to corroborate Islam, by establishing an Islamic state and strengthening Islamic law as a solitary law. That mission becomes the cause of fundamentalist group is exclusive, rigid, and radical. By contrast, the standpoint of "*al-silmi*" means peace, it naturally gives birth to an understanding that Islam *kaffah* which delivers tranquillity, that is a universal entity, and does not need to be elaborated by a particular system, including an Islamic system by establishing Islam state.

Islam does not teach violence and tyranny forms including *jihad* motion in the name of Islam by the mission of establishing an Islamic state and establishing Islamic law as a sole law. As an outburst of communal conflict

performed by radical groups with Islamic flags, such as the Laskar Pembela Islam (Islamic Defenders Front), Laskar Jihad, Laskar Mujahidin, and HTI to demand the revitalization of the Islamic *khilafah* and implementation of *syari'ah* in Indonesia.[25] These groups undertake the mission of purifying monotheism (pure Islam) by justifying all means entangling severity and bloodshed. This action is nothing but a political movement that discharge from Islam principle as a universal, fair (an-nahl: 90; an-Nisa: 58), inclusive, and tolerant that present truce breath (al- Anfal: 61) in every place and life.

Identifying Islam as a formal embodiment is irrelevant to Muslims especially in Indonesia, who have -even long before Islam entered- lived peacefully and harmoniously, despite of different ethnics, cultures, and coexistence with non-Muslims. According to the moderates, Islam exists as a giver of mercy (benefit) for all nature and all humanity (*rahmatan lil'alamin*). This understanding is relevant to Islam in Nusantara practicing principles like *tawasuth* (moderate), *tawazun* (balance), and *tasamuh* (tolerance) without uprooting the Indonesia culture and social facts which makes Islam's face appear with a peaceful, decent, and lenient.[26]

Implementation of Islamic teachings does not have to always be in the form of symbols, institutions, and systems that are labeled Islam. Therefore, Islam is likened to a fixed noun, not as an adjective that breathes into all life aspects. Islam is more meaningful and lively if it is used as a basic guideline that is actualized through Muslim attitudes and behavior based on values contained in Islam thoughts (the Qur'an and Hadith) with the maxim of doing good and preventing evil (*amal ma'ruf nahi munkar*), and competing in goodness (*fastabiqul jhairat*). The Islamic values integrated and actualized in all life aspects is more substantive and meaningful than merely being something in symbols. At this point, Islam authenticity as the most perfect religion provides advantage to all humanity without being selective or anti-non-Muslims, and without showing its existence with mere symbols on the inevitability of diverse inhabitants.

The interpretation of *kaffah* Islam in Indonesia is inseparable from cultural diversity of the country. In the socio-cultural context, Islam has become an integral part of regulating people's lives since its inception. Indonesian Islam emerges by its characteristics and features. It is often become an anthropological research subject because of its uniqueness, for instance, Thomas Raffles, Snouck Horgronje, Clifford Geertz and others. Their studies indicate the characteristics of a peaceful Indonesian Islam and blend with native traditions.[15]

Kaffah Islam in the discussion of a peaceful Islam does not imply that a pure Islam is in accordance with the teachings and culture of its birthplace, namely Arabic (Wahhabi). In this particular case, Gus Dur emphasized the importance of indigenization, not Arabization. He urged that God's revelation be understood by considering contextual factors, including legal awareness, and a sense of justice. Indigenization is an attempt to "reconciliation" Islam with local cultural forces while remaining Islamic character.[24] Islam is a religion which approves diversity

and diversity as a blessing, whose spread and application (worship ritual) is characterized by process of so diverse cultural acculturation in Indonesia. This disparity does not significantly change the Islamic teachings essence (*kaffah*) while not disputing the form and oneness of God, does not contradict the apostles of the Prophet Muhammad, and neither in terms of the authenticity and truth of the Qur'an. The variety in Nusantara actually becomes its color and even an instrument to actualize the values containing in Islam such as aesthetic values (beauty) through the variety of arts in Indonesia. Certainly, Islamic art is not just advice sentences or suggestions for good deed. It is an expression of beauty about nature, life, and people in consonance with Islamic norms. Art is not only blessed it is highly recommended in performing worship as instructed by Rasullallah Saw to read the Qur'an in a lovely voice.[7] Therefore, it is incorrect that Islam is anti-art as prohibited by *Wahhabi* group.

In addition, in discussing Indonesian Islam, Pancasila and the 1945 Constitution are still a reference and 'meeting place' for nation instruments who are concerned about developments in the country, especially discrepancy. Pancasila and the 1945 Constitution protect all nation elements, divergence and preserve national unity.[15] These two foundations are the ideal inventions in managing diversity. By a strongly deep reflection, the two-nation foundations were formulated by the founding father. Both of them are representative the fact of Indonesian which is so diverse both in terms of beliefs and culture. Inevitably, Pancasila and the 1945 Constitution are loaded religious importance. Likewise, the formulation is inseparable from Muslims scholar celebrations. Therefore, Pancasila and the 1945 Constitution have dimensions of faith, *syari'ah* and Islamic character.

In the faith dimension, Abdul Karim, in Islam of Indonesian, clarifies the phrase of the Almighty God is a representation of the monotheism construct in Islam. He more closely explicates that nothing in a religion other than Islam had the concept of God Almighty. Because of Christians are familiar with Trinity credos, or Hindus with the *Tridev* concept. In his assertion Abdul Karim quoted article 29 paragraph 2 1945 Constitution: "The State is based on the Almighty God" and "the State guarantees the freedom of each citizen to embrace their respective religions and to worship according to their respective religions", to conclude; even though the country is based on the Godhead. But it is not a religious state, because Indonesian are given liberty in religion and not a secular state.[27] Islamic creed becomes the most fundamental aspect in Islam, a person is not required to carry out Islamic teachings without monotheism element.

In the *syari'ah* dimension, the constitution above implicitly discusses the *syari'ah* dimension in Islam, namely the freedom to embrace religion and perform worship as religion orders become individual rights guaranteed by the state. Syahadat, praying, fasting, paying zakat, and making pilgrimage are the main worship of Muslims. Since the founding of the Indonesian state, Muslims can freely carry out the obligatory worship of Muslims. Noted, Indonesia has more than 240,000

mosques in Indonesia as a place of worship for Muslims. At least 221,000 hajj pilgrims left in 2019. The existence of the National *Amil Zakat* Institution (BAZNAS) is a proponent that Muslims can freely implement Islamic law in Indonesia. This fact is evident that a good Muslim does not have to live within an Islamic state frame or symbol as aspired by fundamentalists

The verdicts that address in Indonesia are also inseparable from Islamic teachings values. Khoiruddin Buzama quoted Ismail Suny as elucidating that the implementation of Islamic law in Indonesia had been performed from the Dutch East Indies time to the Republic time. During the Dutch East Indies, Islam fully acceded, this was reflected in the religious justice institutions established amid the kingdom or empire in order to assist in resolving propositions that had to do with Islamic law, at which time marriage law and inheritance law Islam has applied in Indonesia.[28] Then in the Republican period, Indonesia, *Badan Penyelidik Usaha Persiapan Kemerdekaan Indonesia* (BPUPKI) or Indonesian Independence Preparatory Investigation Agency, succeeded in sparking a formula for Constitution Preamble which was later called the "Jakarta Charter", on June 22, 1945. It contained the basics state philosophy which based on "Godhead with the obligation to carry out Islamic law for its adherents ", but to preserve the national unity it is replaced with the phrase "Godhead Almighty".[28]

Furthermore, in Indonesian context, Ja'far Baehaqi presents an example of Islam integration in Indonesia law, for instance, UU Number 1 year 1974 Marriage matter, UU Number 7 year 1989 concerning Religious Courts (UUPA), UU Number 7 year 1992 concerning Banking system (UUP 1992), UU Number 23 Year 2011 regarding Zakat Management, UU Number 41 Year 2004 concerning Waqf, UU Number 13 Year 2008 concerning Organizing for Hajj.[29] The role of Islamic law in national law in development consists several configurations, one of which is[28] in the sense that it is an integral part of Indonesia law; subsist in national law in the sense of Islamic legal norms that function as filters for Indonesian national legal materials; subsist in the sense of being the main ingredient and the main particle of Indonesian national law; and in the development of Indonesian national law, religious law (Islamic law) is the most dominant basis, plays pivotal role in shaping human behavior. Therefore, Islamic law becomes an absolute constituent for Indonesian national law development

In the moral dimension, by referring to Pancasila, Islamic moral dimension is depicted in the fair and civilized humanity principle. This tenet proposes that the state must be able to conceal its inhabitants' rights fairly. In the 1945 Constitution, it is also mentioned in article 27 paragraph 2: "*every citizen has the right to decent jobs and life for humanity*". The essence of this precept is in accordance with what Allah has commanded to Muslims in surah an-Nahl verse 90 "*Verily, Allah commands (you) to behave fairly and do good, give to relatives, and Allah forbids various evil acts, neglect, and hostility.* "

Islam regards that all humans are equal before the God "*O people fear that your Lord has created you from and from*

the same entity..." and correcting manners and attitudes is Prophet Muhammad goal, he explained, "it is not I was sent (Allah) except to rectify morals". Islam arrive to abolish slavery that was practiced during the *jahiliyah* period, Abdul Karim illuminated Pancasila and the 1945 Constitution enforcement could not be encompassed, in the Panitia Persiapan Kemerdekaan Indonesia (PPKI) or Indonesian Independence Preparatory Committee, almost all were Muslim, hence sustain humanity spirit was a manifestation of their religious teachings.[27] Therefore, the argument that Indonesia's state foundation is not an Islamic ideology is an incorrect and subjective opinion. Islam in Indonesia is lived and practiced by its adherents in a relaxed and smiling manner.[15] Historical facts indicate that the *Ihsan* approach become primary characteristic of Islamic preaching with the result that Islam could be accepted by more than 80 percent population. The moral dimension in Indonesian society is reflected by individual relations and communication. In Indonesia, the relationship between parent and child, brother and sister, teacher and student, upholds the value of *ta'dzim* (respect). This mutual respect custom is reflected both in kneeling and behaving. The culture of communicating with morals is transformed from the early generation to the current generation through formal and family education.

4. CONCLUSION

The debate among Muslims over the interpretation of *kaffah* Islam is factored by dissent understanding and inter-group beliefs that translate texts relating to Islamic teachings. Islamic fundamentalist groups interpret the *kaffah* Islam as an Islam that must be applied to all life aspects including in the formal entities form (symbolizing Islam), by superseding Indonesia into an Islamic state, even if it is done, through intimidation, violence, and terror acts. This belief received significant acknowledgment from moderate Islam group who views that this belief deviates from Islam's nature. Modernist Islamic group understand *kaffah* Islam as a religion that is inclusive, universal, deliver pacification (dialogue with modernization), and shores civilization.

In reality, this moderate group is more widely accepted among Muslim majority in Indonesia, flexibly acknowledging diversity and disparity as a necessity and mercy from God, without forcing them to unite into one identity. In other words, the moderate groups in Indonesia consider that without Arabization and establishing Islamic religion, the perfection of Islam has been accommodated and integrated through Pancasila and the 1945 Constitution. The faith, *syari'ah* and morals values in Islam have become the spirit of Pancasila and the 1945 Constitution which no longer needs to be questioned. Islam and Indonesia are a united element which cannot be separated in one breath for Muslims to undergo their life as servants of the God Allah and social beings.

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