

# Transformative Peace Education: Psychoanalytic Analysis of the Biography of Maulana Wahiduddin Khan

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## ABSTRACT

One of the problems of religious education in the *post-truth* era is how religion is internalized and actualized, therefore the character formed is divine. This is a classic problem that religion, in addition to being a savior and liberator, is also often misunderstood to be a different order to fight and destroy those who are different. India is an illustration of a country with a high risk of religious conflict. But amid the complexity of the conflict, a peace figure emerged, Maulana Wahiduddin Khan. Khan's peaceful personality did not appear from a vacuum, there was a long process in its formation. By reflecting on Khan's way of life, it is expected to be able to take values to contribute to peace education, especially in building divine character. Using Lacan's psychoanalytic analysis as the way, this study attempts to portray how peaceful individuals are transformed. The results of the study show that Khan underwent two transformations, *first*, the moment of *Ad-Dhuha*, as a sign of escaping from agnosticism toward faith in *kaffah*. *Second*, the departure from the Jamaah Islamiah, the Tablighi Jamaat, established his own movement. Khan's transformation process did not run without issues; there were intrapsychological and interpsychological struggles to be able to achieve a peaceful individual. An important aspect of the results of this research is how teachers can become transformative facilitators who assist their students reach maturity in knowledge, spirituality, and divine character.

**Keywords:** education, peace, transformation, oedipus complex.

## 1. BACKGROUND

Amid the complexities of India's religious conflicts, peace figure Maulana Wahiduddin Khan emerged (1925-2021) who gave himself as a waqf for peace. If Al- Hallaj says I am the truth, Gus Dur says I am humanity [1], perhaps Khan will define himself, I am peace. Khan founded the Center for Peace and Spirituality (CPS) in 2001 in New Delhi as the basis of the peace movement. CPS was built to voice Khan's thoughts. He has written approximately two hundred books and translated them into Urdu, Hindi, Arabic, and English. Thanks to this movement, Khan was awarded various awards, such as The Demiurgus Peace International Award from the United Nations Office for Disarmament Affairs in 2000, Rajiv Gandhi's National Sadbhavana from the Indian government in 2009, and Sayyidina Imam Al Hassan Ibn Ali in 2015. Khan was

also nominated for the 500 most influential Muslims in the world from 2009 to 2020 [2]. Due to his approach to language, simple and very understandable, Khan was later dubbed the Islam's Spiritual Ambassador to the world by Georgetown University Washington DC [3].

Khan grew up in India with the existing conflict environment. If using the perspective of social psychology theory, individuals are shaped by the environment and one day they will form the environment [4]. Therefore, the question now is how can the character appeared is anti-conflict, anti-violence, and peaceful characters. Furthermore, what important events and moments shaped his personality, and what kind of academic turmoil caused him to promote peaceful Islam in India. Khan's peaceful personality and voice of peace did not emerge from a vacuum, there were crucial moments such as spiritual crisis, or agnosticism that shaped his character.

This paper attempts to analyze how the character construction of Khan is able to bring out peaceful individuals. Because one of the problems of religious education in the post-truth era is how religion is internalized as well as actualized so that the character formed is divine. There is an important integration between the internalization of religious values, as well as the actualization, and the formation of character. If we look at real cases such as the phenomenal Harry, the mentor in Madani boarding school West Java, who understands religion, in fact, raped dozens of its students. This indicates the gap between religious understanding (alim) and its actualization (saleh).

Khan is one example who during his life was able to integrate alim and saleh. On top of that, he was able to share his knowledge with the world. On the other hand, Indonesia and India principally have almost similar challenges, which is how to manage diversity. The case of India is indeed more extreme, however, lessons can be learned from it – from the Khan who was able to survive in an Islamophobic atmosphere. By describing and analyzing using Lacan's psychoanalysis, it is expected that we will be able to take the deepest aspects of Khan's way of life, hence, we can take lessons on how to build peaceful individuals in the context of Islamic education.

## 2. LACAN'S PSYCHOANALYSIS

If Freud took the term biology to define and build psychoanalytic theory, then Lacan reformulated it by adopting Saussure's linguistic terms [5]. Lacan's contribution is important for developing psychoanalysis from biological to social affairs. To understand Lacan's theory, two things need to be addressed. First, the linguistic component: sign and signifier, which are applied in social dynamics and individual dynamics, built in interpsychology and intrapsychology. Second, the psychoanalytic component that establishes in a process called the Oedipus complex.

Lacan constructed psychoanalytic theory using Saussure's theory of linguistic analysis. If Freud's main question is how to control the subconscious to make the ego (cogito) stronger. Lacan as Freud's successor is contradictory. He considered the subconscious as uncontrolled [6], because it is an illusory realm and our task is how this constantly illusionary realm can reflect the personality, the real self, and in accordance with the conscious mind. By considering the uncertain dynamics of the subconscious, and its relationship to the outside, Lacan perceived Saussure's linguistics of sign and signifier as bridges in the proper chain of meaning. From this fundamental argument, Lacan combined psychoanalysis and linguistics, also constructing the

process of self-development or the Oedipus complex [7].

Oedipus Complex is a developmental process of every human being. Lacan built on this argument from Freud. There are three phases in Oedipus, The Real, Imaginary, and Symbolic. The Real is the initial phase where the first experience is built with helplessness and it is obtained during infancy. This phase is built on preverbal and 'pre-social' interactions, with the baby's bond with the mother. There is no clear distinction between the 'self' and the others, between the internal and external worlds. There is no clear definition of 'I' at this point, but rather a loosely defined and indistinguishable collection of sensations in which the body, like the emergent ego, has not yet taken on a coherent form. Here we have an endless exchange where the 'self' seems to enter into the object and the object into it.

At the age of 6-18 months, babies begin to feel the presence of others. This raises the growth of the ego. In subsequent developments, one began to feel the role of language as a sign and signifier. Awareness of the existence of the others and the existence of sign and signifier in verbal and nonverbal forms is the initial transition phase to the next phase, Imaginary. This is the mirror phase, where one looks for himself by observing, imitating, and imagining himself in the others. Attempts to observe and imitate are connected with the processing of sign and signifier, or linguistic methods. One sees the sign and looks for the meaning of the sign in the form of a signifier. However, the meaning is always lacking because what he sees in the mirror is indeed himself; not the whole self nor the real self. Thus, the child begins to look for who I am in this Imaginary phase.

In the Imaginary phase, Lacan then raised the figure that the individual tries to emulate, he is the father. The father becomes the separator between the child and the mother because the father has an interest in owning the mother, as well as being the controller of the child. Worth to note that the father figure is not certainly the biological father, he is the others who play a role in life. This power relation is then referred to by Lacan as the name of the Father, on behalf of the father [8]. Lacan understood that in this Imaginary phase, children begin to understand the chain of signifiers as part of communication and the power relationships. The meaning and signifying chain as the interpretation of the sign are unstable, thus lack always exists and raises the desire to know to understand reality.

This search process requires forming his own identity, this is important to enter a world with a new culture [9]. The role of language is as a sign and signifier as a constructor of verbal meaning (thinkable), while parole is more oriented as non-verbal

(unthinkable). In this mirror phase, the individual not only sees the others but also self-reflection with interpsychological and intrapsychological tools.

In the development of the Imaginary phase, individuals will reflect a lot to find and build themselves. Lack, passion, and linguistic tools will always be utilized in this search process. When one is adept at using and able to manage himself, he will find himself in the Symbolic phase. This is the stage where individuals are able to understand themselves and actualize them in social life.

### 3. METHOD

The approach in this character study is descriptive-analytical, focusing on exploring Khan's opinions on how to construct thoughts in constructing peace reasoning. To that extent, the character study approach has been carried out in two forms. First, the historical approach usually results in a biography. Second, the thought approach which explores aspects of the originality of the character's thoughts. The historical approach is strong in explaining the character's journey but does not show the character's thoughts. On the contrary, the thought approach is firm in thinking but not in describing the character's journey.

From the advantages and disadvantages of the two methods above, the authors used the descriptive integration analysis proposed by Koentjaraningrat [10]. This analysis was used by researchers to look at diachronic (describe events, analyze data systematically) and synchronic (find the relationship between events and the data obtained). Given this analysis, it is expected that we can explore ideas without mislaying the historical approach. Although there is an attempt to regard its entirety, the authors focused on exploring aspects of thought. Therefore, the authors considered the philosophical dimensions of the character's thinking which consist of ontology, looking at inductive sources of thought, and taking into account *verstehen* (considering interpretations, feelings, motives, thoughts, actions, and responses). Epistemology observes the history of thought, which considers socio-cultural-religious. This approach seeks to see how the construction of thought is not taken for granted but in critical analysis [11]. Axiology looks at the praxis that is built and the value offered by its various movements [12]. Broadly speaking, this study attempts to explore the background that builds Khan's personality and look at aspects of the development of thought that centers on building the reason for peace and the movement that was built.

### 4. BIOGRAPHY OF MAULANA WAHIDUDDIN KHAN

#### Early Life and Education

Wahiduddin Khan was born in 1925, and grew up in the village, Badharia, near Azamgarh, India.

Badharia was a remote village as well as marginalized at that time. Geographically far from the city. Politically, this village did not get attention, both from the colonized-India government and the colonizer British [13]. At the age of four, Khan's father died. He recounted the condition of his mother, who herself was burdened with more problems and she could not afford to pay for her children's education anymore. Seeing such a situation, his uncle, Abdul Hamid Khan, was moved to help. Mostly, Khan's siblings and relatives received modern education, such as industrial engineering, engineering, and economics. However, Wahiduddin Khan received different treatment, he took a traditional Islamic education.

The consideration of this special treatment was motivated by several reasons, both by his mother and uncle. His uncle wanted Khan to become an ulama because he wanted a successor to the spirit and ideals of his ancestors. His uncle's consideration was supported by Khan's mother. One of the reasons that underlie the mother's enthusiasm for choosing an Islamic education was the dream on the night before laboring Khan. On the night of Khan's birth, his mother dreamed of seeing a white elephant carrying Khan into the forest. His mother interpreted this dream as well as the belief of the Indian people that the elephant is a symbol of greatness, strength, and wisdom. Moreover, the white elephant is a special elephant believed to be the leader of all elephants. Because of this dream, Khan's mother had high hopes for her son to become a great scholar. Khan interpreted the dream of the elephant taking him into the forest as an educational process, a trial that he must have gone through to achieve his life's mission [14].

Khan's formal education process began in 1930, entering the local maktab (school) ( Darsghah e Islami at Bhadarya ) to study the Quran and Hadith. Khan started his primary education under Maulana Faiz ul Rehman Islamic. From Islahi, Khan had the spirit and curiosity for knowledge. Islahi has opened the veil of early intellectual development [15]. After studying for eight years, Khan continued his studies at Madrasatul Islahi, in Sarai Mir, near Azamgarh in 1938. His main advisor at Islahi was Maulana Ismailel Mirthi and Maulana Hali Panipati. Khan deeply appreciated these two teachers. Through them, Khan began to develop a religious mindset. At this moment, Khan understood the science of tools, such as Arabic grammar to read the Quran and hadith texts. Khan was also fond of the Madrasatul Islahi curriculum system because it taught openness in thinking, contextual and critical, through lessons in history, fiqh, and some Western thoughts. Khan remembered this period as the golden period. After six years of study, Khan earned a degree Aalim in 1944.

After graduation, instead of taking a job at a mosque or madrasa, as most of his classmates did, Khan returned to his village. His return to the family indirectly demanded he adapted again. Although the family is not something foreign, the situation now is unlike when he was a child. One of the things that surprised Khan was the huge gap in thought between him and his brother. Khan found his brother literate in modern education, with English, a modern mindset such as technology, and a view of the world. Khan's brothers mostly became an engineer and a businessman, while at that time Khan had not yet found his identity, what would he become. This dynamic was aggravated by the question of what is the relevance of religion, especially with traditional styles. This question can be analyzed from an external perspective on how religion views various socio-religious conflicts in India. While internally, how is the relevance of religion to view modernity with poverty and various internal problems of religion which are sometimes counterproductive to the dynamics of conflict and other real social problems. With these dynamics and questions, Khan experienced intellectual turmoil, spiritual crisis, or in Marx's language, self-isolation.

#### Spiritual Crisis

Facing the family situation, the dynamics of society, as well as questions about Islam and modernity has shaken Khan's identity. Awan said that Khan's inner situation at that time was quite deep, he had doubts and questioned the relevance of Islam to modern demands and social problems of society [16]. This phase of doubt lasted for a long time, from returning home in 1944 to 1948. Khan faced these doubts by reading Western and Islamic books and began to study English and science. Dahlkvist [17], interviewed, and Khan revealed, "nothing to do other than going to the library and studying books, this is my life." With good tool knowledge, Khan read interpretations of the Quran, hadith, and other themes. Furthermore, Khan also read Western books, and even atheistic ideas, such as Bertrand Russell.

During this period, Khan frequently visited Shibli National College Library, India. In the library, Khan struggled with various references from Islam, the East, to the West. The struggle with books, scriptures, and interpretations he favored made the librarian remind Khan that the place would close. At this time, not only the mind was looking for answers, but also the inner aspect. This period was crucial for Khan's spirituality and thought. Despite deep doubts about the truth of religion, its relevance, and confusion about the way of life, Khan continued to practice prayer, fasting, and dhikr, as a counterbalance to the effort of the mind. On the other hand, reading and worshiping habits have become routine during the formal study. Therefore, this

routine accidentally was the ecosystem he was looking for. The process of contemplation by reading, thinking, and praying was done regularly during this period. Finally, in 1948, at the Jama Mosque Azamgarh, Khan heard the recitation of the Quran:

ضَلَّا وَوَجَدُكَ . فَأَوْى بِتَبِيَّا يَجْذُكَ الَّمْ . فَتَرْضَى رَبُّكَ يُعْطِيكَ وَلَسَوْفَ  
فَهَدَى

*And 'surely' your Lord will give so much to you that you will be pleased. Did He not find you as an orphan then sheltered you? Did He not find you unguided then guided you? (Ad-Dhuha:5-7)*

This verse lighted him in the darkness. This verse spoke and answered firmly to his situations, as well as dispelled his doubts. His background was orphaned since childhood, he experienced economic shortages, and was helped by his uncle until the current situation of doubt and confusion. This verse was relevant to Khan's situation at the moment, which managed to dispel his doubts. With this verse, Khan became convinced of his faith, as well as the relevance of Islam in modern situations, to how Islam responded to religious conflicts in India. Khan marked this moment of change by writing.

My educational and intellectual background had given me only a traditional knowledge of Islam, which was obviously insufficient for an understanding of Islam in the modern world. In 1948, therefore, I decided to go directly to the sources of modern thought in order to increase my understanding of it. At the same time, I started to study the Quran and the hadith and related subjects, in order to have a fresh understanding of Islam [18].

After gaining complete faith, Khan began to open up to the realities of society and develop his relationships. Changes in belief had an impact on reducing intensity with books and sharing them with the wider community. In addition to reading the real situation of the community, it is also used to add insight and relationships.

#### Jamaat -i- Islami

Khan joined JI in November 1947, coinciding with the separation of India and Pakistan [19]. There are several reasons why Khan chose JI. First, at that time Khan was 23 years old, and psychologically is in the search of identity. This condition creates a tendency to try new things. Second, Khan had left Madrasatul Islahi and began to adapt to the long-abandoned village

environment. This situation alienated him. It prompted Khan to look for new social ecosystems, such as Madrasatul Islahi. Khan was close to his teacher, Maulana Islahi who happened to be the vice-chairman of JI. From the Islahi position, it can be assumed that there is a propensity to Islamism, so Khan might have had the same values. Third, Khan had just found a belief in the truth, and the relevance of Islam. Khan might have had an interpretation that is not contextual, meaning that Khan perceived Islam as a solution to all problems. From the above considerations, this was a rational choice for Khan to choose JI.

With his experience in writing, reading, and organizational insights, Khan has had a brilliant career at JI. During this time, Khan's writing skills developed and were recognized. In 1955, Khan presented the results of his research entitled, "Naye Ehd To Darwaze Par" (On the Threshold of a New Era) in front of JI's annual conference, in Lucknow. This paper is the result of Khan's yearlong research on Islam and the demands of the modern era. Given the flexible style of language, typical of literature, plus strong references, initially, Khan's writings were printed in limited numbers. However, due to the increasing demands, it was started to be recorded in 1964. It was published in 1966, with the title, "Mazhab aur Jadid Challenges." This Urdu-language book was translated into several languages, such as Arabic and English. The publication of this book is Khan's initial mission to explain to the world the true understanding of Islam [20].

The publication of the book, as well as it is becoming a best seller in the Arab countries particularly is proof. Because of this achievement, Khan entered the top ranks at JI, as well as being an editor at JI magazine. His penetration into the leadership line allowed Khan to be even more aware of the dynamics of the JI movement. Khan began to sense the odd because of JI's politically oriented approach. Khan investigated further by reading the writings of JI founder Abul A'la Mawdudi. From the dynamics of discussions at the leadership level, Mawdudi's writings, and the JI movement [21], Khan concluded that something was erroneous with this organizational movement [22]. Two things were incorrect in Khan's view. First, JI's approach to political Islam caused bias in the spirit of da'wah. Second, the ideals of an Islamic state in India, which is predominantly Hindu, were incorrect. If this was forced, it would only lead to a civil war.

Khan understood JI's goal of establishing an Islamic state in India did not match the needs of Muslims. The establishment of an Islamic state [23] would be a solution, neither from Islam itself nor from Hinduism. This would not defuse the conflict, otherwise, exacerbate and trigger an escalation of

conflict and greater violence, and this is not the purpose of da'wah. Khan views that India's current need was to build good relations between Islam and non-Muslims, especially Hindus. With his position as one of JI's leadership ranks, Khan began to oppose. Khan's disagreements were voiced in December 1961. Khan started writing letters to Maududi. Khan recorded this moment by writing:

Throughout our correspondence, Maulana Maududi failed to satisfactorily reply to any of the issues I had raised. Instead, what he did was say all sorts of things about me. When I insisted that he should come to the point, he finally said I should publish my views, sarcastically remarking that adding one more name to his already long list of 'well-wishers' would make no difference. Gauging from Maulana Maududi's reaction, you can decide for yourself if he was indeed impelled by the spirit of the Caliphate or the spirit of Monarchical Despotism [24].

Not long after, Khan decided to leave JI in 1962. The main reason Khan left was that politics dominated the JI movement. This reason was confirmed when Maududi did not get a satisfactory reason. Khan's disappointment with JI and Maududi made him look for a purely Islamic organization to preach to, and his choice fell on Tablighi Jamaat.

#### Tablighi Jamaat

Apart from the virtue of the movement for da'wah missions, Khan also shared common aspects with the Tablighi Jamaat (JT), namely Sufism. Although not specifically identified as a Sufi movement, JT was born out of a reforming Sufi project of the renowned madrasa Dar al-Ulum, in Deoband, a city not far from Delhi. In the mid-1920s, the movement was established in the Mewat region, south of Delhi, adhered to by Muslim peasants known as Meo. The Meo community continued to be actively involved with JT, although now on a small percentage basis as JT is becoming more global. However, as JT ideologues and activists point out, Mewat was the initial base, which served as a milestone in the movement's success [25].

Khan told of his first meeting with JT in 1966 when he was 40 years old. In winter, Khan saw a group of pedestrians rushing across the street to attend the Quran study. From their clothes, Khan already knew that they were people who wanted to learn religion, as well as from the look on their faces, Khan finally saw for himself, that this is the Tablighi Jamaat.

Witnessing JT's enthusiasm for learning and preaching, Khan became fascinated. Prior to joining,

Khan dived into the JT movement and its founder Maulana Ilyas. Khan was invested in Ilyas because he struggled to develop pure da'wah, one of which was in Mewat. Ilyas has encouraged proper education of these underprivileged, raised children, and conveyed Islam gently, despite the notoriously harsh society.

Some of Mewati's students have gone to school and many others have come to respect Maulana Ilyas's family for their dedication and struggle to guide them to the right path [26].

From a da'wah perspective, Khan is interested in the JT approach which focuses on an individual approach. The initial emergence of JT was not seriously taken into account. The inconspicuous movement and non-political alliances made this movement less well known. However, everyone was surprised when JT was able to spread its wings to all corners of the world. In Khan's view, JT is successful because it uses an individual approach within emotion. With patience and perseverance, JT builds da'wah and because of its personal approach, the object of their da'wah is touched [27].

In the beginning, Khan was very suitable and respectful of JT, the organizational environment, da'wah methods and the spirit of Sufism were the segmentation, the connecting bridge. As time went on, Khan began to feel a shortage in JT. According to Khan, JT was too restless on the principle of tawakal and relied on arguments for the superiority of Allah's will. In fact, in Khan's view, humans are obliged to try their best, not only to submit their fate and the people to the will of Allah. With the JT approach, Muslims, especially in India, will not be free from the chain of obstinacy and prolonged conflict. The objective of JT is to focus too much on the individual and forget the community, and the over-orientation of the afterlife allows JT to ignore contemporary problems. Khan's ultimate goal at that time was to revive a peaceful, tolerant Islam in India [28], and to establish a dialogue with non-Muslims on a world level. That is, Khan's goal is not only about the afterlife, but also to build the world. Regarding the essence, the spirit of religion, and the hereafter, they are in line, but not in the worldly aspect, building views, and opening dialogue. Khan finally left JT in 1975.

After departing from JT, Khan built his own movement which was reckoned to be following the Indian context. First, he built an Islamic magazine printing press, which he named Risalah. This magazine was quite popular and successful so, in 2001, he founded an NGO, as a representation of identity to build a stronger movement, it was the Center for Peace and Spirituality (CPS).

## 5. OEDIPUS ANALYSIS COMPLEX

Referring to the Oedipus complex of Lacan [29], Khan's personality development can be divided into three phases. First, the formation of personality was built by the environment, a poor family, raised by a mother who carried the burden of the family alone. His family was attached to the spirit of Sufism but slightly different from his extended family. They were already literate with the spirit of modernism, one of which was led by his uncle. In such a situation, Khan had two possible models of personality formation, Sufism and modernism. However, due to his young age, he could not decide his own destiny. In other words, the environment and other people dominated. This can be seen in the decision to study at Madrasah is not purely a choice. This phase depends on the other, the participation of the self that has not yet arisen, in Lacan language called the real.

Khan's enrollment into the madrasa is a bridge between the real phase with the next phase. The educational environment not only shapes knowledge, but also control and critical awareness. When he graduated, Khan had sufficient religious knowledge and had become a different person. But the environment that Khan faced at that time was not the same as the previous one. His environment and family had developed, not only about religion but also about modernism. When dealing with new realities and environments, that is where lack arises, a feeling of self-lacking.

Upon his return to the village, Khan found himself not enough to compete with his environment and family. This feeling of helplessness, and alienation, was then triggered the creation of intellectual turmoil. Lack also led him to develop himself, so he chose to spend time in the library. The lack that Khan experienced is not only intellectual but also spiritual. Doubts about the relevance of religion, modernism, and the ongoing conflict in India were his concerns that needed to be answered.

The anxiety then demanded him to develop and lead to spending time in the library, reading books, and searching for absolute truth through books. Khan's way of eliminating confusion with the library shows the success of his learning process in madrasas. At the same time, the Islamic law that he continued to run shows that Islamic spirituality has been ingrained. Cognitive and spiritual paths he took to erode spiritual turmoil. In the end, Khan's persistence paid off in the moment of Ad-Dhuha's recitation.

Anxiety and doubt do fall, but not with lack. Fundamentally, he felt this taste, but the form of lack

was different. In this phase, the lack is an effort to implement his thoughts. Thus, he entered JI. His admission into JI was not sudden but was built because of his close relationship with his teacher, Maulana Islahi. Because Islahi Khan has the opportunity to enter and develop in JI. On the other hand, Islahi also played a big role in shaping Khan's personality. In this phase, Islahi acts as a mirror to Khan. He wanted to develop and have knowledge as well as social power like Islam. The second, imaginary, pilot of the other. In fact, it is not only Islahi who is a mirror for Khan, but also Maududi, and Maulana Ilyas. However, because of the closeness of these two great figures far more intense, Khan paid more attention to Islahi.

The phase of reflecting on the others did not last long. The collapse of the mirror the other appears in JI and JT. The collapse of faith in both of them because of the same feeling; dissatisfaction. According to Khan, JI is too political, apologetic, and does not care about the welfare and diversity of India. Meanwhile, JT is too conservative, carried away with the afterlife and the spirit of building the world. Khan has crossed these two extreme poles. Armed with his experience and knowledge, he tried to build his own movement.

The process of building his own movement which is a new phase in his life is the third phase, symbolic. This phase is marked by finding personality, self-actualization, and life goals. With his awareness of the mistakes of earlier Islamic organizations in India, Khan tried to improve the model of da'wah and the orientation of the movement. Starting from the formation of the Risalah magazine, and finally establishing the CPS. This phase can also be referred to as the synthesis phase as it is the result of the various dialectics that Khan encountered. These three phases show that Khan's personality development is built from the dialectic between text, context, and opening up to new learning. His open mind enables him to find the truth and adapt to the times. For example, the CPS movement makes massive use of social media, and it is willing to deal with cameras, live Facebook, and the creation of various content. His efforts are also manifested in the real world through dialogue with Hindus, introducing and rectifying the misunderstanding of Islam, voicing a non-violent movement, and spreading the narrative of peace throughout India. Although in the process of dialogue and preaching he often got criticized by Hindus or Muslims, Khan remained patient and consistent with his movements. It shows the quality, maturity, and complete knowledge of the individual.

## **6. FAITH DISCOVERY AS TRANSFORMATIVE PEACE EDUCATION**

Khan's life journey can be divided into three phases. First is personality formation by the environment: a poor family, raised by a mother who bore the burden of the family alone, a religious-Sufistic environment. An important moment in this phase occurred when his mother dreamed of a white elephant, before giving birth to Khan. This dream is a sign interpreted by Khan's mother that her child would become a great person, and Khan agreed with the same interpretation. The implication of this meaning is the spirit in the subconscious of Khan and his family that he would carry a religious mission like his ancestors. Therefore, Khan was included in a different madrasa education from the majority of children in the family. In Lacan's language, this is the real phase, where Khan was unable to decide his own will.

After getting an understanding of Islam in madrasas that Islam is a religion of peace, this understanding is different from the reality of India, where religion is a source of conflict. Not only that, but Khan also questioned the relevance of religion in the modern era. This struggle was so intense that he was in a spiritual crisis, or agnostic. This is what Lacan calls lack, a feeling of lack of relevance to religious truth. Khan responded to this feeling by exploring the literature in the library, and despite being agnostic, Khan still practiced Islamic law. The search got an answer after five years, by hearing Ad-Dhuha's letter: 5-7. This is Khan's first transformation.

An important aspect of this phase is Khan's transformation from an agnostic to a believer who is full of educational values. First, to find true faith, and real truth, it is necessary to build awareness of the importance of the path of knowledge, and the task of education is to build that awareness. Building awareness is like building re and search, a process of searching, verifying, and researching. This awareness is the basic capital of education to build peaceful individuals. Because only with this, individuals are not easy to accuse others of being wrong, open themselves, minds to various possible truths and can develop themselves. Second, the teachers understand that every human being has a lack, and education is the solution. Lack is a sense of shortfall, doubt, confusion, and unfulfilled desires, and the task of education is to free humans from the chains of lack. But on the other hand, education should be able to maintain and preserve an evocative lack, such as curiosity, not to be complacent, because this is the driver of knowledge.

Third, education is a process of transformation, whereas transformation requires a change in the whole self, from thought to behavior, meaning this is praxis. Thus, education that builds cognition, affect, and psychomotor must be integrated in order to build self. In the case of Khan's transformation, it is shown that the discovery process is not just one effort, he integrated inner and outer efforts, by visiting the library, seeking knowledge, remembering God, implementing the Shari'a, and maintaining the spirit of the search for five years. This should be considered in the education effort as a transformation; it requires an inner and outer understanding effort from the teacher, which is then able to be translated and transmitted to students.

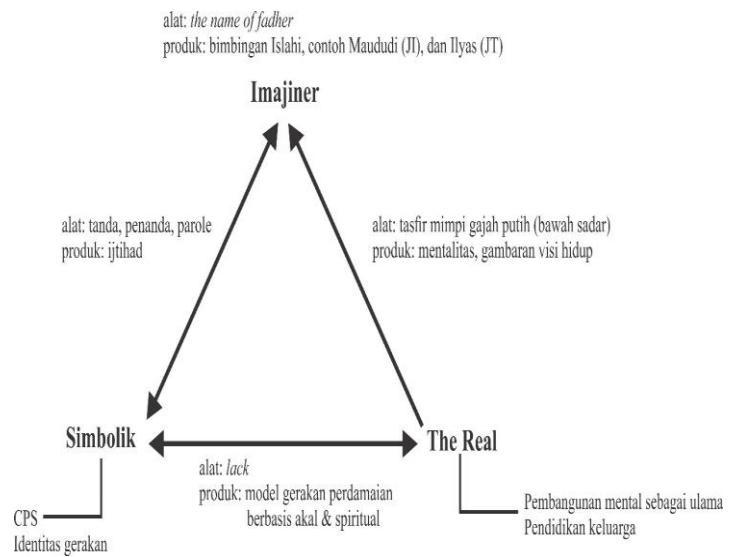
Second phase of Khan's life was his entry into JI and JT. In these two organizations, Khan found two figures who became his role models, Islahi in JI, and Ilyas in JT. His closeness to these two figures made him set foot in these organizations. Compared to Ilyas, Khan was closer to Islahi. Besides being his teacher at the madrasa, Islahi also helped Khan develop at JI. In the Lacan's language, Islahi is a father figure to Khan, not due to his emotional closeness but in terms of developing a career at JI. In these two organizations, Khan thought he would find a real Islam, a solution to the Indian conflict. But the reality was a lack of support - JI was too revivalist and JT was too conservative, this is an imaginary phase.

In this phase, Khan was trapped in the shadow of a false ideal, a mirage. There are at least two shadows in this phase; firstly the ideal Islam as a solution offered in the organizational movement, secondly the shadow of self-actualization in contributing to India's peace building. These two dimensions should go hand in hand because to be comfortable in the organization, individuals need a shared vision with group goals. When Khan realized this discrepancy, he opted out and built his own movement. This decision to leave marks the start of the symbolic phase, namely by building uniqueness based on his experience. With his experience of embracing political Islam, Khan understood that the problem of religion being used in the interests of power exists all over the world. Meanwhile, conservative Islam does not pay attention to the world, is oriented only to the hereafter, and also destroys Islam. These two problems were found in India, thus he tried to find a middle way to bring out the face of Islam as peace, and the CPS was formed.

Leaving the two organizations and the formation of CPS is Khan's second transformation, this time the transformation is more social. The social aspect referred to here is that Khan's transformation is oriented towards building a world order, no longer self-discovery, but has reached self-actualization for social movements.

Hence, the Oedipus complex process Khan experienced can be seen in Figure I.

Figure I, Khan's Oedipus complex



Clockwise: Imaginary: tool: The name of father, product: Islahi guidance, example of Maududi (JI), and Ilyas (JT); Tool: Dream interpretation of white elephant (unconscious), product: Mentality, the description of life vision; The real: The development of mental as ulama, family education; Tool: Lack, product: Peace model movement based on reasoning & spirituality; Symbolic; CPS, movement identity; Tool: sign, signifier, parole, Product: ijihad

Figure I shows the formation of Khan's personality which is built from the dialogue between various moments of his life, but the final phase of his life that builds CPS attached to spirituality shows the epistemology of irfani which begins to appear at the moment of the dream of the white elephant. The spiritual -irfani aspect is indeed important in forming peaceful religious reasoning, concerning the esoteric dimension of religion [30]. Without spirituality, religion will lose its meaning and hope, one of which forms ethics, morals, and eschatological doctrine [31]. This aspect is fulfilled in JT, but not in the exoteric dimension. JT is not sufficiently able to cover the dimension of civilization development which is also owned by religion. This dimension can be regarded to be a Burhani epistemology because there has been an amalgamation, a dialogue between religion and the world that gave birth to a new synthesis. This phase in Vygotsky's language is called mediation, weighing, formulation of initial and new knowledge, and forming the synthesis of new knowledge [32].

Of Khan's two transformations, the first one is more entrenched and has more impact on his life. Because this highlights the opening of other processes and is so revolutionary. He described the change in the following sentence:

I was a seeker all my life. My search began with a question I used to ask God. I often say to God: 'Dear God, when are you coming, and how long shall I have to wait for you to come?' I often ask myself: If there is a Creator outside of me, how should I find Him? I have left Islam for about five years and have become an agnostic. I later found God and wrote a book, *Islam Rediscovered*. So, I found Islam to be a matter of discovery and my belief was a self-discovery and not a blind practice. This is the biggest learning of my life [33].

The process of discovering faith from the Khan case above, seen from Lacan's perspective, starts from a lack of academic confusion. Khan gauged the lack in himself who was lacking, in the others, father figures, such as Islahi, Maududi, to the name of father in the form of religious authority in India which triggered the conflict. All the lack was cultivated by Khan, which was transformed so that when he succeeded, the change was enormous, both in academic and spiritual aspects. The discovery of the transformation is expressed by Khan:

This discovery was so powerful that it brought about a profound change in the lives of believers; it revolutionized his mind and heart. Such a person becomes a believer all the time, day and night, morning and evening. When he performs formal worship, he mentally remembers God Almighty and when he does trade or is busy with worldly activities, he remembers God. In this sense, there is no dichotomy in the life of a believer, because his personality is holistic. This is the real concept of the life of the Quran [34].

From the above expression, the faith that Khan is referring to is not an orthodox discovery of faith, meaning that there is no argument for knowledge and underlying inner events. Faith in Khan's view must be strengthened rationally, meaning that knowledge is needed in building complete faith. With deep and complete knowledge, it finally moves the heart. Khan saw this as the approach referred to by the Quran.

So, the desired approach, according to the Quran, moves man's heart and

mind. This is the mission of the Quran. And this mission can be performed only by means of rational argument. This target can never be achieved by means of violence or armed action [35].

The knowledge that moves the heart is the substance of the spiritual approach of contemplation. With deep knowledge, it will be able to move the heart and enlighten the mood (Khal) as a sign of faith. Faith that is protected with knowledge allows belief in the values carried by religion as a source of inner and outer guidance no longer in question. It becomes difficult to do if the belief in religion, the values carried and the goals of religion are still in doubt, or just indoctrination. Building rational arguments on religion and faith does not mean deifying rationality. These two things complement each other to build a straight and integrated path. Faith functions as a way of life, it is the way of God. However, faith is not equipped with a way of doing good, therefore science acts as a method, orientation, and building of life skills. This is reinforced in QS Al Mujadalah (58): 11. Science without faith, it will very possible to abuse science that destroys. Meanwhile, faith without knowledge will not be complete to create a good deed. As Hamka said, faith without knowledge is a lantern in the hands of an infant, while knowledge without faith is a lantern in the hands of a criminal.

Knowledge and faith mutually build individual qualities, therefore Khan emphasizes faith in knowledge. These two components are also the basis of individual transformation. Faith is the basis of values based on divinity, while science is the basis of awareness of social situations and readers of God's greatness. According to Khan, these two components can only develop through contemplation, one of which gives rise to spiritual experiences.

These spiritual experiences are highly valuable to the spiritual development of the personality of a true believer. In one sense a believer is a spiritual personality, and this spiritual personality is developed in a person through those spiritual lessons which he drives through contemplation in the world around him. Spiritual food is a kind of inspirational food, the source of this inspiration is two fold: contemplation in the glory of God and deriving lessons from experiences had in daily life. The Quranic spirituality is not mysterious spirituality; it is based on the mind and can be

received through applying wisdom in the daily experiences [36].

The important thing from Khan's expression above is that to have spiritual experience requires contemplation of God's knowledge and taking lessons from life. This highlights the aspects of knowledge and faith that are important to bring about the experience of spirituality. Thus, education in this case plays a role not only as a transfer of knowledge but that knowledge should also be able to develop faith. This participation is very possible if the teacher as a facilitator clearly understands the science, absorbs it, and can deliver it. Good delivery of teacher can bring up personal contemplation of divine knowledge and wisdom in life. In conclusion, the teacher's position is not as indoctrination of faith and knowledge, but as a trigger for contemplation.

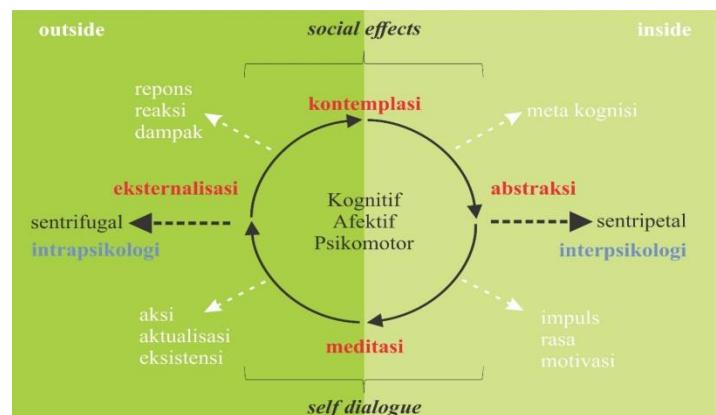
### Two Movements to Build Transformative Peace Education

The approach of Khan's peace movement focuses more on the individual than on the communal. From this personal approach, Khan emphasized the existence of contemplation to build a silent revolution. In contemplation, Khan divided it into two currents, from inside and outside. This is following the theory of social psychology, that the individual is built from two directions, the self, and the environment [37]. Therefore, the authors interpret these two directions into two currents of motion, namely centripetal motion (from inside) and centrifugal (from outside) [38]. The combination of these two movements will cause turmoil in the mind, inner mood, and various intellectual anxieties that question the truth. For example, Khan's academic anxiety about the socio-religious situation in India is often filled with conflict, the backwardness of Muslims, and the relevance of religious teachings often used as excuses for war violence. This situation is observed and felt, which means it does not cease to be a raw social fact. He absorbs this phenomenon and questions it so that self-shaking anxiety arises, and a desire to explore, learn, and develop, this is the door of the transformation process.

Transformation as a change in life is not possible without shocks. This process is like a battle inside, between one value and another, and the possibility of new values as well. Reflecting on Khan's experience, the struggle was a long process, leading to an agnostic nature. This is a reflection of the inner struggle that is so powerful. This fight reflects an effort to rearrange thoughts, feelings, personality, efforts to arrange ideal actions and according to the circumstances. This process is an effort to shift the

paradigm that raises a new awareness. The values that exist within, whether old or new, are all in process, whether it is rejection, justification, addition, or subtraction. Processing this value involves intra and interpsychological, through centripetal and centrifugal motion. An overview of this process can be seen in Figure 8.

Figure 2. Four value transformation processes.



Source: processed by the author

Clockwise: Social effects: Contemplation → metacognition → abstraction → centripetal, interpsychology → impulse, sense, motivation → self-dialogue: Meditation → action, actualization, existence → externalization → centrifugal, intrapsychology → response, reaction, effect

Externalization as a centrifugal movement, consisting of two movements, first, action, actualization, existence, is an effort to express the values that are believed, with various modes, actions, talks, and responses. The actualized value will be responded to by the second movement, namely response, reaction, impact. A value will have a dialogue, it can be in the form of revision, rejection, or justification until there is a new value. Contemplation as a link from centrifugal to centripetal motion has an important role in the orientation of the mind. Contemplation is an effort to absorb information, and social facts, which are then processed into soft social facts with abstraction. The process of abstraction of facts and information will combine with meta-cognition as a link with further movement with heart orientation. Impulse motion, taste, and motivation, apart from being influenced by feelings in the heart, are also closely related to meta-cognition. Metacognition is not only knowledge of values but also includes value management, setting actions on values. So that this value will also be processed again by the motion of impulses, feelings, and motivations. The values that have been retrieved are processed by meditation. The process of meditation emphasizes more on feelings more so that it connects the desire and the

process of expressing it. This process occurs in internal dialogue, between harboring, expressing, thinking about ways, and various considerations on the values that are believed.

The figure above shows a smooth transformation dialogue process. However, not everyone has the same transformational value dialogue process. Each individual is unique and has a different path, orientation, and dynamics. The image above is just an example of Khan's transformation carried out through contemplation orientation. There may be a dialectical process of transformation that is different for each individual, but the most important thing is not to stop the process. Transformation is an endless process in every human life. If transformation is also interpreted as a process of personal and scientific development, then as long as humans live, they must always carry out transformations. Maslow stated that one of the signs of a healthy soul is the spirit to develop continuously because it is part of nature and a sign of self-actualization.

In dynamics, the most important transformation component is the inside process. The ability and willingness to accept new values, and look within (introspection), are the main requirements for self-development. In this process, there is an open mind, a worldview, which acts as an absorber, a processor, which will process information and facts that exist from the outside, and enter into the abstraction, which ultimately affects thoughts and feelings. If the inside of the individual is good, he has a processing filter to transform the dynamic outside which is negative, and destructive, but in the process, he manages to filter the inside, he cultivates it, then he will become a peaceful individual.

A transformation is born through a long and tiring process, it is worth the reward or impact of such a powerful transformation. The fruit can be felt from inside and outside the self, which includes: thoughts, feelings, and behavior. Transformation is a meeting between the inside (inside) and the outside (outside), giving birth to two poles of power from within (inbound) and power from outside (outbound). So that transformation always involves a turbulent mind dimension and an effort to express it with action. This reflects that transformation is a practical science. Individuals who can carry out transformation will find it easier to identify themselves, develop them, and innovate.

Looking at transformation as one of the gateways to achieving personal peace shows that humans can make peace with themselves and outside themselves, where this peace is based on divine values. So transformation is a combination of rational awareness, spiritual events, and practical actions that bring together the two currents of centripetal and

centrifugal motion. The inbound movement brings us closer to mystical awareness (intrapsychological) and outbound movement as a form of participation in building traditions and social institutions (interpsychological) [39]. This was confirmed by Khan.

Spirituality fosters the development of all kinds of constructive qualities and, in so doing, makes one a complete, person. An individual endowed with such qualities is one who is wanted and needed by his society and his nation [40].

Faith always gives birth to values based on the divinity that is integrated with the awareness of life from and towards God. According to Khan, this spiritual is part of the path of knowledge that can build and empower society. Khan disapproved of the spiritual expressed by seclusion in the jungle, or not working as a form of avoiding the world. Transformation as the fruit of spirituality must be implemented as earthly teaching, building society and civilization, which the Prophet also exemplified. Iqbal told the concept of prophetic awareness of the Prophet who was willing to come down to earth to awaken the people and build civilization, which later became the basis for the development of prophetic social science by Kuntowijoyo.

## 7. CONCLUSION

Psychologically, Khan grew up in a family of Islamic Sufism and was in a transition era from mysticism to modernism. These two family propensities play a role in building his personality. The mystical dimension that is most visible and plays a role in building his mentality is his mother's dream of a white elephant. He believed in this dream as a life mission to become a scholar and was strengthened by family support to focus on religious scholarship. Meanwhile, the modernist aspect arises from the tendency of large families to take non-religious education. Khan received a religious education with the Deoband school of thought, and the influence of his teachers, especially Islahi, brought him into Islamism. However, instead of sinking into a rigid understanding, Khan grew into a flexible person and had a peaceful understanding of Islam.

In the process of becoming a peaceful individual, Khan underwent two transformation processes, in the moment of Ad-Dhuha:5-7 and his departure from JI, JT, and the formation of CPS. These two events were big moments in his life. The first moment marks the exit from the agnostic phase and the second as building of a peace movement.

From these two transformations, peace values can be drawn. First, from the Ad-Dhuha transformation, education should build cognition, affection, and psychomotor in one integration to build character. To build it, the teacher should act as a facilitator who builds contemplation independently. Second, from the phenomenon of departing from JI and JT, education should develop synthetic analysis skills by developing abduction logic. Apart from the events of Khan's transformation, he also taught the importance of reflection and contemplation. These two things are the key to peaceful character transformation, to personal development.

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- [13] Wahiduddin Khan's ancestors migrated from the Chitral - Swat Region of Afghanistan (now Pakistan) in the 15th century and settled in Jaunpur, India. Like most other Pathans, they have migrated from Afghanistan to India. Khan's great grandfather Hassan Khan was the first to migrate to India. He left his ancestral property in Swat to his brother Hussain Khan. Married Nasiba Khan, a noblewoman of Azamgarh, and moved from Jonepore to the village near Bhadarya Azamgarh and settled there. This is where Wahiduddin Khan was born and raised in the quarter of the 20th century. See, Anjum Awan, *Revisiting Islam: The Reformist Thought of Wahiduddin Khan*, (New Delhi: Adam Publishers & Distributors, 2018), p . 97.
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- [19] Esposito notes how the process of the partition of India took place. The Indian independence movement developed in the 20th century, in the period between World War I and World War II. The Hindu and Muslim leaders all wanted a united front to be formed. However, because religion is an integral part of the two great traditional cultures, as a source of strength that inspires, guarantees, and maintains their identity and way of life. The sense of being superior turned into a communal fear of Hindus and Muslims, and eventually overcame the sense of unity. Muslims in particular were aware of their rights in a large and secular Hindu state. Therefore, although Muhammad Ali Jinnah and the Muslim League

had cooperated with the Congress Party and its leaders ( Nehru and Gandhi ), by 1940 Jinnah had started talking about two countries in India: Muslim and Hindu. John L Esposito , *Islam dan Perubahan Sosial Politik di Negara Sedang Berkembang*, trans. Wardah, (Yogyakarta: PLP2M, 1985), p. 276.

[20] Stereotypes in Islam at that time were an ancient religion that did not recognize science and religion that taught violence. Khan's first step was to write that Islam is a relevant religion and pro with the progress of the times.

[21] Initially, JI did not support the separation of India and Pakistan. This attitude was in contrast to the Muslim League party which oversaw the establishment of the State of Pakistan. However, after the riots, and the conflict before independence (15 August 1947), JI's attitude changed. JI's unsupportive attitude has been deemed an attempt to revive the dominance of Islam in India, as in its history. While the attitude of refusal could be seen as a more realistic view, it is no longer as possible as it used to be. At that moment, the real reason was to split up. This attitude was seen when JI asked the newly established Pakistan to implement Shari'a entirely. Haedar Nashir, *Islam Syariat: Reproduksi Salafiyah Ideologis di Indonesia*, (Bandung: Mizan, 2013), pp. 199-201.

[22] Maududi and the JI he led criticized the Muslim League as "un-Islamic", because it was not active, like the companion era, and was not based on Islamic ideology. Maududi was also the first figure to convey the concept of Hakimiyyah (sovereignty). This concept considers the peak of history to be the time of the Prophet and his companions, so Muslims should back to it. Second, the consequence is to reject modernism from the West. However, the development of this concept partially rejects modernism. Noorhaidi Hasan, *Jihad: Islam, Militansi dan Pencarian Identitas di Indonesia Pasca-Orde Baru*. translated by Hairus Salim, (Yogyakarta: LP3ES, 2008), 207. See also, Azyumardi Azra, *Transformasi Politik Islam: Radikalisme, Khilafatisme, dan Demokrasi*, (Jakarta: Prenadamedia , 2016), pp. 130-131.

[23] The concept of an Islamic state according to Maududi: *first*, Islam is a complete teaching, both in terms of the teachings contained in the Koran and hadith, as well as in terms of examples from the Prophet, as well as the Khulafaur Rashidin. *Second*, the source of state implementation must be based on God,

no other reference is allowed. If Muslims do it, surely they will become independent people. *Third*, the Islamic state is governed by Islamic rules that are *kaffah*, if the leader relies on other rules, then automatically Muslims may disobey and may be fought. Abul A'la Al-Maududi, *Islamic Political System*, trans. Asep Hikmat, (Bandung: Mizan, 1995), pp. 158.

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[27] *Ibid*, p . 111.

[28] Since the British came in, India has had three distinct patterns of religious response. Between Muslims and Muslims, Muslims and Hindus, and Muslims and England. The last pattern is now changing like the *Hakimiyyah* Maududi ideology. The problem of religious relations eventually shaped the political identity of Muslims, due to marginalization and new religious practices: unfavorable relations with Hinduism and the West. Ira M. Lapidus, *Sejarah Sosial Umat Islam*, part three, trans. Ghofur, (Jakarta: RajaGrafindo Persada, 2000), p. 264.

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[35] Maulana Wahiduddin Khan, *Quranic Wisdom*, p. 126.

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