

The Social History of Intellectual Struggle among *Syarif Hidayatullah* State Islamic University Community Post-Reformation

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Abstract— This research was aimed at exploring the influence of intellectual communities in the development of intellectuals in a *Syarif Hidayatullah State Islamic University of Jakarta*. To get the historical data of the student's involvement on intellectual activities inside and outside the campus, we collected the premier and secondary data from the library and conducted informal interview with some influential figures. The study reveals that the intellectuals' influence flows from generation to generation evidenced by the growth of discussion activities handled by the internal and external organizations in the campus of *Syarif Hidayatullah State Islamic University of Jakarta*. In the 1970s the students of this campus not only talked about Islam, but also social and regional issues, such as the New Order policy about the constitution of marriage for Indonesian Muslims and spiritualism school. Therefore, the students were aware the political and social condition so that they intensified the discussion to look for the solution. In addition, the intellectual communities had been able to immerse themselves in many non-governmental organizations. This social historical condition provided a spirit for bureaucracy, political parties, and scientific development, and was transmitted to the post reform era. This led to conclude that there was intellectual struggle among *Syarif Hidayatullah State Islamic University* students in many aspects of religious and political life or activities.

Keywords—social history, intellectual community, reformation
IAIN

I. INTRODUCTION

The development of *Syarif Hidayatullah State Islamic University* intellectuals has its own history and characteristics. *Syarif Hidayatullah State Islamic University of Jakarta* as an educational institution [1, p. 430] influenced the authoritative figures as representations of the early generation of campus intellectuals, and [2, p. 381] inherited the tradition of the intellectual community at the campus which triggered the Islamic reform in the 1970s. In this movement, various social problems especially that were related to Muslim politics were discussed to look for better solutions [3, p. 122]. In the 1970s the spirit of development of intellectual community networks brought ideas and horizons in seeing Islam and ultimately had a positive impact on the next generation and penetrated into

various lines. The period brought about figures at the national level and even at the level international.

The intellectual community that was previously built by the previous generation generated a new spirit, which made *Syarif Hidayatullah State Islamic University of Jakarta* an international campus. In addition, many intellectuals graduated from this alma mater after the reformation occupied political positions. For example, the chairman of the House of Representatives, the Minister of Religion, and the chairpersons of the national and international non-governmental organizations. Therefore, it is very interesting to study the superiority of the intellectual community of the early generation before the reform era in triggering new intellectual generation after the reform era. This becomes our research topic to be studied further.

II. METHOD

The study is a historical research that made of historiography of its method. As a social-historical research, it focuses more on library materials and other primary documents in the form of policy documents, papers, journals, or books from previous relevant research. The research also employed in-depth interview with some key informants. The data, then, were analyzed qualitatively using the social-historical perspectives to reconstruct a social history of *Syarif Hidayatullah State Islamic University* intellectuals.

III. FINDINGS AND DISCUSSION

The development and trend of studies on Islam at *State Institute for Islamic Studies (SIIS) of Jakarta* (the embryo of *Syarif Hidayatullah State Islamic University of Jakarta*) relates to its historical background, especially vis-à-vis Muslims. The emergence of *SIIS of Jakarta* must be recognized as the realization of aspirations, which have long been owned by Muslims, which was a continuation of *pesantren* and *madrassas* that have developed throughout the history of Islam in this country [4, p. 161]. In the early decades, the development of *SIIS of Jakarta* on Islamic studies had four main trends: a) being normative-idealistic, b) orientation to the sectarianism of schools, especially the schools of *fiqh Syafi'i* and *Kalam Asy'ari*,

c) scientific orientation to the Middle East, and d) an isolation from broader scientific discourses.

The development of these intellectuals cannot be separated from the main campus of Syarif Hidayatullah State Islamic University of Jakarta. Its campus is well known as an educational institution, and referred to as the Golden Triangle Region [1, p. 430]. The influence of "authoritative" figures as representations of the early generation of intellectuals in Syarif Hidayatullah State Islamic University of Jakarta greatly inspired the next generation [2, p. 381], and the intellectual community tradition.

Seen from its historical development, the campus of Syarif Hidayatullah State Islamic University of Jakarta is a religious higher education institution that is directed to prepare intellectuals or scholars. This trend can be seen from the education patterns and the study loads oriented into Islamic studies. However, it also led to the emergence of perceptions about SIIS of Jakarta in the community, that it is more a religious study institution or a da'wa institution than an academic institution. This was reflected among other in the hope of the Muslim community for SIIS of Jakarta alumni to play a more role, as scholars (dai) than scientists. Whereas as an Islamic higher education institution, SIIS of Jakarta was actually intended as a research center for the development of Islamic sciences.

In addition, there is a prominent trend in the style of SIIS of Jakarta, which is to reconstruct the students' perspective which was still school-oriented. The institution reconstructs their old style by giving introductory courses on Islam, such as the methodology of Islamic studies with the works of Harun Nasution and the like. In the methodology, the Islamic study taught basic problems of Islamic teachings and did not question the "*furu*." Another feature that stands out from SIIS of Jakarta is to eliminate the image of the dichotomy between religious science and non-religious science.

With various improvements made, hence appeared the term unintended consequences. That was that at first people entered SIIS of Jakarta, they wanted to become modernized because their intellectual aspects were touched, and then they could be anything [5, p. 64]. Because SIIS of Jakarta played an important role in the dynamics of the development of Islamic intellectual discourse in Indonesia, its distinctive approach to Islam was directed at developing discourse and dialogue to find out the true truth in order to spread mercy to all nature. Thus, there is a pattern of the tendency that SIIS of Jakarta is emphasizing broader meaning and understanding of Islam. So, SIIS of Jakarta is called as a reformer campus [2, p. 339]. Harun Nasution as Chancellor of Syarif Hidayatullah SIIS of Jakarta (1973-1984) tried to develop his thinking through more informal forums, such as focus group discussion (FGD) which specifically involved his students. In many ways, the informal intellectual network precisely gave its members more opportunities to develop intellectuality in a broader framework. Personal relationships that were intertwined become the glue of relations between members of the network, so that transmission and diffused ideas took place continuously, which in further development resulted in changes of thought and horizon in viewing Islam [6, p. 358] [7, p. 143]. SIIS of Jakarta was made

as a university that developed Islamic knowledge and thought rationally referring to the tradition of *Mutazilah* Theological thought and reformist thinkers. Harun believed that progress would be achieved if the thinking of Muslims started from the view of rational theology. The view of traditional theology which is generally embraced by most Muslims can be one of the factors that hinder the progress of Islam [8, p. 272]. Besides Harun, Nurkholish Madjid and Munawir Syadzali also mobilized the renewal of SIIS of Jakarta. These figures appeared as intellectual nationally far beyond the conventional role of SIIS of Jakarta as an academic community. They provided the basics of the logic in understanding Islamic thought which is more genuine in nature. Through dialogical public lectures on Islamic philosophy and various published books, students were encouraged to enter regions throughout the course of Islamic thought in Indonesia [9, pp. 381–382]. These ideas of their rational thinking about Islam have provided more enlightening insight among non-SIIS scholars and even followers of other religions. In addition, Munawir Syadzali's influence flowed through his authority as Minister of Religion at the time. He has a liberal view of Islam and SIIS of Jakarta. It was his view that prompted him to make a policy that SIIS lecturers had to be sent to get further education (S2 and S3) at prestigious Western universities, [10, p. 3] among others, Azyumardi Azra, Din Syamsuddin, Mulyadhi Kartanegara, [1, pp. 447–448] Komaruddin Hidayat, and Bachtiar Effendi. The reformers of Indonesian Islamic thought studied Islam universally and rationally, but still based on the basic principles of the Qur'an, hadith, and Islamic intellectual traditions. They raised Islamic thought with a new understanding that was relatively different from the understanding of most Indonesian Muslims. Islamic thinking is widely studied in the context of Indonesian Muslim problems, so it has placed them in the position of reformers of Islam. Cak Nur's new ideas was described by Kamal Hasan as a young Muslim intellectual thinking realistic-accommodationist. Another characteristic of the elaboration of Islamic-modernity and Indonesian-ness thinking was empirical, although it was controversial [3, p. 122]. These thoughts incised deep values for his fellow colleagues and subsequent generations in SIIS of Jakarta intellectual community [11, p.79] [12] which affected them to invade the I SIIS of Jakarta library to get the previously reviewed books earlier [13, pp. xxxi–xxxvi]. At least, the influence of the early intellectual community on subsequent intellectual development left three important points in creating the intellectual community at SIIS of Jakarta, especially in Ciputat. The first is a personal fascination with their thoughts that have formed a will-power to acquire the abilities as other general students in discussing social issues and not to work in the Ministry of Religious Affairs and various work related to it. The second is the bouncing of intellectual influence on the attitude and religious perspective of the family. The third is that the thoughts raise enthusiasm and determination for students to continue the collective reform movement. In order to maintain the continuity of the initial intellectual genealogy of SIIS students since the 1974 generation, the subsequent generation fought collectively. They tried to work together in carrying out regular discussions, distributing books or references, mutual criticism, and encouragement, to help each other appear in the public. Another factor that drove the orientation of the style of thinking that developed among SIIS of Jakarta students was the

influence of Muslim leaders in other parts of the world, whether through their widely published works or through their lectures discussed among students and lecturers inside or outside the campus. They included famous figures such as Muhammad Abduh, Fazlurrahman, Ali Shari'ati, Muhammad Iqbal, Abdul A'la al-Maududi, Hanafi hasan, Muhammed Arkoun, and also Indonesian Muslim figures, like Hamka, Harun Nasution, and Cak Nur who introduced new Islamic thoughts [14, p. 166].

In the Reformation era, the alumni of Syarif Hidayatullah State Islamic University of Jakarta intellectual community have the same freedom as other intellectual groups in Indonesia. They appear in the midst of society through various different media. Even so, the basic Islamic principles they got from the intellectual community of the early days were still held tightly but in their different formats, explanations, and affiliations. Their Islamic thought can be categorized as having the criteria of scripturalists, liberals, modernists, pluralists, and so on...

IV. CONCLUSIONS

UIN Syarif Hidayatullah intellectuals emerged from the intellectual struggle that began in the 1970s when Western alumni developed rational thinking. They were involved in various discussion activities to examine Islamic discourse and vis a vis the condition of Muslims. Therefore, the textual and contextual teachings of Islam are studied for conformity to meet the advancement. This struggle turned out to stimulate to the emergence of reformist thinkers who were at certain degree different from others, but they were still in the frame of Islam, Indonesianness, and modernity.

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