

## **Islam Indonesia : The Orientation of Islamic Studies and Contribution to Global Civilization**

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**Abstract :** *The world increasingly recognizes Indonesia as the largest Muslim country, and as the third largest democracy after India and the United States. Indonesia is also known as a country with a washatiyah Islamic pattern, namely Islam that is in the middle, balanced, does not stand at the extreme pole, either in understanding or applying Islam. With this position and status, it is not surprising that many people hope that Indonesia can play a more prominent important role in the international arena. Expected roles include making scientific contributions, spreading Washatiyah Islam, and empowering democracy in the Muslim world. This paper aims to illustrate the importance of promoting Indonesian Islam to global civilization. The face of Indonesian Islam offers diversity in the spirit of togetherness. This research is the study of literature by reviewing the relevant literature. Indonesian Islam has different styles and responses to Islam that develop in other regions. This difference in Indonesian Islam occurs because a particular area has culture, customs, social construction, unlike other regions.*

**Keywords :** *Islam Indonesia, Islam Washatiyah, Democracy, Global Civilization*

**Abstrak :** *Dunia semakin mengakui Indonesia sebagai negara Muslim terbesar, dan sebagai negara demokrasi terbesar ketiga setelah India dan Amerika Serikat. Indonesia juga dikenal sebagai negara dengan corak Islam washatiyah, yaitu Islam yang berada di tengah, seimbang, tidak berdiri di kutub ekstrem, baik dalam memahami maupun menerapkan Islam. Dengan posisi dan status ini, tidak mengherankan jika banyak orang berharap bahwa Indonesia dapat memainkan peran penting yang lebih menonjol di kancah internasional. Peran yang diharapkan termasuk memberikan kontribusi ilmiah, menyebarkan Islam Washatiyah, dan memberdayakan demokrasi di dunia Muslim. Tulisan ini bertujuan untuk menggambarkan pentingnya mempromosikan Islam Indonesia ke*

*peradaban global. Wajah Islam Indonesia menawarkan keragaman dalam semangat kebersamaan. Penelitian ini adalah studi literatur dengan meninjau literatur yang relevan. Islam Indonesia memiliki gaya dan respons yang berbeda terhadap Islam yang berkembang di daerah lain. Perbedaan dalam Islam Indonesia ini terjadi karena suatu daerah tertentu memiliki budaya, adat istiadat, konstruksi sosial*

***Kata Kunci*** : *Islam Indonesia, Islam Washatiah, Demokrasi, Peradaban Global*

## INTRODUCTION

Islam in Indonesia has different patterns and characteristics from Islam in other regions. This Islamic difference arises because Indonesia has a culture, customs and social structure that is not the same as other regions. In addition, Indonesia is known to have fertile natural waters with various tribes, languages and cultures that are diverse. This diversity allows Islam to absorb and acculture the culture that develops among the people. This reality makes Indonesian Islam unique (*distinctive*) compared to other regions.

As the world's most populous Muslim country, Indonesia is considered by many to be an alternative to Islam that *is wasathiyah*, peaceful and far from a harsh and conflictual expression of Islam. Politically, Indonesia is not a religious country or an Islamic state, but it does not mean that Islam that develops in Indonesia is not pure, but the characteristics of Indonesian Islam are the culmination of the practice of Islam itself which has a peaceful nature and becomes an anti-thesis of radical Islam.

Islamic values do not conflict with various cultures in Indonesia and even institutionalize forming Muslim behavior that is open to differences. Indonesian society is also characteristically open and relatively does not question differences as a reality that must be rejected. On the contrary, differences become a characteristic as well as the unity of the Indonesian nation, especially through the

philosophy of "Bhinneka Tunggal Ika" as a habitus in building a solid national life.

Robert Hefner<sup>1</sup>, Calling cultural plurality is a reality that cannot be denied in Indonesia. The diversity is reflected in the 656 ethnicities both large and small that are able to coexist in the territory of Indonesia. In addition, Indonesia is also endowed with cultures, traditions and customs and even hundreds of different local languages and dialects. This reality proves that Indonesia is a country with local wisdom and a very diverse culture. In addition, the uniqueness of Indonesian Islam was born because it was developed by scholars with a Sufism approach.<sup>2</sup>

The approach of Sufism that teaches Islam substantively (essentially) produces a friendly and understanding of Islam. The guardians who spread Islam in Indonesia bequeathed the example that Islam can be tolerant and coexist with peoples of different religions, tribes, ethnicities and races. The popularity of wali Songo's puppets in Java is an example that Islam can accommodate any culture.<sup>3</sup> Whereas in its history, puppets with all their legends are known to come from the land of India which is in fact Hindu cultured, but in Indonesia can be accommodated by Islam as a tool of da'wah that is quite effective in the spread of Islam.

With that position and reality, Indonesian Islam is relevant enough to play a bigger role, especially in contributing to global civilization. Therefore, with a descriptive-analytical approach, this article will explain the importance of promoting Indonesian Islam to global civilization. Qualitative descriptive approach aims at constructing Understanding the importance of Indonesia Play a bigger role in the international scene. Some of the roles that are expected include contributing science, spreading *Washatiyah* Islam while empowering democracy

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<sup>1</sup> Robert W. Hefner, *Remaking Muslim Politics: Pluralism, Contestation, Democratization* (Princeton: Princeton University Press, 2005). Lihat juga: Robert W. Hefner, *Islamization and Democratization in Indonesia* (Hawaii: University of Hawaii Press, 1997)

<sup>2</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII* (Prenada Media Group: Depok, 2013)

<sup>3</sup> M. Bambang Pranowo, 'Budaya Jawa, Dan Toleransi Beragama (Sebuah Refleksi)', *Maarif*, 9.2 (2014), 1–14.

for other Muslim countries. All data is obtained from observations and documentation and analyzed through qualitative methods in order to get an in-depth explanation to draw conclusions in general.

## RESULTS AND DISCUSSION

### Islam Washatiyah

In general, Indonesian Muslims belong to a group called *Ummatan Wasatan*. In short, Muslims are in the middle position, balanced and not extreme either in practice or understanding of their diversity.<sup>4</sup> This condition found its relevance, especially after the largest terrorist attack at the beginning of the XXI century, namely the September 11, 2001 attacks in America, Muslims and Muslims became accused in a number of deadly terrorism events in various parts of the world, both carried out by personal and group. The understanding of Islam and a good explanation of inclusive Islam becomes very important to be known by the international public, while Indonesia is a reflection of the entity of Muslims who are *concerned*.

The actualization of *Wasatiyah* Indonesia is seen in the character of the Indonesian state which was established on August 17, 1945. The founders of the nation from various groups agreed to establish Indonesia not as a secular state and not as a state based on Islam.<sup>5</sup> The essence of the middle attitude is contained in the content of Pancasila as *a common platform / kalimatun sawa*, A principle that is the same and equal among Indonesian people who are diverse in various aspects of life. Islam *wasatiyah* also manifested in the level of society, especially in

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<sup>4</sup>Mohammad Hasan, 'Wasatiyyah Islam in The Framework Pesantren Education Tradition', *Karsa: Journal of Social and Islamic Culture* 26, No.2 (Desember 2018), 94-177. Lihat: QS. Al-Baqarah/ 2: 143)

<sup>5</sup>Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, dan Aktualitas Pancasila* (Jakarta: Gramedia, Cetakan III, 2011)

Islamic organizations that stood long before Indonesia became independent, such as Nahdlatul Ulama, Muhammadiyah, PUI, Mathla'ul Anwar, Nahdlatul Wathan, al-Washliyah and so on. The Islamic society organization chose the middle way of *wasatiyah*, both in the principle of understanding its uniformity and in its social and political attitudes.

Abdurrahman Wahid (Gus Dur) referred to these *wasatiyah* Islamic organizations as "Cultural Islam", and contributed importantly in building the "rise of Islam". This is characterized by the widespread wearing of the hijab among women; the birth of Islamic-based institutions such as Bank Syariah Indonesia; the growth and development of the number of pilgrims and Umrah pilgrims, the abundance of good and beautiful mosques; the growth of Islamic educational institutions such as pesantren, madrasah and universities.

In the midst of socio-political changes in Indonesia, the *wasatiyah* organization remains in its commitment to remain loyal to the Unitary State of the Republic of Indonesia and Pancasila as a meeting point for community pluralism in Indonesia. In addition, *the Islamic organization Washatiyah* became the foundation for the development of *civil society* which is essential for good democracy,<sup>6</sup> but this *wasatiyah* organization contributes to the growth and development of democracy in Indonesia.<sup>7</sup>

### **Indonesian Islam and Democracy**

In a global context, the relationship between democracy and Islam attracted the attention of many Western scholars. Some people see that Islam and democracy have completely different characteristics of civilization, both in tradition, norms, and roots, so it is impossible for the two to match. Western scholars who are deeply skeptical of the harmony between Islam and democracy look like Huntington (1997), Fukuyama (1992), Lewis (2002) and Lipset (1994).

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<sup>6</sup> Azyumardi Azra, *Indonesian Islam, Contribution to Global Civilization*.

<sup>7</sup> Greg Barton, Ihsan Yilmaz, Nicholas Morieson, "Authoritarianism, Democracy, Islamic Movements and Contestations of Islamic Religious Ideas in Indonesia", *Religions*, 2021, h.3

The rejection of conformity between Islam and democracy also arises from among Muslims who tend to understand fundamentalists and conservatives.<sup>8</sup>

Among the most basic reasons is their rejection of any tradition derived from the "West" or from other religions. Islam is considered not only a religion, but also believed to have its own values based on religious teachings derived from the Holy Quran. So that Islam is considered to be able to develop as a noble and advanced civilization without having to be influenced by other civilizations outside the Islamic religion.<sup>9</sup> In other words, Islam does not need to engage further with values and civilizations that come from outside Islam.

Nevertheless, some other scholars see there are fundamental similarities and conformities between democracy and Islam. Sachedina (2000), Price (1999), Hefner (2005), Khatab and Bouma (2007).<sup>10</sup> Indonesia's success in holding peaceful and relatively conflict-free parliamentary and presidential elections in 1999, 2004, 2009, 2016 and finally 2019 also supports the harmony between democracy and Islam. This is due to the large participation of Muslims in Indonesia's democratic political process, including Islamic and non-Islamic parties. As the largest Muslim country in the world, Indonesia is able to prove the conformity between Islam and democracy and the two can go hand in hand.

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<sup>8</sup> A number of people who reject democracy arise from 'Islamist' groups such as Hizb ut-Tahrir Indonesia which explicitly carries the understanding of the Khilafah to replace democracy. More extreme circles appear to be extremist-based jihadist-Islamist groups. Muhammad Azhar, etc, "A New Perspective on Relations Between Islam and Democracy in Indonesia", *International Journal of Innovation, Creativity and Change*, Vol.15, Issue 5, 2020.

<sup>9</sup> Sayyid Qutb, *Petunjuk Jalan* (Jakarta: Media Dakwah, 2000).

<sup>10</sup> Francis Fukuyama, *The End of History and The Last Man* (New York: Macmillan, 1992); Robert W. Hefner, *Civil Islam: Muslim and Democratization in Indonesia* (New Jersey: Princeton University Press, 2000); Samuel P. Huntington, *The Clash of Civilizations, Remaking of The World Order* (New York: Simon and Schuster, 1997); Bernard Lewis, *What Went Wrong? Western Impact and Middle Eastern Response* (Oxford: Oxford University Press, 2002); Daniel E. Price, *Islamic Political Culture, Democracy and Human Right: A Comparative Study* (London: Praeger, 1999); Seymour Martin Lipset, *The Social Requisites of Democracy Revisited*, 1994; Sayed Khatab and Gary D. Bouma, *Democracy Islam* (London and New York: Routledge, 2007).

Therefore, it is not surprising that the growth of democracy in Indonesia has attracted the attention and interest of many scholars and researchers around the world. Many studies of democracy in the Islamic world tend to conclude that there is a problem between democracy and Islam in many Muslim-dominated countries.<sup>11</sup> So, in Indonesia itself is not the case, although at first some observers tend to be pessimistic to see the development and growth of democracy in Indonesia. In the last two decades the consolidation and growth of democracy has continued in Indonesia.<sup>12</sup>

In the Muslim world, developing democracy is not easy and the obstacles are quite challenging. This cannot be separated due to a number of factors such as weak economic conditions, underdevelopment in education, and relatively solid social capital. So, in the discourse of democracy, there is no Muslim country in the world that is considered to be an ideal example for the growth of democracy. One Muslim country that is often considered good is Turkey, but this country adheres to a secular democracy that tends to be hostile to religion.

In Indonesia, of course, it is different from Turkey. Indonesian democracy is not anti-religious. Pancasila itself clearly states that divinity is a principle that must be adhered to by the Indonesian nation. However, Indonesia is also not a religious country or an Islamic country, even though Islam is the majority religion in Indonesia. This fact confirms the tendency of Indonesian Muslims who *were wasatiyah* with a high tolerance value to other groups. Therefore, Indonesia is the most ideal example in democracy, especially after the transition from the era of Authoritarianism of the New Order to the era of openness of the Reformation.<sup>13</sup>

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<sup>11</sup> Juan J Linze, Seymour Martin Lipset, and Larry Diamond is a scholar who is not sure if the Islamic world can have good prospects in the development of democracy. They doubt that the teachings of Islam can go hand in hand with democratic principles..Zuhraini, "Islam: Negara, Demokrasi, Hukum dan Politik", *Jurnal Analisis: Jurnal Studi Keislaman*, Vol.14, No.1, Juli 2014.

<sup>12</sup> Azyumardi Azra, *Indonesia, Islam and Democracy: Dynamic in a Global Context* (Jakarta & Singapore: ICIP, TAF, Equinox-Solstice, 2006).

<sup>13</sup> Masykuri Abdillah, 'Religion and Democracy: The Compatibility of Islam and Democracy'; Hamid Slimi, 'Islam and Democracy: Compatibility and Complexity'; Julian Millie, 'National Citizenship and Islam with the Body'. Lihat juga Masykuri Abdillah, 'Theological Responses to the Concepts of Democracy and Human Right: The Case of Contemporary Indonesian Muslim Intellectuals', *Studia Islamika: Indonesian Journal for Islamic Studies* Volume 3, No.1

Indonesia's success in building and developing democracy with a fairly stable becomes a breath of fresh air for Islamic discourse and democracy in broader academic studies. Because, other Muslim-majority countries seem to still face various difficulties and problems according to their respective proportions. During this time the Islamic world is considered by many to be an infertile land for growth democracy. Samuel Huntington in *Clash of Civilizations*<sup>11</sup> saw Islamic culture as an obstacle because of its powerful doctrines that were closed to the development of other cultures.

Other observers such as Oliver Roy see it as a failure of Islamic politics in building a stable political system. According to him, structural factors are very influential because the balance of demographic growth and economic development is not going well and it is common in third countries. While John Sidel considers the failure to be due to *counter-discourse*, the influence of Islamic political actors who are not symmetrical with international politics.

Compared to other Muslim-populated countries, Indonesia is relatively far from the three historical traps above. In fact, Indonesia can build a political system based on the will of the general public. Also, some deny that Indonesia's success is inseparable from Islamic political actors who can align Islamic religious doctrine with the system that develops in other cultures. It seems for example that during the transition from the New Order to the Reformation, Muslim political actors became the main figures who color and encourage the creation of democratization in Indonesia.

Therefore, Indonesian Islam should be an example in democratic practices for other Muslim-majority countries. It cannot be separated by a number of factors, first, Indonesia has Pancasila as a philosophy and basis in the state. Pancasila is the consensus of various existing interests, such as the current of political ideology, ethnic diversity, ethnicity and even religion. Pancasila is the



foundation built by the founders of the nation who helped support the development of democracy that trusts competence, debate and struggle.

Second, Indonesia has the motto "Bhinneka Tunggal Ika" which reflects togetherness as a nation in knitting strength and unity together. In fact, the spirit of unity in diversity has become a tradition that is deeply rooted in the life system of the people of the archipelago, even long before Indonesia became independent. According to J.S. Furnival, in the 30s and 40s Europeans still faced problems with diversity, while at that time, Indonesia had lived in harmony in diversity. Diversity in Indonesia is not only in the form of understanding, but also in its practice.<sup>14</sup> The culmination of that awareness appears in the agreement of Pancasila as a philosophy in the state.

Third, the democratic culture of Indonesian society followed by strong local wisdom also encourages the realization of a good democratic transition. Collectivism that appears in the gotong-royong tradition has become a social, political, and cultural landscape that allows democracy to be more than just a place of profit and loss (*zero-sum games*). Democracy is essentially an attempt to balance the center of power on all fronts. One of the nation's leaders, Muhammad Hatta said that Indonesian democracy is firmly rooted in the tradition of unity and collectivism, Islamic teachings that emphasize the importance of justice, and socialism that encourages the growth of humane nationality.<sup>15</sup>

Fourth, democratic traditions supported by civil society, which play a role in building public ethics and balancing and managing national policies. Robert W. Hefner calls this power as "Civil Islam".<sup>16</sup> Civil society sees Equality, freedom and democracy are not only traditions originating from the West, but also principles affirmed in the teachings of Islam. Islamic organizations such as Nahdlatul Ulama and Muhammadiyah are quite influential in playing their role, both vertical in the

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<sup>14</sup> Robert W. Hefner, *Remaking Muslim Politics: Pluralism, Contestation, Democratization* (Princeton: Princeton University Press, 2005).

<sup>15</sup> Yudi Latif, *Negara Paripurna: Historisitas, Rasionalitas, Dan Aktualitas Pancasila*, III (Jakarta: Gramedia, 2011).

<sup>16</sup> Robert W. Hefner, 'Public Islam and the Problem of Democratization, *Journal Sociology of Religion*', *Journal Sociology of Religion*, 62.4 (2011). Robert W. Hefner, *Civil Islam: Muslims and Democratization in Indonesia* (Princeton University Press, 2000)

form of control of the state, and horizontally, namely empowerment of the community. These two largest religious organizations are very helpful in building a good democratic transition in Indonesia.<sup>17</sup>

Not only that, the two organizations became references in the understanding of Islam and as a picture of *mainstream* Muslims in Indonesia. These two groups are also considered to be representations of moderate Islamic thought by referring to its characteristics in spreading a moderate understanding of Islam. This is reflected for example in his attitude that tolerates differences in opinion, prioritizes compromise and dialogue as his da'wah strategy, and most importantly rejects violence and all forms of violence-based extremism. The idea of moderate Islam actually also includes ideas of Islamic thought such as rational Islam, tolerant Islam, Indigenous Islam, inclusive Islam, progressive Islam, transformative Islam, and pluralist Islam.

In building its role, NU and Muhammadiyah are more active in the process of strengthening *civil society* and community empowerment. Through its various Autonomous Bodies, NU conducts advocacy, workshops, seminars, and various other discussions. Various activities cannot be separated from community empowerment issues such as the study of gender, planting, and strengthening democracy, human rights, and up to the subject of pluralism and tolerance.

Such a role is also carried out by Muhammadiyah, especially in its focus on building education, health and community empowerment. According to Nakamura,<sup>18</sup> Muhammadiyah's role is reflected in three things. *First*, his empowerment and dedication to society is carried out through a *bottom-up* approach. *Second*, democratization in Muhammadiyah organizations in decision

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<sup>17</sup>Muhammad Azhar, etc, "A New Perspective on Relations Between Islam and Democracy in Indonesia", *International Journal of Innovation, Creativity and Change*, Vol.15, Issue 5, 2020.

<sup>18</sup> Mitsou, Nakamura.et.al (eds), *Islam and Civil Society in Southeast Asia* (Singapore: Institute of Southeast Asian Studies, 2001)

making. *Third*, planting in the values of tolerance, openness, in pluralism in religion.

### **World Islamic Qiblat**

Indonesia's strategic position in building a good democratic climate and moderate Islam finds relevance when global geo-politics, especially in *Middle East* conflict countries, conflicts and wars never end. Countries such as Yemen, Iraq, Syria, Lebanon and more recently in Afghanistan showed prolonged conflict. Even though the Middle East in its history became the Islamic mecca of the world, not even a few Indonesian students who studied there.

A number of Indonesian intellectuals who have studied in the Middle East are seen in the founders of NU and Muhammadiyah organizations, namely Hadratussyaikh KH. Hashim Ash'ari and KH. Ahmad Dahlan. Abdurrahman Wahid (Gus Dur) has also studied there, and not to mention previous generation scholars such as Nuruddin al-Raniri, Hamzah Fansuri, Muhammad Arsyad al-Banjari, Sheikh Abdurrahman Rauf al-Sinkili, Abdu Samad al-Palimbani, Syamsuddin al-Sumatrani, Muhammad Nafis al-Banjari, Mahfudh al-Tirmasi, Sheikh Nawawi al-Bantani and many other scholars.<sup>19</sup>

Unfortunately, in recent decades the Middle East is still plagued by prolonged sectarianism conflicts, so many raise questions about relevance being central to the World's Islam. It is not wrong to question skeptically about the effectiveness of education and learning in the midst of tempests and endless conflicts. The consequence of conflict is instability in various sectors, including the economy, education and culture. Such conditions cannot be ideal in the development of Islamic scientific studies.

Automatically heated political conditions are unlikely to bring effective learning because the curriculum, teachers and devices must be involved in the vortex of conflict. All will be framed in a strong sectarianism conflict among the various groups that exist. It cannot even be denied that sectarianism conflicts are

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<sup>19</sup>Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII* (Prenada Media Group: Depok, 2013)

framed in the form of state ideology. Especially if the conflict becomes a religious conflict such as the phenomenon of the emergence of *the Islamic State of Iraq and Syria* (ISIS), Jabhat al-Nusro, al-Qaeda, and other violence-based extreme organizations. In such a situation, religious sectarianism and conflict propaganda have the potential to occur.

Therefore, it actually takes a new Islamic model and qibla that can give a new color to world civilization. Not only in open and peaceful educational institutions, but also in terms of understanding and practicing Islam that is *wasathiyah*, tolerant and open to the development of the world. To answer that challenge, Indonesia should be considered as a model and estuary of world Islam. Some of the reasons include, first, Indonesia has institutions Islamic education such as pesantren and higher education that spread in various regions.

Universities such as UIN, IAIN, and private Islamic Universities such as Muhammadiyah University and Nahdlatul Ulama University have sprung up a lot and their development has progressed quite rapidly. In addition, Indonesia also has thousands of pesantren spread and generally does not experience bipolarity between worldly and *ukhrawi*. These Islamic educational institutions are relatively not involved in sectarianism conflicts and religious ideological conflicts, so it is ideal enough to be the laboratory and estuary of the Islamic world.

Second, scholars and religious figures in Indonesia have a *track record* as role models in the ongoing religious *wasathiyah* and open. The scholars not only contribute to the growth and development of moderate Islam, but also have a rich and diverse disciplinary background. Scholars in Indonesia are also not attached to the mission of certain religious traditions that are radical and intolerant. Although generally Sunni, but remain open and respectful of differences in other groups.

Scholars in Indonesia also think inclusive of new sciences sourced from modern civilization, both scientifically developed in the East and in the West.

This is ideal considering that scholars who are in conflict circles are very vulnerable to conflicts of religious sectarianism and tend to see a mismatch between religious sciences and secular sciences.

Third, Indonesia is increasingly advanced in building an educational curriculum that supports the creation of a moderate Muslim pattern. The existing curriculum is not polluted by narratives of intolerance and radicalism so that education plays a vital role in the understanding of Islam in Indonesia. However, the challenge does not mean that there is no. A number of educational institutions sponsored by transnational ideology are still often found in a number of places. Usually, it is this export ideology from outside that voices exclusivity and often labels infidels against minorities and the mainstream majority.

The presence of NU and Muhammadiyah became a bastion of extremism and infiltration of exclusive religious understanding. As long as the two largest Islamic organizations are solid and stick to their commitment to maintaining NKRI, then extreme ideology and sectarianism are quite impossible to become mainstream organizations in Indonesia, so the presence of the two organizations also strengthens Islam and nationality in Indonesia.

Fourth, Indonesia is the largest Islamic majority country in the world with a noble cultural and cultural heritage. Reality is a synthesis of Western and Eastern civilization, between democratic liberalism and the universalism of Islamic teachings so as to form a moderate Islam that can go hand in hand between the practice of Islam and democracy. In addition, Indonesian Islam holds so many references to look constructively at developing issues such as democracy, human rights, justice, freedom, pluralism, tolerance, gender equality and interfaith relations.

From the various arguments above, the Islamic orientation that leads to the Middle East should be reconsidered. It is time to start planning that Islamic learning in the Middle East is no longer the most ideal option. This is because the curriculum and education affected by sectarianism conflicts are unlikely to be sufficient for education because it can affect the results of its learning.

Therefore, it has become a joint responsibility to promote Indonesia to become the mecca of Islamic science in the world. It is time for all parties to actively encourage the government to voice Indonesia as the new mecca of world Islamic science. Thus, the order of Islamic scientific civilization that is more in harmony with the development of the times in the future is expected to emerge from Indonesia. With all the capital it has, it is not impossible for Indonesia to realize a more noble world civilization through the values and content of *wasathiyah* Islamic teachings.

## CONCLUSION

With Indonesia's position and status known to the world not only as the largest Muslim country, but also as the third democracy after India and the United States, it is time for Indonesia to play a greater important role in the international arena. The expected role includes spreading *washatiyah* Islam which some identify with moderate Islam while empowering democracy in the Muslim world. Therefore, the development of the model, especially Indonesia, is a historical challenge for Indonesian Muslims in order to contribute to the strengthening of democracy globally. More specifically for the Muslims of this country as the largest Muslim nation-state. The democratic political processes that have been running so far are quite hopeful. Although there are still many agendas that need to be done so that democracy not only becomes *the only game in town*, but can also be meaningful for improving the welfare of the people.

Now, it is no longer the face of Indonesia must be oriented to other regions, especially in the development of Islam and democracy. It could be that the major religions that develop in the Indonesian archipelago come from other regions, but that does not mean Indonesia does not have local wisdom that has

grown for thousands of years. It is precisely local wisdom that has become part of the tunnel of delusion which is then comforted by the teachings of Islam, in fact, which becomes the power of Islamic agama itself. Gus Dur called it the importance of "Islamic pribumization".<sup>20</sup> Islam is buried so that religious people cannot be separated from the magma of its history so that religious affairs do not only hunt down the past fantasies belonging to other nations, but dig up the wealth of their own philosophical treasures.

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<sup>20</sup>Abdurrahman Wahid, *Islamku Islam Anda Islam Kita, Agama Masyarakat Negara Demokrasi* (Jakarta: The Wahid Institut, 2006), 243

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