

**Muhammad Hanifuddin, et al.**



# Contemporary Friday Sermon

*Preaching Islam Rahmatan lil'Alamin*

**Introduction:**

**Dr. Iding Rosyidin, M.Si**

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بِسْمِ الرَّحْمَنِ الرَّحِيمِ



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Muhammad Hanifuddin, et all.

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# Introduction

**Iding Rosyidin**

*Vice Director of the Political Literacy Institute*

Undoubtedly, Islam is the peace religion or the carrier of the mission of peace upon the earth. For the example, it can be observed intrinsically from the Arabic etymological definition of Islam that is referred as '*aslama-yuslimu-islaman*' (اِسْلَامًا – يُسْلِمُ – اِسْلَامًا) or '*salam*' (سَلَامٌ), which means safe, peaceful, and obedient.

Thus, Islam has clearly and literally demonstrated itself as the religion of peace. Islamic teachings are obviously against the dispute, conflict, or war among human beings and all of the living things in the world.

Peace message or mission of Islam has been reflected from the most fundamental rituals such as prayer (*shalat*). As known, *shalat* in Islam is perceived as the fundamental teaching or one of the pillars of Islam. Furthermore, *shalat* is perceived as the pillar of the religion. Thus, the meaning of *shalat* is extremely important to the Muslims.

If it is analyzed carefully, the peaceful message is clearly demonstrated in *shalat*. This, for example, appears from the move at the end of *shalat* by looking to the left and right and saying *assalamu'alaikum warahmatullahi wa barakatuh*. It is only mandatory to turn right, but all of the Muslims should look to both directions every time they pray.

Sociologically, the right and left movement while saying the greetings could be interpreted as the holy command of Islam to spread the peace to all of human. After Muslims mend their vertical relationship to Allah ta'ala through the prayer in a *khusyu'* and humble way, then they are commanded to build the horizontal relationship with the fellow human beings on earth.

Thus, since the most fundamental worship shows the message of peace, the other Islamic teachings will definitely be based on the core message of peace. There are various texts in the Holy Qur'an and the Hadith of the Prophet Muhammad that emphasize that Islam actually carries the message of peace for all of human beings and the rest of the universe.

Prophet Muhammad himself was indeed sent to this world as an act of mercy for the universe (رَحْمَةً لِّلْعَالَمِينَ). Mercy in this context could be interpreted as the realization of peace throughout the universe, because the mercy comes from the word of *rahima-yarhamu* means love and affection. The teaching of love among human beings must be the foundation of peace. There is no peace based on the hatred, enmity, or war.

But what about the claim that Islam is diffused by sword and war? This statement comes from the distortion and misunderstanding of some groups about the Islam teaching. They only see that the Prophet and his companions often fought on wars without understanding the substance.

It is true that the Prophet was engaged in several wars. However, in most of the wars, and referred by the Prophet as *ghazwah*, none of them was incited by the Muslim. All of them were started by the *kufaar* of Quraisy, such as in the wars of Badr, Uhud, Khandaq, and others. In another word, Prophet was more on the defensive side, not otherwise offensive or attacking.

Furthermore, the Prophet had also implemented out several rules of engagement or principle to be upheld by his troops, and this must be exemplified by the world community nowadays. For example, the Prophet always forbade the Muslims to fight or kill children and women during the war. This clearly indicates tremendous respect. Compare that with the present cases where the children and women are often becoming the collateral damage.

The Prophet also forbade the Muslims to torture against vulnerable groups. During the *fathu* Makkah, the Prophet spread the message that whoever closed their door would be safe. It means that the Prophet prioritize the peace instead of

the war. The war was actually started by the *kaafir* of Quraisy's violation to the Hudaibiyah Treaty.

Thus, Muslims nowadays, should not be obsessed with the war and reasoning for jihad fi sabilillah. Jihad comes from the word of *jahada-yajhadu-juhdan* (جَهَدَ - يَجْهَدُ - جُهْدًا), it means the struggle to be sincere. So, jihat does not only mean to go to war, but learn sincerely, whether it is religion or other aspects in life.

Beside peace, Islam also emphasizes on tolerance and freedom, including the freedom of religion. It is reflected from the life phase of Prophet after moving to Medina al-Munawwarah. In this town the Prophet established the Medina Charter which may referred as the first modern constitution in the world. Through this charter, all adherents of religion may live in Medina, with the terms that have been agreed.

In another word, the Prophet respected the freedom of religion for the people of Medina. Since the France Revolution in 1789, there were three creeds known as freedom, equality, and brotherhood. Islam has long practiced the three creeds during the Medina period. Not just as the slogan, but actually implemented in the life of the society.

With the above exposition, we hope that the Muslims nowadays, especially in Indonesia, would follow the practice of the Prophet and his companions. One of the way is by understanding the whole teachings of Islam from the main sources, such as the Holy Qur'an and Hadiths, as well as the authoritative references by the *al-salaf al-shalih*, not only textually but also contextually. Thus, our understanding is not merely literal understanding.

This book of sermon compilation presents Islam as practiced by the Prophet and his companions with their peace and tolerance mission. Islam seeks to show the hospitality, not the anger. The titles of the sermon address the same problem.

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May this book bring the benefit for all of us, *amin ya rabbal 'alamin*.

Ciputat, February 21<sup>st</sup> 2018

**Iding Rosyidin**

*Vice Director of The Political Literacy Institute*

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[1]

## Well Mannered Social Media

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ  
وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ  
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

**Gentlemen, the congregation of Friday sermons glorified  
by Allah ta'ala.**

Let us praise Allah swt, the Almighty who has bestowed  
His bounty. Shalawat and greetings may be imparted to the  
Prophet Muhammad peace be upon him, the messenger who  
brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to Allah *ta'ala* by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

In the recent years, along with the expansion of smartphone and android utilization, the number of user of social media has been increased. As published by the Association of Indonesia Internet Providers/ Asosiasi Penyelenggara Internet Indonesia (APJII), the number of internet users in Indonesia in the last two years has increased significantly. In 2014, there were 88 million users, it increased up to 51.8 percent in 2016, reaching the number of 132.7 million.

Of course, this data gives us good news, showing that the information and technology literacy rate in Indonesian society has advanced. The level of information technology development is the superior characteristic of the third wave civilization. However, is this entirely good? Does it leave us a problem that we need to criticize and address? And what kind of religious values might be used to address this problem?

**Hafidhakumullah congregation,**

In regards to the religion, social media can be interpreted as a public space and media to preach and *amar ma'ruf nahi munkar*. Where every Muslims may remind and advise each other. However, in the recent years, the preaching content from the social media are filled with hoax, blaming, insulting, perceiving *bid'ah*, and perceiving *kaafir* among Muslims. In addition to that, social media is also filled with hatred among the religious believer. This is the negative impact of fanaticism in social media for people with interest to influence, and power. So, what should we do?

### The congregation glorified by Allah *ta'ala*,

As mentioned earlier, the healthy arguments and ethics might be two important things to be expected in order to reduce the phenomenon where people are attacking each other in social media. In that regard, it would be very relevant, especially for the Muslims in Indonesia to learn more about hadith that emphasizes the urgency of ethics in socializing and interacting with other human beings. One of them is *shahih* hadith emphasizes on the measurement of Islamic level of its adherent may be seen from its attitude and behavior, whether they like to hurt other Muslims with their tongue and hand or not. In the case of utilizing the social media, at least two parts of our body might potentially hurt other people, either by spreading hatred, or spreading hoaxes.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Meaning: From Jابر ra., I heard that Rasulullah saw. said: "A muslim is someone other Muslims feel safe (undisturbed) from his mouth and hand."

From the study of *takhrij* al-hadis, Imam Ismail bin bin Muhammad al- 'Ajluni (1162 H) in his work entitled Kasy al-Khafa explained that the hadith is written by Shahih al-Bukhari and Muslim (*muttafaq 'alaih*) through Ibnu Umar ra. Other than that, Imam Muslim also had another path, Jابر RA. In addition, with some editorial variants, the hadith is also narrated by Imam Ahmad, Imam al-Tirmidzi, Imam al-Nasa'i, and Imam al- Hakim from the path of companion of Abu Hurairah RA.

Whereas in terms of understanding the hadith content, Imam Badr al-Din al- 'Aini (885 H) in the book of '*Umdah al-Qari*, *syarah* written by *Shahih al-Bukhari* explained that the

hadith emphasizes the attitude of not hurting other Muslims is an integral part of one's faith. In that sense, the strength of faith can be seen by their habit whether they hurt other people with their words or not.

Other scripture also explained that:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَاجَشُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Meaning: From Abi Hurairah ra. Rasulullah saw. said: "You shall not envy each other, hate each other, spy each other, and compete each other in the bargain. You are all the servants of the Allah and brothers."

The quality of the hadith is *shahih*, as scripted by Imam Muslim in the book of Shahih Muslim from the path of companion Abu Hurairah ra. With few different editorials, it also referred to hadith scripted by Imam al-Bukhari, Imam al-Thayalisi, Imam Ahmad, Imam al-Humaidi, Imam al-Nasa'i, Imam Ibnu Majah, Imam al-Syasyi, Imam al-Daraquthni, Imam Ibnu Hibban, Imam al-Hakim, and Imam al-Baihaqi from the companion of Abu Bakar ra.

Imam al-Nawawi (676 H) in the book of Syarh Muslim described that the referred hadith is not only prohibiting Islam to hate and insult each other, but to forbid actions that potentially cause these two bad attitudes.

While ethics related to not easily accusing bid'ah and kaafir to other people is explained in the hadith:

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَفَرَ أَخَاهُ فَقَدْ بَاءَ بِهَا أَحَدَهُمَا

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Meaning: From the companion Ibni Umar ra. Prophet Muhammad saw. said:

“Whoever cries *kaafir* to his brother, thus himself is *kaafir*.”

The hadith was scripted by Imam Ahmad in the book of *Musnad*. With few different editorials, Imam al-Bukhari, Imam Muslim, Imam al-Thayalisi, dan Imam al-Thahawi also scripted the the hadith with the same path, from the companion of Ibnu Umar ra. From the other path, Imam Abu Nu’aim al-Ashbihani scripted from the companion of Mu’awiyah bin Suwaid ra.

In his explanation, Imam Ibnu Hajar al- ‘Asqalani (852 H) on the book of *Fath al-Bari* described that the referred hadith is understood by the majority of the preacher as prohibiting of saying *kaafir* to another Muslim.

### Blessed congregation,

Ethical guidance that has been mentioned on some of the hadiths above is also emphasized by the Holy Qur’an. One of it is the al-Nahl verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ  
(النحل: ١٢٥)

Meaning: “Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed His way, and He is most knowing who is (rightly) guided.”

(Q.S. al-Nahl: 125)

The content of this verse emphasizes that preaching should be done by prioritizing wisdom and humility. Imam Ibnu Katsir (774 H) explained that *al-hikmah* mentioned in this verse is the true meaning of Holy Qur’an and Sunnah. And the definition of *al-mau’idhoh al-hasanah* is the solicitation based on the arguments relied on facts and the reality to remind and advise



each other. The solicitation to the path of Allah *ta'ala* should not be based on hoax, slander, and bad news. Before getting the clarity, do not use the social media as a way to spread issues or news. From this point, it is important to prioritize the healthy reasoning in preaching.

Furthermore, in another verse, the Holy Qur'an also emphasizes the urgency of ethics in preaching. Islam strongly forbids its people to insult each other and demean other, perceiving themselves as the most righteous one. The habit to mock and insult each other will trigger hatred and split the congregation. Despite the different points of view, interpretation, and worship, as long it does not touch on the basic issue of the religion, thus, Muslims should always be careful and control themselves. This is what has been forgotten. Ethics of being kind and humble are often blurred when we look at the debates and differences in social media.

In this regard, the Holy Qur'an said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ  
وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا  
تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَن لَّمْ يَتُبْ  
فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (الحجرات: ١١)

Meaning: "O you who have believed, let not a people ridicule [another] people; they might be better than them; nor let a woman ridicule [other] woman; while they might be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith.

And whoever does not repent - then it is those who are the wrongdoers."

(Q.S. al-Hujurat: 11).

From this point, it could be understood that Islam has provided a set of ways and ethics for Muslims to preach and *amar ma'ruf nahi munkar*. By relying to these noble values, Muslims are required to teach noble teachings. Thus, being

polite and friendly in social media is necessary.

Then, by referring to the verses of Holy Qur'an and Hadith above, may we be able to clean up our social media from the insults and mocks among human being. May we be able to use the social media as a medium of preaching. As the platform to remind and share the noble messages of the religion.

May Allah *ta'ala* guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ  
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



[2]

## Hajj and Tolerance

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظْهِرَهُ  
عَلَى الدِّينِ كُلِّهِ.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

**Gentlemen, the congregation of the Friday sermon  
hafidhakumullah.**

Let us praise the Allah swt., the Almighty who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad peace be upon him, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly

increase the obedience to Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of the Friday sermon glorified by Allah *ta'ala*.**

Hajj is one of the most important pillars in Islam. The peak of this annual worship is the *wuquf* in Arafah desert. In this moment, hajj congregation from all over the world will gather. From different tribe and nations, Muslims are reminded that human kind, are naturally brothers for each other. So, as a country with the largest Muslim population, what kind of wisdom may be taken from the worship which Imam al-Ghazali (505 H) referred as the consummation of the religion (*kamal al-din*)?

Recently we face less conducive atmosphere in our nation. The differences in terms of opinions, organizations, political options, and even ethnics, religions, and races has become serious problems. However, the differences should be addressed naturally according to the *fitrah* and *sunnatulah*.

Ironically, the differences are being contested up until now. Claims as the most righteous group continue to emerge. Meanwhile other groups with different tenets perceived as misleading and it is worthy for us to have a fight with them. This attitude that does not represent Islam.

Islam brings the noble message to respect the differences. Tolerance, by putting others equal to us, is the essence of Islam. Only the obedience level to Allah may differs us to others, not because of the skin colors, ethnics, or let alone, organizations.

In Indonesian Great Dictionary, tolerance means the attitude and behavior to respect the different opinions or habits of other people. In Islam, tolerance is called as *tasamuh*, simply means the attitude of patient to all of the differences.

Islam is a gentle and polite religion, and a religion that

promotes dialogue. Prophet Muhammad saw did not fight the *kaafir* Quraissy when he was liberating the Makkah (*fathu Makkah*). The Prophet prioritizes the persuasive method to solve problems. Even though fights sometime happened in Islam, but dialogues were prioritized before the declaration of war. Islam avoided war if there was a room for dialogue, negotiation, and mediation with Quraissy.

In this context, tolerance of Islam should be placed as an effort to accept the differences toward other groups with different beliefs. Differences should not be contested, but they should complete us.

Other than the historical context, there are other messages in Holy Qur'an that teach us about tolerance. The differences of man and woman, differences of ethnics and groups, are only to have us understand each other. That is the clear suggestion of equality in Islam.

In this regard, Allah *ta'ala* said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: ١٣)

Meaning: "O mankind, indeed We have created you from male and female and made you peoples and ethnics that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Q.S. Al- Hujurat: 13)

Other than that, there should be no compulsion for the adherents of other religions to follow Islam. Because a religion diffused with compulsion would not develop sincerely. While the worship in Islam must begin with sincerity.

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ  
وَيُؤْمِن بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ  
سَمِيعٌ عَلِيمٌ (البقرة: ٦٥٢)

Meaning: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing." (Q.S. Al-Baqarah: 256)

### The Congregation with the blessings of Allah ta'ala

There are three models of tolerance to be properly practiced. The *first* one, tolerance among the adherents of the Islam. In Islamic tradition, the difference is not a new problem. The emergence of four *mazhab fiqh* has proven that Islam respect the difference in thoughts. Despite the difference, four high priests never blame or say *kaafir* to each other. The difference complements each other.

Countless number of books were written by earlier Muslim scholars to learn, compare, and discuss about the different points of view with their arguments. These differences are scommonly seen as the part of endeavor to find the ultimate truth.

#### Four Madzhab Biography

- 1) **Madzhab al-Hanafiyah;** Established by Imam Abu Hanifah (80-150 H) in Baghdad. The result of his diligence was scripted by one of his students, Imam Abu Yusuf (113-182 H) in his work titled *al- Atsar*.
- 2) **Madzhab al-Malikiyah;** Established by **Imam** Malik bin Anas (93-179 H) in Madinah. One of his monumental works is the book of *al-Muwattha'*.
- 3) **Madzhab al-Syafi'iyah;** Established by Imam al-Syafi'i (150-204 H) in Egypt (*qoul jadid*). Some of his most important

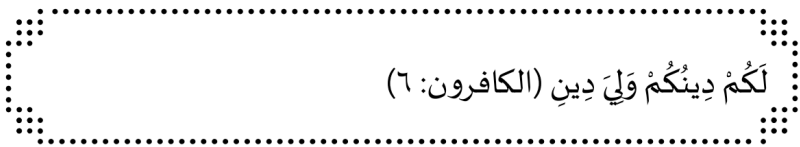
works about the methodology and the result of his diligence are the book of *al-Risalah* and the book of *al-Umm*.

- 4) **Madzhab al-Hanabilah; Established** by Imam Ahmad bin Hanbal (164-241 H) in Baghdad. One of his monumental works is the book of *al-Musnad*.

Source: Syaikh 'Ali Jum'ah Muhammad, *al-Madkhal ila Dirasat al-Madzahib al-Fiqhiyah*, Kairo: Dar al-Salam, 2001

In addition to the law of *fiqh*, the different perspective in Islam are also found in other fields such as tafsir, syarah hadith, ulumul quran, ulumul hadith, tauhid, tarikh, maqashidus syariah, etc. If there is any difference in terms of the opinion, Holy Qur'an advises us to argue well without blaming others as misleading.

The *second* one, the tolerance among the adherents of religion. Even though Islam is believed by the majority of the people in Indonesia, it does not mean that the other religions worth denying. We need an awareness that we live in a country that guarantees the freedom of religion. Whatever the religion is, we are obligated to respect them. We do not need to interfere or insult the other religions. In interfaith life, Islam has a very tolerance concept. Allah said:



Meaning: "For you is your religion, and for me is my religion." (Q.S. Al-Kafirun: 6)

Thus, the tolerance among the religious believers is included in one of the most important reference of Islam theological system. Since long time ago, Islam has guided on how to face the differences wisely.



Actually, the concept of *tasamuh* has been practiced by the Muslims in Indonesia. Indonesia is known with its eastern culture of politeness, hospitality, and respect to others. But in the midst of our nationalism problem, we need to always inflame the spirit of tolerance in our daily life.

The *third*, tolerance in the life of a nation. The third model of tolerance puts Islam as the value system with its readiness for dialogue in democratic society. Seymour Martin Lipset on *The Social Requisites of Democracy of Revisited* (1994), mentioned that a country requires a culture in order to run well, the acceptance of its citizens and political elites to the principles of freedom of speech, gathering, religion, and others.

Even though Islam is the biggest religion in Indonesia, but we need to realize that democracy is the playing rule designed to set the order in the political life. There should be no more maneuvers to replace the democracy, including five principles of the nation (Pancasila) and Union System of the Republic of Indonesia / *Negara Kesatuan Republik Indonesia* (NKRI). The changes might potentially corrupt the unity.

Even though Islam is not stated as the positive law in our country, but the fifth principle of Pancasila contains the core teaching and principles of Islam. Only the value of Islam which needs to be the pulse on the life of our nation. We do not need to spend our energy in putting the symbol of Islam in our country law. The most important thing is how to implement the Islam teachings in our daily life by being just, respect others, do not slander, and place others equal to us.

It is not important to put the symbols and the jargons of Islam in our positive law, while we are trapped in poverty, conflict, massacres, warfare, and the unending enmity as happened in other Islamic countries in different parts of the world.

**The Congregation of the Friday sermon glorified by Allah *subhanahuwa ta'ala*.**

In a democratic country like Indonesia, the equal life assurance should be attained in order to maintain the harmony. The speech of President Jokowi during the 72<sup>nd</sup> Celebration of the Independence Day reminded us to live side by side in harmony. Do not let any citizens perceive themselves as the second class, marginalized because of their life and religious rights.

In the recent years, various events have showed us that the majority of our people are living in intolerance. The opinion as the most righteous group by ignoring other believer groups is a frequent phenomenon. Even the hate speech against them happened blatantly.

#### **Diversity of Religion in Indonesia**

<b>Religion</b>	<b>Percentage</b>	<b>Absolute number (mio)</b>
Islam	87.2	207.2
Protestant	6.9	16.5
Catholic	2.9	6.9
Hindu	1.7	4.0
Buddha	0.7	1.7
Confucianism	0.05	0.1

Source: Central Bureau of Statistics, Population Census 2010

We do not want our religion to look scary. In the hands of its adherents, sometimes our religion appears as hostile because of the narrow minded view which potentially causes various conflicts that might threatened our harmony. The Muslim scholar Nurcholis Madjid in his book *Islam, Kemodernan, dan Keindonesian* (1987), said that Islam is a religion that brings peaceful messages for the universe. The main social ethic doctrine in Islam is egalitarianism, placing the human with the equal position and with the equal dignity. All of the actions that may corrupt the dignity of the human should be destroyed from

the earth. Because, Islam gives moral legitimacy to develop the egalitarian society in sake of the harmony.

Harmony may be attained if the opinion of being the most righteous group is removed. Harmony requires humility to accept the different groups patiently without looking at the background of the ethnics, religions, races, and groups as taught by the hajj rituals. Human is mandated not to eliminate the diversity, but to be the best person who makes the benefits for the others.

May Allah *ta'ala* blessed our steps. *Amin ya rabbal 'alamin*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

[3]

## Islam and The Message of Human Solidarity

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّ  
فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ،  
اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا  
كَثِيرًا، أَمَّا بَعْدُ،  
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ  
الْمُتَّقُونَ.

**Gentlemen, the congregation of the Friday sermon glorified by the Allah *ta'ala*.**

Let us praise Allah swt, the Almighty who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of the Friday sermon glorified by Allah *ta'ala*.**

Recently all global citizens, both inside and outside of the country, are stunned by the news about the torture to the Muslims in Rohingya in Rakhine, Myanmar. Suddenly, it triggered the massive reactions from the Muslim community, including in Indonesia, as a form of solidarity among Muslims. There are diverse reactions, from the soft to the extreme one, such as the demand for the expulsion of the Myanmar's Ambassador for Indonesia.

Incidentally, what happened in Rakhine took place not long after the Muslims all over the world celebrate the Eid al-Adha or Eid al-Qurban. These two events seem to be linked in one common node, the human solidarity. Human solidarity is clearly required for the event experienced by the Rohingya's Muslims, and the Eid al-Qurban at the same time also emphasizes about the human solidarity.

Human solidarity is a noble principle in every religious teachings. However, on how the human solidarity should be exposed, Islam has given a good example. In this regard, the *qurban*/sacrifice rituals that was recently held, can be used as an example of human solidarity in Islam.

**The glorified Congregation,**

Islam is known as one of the celestial religions (*samawi*), but it does not mean to ignore the world problems. This is reflected from the strong awareness of Islam towards the social problems. Even in the basic teachings of Islam, there are social dimensions such as *shalat*, fasting, *zakat*, and so on. One of the social problems emphasized by Islam is the humanitarian problem. The humanitarian issue in Islam remains in the frame of divinity.

Humanity in the frame of divinity is reflected in multiple

Islamic teachings, one of them is the *qurban* rituals. If we want to understand further about the *qurban* rituals, it is actually the desire of Islam for human liberation. It is right that intrinsically *qurban* shows the vertical dimension or *hablun minallah* in order to get closer to Allah Swt.

But in order to get closer to Allah requires the liberation of the human from their bonded chain. First, by liberating ourselves from the 'gods' other than Allah who often control us. In the present day, the gods may appear in various forms such as: money, title, power, and etc.

These are the diseases that might cause the human to abandon their God. For this reason, *qurban* targets the human to show its obedience and devotion sincerely. Only by obeying the commandments of Allah swt. Only by worshiping the rightest Allah SWT. Thus, *qurban* affirms the obedience to Allah. This is the basic teaching of Islam, as Islam is a monotheistic religion.

*Qurban* rituals are manifested in the form of slaughtering animals such as camels, cattles, or sheeps/goats. What actually required by God is its sincerity. Thus, what comes to God is not the flesh or the blood, but the obedience of the human, as Allah said:

لَنْ يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ  
سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ (الحج:  
(٣٧)

Meaning: "Their meat will not reach Allah, nor will their blood, but what reaches Him is piety from you. Thus, have We subjected them to you that you may glorify Allah for that [to] which He has guided you; and give good tidings to the doers of good." (Q.S. Al-Hajj: 37)

Second, the self-liberation from the animals behaviour bonded the human. Egoistic, greed, and other anti-humanitarian

actions. These diseases might make the human ignore their sense of humanity. In another words, *qurban* teaches the human to strengthen the human solidarity.

Third, *qurban* shows clearly that Islam is the love religion. *Hablunminannas* is determined by the *qurban* rituals. Happiness is spread among the mankind by consuming the meat, something that can be regarded as one of life's pleasures.

From this *qurban* rituals, Islam does not want humans to be starving, so that the happiness is taken away from them. We are required to share the blessings and pleasures to them. In other words, we are demanded to love other human beings, because there lies the essence of humanity.

Love to the humanity is the reflection of the love to God. In other words, love to humanity is not the opponent of the love to God. Through the love to humans, by sharing our blessings or aiding in any forms, is the way to strengthen our love to God. That is the humanity.

***“The knowledge about the unity of human life is a great knowledge that includes the earth and the humanity. If human ignores the principles of the unity, they would be destroyed and destroy”***

*(Kiai Ahmad Dahlan, 1868-1923)*

In one of the hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ (رواه البيهقي)

Meaning: Scripted from Abdilllah bin 'Amr bin al- 'Ash ra, Rasulullah saw said: "The lovers will be cherished by the Most Merciful God. So, love the creatures on the earth, undoubtly the creatures on the heaven will love you." (H.R. al-Baihaqi)

Thus, if we love the human beings on earth, in any forms, we will be loved by the Most Merciful God.

### **Congregation of Friday sermon blessed by Allah ta'ala,**

One of the values emphasized by Islam since the beginning is the kinship value (*ukhuwwah*). The interesting one is that the kinship is not only intertwined between among Muslims (*ukhuwwah islamiyyah*), but the kinship among human beings (*ukhuwwah basyariyyah*). Qurban rituals also reflect not only *ukhuwwah islamiyyah*, but the *ukhuwwah basyariyyah*.

“

*“Islam as the universal doctrine, could be interpreted that it should be implemented in order to protect the human life thoroughly without hindered by regional barriers, may be preserved only by understand it as an open doctrine”*

(KH. Sahal Mahfudz, 1937-2014)

”



Therefore, the desire of the Muslims in Indonesia to give the aid for the Muslims in Rakhine, Myanmar, as the form of human solidarity is the commendable act. However, as the qurban rituals show the sincerity, human solidarity should be done in the same way. The prerequisite of the sincerity for the example, is reflected from the intention to only help the others without any other goals or intentions.

It would be better if the act human solidarity is not only considered by the common beliefs, but the human equality as God's creatures. That is the core of *ukhuwwah basyariyyah*. There are a lot of Islamic teachings about taking care of the marginalized, starving people, and others without looking at their religious identities.

Thus, Islam demands the consistency (*keistiqamahan*) in doing acts of human solidarity sincerely. Whoever they are, wherever they come from, and wherever they live, whatever their beliefs, or the political affiliations, if they are oppressed, tortured, and face cruelties, we need to help; we need to initiate the act of human solidarity to ease their burden.

It is improper if the act human solidarity is conducted by choosing, such as because of the ideological similarities, beliefs, or the political preferences. If it happens, our solidarity as humans is not yet liberated. We are not attaining true humanity. Yet Islam does not want it because Islam is the religion of humanity.

Hopefully, we can spread the spirit of humanity as taught by Islam. Amin ya rabbal 'alamin.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَا بِهِ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ  
الكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

[4]

## Be Grateful for The Diversity

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَرُوهَا بِالْإِكْتِسَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Gentlemen, the congregation of the Friday sermon  
glorified by the Allah ta'ala.**

Let us send thanksgiving to Allah swt, the Essence who has  
bestowed His bounty. Shalawat and greetings may be imparted  
to the Prophet Muhammad saw, the messenger who brought

the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah ta'ala. By keeping His commandments and avoiding His prohibitions.

**The congregation of the Friday sermon glorified by the Allah ta'ala.**

August just took place; the anniversary celebration of the Republic of Indonesia is still in the heart and mind. Moreover, if we saw the participants of the ceremony in Istana Negara wearing the traditional clothing from various regions of Indonesia. As the citizen of Indonesia, it should make us realize that Indonesia is rich, diverse, but one.

One is not a word. One is a dream and real act of life in Indonesia. But, in order to attain 'one' is not easy. Conflicts happened in Indonesia triggered by the misunderstanding between the citizens, if we are not aware, it might corrupt Indonesia. These misunderstandings might be triggered by various reasons, such as the differences in terms of the ethnics, religions, races, and groups.

Thus, Bhineka Tunggal Ika as the motto should also be the guidance for the behavior of Indonesia's citizens. The differences should not be there as a barrier, but to strengthen.

**The congregation of Friday sermon blessed by Allah subhanahu wa ta'ala,**

Bhineka Tunggal Ika in Indonesia's context is absolute. A plural and multicultural country is indispensable from Indonesia. As the owner of 17,000 islands, more than 500 languages, around 1,300 ethnics, and 6 religions, we are supposed to use the diversity as the shield to maintain the sustainability and the harmony of the nation.

If we refer to the book of *Sutasoma* written by Mpu Tantular seven centuries ago, the phrase of Bhineka Tunggal Ika would be found on the verses about Prince Sutasoma who taught tolerance between the adherents of Shiva Hindu and Buddhist. Dr. Soewito Santoso in his work titled *Sutasoma; A Study in Old Javanese* (1975) explained about Bhineka Tunggal Ika as “Different but one”. This phrase was stipulated as the Indonesia’s motto, and stated under the country symbol, the garuda bird.

From this history, the suggestion to unite in the midst of the diversity has been expressed since the era of Majapahit. Tolerance of the Shiva Hindu and Buddha, emerged even before the word ‘Indonesia’. In the context of Islamic teaching, Holy Qur’an also affirms that humans are created with different ethnics and nations, in order to know each other. In other words, humans should act tolerantly and avoid the division.

In regards on this, Allah *ta’ala* said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات:  
١٣)

Meaning: “O mankind, indeed We have created you from male and female and made you peoples and ethnics that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Q.S. Al-Hujurat: 13)

This verse reminds human that the glory of someone is not defined by its nation, language, or tribe. Allah SWT creates differences in order to make humans respect each other and create the unity and peace. The glory of someone is defined by their obedience.

***“Republic of Indonesia is not owned by a group, or a religion, or a tribe, or a tradition, but owned by all of us from Sabang to Merauke!”***  
(Soekarno, 1901-1970)

Likewise in the *shahih* hadith scripted by Imam Muslim (204-261 H) in the book of *Shahih Muslim*, Rasulullah saw affirms that Allah does not value the birth or the wealth of His servants, but the obedience and their good deeds.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ  
(رواه مسلم)

Meaning: scripted from Abi Hurairah ra, he said that Rasulullah saw said: “Allah swt does not see the the form of your body and your treasure, but Allah swt sees (obedience) your hearth and your (good) deeds.” (H.R Muslim)

Other than that, if the differences are seen and responded positively, it can lead us to wonder and feel the greatness of Allah swt. Almighty Allah swt has created the skin colors and languages, behind of it there is the ocean of wisdom.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ  
فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ (الروم: ٢٢)

### Medina Charter

It was an agreement made by the Prophet Muhammad SAW with the tribes in Medina (622 M). The text of this agreement is the basic for peace living, although with the diversity of the ethnics and beliefs. Here is the quote in regards to the respect towards the diversity of tribes and traditions:

“This is the agreement text between the Prophet Muhammad SAW with the believers and adherents of Islam from the ethnics of Quraisy and Yathrib, as well as those who accompany them; They are one single community; The people from Muhajirin and Quraisy have the rights to their tradition; The Auf tribe has the rights to their tradition; The Sa’adah tribe has the rights to their tradition; The al- Harits tribe has the rights to their tradition...”

In regards to the protection of the religious and beliefs unity in diversity, scripted on the below paragraph:

*“The Jews of the Bani Auf is one community together with the believers; For Jews of Bani Auf their religion and for Muslims their religion; For Jews of Bani Najjar what applied for Jews Bani Auf...”*

Source: Complete text of Medina Charter referred from the book of *Sirah Nabawiyah* written by Ibn Hisyam (w.213 H).

*Meaning: “And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge.” (Q.S Ar-Rum:22)*

**Gentlemen, hafidhakumullah,**

It is not easy to avoid the conflict with the condition of plurality in Indonesia. The tribal, racial, and group issues never stop to trigger conflicts. If we allow it to be widen, conflict may expand the intolerance among the communities. If we let the intolerance, the division may happen and become obvious.

Even though the potential friction between the communities in Indonesia may happen, but to minimize it is a necessity. The great narrative is to maintain the unity of our nation. It may happen if there is cohesiveness among people in Indonesia to make it happen.

Dr. Bedjo Sujanto in his book *Pemahaman Kembali Makna Bhineka Tunggal Ika dalam Kehidupan Bermasyarakat, Berbangsa, dan Bernegara* (2007) explained that some of the important things in regard to the vulnerability in fostering diversity in Indonesia. One of it is the vulnerability in terms of the ideology. In this book, it is mentioned that by allowing other political parties with ideology other than Pancasila, may threaten the position of Pancasila as the national ideology and philosophy. The long term impact is the conflict between groups.

We can not ignore that the problem has become the scourge of this nation since long time ago, even until now. Unity in diversity may be divided easily if the people who feel harmed could not control their emotions, so that it leads to anarchism. The only goal is to demand for their will.

If every person egoistically prioritize their will, it would be hard to gain the win-win solutions. For that, to attain the peace is the only solution recommended. As mentioned by the letter of Al-Anfal verse 61:

وَأِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ (الأنفال: ١٦)

## Contemporary Friday Sermon

*Meaning: "And if they incline to peace, then incline to it [also] and rely upon Allah . Indeed, it is He who is the Hearing, the Knowing." (Q.S Al-Anfal: 61)*

Islam taught its believers to always prioritize the peace and tolerance in life, despite the differences in terms of tribes and religions. Islam as the religion of the majority in Indonesia should have a great contribution in carrying out the mandate of religion and nation.

In regards on this, in his book *ParadigmIslam; Interpretasi untuk Aksi* (1991), Kuntowijoyo stated that there are two actions need to be developed in the future: *first*, give the chance to the community in actualizing themselves in the context of nation unity. *Second*, mobilize the nation's intelligence and conscience for the national goal of creating Indonesia as a big family.

Therefore, the people of Indonesia need to re-contemplate on the motto that has accompanied the nation's journey for 72 years, Bhineka Tunggal Ika. Differences should not be the reason to trigger conflicts, but the differences are the beauty and the richness to be grateful and be maintained.

Hopefully the wisdom and guidance from Allah *ta'ala* always be with us. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.





[5]

## Youth for Peace

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ  
وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ  
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

**Gentlemen, the congregation of the Friday sermon  
glorified by the Allah ta'ala.**

Let us send thanksgiving to Allah swt, the Essence who  
has bestowed the His bounty. *Shalawat* and greetings may be  
imparted to the Prophet Muhammad saw, the messenger who  
brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**The congregation of the Friday sermon *hafidhakumullah*,**

The life as a nation and state is built from the sweat and the blood of the young generation who strived for the independence of their nation. We know them as the Indonesia's founding fathers, Soekarno, Mohammad Hatta, Achmad Soebardjo, Ki Hajar Dewantara, Chaerul Saleh, Sayuti Melik, Sutan Sjahrir, and more. Young generation has become one of the main milestones for the nation's struggle.

Demographic data in Indonesia mentioned that the youth in Indonesia based on the Laws No.40 of 2009 concerning the Youth that the range of ages of youth is between 18-30, so that there are 61.8 million people, or 24.5% of the total population of Indonesia of around 252 million people. This great number should be a good potential for Indonesia. The Central Bureau of the Statistics / *Badan Pusat Statistik* (BPS) recorded that in 2010 there were 63 million youths with the ages of 10-24 years-old from all over Indonesia.

The potential of youth may not be ignored. Indonesia is a nation with diverse background of ethnics, religions, and groups expect from their youth. If the young generation have their exclusive point of view and lacking in tolerance, the friction among the groups might not be avoided. Conflict may be seen as the daily scenery. The youth should have the awareness to attain peace.

As other prophets commanded by Allah SWT to spread the good message. The good message is also commanded by the bible of the believers. Prophet Muhammad SAW was also commanded as the Prophet and Messenger to spread tlove.

It is affirmed by the Holy Qur'an

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء: ١٠٧)

Meaning: "And We have not sent you, [O Muhammad], except as a mercy to the universe." (Q.S. Al-Anbiya: 107)

Muslim youth should follow the suggestion of the Prophet to do good. Having a good character will impact the social civility. The Islamic teaching that was brought by the Prophet Muhammad saw really appreciates the values of humanity. Humanity is the base for our obedience as human. We love the other humans, means that we take care of life and glorify God's greatness. Spreading the good characters and social civility is one of the missions of Prophet Muhammad saw.

It is commanded by the hadith scripted by Imam al-Baihaqi (384-458 H) in his work titled *al-Sunan al-Kubra*:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

Meaning: Scripted from Abi Hurairah ra, Rasulullah saw said: "Indeed, I am sent none other than to perfect the noble character." (H.R. al-Baihaqi)

### **The congregation of the Friday sermon blessed by Allah ta'ala.**

In social life, Indonesia as the largest Muslim country should play a role in preaching Islam as *rahmatan lil alamin*. This noble commandment is not only owned by Islam, but all the religions with their divine and humanity missions. Indonesia implements the democratic system, certainly there are some deficiencies that need to be improved along with the development of the social theory. In this point, the role and participation of youth is really central.

On other side, Indonesia, where we live, is the gift of Allah SWT after the struggle of all groups. Not being independent by itself, not being diverse by itself, but all because of the struggle. We, as the young generation, need to maintain the spirit of nation by accepting, admitting, and celebrating the diversity of the religion as our richness.

However, the reality of diversity remains a homework, the emergence of heterophobia (fear of differences or fear to the others). If we look at the history, the political division that became the strategy of the Dutch, affected the social situation of Indonesia. Different religious or ethnic groups are half-hearted in cooperating with each other. They also feel afraid to touch each other. The impact is the suspicion which then emerges in our minds. Inevitably, until now, the political division inherited from the colonial era is still a good strategy to trigger a conflict.

Thus, the mindset of the young generation should be inclined to the way of sowing the peace in the social life of Indonesia. This way might be attained by minimalizing the violence that will trigger the social conflict. Other than that, we need to avoid the recruitment of the young generation by radicalism. In recent decades, radicalist movements take the name of religion to justify human's blood. Not infrequently, many young people are "hypnotized" by the radicalist movements. After becoming radicals, they can become terrorists, because the difference of radicalism to terrorism is so slight.

It is the call of the young people to prevent and solve the problem of radicalism and terrorism expansion. One of it is by conducting the positive activities in order to give better understanding to the society so that they are not trapped, and joined the terrorist groups. The danger of terrorism is the danger to humanity.

Managing the diversity, preventing the danger of radicalism and terrorism should be the mindset of the young generation.

Nothing else in order to maintain the nation's life with its plurality and nationalism. Here we need the new awareness on our points of view toward the religion and the state.

### **The congregation of Friday sermon hafidhakumullah**

In our daily life, we need to perceive the meaning of the word peace. Peace in the Holy Qur'an refers to the word "greeting". This word is repeated 42 times in Holy Qur'an. Even when we do *shalat*, Prophet Muhammad gave an example of the prayer. As scripted by *shahih* hadith in the book of *Shahih Muslim* written by Imam Muslim (204-261):

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ  
إِلَّا مِقْدَارَ مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا  
الْجَلَالِ وَالْإِكْرَامِ (رواه مسلم)

Meaning: Scripted from 'Aisyah ra, Rasulullah saw when says the greeting (after *shalat*), does not sit unless he prays: "O Allah, You are the Most Peace, from You the source of peace. Glory to you who has greatness and glory." (H.R. Muslim)

However, the prayers we pray after the *shalat* does not affect the social life in our society. Sometimes we want to win ourselves, equate every opinions, impose certain interpretations, and corrupt the world. It is certain that peace is the main mission of religion. If someone believe in God the Most Loving, does he have heart to kill others in the name of the God. If it happens, we need to question his faith and his submission.

***“Islam is the endeavor to do goods by obeying God’s commands”***  
(Hadji Agus Salim, 1884-1954)

It is clear for all of us that the humanity becomes the absolute part of the religious teaching. The existence of humanity element in understanding the religion is the core to understand the unity of God. Here we need the new awareness for young people to campaign the friendly Islam, not the madness of Islam. Prioritizing moderate behavior and becoming the bridge for the human beings to create the awareness of peace is the most important element in religion.

Hopefully we always be in His guidance. Amin ya rabbal ‘alamin.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي غَفُورٌ رَحِيمٌ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

[6]

## Spirit of Hijriah New Year

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَرُوهَا بِالْإِكْتِمَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقُومُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Gentlemen, the congregation of the Friday sermon  
glorified by the Allah ta'ala.**

Let us send thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.



Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of the Friday sermon  
hafidhakumullah,**

In the history of Islam, *hijrah* is one of the most meaningful milestones of struggle. After preaching Islam for 13 years in Makkah, Prophet Muhammad saw together with the adherent community moved to the city of Yathrib. In the city where it is currently known as Medina, Islamic preaching was growing rapidly. It is not odd if the name of *hijrah* is acknowledged as the name of the year for Muslims, the year of *hijriyah*. One of the keys of success in preaching was the consistency of the Muslim community in Medina to adhere the noble universal values taught by Prophet Muhammad saw, one of it is the commitment to the value of justice.

Islam teaches justice as a fundamental value in a human's life. Justice is one of the main teachings of Prophet Muhammad saw as the last messenger of Allah. Thus a human who has faith to Allah and his Messenger should behave fairly. More than that, he or she needs to uphold justice in his or her life in the community.

The justice taught in Islam is the justice that covers fair behavior for all of the ethnics, religions, races, and groups. Human is created by Allah as *khalifah fil ardh* (representative of Allah in the earth) with the noble mandate, to manage the life in this world with justice. Not only being just to other humans, but to the universe.

Sayyid Qutb (1906-1966) in his work titled *al-'Adalahal-Ijtima'iyahfil-Islam* (Social Justice and Islam) reminded the urgency of social justice with the source of the divine. In his

explanation, social justice is not a separated part of the divine values which always being attained in all of life's aspects . For Sayyid Qutb, Islamic values could not be separated to society, nation, and state.

Assertively, Sayyid Qutb stated that there is no reason to contest Islam with social justice. *Islam provides the principles of basic social justice and affirms that the poor people have the rights toward the wealth of the rich. Islam provides the justice principles in managing the power and wealth.*

**The congregation blessed by Allah *ta'ala*,**

Justice is oftenly interpreted as the balance, impartial, and neutral. In other words, justice is interpreted as putting something on its place, proportionally and moderately. Justice requires people to always say the truth, treat other people based on their rights, and do all of the things in its place.

*“When tracing the Prophet’s missionary journey, it can be concluded that at least there were two factors that determined the success of his preaching, the consistency of the Prophet with his preaching code of ethics, and exemplary (uswah, qudwah) given to His companions”*

(Prof. Dr. KH. Ali Mustafa Yaqub, MA.,  
1952-2016)

Murtadha Muthahhari (1920-1979) explained that there are four concepts of justice. The *first* one is, justice means balance. Society should be placed in a balanced condition. All things should be in accordance with the proper level. *Second*, justice means disclaimer to all distinctions. Justice emerges because of equal rights and obligations.

*Third*, justice means to fulfill individual rights. The fulfillment to individual rights will create a system of law and social justice. *Fourth*, justice means to maintain the existential rights of humans. The maintenance of human existence will guarantee the sustainability of a just social system.

Social justice in Islam is not the end result of the order of a society. The formation of social justice is expected to create the welfare community. A sustainable community would be happy and success in their life, both in the world and in after-life.

Social justice values in Islam are also reflecting the objectives of the establishment of Republic of Indonesia and the state foundation Pancasila. The preamble of the Basic Law / *Undang-Undang Dasar* (UUD) Republic of Indonesia 1945 stated that the independence is fulfilled by the formation of Indonesian government that protects all of the nation of Indonesia and the entire life-blood of Indonesia. To develop welfare, educate the life of the nation, and implement the world order based on independence, eternal peace, and social justice. Then, the fifth principle of Pancasila also stated that the social justice is for all of the citizens of Indonesia.

In order to realize the ideals of the independence and establishment of Indonesia, the laws should contain the basic of social justice to realize the welfare for the community. UUD 1945 was arranged with the clear ideals for the sake of realizing social justice values in accordance to Islamic teachings. Values or regulations applied for the diverse citizens of Indonesia are reflected in the motto of *Bhineka Tunggal Ika*, different but one.

Justice in Islam covers whole aspects of life, including the individual, social, economy, culture, laws, politic, and government. Discrimination is not allowed in the existence of life. The obligation to being just for all of the believers is not applied individually, but also in whole aspects of the society, nation, and state.

### **The congregation of the Friday sermon glorified by Allah ta'ala.**

There are a lot of the verses in the Holy Qur'an that command the believers of Allah and His Rasul to being just in their social life in society, law enforcement, and the government. Justice should be implemented equally to all of the citizens, without distinction, without looking at the background of the ethnics, religions, races, and groups.

Justice is not only applied for the citizens of the nation. It applies to all humankind, whatever the nation and state they come from with the differences attached to it. In the aspects of government and law, believers are commanded to be just to everyone.

In regards on this, Allah swt said:

وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ  
إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء: ٥٨)

*Meaning: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (Q.S. An-Nisa': 58)*

Justice in Islam should be upheld to everyone, even to ourselves. With these values, we are not allowed to not being just and defend ourselves, our family, or brother. Believers should not be unfair because of their defense to the adherents,

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groups, ethnics, races, and political parties. Believers are not allowed to lie from their known truth. Defense and justice should be upheld for whoever is right.

In Surah An Nisa' verse 135, Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ  
أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ (النساء: ١٣٥)

*Meaning: "O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is worthier of both. So, follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted."*  
(Q.S. An-Nisa': 135)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ  
شَنَاةُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ  
اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (المائدة: ٨)

*Meaning: "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."* (Q.S. Al-Maidah8)

As mentioned earlier, that the attitude and behaviour of justice taught:

by Prophet Muhammad saw to his Companion. In one of the shahih hadith scripted that one of the promises (*baia*) fulfilled by the Prophet Muhammad saw to the new believers group is by speaking and behaving fairly. This hadith was written in the book of al-Sunan by Imam al-Nasa'i (214-303 H).

عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ بَايَعَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَى أَنْ نَقُولَ بِالْعَدْلِ أَيْنَ كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمٍ (رواه  
النسائي)

Meaning: Told by 'Ubadah bin al-Shamit ra, he said: "We promise (berbaiat) to the Prophet Muhammad saw to speak fairly, wherever we are. In the religion of Allah, we are not afraid to the reproach of the reprobates ." (H.R. al-Nasa'i)

### The congregation of the Friday sermon blessed by Allah ta'ala.

Justice is the basic value God has commanded to human to live the life in the world. If there is any unfair attitudes of the Muslims, either to himself or to other people, the attitude is not reflecting the commandment and the teaching of Holy Qur'an. The attitude will distance himself to the love of God. Something that humans may not want. No wonder, if justice is one of the keys of the Islamic preaching acceptance in its golden era.

If Muslims want to revive the civilization, there is nothing else to do other than to behave fairly. This is one of the spirit we may gain from the celebration of the *hijriyah* new year.

May our steps blessed by Allah ta'ala. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.

“

*“If you look closely, Pancasila consists of two foundations. The moral foundation, belief to the God Almighty, and the political foundation, the humanity, Indonesian unity, democracy, and social justice”*

*(Mohammad Hatta, 1902-1980)*

”

[7]

## Islam and Political Ethic

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظَاهِرَهُ  
عَلَى الدِّينِ كُلِّهِ.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

**Gentlemen, the congregation of the Friday sermon glorified by the Allah ta'ala.**

Let us send thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly

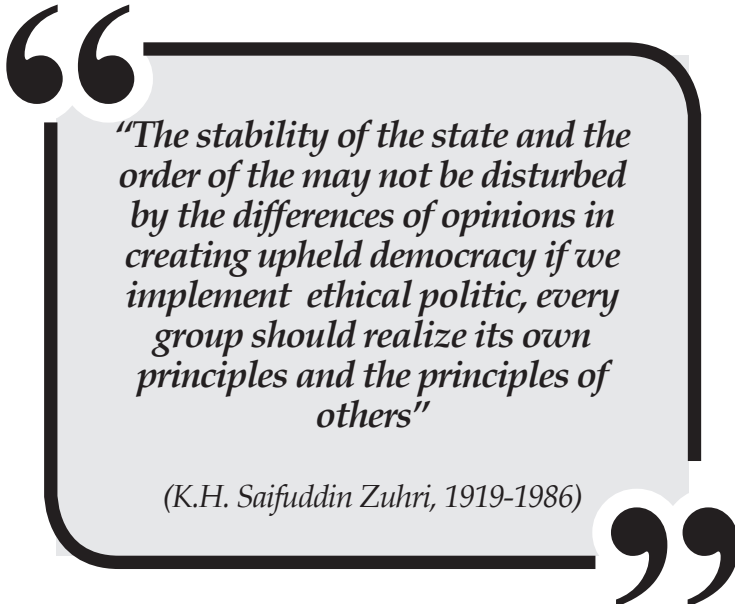


increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**The congregation of the Friday sermon glorified by Allah *ta'ala*.**

Since August 2017, the process of the massive regional elections was started. As stipulated by the Election Commission / *Komisi Pemilihan Umum* (KPU) RI that the vote day for the massive regional elections would be on June 27<sup>th</sup> 2018. The process has been started 10 months before the date. During the massive regional elections in 2017, there were 101 regions involved, but in 2018 there would be 171 regions involved. What can we do to participate in the orderly, safe, and peaceful elections?

Reflecting to the massive regional elections in 2017, the political tension could not be separated to the race and ethnic issues.



The diversity in terms of the races, ethnics, religions, and groups is vulnerable to be used as a weapon to take over power. If we do not understand this, the stake is the unity of Indonesia. From this point, the relevant question to ask is how does Islam as a religion of *rahmatan lil alamin* teach the ethics of politics?

**Gentlemen, hafidhakumullah,**

As the majority, Muslims have a relatively big responsibility to participating in creating a strong government with dignity, one of the ways is to participate by assisting the national and regional elections. At least there are two basic roles for the Muslims. *First*, become one of the honest and clean candidates, both during the nomination and even after the elections. *Second*, become smart and responsible voters. The way is, either as the candidates or the voters, Muslims should hold the norms of the religion and prioritize the interest of the plural nation and state.

Whether elected or not, it should be the commitment from the beginning, that participating in the practice of politics is none other as a form of worship and devotion. Power is not annointed as the main goal. The position is none other than the mandate to be accounted in the Enf of Days. As explained by Imam Ibnu Taimiyah (661-728 H) in the book of *al-Siyasah al-Syar'iyah fi Ishlahi al-Ra'i wa al-Ra'iah*, power articulation in the eyes of Islamic politics is to keep and implement the mandate (*adai al-amanat*) and hold the supremacy of the law (*al-hukm bi al-'adil*). As what Allah said in the letter of al-Nisa' verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَى أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعاً  
بَصِيراً (النساء: ٥٨)

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Meaning: "And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason." (Q.S. al-Nisa': 58)

As the opposite, ignoring the mandate is strictly prohibited in Islam, as the Holy Qur'an in the letter of al-Anfal verse 27:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ (الأنفال: ٢٧)

Meaning: "O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]." (Q.S. al-Anfal: 27)

Along with it, Imam al-Ghazali (505 H) in the book of *al-Tibr al-Masbuk fi Nashiah al-Muluk* exposed a formula that in order to realize the trustful and just leadership, a leader should understand the nature of his power position (*qadr al-wilayah*). In his explanation, Imam al-Ghazali emphasized that the power or the position beside having the value of worship also potentially derail a person in contempt. Like two sides of a dagger, if not careful, it will hurt the owner.

In the positive side, the power might be implemented responsibly, then it would be an intermediary to get the blessings from Allah swt, as stated on a hadith scripted by Imam al-Tirmidzi 209-279 H.

عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَحَبَّ النَّاسِ إِلَى اللَّهِ يَوْمَ الْقِيَامَةِ وَأَدْنَاهُمْ مِنْهُ مَجْلِسًا إِمَامٌ عَادِلٌ وَأَبْغَضَ النَّاسِ إِلَى اللَّهِ وَأَبْعَدَهُمْ مِنْهُ مَجْلِسًا إِمَامٌ جَائِرٌ (رواه الترمذي)

Meaning: From Abi Sa'id ra Rasulullah saw said: "Surely the most loved human by Allah in the Day of Judgment will sit closest to Him as the just priest, and the most hated human by Allah will sit furthest from Him as the despotic priest."  
(H.R. al-Tirmidzi).

The threat for the tyrannical leaders also stated on the hadith:

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثَةٌ لَا  
يَنْظُرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الشَّيْخُ الرَّائِي وَالْإِمَامُ الْكَذَّابُ وَالْعَائِلُ  
الْمَرْهُو (رواه ابن حبان)

Meaning: From Abi Hurairah ra Rasulallah saw said: "The three people would not get the blessings from Allah in the Day of Judgment are the adulterous parents, lying priests, and the poor but arrogant." (H.R. Ibnu Hibban)

At the practical level, the principle of trust in holding power can be embodied in several real acts. It might be started from the process of acquiring, using, or to maintaining it. An active Muslim, as the candidate of elections must be aware either he or she is eligible as a leader and the representative of the people or not. Does he/she have the integrity and capability to hold the mandate or not.

It is not exaggerated that Imam al-Mawardi (364-450 H) in his book al-Ahkam al-Sulthaniyyah very selectively determine the pre requisites *ahli halli wa al'aqdi* (like the parlement). Someone is eligible for the position if he/she has the characters of *al-'adalah* (credible), *al-'ilm* (knowledgable), and *al-ra'yi* and *al- hikmah* (visionary and wise). The reflection of this character would be seen in the stage of acquiring the power, as it does not justify any means. Dare to say no to the cheating, black campaign, and money politics. If he/she is elected, he/she will work with the integrity, and would not act tyrannically or authoritarian to maintain power.

In the current context, in order to create honest and just regional elections, it is a pre requisite that the candidates and the people as the voters should have a strong and sincere commitment toward the above principles. In this way, the relevancy of Islam as the moral basis should be proven by the Muslims.

## The congregation of the Friday sermon glorified by Allah ta'ala.

As mentioned earlier, Muslims may also participate as smart voters in regional elections. Smart voters mean that voters that give their vote for the candidates with integrity, morality, and credibility. Smart voters would not be mobilized or purchased. In regards on this at least there are two basic problems faced by the leadership succession in Indonesia. *First* the purchase of vote rights or the money politic. *Second*, the effort to deliberately politicize the religion.

We could not ignore that one of the reasons why Indonesia has a very high democracy cost is because of the money politics. Like a chain intertwined, the transactions between the voters and the candidates are maintained. This practice happens in all level levels of society. How do we break this cultured chain?

Again, Muslims as the majority, need to do some introspections. As the religious people with ethical values, have we practiced it in our real life, especially in the field of politic? Do not be ashamed in admitting that the actors of money politic also recognize themselves as Muslims. Either as the sellers or the buyers.

In regards on this we need to remind ourselves of one of the hadiths of the Prophet Muhammad saw:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
لَعْنَةُ اللَّهِ عَلَى الرَّاشِيِّ وَالْمُرْتَشِيِّ (رواه ابن ماجه)

*'Meaning: From Abdullah bin Amar ra Rasulullah saw said; "God's lordship is inflicted upon the bribe and the bribed." (H.R. Ibnu Majah)*

Other than that, the problem that needs to be addressed is the politicization of religion. It is not a new thing, approaching

the elections or during the campaign, religious symbols or the Holy Qur'an verses would be easily hijacked by some of the groups to play the emotions of the society. The objective is to gain more votes. If we look deeper, the politicization of religion creates two problems. Other than making the community act foolishly, the politicization of religion has indirectly tarnished the sacredness of religious teachings.

Thus, prepare ourselves as smart candidates and voters with the integrity in the upcoming regional general elections 2018. Hopefully our steps would be in His guidance. Amin ya rabbal 'alamin.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



[8]

## Peacekeeping for The Believers

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ،

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا  
كَثِيرًا، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ  
الْمُتَّقُونَ.

**Gentlemen, the congregation of the Friday sermon  
glorified by the Allah *ta'ala*.**

Let us send the thanksgiving to the Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah ta'ala. By keeping His commandments and avoiding His prohibitions.



### **The congregation of the Friday sermon glorified by Allah Ta'ala.**

Indonesia is a Muslims majority country. But it does not make Indonesia as a religion state. The consensus is the republic. Therefore, the state and its people should protect the diversity of the religion. Differences should be accepted as *sunnatullah*. Diversity should be the way for us to worship and compete to do good.

As Muslims, we have the responsibility to create a peaceful condition. With a peaceful condition, it would be easier to give the benefit for mankind. On the other side, Islam is assertively against terrorism, radicalism, and anarchism, ferocity, and the destruction in the name of religion. For no other reason, because it is contrary to the values and basic characters of Islam.

We as Muslims believe the pillars of Islam and the pillars of Faith. In our pillars of faith, we believe in many prophets and scriptures. Islam is also believed as the religion that perfects previous religions. A Muslim is demanded to believe this as the consequence of his/her faith. In other words, believing in the holy scriptures revealed before Islam is a feature of believers.

As written in the Word of Allah *ta'ala*

“

*“The differences in beliefs do not limit or forbid the cooperation of Islam with other religions, especially in regards to the interest of the humankind”*

*Abdurrahman Wahid (1940-2009)*

”

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ  
يُوقِنُونَ (البقرة: ٤)

Meaning: "And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].." (Q.S. al-Baqarah: 4)

Along with the verse above, stated also in another verse:

شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا  
وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ  
(الشورى: ١٣)

Meaning: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]." (Q.S. al-Syura: 13)

These two verses imply that the recognition to diversity is a necessity. It has to be admitted that every religion has their own claims on truth. But the differences in terms of claims do not mean to hinder the respect and cooperation. Moreover in order to attain peace.

### **The congregation of the Friday sermon glorified by Allah ta'ala.**

We as Muslims in Indonesia deeply understand that Indonesia is not a religion state, but the state with many religions and ethnicities. Pancasila as the view of the life in our nation and state also takes the essence of Holy Qur'an. The founding fathers, with different backgrounds of religions also worked

together in order to establish Indonesia. Therefore Indonesia is not owned by a religion, but all of the religions.

As Muslims or adherents of other religions, we should understand and implement their own teachings in the frame of maintaining the plurality and developing Indonesia. It is not exaggerating, reminding that each of the religions surely teaches the values and virtues. Therefore, peace and tolerance should be the commitment of all. In the context of Islam, tolerance among the believers also affirmed by the Holy Qur'an.

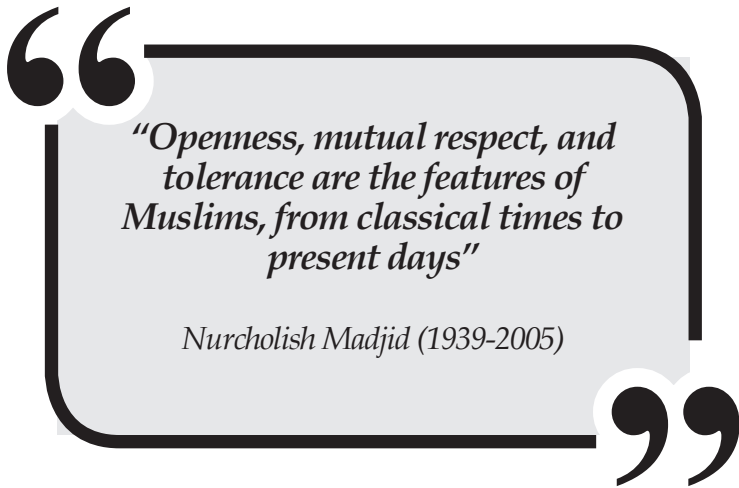
لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: ٦)

Meaning: "For you is your religion, and for me is my religion."  
(Q.S. Al-Kafirun: 6)

Muslims should strive to realize the noble teachings in doing good, creating public civility, and to giving more benefits for the mankind. This is possible if the tolerance and moderation become the basic principles of the society. It is not odd if the *shahih* hadith scripted by Imam al-Bukhari (194-256 H) in the book of *al-Adab al-Mufrad* and book of *Shahih al-Bukhari*, Rasulullah saw stated that the most loved religion by Allah *ta'ala* is the straight and moderate religion.

عَنْ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ  
الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الْحَنِيفِيَّةُ السَّمْحَةُ (رواه البخاري)

Meaning: Scripted from the Companion of Ibnu 'Abbas ra, when he asked a question to Rasulullah saw: "What is the most loved religion by Allah?" So Rasulullah saw answered: "Straight and moderate religion." (H.R. al- Bukhari)



This hadith explained that Prophet Muhammad saw explicitly stated that about the tolerance and moderate position in Islam. Allah created the human to be loved and to love each other. If we love other creatures means that we respect and love the creatures of Allah.

From this explanation, we can take the essence that the tolerance and moderation have been parts of intra-religion and inter-religion. Even though the theological concepts might be different, it does not make us suspect each other and fight each other. Otherwise, the commitment to do good for others should be the consensus. One of the ways is by understanding the important meaning of tolerance and respect. Understanding tolerance means understanding Islam itself. Even it could be interpreted as an effort to understand other religions because other religions have the same teachings about tolerance, love, and peace.

In reality, the awareness to tolerance has not been fully realized as the religion's mission, so that the intolerance might happen in our society. As if being intolerant is easier than being tolerant. The intolerant behaviours are reflected from the violence, harrassment, harsh words in social media,

intimidation, the burning of houses of worship, and acts of terrorism.

The effort to build the tolerance should be prioritized, especially in the context of a plural society. The understanding to the urgency of tolerance is a necessity in order to develop a better future. Only then, our life as a nation and state would be more beneficial. Religion would be more beneficial if they have a role to develop the public and social civility values.

### **The congregation, *hafidhakumullah*.**

In essence, the moderation and tolerance are two fundamental things to live by in diversity. By developing these two principles, cooperation to develop the civilization is possible. Both normatively and practicaly, Prophet Muhammad saw has emphasized the urgency. The message he preached is to perfect the previous teachings. Therefore, Islam comes not to corrupt but to improve and make it perfect.

As written by the hadith in the book of *Shahih Muslim*:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلِي وَمَثَلُ  
الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ فَجَعَلَ النَّاسُ  
يُطِيفُونَ بِهِ يَقُولُونَ مَا رَأَيْنَا بَنِيَانًا أَحْسَنَ مِنْ هَذَا إِلَّا هَذِهِ اللَّبِنَةُ  
فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةُ (رواه مسلم)

Meaning: Scripted by the Companion of Abu Hurairah ra, Rasulullah saw said:  
"My parable and the parable of the prophets before me is like someone building a  
house then perfecting and embellishing it. Then the people surrounded him and  
admiring him, by saying: "We have never seen a more beautiful building than this  
building before, there is only one brick (which has not been put)", the brick is me."  
(H.R. Muslim)

This hadith is important and relevant for the present days. The Prophet Muhammad saw depicted that the religions before

Islam is like a house. The Islam brought by Prophet Muhammad saw is not to corrupt or to destroy the house. Even the Prophet affirmed that the Islamic teachings emerged to perfect the previous teachings.

In Medina, the Prophet Muhammad saw has practiced tolerance in the middle of a plural society as reflected by Medina Charter. Differences in religions and beliefs should not hinder the collective and cooperation in life.

Holy Qur'an as the guidance of life for Muslims, exposes the tolerance and moderation. If we believe in its content as a scripture of tolerance, we should understand and embrace the tolerant messages on it.

Other than that, as Muslims we should be aware and active in spreading the tolerant messages of Holy Qur'an in our daily life. The teaching of was the basic teaching of earlier celestial religions. It is not exaggerating if we believe that Holy Qur'an is the light and guidance for civility and civilization, especially in order to develop the tolerance and peaceful life.

Hopefully we will always be in His guidance. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَاهُ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ  
الْكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



[9]

## Santri and The Unitary State of Republic of Indonesia

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدَهُ وَرَسُولَهُ، اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ  
وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ  
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

**Gentlemen, the congregation of the Friday sermon glorified by the Allah *ta'ala*.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us



personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of the Friday sermon glorified by the Allah *ta'ala*.**

Since two years ago, October 22<sup>nd</sup> is determined by the government as the Santri National Day. The determination is stipulated through the President Decree No. 22 of 2015. Historically, the date was chosen as the event of Jihad Resolution by Hadlaratus Syaikh Hasyim Asy'ari (1875-1947) in October 22<sup>nd</sup> 1945. This historical insight confirms that the role of *kiai* and *santri* for the Unitary State of Republic of Indonesia / Negara Kesatuan Republik Indonesia (NKRI) is very big and should not be forgotten.

If during the era of struggling and defending the independence, *kiai* and *santri* contributed to fight in battlefield, what can be the role of *santri* in fulfilling the independence and defending the unity of Indonesia. In other words, what kind of national problem does a *santri* have to face? Would the determination of Santri Day be able to inflame the spirit of the *santri* to be concern on the future of nation and state?

**The congregation blessed by Allah *ta'ala*.**

It is a gift from the Almighty, Indonesia is created with a diversity of ethnics, races, religions, and groups. There are also many languages, cultures, and belief systems. Quantitatively, Indonesia consists of 17,000 islands. Having more than 500 languages. Occupied by 1,300 ethnics and having 6 religions recognized by the state. In its journey, the diversity may bear the unity, however it might also trigger the conflict. If we are not aware, the vulnerability may result in the division among the people of the nation.

Discussing about diversity, Indonesia is one of the countries who greatly upholds diversity. It is reflected from the motto *Bhineka Tunggal Ika*, means different but one. This motto was created based on the consideration of the founding fathers, it affirms that Indonesia is a big house for many tribes, ethnics, traditions, religions, and cultures. This diversity is accepted as the mosaic of The Archipelago.

In the context of religious diversity, Islam is the majority religion in Indonesia. However, there are other religions recognized by the state, such as Protestant, Catholic, Hindu, Buddha, and Confucianism. Even there is diversity among the Muslims. It can be seen from the diversity of the *madzhab fikih* followed by the Muslims. Muslims in Indonesia follow the *madzhab* Syafi'i. It is certain that some of them also follow the *madzhabs* of Hanafi, Maliki, and Hanbali.

It is reflected from the diversity in reading the Holy Qur'an. Either the *madzhab qira'at* and the tone might be diverse. Also about the involvement of Muslims in societal organizations. There are many preaching associations established by the Muslim society in Indonesia, for the example Nahdlatul Ulama (NU), Muhammadiyah, al-Washliyah, Tarbiyah Islam, and others.

“

***“Allah created men and women, and made them different in terms of the ethnics, nations and cultures, the distinction is intended so we get to know each other and benefit each other”***

KH. Ali Yafie (1926-)

”

This proves that Muslims in Indonesia may have the plurality that is not as simple as what we can imagine. According to the content of the Constitution/ *Undang-Undang Dasar* (UUD)1945 verse 29, thus a state based on the One Supreme God, so that the state guarantees the freedom of the individuals to embrace their respective religions and freely worship according to their religions and beliefs.

On the other side, the problem of plurality in Indonesia may become a challenge but also an opportunity. As a challenge because of the diversity may trigger conflict and division. It may happen if respect and tolerance fade away. Moreover if the political interest and competition for the power struggle make the sentiments of ethnics, races, and religions as a machine to evoke the emotions among the nation's youth.

Plurality may become an opportunity if the diversity is managed as the social-cultural capital to complete and cooperate. Diversity may be accepted as the *sunnatullah*, finally will form the attitude of caring. Diversity may not become the fertilizer for the most correct and the most advanced feeling, but, diversity may become the tipping point to know, learn, and improve each other.

In regards to this, Allah *ta'ala* said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات:  
(١٣)

Meaning: "O mankind, indeed We have created you from male and female and made you peoples and ethnics that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Q.S. Al- Hujurat: 13)

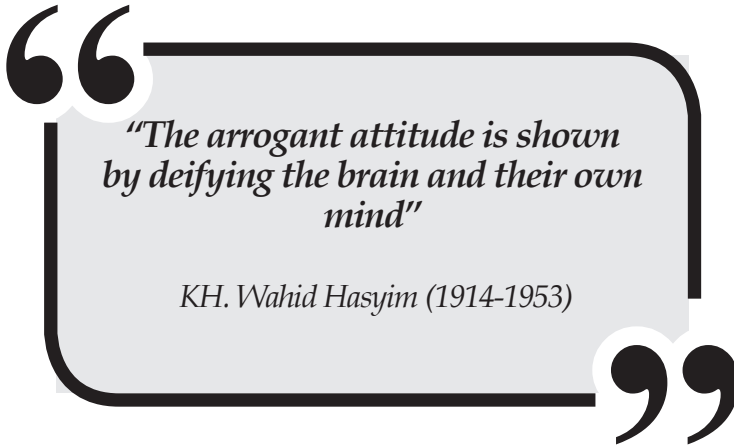
It is okay for everyone to have different understandings. But it would be great if there is no party impose their ideas to other people. Healthy dialogue and pure intention to understand is the most important foundation to find the agreement on differences. Every person may have their different thought and understanding. These differences may make us tolerant and live peacefully.

**The congregation, hafidhakumullah.**

From the above short explanation, we can understand that one of the challenges for the young generation is how to make the plurality of Indonesia as the capital to develop the future. Differences may be seen as a gift to hand in hand achieving the noble ideals of the founding fathers. From this point, *santri* in this current era should be able to read the opportunity and actively contribute in real deeds to maintain the unity of the nation. By having unity, it would be easier for young generation to develop the Indonesian civility, in the sectors of education, economy, politics, etc.

*Santri* should be able to actively contribute to inflame the spirit of unity. Conceptually, *santri* is expected to dig more into the values emphasized by Islam since the early era such as kinship (*ukhuwwah*). Kinship taught by Islam is not only among the Muslims (*ukhuwwah islamiyyah*) but among the people of a nation (*ukhuwwah wathaniyyah*), and among all human beings (*ukhuwwah basyariyyah*).

In praxis level, *santri* should be able in embodying the *ukhuwwah* trilogy in the context of religious diversity in Indonesia. Differences in terms of the opinions, cultures, and religions should be considered as these three fundamentals. With this attitude, everybody will live together and help each other. Therefore, differences may be managed wisely. With the expectation that, differences may end to the benefit and love among each other.



The suggestion to be kind and to cooperate with each other is one of the basic teachings of Islam. Even Islam does not limit kindness for only one group, but to all of the creatures on the earth. As scripted by one of the hadiths:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ (رواه البيهقي)

Meaning: Scripted from Abdilllah bin 'Amr bin al-'Ash ra, Rasulullah saw said: "The lovers will be cherished by the Most Merciful God. So, love the creatures on the earth , undoubtly the creatures on the heaven will love you." (H.R. al-Baihaqi)

Differences internally among Muslims should not be the way to blame and claim *bid'ah*. The attitude of insulting will make a bigger problem. Moreover, if someone says *kaafir* to the other. Related to this, since a long time ago Prophet Muhammad saw forbids the Muslims to say *kaafir* to another.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَفَّرَ أَخَاهُ  
فَقَدْ بَاءَ بِهَا أَحَدُهُمَا (رواه أحمد)

*Meaning: From the Shahabat Ibni Umar ra. Prophet Muhammad saw. said:  
“Whoever said kaafir to his brother, thus one of them is kaafir. “ (H.R. Ahmad)*

Of course, it does not mean that we have to ignore the diversity of opinions, but we may work out on how to discuss the differences for the benefit of all. The kinship among Muslims should be upheld. With this conviction, whatever the differences are, they might be mediated.

Similarly, in the context of young generation. The differences in terms of the religions and belief systems should not become a barrier to cooperate with each other. Although every religion may have their rights to claim their truth based on their theological teachings, but it is not necessarily the case to legitimate in imposing and insulting any religion's teachings. With the spirit of *ukhuwwah wathaniyyah*, *santri* and the young generation should be able in putting the interest of the nation to fore.

Other than that, it is appropriate that we as social beings understand plurality. Plurality cannot be separated from human life. Islam also teaches about the diversity. So that Muslims who uphold the Holy Qur'an as the guidance in life, should be able to have tolerance and respect others. When we, as humans, respect the diversity, radical movements with the name of the religion may not happen anymore. Radical movements emerge because of the thought of someone has been contaminated by greed. They want their thoughts to be accepted by the others.

More than that, with the solid provision of Indonesian unity, it is a pride if the *santri* and young generation in Indonesia are

able to pioneer the civilization and the civility of the world. The global crises of inequality, underdevelopment, negative excesses of technology, global warming, even terrorism and radicalism as human crises should be addressed together.

In this context, Santri Day should be the reflection media to inflame the spirit of the previous generations' struggle. *Santri* and the young generation should be able to inherit and play a big role. Therefore, Santri Day should not end up as only an annual celebration, but more than that, Santri Day should be the moment to unleash the concern of the *santri* for the revival of NKRI.

Hopefully Allah will ease and guide us. *Amin ya rabbal 'alamin*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ  
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.

[10]

## Spirit of The Youth Pledge

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظَاهِرَهُ  
عَلَى الدِّينِ كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly



increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

Youth Pledge (*Sumpah Pemuda*) is one of the milestones for the establishment of Unitary State of Republic of Indonesia. The pledge in October 28<sup>th</sup> 1928 was a tipping point for the unity of Indonesia. One nation, one motherland, one language, Indonesia. Young generation back then realized that the underdevelopment of Indonesia under colonialism can only be saved by the spirit of the unity.

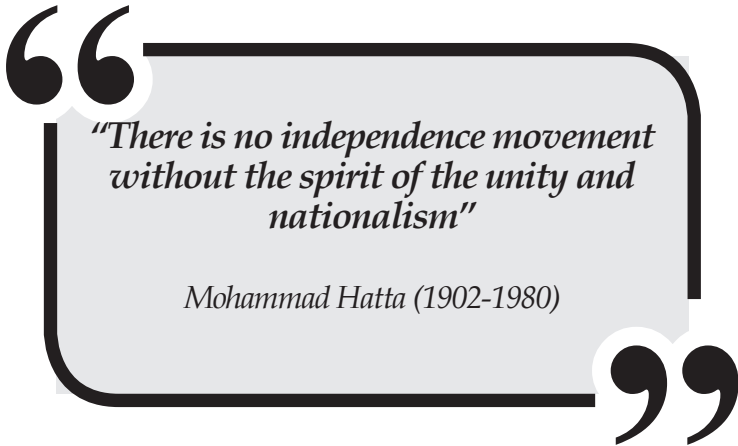
The resistance against the invaders by the previous generation that were still fragmented by the regional origins was easily solved. Other than that, the tactics of division and bring into conflict were the strategies of the colonials to perpetuate their arbitrariness. Proven, with the spirit of unity, Indonesia as nation has been able to end its dark history. This valuable lesson should be embraced by the young generation in the present era.

Indonesia would not be a prosper, just, and civilized nation if the future generation lacks the spirit of unity. Even Indonesia would be divided and weak if each young people impose their opinion and their regional-bonds, from the differences in terms of the tribes, ethnics, cultures, and religions. Therefore, the spirit of unity from the Youth Pledge 79 years ago should be understood and embraced by the present young generation. Division, poor sense of unity, the feeling of being the most righteous are the causes of our underdevelopment. Then where do we start?

**The congregation of Friday sermons blessed by Allah ta'ala,**

Demographic data in Indonesia mentioned that the youth in Indonesia based on the Laws No.40 of 2009 concerning of Youth that the range of ages of youth is between 18-30, so that there are 61.8 million people, or 24.5% of the total population of Indonesia around 252 million people. This great number should be a good potential for Indonesia. The Central Bureau of the Statistics / *Badan Pusat Statistik* (BPS) recorded that in 2010 there were 63 million youths with the ages of 10-24 years-old from all over Indonesia.

The potential of youth should not be ignored. Indonesia is a nation with diverse background of ethnics, religions, and groups expectations from their youth. If the young generation have their exclusive point of view and lacking in tolerance, the friction among the groups might not be avoided. Conflict may be seen as daily scenery. The youth should be aware. The young generation should be the pioneer to spread the spirit of unity and kindness, whatever their background is.



### Youth Pledge

Firstly

We, the sons and daughters of Indonesia, acknowledge one motherland, Indonesia.

## Contemporary Friday Sermon

### Secondly

We, the sons and daughters of Indonesia, acknowledge one nation, the nation of Indonesia.

### Thirdly

We, the sons and daughters of Indonesia, respect the language of unity, Bahasa Indonesia.

As other prophets commanded by Allah swt to spread the good message, good message was also commanded by the bible of the believers. Prophet Muhammad saw. was also commanded as the Prophet and Messenger to spread the love.

It is affirmed by the Holy Qur'an :

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء: ١٠٧)

Meaning: "And We have not sent you, [O Muhammad], except as a mercy to the world." (Q.S. Al-Anbiya: 107)

Muslim youth should follow the suggestion of the Prophet to do good. Havng a good character will impact the social civility. The Islamic teaching that was brought by the Prophet Muhammad saw really appreciates the values of humanity. Humanity is the base for our obedience as human beings. We love the other humans, it means that we take care of life and glorify God's greatness. Spreading good characters and social civility is one of the missions of Prophet Muhammad saw.

It is commanded by the hadith scripted by Imam al-Baihaqi (384-458 H) in his work titled al-Sunan al-Kubra:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

*Meaning: Scripted from Abi Hurairah ra, Rasulullah saw said: "Indeed, I am sent none other than to perfect the noble character." (H.R. al-Baihaqi)*

**Gentlemen, the congregation of the Friday sermon  
*hafidhakumullah,***

In social life, Indonesia as the largest Muslim country should play a role in preaching Islam as *rahmatan lil alamin*. This noble commandment is not only owned by Islam, but all of the religions with their divine and humanity missions. Indonesia implements the democratic system, certainly there are some of deficiencies that need to be improved along with the development of the social theory. In this point, the role and participation of youth is really central.

On other side, Indonesia where we live is the gift of Allah swt after the struggle of all groups. Not becoming independent by itself, not being diverse by itself, but all because of struggle. We, as the young generation need to maintain the spirit of nation by accepting, admitting, and celebrating the diversity of the religion as our richness.

However, in reality, diversity remains a homework due to the emergence of heterophobia (fear of differences or fear to the others). If we look at history, the political division that became the strategy of the Dutch which affected the social situation of Indonesia. Different religious or ethnic groups are half-hearted in cooperating each other. They also feel afraid to touch each other. The impact is the suspicion which then emerges in our minds. Inevitably, until now, the political division inherited from the colonials is still a good strategy to trigger conflict.

Thus, the mindset of the young generation should be inclined to the way to sow peace in the social life of Indonesia. This way might be attained by minimalizing the violence that will trigger social conflict. Other than that, we need to avoid the recruitment of the young generation by radicalism. In recent

decades, radicalist movements utilize the name of religion to justify human's blood. Not infrequently, many young people are "hypnotized" by the radicalist movements. After they become radicalized, they can become terrorists, because the difference of radicalism and terrorism is so slight.

It is the call the young people to prevent and solve the problem of radicalism and terrorism expansion. One of it is by conducting the positive activities in order to give better understanding to the society so that they are not trapped, and will not join the terrorist groups. The danger of terrorism is the danger to humanity.

Managing the diversity, preventing the danger of radicalism and terrorism should be the mindset of the young generation. Nothing is more important in order to maintain the nation's life with its plurality and nationalism. Here we need new awareness on our points of view toward the religion and the state.

In our daily life, we need to perceive the meaning of the word peace. Peace in Holy Qur'an refers to the word "greeting". This word is repeated 42 times in Holy Qur'an. Even when we do *shalat*, Prophet Muhammad saw gave an example of the prayer. As scripted by *shahih* hadith in the book of *Shahih Muslim* written by Imam Muslim (204-261):

***"The coming of Islam to improve self, soul, and mind, to spread manners and behaviors"***

*Buya Hamka (1908-1981)*

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَلَّمَ لَمْ يَقْعُدْ  
إِلَّا مِقْدَارَ مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا  
الْجَلَالِ وَالْإِكْرَامِ (رواه مسلم)

*Meaning: Scripted from 'Aisyah ra, Rasulullah saw when saying the greeting (after shalat), does not sit unless he prays: "O Allah, You are the Most Peace, from You the source of peace. Glory to you who has greatness and glory." (H.R. Muslim)*

However, the prayers we pray after the *shalat* does not affect the social life in our society. Sometimes we want to win ourselves, equate every opinions, impose certain interpretations, and corrupt the world. It is certain that peace is the main mission of religion. If someone believes in the God the Most Loving, does he have heart to kill others in the name of the God? If it happens we need to question his faith and his submission.

It is clear for all of us that the humanity becomes the absolute part of religious teaching. The existence of humanity element in understanding the religion is the core to understand the unity of God. Here we need new awareness for the young people to campaign for friendly Islam, not the madness of Islam. Prioritizing moderate behavior and becoming the bridge for the human beings to create the awareness of peace is the most important element in religion.

From this awareness, the unity of Indonesia would be maintained and strengthened. Thus the commemoration of Youth Oath Day is very important as a moment to take care and unleash the spirit of unity of Indonesia.

## Contemporary Friday Sermon

Hopefully Allah *subhanahu wa ta'ala* will always ease our steps. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

[11]

## Islam and Nationalism

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدَهُ وَرَسُولَهُ،  
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا  
كَثِيرًا، أَمَّا بَعْدُ،  
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ  
الْمُتَّقُونَ.

**Gentlemen, The congregation of Friday sermon**  
*hafidhakumullah.*

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.



**Gentlemen, The congregation of Friday sermon glorified by Allah ta'ala.**

During the recent years, the unity bonds of Indonesia have been heavily challenged. Both from within, and from outside. One of the internal challenges is the exploitation on the differences of tribes, ethnicities, and religions as the trigger of conflict to gain the power among the nation's people. From the perspective of political contestation, this is normal, however, the risk of dividing the nation and state life might be the stakes.

On other side, there is an obvious and massive penetration of the transnational ideology and movement. The consensus of the founding fathers towards Pancasila begins to be undermined. If these challenges are not realized by the young generation, it is not impossible, that Pancasila and the Unitary State of the Republic of Indonesia / *Negara Kesatuan Republik Indonesia* (NKRI) would be divided.

“*Basically, Islam is not against the nationalism. In fact, Islam teach it*”  
M. Natsir (1908-1993)

*“With Pancasila being understood and carried out honestly and responsibly, all the negative-destructive identity-based political tendencies that can corrupt the development of the nation and state can be prevented”*

*(Buya Ahmad Syafii Maarif, 1935-)*

As the majority in Indonesia, what will be the role of Muslims in maintaining the unity and harmony of the nation?

We live in a predominantly Muslim country. We need to be grateful to know that Allah swt destined us to live in the midst of fellow Muslims. Beside of course we also should be grateful for Allah swt that has given us the guidances and bounties of faith and Islam, the most important things in our daily life. We should be grateful to these bounties by spreading the peace message of Islam. Nothing else.

Related to the love of the motherland and nationalism, M. Natsir (1908-1993) stated that basically, Islam is not against these principles. Even, Islam teaches it. In the context of the historic journey of Indonesia, Islam is one of the important elements in instilling the seeds of the unity. Islam teaches brotherhood, equality, and unity to create the civilization in The Archipelago.

Nationalism emerged because of the resistance to colonialism. The arbitrariness of the invaders could only be defeated by the

spirit of unity and love to the motherland. This movement was initiated with the establishment of the Youth Pledge in 1928, by the spark of these powerful sentences : One nation, Indonesia. One motherland, Indonesia. One language, Indonesia.

With the basis of this unity, Muslims hold the responsibility to spread the messages of peace and civility. Muslims should compete in creating the unity, prosperity, and the development of the nation. Other than that, they should be able to cooperate, hand-in-hand with the other people in this nation, even though different in terms of the ethnics, races, cultures, and religions. This was one of the things affirmed by Allah swt when delegating the last prophet, Prophet Muhammad saw.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء: ١٠٧)

Meaning: "And We have not sent you, [O Muhammad], except as a mercy to the universe." (Q.S. Al-Anbiya: 107)

As written on the book of *Tafsir Ibnu Katsir* (701-774 H), it is mentioned that one day there were some of the companions demanded Rasulullah saw to pray for bad thing to happen to the Mushrikeen. However, the request was rejected by Prophet Muhammad saw. On the other hand, he affirmed that a prophet should not curse, but instead becoming a blessing.

This scripture is one of the *shahih* hadiths written by Imam Muslim in the book of *Shahih Muslim* (204-261 H):

عَنْ أَبِي هُرَيْرَةَ قَالَ قِيلَ يَا رَسُولَ اللَّهِ ادْعُ عَلَى الْمُشْرِكِينَ قَالَ إِنِّي لَمْ أُبْعَثْ لَعْنًا وَإِنَّمَا بُعِثْتُ رَحْمَةً (رواه مسلم)

Meaning: Scripted from Abi Hurairah ra, dikatakan to Rasulullah saw: "O Rasulullah, please pray for the badness of Mushrikeen!" Rasulullah saw answered: "Really, I am sent not to be the curse. I am sent to be a blessing." (H.R. Muslim).

Other than that, Allah swt also affirmed that blessing propagated by the Prophet Muhammad saw should be followed and continued by the adherents. The teachings of Prophet Muhammad saw which is full of love, tolerant, and yet firm in his principles had been proven in a short time by the establishment of new civilization in Arabian Peninsula, should be the spirit for Muslims in the current era.

***“Nationalism is natural in tendencies because of the Mercy of Allah Almighty. Without planning, without programming. Without demanding, without choosing, we were born as the nation of Indonesia.”***  
(K.H. Saifuddin Zuhri, 1919-1986)

As said by Allah *ta’ala*:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ  
الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا (الأحزاب: ٢١)

Meaning: “There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.” (Q.S. al-Ahzab: 21)

**The congregation of the Friday sermon *hafidhakumullah*.**

There is an important matter that we need to dig more, especially when the Prophet Muhammad saw developed Medina as an advanced city. The success could not be separated with the preaching of the Prophet Muhammad saw which prioritized the just attitudes and behaviors to all of the tribes that had lived in Medina. Differences should not be the barrier to cooperate and hand-in-hand in creating peace. In the middle of the plurality of the ethnics and beliefs in Medina, Prophet Muhammad saw made the consensus for them. Therefore the Medina Charter was created.

There are some of the interesting points from Medina Charter in regards to the plurality of the people. *First*, in diversity of the ethnics, Prophet prioritized unity. *Second*, in diversity he had been aware of the law equality, in regards to the rights and obligations of the people. *Third*, there was protection for all, no distinction between the majority and the minority.

Finally, the peace in daily life was created. In developing a nation, the Rasullullah has taught and given a concrete example on how to create a consensus and maintain unity.

**Gentlemen, the congregation of Friday sermon glorified by Allah *ta'ala*.**

Indonesia has the life philosophy called Pancasila. This consensus was established before the independence of the Republic of Indonesia. Pancasila is utilized to arrange policies in regards to matters concerning social, political, cultural, economy, and all of the things related to the citizens, nation, and state.

Pancasila is seen as not against Islamic teaching. Even, if we see the doctrines of Islam, referring to the Holy Qur'an, there are some of the verses related to Pancasila. The first principle Belief in the One and Only God, in line with the word of Allah *ta'ala*:

قُلْ هُوَ اللَّهُ أَحَدٌ (الإخلاص: ١)

Meaning: "Say, "He is Allah, [who is] One." (Q.S. al-Ikhlâs:1)  
Second principle, Just and Civilized Humanity, is one of the basic teachings of Islam  
in related to the attitudes of just and good characters. As Allah swt said:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَى  
أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَى

بِهِمَا فَلَا تَتَّبِعُوا الْهَوَى أَنْ تَعْدِلُوا وَإِنْ تَلُوتُوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ  
بِمَا تَعْمَلُونَ خَبِيرًا (النساء: ١٣٥)

Meaning: "O you who have believed, be persistently standing firm in justice, witnesses for  
Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor,  
Allah is worthier of both. So, follow not [personal] inclination, lest you not be just. And if  
you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you  
do, Acquainted." (Q.S. al- Nisa: 135)

Third principle, A Unified Indonesia, implies the urgency  
of the attitudes to know and respect the diversity. Differences  
may be seen as the turnover to learn and find the meeting point.

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَ  
قَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ  
(الحجرات: ١٣)

Meaning: "O mankind, indeed We have created you from male and female and made  
you peoples and ethnics that you may know one another. Indeed, the most noble of  
you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and  
Acquainted." (Q.S. Al- Hujurat: 13)

Fourth principle, Democracy Led by the Wisdom of the Representatives of the People, is the principle about the urgency to discuss and share the opinion. The objective is the benefit for all. As the Holy Qur'an explains the attitude of believers:

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَ  
مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (الشورى: ٣٨)

Meaning: "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend." (Q.S. al-Syura: 38)

The fifth principle, Social Justice for All Indonesians, is a principle about the equality and sharing among the people. Empathy and good deeds for the others are the basic teachings of Islam. As the Allah swt said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُم لَعَلَّكُمْ تَذَكَّرُونَ (النحل: ٩٠)

Meaning : "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded". (Q.S. al- Nahl: 90)

From this short explanation, we can understand that Pancasila is not against Islam. The existence of Pancasila is the final consensus to protect all of the Indonesians. Properly, Pancasila embraces the direction of the nation and state.

In this frame, Indonesian Muslims should really contribute. Pancasila is not the barrier to do good for Muslims. Otherwise, Pancasila provides a wide space for the implementation of Islam teachings with its *rahmatan lil' alamin*. Moreover in approaching more prosper, just, and civilized Indonesia.

Hopefully Allah will ease our steps. *Amin ya rabbal'alam.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَا بِهِ وَإِيَّاكُمْ بِمَا فِيهِ مِنْ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ  
الكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.





[12]

## Embracing The Heroes Day

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَرُوهَا بِالْإِكْتِسَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ قِبَاءً بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَفُومُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظَّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

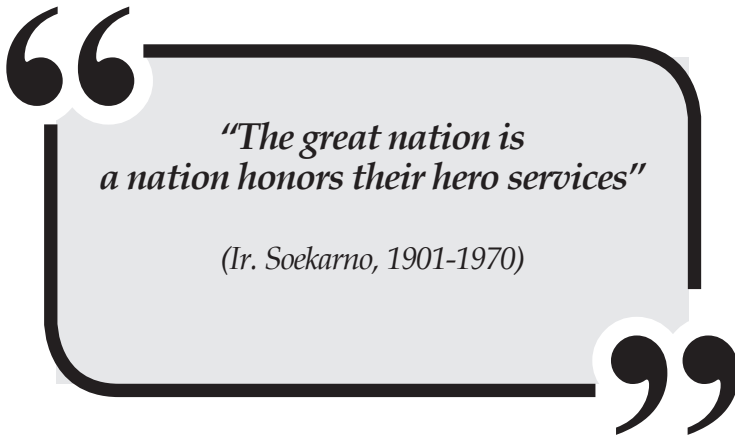
**Gentlemen, the congregation of the Friday sermon glorified by Allah ta'ala.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad saw, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of the Friday sermon glorified by Allah ta'ala.**

Seventy two years ago, exactly on November 10<sup>th</sup> 1945, an important event for the Unitary State of Republic of Indonesia/ *Negara Kesatuan Republik Indonesia* (NKRI) happened. The youth and independence fighters voiced heroic resistance to the British and Dutch colonial troops who wanted to bring down the sovereignty of Indonesia. With the determination and the spirit of the unity, the enemy lwas driven back.



Despite the necessity to sacrifice their soul and body, the heroes had been willing and were brave to fight until the end. Imagine if, during that time they were not united and strived to keep the independence, perhaps Indonesia would be facing a longer period of dark colonialism. If our predecessors were able to unite and hand-in-hand in striving for independence, sovereignty, and the future of the nation, how about the present young generation? In the context

of Muslims at that time, the struggle to defend the independence of NKRI was interpreted as a sacred jihad, then what kind of jihad do we need in the current era?

**Gentlemen, *hafidhakumullah***

Even though during the recent years there were some complicated problems faced by Indonesia as nation, but the problem of national unity should be realized together. On a normative level, all parties believe that unity is the pillar for the development of the country and nation. However, on practical level, the differences in terms of ethnics, cultures, races, and religions can easily trigger a conflict. This is exacerbated by the political and economic contestation. The impact is the division and the grouping inside of the society.

This condition is not conducive for our collective future. Even with the strategic issues, such as the corruption alleviation, the distribution of economy, and the improvement of education and health may be neglected.

From this point, as the majority, Muslims, moreover the young generation should be sensitive towards this problem. If during the era of defending the independence, young generation of Islam was able to be a part of the struggle on the battlefield, therefore, in the present era, the young generation of Islam should be able in showing its real contribution in maintaining the unity of NKRI.

Internally among Muslims, different *madzhab* should not be the weapon to blame and say *bid'ah*. Externally, young generation of Islam should be able in becoming the pioneer for the unity of the nation's people. They have to be smart in understanding the diversity of ethnics, cultures, races, and religions in The Archipelago.

There are not a few, Holy Qur'an verses and the hadiths that explained about this matter. In relation to other Muslims, Imam

al-Bukhari (194-256 H) and Imam Muslim (204-261 H) affirmed that as family between Muslim to another Muslim is like a building that supports and strengthens each other.

عَنْ أَبِي مُوسَى قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ  
لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا (رواه البخاري ومسلم)

*“If you do not want to be  
humiliated, do not insult”*

*(KH. Ahmad Mustofa Bisri, 1944-)*

*“Terrorism can be born out of the  
injustice, designed, or nourished  
by certain parties, and can also  
be born out of the ignorance in  
understanding the religion”*

*(Prof. Dr. KH. Ali Mustafa Yaqub, MA.,  
1952-2016)*

## Contemporary Friday Sermon

*Meaning: Scripted from Abi Musa ra, Rasulullah saw said; "The believers are like a building that strengthening each other." (H.R. al-Bukhari and Muslim)*

Similarly in the principle of the relations among different religious communities, Islam has affirmed that different religions are inevitable. Beside that, it affirmed that it is not allowed for Muslims to insult or mock other religion or belief systems. In regards to the first one, we can find it in the letter of al-Kafirun. Allah swt said:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: ٦)

*Meaning: "For you is your religion, and for me is my religion."  
(Q.S. Al-Kafirun: 6)*

Likewise the prohibition to insult other religions, affirmed by the Holy Qur'an, Allah swt said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ  
كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ (الأنعام: ١٠٨)

*Meaning: "And do not insult those who invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, we have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (Q.S. al-An'am: 108)*

From this point, we can understand that Islam has entirely guided its adherents. Living in the midst of diversity and differences, it is not necessary to feel as the most righteous. Instead, religion should teach about politeness, tolerance, and prioritizing the benefit for all. Therefore, Muslims should be able to show its active role in creating the unity of Indonesia.

The danger of radicalism and terrorism does not hesitate in subversing the religious teachings. This should be the concern of the young generation. These two things may threaten the diversity and also the humanity. So, where do we start?

**Gentlemen, the Friday sermon congregation glorified by Allah ta'ala.**

In its journey, religion becomes a form of human achievement. Explained by Komaruddin Hidayat in his book titled *The Wisdom of Live* (2008) that the religious teachings were revealed by God for no other reason than for the interest of human beings. With the religious guidance, humans are expected to have a certainty and righteousness in living and developing the civilization. With religious guidance, humans get closer to the God and expect His blessings from their good deeds in vertical and horizontal dimensions.

Vertical dimension is a form of servitude to Allah swt by doing the determined worship rituals. Meanwhile the horizontal dimension is intended as the articulation diversity that can bring benefits for fellow human beings and all of the creatures on the earth. In one of the hadith, it was mentioned:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ (رواه البيهقي)

Meaning: Scripted from Abdillahi bin 'Amr bin al-'Ash ra, Rasulullah saw said: "The lovers will be cherished by the Most Merciful God. So, love the creatures on the earth, undoubtedly the creatures on the heaven will love you." (H.R. al-Baihaqi)

Therefore, the social piety is a real form of religious mission manifestation. Social piety invites the humans to humanize others, with the peace, love, and unity. In regards to this, social

piety can be a defensive fortress when there is disagreement among believers. The differences might be seen as a starting point to be able to know and cooperate with each other. This point became the main foundation for the fighters in their determination to maintain the sovereignty of the motherland.

In the present context, the spirit of unity should be inherited. The Commemoration of Heroes Day is a strategic moment for the nation's people to re-establish the spirit of unity in order to tackle the divisions. Radicalism and terrorism under the name of religion should be overcome in order to tackle the other problems of the community.

Corruption, economic inequality, disparity of educational access, limited infrastructures and health insurance are the challenges to be solved by the spirit of unity. At this point, the young generation's spirit are challenged.

Therefore, do not celebrate the Heroes Day only as an annual commemoration, but as a moment to unleash the spirit of unity. With this meaning, it would not be hard to be optimistic in seeing the future of more just, prosperous, and civilized Indonesia.

Hopefully Allah *ta'ala* will always ease our steps. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.





[13]

## Islam and Culture

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ  
وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ.

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ  
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

**Gentlemen, the congregation of Friday sermons glorified  
by Allah ta'ala.**

Let us send thanksgiving to Allah swt, the Essence who has  
bestowed His bounty.

Shalawat and greetings may be imparted to the Prophet  
Muhammad SAW, the messenger who brought the grace upon  
the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

In the past few years, the efforts of some of the parties who have tried to collid religion with culture are resurfacing. Claims of heresy, *shirk*, apostasy, and *khurafat* are easily charged within the practice of religious understanding. If this is not examined wisely and intelligently, it is likely to generate a polemic in the community. Moreover, the condition can also be exploited by the movements of radicalism and terrorism. Their aim is to legalize the acts of coercion and violence that they are hawking.

In addition, the diversity of tribes, cultures, and beliefs that live on The Archipelago is a reality that we cannot deny. The harmony and unity of Indonesia will be torn apart if society is still easily crammed into shallow doctrin in understanding noble religious messages. Local religions and cultures are then understood antagonistically. Islamic teachings are identified with the look of Arabic culture.

Of course, it is not appropriate if Islam is understood narrowly, equated entirely with the Arab tradition. Although it must be admitted that the culture of the Arabian Peninsula is one of the elements of Islamic norms and teachings.

So how should we put cultural and religious relationships? In the context of Indonesia's multicultural society, does Islam come to erode diversity? Or conversely, religion and culture can be mutually empowering?

**Gentlemen, the congregation of Friday sermons**  
*hafidhakumullah*

Historically, the arrival of Islam to Indonesia has resulted in a social overhaul or social transformation. The changes show better community governance. This happened because the coming of Islam does not cut a society from its past, but instead it preserves what is good and right from the past.

This cultural *da'wah* was originally pioneered by Wali Songo. The archipelago was still enveloped by Majapahit feudalism, which was replaced by Islamic egalitarianism. This *da'wah* spread from the northern coastal cities of Java which became the trade centers of the archipelago to the hinterlands. Then Wali Songo decided to encourage the acceleration of the transformation process by using local elements to sustain the effectiveness of *da'wah*. Culture was used as an operational technique.

“

*Budaya or kebudayaan comes from Sanskrit, namely buddhayah, which is the plural form of buddhi (mind or reason), defined as matters relating to the mind and human reason. In English, budaya is called culture, which comes from the Latin word colere, which means processing or working.*

*Source: Quoted from A. Forsberg, Definitions of Culture, (2006)*

”

For example, using media such as *gamelan* and leather puppet art (*wayang kulit*) to preach Islam. With a little remodelling as necessary, leather puppets (*wayang kulit*) and *gamelan* could prove to be an effective medium of *da'wah*. Until now, traces of *da'wah* can still be seen in the tradition of *sekatenan* in centers of Islamic power, such as Cirebon, Demak, Yogyakarta, and Surakarta.

Of course, the methods and steps of *da'wah* through cultural intermediaries is not done by Wali Songo in a reckless manner. But, they still considered the limits of basic religious teachings. This has also been considered carefully. Related to this, there is a Mauquf hadith which affirms that something which is considered good by the Muslim community, then it is also good in the presence of Allah swt.

As stated in the book of al-Mustadrak of Imam al-Hakim (321-405 H) it is mentioned that the companions of Abdullah bin Mas'ud once declared:

مَا رَأَاهُ الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ (رواه الحاكم)

*It means: "Something that is considered good by the Muslim community, then it is also considered good in the sight of Allah." (H.R. al-Hakim).*

“

*“Because as a normative teaching derived from God, Islam must be able to be accommodated into cultures that come from humans without losing their respective identities. Arabization or the process of identifying with Middle Eastern culture is just causing us uprooted from our own cultural roots “*

(KH. Abdurrahman Wahid, 1940-2009)

”

In the *ushul al-fiqih*, the local culture in the form of custom is also called *‘urf*, which is etymologically derived from the same root as *al-ma’ruf*. Since the *‘urf* of a society may contain both the wrong and the right elements at once, then it is necessary for Muslims to see it critically. There is no justification of full blame, but it is also not merely justified. But it should be sorted which one is good and which one is bad.

Related to this, there is a famous *fikh* rule among scholars:

الْعَادَةُ مُحْكَمَةٌ

Meaning: “Custom can be used as a legal basis”

In that context, Wali Songo preaches the “salt” (substantial) rather than “lipstick” (formal) method. They deliberately

prioritize aspects of the content rather than the skin. In addition, it also always avoids the element of covert coercion. Therefore, the contents of local tradition that are contrary to the basic teachings of Islam can be replaced with certainty and step by step, without triggering polemic and bloodshed. Not surprisingly, the essence of Islamic teachings can penetrate and spread rapidly on The Archipelago.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

The country of Indonesia has 17,000 islands, more than 500 tribes and races with their own cultural diversity. It embraces six official religions and various other belief systems. This diversity makes Indonesia a great nation and rich in culture. This multicultural state is a mosaic for the equatorial emeralds, namely Indonesia.

The cultural diversity that adorns The Archipelago is so beautiful in the hands of artists and cultural workers. They poured the phenomenon into the harmony of dance, music, hymns, and verses of poetry and also paintings. All of that awaken the leaders of the nation how great the miracle of cultural diversity of the Mother Nature. Beautiful stretches thousands of miles embracing the earth. Cultural diversity is illustrated as stars in the sky, strewn like pearls adorning the universe. Quiet and orderly. It seems to proclaim eternal peace to all beings on earth.

Until now, Indonesia can be a role model for the relationship between Islam and nationhood. Despite its Muslim-majority population and the largest number of Muslims in the world, Indonesia is able to position itself not as a religious state, but not a secular state. The principal of *Tawheed* is included as the ideological breath of Pancasila. This is reflected in the first principle, Belief in the One Supreme God (Ketuhanan yang Maha Esa). It is in Pancasila that the principle of divinity forms the state ideology, alongside the values of humanism,

nationalism, democracy, and social justice. Each is spelled out in the second, third, fourth and fifth precepts.

The Indonesian recognition of the divine principles is embodied in the 1945 Constitution and the 1945 Constitution. The opening of the Indonesian Constitution clearly states that Indonesia's independence is the blessing of Almighty Allah. Moreover, Article 29 of the Constitution states that the state is based on the One Godhead. In its praxis level, the state guarantees the independence of every citizen to embrace his or her own religion and to worship according to his religion and belief.

This is in line with one of Allah swt's words in the letter of al-Kafirun:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: ٦)

Meaning: "For you is your religion, and for me is my religion." (Q.S. al-Kafirun: 6)

***"Indonesia's popular culture actually has a strong and Islamic tradition long-standing in history. If we want to build a modern Islamic culture, we must consider the importance of this traditional potential"***  
(Kuntowijoyo, 1943-2005)

On the other hand, factually speaking, Indonesia actually has the potential for fragmented vulnerability. This is because



the citizen's difference is very complex. Many countries are divided due to differences among the citizen, although not as complex as the Republic. From this point, the young generation needs to be self-conscious to take care of the harmony and unity of the nation. One of them is intelligently and wisely addressing cultural and religious diversity. Do not let religious differences be used as a subject to insult each other.

As affirmed in the Qur'an, Allah swt says:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ  
كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا  
يَعْمَلُونَ (الأنعام: ٨٠١)

*It means: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus, We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do. "(Q.S. al-An'am: 108)*

The history and culture of the people of Indonesia provides a very valuable lesson, how different, contradictory, and exchanging thoughts are the ones that lead us to the gates of freedom. Through debate, we learn a lot about how tolerance and openness of the founding fathers of the Republic of Indonesia. Through the exchange of thoughts, we can reflect on how strong the desire of the nation's leaders at that time to unite in a national identity so that differences are not a problem.

It is fitting, the differences are not to be bumped as the starting point of division, but on the contrary, the difference must be viewed as a tipping point for mutual learning and recognition. Similarly, religious and cultural differences. Hopefully, religious and cultural diversity will be one of the social capital to look to Indonesia's prosperous, just and civilized future.

May our steps always be in His guidance. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ  
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



[14]

## Hoax and Public Civilization

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَرُوهَا بِالْإِكْتَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَقُومُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons**  
*hafidhakumullah.*

Let us send the thanksgiving to Allah swt, the Essence who  
has bestowed His bounty.

Shalawat and greetings may be imparted to the Prophet

Muhammad SAW, the messenger who brought the grace upon the universe.

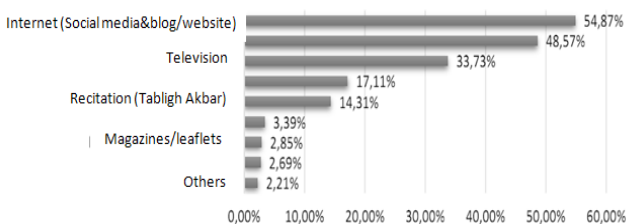
Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

In the last few years, along with the advancement of information technology and media, people are faced with a number of challenges. News with various content messages can be easily produced and disseminated. Through social media networks, the spread of news can freely reach various elements of society. Of course, if the information is positively charged, the audience is much benefitted. But, if the message is distributed in the form of negative things, surely the community will be harmed. For example, is the untrue news (hoax), hate speech, and radicalism of religion.

As the findings of a survey of the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta released in early November 2017 shows that intolerance and radicalism among the young generation are quite alarming. From a number of respondents consisting of 1522 students and 337 students, there are 58.5 percent radical opinions, 51.1 percent internal intolerance opinion, and 34.3 percent external intolerance opinion.

Table: Young Generation Source of Religion Knowledge



Source: Result of Nasional PPIM UIN Syarif Jakarta 2017 Survey

A nationwide survey of 34 provinces also found that young people are fond of searching for sources of religious knowledge through the internet, from blogs, websites, and other social media. This is seen from the number 54.87 percent of referrals of young people seeking religious knowledge is the internet. 48.57 percent through books or books, and 33.73 percent of television channels.

This data suggests that naturally, the Indonesian Muslim community known for its moderation and tolerance values is intrigued to jointly spread the message of peace that is the spirit of Islam. Both through social media networks, educational institutions, as well as recitation in the pulpits of the mosque. Do not let the people off guard, so the culture of moderation and tolerance is eroded from the soul of the next generation of the nation. From this point on, it is important that we look again at religious teachings related to the ethics and norms of public civilization.

**Gentlemen, the congregation of Friday sermons glorified by Allah ‘azza wajalla.**

One of the basic tenets of Islam is to guide believers not to do bad for others.

As confirmed by the Prophet Muhammad, a Muslim is those who do not harm others, either through his words or deeds. In a saheeh hadith narrated by Imam al-Bukhari (194-256H) it is affirmed that the size of one’s Islamic qualities can be seen from his attitude and behavior, ie whether he is easy to harm his fellow Muslims with his oral and his hand or not.

This is as detailed in the history:

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (رواه البخاري)

Meaning: From the Sahaba Jabir, I heard Allah's Messenger (may peace be upon him) saying: "A Muslim is someone other Muslim feel secure (undisturbed) from his oral and hands." (H.R. al-Bukhari)

***"One of the efforts to be grateful for the unity of Indonesia is by maintaining and keeping the pluralism of the nation by developing a culture of peaceful coexistence with all groups of people from various religions, tribes, languages and cultures, and solving problems with the spirit of deliberation and tolerance"***

*(Prof. Dr. Din Syamsuddin, 1958-)*

Furthermore, Imam Badr al-Din al-'Aini (885 AH) in the book 'Umdah al-Qari, syarah from the book of Sahih al-Bukhari explained that the above hadith asserts that the behavior does not harm to fellow Muslims is an integral part of someone's faith. In that sense, the strength of the weakness of faith in the heart can be seen from whether he harms others, both through

his words and through his deeds.

In the present context, this teaching is very relevant to be re-established, especially to minimize the distribution of hate and violence test in the name of religion. The Muslim community must be aware and be able to refrain from being dragged into the current spreading of hatred and radicalism. Moreover, it is also expected to play an active role to combat the rise of radicalism and extremism.

As tense and complicated as whatever differences that exist, they must be resolved in a civilized manner as has been taught by religion. Not the opposite. The difference that has become *sunnatullah* must be understood as a point of departure to know each other and advise each other. Not to mutually berate and envy.

This is as stated by the Prophet Muhammad in many of hadith. One of them is:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوا  
وَلَا تَبَاغَضُوا وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَاجَشُوا وَكُونُوا عِبَادَ  
اللَّهِ إِخْوَانًا (رواه مسلم)



“

*“Understanding, experience, and methods of da’wah of the Muslim’s theologian on archipelago, so far, has given a good impression, that is Islam that comes with a happy and not smug face, tolerant but not fickle, and peaceful appeal “*

(KH. Afifuddin Muhajir, Katib Syuriah  
PBBNU)

”

*Meaning: From shahabat Abi Hurairah ra, said Rasulullah saw: “Do not you envy each other, hate each other, spying on each other, and competing in each other’s buying and selling offer. Are you all as servants of God who are brothers. “ (H.R. Muslim)*

Imam al-Nawawi (676 AH) in the Muslim Syarh states that the above hadith not only forbids Muslims to envy and berate each other, but also prohibit the variety of actions that can cause and ignite the two bad behaviors. Therefore, acts of violence committed by some parties in the name of religion cannot be justified.

### **Gentlemen, the congregation of Friday sermons glorified by Allah ta’ala.**

Preaching religious teachings to others is a noble act. But it should be understood that religion also has to be taught using the ethics of *da’wah*. Do not let the noble purpose and desire to spread the noble messages of religion turned into a disaster for the people. Therefore, it can not be justified if *da’wah* is done

by spreading hate speech and violent terror. The expression of mutual exaltation or mutual disbelief is one of the things that is strictly prohibited by the Rasulullah saw.

This is as stated in the saheeh hadith narrated by Imam al-Bukhari (194-256 AH) in the book of Sahih al-Bukhari:

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَفَرَ أَخَاهُ  
فَقَدْ بَاءَ بِهَا أَحَدُهُمَا (رواه البخاري)

*Meaning: From shahabat Ibn Umar ra. from the Holy Prophet said: "Whoso disbelieve his brother, then indeed have disbelieved one of them." (H.R. al-Bukhari)*

In his explanation, Imam Ibn Hajar al-'Asqalani (852 H) in Fath al-Bari states that the above hadith by some scholars is understood as a form of strict prohibition against the utterances of mutual disbelief among fellow Muslims. On the contrary, Islam always teaches its people to preach by using civilized and dignified way. The call to the truth must be done with wisdom and counsel.

This ethics of preaching, one of which can be found in the letter al-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنْتَدِينَ  
(النحل: ١٢٥)

*Meaning: "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided "*  
(Q.S. al-Nahl: 125)

Again, from this description, it can be understood that the distribution of hate and violence tests conducted by some in the name of religion is an act that will damage the image of

the glory of religion itself. Therefore, society and the young generation should be invited to understand this. One simple step is that we do not become part of the current hate speech spreader.

In addition, the cool and courageous *dakwah* we must play, either through daily life or through social media networking. The Internet that is the source of religious knowledge of young people must be filled with messages and understanding of good and true religion.

The spread of hoaxes, hate speeches, and radicalism should not be allowed to meet social media pages. Instead, the people should be called to actively participate in affirming the values of moderation, tolerance, and mutual respect among fellow-children of the nation. The diversity of tribes and cultures possessed by Indonesia should serve as a starting point to compete with each other in doing good.

With this effort, the high rate of radicalism and intolerant opinions that are quite worrying among the younger generation of the nation, as in the results of the above survey, will soon be resolved.

May Allah *ta'ala* always guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.

[15]

## Spirit of Prophet's Maulid

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظْهِرَهُ  
عَلَى الدِّينِ كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty.

Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

In one corner of Madinah's marketplace, there is a blind beggar who always exclaims for people to stay away from Muhammad. The beggar never ceases to say that Muhammad is a madman and a wizard.

Almost every day, this blind beggar is accompanied and fed by a meek and patient man who hears incessant insults and cries. But the person is silent only when the screams and insults come out of the beggar's mouth. And he kept feeding until the beggar was full.

Until one day, the blind Jewish beggars are no longer accompanied by the person who feeds him. Then came another man who brought him a packet of rice and offered to feed him. Then Abu Bakr al-Shidiq said that the owner of the hand that usually feeds him is named Muhammad.

The man who volunteered to feed the blind beggar was none other than Abu Bakr al-Shidiq. While feeding him, Abu Bakr's heart and head were boiling when hearing the curses and insults directed at the Prophet Muhammad. All this time the blind beggar was not aware of who actually accompanied him and fed him every day.

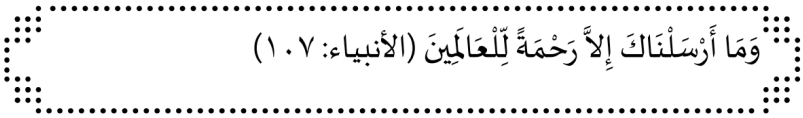
But there is something different according to the beggar, the hand that feeds him is not the hand of the usual person who feed him. The blind beggars startled and woke up, how the person who has been humiliating just treats him gently and lovingly. And in the end the blind beggar uttered the two sentences of shahadah.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

The story above is one of a simple description of the example of the Prophet Muhammad. An example of a reference to mankind wherever they are located. In this present era, it is an increasingly rare example that can inspire people. In fact, we

are more and more sad to hear the story contrary to the values of love that was taught Prophet Muhammad. Therefore, we feel longing for these noble qualities. One of them is a politeness, patience, and the communicative way of *dakwah*, so that people who have previously insulted and opposed, actually turned around, defended and followed it.

Every 12th of Rabiul Awal, Muslims around the world commemorate the birthday of Prophet Muhammad SAW. This memorial is nothing but aiming to recall the traces of the life and struggle of the Rasulullah saw, from birth until he was sent to be the Prophet and to be a mercy to the universe. This is as confirmed by Allah *ta'ala* in his word:



*It means: " And We have not sent you, [O Muhammad], except as a mercy to the universe." (Q.S. al-Anbiya ' : 107)*

The celebration of the Prophet's Mawlid has become the culture of Muslims in general. This Mawlid memorial is an expression of Muslim joy towards the Prophet who has led to the path of truth through the teachings of Islam. In addition to being a momentum to always remember and contextualize exemplary of the Prophet, it is certainly the expression of love is a good thing.

Even Abu Lahab, the Prophet's uncle who was always opposed and obstructed him in the da'wah of Islam, once delivered a happy news about the birth of the Light of the Universe. Abu Lahab also freed a slave as a sign of joy. And because of his joy, the torment on him is eased every Monday.

The Prophet was born on the 12th of the Rabiul of the Early Elephant year. Named Elephant year because the birth of the Prophet coincided with the army of Abraha who wanted to

destroy the Ka'bah, but in his attack was thwarted by a group of birds at the command of Allah swt.

The anniversary of the birth of the Prophet Muhammad was celebrated in various ways by Muslims in Indonesia. Various ways to celebrate are in accordance with the characteristics of their respective regions. Generally, is held a recitation in the mosques, held a contest related to Islam, such as reading contests al-Qur'an, adzan contest, lectures, to qasidah contest. All of them are a form of joy in celebrating the Prophet Muhammad saw's maulid.

### **Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

The meaning of the celebration of the Prophet's Mawlid is to imitate attitudes and deeds, especially the great noble character of the Prophet Muhammad. Prophet Muhammad SAW has a very noble character. The Prophet has the nature of *shiddiq* (true), trustworthy, *fathonah* (intelligent), and *tabligh* (convey). Therefore, it is not strange that the Qur'an asserts that the Holy Prophet is the best example for those who want His pleasure. As the word of Allah swt:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ  
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (٢١)

*It means: " There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Q.S. al-Ahzab: 21)*

The above verse clearly shows that the role model of mankind is the Prophet Muhammad. All the actions of the Prophet are actually reflected in every step and action. Both in matters of worship to God, affairs with fellow beings, the

affairs of organizing society, to the affairs of the household. The Prophet's daily attitude and actions are the real form of the noble teachings of the Qur'an. It is as recognized by Sayidah Aisha ra, one of the wives of the Prophet, that the morality of the Prophet is nothing but the embodiment of the noble values of the Qur'an.

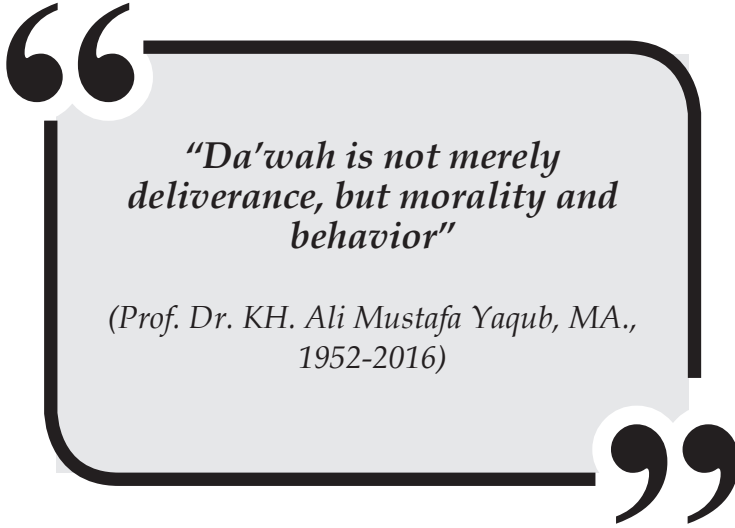
Prophet's *da'wah* has a strategic role in spreading Islam in the middle of ignorance society at that time. In its history, Prophet Muhammad's propagation showed about his special nature. The special character of the Prophet is seen in carrying out his mandate. Among them are sincerity, patience, and loving nature.

In preaching, the Rasulullah saw prioritized the principle of compassion, for he was sent to the earth as a mercy to the universe. Because, in this way, the method of *da'wah* is more effective to give the consciousness of the people. Because, true *da'wah* is calling and inviting mankind to be better. Not to frighten them with threats. Allah *ta'ala* says:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ  
(النحل: ١٢٥)

It means: " Invite to the way of your Lord with wisdom and good instruction and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided." (Q.S. al-Nahl: 125)





The above verse is the basis of preaching by using wisdom and policy. Between spoken and deed must be rhythmic and not contradictory. Islam does not teach rude preaching because it will contradict the essence and purpose of *da’wah*. Gentleness is one of the morals taught by Islam. As set forth in the saheeh hadith narrated by Imam Abu Dawud (202-275 H) in the book of Sunan Abi Dawud:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ عَلَيْكَ بِتَقْوَى اللَّهِ وَالرِّفْقِ فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَمَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ (رواه أبو داود)

Meaning: Narrated from Sayidah ‘A’ishah ra, the Messenger of Allah said: “O’ A’ishah, fear Allah and be gentle. Truly gentle is not on anything except decorating it. And it is not uprooted from him, unless it will make things worse.”  
(H.R. Abu Dawud)

### **The congregation, *hafidhakumullah*.**

The character and personality of the Prophet Muhammad are nothing to doubt. The Prophet is an ideal figure who became a

role model in speech and deeds, not least in preaching the truth of Islam. With his friendly, gentle and affectionate attitude, the Prophet was able to attract the people around him, both friends and foes. History has proven to the world how the Rasulullah saw always succeeded in conquering the other person and finally they are interested and enter Islam with full awareness.

The success of propagation of the Prophet by using noble character, not coercion and violence to the object of *da'wah* at that time. In the current context, where the development of technology and communication increasingly rapid, object and challenge of *da'wah* also become increasingly complex, so that the activist of *da'wah* should be able to adapt to the changes that exist.

The rapid flow of information demands us to be more vocal in voicing the truth and alert to the negative effects of the global era. Technology is like a sharp knife, can provide benefits for its users and can provide *mudharat* if not utilized properly. How many people use the media to spread hatred, race sheep and provoke followers. Not to mention the rise of false news (hoax) are scattered everywhere.

And then the recent phenomenon that occurs around us is the rise of radicalism and terrorism in the name of religion. Social media and technological progress became one of the *da'wah* tools for radical Islamic groups. In *da'wah*, they do not prioritize tolerance and affection, but instead use provocative and attacking methods here and there because they are considered incompatible with the guidance of Islam.

This is where the relevance of the attitude of the Prophet should be imitated. The attitude of the Prophet in treating the enemy should be our reference in the dakwah of the global era. For the sake of harmony and the integrity of Muslims and other religious communities, a persuasive dakwah that prioritizes the virtues of character must be emphasized. Do not let people

be torn apart by various incitements that lead to hatred and hostility. What would become of this nation if religious people live in disharmony.

Therefore, the momentum of the Mawlid of the Prophet Muhammad must be a point of departure to reaffirm the commitment to always imitate the Prophet's conduct.

May Allah *ta'ala* always guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

[16]

## Avert The Corruptive Behavior

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَّرُوهَا بِالْإِكْتَارِ مِنَ الطَّاعَاتِ،  
وَخَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

“*As social beings in the community of the nation, Muslims are required to provide benefits to others in the framework of social worship and build the earth in the sense of managing, developing, and preserve it*”  
(KH. Sahal Mahfudh, 1937-2014)

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

Let us send thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons *hafidhakumullah*.**

December 9th is the day set by the UN (United Nations) as the day of global anticorruption. This international anti-corruption resonance is important to be echoed because corruption is a behavior that can undermine the social order. Referring to the result of the United Nations Convention Against Corruption held in Mexico in 2005 that corrupt behavior is an extra ordinary

crime to avoid the ordinary crimes and a common enemy.

In the Indonesian context, corruption not only implies the harboring of the welfare of the people, but also has the potential to incite other more complex problems, such as the weakening of public confidence in the state apparatus. If we are not wary, it is possible to be the entrance for radical movements to ignite the emotions of society.

When referring to the latest realities questioning the anti-corruption movement, especially in Indonesia, then we will find two important points. First, the *modus operandi* of corruption continues to morph and adaptive. For example, starting from shadow operation techniques through job auctions and service gratuities, money laundering through charitable donations, to corruption communication codes such as the use of religious messages. Second, the massive anti-corruption movement that the Corruption Eradication Commission (KPK) found that the momentum of support cohesiveness and the frequency of the same movement is as important as eradicating corruption.

Transparency International Indonesia (TII) survey results released on November 22, 2017 indicate a positive change related to Indonesia's Corruption Perceptions Index (IPK). For example, in 12 cities over the past two years the city average averaged 60.8 points. The number is increased when compared to the year 2015 which is 54.7 points. The measurement scale used (TII) in this survey, ie 0 means the most corrupt and 100 means the cleanest. This happens because there are many improvements in the public service sector, both in the form of regulatory and bureaucratic reforms in 12 cities namely North Jakarta, Pontianak, Pekanbaru, Balikpapan, Banjarmasin, Padang, Manado, Surabaya, Semarang, Bandung, Makassar and Medan.

Although progress has been made, anticorruption still needs to be encouraged. Because although eroded, the number of corruption in Indonesia is still high. Then where do we seek

it? As a predominantly Muslim country, how should religious values be maximized to sustain the anti-corruption movement?

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

Judging from a series of corruption events with the various modus operandi above, there are at least two forms, systemic and nonsystemic corruption. Systemic corruption is a bribery or gratification that is done by using the power and government bureaucracy. In the time of the Prophet, an officer of *zakat* in the area of Bani Sulaim named Abdullah Ibn al-Lutbiyyah was declared to be corrupt for receiving a gift from the people of Bani Sulaim.

Knowing the behavior of Ibn al-Lutbiyyah, the Prophet immediately said before his companions that it is inappropriate and not proper that a state official receives a gift (gratification) from the community. The Prophet even proclaims other forms of systemic corruption such as taking money outside of official salaries, embezzlement of work or money laundering, and illegal land tenure.

This is as it is contained in the following verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ  
تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا  
(النساء: ٢٩)

*Meaning: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." (Q.S. An-Nisa ': 29)*

While nonsystemic corruption, is corruption carried out outside the channels of government and bureaucracy. Narrated, a friend named Mid'am or Kirkirah ordered to deliver the spoils of war but died of enemy arrows or strangers. Suddenly the

friends call Mid'am martyr and will go to heaven.

Unexpectedly, however, the Prophet, who was in the assembly together with his companions, suddenly stood up and said that Mid'am went to hell. The companions who investigated the Prophet's statement, discovered the fact that Mid'am took a coat from the spoils of war. In another story, a friend who heard the Prophet's statement on Mid'am instantly restored the shoelace he had taken.

The various corruptions perpetrated by corruptors today are in fact already fought by the Holy Prophet during the early Islamic period. Strictly, the Messenger of Allah forbade his followers to approach corrupt behavior, no matter how small it is. Nothing else, because corruption is a treacherous act to the mandate. Therefore, it is not strange if in a narrated hadith narrated that the Prophet Muhammad cursed the perpetrators of bribery, either bribed or who accepted bribes. This is as set forth in the book of Sunan Abi Dawud by Imam Abu dawud (202-275 H).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُولُ اللَّهِ الرَّاشِيَ وَالْمُرْتَشِيَ (رواه أبو داود)

*Meaning: Narrated from the companions of Abdilllah ibn Amr, he said, the Messenger of Allah (saws) cursed those who bribed and those who accepted bribes. (H.R. Abu Dawud)*

### ***Ma'asyiral Muslims, the congregation of Friday sermons glorified by Allah ta'ala.***

There are three important factors that can be used as the basic capital of corruption restrictions. First, the internalization of religious values. Religious, not a symbolic issue. Faith cannot



be considered represented through the use of symbols of mere religiosity, such as *peci* and *koko*. Although no wrong use of these symbols, but not a few of us stuck “faith in packaging”.

***“A Muslim must actively  
involve himself  
in a joint effort to develop  
society  
for the better”***  
*(Nurcholish Madjid, 1939-2005)*

Therefore, corrupt behavior can be avoided if every religious believer, including Muslim, is able to extract the values of religious teachings into himself, and articulate them into a form of words and good deeds. Like, being *zuhud* or avoiding excessive worldly life and keeping trust. The unconsciousness of these basic attitudes makes one no longer ashamed of corruption. Therefore, faith must be embodied into everyday life as well as in the behavior of nation and state.

*Second*, expand the anticorruption movement resonance through digital channels. At the beginning of Umip bin Khattab’s caliphate, Umar’s first act was to clean up the corruption of internal officials. Umar is well known for eradicating corruption. He ordered all officials under his authority from upstream to downstream to report personal wealth.

In this phase, the Egyptian Governor Amru Bin Ash was affected because they found possessions outside the office

considered unlawful. Amru Bin Ash's treasury was eventually returned to the state treasury. In fact, the wife of Caliph Umar himself was also asked to return the gift from the Emperor of Eastern Rome to the Baitul Mal through the state treasury.

Today, although similar methods have been adopted by the Indonesian government in preventing criminal acts of corruption, the masifity and transparency still need to be improved. The entire wealth of state officials, should be included in the modern system of all-digitalization. Access to information on the wealth of state officials should be opened to the public through digital channels. Indonesia's millenial citizen axis that reached 88 million this year, should also be involved in the process of massification of anti-corruption movement as well as supervisor, so that the resonance of the movement can be felt to the remote areas.

*Third*, strengthen the cohesiveness of movement groups. In fact, Indonesia has many anti-corruption movement groups that volunteered to stand behind the KPK. But whatever factors will make this group unshakable and robust as the public guard in this anti-corruption movement, of course, is the theological-moral approach. This approach in the time of the Prophet and the first caliphate, public and interest groups directed to understand the religious texts as well as obey the main character, which in this case is the Prophet Muhammad and Islamic teachings related to the prohibitions of corruption.

From these three steps, Indonesian Muslim society has a responsibility to be moved and take part. The noble teachings of religion, such as trust, justice, abstinence and taking the rights of others are some examples of values that need to be embodied. It is not the time, religion is only understood symbolically. Moreover, religious doctrine is used to fuel hatred and fear among people.

May we always be in His protection. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.

[17]

## Improve The Morals of The Millenial Generation

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظَاهِرَهُ  
عَلَى الدِّينِ كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons glorified  
by Allah *ta'ala*.**

Let us send the thanksgiving to Allah swt, the Essence who  
has bestowed His bounty.

Shalawat and greetings may be imparted to the Prophet Muhammad  
SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us  
personally, and generally to the congregation to constantly

increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

Today many people are talking about millennial generation. Millennium generation is a generation that was born in the era of advancement in communication technology which is growing rapidly. Starting from his/her early age, the advancement of media technology has become part of his life. Inevitably, communication media affect the cognitive, affective, and psychomotor aspects of this millennial generation. Therefore, this generation has a high dependence on technology.

On the one hand, millennial generation is a generation that has its own uniqueness, especially in receiving and transferring information. This is different from previous generations. The millennial generation's age range, now in the range of 15-34 years. Generally, they are currently becoming teenagers and youth.

In essence, the millennial generation is a generation born in the context of a society that has been besieged by the advancement of media technology. Because the characteristic of this generation cannot be separated by the media, of course social media which is now booming has a big influential in their attitude and behavior. But it is necessary for us to pay attention that social media is also vulnerable to the teachings of radicalism, intolerance, and fanaticism. Several studies have shown that millennial generation is a group susceptible to the influence of the teachings of radicalism and intolerance.

As the findings of a survey of the Center for the Study of Islam and Society (PPIM) UIN Syarif Hidayatullah Jakarta released in early November 2017 shows that intolerance and radicalism among the younger generation is quite alarming. From a number of respondents consisting of 1522 students

and 337 students, there were 58.5 percent of radical opinions, intolerance opinion to his own group (internal) 51.1 percent, and intolerance opinion to another group (external) 34.3 percent.

A nationwide survey of 34 provinces also found that young people are fond of searching for sources of religious knowledge through the internet, from blogs, websites, and other social media. This is seen from the number 54.87 percent of referrals of young people seeking religious knowledge is the internet. 48.57 percent through books or books, and 33.73 percent of television channels.

The data above show that many of the millennials have not been able to address diversity wisely. Though diversity is a social reality that should be able to enrich the point of view. Not the other way around to hate each other.

**Gentlemen, the congregation, *hafidhakumullah*.**

On the one hand, the radicalism and intolerance movements above often take refuge behind religion, they even use social media to spread their teachings. The radical group is well aware that millennial generation is a generation that has big chance to be influenced by the teachings of radicalism. As a result, this radicalism and intolerance also mushroomed in social media.

“*If everyone continues to learn, and will listen to others, they will be better and more comprehensive in understanding Islam, they will not reduce the breadth of the grace of Islam”*

(KH A. Mustofa Bisri, Raudlatut Boarding School Tutor Thalibin Rembang)

”

For example, social media is used as a tool for hate speech. We are sad to observe various comments netizen (citizens of internet users) who often do not uphold the value of good communication ethics. In fact, social media is used as a means to conduct hate speech and provocation space here and there.

The above behavior, one of which occurs because of the understanding of religion that is less intact and deep. This trend is often found in the generation of instant and literalist study of religion, leading to a superficial and radical understanding.

The large number of religious groups in this character indicates that fewer people who are easily cadred and recruited become part of the radical movement. Radicalism, extremism, and hate speech are, of course, contrary to the values of affection that religion teaches. In the context of Islamic religion, it is taught that diversity is not a pretext to be the perpetrator of conflict and violence. However, the difference must be treated wisely and as a means to get to know each other.

Related to this, Allah *ta'ala* says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ  
لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات:  
١٣)

*Meaning: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted." (Q.S. Al-Hujurat: 13)*

The above verse emphasizes the need to know each other. Because the stronger the introduction of one party to the other, it will be more open opportunities to benefit each other. This introduction is intended to increase the piety to Allah by mutual learning and experience from others.

In this highly advanced global era, the challenges of millennial generation are increasingly complex. If they do not equip themselves with a true religious understanding, they will be easily influenced by a misleading calling. Therefore, millennial generations need to equip themselves with a good and comprehensive understanding of religion so as not to be easily influenced and recruited by radical groups.

Therefore, be an inclusive and active generation that spread the seeds of goodness and peace. Do not be an active generation to give seeds of hatred, potentially triggering a conflict. For that reason, being wise in social media is need to be implemented in everyday life. Complimentary speech should also be applied. Do not feel right alone, because man is basically a processed creature, who can make mistakes.

**Ma'asyiral Muslims, the congregation of Friday sermons glorified by Allah *ta'ala*.**

In this country, something that we can not deny together is that the nation of Indonesia is a plural and multicultural nation. Both in terms of tribe, race, religion, customs, and culture. In one tribe, there are still dialect differences in language, values, norms, and so on. Similarly, in religion, fellow Muslims also vary in religious practices, interpretations, and methods of da'wah.



***“The problem of Indonesia, the largest Muslim nation on earth, cannot be solved by simple brains that prefer shortcuts, sometimes in the form of violence”***

*(Prof. Dr. Ahmad Syafii Maarif, Presiden World Conference on Religion for Peace)*

Therefore, inclusive attitude is very necessary to be embodied. This attitude derives its pretexts because of the heterogeneous reality of this nation. This inclusive attitude will encourage open acts against the various differences around us. It is not easy to justify, accuse, and mislead those who come from different groups.

Prophet Muhammad in his life has exemplified how to live in harmony with other people. For example, through a Medina agreement charter. This Charter is manifested to guarantee and protect each of the religions and beliefs that existed in Medina at that time. The Prophet Muhammad saw used absolutely no use of coercion and violence against other people. Moreover, the Prophet Muhammad exemplified the noble morals and noble ethics.

This is as stated in the hadith narrated by Imam al-Baihaqi (384-458H) in his work entitled al-Sunan al-Kubra:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

*Meaning: Narrated from Abi Hurairah ra, the Rasulallah saw said: "Truly, I am sent none other than to perfect the noble character." (H.R. al-Baihaqi)*

Therefore, it is time for the millennials to have a comprehensive understanding of the teachings of their religion. Become a group community that is concerned about media literacy and contribute to the growth of a culture of mutual respect and openness to diversity. No other because, the future of this nation will be determined by the millennial generation that is now in process.

If they are good at media and have good religious understanding, then they will scatter messages of peace and unity in public spaces and social media. Conversely, if both attitudes are not owned by the younger generation, then the diversity of Indonesia and NKRI will be threatened.

Therefore, advances in technology and information should be welcomed in a positive, active, and inclusive manner. Symptoms of the outbreak of hate speech and radicalism in the name of religion must be realized and responded by millennial generation itself.

With hope, we and the descendant of the Indonesian nation will be able to enjoy and look at Indonesia that is just, dignified, and harmonious.

## Contemporary Friday Sermon

May Allah *ta'ala* always guide our steps. *Amiin ya rabbal'alam.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

[18]

## Spirit of Mother's Day

الْحَمْدُ لِلَّهِ، أَلْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَّرُوها بِالْإِكْتِسَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَقُومُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظَكُمُ اللَّهُ، أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons hafidhakumullah.**

Every December 22nd, Indonesians commemorate Mother's Day. This tradition started from the issuance of Presidential Decree of the Republic of Indonesia no. 316 Year 1959 signed by the President Ir. Soekarno. This National Mother's Day is manifested to commemorate the heroes of the women, among them are Martha Cristina Tiahahu (1800-1818), Cut Nyak Meutia (1870-1910), Maria Walanda Maramis (1872-1924), Kartini (1879-1904), Dewi Sartika (1884-1947), Nyai Ahmad Dahlan (1872-1946), Rasuna Said (1910-1965), and others.

Mother's Day is a moment for the Indonesian nation to momentarily remember and realize the importance of a mother, both for the family and for the social environment of the wider community. The role of a mother is a thing that cannot be denied. In the context of the present, then what meaning can we learn from the commemoration of National Mother Day this year?

In recent years, one of the challenges of Indonesian society is the rise of corruption, drug abuse, terrorism, extremism and radicalism. Unwittingly, not a few young Indonesians are caught in drug abuse cases and become suicide bombers recruited by radicalism and terrorism movements.

From this point on, it is essential that the role of mothers be reinforced and placed in the forefront to educate and ward off the dangers of widespread ideology of radicalism and extremism. The mother is the first madrasa for the accomplishment of noble values for the child. If a mother is able to teach and model good knowledge and religious understanding, there will be born generations who are immune to the sedition of radicalism

and terrorism. Then where do we start?

**Ma'asyiral Muslim glorified by Allah ta'ala.**

Islam is a religion that constantly teaches people to have good social life. Not only about social life, but also economic life, culture, even to social politics. Speaking of politics, Islam also regulates how to create a good, just, and prosperous government, so that it can become a country called "*baldatun thayyibatun wa rabbun ghafuur*". Some principles that need to be embodied by Muslims are the upholding of justice, honesty, discipline, equality, brotherhood, mutual respect, and mutual cooperation in goodness.

Speaking of a just and good ruler, then speak also of leadership. Leadership, can be interpreted about the leader or lead way. Islam as a religion of *rahmatan lil 'alamin* never differentiates positions, positions, and roles between men and women in the aspects of life, including being a leader, becoming a member of parliament, becoming chair of activities and so on.

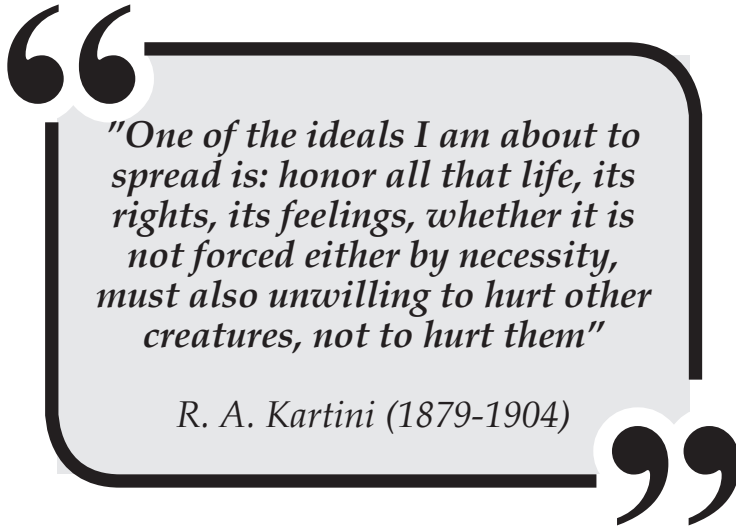
Related to this, Allah says in the Qur'an letter At-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ  
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: ٧١)

Meaning: " The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (Q.S. At-Tawbah: 71)

The verse provides an understanding to Muslims that Islam is not a religion that discriminates between men and women in terms of doing good deeds, both for the family and for the community. The word of faith and enjoining the ma'ruf, preventing from evil, establishing prayer, paying zakat and obedience to Allah and

His Messenger, becomes a more emphasized word in pioneering the realization of public goodness.



Thus, we can understand that pioneering and participation do not refer to men only, but as long as the person has faith, can lead to good and have good qualities and qualities, then women can become a leader, parliamentarians, prime ministers, and others.

In relation to Mother's Day, the spirit should be used as a footstep for women to initiate and be at the forefront to actively save young people from the dangers of radicalism and terrorism.

**Gentleman, the congregation of Friday sermon**  
*hafidhakumullah.*

In Indonesia, we can see that the involvement of women in the social, economic, cultural, and political world has been progressing. Women occupy important roles and can contribute to the surrounding community. Life in the reform period certainly gives more space for women than in previous years. For example in the political life of the Indonesian parliament,

women's representation figures continue to move from time to time.

The increase in representation levels indicates that the percentage of women attendance and participation in politics continues to increase over time. The distribution of women representatives in each commission within the DPR RI is important. Women can carry messages of other women's needs, whether in the areas of health, economics, education, and so on. When a woman enters the public world, she can be an example to other women, she can voice the needs of other women.

The societal and cultural view of society that places women in a weak position and is considered unfit to enter the world of politics is not the attitude shown by Islam. Equality of men and women to take part in the public world, is the value contained in Islam.

“

*“Immediately set out and let you set an example. As women in the back line, you have to prepare everything that can be helped to the front line, such as holding a common kitchen, maintaining health, ill treatment, taking care of the crowd, demolishing society and so on and abstaining from “*

*(Nyai Ahmad Dahlan, 1872-1946)*

”

This equality also corresponds to the Pancasila which is the ideology of the nation. The 5th Precept of Pancasila says:



Social Justice for All Indonesians. However, in the rules or laws established by the Qur'an and Sunnah we must also pay attention. When a woman is active in a public space, do not forget her responsibilities in the household, paying attention to her husband and child. Asking for permission and *ridho* (blessing) from husbands is also a thing taught in religion, so that women can avoid negative effects on self and religion.

From the role and noble task of a mother, it is not surprising that there is a tradition narrated by Imam al-Bukhari (194-256 H) and Imam Muslim (204- 261 H), as follows:

عَنْ أَبِي هُرَيْرَةَ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ فَقَالَ مَنْ أَحَقُّ النَّاسِ  
بِحُسْنِ صَحَابَتِي قَالَ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ  
ثُمَّ أُمُّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبُوكَ (رواه البخاري ومسلم)

*Meaning: Narrated from shahabat Abi Hurairah ra, came a man to the Messenger of Allah, then asked: "O Messenger of Allah, who is the person I most deserve to honor?" Prophet replied: "your mother", a man again asked: Then the Prophet replied: "Your mother", the man again asked: "Then who else?" The Messenger of Allah replied: "your mother", the man again asked: "Then who else? Rasulullah then answered; "Your father" (H.R. al-Bukhari and Muslim).*

### **Gentleman, the congregation of Friday sermon glorified by Allah ta'ala.**

The important role of women in pioneering can be seen since the time of the Messenger of Allah. Narrated Aisha ra as the wife of the Holy Prophet also played a role in leadership. Aisha had been a warlord after the death of the Prophet in a political issue during the time of Khalifah Ali. It is also special that she also became one of the reference of the hadith of the Messenger of Allah who became the main reference of Muslims until now.

In the field of education, there is a figure like As-Syifa 'or

otherwise known as Umm Sulaiman. This figure is the first female teacher in Islam, where Hafshah bint Umar is one of his disciples. While in the field of health, there is a figure Rufaidah who is the founder of the hospital and the first red cross during Rasulullah period of time.

In addition, there is also a figure Nusaibah binti Ka'ab who got call Ummu Imarah. He is a companion of the Messenger of Allah who has made many services for Islamic da'wah. Another figure is Khaulah bint Azur dubbed "Sword of God" from among women. His nickname can be the same as Khalid bin Walid's nickname. The nickname of God's Sword for Khaulah begins when the Muslims are confronted by Roman troops.

From this exposure, it can be understood that Islam is a religion that places women as an integral part to unravel the problems of society. As alluded to earlier, the challenges of radicalism, extremism and terrorism will be mitigated by Mother involvement. Therefore, the Mother's Day that we commemorate on 22 December should be a momentum to appreciate the participation and participation of mothers in realizing public civilization.

May Allah *ta'ala* always guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.



[19]

## New Year and Self Refinement

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظَاهِرَهُ  
عَلَى الدِّينِ كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons glorified  
by Allah *ta'ala*.**

Let us send the thanksgiving to Allah swt, the Essence who  
has bestowed His bounty.

Shalawat and greetings may be imparted to the Prophet  
Muhammad SAW, the messenger who brought the grace upon  
the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

Every time there is a new year, people are generally happy. Various events are held in such a way to welcome the annual moment, which in fact is nothing more than a celebration filled with cheers: musical entertainment, dance, trumpet blast, and the like. This tendency lasted not only in Indonesia but also around the world.

It is legitimate that people welcome the new year in that way. There is, however, something more important or substantial than such ceremonial celebrations, that is how to make the passing of new year as a momentum for self-introspection to further self-refinement (*ishlahun nafsi*) in the new year.

On the one hand, in recent years, Indonesian society still faces many challenges. Both in the social, cultural, economic, political, and security spheres. Concerning the latter, the spreading spread of intolerant doctrine, radicalism, and extremism appears increasingly vulgar in the public sphere and in social media.

“

*“Life is like a woven mesh into a cloth. All beings on this earth seem to be invisible in this weave, for they are very small. So the weave of the life we see is the tip of the base of the past, unbroken, incalculable cloth, from the beginning of the unknown until the end to the unknown”*

*(Buya Hamka, 1908-1981)*

”

Concrete example is the rampant spread of false news (hoax) and hate speech (hate speech). The impact is the ease with which the public misplaced each other and less mature in facing the differences. If this is not realized together, of course, the diversity of Indonesia will be easy to collide.

From this point, it is important that we as citizens to do self-introspection. Whether the attitude and work of our lives so far been aligned to the progress of the Unitary Republic of Indonesia (NKRI), or vice versa, potentially damaging it.

### **Ma’asyiral Muslim glorified by Allah *ta’ala*.**

In Arabic there is a very famous expression of the formula for self-refinement, which is as follows:

مَنْ كَانَ يَوْمُهُ خَيْرًا مِنْ أَمْسِهِ فَهُوَ رَاحٍ وَمَنْ كَانَ يَوْمُهُ مِثْلَ أَمْسِهِ  
فَهُوَ خَاسِرٌ وَمَنْ كَانَ يَوْمُهُ شَرًّا مِنْ أَمْسِهِ فَهُوَ هَالِكٌ

*Whoever is better today than yesterday, he is a fortunate person, who is the same today as yesterday, he is a loser; and whoever is worse today than yesterday is a wretched person.*

This week is the last week in 2017. It's been one year since we passed from early January this year. Over the course of time there has certainly been a lot of things that we did and we have experienced various situations. Now is the time we ponder and then evaluate all our work as material to enter the new year 2018.

Citing the formula of self-improvement above, we seem to have to be clever to get around this journey of life, where we want to take our self? Certainly, if everyone was asked, the answer would be to be the first person: today is better than yesterday. This is the lucky man of his life.

If in the year 2017 our life's journey record is not good, we should improve it to be better in 2018. If our track record, either vertically or horizontally, is less impressive, we should try to make it more memorable. In this case, we must use the best time for self-refinement.

Every one of us do not want to live stagnantly or walk on the spot, not go forward even if not backwards, don't we? It is not bad, however, we just have not improved at all. This is the kind of person that today is the same as yesterday. People with characters like this are called a loser.

Why losing? To understand more easily, we take the example of a merchant. If what he earned during trading only returns the capital, then he actually loses. He does not lose in

terms of loss of trade capital, but in fact he has lost in another meaning. He obviously has spent a lot of time and energy, but the result is not worth it. Unfortunately, he has no passion for self-improvement. He accepts it with the conditions. Therein lies the most obvious loss.

There may be people who hold the principle of “non-loss”, so they are not so motivated to improve. In fact, if reflected in depth, the principle of “ non-loss “ is actually a “loss”. When other people, who in fact are rivals, compete to gain trade advantage, then those who have the principle of “non-loss “ will miss.

*“Tarich has pointed out that every nation that has undergone a painful and painful ailment of life, but unceasingly opposes dangers, tens and even hundreds of years, at one time will reach a level of culture”*

*(M. Natsir, 1908-1993)*

The worst of it all are people who are classified into types: today is worse than yesterday. The self-refinement formula above called it a wretched person. It is such a woe because his life is completely degraded if what he does now is even worse than yesterday

Just imagine, if we are a college student or a student. In the last semester, for example, our grades are average As and Bs, then in this semester are decorated with Cs and Ds. We must be



disappointed, tortured, or frustrated. We will feel as the most useless and worthless person.

Similarly for traders, large and small, office workers, freelance workers, laborers, and various other professions. They will feel as if they are wretched if what they are doing now is worse than before. They will be like people who have lost their way, do not know where to go and what to do.

And even more fatal is in religious life. For example, during the previous year our amendment (*amaliah ubudiah*) to Allah swt is less than the maximum or we have many flaws, because it turns out that in this year we have even more flaws, either neglect it because of our busy schedule or because of the laziness factor. If so, we are among the truly wretched.

### **Gentleman, the congregation of Friday sermon** *hafidhakumullah.*

Therefore, if we still be given a chance to live until now by Allah swt, we should strive to always make self-refinement. From time to time we have to keep trying to get better. It is possible that we do not always get better results, but at least we have tried hard to get there.

Remember that each of us is asked to always prepare for tomorrow in a better way. Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (الحشر: ١٨)

Meaning: "O you who have believed, fear Allah. And let every soul look to what it has put forth for tomorrow - and fear Allah. Indeed, Allah is Acquainted with what you do." (Q.S. al-Hashr: 18)

Tomorrow in the above verse is generally interpreted as the hereafter, but it can also be tomorrow in the sense of the day after today. Both in the context of ordinary tomorrow and the hereafter, we as servants of God, are required to always be prepared to welcome it. And it is done by always fixing ourselves, from time to time, until the final day really arrives.

As mentioned above, in recent years, the challenge of Indonesian society in the form of hate speech, false news, extremism, radicalism, and terrorism must be answered clearly by Muslims. By constantly doing self-reflection and self-refinement, Indonesian Muslim society must actively take on the role and start to preach the nobility of religious teachings.

Indonesia's diversity should serve as a tipping point to compete for civility and civilization. Therefore, the Indonesian Muslim community, which has at least two new year holiday moments, the new year of Masehi and the Hijri, should be able to embrace both moments as a medium to always improve themselves.

With the hope, it will always have a meaning in life. Being a lucky man, an individual who always fills his or her day with something positive, and spreads goodness for others.

May our steps always be facilitated by Allah *subhanahu wa ta'ala*. *Amin ya rabbal'alam*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



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## Social Piety in Political Year

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَرُوهَا بِالْإِكْتَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظَكُمُ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who

brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*, by keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

Time cannot be replayed. Every second, minute, hour and day continues to move forward with a variety of different stories. Many people create their own history. Some that helped strengthen civilization; some are trying to destroy it. There lies the real difference. When thoughts and activities are driven by strong faith, a clear heart, and personal piety and social piety, the result is of course not just for a group of faith but for the universality of humanity

“

*“As social beings in the nation community, Muslims are required to provide benefits to others in the framework of social worship and build the earth in the sense of managing, developing, and preserving it”*

(KH. Sahal Mahfudh, 1937-2014)

”

The new year of Masehi has arrived. Not a matter of whether it is Masehi or Hijriyah, nor is it about 2017 or 2018. It's about

understanding that time keeps moving without pause and cannot be stopped except with the observation of divine power. Every year changes, the tradition of many people including Muslims always raises a lot of hope, ideals and targets to be achieved. That's where the reflection of what has been passed and the motivation to move into the future that must be reinforced.

**Ma'asyiral Muslim, hafidhakumullah.**

A sturdy building, always requires a strong foundation to have endurance when there is a shock. The foundation is called faith and behavioral intent. Faith is a necessity in which man holds on to a solid rope. As the word of Allah swt in the Surah Luqman verse 22:

وَمَنْ يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ  
الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ (لقمان: ٢٢)

*It means: " And whoever submits his face to Allah while he is a doer of good - then he has grasped the most trustworthy handhold. And to Allah will be the outcome of [all] matters." (Q.S. Luqman: 22)*

In faith to Allah swt, it is reflected the drive to do good because the real faith and the presence of Islam is to spread goodness, salvation, and peace. Therefore, we must straighten our intention in living our lives. The intention that needs to be had is a life that is beneficial to many people. Whatever you do, must have value for the benefit of self, family, religion, and country. The aspect of benefits is not guided by greed, selfishness, arrogance, and oppression. Benefits are always guided by virtue, ethics, law, and public civility. The benefits that can be felt by anyone on earth.

Religious people must have two piety at once, namely personal piety and social piety. Personal piety, of course, becomes an important backdrop to strengthen itself amid the

swift currents of life change. Today, it is often called the era of communicative abundance. At almost any time, people get a lot of information including misleading news. The temptation to do many things including those that break the rules also comes. We must prepare a filter of self-control so as not to waver in many temptations. However, individual piety is not enough. It takes social piety as a representation as well as a manifestation of faith and Islam in the space of daily social life. There are so many words of Allah swt that tell us to do good after we perform the worship. One of them is in the word of Allah swt, Surah of Al-Hajj, verse 77:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ  
لَعَلَّكُمْ تُفْلِحُونَ (الحج: ٧٧)

*It means: "O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed." (Q.S. Al-Hajj: 77)*

### **The congregation of Friday sermon glorified by Allah *subhanahu wa ta'ala*.**

Year 2018 to 2019 is a test for the social piety of Muslims. People often mention this year and next year as political years considering there is a national political agenda that coincides with them. In 2018 we will go through simultaneous elections in 171 regions. Among them, there are areas that become big granaries of national voice such as West Java with 32.8 million voters, Central Java with a potential of 27 million voters and East Java approximately 30 million voters. In addition, there will be Legislative Election and Presidential Election which is held simultaneously. The majority of the voters have been confirmed as Muslims because Indonesia itself is the country with the largest Muslim population in the world.

“*“A Muslim must actively involve himself in a joint effort to develop society for the better”*  
(Nurcholish Madjid, 1939-2005)”

Thus, Muslims have a social responsibility to present the example of Islam as *rahmatan lilalamin*. Fair competition is usual to happen in a democratic country. It's just that competition is not enough to be just procedural. It needs a democratic quality improvement based on virtue and social piety. As electoral contestation takes place, each stage always tempts people to commit acts that violate ethics, law and even the teachings of religion itself. Therefore, it is important for all of us, to remind some of the things that should be avoided and even abandoned in this political year.

First, avoid hate speech. Hate speech as a speech and/or writing is made by a person in public for the purpose of spreading or inciting a group's hatred towards another group different because of race, faith, gender, ethnicity, and disability. The world is created with different things. Life requires us to accept and be willing to live side by side with people of different ethnicity, religion, and others. Islam is not allergic to differences and does not incite hatred for these different parties including differences in political choice. Do not hate people who are different by provoking others to potentially undermine the peaceful atmosphere in people's lives. Hatred will only give birth to hatred too.



Second, stay away from black campaigns or propaganda that undermines social cohesion and political cohesion of citizens. In the perspective of political communication, there is a positive campaign and an attacking campaign. The positive campaign focuses on influencing voters by relating the perceptions and emotions of the audience to the positive points connected with the candidate. The goal, of course, to increase the level of popularity, election, favoritism and acceptance of voters. While black campaigns attack the other with rumors or issues that cannot be accounted for. The source of the spreader deliberately moves in a dark operation and is untouched by the dialectical process. The campaign messages are absurd, vague and often use propaganda techniques.

During the campaign period that will be intense lasting in 2018 and 2019 Muslims should put good words and apologize, as the word of Allah swt in the Surah of Al-Baqarah verse 263:

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذًى وَاللَّهُ غَنِيٌّ حَلِيمٌ  
(البقرة: ٢٦٣)

Meaning: " Kind speech and forgiveness are better than charity followed by injury.  
And Allah is Free of need and Forbearing." (Q.S. Al-Baqarah: 263)

Third, do not participate in persecution. Persecution is generally carried out by a group of people who are acting on behalf of certain mass organizations and generally come at the target of their quarry to stop whatever the hunters deem to be violating the law. Good intention is not always done with a good process. Furthermore, it does not always have a good impact on the creation of social order. In fact, if we are not aware, it can stimulate new problems such as contradiction and even other violations of law. The phenomenon of persecution is increasingly becoming among other things in line with political

agendas such as elections and presidential elections. Refrain and put forward the law corridor, this is much better and more dignified than vigilante action.

Fourth, never be part of an act of violence and physical conflict designed by an irresponsible group of people to create a chaotic and uncondusive atmosphere. Religious understanding is often used as a weapon by irresponsible people to mobilize the masses. There are always parties who want to create collisions among the citizens. Different choices and political vehicles should not make people hostile to each other let alone fight physically. Conflicts are common, but, it should not turn to become disputes among citizens, especially if it becomes physical violence.

Throughout this year, as well as the years ahead, Muslims should always remind each other and give each other advice in kindness and piety. A political year is like a transitional season, there will be many “virus” coming and test of the endurance of our faith. We need a communication inoculation. Like injecting an immune vaccine, then we also need a mindset vaccine to prevent the mindset of bigot. A mindset which always blames the other side of different views and always feels himself or his group is the most righteous. It is time that personal and social piety are present in our day, this year and forever.

May Allah *ta'ala* always guide our steps. *Amin ya rabba' alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.



[21]

## Islam and Local Wisdom

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَرُوهَا بِالْإِكْتَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَقَرِطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermon glorified  
by Allah ta'ala.**

Let us send thanksgiving to Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermon glorified by Allah *ta'ala*.**

Indonesia has a variety of local wisdom in various regions. Local wisdom is formed by cultural acculturation. This fact is a sign that from the beginning, Indonesia is an open nation. Various cross cultural and religious teachings are given space by Indonesian people. Of course, if it brings kindness and does not harm harmony. It is no wonder if nowadays the teachings of Hinduism, Buddhism, Islam, and Christianity are embraced by the people of Indonesia.

These religions are embraced and practiced in Indonesia in a form that may not be the same as the religious practice from its origin. The noble values of religion and culture from the outside then blend have a dialogue with a culture that has been developed before.

For example, the tradition of Sekaten in Surakarta and Yogyakarta. Sekaten is one of the local wisdom that is still sustainable until now. The event is held to commemorate the mawlid of the Prophet Muhammad. Sekaten's name is taken from the Arabic term, *syahadatain* which means "the two testimony".

The mixing of these two elements of culture creates a wonderful combination. People of Surakarta and Yogyakarta celebrate the birth of the Prophet by holding a traditional ceremony led by the king. People are gathered to commemorate the moment of birth of the Prophet. The teaching to glorify and love the Prophet Muhammad was articulated in this ceremonial. Of course, this may not happen in other countries.

Therefore, we know that Indonesia has a very rich cultural aspect. Thirty-four provinces of Indonesia have their own continuous historical line with the elements of local wisdom. However, it cannot be denied that some people don't understand that *Bid'ah* and *khurafat* are often addressed and charged by a group of people. Much more complicatedly, many radical, extreme, and terrorist movements often use it to accuse the society and government as a deviant.

Therefore, people must be able to address the cultural diversity wisely. With its various differences, cultural and religious diversity still have a common ground. One of them is to realize the goodness and nobleness of human civilization itself. So, where do we start?

**Gentlemen, the congregation of Friday sermon glorified by Allah *ta'ala*.**

In the context of the coming of Islam in the The Archipelago, local culture and wisdom is some of the most important things to propagate the teachings of Islam. In its history, Walisongo can successfully spread Islam with their expertise by using local culture and wisdom to introduce Islamic values.

In Islamic teachings, it does not use violence or war but through the existing cultural system. For example, the utilization of *gamelan* instruments, traditional song, and *wayang*. This fact shows that the coming of Islam does not cut a society from its past, but rather to preserve what is good and right from the past.

By this cultural *da'wah*, Walisongo have become the pioneers. The Archipelago which was still enveloped by Majapahit feudalism, can be replaced with egalitarianism of Islam. This *da'wah* spread from the northern coastal city of Java which became the trade centers of the The Archipelago to the hinterlands. Then Walisongo decided to encourage the acceleration the transformation process, by using local elements

to sustain the effectiveness of *da'wah* and culture was used as a operational technique.

“

*“Because as a normative teaching derived from God, Islam must be able to be accommodated into cultures that come from humans without losing their respective identities. Arabization or the process of identifying with Middle Eastern culture is just causing us uprooted from our own cultural roots “*

(KH. Abdurrahman Wahid, 1940-2009)

”

Of course, the method of *da'wah* through cultural intermediaries is not done by Wali Songo in a hasty way. At the same time, they consider the limitation of basic religious teachings. However, there is a *mauquf* hadith which affirms that something which is considered good by the Muslim community, then it is also good in the presence of Allah swt.

As stated in the book of al-Mustadrak by Imam al-Hakim (321-405 H), it is mentioned that the friend of Abdullah bin Mas'ud has declared:

مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ (رواه الحاكم)

## Contemporary Friday Sermon

*Meaning: "Something that is considered a goodness by the Muslim community, then it is also considered as a goodness in the sight of Allah." (H.R. al- Hakim)*

From the study of *ushul al-fiqih*, local culture in the form of custom is also called '*urf*', which is etymologically derived from the same root as *al-ma'ruf*. Because the '*urf*' may contain both the wrong and the right elements at the same time, then it is necessary for Muslims to see it critically. There is no justification to having a full of blame or claim the righteousness, but we have to sort what is the good and the bad.

However, there is a famous jurisprudence among theologian:



*meaning : "Custom can be used as a local basis"*

From this point, it is understood that local traditions and wisdom don't have to be antagonistically positioned with religion. As Walisongo's policy above, it is important that we have to emphasize the content rather than the appearance.

### ***Hafidhakumullah congregation***

Indonesia has 17,000 islands, more than 500 tribes and races with their own cultural diversity. It embraces six official religions and various other belief systems. This diversity makes Indonesia as a great nation and rich of culture. In the inside, it grows a variety of local wisdom. This multicultural state is a mosaic for the equatorial emeralds, namely Indonesia.

Cultural diversity and local wisdom has adorned the nation in the hands of artists and cultural workers. They poured the phenomenon into the harmony of dance, music, song poetry, poetic composition and paintings. It awakened the leaders of how great the cultural diversity is. Cultural diversity is illustrated like the stars in the sky, scattered like pearls adorning the universe. So quiet and orderly. It seems to proclaim the



eternal peace to all beings on earth.

***“Indonesian popular culture actually has a strong Islamic tradition in history. If we want to build a modern Islamic culture, we must consider the importance of this potential traditional “***  
*(Kuntowijoyo, 1943-2005)****”***

This wealth and diversity should be guarded and preserved by the nation's next generation. The young generation must be wise and intelligent to address cultural differences and local wisdom. Although the differences could make a seeds of conflict, but if addressed properly, the differences can be used as a tipping point for mutual cooperation and competing in doing good together.

We have to be grateful because Indonesia can be a role model for the relationship between Islam and nationhood. Although this country has a muslim majority population and the largest number of Muslims in the world, Indonesia is able to state that it is not as a religious state, nor a secular state. Principles of monotheism and Islamic values actually enter as the ideological breath of Pancasila. This is reflected in the first principle, Belief in the One and Only God. In this Pancasila, the principle of deity forms the ideology of the nation, which simultaneously with the values of humanism, nationalism, democracy and

social justice. All of these are spelled out in the second, third, fourth, and fifth sila.

The Indonesian recognition of divine principles is embodied in the Constitution and the Constitution of the Republic of Indonesia of 1945.

The preamble of the Indonesian Constitution clearly states that Indonesian independence is a blessing from Almighty God. Moreover, in chapter 29 of the Constitution states that the country is based on the One and Only God. Practically, the state guarantees the independence of every citizen to embrace his or her own religion and to worship according to his religion and belief.

This is considered in line with one of the words of Allah swt in the letter of al-Kafirun:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: ٦)

Meaning: "For you is your religion, and for me is my religion." (Q.S. al-Kafirun : 6)

On the other hand, in fact, Indonesia actually has the potential for fragmented vulnerability. It is because the population difference is very complex. Many countries were devastated because of the differences, although it is not as complicated as this country. From this point the young generation needs to be self-conscious to take care the harmony and unity of the nation. One of the ways is addressing cultural and religious diversity wisely. Do not let religious differences be used to mock other people.

As stated in the Qur'an, Allah swt said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ  
كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُم بِمَا كَانُوا

يَعْمَلُونَ (الأنعام: ١٠٨)

*Meaning: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do." (Q.S. al-An'am: 108)*

From this point, the diversity of local traditions, cultures, and wisdom should not be constrained by religion. Differences should be viewed as a tipping point for mutual learning and recognition. So should the differences in religion and local wisdom. Hopefully, the diversity in religions, cultures, and local wisdom will be the one of the social asset to transform the future of Indonesia that will become more harmonious, prosperous and civilized.

May Allah *ta'ala* guide our steps. *Amin ya rabbal 'alamin*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.

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## The Implementation of Islam Moderation

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ  
فَلَا هَادِيَ لَهُ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ  
وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ  
نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا  
اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

**Gentlemen, the congregation of Friday sermons glorified  
by Allah ta'ala.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. *Shalawat* and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us

personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

In recent years, one of the challenges of Muslim society is the rise of extremism, radicalism, and terrorism. In the perspective of the sociology of religion, extremism and radicalism potentially infect all followers of religion, not only Islam. Although religion basically does not teach violence and cruelty, it must be admitted that some religious persons who become the actor of violence and terror often rely on religious books. For example, the emergence of ISIS (Islamic State of Iraq and Syria) and other terrorism networks.

Practically, they do not hesitate to do the recruitment and doctrination of the younger generation through educational institutions, books, bulletins, up to the sophistication of the technology of internet. With extreme and partial interpretation, they offer a promise of paradise to their followers, as well as giving allegations of infidels and heresy to other groups. Then the other groups who are not affiliated with them are considered as their enemies. So, in the context of Indonesian society, where do we start to deal with it?

**The congregation, *Hafidhakumullah***

Indonesia is a Muslim majority country . But this condition does not make Indonesia as a religious country. Only the republic is the consensus that has been built. Thus, the state and the society must protect the religious diversity. Differences must be addressed and accepted as *sunnatullah*. Diversity should be used as a worship field to compete in goodness.

As Muslims, we have a responsibility to participate in creating peaceful conditions. With a peaceful condition, it will

be easier to create the goodness for the people. On the other hand, Islam firmly rejects the attitude of terrorism, radicalism, anarchism, violence and destruction in the name of religion because it is very contrary with the values and basic characters of Islam.

“

***“The problem of Indonesia, the greatest Muslim people in the world, will not be solved by simple brains that prefer a shortcut, That sometimes happens in violent actions”***

*(Prof. Dr. Ahmad Syafii Maarif, President of the World Conference on Religion for Peace)*

”

As Indonesian Muslims who become the majority deeply understand that Indonesia is not a religious state, but a country that has many religions and tribes. Pancasila as the view of the life of nation and state also takes the essence of the holy Qur'an. The founding fathers of the nation from different religions have worked together to play an important role in establishing a country called Indonesia. Therefore, Indonesia is not owned by one religion, but belongs to all religions.

Both Muslims and other religions should understand and practice their respective teachings within the framework of caring for the pluralism and the development of Indonesia. This is not an exaggeration, considering that every religion must

teach values and virtues. Therefore, a peaceful and tolerant life should be a shared commitment. In the context of Islamic teachings, inter-religious tolerance has also been confirmed in the Qur'an:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: ٦)

Meaning: "For you is your religion, and for me is my religion." (Q.S. al-Kafirun: 6)

Muslims should strive to realize their noble teachings to compete in the good things, to create public civilization, and to realize the benefit of mankind. It can be possible if tolerant and moderate attitudes become a basic principle in social life. It is not strange because there is a hadith of Imam al-Bukhari (194-256 AH) in al-Adab al-Mufrad and Sahih al-Bukhari that said Prophet Muhammad SAW declared that the most beloved things from God is a straight and moderate religion.

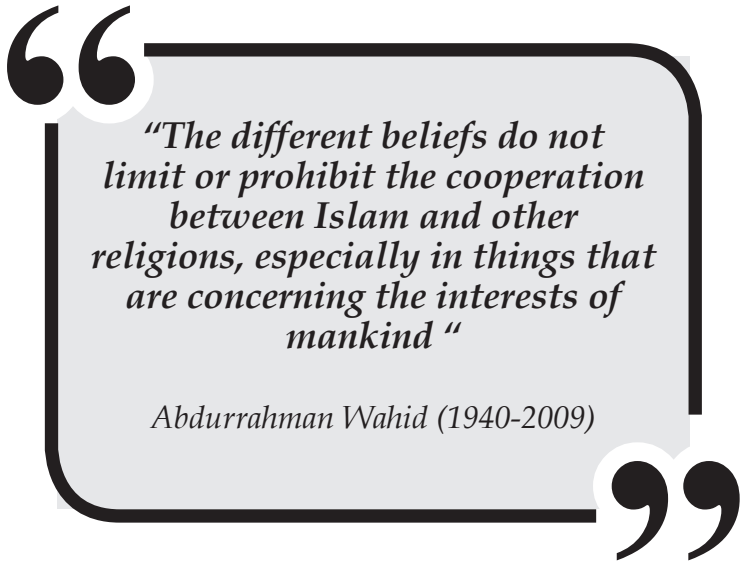
عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الْحَنِيفِيَّةُ السَّمْحَةُ (رواه البخاري)

Meaning: Narrated from the friend of Ibn'Abbas ra. One-time Prophet Muhammad SAW were being asked: "What religion is the most beloved by Allah?" So the Prophet replied: "Religion that is straight and moderate." (H.R. al-Bukhari)

This hadith informs us that Prophet Muhammad explicitly explained the position of tolerance and moderation in Islam. Moderation and tolerance are the essence of Islam. God created man to be loved and to love each other. Loving the creatures means we appreciate and love God's creation.

From this explanation, we can extract the essence that tolerance and moderation have and should become an integral part of the intra-religious and interreligious sphere. Although

having different theological concepts, does not mean it will make us mutually suspicious and hostile. Conversely, the commitment to compete the good things for others must be a shared consensus. One of them is to understand the importance of tolerance and mutual respect. Understand the tolerance means understand the Islam itself. It can be interpreted as an attempt to understand other religions because other religions also have the same teachings about tolerance, love, and peace.



*Abdurrahman Wahid (1940-2009)*

In reality, tolerance awareness has not been fully realized as a religious mission, so intolerance is often encountered in the community. So there is an assumption that being an intolerant is easier than being tolerant. The attitude of intolerance is reflected in acts of violence, harassment, harsh words in social media, intimidation, burning the other worship place, and acts of terrorism as the culmination of its activities.

Efforts to build tolerance should be a priority, especially in the context of a plural society. Understanding the importance of tolerance must be a necessity to build a better future. Only



by this way, our life will be more useful. Religion will be very useful when it brings values of public and social civility.

### **Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

Moderation and tolerance are the two basic things for us to live in the circle of diversity. With the development of these two principles, cooperation to build civilization is possible. Both normatively and practically, Prophet Muhammad SAW has emphasized its urgency.

Summary of his missionary was to accomplish the previous teachings. Therefore, Islam comes not to ruin but to restore and bring the completion.

This is ascribed from the history of the hadith in the book of Sahih Muslim:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى بُنْيَانًا فَأَحْسَنَهُ وَأَجْمَلَهُ فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ يَقُولُونَ مَا رَأَيْنَا بُنْيَانًا أَحْسَنَ مِنْ هَذَا إِلَّا هَذِهِ اللَّبِنَةُ فَكُنْتُ أَنَا تِلْكَ اللَّبِنَةُ (رواه مسلم)

*It is narrated from the friend of Abu Hurairah, may Allah be pleased with him, the Messenger of Allah (may peace be upon him) said:*

*"My imagination and the parables of the previous prophets were like building a house and perfecting it. Then people surround him and admire him, saying: "We have never seen a more beautiful building before, there is only one brick (which has not been laid)", one brick is mine. "(H.R. Muslim)*

This hadith is important to be viewed and still very relevant in life. Prophet Muhammad SAW described the religions before Islam as a house. The house was built. The teachings of Islam brought by the prophet Muhammad were not to destroy that house. Furthermore, The Prophet reaffirmed that Islam came to

the world to perfect the previous teachings.

In Medina, the Holy Prophet had practiced tolerance in a plural society. This is reflected in the Medina Charter. Where differences in religion and beliefs do not become a barrier to live and work together. Therefore, the attitude and example of the Prophet Muhammad must be imitated in the daily life of the Muslims. It is not easy to deny the existence of others, loving and respecting non-Muslims.

Al-Qur'an as a guide and life foundation of Muslim life, tells us about the attitude of tolerance and moderation. If we believe in the content of the Qur'an as a book of tolerance we should understand and embrace the messages of tolerance in the inside. In addition, as Muslims must consciously and actively devote the message of Qur'an tolerance to the real life. The teaching of love is a fundamental in earlier celestial religions. What the Qur'an says, essentially wants to perfect and continue the noble teachings. Therefore, placing tolerance as a key value in the religiousness of Muslims is one of the efforts to bring about something fundamental in Islam.

By strengthening the tolerance and moderation, society and the younger generation will not be easily infiltrated by the doctrine of radical movements, extremism, and terrorism. On the contrary, society will become a solid wall to ward off the heresy. Religion is a human guide, it is impossible to accept if it teaches violence and cruelty because religion is the light and the guidance for civilization.

May Allah *ta'ala* guide our steps. *Amin ya rabbal 'alamin*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ  
الآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



[23]

## Da'wah in The Millenial Generation

اَلْحَمْدُ لِلّٰهِ الَّذِي اَكْرَمَ مَنْ اِتَّقٰى بِمَحَبَّتِهِ وَاَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَدَايِهِ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَاَشْهَدُ اَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اَرْسَلَهُ بِالْهُدٰى وَالْذِّينِ الْحَقِّ لِيُظْهِرَهُ  
عَلٰى الدِّينِ كُلِّهِ،

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَحَبِيْبِنَا وَشَفِيعِنَا وَفَرِّدْ اَعْيُنِنَا مُحَمَّدٍ  
رَّسُوْلَ اللّٰهِ وَخَيْرِ خَلْقِهِ، وَعَلٰى اٰلِهِ وَصَحْبِهِ الَّذِيْنَ جَاهَدُوْا فِيْ سَبِيْلِهِ،  
اَمَّا بَعْدُ،

فَيَا اَيُّهَا الْحَاْضِرُوْنَ، اِتَّقُوا اللّٰهَ حَقَّ تَقَاتِهِ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ  
مُسْلِمُوْنَ.

**Gentlemen, the congregation of Friday sermon glorified by Allah *ta'ala*.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His

commandments and avoiding His prohibitions.

**The congregation glorified by Allah *ta'ala*.**

About 14 centuries ago, signs of the emergence of Islam have been found in The Archipelago. The grave of a woman named Fatimah Binti Maimun in Gresik becomes a proof that Islam has entered the Archipelago. The existence of Islam was growing in the midst of animism, dynamism, Hinduism, and Buddhism that have been embraced by the people of The Archipelago. Slowly, Islam spread through a peaceful and elegant process. In the study of sociology of religion, the entry of Islam is classified as a *penetration pacifique*, with a peaceful way. This is a slightly different way from the spirit of gold, glory, gospel that carried by the invaders from Europe.

The peaceful dissemination of Islam in The Archipelago, should be understood by the Indonesian Muslim society, especially the younger generation. Islam can be warmly welcomed in The Archipelago. The ways of Gujarati and Persian traders in spreading the teachings of Islam reaped the good responses from various circles. After that, Islam also spread through other ways such as the weddings, arts, and local culture. There are people who merge these several aspects

Most of the Javanese people know Wali Songo. The Nine Sunans, who have their own characteristics, were capable of being the figures that are admired by most of the Javanese community.

If nothing else, because they were able to introduce Islam through *da'wah* in intelligent ways. Like Sunan Kalijaga, he preaches with *wayang kulit* as the medium. The plot of *wayang kulit* is influenced by the Mahabharata and Ramayana elements from India, but he was able to put the elements of Islam in it.

With culture and art, *da'wah* becomes something more interesting. *Da'wah* as a mediator in calling people for doing goodness and Islam does not seem frightening or can only be

enjoyed by certain circles. The utilization of local culture and wisdom by the preachers were becoming a successful way. They were able to introduce and teach the religious values well and persuasively. So what kind of *da'wah* spirit can be picked by millennial generation?

### ***Hafidhakumullah congregation***

In general, there are three forms of *da'wah* that has been known. The three forms are *da'wah* through speech (*bil lisan*), *da'wah* through writing (*bil qalam*) and *da'wah* through action (*bil hal*). *Da'wah* is not just a matter of delivering the material, but also how the teachings can be easily understood by the people. In addition, the most important thing is how people can be moved to do the good things in accordance with the guidance.

*“Understanding, experience, and method of da'wah in The Archipelago, so far, has given a good impression, that is Islam appears with the cheerful face, tolerant but has the integrity, and peaceful”*

(KH Afifuddin Muhajir, Katib Syuriah PBNU)

From the call of *da'wah*, people are able to understand and translate the teachings of religion in daily life. In addition to have an individual piety, the people also have a motivation to do the

goodness for others. They are happy to compete in goodness. Their hearts are bright with faith, their actions wrapped in the spirit of mutual counseling and inviting in kindness.

Allah says in the Qur'an letter at-Taubah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ  
أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (التوبة: ٧١)

*Meaning: The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. (Q.S. at-Taubah: 71)*

Practically, *da'wah* through verbal means can be delivered through lectures or *halaqah* in mosques, majlis taklim, even can also through the media of television and radio. This missionary model, the congregation receives a one-way message, although in some occasions the congregation can ask to *Dai*. So there is an interactive dialogue. Related *da'wah* with writing, it can be distributed in printed media, such as bulletin, newspaper, magazine, and book.

Next, the *da'wah* through action. This form of *da'wah* may not be seen directly by a dialogue. However, with the actions performed directly by the preachers, can provide a more pronounced effect to the congregation or the people around him to follow what has been exemplified in everyday life.

From the three forms of *da'wah* above, one thing to be noted is the ethics of preaching. Islam has given the guidance that *da'wah* should be done wisely, kindly, based on the science and truth. This ethics of preaching, can be found in the letter al-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ  
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ  
(النحل: ١٢٥)

meaning: “ Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”  
(Q.S. al-Nahl: 125)

In addition, *da'wah* is not done by blaming other groups, or even accusing *bid'ah* or *kafir* to other people. This is explained in the hadith narrated by Imam Ahmad (164-241 H) in the book of al-Musnad:

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَفَّرَ أَخَاهُ  
فَقَدْ بَاءَ بِهَا أَحَدُهُمَا

Meaning: From the friend of Ibni Umar ra. from the Prophet Muhammad SAW. He said: “if anyone say *kafir* to his brother, then indeed one of them is *kafir*.”

### **Ladies and gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

As mentioned above, the peaceful and wise Islamic *da'wah* of local culture and wisdom has proved to be one of the keys to the success. In the past, about five hundred years ago, Sunan Kalijaga taught Islam in The Archipelago in a unique way through *wayang kulit* art,



“

*“God has created men and women, and made them different by ethnic, nation and culture. This differences are made so they can know each other and give the mutual benefit”*

*KH. Ali Yafie (1926-)*

”

Then it should be continued. Especially the spirit of reading culture and tis development. The goal is one, to create a generation of people who love religion and the country

Certainly, the method of *da'wah* has been changed and evolved with the changes of society. The era of technology is not a barrier, but a challenge. The younger generation should be able to maximize technological progress for something useful. Not for the other way, abusing it to trigger a disruption.

Nowadays, the utilization of social media is very widely touched various layers of Indonesian society. Everyone have used various social media such as from Facebook, Twitter, Instagram, or YouTube. Various media is very good if we used for the useful things, such as preaching.

*Da'wah* has its own space that will not lose the consumers or escape the attention of the community. If you talk about the segmentation, preaching through television or *majlis taklim* still often encountered. However, there is a new realm that should be encouraged in the *da'wah*, especially for the young

generation of Indonesia. The word is widely heard is “*Dakwah Zaman Now*” (preaching in the present era).

Young generation should have creativity in creating *da'wah* products that appeal the young generation, for example through songs, books, and videos. The spread of these *da'wah* products can be utilized with social media that is closer to the young generation. For example, some preachers have managed to become an iconic person among youth, they are managed to touch the numbers of nearly two million followers with the videos that are watched by nearly a million each time. Of course, this phenomenon is not expected to evaporate quickly.

Therefore, the young generation of Indonesia should continue to push themselves to be able to maximize social media in an effort to spread the noble of religious messages. With this ability, indirectly, we have tried to love religion, and this country. We should not be silent when the public space in social media be filled only with hoaxes, hate speeches, or radicalism and other extremist viruses.

Islamic preaching is smart and friendly in the world of social media and these things are needed to be pioneered by the younger generation. With the potential of creativity, the millennials should be able to participate in disseminating the peaceful message of Islam. Hopefully, Indonesia will become a developed country.

May Allah *ta'ala* guide our steps. *Amin ya rabbal 'alamin*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

*“Islam is” democratic “in the sense that Islam is anti-istibdad, anti-absolutism, anti-arbitrary, human rights are to be enforced as social beings and outlined the relation of rights and obligations between the government and the governed”*

*(M. Natsir, 1908-1993)*

[24]

## Deradicalisation Among Adolescents

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ،  
فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَّرُوَهَا بِالْإِكْتِنَارِ مِنَ الطَّاعَاتِ،  
وَحَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا  
فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ  
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّم تَسْلِيمًا كَثِيرًا،  
أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظَكُمُ اللَّهُ، أُوصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ،  
فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا  
اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

**Ladies and Gentlemen, Hafidhakumullah congregation**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

**Gentlemen, the congregation of Friday sermons glorified by Allah ta'ala.**

On Saturday, 27th January 2018, people was stunned by the news of violence against religious leaders in Bandung. However, the case of the persecution has been handled by the authorities. In a written report, the witness stated that the perpetrator had damaged the loudspeaker and cursed the jama'ah in the mosque. After that, physical abuse occurred so that the victim had to be hospitalized.

From this case, we should be able to refrain from provoking, but at least there are two important things that we must think together. First, the event gave a yellow light of the weakening of tolerance among the people. Although the differences are normal and natural, but in reacting, we need to continue to learn from each other and strengthen tolerance. Differences should not be used as a trigger of hostility, especially by using violence.

Second, considering the fact that Indonesia is a plural country, it is important that the younger generation should be equipped with awareness of the diversity of Indonesia. Diversity is the pulse of Indonesia that described in the motto of "*Bhineka Tunggal Ika*". In addition, all religions adopted by the Indonesian people, teach the norms of living together. Although it can not be denied, religious differences can potentially lead to conflict, So how do we maximize the role of religion to prepare a bright young generation to address Indonesian diversity?

**Ladies and gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

In the context of education system in Indonesia, especially in the high school education, known as student organization called OSIS (*Organisasi Siswa Intra Sekolah*). In the Regulation of the Minister of Education No. 39 of 2008, one of the objectives of student development is to prepare the students to become the noble-minded citizen, democratic society, respecting human rights in order to realize civil society.

However, in recent years, the existence of student organizations is a bit at the crossroads. In the sense, the student organization that was originally intended to forge the next generation of the nation was used as a container of doctrine. Introduce the students to an exclusive and unwise religious in the midst of plurality. This condition was discovered by national<sup>1</sup> research conducted by Maarif Institute.

“

***“The problem of Indonesia, the largest Muslim nation on earth, can not be solved by simple brains that prefer shortcuts, sometimes in the acts of violence”***

*(Prof. Dr. Ahmad Syafii Maarif,  
President of the World Conference on  
Religion for Peace)*

”

From the study of 6 cities in 5 provinces conducted in October-December 2017, it founded some student organizations are fostered by a less precise mentor. Students are taught a religious

understanding that leads to fundamentalism and radicalism. Consequently, the students become anti-diversity of understanding and religion adopted by the Indonesian. They are so easily claim bi'dah to other people. If we couldn't get the solution, the possibility of violent acts because of differences will be continued and increased.

### **Hafidhakumullah congregation**

It is important to be a joint responsibility to prevent the widespread infiltration of radicalization among adolescents. There are three tactical efforts that can be pursued together. First, fostering the atmosphere and culture of inclusive schools. Both school committees, teachers, educational workers, students, and also the community around the school, they must jointly develop an openness of differences. Each opinion is given space for mutual discussions. Differences in economic, cultural, political and religious backgrounds are not seen as barriers to mutual greeting, exchanging opinions, and working together.

Second, to create the harmony and love of diversity in the school. These efforts can begin in the form classroom, visiting each other among friends, or holding recreation together to historical sites. From the historical relics, the younger generation will be able to gain awareness of the diversity of Indonesian culture. In that way, even though other cultures come from the outside, the future generations will be eager to sort them.

Third, the presents of nationality and nationalism at the school. It is a necessity that must be internalized to the younger generation. The sense of nationality is an important guarantee for the sustainability of the Republic of Indonesia (NKRI). The inclusion of a transnationalist movement would be extinguished if the next generation had a good understanding of nationalism.

With a shared awareness to revitalize the role of student organizations in schools, we deserve hope to grow an inclusive generation, appreciate diversity, and be proud of the nation

and country. In this country, something that we can not deny is that Indonesia is a plural and multicultural nation. Both in terms of race, religion, customs, and culture.

Even in one tribe, there are still exist the dialect differences in language, values, norms, and so on. Similarly, in religion, fellow Muslims are also different in religious practices (*madhhab*), interpretation, and methods of da'wah.

Therefore, inclusive attitude is very necessary to be embodied. This attitude derives its pretexts because of facts that Indonesia is a heterogeneous country. This inclusive attitude will encourage open acts against the various differences around us. It is not easy to justify, accuse, and mislead those who come from different groups. The presence of Islam must be grounded as a mercy for the world. Spreading the love is the essence of Islam. Prophet Muhammad as the bearer of the message sent by Allah *ta'ala* become a mercy to this universe. As affirmed in the Qur'an:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (الأنبياء: ١٠٧)

*“The Islamic status as a universal teaching, in the sense of being practiced to protect human life without being distracted by regional restrictions, may only be maintained if we can understand it as a open teaching”*

(KH Sahal Mahfudz, 1937-2014)



## Contemporary Friday Sermon

Meaning: "And We have not sent you, [O Muhammad], except as a mercy to the worlds." (Q.S. Al-Anbiya: 107)

Prophet Muhammad in his life has exemplified how to live harmoniously with other people. For example, through Medina charter agreement. This Charter was created to secure and protect the respective religions and beliefs in Medina at that time. Prophet Muhammad never used force and violence against other people. Moreover, the Prophet Muhammad SAW exemplified morality and noble ethics.

It is ascribed to the hadith narrated by Imam al-Baihaqi (384-458 H) in his work entitled al-Sunan al-Kubra:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

Meaning: Narrated from Abi Hurairah ra, the Messenger of Allah said: "Truly, I am sent to perfect the noble character." (H.R. al-Baihaqi)

We need to make as an ethical guide in educating and instilling character to the younger generation. By having a noble character, they will immune towards any doctrines by radical movements under the guise of religious postulates.

If we found *da'wah* that invites us to hate or hostile other people, this *da'wah* certainly can not be justified. The next generation who are now in the process of seeking the identity, must be given an essential understanding of religion. It is impossible if religion is applied as a justification for persecution and violence.

Therefore, it is time we rearrange ourselves, especially through student organizations. This revitalization efforts need to get mutual support, since we hope that there is a next generation who is intelligent and wise in addressing the

diversity of Indonesia. The diversity and richness of customs, culture, and beliefs possessed by the people of Indonesia should be served as a tipping point for mutual learning and competing in the goodness.

May Allah *ta'ala* guide our steps. *Amin ya rabbal 'alamin*

بَارِكْ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ  
وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.  
وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ.



[25]

## Emerging The Emphaty Attitude And Social Piety

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ  
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ  
سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ لِيُظْهِرَهُ  
عَلَى الدِّينِ كُلِّهِ،  
اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ  
رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ،  
أَمَّا بَعْدُ،  
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ  
مُسْلِمُونَ.

**Gentlemen, the congregation of Friday sermons glorified  
by Allah *ta'ala*.**

Let us send the thanksgiving to Allah swt, the Essence who has bestowed His bounty. Shalawat and greetings may be imparted to the Prophet Muhammad SAW, the messenger who brought the grace upon the universe.

Through this noble pulpit, the preacher mandates to us personally, and generally to the congregation to constantly increase the obedience to the Allah *ta'ala*. By keeping His commandments and avoiding His prohibitions.

### **Ladies and Gentlemen, Hafidhakumullah congregation**

We have heard in the daily life of Muslims, that there are some people who try to separate between individual piety and social piety. The debate is about the religious priorities, individual worship or social worship. As if the two forms of piety are spaced diametrically far apart.

The debate over individual piety and social piety was not born in an empty space but it comes from a fact that the behavior of Muslims with the degree of faith looks mature but its social attitude is far away. Not just looking at others with prejudice, more than that they positioned the different groups as the entities that are worthy to be hostile and even fought.

Individual piety is a form of worship that prioritizes personal religious rites as a bridge of direct communication with Allah (*hablum minallah*) for the supremacy of themselves as a faithful servant such as prayer, fasting, *hajj*, *zikr*, and so on. Incentive reward was only consumed for the goodness of themselves as stock in the hereafter.

Practically, individual piety is not directly proportional to social sensitivity. Even often ignores the values of Islamic humanism in social life. In other words, individual piety is not a guarantee in facing of complex life that requires a more responsive religious reason and a culture of mutual respect.

While social piety refers to the behavior of someone who is very concerned with Islamic values in that related in social character. For example, friendly attitude toward others, caring about the problems of the people, uphold the tolerance, cultivate the empathy, and appreciate all forms of difference.

Therefore, the dichotomy between individual piety and social piety is irrelevant. For good acts, as an implementation of appreciation of values taught in individual rituals. Moreover, in individual rites actually contain many social aspects such as praying in congregation, giving *zakat*, and fasting.

Thus, social piety can be interpreted as a manifestation of the appreciation of individual worship that is practiced in the form of social sensitivity such as good actions to people. So that arises feelings of peace and comfort among others. This combination is called as a total piety.

“

*“Knowledge of the unity of human life is a great knowledge that includes the earth and humanity. When humans ignore the principle of unity, then they will be destroyed and destroy each other”*

*(Kiai Ahmad Dahlan, 1868-1923)*

”

Therefore, total piety in Islam includes good relationship with Allah (*hablum minallah*) and warm relations with human beings (*hablum minan nas*). Both should be balanced. The Prophet Muhammad said that the best of mankind is useful for others. In addition, our sign that we are being blessed, that if we we love others. It is ascribed to the hadith narrated by Imam al-Baihaqi (384-458 H) in the book *al-Sunan al-Kubra*:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ (رواه البيهقي)

## Contemporary Friday Sermon

*Meaning: It is narrated from Abdillāh bin 'Amr bin al-'Ash, indeed, the Messenger of Allāh said: "The worshipers will be loved by the Most Merciful Allāh. So love the creatures that are on earth, surely the creatures on the sky will love you. "*  
(H.R. al-Baihaqi)

In addition, good deeds for others will give the benefits to themselves. Likewise doing bad things to others, will also adversely affect oneself. This is as affirmed in the Qur'an of al-Isra 'letter:

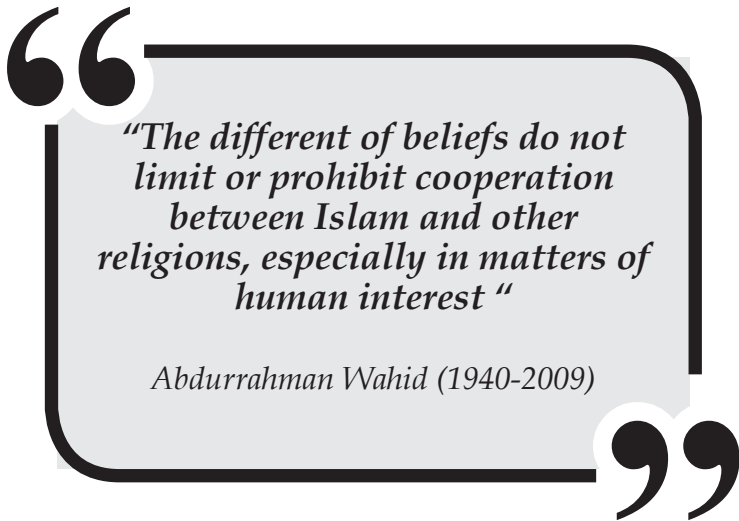
إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ أَنْفُسَكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا (الإسراء: ٧)

*Meaning: If you do good, you do good for yourselves; and if you do evil, [you do it] to yourselves. (Q.S. al-isra ': 7)*

Today, the discourse of social piety becomes important in the midst of the fragmentation in this extreme society, our faction (*minna*) and their factions (*minhum*) are increasingly hardening as the difference in life choices. In fact, Islam teaches the pattern to address the difference wisely. Because the difference is the grace of God that must be appreciated.

### **Gentlemen, the congregation of Friday sermons glorified by Allāh ta'ala.**

Islam is not just a religious ritual that mediates humanity with Allāh. More than that, Islam is a comprehensive value system that contains the guidance of morality in the daily life of the society. Islam teaches politeness and compassion towards others.



Almost there is no need to increase the value of personal worship if in daily life we still often defame others, spread hatred (hate speech), and create a fear to others. It is no exaggeration if Islam is always associated as a character, behavior, and action that is integrated at once

From the beginning, Islam had a religious moral doctrine as the basis to build a social cohesiveness. Prophet Muhammad was sent to the earth by having the purpose to perfect morality of mankind (*innama bu'istu li utammima makarimal akhlak*). This is the religious provision that Muslims believe in the principle of social action.

Moral improvement involves eliminating hostile and discriminatory attitudes toward minorities, promoting women, cultivating tolerant attitudes and appreciating differences. Only the piety to God that distinguishes us from others, not social class, race, or political position.

The events in this country provide many important lessons on how the sympathy, friendship, and interpersonal trusts are deprived in the roots of our religious culture. Mutual slander



occurs brutally. Such social action in turn distorts the value of humanism which fosters hostility.

Whereas the empathyful attitude of friendship is taught in our religion. In this political year we must abandon the old barbaric tradition while recasting on the teachings of Islam *hanif*.

The attitude of empathy and upholding the differences, will lead Indonesia to live peacefully.

Various socio-political frictions and even communal conflicts are under control because this nation has a social assets that has been tested.

There is almost no bloodshed due to extreme people fragmentation after the reform. If it still happens, it was within reasonable limits as a new nation that is free from authoritarianism. That means in the beginning, Indonesian Muslims make social asset as a provision to maintain the stability of democracy.

The practice of democracy leaves the claim that Islam is hostile. Although in many ways the values of Islam and democracy collide with each other but can still go together. Therefore, social asset should be the main provision to face the dynamics of nationality.

**Gentlemen, the congregation of Friday sermons glorified by Allah *ta'ala*.**

Indonesia is likely as a large house that consists of many rooms and must be treated the harmony of life of its different inhabitants. The rooms are a pluralistic representation naturally attached to the national identity. No need to be disputed and uniformed. No need the sense of the most righteous. All rooms are the reflection of the people who deserve respect for their rights and obligations.

Islam teaches the importance of social morality in addressing

the difference. Humanist values are placed above all in a harmonious relation among the inhabitants. Social morals are manifestations of the personal religious rituals that we profess, believed, and implemented in real life. This is the essence of social piety in Islam.

The nationalism is attached by the inclusive value that put the public interest above all. Making sense of empathy as a whole commitment to builds true brotherhood without the primordial barriers. Because Islam opens the barriers that make a difference. Islam resembles a liberation theology that erodes the practice of inequality which is based on the claims of any superiority clan.

At this stage social piety should be a spirit to build Indonesian pluralism in order to realize a harmonious life. The attitude of mutual respect is awakened because of the religious doctrine that advocates peace, fraternity, and harmony. Islam is the universal religion of *rahmatan lil'alam* which definitively opposes forms of discrimination in all levels of life.

Therefore, let's take care of our nationality that was built painstakingly with the provision of social asset according to Islamic doctrine. A relentless doctrine preached the importance of upholding the feeling of ukhuwah Islamiyah in order to build a solid humanity solidarity.

The doctrine of social piety is not merely domestic consumption among Muslims. But it goes far beyond the noble goals that cross the national borders, across religious borders, as well as across racial boundaries. This is the important missions of the contextualization in a social piety.

## Contemporary Friday Sermon

May Allah *ta'ala* guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ  
الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ  
السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

[26]

## Second Preaching Script

### A. Example I

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ  
لَا شَرِيكَ لَهُ، إِرْغَامًا لِمَنْ جَحَدَ بِهِ وَكَفَرَ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا  
عَبْدَهُ وَرَسُولَهُ سَيِّدُ الْإِنْسِ وَالْبَشَرِ، اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ.

فَيَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ تَعَالَى وَذَرُوا الْفَوَاحِشَ مَا ظَهَرَ وَمَا بَطَنَ  
وَحَافِظُوا عَلَى الطَّاعَةِ وَحُضُورِ الْجُمُعَةِ وَالْجَمَاعَةِ وَعَلِّمُوا أَنَّ اللَّهَ  
أَمَرَكُمْ بِأَمْرِ بَدَأَ فِيهِ بِنَفْسِهِ وَثَنَى بِمَلَائِكَتِهِ قُدْسِهِ فَقَالَ تَعَالَى وَلَمْ  
يَزَلْ قَائِلًا عَلِيمًا إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ  
آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى  
آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

اَللّٰهُمَّ وَاَرْضَ عَنِ الْخُلَفَاءِ الرَّاشِدِيْنَ سَيِّدِنَا اَبِيْ بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَعَنْ سَائِرِ اَصْحَابِ نَبِيِّكَ اَجْمَعِيْنَ وَعَنِ التَّابِعِيْنَ وَتَابِعِي التَّابِعِيْنَ وَمَنْ تَبِعَهُمْ بِاِحْسَانٍ اِلَى يَوْمِ الدِّيْنِ اَللّٰهُمَّ اغْفِرْ لِلْمُسْلِمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ وَالْمُؤْمِنَاتِ الْاَحْيَاءِ مِنْهُمْ وَالْاَمْوَاتِ بِرَحْمَتِكَ يَا وَاٰهِبِ الْعَطِيَّاتِ، اَللّٰهُمَّ ادْفَعْ عَنَّا الْغَلَاءَ وَالْوَبَاءَ وَالزَّيْنَةَ وَالزَّلَازِلَ وَالْمِحْنَ وَسُوءَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ عَنْ بَلَدِنَا هَذَا خَاصَّةً وَعَنْ سَائِرِ بِلَادِ الْمُسْلِمِيْنَ عَامَّةً، يَا رَبَّ الْعَالَمِيْنَ رَبَّنَا اَتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللّٰهِ اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ فَادْكُرُوا اللّٰهَ الْعَظِيْمَ يَذْكُرْكُمْ وَاشْكُرُوْهُ عَلَى نِعَمِهِ يَزِدْكُمْ وَلَذِكْرُ اللّٰهِ اَكْبَرُ.

## B. Example II

اَلْحَمْدُ لِلّٰهِ حَمْدًا كَثِيْرًا كَمَا اَمَرَ، اَشْهَدُ اَنْ لَا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ اِِرْغَامًا لِّمَنْ جَحَدَ وَكَفَرَ، وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ سَيِّدُ الْخَلَائِقِ وَالْبَشَرِ، اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى اٰلِهِ وَصَحْبِهِ اَجْمَعِيْنَ، اَمَّا بَعْدُ،

فَيَا اُمَّهَا الْحَاضِرُوْنَ، اِنْفُوا اللّٰهَ حَقَّ ثِقَاتِهِ وَلَا تَمُوْنَنَّ اِلَّا وَاَنْتُمْ

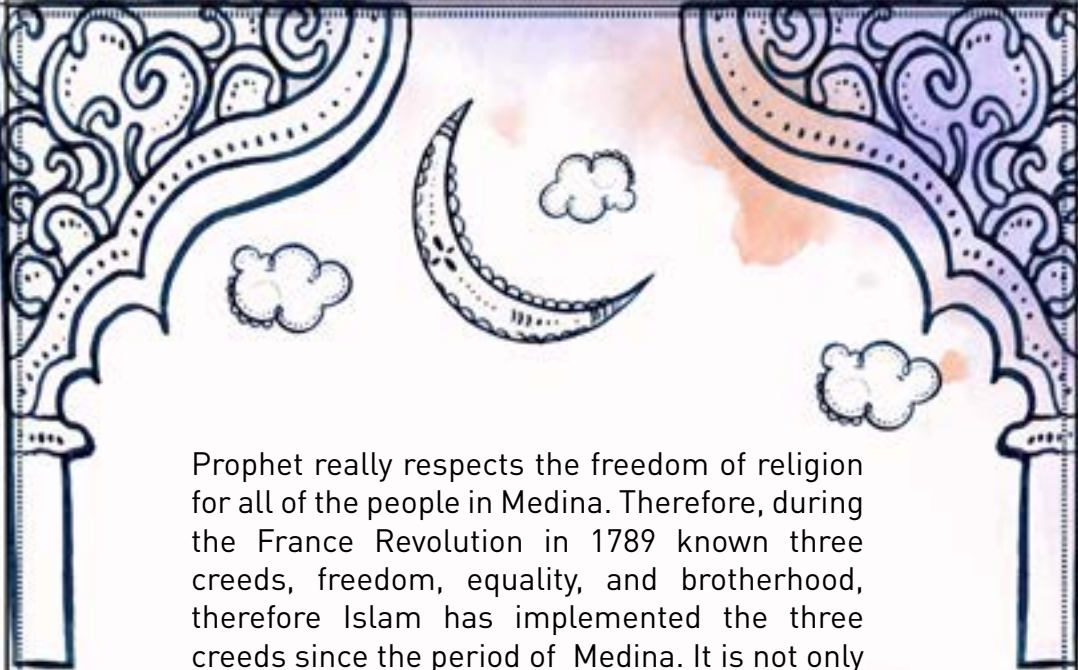
مُسْلِمُونَ. وَقَالَ اللَّهُ تَعَالَى فِي الْقُرْآنِ الْكَرِيمِ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ اٰلِهِ وَصَحْبِهِ أَجْمَعِينَ،  
اَللّٰهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ  
وَالْأَمْوَاتِ، رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ  
الْخَاسِرِينَ، اَللّٰهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، اَللّٰهُمَّ  
لَا تَدْعُ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا عَيْبًا إِلَّا سَوَّيْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا  
ضَرًّا إِلَّا كَشَفْتَهُ وَلَا دَيْنًا إِلَّا أَدَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ  
إِلَّا قَضَيْتَهَا وَلَا مَرِيضًا إِلَّا شَفَيْتَهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

عِبَادَ اللَّهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ  
الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ وَاسْأَلُوهُ مِنْ فَضْلِهِ  
يُعْطِكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ.

## Contemporary Friday Sermon

**Note:**



Prophet really respects the freedom of religion for all of the people in Medina. Therefore, during the France Revolution in 1789 known three creeds, freedom, equality, and brotherhood, therefore Islam has implemented the three creeds since the period of Medina. It is not only the lip service, but concretely implemented in society.

We expect that Muslims in current era, especially in Indonesia imitate the practice of Prophet Muhammad saw and his companions. One of the ways is by understanding the Islam teaching from the main resources, such as Holy Qur'an and Hadiths and the authoritative references written by al-salaf al-shalih priests, not only textually but contextually. Thus, our understanding is not only literal.

This book of preachings compilation try to expose Islam practiced by the Prophet and his companions with the peace and tolerance missions.

Islam wants to show the hospitality, not madness. The titles included in this book come from the same root of problems.

