

ISLAMIC EDUCATION AND DA'WAH LIBERALIZATION: Investigating Kiai Achmad Dachlan's Ideas

Abdul Munir Mulkhan

State Islamic University (UIN) Sunan Kalijaga Yogyakarta, Indonesia

Abstract

This article discusses two opposing views in regard to Islamic teaching; whether it should be seen as a static entity or as a dynamic one and each option has its own implication. Being seen as a static entity, Islamic teachings cannot be put on the table of criticism, because it is supposed to be perfect, correct, and its validity goes beyond time and space. In this position, Islamic teaching that is taught in Islamic education institutions is delivered in non-dialogical way, assuming that it is doctrine, not knowledge. The author argues that such view would possibly make Islamic teachings become "normal science" that lose their relevances to contemporary human life. In fact, what is considered as Islamic teachings cannot be separated from human intervention since parts of them are formulated by classical Muslim scholars. For this reason, it is necessary to liberate Islamic teachings from narrow-minded perspective and interpretation, as suggested by the proponents of Liberal Islam. Islam should be interpreted in open-mind perspective so that it is possible to bear many different interpretations based on interpreters' social and academic backgrounds. Achmad Dachlan is one of Muslim scholars who tried to take the essence of Islamic teachings. He argued that one of the main purposes and substantial point of Islamic teachings are the ethical kindness and human happiness. Dachlan's concern with the marginalized and disfranchised people is based on his view on human ethics and it serves as the foundation of a movement to empower marginalized people.

Keywords: Achmad Dachlan, Muhammadiyah, Liberal Islam, Islamic education, *da'wah*

A. Introduction

There will be no ending debate over the issue of human's position in dealing with God's power and destiny. This can be seen in the debate in Islamic theological school of thought between *Qodariyah* and *Jabariyah* over God's power in human life. In fact, this unfinished debate contributes to create the problem of how Muslim history should be interpreted and understood; whether it is purely human's creation or there is God's involvement.

Abdurrahman Wahid criticizes Muslims for exaggerating their social life by trying to imitate the past society where Muhammad and his disciples lived as if it was so perfect and flawless that they could live in the same victorious era once again.¹ Muslim history is a process of continues creation and recreation, construction and reconstruction; it is never ending process, because there will be no such 'perfect' society without 'anomaly.' The questions are: How Muslim history and culture should be run? How education should be developed? How Islamic teachings should be interpreted and implemented in a constant changing world? The failure to answer the above questions would not allow making evaluation on the achievement of social and educational activities, though the concrete and detailed goals have been formulated clearly and specifically. If the evaluation of social and educational activity involves a role of an invisible and supernatural power as a part of God's will and destiny, it leads to a non-scientific and empirical evaluation.

Like other believers of any religion who believe their religion is the most perfect, Muslims also view the perfection of Islamic doctrines. For them, Islam is a perfect religion contains all practical guidance about life needed by human.²

¹ Greg Barton, *Gagasan Islam Liberal di Indonesia: Pemikiran Neo-Modernisme Nurcholish Madjid, Djohan Effendi, Ahmad Wahib, dan Abdurrahman Wahid*, (Jakarta: Pustaka Antara, 1999), pp. 361-4.

² Syamsul Hidayat & Sudarno Shobron, *Pemikiran Muhammadiyah: Respon terhadap Liberalisasi Islam*, (Surakarta: Muhammadiyah University Press, 2005), pp. xvii-xxiii.

B. The Relativity of Islamic Doctrine

The mentioned and prolonged debate did not only happen in Indonesia at the turn of the 20th century but also took place since the beginning of Islam after the Prophet Muhammad passed away. The debatable issues do not only in the aspect of authoritarian politics but also in all aspects of life including issues related to ritual activities and God's existence, characters with all His actions.³ The plural and various facts of Islam cannot be tolerated by pious Muslims who always blame that those are resulted from the enemy's ploy against Islam.⁴ Islamic world overreacts to every little issue and blames others but itself as the sole cause of the destruction of Islam, Islamic nations, and the believers of Islam.⁵

Therefore, the idea that Islam is absolutely true revelation from Allah that is immortal and perfect must be differentiated from Islam that is formulated by *ulema*. The latter has relative truth, keeps changing and developing and differs in time and space.⁶ These ideas draw concern from the young generation of Islam in Indonesia, either modernists or traditionalist, who later on establish what is called Liberal Islam. Muhammadiyah, the biggest modern Islamic movement in South East Asia, was actually born to respond such issue and this can be drawn from the ideas of its founder, Kiai Achmad Dahlan. According to Charles Kurzman, Kiai Achmad Dachlan was the only native Indonesian (Javanese) who expressed the ideas of Liberal Islam since the beginning of the 20th century.

The proponents of Liberal Islam have been trying to develop the role of Islam in the modern world. The most important thing for

³ John L. Esposito & Dalia Mogahed, *Saatnya Muslim Bicara: Opini Umat Muslim tentang Islam, Barat, Kekerasan, HAM, dan Isu-isu Kontemporer Lainnya (Who Speaks for Islam?)*, (Bandung: Mizan Pustaka, 2008).

⁴ Stephen Sulaiman Schwartz, *Dua Wajah Islam: Moderatisme vs Fundamentalisme dalam Wacana Global*, (Jakarta: Blantika, LibForAll Foundation, The Wachid Institute, Center for Islamic Pluralism, 2007).

⁵ Syamsul Hidayat & Sudarno Shobron, *Pemikiran Muhammadiyah*.

⁶ Charles Kurzman, *Liberal Islam: a Sourcebook*, (New York: Oxford University Press, 1998), p. 6; Leonard Binder, *Islamic Liberalism*, (Chicago: University of Chicago Press, 1988), p. 2.

Moslem people is not having debate whether the Islamic teachings are absolutely right, perfect and immortal; rather, they must focus on how to use the teachings to solve the problems faced by mankind in the world, both for Muslims and non-Muslims. The problem does not lie on whether or not God's revelations are absolutely right, perfect and immortal, but on how the revelations are comprehended by the faithful man and can be proven in the history that they are applicable and useful for daily life activities.⁷ The Holy Qur'an that contains God's sayings is a mandate and it is right for everybody to carry out His teachings according to his/her understanding, capability and his/her very own experiences.⁸

All Moslems, particularly liberal Moslems, do believe that Allah's revelations stated in the Holy Qur'an are absolutely right, perfect, immortal and universally valid. They, however, differ in perceiving the truth, perfection, immortality and universal interpretation of Allah's revelations, which are composed in the teachings of faith, devotion, morality, and science. They become the main subjects of Islamic knowledge such as *Kalām*, *Fiqh (Shari'ah)*, *Tafsīr* (exegesis), *Ḥadīth* and other knowledge. Meanwhile, the traditionalists view all Islamic teachings as absolutely right, immortal, perfect and universal. The proponents of Liberal Islam argue that the immortal, perfect and universal Islamic teachings must be distinguished from the Islamic teachings that are composed in the Islamic studies. For them, the Islamic teachings, such as the exegesis, are obtained from the creative thinking of human beings so that the truths are relatively different from the Allah's message of truths.⁹

Islamic teachings as Allah's messages are absolute, perfect and immortal and remain unchanged. However, placing Islamic teachings, i.e. the interpretation of God's revelation, to be identical in meaning to the revelation itself means that it goes beyond the message absoluteness of the revelation itself as Allah's own right. The relativity of Islamic teachings is a never ending debate among *ulemas* and Islamic

⁷ Abdullahi Ahmed An-Naim, "Tak Ada yang Bisa Memonopoli Tafsir", *Majalah Tempo*, 19 January 2003.

⁸ *Ibid.*, p. 244.

⁹ *Ibid.*; Charles Kurzman, *Liberal Islam*.

scholars, and even the debate over who are entitled to interpret the Holy Qur'an is not easy to solve. The most popular view is that only those who have profound knowledge on Qur'anic studies, in particular, have the right to interpret certain verses, and not all of them. People start to draw the lines between the verses: *ẓanni* and *qaṭ'i*, *muhkam* and *mutashābih*. Type of verses that can be interpreted using fix interpretation is only *muhkam* and *qaṭ'i*; while, which verses belong to each type still become never ending debate.

The most difficult problem to solve is how to differentiate between the concept of immortality and perfection derives from Islamic teachings that came from the revelation and the concept that derives from *ulemas'* interpretation upon the revelation. This problematic issue is a common discourse, not only in Indonesia but in the Muslim world as well. The subjects of Islamic studies in universities such as *Fiqh*, *Kalām*, *Tafsīr*, *Ḥadīth*, and the like, are viewed differently from other studies and placed in the higher position, because they are considered truer and more perfect compared to that of secular studies which have relative and changing truths.

I would like to argue that the above narrow-minded point of view has become the main cause why teaching Islamic studies in Islamic universities, either public or private, does not involve critical thinking, arguing that there is nothing in Islamic teaching to debate for. It is easier to reject than to acknowledge that the classification of Islamic teachings in terms of *wājib*, *sunnah*, *ḥarām*, *mubāh*, and *makrūh* is based on *ulemas'* interpretations that have just appeared hundred years after the Prophet Mohammad SAW passed away. For common Muslims, it is not easy to comprehend Qur'an codification as Omar and Usman's initiatives while there was no such command neither in the Qur'an nor in the Prophet's own Sunnah.

Every criticism addressed to Islamic teachings is easily accused as deviant and a product of Islamic enemies' conspiracy to weaken Islam from within. Thus the person should be punished of being a legally killed apostate.¹⁰ It is hard to understand the relationship between the degradation of Islam and Muslims' comprehension toward Islamic

¹⁰ Charles Kurzman, *Liberal Islam*, p. 18.

teachings and the empirical world where they live. There are only two explanations for the people's destiny: Islam setback is Allah's trial, which has to be accepted patiently; and we must fight against the conspiracy between Satan and the enemy of Islam.¹¹

The research conducted by Leonard Binder¹² shows that Muslim traditionalists refuse to differentiate between Islam as a relative character to study and Islam as Allah's perfect and immortal revelations. Meanwhile, the proponents of Liberal Islam argue that there are many "faces" of Islam, since Islam is interpreted by different people with different educational backgrounds. Islam is, therefore, not a rigid and static religion, but a dynamic and always in constant development and changing. There is no wonder that Islam socially has various forms of expressions and each has relative truth. This model of interpretation leads to give more room for any Muslim group to articulate its voices and opinions in order to solve various social problems faced by humankind.

Charles Kurzman¹³ tries to differentiate three kinds of Liberal Islam: Liberal *Shari'ah*, Silent *Shari'ah* and interpreted *Shari'ah*. Each form of Liberal Islam is related with the Liberal Islam's main ideas of: refusal towards theocracy, support towards democracy, women rights, non Muslims' rights, freedom of thinking, and progress ideas. These topics nowadays appear extensively in the conversation among Indonesian contemporary Moslem elites, especially among the new generations known as either traditionalists or modernists. What happened to Ulil Abshar Abdalla, a traditionalist-born young modern man, proved that there existed and extended debate despite the fact that Indonesian Liberal Islam is not identical to the Liberal Islam Network led by Abdalla.¹⁴

¹¹ Leonard Binder, *Islamic Liberalism*, (Chicago: University of Chicago Press, 1988), p. 294.

¹² *Ibid.*

¹³ Charles Kurzman, *Modernist Islam: a Sourcebook*, (New York: Oxford University Press, 2002).

¹⁴ Adian Husaini and Nuim Hidayat, *Islam Liberal: Sejarah, Konsepsi, Penyimpangan, dan Jawabannya*, (Jakarta: Gema Insani Press, 2002).

In the efforts to comprehend the ideas of Liberal Islam growing in Indonesia, it is important to learn the details of the ideas created by the first Liberal Islam pioneer whom Kurzman calls as the real Javanese, Achmad Dahlan,¹⁵ the founder of Mhammadiyah. It is worth to note Dahlan's speech delivered in the annual congress of Muhammadiyah at the end of 1922 and published unedited in Kurzman's book discussing the modernist Muslims.¹⁶

All Moslems believe that their religious teachings are perfect and eternal. However, *ulema's* interpretations often distort and obscure the teachings of the same revelation as stated in the Holy Qur'an. Therefore, although all Moslems agree that the main source of Islamic teaching is Qur'an, they comprehend the practical and theoretical meanings of the revelation differently. The difference in interpreting the information of these revelations causes the various interpretations upon Islamic teachings. This kind of Islam is then divided into three models which sometimes they have opposing views.¹⁷

All Muslims agree that Islam is Allah's teaching to all mankind across the world, but not all of them agree to what extent humans have rights to use their reason to comprehend Islamic teachings. Islamic studies, especially theology, are intended to formulate the absolute knowledge.¹⁸ Meanwhile, human life evolves as a result of the increasing population or the advancement of technology and science. This constant changing and evolving of social reality should be taken into account when interpreting Islam, otherwise Islamic teachings will lose their social and humanity's root.

The next problem is how to make Allah and His teachings in the Qur'an more human as a part of everybody's empirical life experiences, which are different in time and space. The Prophet Muhammad did not put aside humanistic aspect in conducting religious preaching; and this is the reason why he received strong support from the oppressed

¹⁵ Charles Kurzman, *Liberal Islam*.

¹⁶ Charles Kurzman, *Modernist Islam*.

¹⁷ Leonard Binder, *Islamic Liberalism*, p. 295.

¹⁸ Hans-Georg Gadamer, *Hermeneutics, Religion and Ethics*, (USA: Yale University, 1999); Patricia Alterbernd Johnson, *On Gadamer*, (Belmont, USA: Wadsworth/Thomson Learning, 2000), p. 43; Binder, *Islamic Liberalism*, p. 297.

and badly treated people. From this point, their meetings became the base of Allah's teaching practice to find a consensus among them according to their experience.¹⁹

The main problem of Muslims' social life is when the Qur'an and the Sunnah are believed to have only one single understanding like God's singleness that speaks in His Holy book. The next problem is that the decree perfection or the god's absolute teaching can be comprehended by human, which produce perfect and absolutely true results, if man gets His guidance. Some Muslims believe that only God's chosen people who have right and authority to interpret Allah's teachings and the Sunnah.

In that context, Islam could probably become a problem not only atheist, but also for Muslims themselves. It is often some Muslim groups claim that only their groups who have right and privilege to interpret Islam, while others are wrong and unqualified. These groups view that their interpretation of Islam are perfect, righteous. People who have this kind of thought usually employ textual approach towards Islamic teachings and this leads to singularity, anti-plurality of interpretation.

The claim that there is only one single right interpretation towards revelation contributes to create conflict among Muslims, not only in Indonesia but in the world as well. Any problem deals with religious or non-religious issues would be very difficult to solve when each participant who involves in the conflict closes the door for dialogue on the ground that his/her opinion is absolutely right. Truth claim would possibly disregard the possibility to achieve mutual consensus.

The main problem that Muslims have to face is how to interpret and apply Islamic teachings in their daily life, while their lives evolve and change dynamically and each person may have different history and experiences. Should Islamic teachings be understood as static entity and beyond time and place while social life evolves dynamically? Or, should Islamic teachings be treated as dynamic entity that can be interpreted and reinterpreted in line with constant changing of social life?

¹⁹ Achmad Dachlan, "The Unity of Human Life" in Charles Kurzman, *Modernist Islam*, pp. 344-348; Abdurrahman Wahid in Greg Barton, *Gagasan Islam Liberal di Indonesia*.

The Qur'an was passed down to mankind through Muhammad so that Muslims can understand and implement it in their lives. Obeying Allah's teachings is a must for Muslims and in so doing they have to understand what Allah means in the Qur'an. The problem is whether everybody is allowed to understand it and what tools are used to do that. Another problem is on setting the standard in measuring that one's comprehension of the Qur'an is right and whether other different opinions will be incorrect or less correct. Is there only one single understanding of the Qur'an? If two different people understand it during the different course of time, will one interpretation be considered wrong and the other is right? Those problems have become Muslims, big problem since the Qur'an was passed down.

Liberal Islam is developed on the foundation that God's revelation can be interpreted using human logic. The interpretation might differ according to how well the interpretation can be used to solve human's problems in the world history.²⁰ Therefore, the interpretation of a verse does not only differ between two different people but also in different place and time. The history indicates that such phenomenon ever occurred. Some examples are the famous *al-qawl al-jadid* and *al-qawl al-qadim* of al-Shāfi'i, the differences among four caliphs of Muhammad successors, and the various Prophet's sayings upon the same problem for different people in the different places. Thus, the problem does not lie on whether the interpretation is right or wrong, because being wrong is an inseparable part of the state of being right. We can learn a lot from a wrong interpretation. The next problem is whether the wrong interpretation was done in purpose. If it was not, the mistake was intended not to become a mistake and it means that it is right. At this point, one needs the freedom in making "mistakes" in which one will not be easy to find excuses to judge one as an apostate.²¹

²⁰ Leonard Binder, *Islamic Liberalism*; Charles Kurzman, *Liberal Islam*; Greg Barton, *Gagasan Islam Liberal di Indonesia*.

²¹ Shahrouh Charfi El-Affendi in Charles Kurzman, *Liberal Islam*; Charles Kurzman, *Wacana Islam Liberal: Pemikiran Islam Kontemporer tentang Isu-isu Global*, (Jakarta: Paramadina, 2001), pp. xli, liv.

Many kinds of problems are because of the difference ways Moslems see their religion. Islam is often seen as a religion as well as mankind's guidance that includes all life aspects on earth and after life. Meanwhile, Islam is believed as a religion that came from God through Muhammad SAW and it is only him who profoundly understood and implemented the teachings correctly. At the same time, Muhammad is seen as a person who only understood the religion while the world is public affair lying the base on the human logic, agreements, and democracy process. Muhammad, however, is also believed as the leadership model in the mortal world, and even as the role model of a successful government leader (head of state).

On one side, Muhammad is the chosen Messenger of Allah who always received God's guidance and was immune from making mistakes. On the other side, Muhammad is a common person who made mistakes. The Prophet himself stated that he did not know about secular life. This controversial issue has become the problem in Muslims' faith since the death of Muhammad in the 7th century. The greatness of Muhammad's personalities that are honest, reliable, smart and good courier is the main factor of his success in leading the people during his life. After his death, the ruining unity and conflicting parties are unavoidable.

Soon after the death of Muhammad, the conflict among his disciples and friends appeared and gave colors to Islamic history around the world until today. Islam's glory once was at the top of the world when the Roman and Christian glory ruined; however, when Christian civilization revived after the 16th century renaissance, Islam was slowly eliminated from the world except for its ruins in some European, African, Middle-East countries. Although Muslims are the second biggest religious community after Christians, most of them live in under developing and poor countries and low education levels.²²

The glorious days of Islam in the past create its own problem on what and how to fulfill God's commitment in making the Islam perfection among Muslims. There are, at least, three models: first,

²² Tilman Nagel, *The History of Islamic Theology: From Muhammad to the Present*, (Princeton: Markus Weiner Publishers, 2000).

people who view that Islam has perfectly implemented during prophet's times and thus we need to reapply the life style applied in prophet's life. Related to this, the interpretation of the Qur'an and the Sunnah are not needed anymore since it has completely finished in the past.²³

Second, Islam is destroyed because of Christian's conspiracy that will take its glorious time over as the world leader like in the past time where Christian gained its glory in the crusade. Christian will keep trying to stop Muslims from owning the opportunities to retake the Western after the glory was taken from the Christians.²⁴

Third, the main problem for Islam is not the victory for the Muslims but how to make people's lives become more prosperous, fairer, and safer like the commitments written in the Qur'an and the Sunnah. Muslims have to find the moral humanity messages from both sources to be implemented in particular time and space and for particular purpose, and its implementation might be different to that of prophet's time. There is possibility, however, that it is going to be similar to the modern people's life style.²⁵

The first and the second models create a group that is now called Radical Islam or Fundamentalists that have been accused to be acquainted with the terrorist network. The third model, known as Liberal Islam, is the development of previous label called Modernists or Neo-Modernists. The first and second models have an active role in symbolical (practical) political activities while the third one has an active role in cultural action and humanity that genealogically came from modernists and traditionalists movement (in Indonesia including Muhammadiyah youth, Persis and NU). Unlike the first and the second, the third model activists do not use Islamic symbols any more but they use humanity symbols such as "Urban Poverty Movement", "Oppressed People Side Movement", "Living Space Mode", *et cetera*.

²³ Charles Kurzman, *Liberal Islam*; Leonard Binder, *Islamic Liberalism*; Greg Barton, *Gagasan Islam Liberal di Indonesia*.

²⁴ Adian Husaini and Nuim Hidayat, *Islam Liberal*; see Irfan S Awwas, "Islam Radikal di Mata Kaum Sekuler", *Majalah Tempo*, 12 Januari 2003, p. 51.

²⁵ *Majalah Tempo*, 19 January 2003, p. 51.

Actions rallied by the first and second models obtained public sympathy that the press reported that Radical Islam movement was supported by majority power. The facts on the field are that radical Islam movement is a temporary movement that frequently appear in controversial issues such as US invasion to Iraq, Afghanistan case after the 11th Sept 2000 tragedy, and other conflicts in Borneo, Celebes, and Mollucas before and after the falling of the New Order regime in 1998. Other facts indicate that radical movement is not a significant power as seen from the 1999 general election in which all Islamic parties could not compete with the Indonesian Democratic Party in Struggle (PDI-P), for instance in numbers of voters.

In line with it, various ideas coming up from the Liberal Islam are interesting to be learnt when it developed themes without using religious symbols and are in accordance with many parties' and movements' agendas. The proponents of Liberal Islam frequently show up in non-Islam activities.

C. Human Ethics of Kiai Achmad Dachlan

Kiai Achmad Dachlan is the only native pioneer of Liberal Islam in Indonesia.²⁶ Unfortunately, none of his writings was written by himself. However, it does not suggest that he did not have any genial ideas worth studying and considering. Muhammadiyah movement, which he founded and so far has developed into the biggest modernist Islamic organization in Asia-probably in the world- certainly has internal power reflecting the founder. The great ideas were reflected in the written documents suspected to be the transcript of his last speech delivered during the Muhammadiyah Congress in December 1922, a few months before he passed away in February 1923.²⁷

The researchers, unfortunately, are not really interested yet in learning the documents on Muhammadiyah and Dachlan. So far, many researches are focusing more on its persistence in fighting against superstition, heresy (*bid'ah*), and myth (*keburāfāt*). In terms of modern

²⁶ Charles Kurzman, *Liberal Islam*; Charles Kurzman, *Modernist Islam*.

²⁷ Abdul Munir Mulkhan, *Pemikiran K.H. Achmad Dachlan dan Muhammadiyah*, (Jakarta: Bumi Aksara, 1990).

education institution, they have not come to the basic idea of the reformation. Most researches do not study the cultural ideas, which serve as the basis of the more substantive human ethics used by Dachlan in establishing Muhammadiyah.

The establishment of the Muhammadiyah PKU hospital and the story of *al-Mā'ūn* verses are considered more as the basic development of health care and orphanage development than as that of cultural action and comprehension methodology or pragmatic explanation of the Qur'an and its implementation in the practical world. The relationship between Dachlan and the city delinquent juveniles grouped in *Fathulasror Miftabusyaadab* does not draw activists and researchers' interests. Dachlan's human ethic underlying the movement was the soul that needs to be researched and developed so that Muhammadiyah can grow critically and dynamically.

Besides, Muhammadiyah activists recognize this movement more as *sharī'ah* (or: *tarjīh*) movement and do not pay much attention to the great ideas behind the existence. Practical and pragmatic approaches applied by Muhammadiyah in developing its social actions have not been discussed extensively. The founding father of Muhammadiyah, Kiai Achmad Dachlan, is better known as Islamic movement reformer who straightened the *Kauman* Great Mosque *qiblah* (Mecca direction taken when praying) located in the Yogyakarta Kingdom. This action infuriated the senior *ulemas*. Muhammadiyah is also typically known as Islamic movement having particular method in deciding the beginning and the end of *Ramaḍān* (fasting month). There are not many studies analyzing how Dachlan, the first founder of modern Islam in Indonesia, sympathized with the young criminals, orphans, the grass roots, and marginalized people. His thought on these issues is based on his ideas on humanity which became the foundation of cooperation and unity among global community.²⁸

The humanity becomes the basis of Dachlan's ideas on his critical attitude towards the believed truth. The openness and willingness to learn from other people even from other believers lay its basis on the

²⁸ Abdul Munir Mulkhan, *Islam Murni dalam Masyarakat Petani*, (Yogyakarta – Jakarta: Bentang Budaya – The Ford Foundation, 2000).

humanity as well. And, the highest education in his opinion is the education for human's mind through philosophy especially logics. The purpose of Islamic education and teachings was to improve people welfare. The only way to achieve prosperity is when the people from all religions work hand in hand in the spirit of unity. It was obvious for Dachlan that Islamic teachings advocate welfare and peace among nations.

Dachlan's ideas of humanity and unity that he delivered in his last speech a few months before he passed away invited deeper exploration. Charles Kurzman considers Achmad Dachlan as the only native pioneer of Liberal Islam in Indonesia. Kurzman published Dachlan's speech delivered in the late 1922 unedited in his later book *Islam Modernist*. Kurzman published the speech in English version entitled "The Unity of Human Life".²⁹

We can use one of Dachlan's ideas as a starting point to see the human ethics, which is well known as Islamic reformation. Personally, I would prefer calling the ideas as the basis of "cultural revolution" which was initiated by noble family. Unfortunately, no comment or discussion on the speech has ever been made by Muhammadiyah followers or researchers. They study mostly the organizations inspired by the movement and ideas generated long after the death of Dachlan. Kurzman concludes that initially Muhammadiyah was intended to be an education movement and in later years developed other social welfare activities. His conclusion is not completely mistaken. However, it is important to clarify what Dachlan meant by education and its scope and the emergence of movements to empower impoverished and marginalized community was prior to or at the same time as the formal education.

I would like to discuss Dachlan's speech more deeply in order to investigate his view on human ethics that serves as the foundation of the movement to empower marginalized people. In his speech, Dachlan argued that one of the main purposes and substantial points of Islamic teachings that need to be disseminated and implemented in the human life is the ethical kindness and human happiness. Unfortunately, many people do not wish to take into consideration these teaching principles

²⁹ Charles Kurzman, *Modernist Islam*, pp. 344-8.

due to their ignorance and selfishness. These teachings are possible to become the principles of secular life, universal knowledge, and the unity of human life. People have to work together to achieve final destination and ethical kindness. Without the principles and knowledge, people will topple each other down and destroy others as reflected in the history of human civilization.

Dachlan said,

“Knowledge about unity of human life is a great that covers the world and human beings. If people neglect the principles of unity, they will destroy and be destroyed ...it has been a long time since God delegated His prophets and the disciples and the world leaders... none of them is able to be firmly united. I am not referring to one country, many countries are not firmly united.”³⁰

In another occasion, Dachlan commented on the Qur'an teachings, saying, “...people unity in all actions (*mu'āmalah*) for the human life needs. So the relation between Moslems and others is not forbidden at all for the sake of human life.”³¹

The tendency of having conflicts, according to Dachlan, shows that human's knowledge is less perfect. The human, in this case, includes the leaders and people who claim themselves as leaders. Conflicts and arguments frequently appear among group leaders because they do not really master and understand the knowledge very well. Dachlan said, “It shows that leaders still lack knowledge...narrow-minded...seems like that they are not skilful in having arguments and it causes the destruction.”³² As a result of their ignorance, the world leaders do not pay attention or fight against humanity problems for social welfare in the world. The world leaders often fight for their own or group interest.

Ironically, Dachlan said, Islamic movement leaders and their followers believe that they will receive God's merits. Dachlan then stated:

Most of the world leaders have not paid a close attention to social welfare. Yet, they pay attention to their own group even themselves

³⁰ Abdul Munir Mulkhan, *Pemikiran K.H. Ahmad Dachlan*, p. 223; see Charles Kurzman, *Modernist Islam*, pp. 344-5.

³¹ *Ibid.*, pp. 234-235.

³² *Ibid.*, p. 224; see Charles Kurzman, *Modernist Islam*, p. 345.

alone. If they, themselves, have accomplished their wishes, they feel that they have obtained God's merits and act as if they had arrived in intended destination."³³

The above issue encouraged Dachlan to establish Muhammadiyah and had become the work ethic for the activists of the movement on the later years³⁴ though it faded away along with its development. His attention to the people misery can be studied from the well-known story of *al-Mā'ūm* verses, which all Muhammadiyah activists undoubtedly know that although it does not mean that they understand the meaning. Though the written documents were hard to find, the story has historical facts which keep spreading until now, i.e., the establishment of orphan aid institutions whose main activities are fostering them, paying their education fee, and giving aid to poor people and war victims.

The story began when the scholars who studying the Qur'an from Dachlan felt bored because they had to learn *al-Mā'ūm* verses over and over again. Although they had memorized *al-Mā'ūm* verses over their head, Dachlan did not continue to other verses. When the scholars expressed their objections, Dachlan asked their ability to memorize those short verses. They replied that they were. Again, he asked whether they had already comprehended the content and the meaning of the verses, and they answered that they had. He, then, asked whether they had applied the meaning of the verses in their daily life. The scholars began to understand the reasons why he had not moved to the next lesson.

The actions of giving charity to orphans, poor people and marginalized people started to emerge because of the dialogue. They, then, formed an institution called *Pembina Kesejahteraan Umat/PKU* (People Welfare Advocacy). PKU/O, once stood for *Penolong Kesengsaraan U(Oe)mum* (Aid for Suffering People). Its main activity was giving charity to orphans, improving health care and social welfare advocating. The solutions of the daily life problems used the pragmatic explanations upon the Qur'anic verses as the basis in many social

³³ *Ibid.*; Charles Kurzman, *Modernist Islam*, p. 345.

³⁴ Charles Kurzman, *Modernist Islam*, p. 344.

activities. Applying this basis in its early years, Muhammadiyah soon was warmly welcomed. Through the same process, common people, middle class society, Javanese intellectuals, even Dutchman who seriously paid attention to the humanity in Indonesia, actively participated in many social activities carried out by Muhammadiyah at that time. Dr Soetomo was a Javanese intellectual who was interested in being Muhammadiyah activists when Muhammadiyah established its first hospital in Yogyakarta in 1923. Dutch doctors who attended the opening ceremony of the second Muhammadiyah hospital established in Surabaya in 1924 committed to work voluntarily in the hospitals.³⁵

In the other case, Dachlan was quite successful in communicating with city delinquent juveniles. He conducted continuous dialogues in an organization called FM (*Fathulasror Miftahussyaadab*). Through the dialogues, he asked the boys to make self criticism about what they had done and what they wanted. Some of them experienced soul enlightenment and self-awareness after the dialogue and decided to join Muhammadiyah. In the late 1975, Djazman Al Kindi, the grandson of Dachlan, tried to apply this dialogue to gain support. He invited people to have gathering every Thursday night on Kauman Street in Yogyakarta (the former Muhammadiyah office in Yogyakarta) to discuss social problems and to find the solution.

The organization did not develop very well along with its decreasing participation in such issues. Dachlan's efforts in developing hospitals were not seen as a method applied in advocating rational awareness of people's life (being poor-rich, being sick and dead). It was not seen as a part of his involvement in preservation of nature, either. His method in developing modern schools was not considered as a way in developing people's mentality, but it was seen more as an imitation of European (Dutch) actions. Hospitals, schools, orphanages and other developed social activities did not really function as a process of self-access awareness.

After a century of its development, Muhammadiyah now is only a reflection of Dachlan's actions in the past time, not a process of its

³⁵ Abdul Munir Mulkhan, *Islam Murni*.

follower's awareness towards their life. Instead of studying and developing his agenda, people have been imitating his actions and they do not study the ideas supporting the establishment of social, education institutions, and health care centers. As a result of the institutionalized process, a charismatic movement will gradually be stagnant.³⁶

In his research, James L Peacock³⁷ shows that the reformation tends to lose its own critical capability. Islamic reformation movement lost its spirit because it stopped being "imitator".³⁸ Fazlur Rahman³⁹ criticized that many Islamic modernism movements lost their spirit because they failed to make internal criticism. Islam gives us clue that the reformation movement which was first founded in the beginning of the 20th century is losing its reformers' participation. We can learn the internal criticism from brief documents reflecting Dachlan's ideas, which drew Kurzman's interest to translate it into English.

It will be more interesting if we learn the document in the term of social historical contexts and Muhammadiyah development in the early years until the time of the founder's death. The documents also discuss the implementation and main ideas of education. It is obviously seen as stated in the document that the final destination of education implementation is self-critical awareness, including the faith that is believed to be the truest. The following passages will discuss the educational practices called Islamic education liberalization including missionary (*da'wah*) activities.

D. Liberalization of Islamic Education and *Da'wah*

Death sentence for those having different view from Islamic teaching constructions commonly believed by common Muslims shows that it is almost impossible to make innovations in Islamic education and missionary activities, especially in the content and teaching materials. It is very important to consider the Liberal Islam's point of

³⁶ Max Weber, *The Sociology of Religion*, (Boston: Beacon Press, 1972).

³⁷ James L Peacock, *Purifying the Faith: The Muhammadiyah Movement in Indonesian Islam*, (Menlo Park, California: The Benjamin/Cumming Publishing Company, 1978).

³⁸ *Ibid.*

³⁹ Fazlur Rahman, *Islam*, 2nd edition, (Chicago and London: The University of Chicago Press, 1979).

view toward Islamic teachings that are seen as knowledge which is subject to change in place and time. In the Liberal Islam's opinion, Islamic teachings discussed and comprehended by Muslims that eventually become the teaching materials in education and missionary activities are considered as knowledge. It means that Islamic teachings have relative truth and consist of various opinions. Other Islamic groups such as the traditionalists and revivalists have different even opposing views. They argue that Islam is not a series of knowledge and, therefore, it does not allow plurality and it is applied eternally in all places and time.⁴⁰

Some researchers show that the different views among scholars and *ulemas* have significant relation with their participation in education.⁴¹ Formal and informal education places Islam—the religion they are studying—as a science and knowledge about *ulemas* and experts' point of view. Some of them take the education where they are supposed to give critical response on the *ulemas* and experts' opinions, contained in the teaching materials. If they have a series of data, they may argue the experts' opinions.

Broadly speaking, education including informal education and missionary activities become one factor that affects human attitude. It drew attention of Dachlan when establishing Muhammadiyah. He located education as a key factor to promote the critical, open, tolerant attitude and willingness to work together with other believers for universal humanity. Islamic education, in his opinion, was not about implanting Islamic teachings but rather about developing everybody's independence and intelligence as a basis of Islamic truth understandings.

The reformation movement produces a new generation of Muslims and contributes to significant changes in Islamic education in Indonesia. Islamic boarding schools (*pesantren*) reform themselves and can be classified into *salāf* (traditional) boarding schools and *kebalāf* (modern) ones. Some Islamic boarding schools also establish modern

⁴⁰ Charles Kurzman, *Liberal Islam*.

⁴¹ *Ibid.*; see Leonard Binder, *Islamic Liberalism*, Greg Barton, *Gagasan Islam Liberal di Indonesia*.

schools such as *madrasah* (Islamic schools) and public schools. The *madrasahs* are adjusting themselves with the existing public schools but the management is still under the Department of Religious Affairs. The name and curriculum are still referring to Islamic teachings. The typical features of *madrasahs* are maintained by the private Islamic institutions which establish basic schools and universities.

The problem came up when people do not see the material taught in the Islamic schools as a series of science and knowledge. The Islamic teachings gained from *ulemas'* opinions and written in the Islamic education curriculum were not seen as a series of knowledge that has relative truth like other knowledge. In contrast, they are viewed as revelations, which are absolute and immortal.

The education implementation which considers Islamic teachings as the knowledge and teaching materials will easily trigger intra and inter-religion conflicts involving physical violence. *Ulemas'* opinions on Islamic teachings which are identical with the immortal and absolutely true revelations will accelerate the religious education (and missionary activities) and physical violence. Therefore, liberation in Islamic education and missionary activities need to be done to eliminate, or at least, to minimize the social and political conflicts involving religion.

Liberation is placing the curriculum of Islamic education and missionary actions as a process of making people conscious on how Islamic teachings are designed and what factors affecting the Islamic teaching implementation in the empirical life. The main problem is not how the teachings are comprehended but on how people of all classes can implement the teachings. The teaching methodology used by *ulemas* in designing the curriculum becomes extremely important since it places the tradition or Islamic teachings as the result of methodological process. Through the process, hopefully, the people and scholars will understand that plurality of religion interpretation and implementation will always exist in the social life.⁴²

⁴² Charles Kurzman, *Liberal Islam*; Charles Kurzman, *Modernist Islam*.

Without liberation, it is difficult for Muslims to accept willingly and openly the plurality in interpreting the religion, choosing the religion, and all related aspects such as the willingness to accept democracy, human right and woman emancipation. Education and missionary activities liberation are the best solution for the intriguing problems taking place among believers of different religions and ideology especially if it involves physical violence triggered by the dynamic changes of economy, social and political situation in certain region.

The phenomena can be seen from the social and political situation in Indonesia in the last decade. Plurality of religious interpretation possibly creates tension and conflicts among religious adherents when it is considered a crime or sin. It is often believers of a religion will take (Islamic) teachings as an excuse to fight for their own political interests.

Those points of view are related to Islamic teaching interpretation based on the Qur'an and the Ḥadīth. The interpretations usually consist of few different parts, i.e., *'aqīdah* (faith), *'ibādah* (devotion), *akhlāq* (morality), and *mu'āmalah duniyawiyyah* (behavior). *'Ibadah* or ritual activity devoted to Allah is divided into two, i.e. *'ibādah maḥḍah* (special and certain devotion) and *'ibādah 'āmmah* (common devotion). Common devotions are related to man-to-man relation and man-to-nature relation. The *'ibādah* points are classified into *sharī'ah* knowledge, which has the same meaning as the word *sharī'ah* in the Qur'an and *sharī'ah* written by *ulemas* known as *Fiqh* (Islamic jurisprudence). *Fiqh* suggests standard and positive guidelines to regulate human behaviors categorized into five different parameters, i.e. *wājib* (obligatory), *ḥarām* (illegal), *sunnah* (better be done), *makrūh* (better not be done), and *mubāḥ* (etiquettes).

The question is whether the teachings of the Qur'an and the Sunnah can only be classified in those five categories and whether Islamic teachings can only be distinguished into *'aqīdah*, *'ibādah*, *akhlāq*, and *mu'āmalah duniyawiyyah*. Some people are likely to use *sharī'ah* in positivistic term as the basis of categorizing all problems of Islamic teachings such as *'aqīdah*, *akhlāq* and *mu'āmalah*. The teachings of *'aqīdah* which are focusing more on humanity awareness has been

developed into teachings of categorization in grouping people who have different opinions. *Akhlāq*, which is supposed to be teachings of human etiquettes toward others, has been developed into teachings of categorization in judging people's behavior. Meanwhile, *mu'āmalah* teaching is seen as a teaching of categorization of attitudes and not that of how people should behave when living with others.

Those interpretations lead to the rejection of the ideas of Islamic education and missionary activities liberation since it will eliminate people's chance to abuse the teachings to gain their political interest. Islamic teachings, in such an opinion, serve more as political ideology than as moral and humanity teachings. Islamic teaching abuse is growing rapidly for a century when it was institutionalized in the education aspect. Broadly speaking, missionary activities in Islamic society tradition, like in Indonesia, belong to informal education. The curriculum and teaching materials in education and missionary activities are claimed as basic factors and absolute truth since they derived from the Qur'an and the Sunnah. Consequently, education and missionary activities serve as teaching indoctrination rather than as the teaching process of humanity, religion, and life.

The teaching-learning process in Islamic educational institutions is a reflection of religious ideology growing in Muslim society in Indonesia. The plurality of interpretation and inter-religion disputes reflect tension taking place in Islamic formal education institutions. Curriculum and teaching materials of Islamic education institutions are product of the past *ulemas'* who were born in the Middle Age. They commonly viewed the religion teachings identical with Islam as God's revelations.

Therefore, many ideas of human right, democracy, women rights, pluralism and inter-religion tolerance especially related to Liberal Islam sound so peculiar for Muslims. For example, the traditionalists claim that religion must be distinguished from general knowledge, because the former speaks about genuine, absolute, and right things while the latter discusses about secular world and has relative truth. General knowledge is under religion in terms of level. Islamic education institutions, from the lower level into higher one keep maintaining this point of view in their teaching materials as well as in the curriculum.

The curriculum advancement and learning process in education institutions contribute greatly to the creation of open-minded Muslims intellectual elites. Many of Islamic reformation ideas in Indonesia come from the IAIN (State Institute for Islamic Studies). They have acquainted with new reading materials and critical learning such as in McGill University and other western countries, and among them are Mukti Ali (the former Minister of Religion, 1970-1975), Harun Nasution (the rector of the State Institute for Islamic Studies Jakarta), Nurcholish Madjid, Abdurahman Wahid (the former president of Indonesia and the chief of Nahdlatul Ulama Treat Committee), Ahmad Syafii Maarif (the chief of Muhammadiyah) and others who, later, have neo-modern thinking, which lately is called Liberal Islam.⁴³

Unfortunately, it is difficult to criticise curriculum and learning process in Islamic education. Those who rise such criticism will be accused of defying or violating the Islamic law, thus declaring enemy of Islam. The truth in Islamic education, i.e. learning process and curriculum, has not changed for the better. The ideas of religious plurality, inter-religion and inter-opinion tolerance, open-handed attitude, human and democratic behaviour, acceptance of women right emancipation, are regarded as tricks to interact with the modern world and popular discourse.

Thus, it will be difficult to apply Liberal Islam ideas without liberating Islamic teaching from being institutionalized. The uncertain situation will ignite conflicts among Muslims. Liberation education is the foundation of development of new Islamic ideas in the mid of a more democratic and humanistic civilization which gives rooms for women rules.

Islamic education is the basic step for the development of new Islamic formula as a beginning of Islam's role in the modern world. The future of Liberal Islam in Indonesia will be determined by Islamic education liberation, which can be seen from the development of curriculum and learning process in Islamic institution and universities in Indonesia.

⁴³ Leonard Binder, *Islamic Liberalism*.

Reformation reflected in the liberation of curriculum and teaching-learning process in Islamic educational institutions in Indonesia is a way of increasing the role of Islam to build the new Indonesia. IAINs are in the front door of the line for such efforts so that the future of Islam in Indonesia depends on these institutions.

E. Genealogy of Islamic Education and *Da'wah*

The most interesting findings during the research are Muslims' general view stating that Islamic teachings designed by the previous *ulemas* are not a series of knowledge, but they are identical with Islamic truth as a revelation,⁴⁴ and therefore, they do not allow the existence of plurality.⁴⁵ Islamic teaching dissemination through education and missionary activities (*da'wah*) is not seen as social and cultural processes; instead, it is seen as that of illumination as a part of God's will. One's comprehension and acceptance toward the truth of Islamic teaching is not resulted from education process. Yet, it is considered as a proof of guidance acquisition from Allah through heritance process or genealogy from the ancestors who received the same guidance from Allah. As a result, the education process and missionary activities are considered as a means of genealogical heritance to obtain guidance from Allah so that one comprehends, admits, and obeys Islamic teachings through the ancestors who obtained the same guidance.

The attitude leads to closed, self-righteous personalities and difficulties in finding the solutions on the never ending social changes. Dachlan, therefore, thought that it was necessary to develop self-awareness of people's social real life and that of a teacher and student's role and function that exists in everybody's personality. Students' role and function will encourage somebody to willingly learn from others and continuously use the logical thinking to study the Qur'an intensively as the source of knowledge. Humanistic view of Dachlan's idea⁴⁶ called

⁴⁴ Abdullahi Ahmed An-Naim, "Tak Ada yang Bisa Memonopoli Tafsir"; Abdullahi Ahmed An-Naim, *Islam dan Negara Sekuler; Menegosiasikan Masa Depan Syariah*, (Bandung: Mizan, 2007).

⁴⁵ Charles Kurzman, *Liberal Islam*; Charles Kurzman, *Wacana Islam Liberal*; Leonard Binder, *Islamic Liberalism*, Greg Barton, *Gagasan Islam Liberal di Indonesia*.

⁴⁶ *Ibid.*

by Abdurrahman Wahid as humanitarianism⁴⁷ indicates that a series of knowledge is an open, plural and evolving and ever-changing field of study.

Consequently, Islamic teachings genealogy is not in accordance with the human life, which tends to be plural and dynamic. At the same time, it does not allow evaluations on education implementation and missionary activities to function as parameters of objective achievements. Moreover, Islamic education institutions find difficulties to strictly apply Islamic teachings as the teaching materials in educational activities and to view them as a series of knowledge that is a part of human culture like other knowledge. Thus, it is difficult to develop the knowledge and to measure and evaluate the achievement of teaching learning process within Islamic education.

As a result, the existing teaching learning process is led to the process of inheriting Islamic truth. The Islamic teachings that have been taught in Islamic studies designed by the predecessors as a part of the culture have discouraged the development of Islamic education institutions. On the contrary, each significant development reflecting a change from the previous condition might be considered as the violation of Islamic teachings. Thinking of Islamic teaching as a series of knowledge that always changes, develops and opens to criticisms, is considered as challenging the view that Islamic teachings must be maintained as a perfect truth and immortal system.

In global changing world many Islamic education institutions develop their study programs to include non-Islamic studies. However, they are still considered as the marginal fields of studies without any systematic link with the 'main' field of study, Islamic teachings. In order to make non-Islamic studies fully accepted so that students will not leave Islamic education, it is necessary to integrate them with Islamic studies. Abdurrahman Wahid, therefore, states that integrating other fields of studies and Islamic studies in the Islamic education system is a way to optimise the participation of Islam in dynamic Indonesian society.

⁴⁷ Greg Barton, *Gagasan Islam Liberal di Indonesia*, pp. 405-7.

Without developing the scientific concept of integrating the Islamic studies and non-Islamic ones into one systematic unity, the increasing number of young prospective lecturers of Islamic Universities, who undertake graduate and postgraduate programs of a particular major overseas is potential to create a problem. Most of academic staffs of Jakarta and Yogyakarta State Islamic Universities who are undertaking graduate and postgraduate programs in McGill University do not take Islamic Studies as their majors, instead they choose majors in library science, education, social work, sociology, politics, philosophy, and law.

The next problem is how to relate the undertaken studies and the curriculum and learning process used in Islamic universities based on the view that Islamic teachings in Islamic Studies are considered as completed, not a series of knowledge and comprehended through genealogical inheritance.⁴⁸ As long as Islamic universities still hold on the concept, the skills and knowledge of social and humanities studies accomplished by the academic staffs of Islamic universities might lead to a potential problem for both sides, the academic staffs and the university side.

In line with the discussion, the definition must be clearly drawn to distinguish between studying Islamic teachings as a series of knowledge and as life norms that need to be implemented and obeyed. One's expertise in Islamic studies has nothing to do with her/his obedience to the teachings. The obedience can be inherited through imitating and positioning a teacher's figure to be someone who needs to be obeyed in order to achieve a certain degree of obedience. In this process, genealogy is taking place but not putting Islamic teachings as a field of study. Thus, the genealogy in Islamic teachings needs to be critically studied in its relation with the education development in Islamic universities.

So far, Muslims argue that Islamic subject that has been studied in the various Islamic education institutions and missionary institutions is not the same as other subjects that have been studied in the teaching learning process. Islamic teachings are not parts of self-experience

⁴⁸ George F. Kneller, *Introduction to the Philosophy of Education*, New York-London-Sydney-Toronto: John Wiley & Sons, Inc., 1971).

because they are immortal, perfect, and God's revelations. The comprehension upon Islamic teachings was obtained from the process of inheritance of the predecessors, considered as people who have Islamic authority. *Ulemas* said that it was handed down since the time of Muhammad prophet. Based on that view, Islamic education seems to be more indoctrinate in which the past time is seen as better than the future. As a consequence, the learning process is more genealogic where the comprehension upon Islamic teachings and one's personality are not obtained from experimental process but a process of obtaining guidance given by somebody who has higher authority. People consider that teachers and *salāf* ulemas always possess the righter and better position and that they will be in heaven after death. Meanwhile, scholars and the following generations will become good and right as long as they do not oppose what their teachers and *salāf* ulemas do and say.

The view is based on the explanation upon the doomsday phenomenon described as the worst phenomenon happening in the future. The closer the human civilization to the doomsday, the worse it will be except they do what the prophet and his disciples did. The disciples' era, the era after the death of the prophet, is considered better than the life of *tābi'ūn* (one generation after the disciples) and the life of *tābi'ūn* is considered better than the life of *tābi'ut al-tābi'īn* (one generation after the *tābi'ūn*), and so on. History, then, becomes a chain of evil genealogically in which the best way that people can do is imitating the past time occurrences since the past time was better than the next. These symptom are called by Wahid as flashback tendency, which considers the era of the past time was perfect and flawless.⁴⁹

State Islamic Universities have moral responsibilities to verify the Islamic teachings as revelations, as a series of knowledge, as well as part of the culture. The verification will function as the genealogical deconstruction of Islamic teachings. It also serves as the solution of how Moslems fulfill the need of inheriting the norms they consider good and right.⁵⁰ This idea, as Abdurrahman Wahid put it, was called

⁴⁹ Greg Barton, *Gagasan Islam Liberal di Indonesia*.

⁵⁰ Abdullahi Ahmed An-Naim, *Islam dan Negara Sekuler*.

Islamic boarding school (*pesantren*) and Islamic education institution dynamics and was presented long before he was appointed to be the chief of NU and the 4th president of Indonesia.

It is urgent to develop new ideas on Islamic education and missionary activities which place teaching and missionary materials as a series of knowledge. Islamic teachings, as a series of knowledge, have the same scientific characteristics as other series of knowledge even though the basic materials are taken from the Qur'an and the *Ḥadīth*. The implementation of the ideas and program is the demand of State Islamic University that function as knowledge institutions as well as an important part of Moslems' participation in a more constructive life. Without the bravery of doing the deconstruction on the genealogical tendency of Islamic teachings, each effort made to develop Moslems' participations in a more extensive social life will frequently become useless.

BIBLIOGRAPHY

- An-Naim, Abdullahi Ahmed, 2003, "Tak Ada yang Bisa Memonopoli Tafsir", *Majalah Tempo*, 19 January 2003.
- , *Islam dan Negara Sekuler; Menegosiasikan Masa Depan Syariah*, Bandung: Mizan, 2007.
- Awwas, Irfan S., "Islam Radikal di Mata Kaum Sekuler" *Majalah Tempo*, 12 Januari 2003.
- Barton, Greg, *Gagasan Islam Liberal di Indonesia: Pemikiran Neo-Modernisme Nurcholish Madjid, Djohan Effendi, Ahmad Wahib, dan Abdurrahman Wahid*, Jakarta: Pustaka Antara, 1999.
- Binder, Leonard, *Islam Liberal: Kritik terhadap Ideologi-ideologi Pembangunan*, Yogyakarta: Pustaka Pelajar, 2001.
- , *Islamic Liberalism*, Chicago: University of Chicago Press, 1988.
- Dachlan, Achmad, "Kesatuan Hidup Manusia", in Abdul Munir Mulkhan, *Pemikiran K.H. Ahmad Dahlan dan Muhammadiyah*, Jakarta: Bumi Aksara, 1999.
- , "The Unity of Human Life" in Charles Kurzman, *Modernist Islam: a Sourcebook*, New York: Oxford University Press, 2002.
- Esposito, John L. & Dalia Mogahed, *Saatnya Muslim Bicara: Opini Umat Muslim tentang Islam, Barat, Kekerasan, HAM, dan Isu-isu Kontemporer Lainnya (Who Speaks for Islam?)*, Bandung: Mizan Pustaka, 2008.
- Gadamer, Hans-Georg, *Hermeneutics, Religion and Ethics*, USA: Yale University, 1999.
- Geertz, Clifford, *The Religion of Java*, Illinois: The Free Press of Glencoe, 1960.
- Hidayat, Syamsul & Sudarno Shobron, *Pemikiran Muhammadiyah: Respons terhadap Liberalisasi Islam*, Surakarta: Muhammadiyah University Press, 2005.
- Husaini, Adian and Nuim Hidayat, *Islam Liberal, Sejarah, Konsepsi, Penyimpangan, dan Jawabannya*, Jakarta: Gema Insani Press, 2002.
- Johnson, Patricia Alterbernd, *On Gadamer*, Belmont, USA: Wadsworth/Thomson Learning, 2000.

- Kneller, George F., *Introduction to the Philosophy of Education*, New York-London-Sydney-Toronto: John Wiley & Sons, Inc., 1971.
- Kurzman, Charles (ed), *Wacana Islam Liberal; Pemikiran Islam Kontemporer tentang Isu-isu Global*, Jakarta: Paramadina, 2001.
- , *Liberal Islam: a Sourcebook*, New York: Oxford University Press, 1998.
- , *Modernist Islam: a Sourcebook*, New York: Oxford University Press, 2002.
- Mulkhan, Abdul Munir, *Islam Murni dalam Masyarakat Petani*, Yogyakarta- Jakarta: Bentang Budaya-The Ford Foundation, 2000.
- , *Pemikiran K.H.Ahmad Dahlan dan Mubammadiyah*, Jakarta: Bumi Aksara, 1990.
- Nagel, Tilman, *The History of Islamic Theology: from Muhammad to the Present*, Princeton: Markus Weiner Publishers, 2000.
- Peacock, James L., *Purifying the Faith: the Muhammadiyah Movement in Indonesian Islam*, Menlo Prk, California: the Benjamin/Cumming Publishing Company, 1978.
- Rahman, Fazlur, *Islam*, 2nd edition, Chicago and London: the University of Chicago Press, 1979.
- Schwartz, Stephen Sulaiman, *Dua Wajah Islam: Moderatisme vs Fundamentalisme dalam Wacana Global*, Jakarta: Blantika, LibForAll Foundation, The Wachid Institute, Center for Islamic Pluralism, 2007.
- Tempo, “Fatwa Mati untuk Ulil”, *Majalah Tempo*, 15 Desember 2002.
- Weber, Max, *The Sociology of Religion*, Boston: Beacon Press, 1972.