ISLAM AND CIVIL SOCIETY

(STUDY ON KH. MA. SAHAL MAHFUDH'S THOUGHT)

THESIS

Submitted to Ushuluddin Faculty in Partial Fulfillment of the Requirements for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy Department

By:

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WALISONGO SEMARANG

2015

AUTHENTICITY STATEMENT

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

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ADVISOR APPROVAL

Dear Sir,
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Assalāmu'alaikum Wr. Wb.

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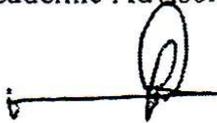
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MOTTO

إنما الأمم الأخلاق ما بقيت فإن هم ذهبت أخلاقهم ذهبوا

"Actually preserve of society is only *akhlak* (moral). If *akhlak* (moral) be lost or depraved from them, so they also will vanish (lost or depraved)."[1]

"Sesungguhnya yang melanggengkan suatu umat itu hanyalah akhlak. Jika akhlaknya hilang atau rusak dari mereka, maka mereka juga akan hilang (rusak).

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[1] 'Athiyyah Ibn Muhammad Sâlim (W. 1420 H), *Syaraḥ al-Arba'în al-Nawawiyah volume 46,* p. 3. (Maktabah al-Syamilah)

DEDICATION

This thesis is dedicated to:

My Country, Indonesia;

that undergoing moral degradation problem.

I hope Indonesia fast gradually be better than before

Academic World

***Umi* and *Abah* who always support and pray to My Success**

New Family in Semarang: FUPK Big Family

And Everyone who always does good in his life without reserve

ACKNOWLEDGMENT

Bismillāhirraḥmānirraḥīm

Praise to Allah SWT, essence of the most entitled to receive all the praise. Although without our praise, His majesty as Creator will not be reduced at all. The Lord of hosts, the God who are created the universe by His will with all kinds of abilities and potential. So as a small example, my weak creatures can complete this initial research as a process of learning to become a better human being useful to others. And unto Him shall all return.

Ṣolawāt and greetings also due to the Prophet Muhammad along with relatives and companions who have guided and set an example to mankind in order to be the best of creatures of God.

Islam and Civil Society (Study on KH. MA Sahal Mahfudh's Thought) as the title of this thesis the researcher chose because according to researcher it is important to be known by the audience. Seeing the fact that Indonesia as a country that officially adheres to the democratic system, but in practice is still far from expectations. New mere formal democracy, which is more concerned with the establishment of institutions that became a symbol of democracy such as the Legislature, Judiciary, and the Executive without regard to the substance of its functions. Hence was born the civil society formed on the basis to counterbalance the power of the state is still far from the will of the society, that is by utilizing the democratic process as a means of determining the pillar. Along the way, by looking at the history of the formation of Indonesia which is never separated from the role of religion. Civil society was seen as something that is vulnerable to personal or group interests as well as those who are in the state bureaucracy. Therefore, the researcher chose *Kiai* Sahal as a figure of concern in the field of human and religious backgrounds to answer brief. On the basis that religious teachings are universal and *ṣaliḥ likulli zamān wa makān.* With the completion of this thesis, researcher hopes may be useful and could be a passion to build a civil society based on Islamic values are universal.

On the other hand, this thesis is dedicated to fulfilment of the requirement for the Degree of S-1 of Islamic Philosophy on Theology and Philosophy. Researcher fully aware that this study would never have been possible without their cooperation, supports, helps and prayers from various parties, either directly or indirectly. For that infinity great thanks researcher says to:

1. Dr. M. Muhsin Jamil, M.Ag as the Dean of the Faculty of Islamic Theology or *Ushuluddīn* beloved, and especially for the two supervising researcher by: Dr. Muhyar Fanani, M.Ag and Prof. Dr. H. Yusuf Suyono, MA who have directed this thesis to be work that should be donated as academic work to obtain a

degree at the same S1 efforts researcher in answering the problems that occur as a form of academic social responsibility.

2. Dr. Zainul Adzvar, M.Ag as the chief of Theolgy and Philosophy Department and Dra. Yusriah, M.Ag as the secretary who have given any facilities to researcher for study in *Ushuluddin* Faculty, especially in my Major: Theology and Philosophy.

3. *Abah* and *Umi* beloved, Baedowi and Nur Azizah, for all the love, sacrifice, guidance and prayers are never absent for the sake of researcher's success, thus encouraging researcher to constantly strive to be better person and useful. As well as for my brother and sister dear: Jafar Sodiq and Nelis Sa'adah that motivate this brother in every step. Keep the spirit alive for more meaningful learning in order to reach the coveted ideals.

4. All of Lecturers, Mr. Dr. H. Abdul Muhayya, MA, Ust. Dr. Fakhruddin Aziz, Lc., PgD., MSI and the others who cannot be mention one by one by researcher. Including all of *Ushuluddin* official who help researcher fulfill administration, especially library official who serves in searching references this thesis.

5. All of my friends, especially to *Kak* Ncep, *Kak* Munir, and *Kak* Tio, peers in "Civilization Room of MNH 41", *Mba* I'ah who is willing to help find reference works of *Kiai* Sahal *al-maghfurlah*, "PK 6 Tambah Sayang", both of class AA (*Aqidah and Akhlak*: *Sripong* (Arifin), Su Nur, Mr. Cheque (Anik), Masrukhan, Ulul, Su Iim, Sun Daris, Lulu, Arum, Elvin, Mba Ani, Neng Ifah, Islah, Nila), and TH (Tafsir and Hadith: Agan Zen, *Mas* Abid, *Mas* Mujab, Mbah Farid, Asfak, Mukhlis, Mbah Rohmat, *Pak* Rosikin, *Kak* Zaim, Mbak Hanik, *Mbak* Fina, Dewi, Faik, Emi, Tari, Atik, Atiqoh) and others that cannot be called all) arms that help and provide support, either through energy, thoughts, writings, or with spicy innuendos that shatter *'ala santri*, so as to make researcher aware and growing passion for realizing his dreams.

6. JHQ (Jam'iyyah Hamalah al-Quran), LPM IDEA, PMII, IKMAL (Alumni Mahasiswa Al-Hikmah) Region Semarang, and WEC (Walisongo English Club) as an organization that was involved in the dig, cultivate and hone soft skill, leadership and good social communication in order to add and complement the capabilities of researcher competence and intellectual insight.

7. Mothers of *Jama'ah pengajian* MNH 41 (*Mushola* Nurul Huda 41) and Fathers of *pengajian Tahlil* every night *jum'at* who always pray and give meaningful social experience *'ala* village alley 41.

8. And all those who may not be called one by one, May God give grace and ease in every step us until the end of the day later. Amen.

In addition, researcher are also aware of this research are still many shortcomings, even far from perfect. But at least researcher has tried hard to give

the best to contribute a claimant science that seeks to unravel the problem that is happening today. Therefore, researcher asks criticism input and constructive suggestions, so researcher hopes for the sake of the birth of the works of better quality in the future. Finally, the researcher hopes that this simple thesis is also a second work of researcher can benefit and inspire religiosity spiritual to us as creatures (have) God and social beings. So it's really become a man who "*Akram*" and "*Ṣaleh*" as described by *Kiai* Sahal. Amen.

Semarang, July 2, 2015

Heri Kuseri
NIM. 104111022

TRANSLITERATION[2]

Table 1: **Transliteration Table: Consonants**

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	ʿ
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	ṣ		ء	ʾ
ض	ḍ		ي	Y

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[2] Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: **Transliteration Table: Vowels and Diphthongs**

Arabic	Roman		Arabic	Roman
◌َ	a		◌ًا، ◌ًى	An
◌ُ	u		◌ٌّو	Un
◌ِ	i		◌ٍي	In
◌َا، ◌َٰ، ◌َى،	Ā		◌َوْ	Aw
◌ُو	Ū		◌َيْ	Ay
◌ِي	Ī		◌ُّو	uww, ū (in final position)
			◌ِّي	iyy, ī (in final position)

TABLE OF CONTENT

ABSTRACT

Key word: Islam, civil society, democracy.

Civil society with democracy as its pillar is the concept of an ideal society in modern times. Including in Indonesia has declared itself adhere to the democratic system. But in fact, with the aim of state originally created for public beneficiaries, instead, to borrow a phrase Gramci, Indonesia has hegemony and exploits the country for the sake of personal interest or a specific group. It can be seen from a variety of irregularities committed by the government, not only in the New Order government, but also in nowadays, the corruption is still deeply entrenched in the bureaucracy. Poverty and ignorance is another factor that triggers the development of civil society to be container aspirations of the people for the sake of their interests which include health, education, economic, cultural and political rights. Many Indonesian intelectual pay attention to the development of civil society in this biggest in this biggest muslim country in the world.

One of them is *Kiai* Sahal, is also the influential Muslim figures in the life of religion and state in Indonesia. Thus, discussing the ideas *Kiai* Sahal related to the concept of civil society is very important. This research tries to study the concept of civil society of *Kiai* Sahal. The methode of this research are as follow: (1) how the concept of civil Society *Kiai* Sahal, (2) how is the role of Islam in the development of civil society in Indonesia according to *Kiai* Sahal.

This study used a qualitative research method that emphasizes the study of literature data *Kiai* Sahal' thought and research or literature related. The method used is Concept Analysis, which is a method to assess the various statements and understand the components of the concept so that it can be read as a whole.

From the analysis, the researchers concluded: first, civil society according to Kiai Sahal is the unity of the nation and civilized country, prioritizing universal values, democratic, egalitarian, and especially upholding human rights, both among the nation and the state. This means that it is integrated in carrying out its functions, the first state policy should be oriented both public and there should be community involvement in the preparation of any policy of the authority in addition also control functions to be performed by the public to oversee and monitor the wheels of government by basing his ideas on Islam as inspiration value.

And to build strong civil society, at least there are four things should be paid attention. (1) The substance of democracy must be the everyday behavior in concrete. (2) Upholding the moral dimension in the life of the nation. (3) Democracy education should start from the family as the smallest part of the community. And (4) society empowerment.

Second, the role of Islam in building civil society in Indonesia is the efforts to internalize Islamic values directly into the views of society life that starts from the family. This role became tradition and culture as expected to support the life of the nation more independently and prosperously.
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CHAPTER I

INTRODUCTION

A. Background

Social issues that have been experienced by Indonesia could not absolutely simply assess by means of dichotomy between structural and cultural approach, but should be in a way that dialectic. In practical reality, there is no question that really purely structural, and vice versa purely cultural. Due to structural and cultural issues always complement each other. The issue of monopoly, good business and ethic, good governance, democracy, and all the social issues and other changes associated with it, are structural issues that are also at the same time cultural. Expects free of monopoly businesses with only a structural approach, but mentalities moral perpetrators do not support the result is nil. Conversely, if only moral culture mental expect the offender to change state also will not be able to walk. Moreover, the proposed democratization, certainly it would not be able to run if it is not supported by the structure of the social, political, and economic support.

If Indonesia is currently experiencing a dilemma conditions as mentioned above, it means that most likely will fall in practice in real life is not democratic. Even though the formal control of the people has been open and had been assigned there, but if people do not have the moral courage to take control, then the result will remain the same.

And this is what should be of particular concern, because it does not make sense if throwing all social and political problems that occur simply due to a structure, is the system. The question is where is the responsibility of the individual?

As if that system is good all the problems immediately completed soon. Instead anyway does not make sense given all responsibilities to social issues (cultural, moral, mental) mere individual. Because individuals also evolve and live in a social system that greatly affect albeit not mean deterministically.

Therefore Al Chaidar, criticized Michael Sandel, who assume that only the individual can find himself in his community. So people simply find themselves in and shaped by the community. Yet at a certain point it must also take distance with the community, and even himself that is in the community are not aware of the sort which he agreed and which are not although still in the form of conscience. That's all are not to recreate himself. He not only passively, but actively becomes creators of itself. Which means he was the cause of himself and of the whole social issues that are in the vicinity without having to mean the community and the surrounding social system has no role at all.[3]

Prophet Muhammad said:

كلكم راعٍ وكلكم مسئولٌ عن رعيته ، الإمام راع ومسول عن رعيته (رواه البخاري)

It means: *"Each of you is a shepherd (leader), and a shepherd will be asked about his flock. (HR. Bukhari).*[4]

It is a moral basis for every citizen to question his orientation and also with regard to national development theory used in the country. And so far, according to Abdurrahman Wahid, filed is always oriented towards the development elitist secular and theory development. Very little attention has been paid to the orientation and national development theory derived from religion as a source of moral teaching. In fact, he thinks a lot of spiritual aspects that can be used as a basis for the theory that a more comprehensive national development.[5]

Ramifications feels for us right now is that our development of this orientation is completely elitist and it favors only the rich and branches compared with society as a whole. Meanwhile a lot from among those are who subsequently became a black conglomerate. This is the impact that we feel as a result of the development of the all elitist earlier, which is relying on the export products abroad, and did not pay attention to the formation of a massive capital to small

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[3] Al Chaidar, *Reformasi Prematur: Jawaban Islam Terhadap Reformasi Total*, Jakarta: Darul Falah, p. 64-65.

[4] Ibnu Bathal Abu al-Husein Ali Ibn Khalaf Ibn Abd Malik, *Syarah Shâhih Bukhari Libni Bathal Volume 8*, Riyadh (Sa'udiah): Maktabah al-Rusyd, 2003, p. 159. *(Maktabah al-Syamilah)*.

[5] Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi*, Jakarta: The Wahid Institut, 2006, p. 184.

and medium enterprises (SME), a minimum by providing credit cheap to them, as well as the provision of facilities other conveniences.[6]

Size secular national development theory used in assessing the economic development, is different from the national development theory more complete (both religious and spiritual aspects of other aspects). Secular national development theory has always started from the level of national income nation, using a variety of quantitative considerations. While national development which is based on religion, have always started from the responsibility of creating a just and prosperous society (according to the language of the 1945 Constitution), whereas in Islam called welfare. Differences starting point in looking at a national development is unavoidable, because it was a different way of looking at the problem. From the point of religious appraisal assessed were the achievements of individual citizens, whereas the theory of secular national development emphasis is a macro State achievement.[7]

It cannot be left alone, because if the measure used in our national development refers only to quantitative such as national income, achievement of the average age of both men and women-state as well as the average individual ownership of each resident of a State against the car, home, telephone, and so on. It will still occurred cleavage high in life in various sectors, such as education, commerce, carpentry, and so forth. Therefore, it should also be used non-material size such as justice, human rights, and collective prosperity. So the measure used not only one style only, but has a variety of sizes from one to another field.[8]

In the book "The Crisis of Global Capitalism" recognizes the existence of two major weaknesses that would arise as a result of the capitalist system. First, the market economy, especially the financial market will face bankruptcy and destruction process. And the second conditions of global capitalism lead to political failure and erosion of moral values at the national level and even up to

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[6] *Ibid,* p. 184.
[7] *Ibid,* p. 185.
[8] Abdurrahman Wahid, *Islamku, Islam Anda, Islam Kita: Agama Masyarakat Negara Demokrasi . . . , Ibid,* p. 185-186.

the international level. The statement indicates that they need a new world order of life, which is an order of life which is more egalitarian, just and moral.[9]

The Concept of State Dilemma

Gus Dur said, that should perhaps Indonesia have declared it as a secular state. Because of *Pancasila* state that is often said to be not a state religion nor a secular state also was not clear, unambiguous, and gives the impression of a double ideology. Even jokingly be called that *Pancasila* state conceived as it was "nonsensical state." Because it is often said that *Pancasila* state it is not liberal-capitalist and not social well-communist, not individualism nor collectivism, and not the state religion nor a secular state. So *Gus* Dur concluded, if everything is not, then there is no meaning other than the state is "nonsensical" *(yang bukan-bukan).*[10] Such a concept is very dilemma.

But according to the view that do not agree with *Gus* Dur said that it is precisely the conception of the *Pancasila* state is a concept that has been very clear as a specific concept of Indonesia. He said, the concept of *Pancasila* state is prismatic conception (Fred W. Riggs, 1964) which has been combining the core values in a range of conflicting values. This prismatic minimal conception characterized from four main things. First, *Pancasila* which is combines elements of both individualism and collectivism. Here it is recognized that the human as a person having rights and fundamental freedoms, but at the same basic obligations attached to it as a creature of God and social beings. Second, the *Pancasila* state unite conception of law "*Rechtsstaat*" that emphasizes the civil law and legal certainty, as well as the conception of a state of law "the rule of law" which emphasizes the common law and a sense of justice. Third, accept *Pancasila* as a renewal of community law (law is a tool of social engineering) as well as the law mirrors the sense of justice that live in the community (living law). Fourth, *Pancasila* adopts a religious nation state, does not adhere to or controlled by one religion, or religion (because it is not the state religion), but also not empty

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[9] Said Agil Husin Al Munawar, *Aktualisasi Nilai-Nilai Qurani Dalam Sistem Pendidikan Islam*, Ciputat: Ciputat Press, 2005, p. 158-159.

[10] Mahfud MD, *Gus Dur: Islam, Politik, dan Kebangsaan,* Yogyakarta: LKiS, 2010, p. 54-55.

religion (because it is not a secular religion). Here, the state must protect and nurture all faiths without any discrimination based on consideration of majority-minority.

With the prismatic conception, gave birth to some of the guiding political work as the foundation of national law in Indonesia. First, laws in Indonesia should ensure the integration or the integrity of the nation and therefore there should be no discriminatory laws potentially disintegrative. Second, the law must be formed democratically. Third, the law should encourage the creation of social justice with the special protection by the state against a weak community groups that are not allowed to compete freely but never balance with a small group of strong communities. Fourth, there should be no public law based on the teachings of a particular religion, because the law must guarantee religious tolerance civilized life. This means that the state does not impose formal religious laws, but the state must facilitate citizens who wish to exercise their religion voluntarily in order to avoid collisions or neglect.[11]

Fake Democracy

But in reality, that happened almost 70 years of independence, Indonesia has been accepted as an ideal national unit and as if it had finished, and so constantly strive maintained by every citizen. In fact, of course there are many things that must be addressed, but unfortunately these mistakes were considered the most common in the field and will not affect the fundamental aspects of the life of the nation.[12]

For example on the issue of the economic crisis, in Indonesia it is considered ordeal is seasonal and will soon pass as some neighboring countries also experienced. But the fact that other countries had got through, while in Indonesia the crisis even widen the range, uncontrollable, and even become multi-dimensional crisis which penetrated into all aspects of life, including aspects of nationality.[13] Then until today, the prospect of nationality is still fragile and

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[11] Mahfud MD, *Gus Dur: Islam, Politik, dan Kebangsaan,* Yogyakarta: LKiS, 2010, p. 56.
[12] MA. Sahal Mahfudh, Paper *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara"*, Pati, 20 April 1999, p. 1.
[13] *Ibid..*

gloomy, spoken in a tone alert and concerned. Because little can be mistaken periods occurred in May 1998 could reoccur. Although not perhaps exactly, but it is not likely to add tremendous. And this is also not spared from view *Kiai* Sahal, according to a sense of nationhood in Indonesia was not as strong as imagined. This phenomenon has been realized *Kiai* Sahal, because the historical reality shows that this nation once had a lack of national experience as a state element.[14] Which means the existence of the government for this is still like a king who ruled Indonesia with all the policies that must be adhered to regardless of the community as an important part of which is located on the other side of the government.

If in the modern history of the country has always positioned as a "home nations" to maintain and serve the interests of the nation as such. So when looking at and studying the history of this nation from time to time, in the sense that the country is something foreign, not only in the sense that never lived, but had never even known at all.[15]

In the history of the (nation) Indonesia, countries tend to be claimed by a group of people over a territory. In practical terms, the claim put people residing in the region in a position of subordination of the country. This situation has not changed even though from time to time there is a change the name, region and state authority dynasty. Even Indonesia also never received a government controlled by a foreign nation, namely during the colonial era. Despite frequent rebellion, but from that Indonesia can be quite accept a government by another nation though. This means that Indonesia really have almost no concern for "what, who, and how" of the country. So that in fact the state is only present as a representation of the interests of a particular private or group.

In one or two cases a single policy or a particular private group had to consider the interests of society, but clearly it was done without involving them. Indonesian nation in historical experience is an object, not a subject of the state altogether, and reasonable if people helpless. And if called that this nation has a

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[14] *Ibid,.*

[15] MA. Sahal Mahfudh, Paper *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara"*, Pati, 20 April 1999, p. 1-2.

determination and the same goal, then the condition was only there in about 1945, when the struggle for independence times.[16]

All that can be seen in the course of the democratic system, which are stresses the representative institutions of the people, the judiciary, and (some) political party in its application. But how these institutions work and function optimally has not received more attention, and even tend to look unimportant. In Indonesia, the most important and formally became the core is the establishment of political institutions such as the requirement of democracy. Including elections that have been run periodically, and that's what seems to be new is expected, which is an important country have adopted the system of government that is considered most desirable by today's modern world, namely democracy. Indifferent in practice, although it may be more appropriate such as "Fake Democracy" *(Demokrasi Abal-Abal).*

When that is done just like that, it means that all existing institutions are just mere decoration to deceive its own people and the outside world in general, that in the country as said by *Gus* Dur as if there is democracy, because in fact all the institutions set up for the benefit of authorities.[17] When in fact departed alone. There has been no meaningful function for the society to solve the problems they face. Such as poverty and ignorance that almost became persistent inherited diseases of this nation.

While responding to conditions like this modern era, Prof. Selo Sumardjan also interesting remarks, he said the future Indonesia will experience secularization. For him secularization is something that cannot be avoided in Indonesian society that is undergoing industrialization, a process that leads to social and cultural transformation due to the rapid implementation of science and technology as a reference of solving the problems that hit in Indonesia. Prof. Selo assume that the dominance of science and technology in industrialization would cause reduced the role of religion in the processes of decision making in the social, economic, political, and so forth. In other words, the purpose of this

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[16] MA. Sahal Mahfudh, Papers *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara . . . , Ibid*, p. 3.

[17] *Ibid.,* p. 5-6.

sociologist dominance of science and technology will shift religious considerations in the decision-making process regarding social life.[18] In the world of economics, for example, the process of decision making on the basis of non-religion and ethics in general although- that consideration solely on the calculation of profit-unfortunate- already very prevalent. Similarly, in the political world, the logic to obtain positions of power often does not matter at all on ethical and religious considerations. And that apparently is beginning to happen in today's society, although most of them rejected any secular attitude or actions as has been mentioned, but in reality such a priority that is already nearly reaching into all areas of public life. And in reality this is very alarming and threatening the existence of human life present era,[19] including in Indonesia. Deify man could have his ego in all its actions more individual and hedonistic without ethical and religious guidelines. If so, then almost could assure slowly but surely-oppression, chaos, and injustice will be rampant in Indonesia. Strong law of the jungle will prevail valid.

Various kinds of other bids emerged as an alternative to deal with these problems. The first call that was appears on most Muslims. They proposed the establishment of an Islamic state in response to the various kinds of crises and problems that hit Indonesia. As still rampant ignorance, poverty, injustice, arbitrariness, corruption, abuse of office, and so forth. They insist that Islam is a complete religion, in the sense already complete with all sorts of instructions for all aspects of human life, including governing system of government. They do not see the huge impact that would arise if it is really they apply. Because it is known that the population of Indonesia is not a single nation only converted to Islam, even many religions. As tribes scattered outposts and local-local island archipelago apart from the recently opened state religion: Christian, Catholic, Confucian, Buddhist, and Hindu are still many.

There is also a view that the problems arising in Indonesia is due to the existing governance system in Indonesia remains more or less unaffected by the

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[18] Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, Bandung: Mizan, 2008, p. 272.
[19] *Ibid,.* 272-273.

properties of the authoritarian and repressive New Order Government *(Orde Baru)*. Or at least the orientation of the existing political elite still perceives power as a goal in politics. So what happens is emerging cases of corruption and attacking each other occurrence of state institutions, as recently occurred between the INP/ *POLRI* (Indonesian National Police/ *Polisi Republik Indonesia*) and the *KPK* (*Komisi Pemberantasan Korupsi*/ Corruption Eradication Commission), known by the term as "Gecko vs. Crocodile". Then they tried to offer the concept of civil society as a rival or a balancing of state policies that are considered pro-people.

The emergence of the concept of civil society stems from the plains of Europe in the 1980s to then spread to other parts of the world with the grounding ideals: these people will come out free from business interests and market standards, as well as escape from the pressures and intervention powers and particular group. And the ideal society like this that researcher think is a dream of all people in the world, and it only is possible when applied in small-scale societies.

But in fact, that actually block the possibility of its realization is the condition of the world today are in it, the globalization of the industry, competition and the double standards between countries and growing complex regime.[20] And this is actually the greatest challenges that arise later and facing mankind today's modern age. Because if that happens constantly thus without any effort to mitigate them, then sooner or later the humanity of man can be lost, and morale was threatened eroded because of the demands of the situation are forced to act according to personal preferences or their respective groups.

Sudjatmoko, an academic and former Special Advisor for Cultural and Social Affairs Head of the National Development Planning Agency offer religion as an alternative to solve the human problems of this era, because basically the religion according to him contained system of values which support and guide

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[20] Hamid Mowlana, *Masyarakat Madani: Konsep, Sejarah, dan Agenda P olitik*, Penerjemah: Yusuf Bafagih, Imam Ghazali, Jakarta: Shadra Press, 2010, p. 15-16.

people into the whole man in accordance with nature. The same thing also expressed by Dr. A.M. Saefuddin, Lecturer in IPB, he said that in order to escape from the three human problems of this century, namely humanism, materialism, and atheism, people should look for an alternative as the supreme religious morality for life. Because in religion, there is revelation of God become the guiding principles for human beings to live a life (QS. Al-Baqarah [2]: 185), which is believed to the truth all time. In contrast to the ethical values of human origin, it is subjective[21] automatic erroneous vulnerable and abused.

Islam as Life Guidance of the Nation

As the majority of the Islamic religion in Indonesia-, plays an important role in guiding and deal with the problems of life of its adherents, included also in the surrounding areas and Indonesia in general. Since Islam came with the main objective to transform society with the values of the divine becomes better and quality. It can be seen the extent to which obedience to God, the knowledge of His *Sharī'ah* (law), the release of people from all burdens of life, such as poverty, ignorance, injustice and so forth which ultimately aims for the benefit of man, both in this world and in the hereafter. It also includes a wide range of new shackles that bind human freedom as a result of modernization today.[22]

Islam is present not only teaches its adherents to worship through various rites (prayers, charity, fasting, pilgrimage, sacrificial, etc.) with a core belief believing in God alone. Then ignore all aspects of human life such as social problems mentioned above, as well as in the economic, political, cultural, educational, health, safety, environment and so forth. But faith in Islam should also be accompanied by 'righteous deeds as evidence of the faith that is born in the social life. That is, Islam also teaches the guarantee of life and well-being for every human being.[23] Including the task of building a society is no less noble to carry out religious rituals of worship.[24]

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[21] Muhammad Syahrur, *Tirani Islam: Geneologi Masyarakat dan Negara,* Yogyakarta: LKiS, 2003, p.185.

[22] Hamzah, *Teologi Sosial: Telaah Pemikiran Hassan Hanafi,* Yogyakarta: Graha Ilmu, p.62.

[23] MA. Sahal Mahfudh, *Nuansa Fiqih Sosial, Ibid.,* p. 4.

[24] Hamzah, *Teologi Sosial . . . , Ibid,.*

Because, in principle, once again the aim of Islam is used to the arrangement of human affairs in the worldly life and *ukhrawi*, the life of the individual, community, and state. As these objectives formulated by Prof. Muhammad Abu Zahra, first, as the purification of the soul, so that every Muslim be a source of goodness and thus creating a sense of compassion. Second, uphold justice in society. The essence because every human being in the eyes of the same law, both Muslims and non-Muslims.[25] And the third is the ultimate goal to be achieved Islam, namely the benefit. The benefit here is not just the interest that is based on lust, both personal and group. But the beneficiaries are evaluated from the Quran and Hadith.[26] Even here it is important to note that as a basis, for Fazlur Rahman, a Muslim thinker of Pakistan, that "*elan*" (spirit) basic Koran is actually moral, in which there is a clear emphasis on monotheism and social justice.[27]

Furthermore, Asghar Ali Engineer, a Muslim thinker from India asserts that in fact most of the conflicts in the world because of the problem of injustice, poverty, hunger, and unemployment cannot be fully resolved. If the issue is resolved, the whole hostility can be solved accordingly. Therefore he invites us to contribute to proclaim the war against poverty in all ways, some of which like to grow production, equitable distribution of economic resources, and preventing wealth rotates only among the rich (QS. Al-Ḥashr [59]: 7).[28]

From these problems, researcher think it is the most coveted by humans are born and well-being and inner peace in life. So according to researcher is the development of society with social justice and upholding moral values, which in other terms called "civil society" should be build. Civil society is a community system concept that is coveted by many, even by the world community.[29] An overview of the public system which, according to Nur Cholish Majdid idealized

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[25] Muhammad Abu Zahrah, *Ushul Fiqh,* Translator: Saefullah DKK, Jakarta: Pustaka Firdaus, 1994, p. 543-545.

[26] Ibid., p. 548.

[27] Mohamed Imran Mohamed Taib, Paper (Pdf) " Fazlur Rahman (1919-1998): *Perintis Tafsir Kontekstual* delivered at reading Group Session on 26 Februari 2007 in Yayasan Mendaki, p. 14.

[28] *Ibid.,* p. 108.

[29] Masykur Hakim, Tanu Widjaya, *Model Masyarakat Madani*, Jakarta: Intimedia, 2003, p. 1.

by Islam and never become part of the history of the success of the Prophet when he led the (state) Islam first in Medina. Society with social justice, democracy, uphold the law with egalitarian (equality), it does not recognize the dynasty and protect joints humanitarian dimension pluralist, inclusive and universal.[30] Civilized society, advanced and modern in its time with its citizens remain aware of the obligations and rights of each against each other, nation, state, and religion, and upholding human rights.[31] A person who like the system is what will bring people to peace of mind is born. Not just a rapid progress in the field of state with high per capita income, and the knowledge and advanced technology that actually turned out to erode the values of humanity itself.

He is KH. MA. Sahal Mahfudh,[32] a *'alīm* prominent Muslim of the village Kajen, Pati, Central Java, which cannot be underestimated the role and influence in the religious life and society in Indonesia, including the current era of change like this. He is well aware of the circumstances have now changed due to the impact of science and technology advances as described previously, behavioral changes are increasingly varied society was not possible simply unavoidable. In the process, *Kiai* Sahal said that human life is influenced by various factors and interrelated aspects. Here humans are required to be able to control and direct these aspects in order to achieve prosperity, peace, and sustainability at the same meaning of his life.[33] This means that whatever human does eventual goal should be for the good of man. Not personal or group interests.

Therefore, more *Kiai* Sahal argues that actual construction is not enough only in the economic field alone, which is characterized by giant industries that use high technology in the absence of the role of religion as the guiding system of ethical values man in her life, because if this is the case which will happen

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[30] *Ibid,.*
[31] *Ibid,.*
[32] Next use mention *Kiai* Sahal to short name mentioning.
[33] MA. Sahal Mahfudh, Paper *"Aktualisasi Islam (ASWAJA) Dalam Pembangunan Nasiona"*l delivered at Seminar Pengembangan Sumber Daya Manusia NU Wilayah Sumsel Palembang on 16 Januari 1986, p. 2.

eventually is that the growth of human behavior that is individualistic and materialist.[34]

For *Kiai* Sahal, which is important in terms of the structuring of nationality and statehood and developing science should have an inner dimension (esoteric) which is concerned with things that are hereafter as well, or to achieve natural happiness hereafter. So, in addition to civil society has a direct benefit in the worldly life gives many conveniences and justice to people's lives.[35] He also has the moral spirit as a guide for policy control state with the presence of Islam that aims nothing else for the good of man himself. Because in essence the state or society if no guides are used as guidelines, they are prone to do things that just likes without regard to the impact that will be caused. And if that's the case, then the next that will arise is that new problems as described Prof. Dr. Iskandar Alisyahbana, former rector ITB above.[36]

In short, the development efforts undertaken by man in all fields of religion must also be guided by ethical system as a controller and a balancing of the noble goals which at times can be distorted due to social changes and the times that happens. Because usually a bad good-sized man was influenced by culture, environments, and ideologies, are resulting in the assessment of blood from one area to another. One good deed in one area may not be considered good in other areas. It relies on social consensus that has been built before. Therefore, a measure of assessment was often shifted as a result of social change. Except, according to *Kiai* Sahal, benchmarks derived from religious teachings are universal, then this size is permanent. Therefore, according to the researcher, the study of religion and development that will specifically discuss the role of Islam in the development of civil society in Indonesia is urgently needed in order to address and resolve the problems that have been described previously.

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[34] MA. Sahal Mahfudh, Paper *Aktualisasi Islam … , Ibid*

[35]. MA. Sahal Mahfudh, *Nuansa Fiqih Sosial*, Yogyakarta: LKiS, 2012, p. 303-304.

[36] He explained that when science and technology have reached such an advanced level. Still it there will be a number of negative effects that are not small for humans. This process is called "dialectic phenomenon in science and technology", a phenomenon that applies to every human culture, namely "settlement of the issue will always carry the seeds of new problems at a time will also be a major issue that requires settlement as well.

Kiai Sahal including one of the *'ulama* were rare. Because in spite of history education in schools just struggling with yellow book *(kitab kuning)* reviews, but wide horizons, not only in the religious field as such. But also about the social economic, social, political, and cultural. In addition, *Kiai* Sahal also actively pours his ideas in writing that the added value. Because then from her original idea can be studied directly by the generation at any time without being tied to time. It was also not free of personal character that is sensitive to environmental social conditions in Kajen, Pati. And also including Indonesia as part of its environment nationwide. For that reason the researchers chose *Kiai* Sahal thought of as an object of research, particularly in the study of Islam's role in the development of civil society in Indonesia.

H. Research Questions

1. How is the concept of civil society according to KH. MA. Sahal Mahfudh?
2. How is the role of Islam to develop civil society in Indonesia according to KH. MA. Sahal Mahfud?

I. Aims and Significances of Research

From the brief description background research and the formulation of the problems mentioned above, the purpose and the benefit to be achieved are:

1. To know ways of civil society building,
2. To determine the extent of the role of Islam in public life in the modern era,
3. To determine the importance of Islam in the building of civil society,
4. Can foster awareness of rights (powers) community in the life of the state,
5. Can reduce the negative effects of modernization and globalization, and
6. Can control state policy.

J. Prior Researchs

Once the importance of contemporary study theory can response to the increasingly complex problems of the modern era, the research takes the object of thought KH. MA. Sahal Mahfudh actually has quite a lot. Some of these include:

"Pemberdayaan Masyarakat Berbasis Pesantren: Kontribusi Fiqh Sosial Kiai Sahal Mahfudh dalam Perubahan Nilai-nilai Pesantren". This research is the result of the dissertation Zubaedi in Post-graduate Program of UIN Sunan Kalijaga Yogyakarta. In substantive, studies in the book leads to the formulation of the dialectic study of jurisprudence thought Social, social jurisprudence implementation for community development, and changes in the values of the *pesantren* as a consequence of the effect of the presence of *Kiai* Sahal thinking social *fiqh*.[37]

Next is the *"Fiqh sosial Kiai Sahal Mahfudh: antara konsep dan implementasi"*.[38] The book by Jamal Ma'mur Asmani is to discuss the idea (the concept of social jurisprudence) and its application in Islamic law in Indonesia. This book was written to record the trip *Kiai* Sahal, a good course of his life, the intellectual, the key to success or success tips specifically studying in boarding schools, technical lead, the struggle of community service, academic career, and career to the NU, and especially its struggle in childbirth and develop social *fiqh* spectacular. The book also encourages the students to continue to participate in the dynamic arena of contemporary intellectual association with its roots grounded in strength, so as to continue the social *fiqh* of *Kiai* Sahal project that has been initiated. This book was written to record the trip *Kiai* Sahal, a good course of his life, the intellectual, the key to success or success tips specifically studying in boarding schools, technical lead, the struggle of community service, academic career, and career to the NU, and especially its struggle in childbirth and develop social *fiqh* spectacular. The book also encourages the students to continue to participate in the dynamic arena of contemporary intellectual association with its roots grounded in strength, so as to continue the social *fiqh* of *Kiai* Sahal project that has been initiated.[39]

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[37] Zubaedi, *Pemberdayaan Masyarakat Berbasis Pesantren: Kontribusi Fiqih Sosial Kiai Sahal Mahfudh dalam Perubahan Nilai-nilai Pesantren*, Yogyakarta: Pustaka Pelajar, 2007, p. v.

[38] Jamal Ma'mur Asmani, *Fiqh Sosial Kiai Sahal Mahfudh: Antara Konsep dan Implemenasi*, Surabaya: Khalista, 2007.

[39] http://irfanantono.wordpress.com/2009/02/25/fiqh-sosial-*Kiai*-sahal-mahfudh-antara-konsep-dan-implementasi/, diakses pada tanggal 15-09-2014.

Similar with above, based research of implementation was researched by Ahmad Firmasyah, STAIN (2008) with the title "*Penerapan Pemikiran KH Sahal Mahfudh Tentang Pesantren dan Pengembangan Masyarakat (Studi atas Pondok Pesantren Al-Islah Desa Kebagusan Kecamatan Ampel Gading Kabupaten Pemalang)"*. This research discuss how implementation of KH. MA. Sahal Mahfudh's thought about *pesantren* and society development in *Pesantren* Al-Islah Kebagusan Pemalang.[40] The results are: first: role of boarding school has double role as religious institution and social, second: pattern of Al-Islah boarding school system is traditional. And the last: the implementation of KH. Sahal Mahfudh's thought about boarding school and society development more tend as formal institution that guide school from *Mts* until '*Āliyah* besides teaching *salaf* books.

Then there is research on creative ideas *Kiai* Sahal in education with a direct object in *Kiai* Sahal lodge itself under the title *"Aplikasi Gagasan Fiqh Sosial KH. Sahal Mahfudh Dalam Dunia Pendidikan (Studi Kasus di Pondok Pesantren Maslakul Huda Kajen Pati)"*. Written by Heri Setiawan in the thesis studies at IAIN Semarang Walisongo. This thesis discusses the social *fiqh* education KH. MA. Sahal Mahfudh and how the application of the idea of the social *fiqh* education at boarding school of Maslakul Huda Kajen Pati.[41]

And also, the study of compared *Kiai* Sahal's *fiqh* thought with the concept of Ali Yafie's thought with the title *"Studi Komparatif antara Pemikiran KH. Ali Yafie dan KH. Sahal Mahfudh tentang Fiqih Sosial"*. This research was conducted to complete studiying in strata of the Faculty of *Syarī'ah* UIN Sunan Kalijaga.[42]

And finally, individual research concerning *"Konsep Teologi Sosial KH. MA. Sahal Mahfudh: Studi Atas Pemikiran KH. MA. Sahal Mahfudh"* conducted by the researcher itself. In that study to obtain a finding that the concept of Islamic

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[40] Ahmad Firmansyah, *Penerapan Pemikiran KH Sahal Mahfudh Tentang Pesantren dan Pengembangan Masyarakat (Studi atas Pondok Pesantren Al-Islah Desa Kebagusan Kecamatan Ampel Gading Kabupaten Pemalang),* STAIN Pekalongan: Jurusan Tarbiyah, 2008, p. xii.

[41] http://eprints.walisongo.ac.id/744/1/083111150_Coverdll.pdf, download on 13/02/2014.

[42] http://digilib.uinsuka.ac.id/4426/1/BAB%20I,V,%20DAFTAR%20PUSTAKA.pdf, download on 13/02/2014.

theology is thoroughly understood *Kiai* Sahal in the unity of life (way of life), he does not separate between faith and righteous deeds in his thinking and behavior. Thus establishing Islam on accordance with the needs of the situation and conditions are when and where they live. Then the next step was finding the theological concept *Kiai* Sahal is Social Theology, which views faith in God who took him act in praxis and social vision. *Kiai* Sahal understanding is very helpful and relevant to address the problem of human condition now and they directly benefit.[43]

From the above description, it appears that most of the research that examines the thought KH. MA. Sahal Mahfudh objects of study using social jurisprudence which is applied, as in the education and development of the role of schools in society. There is also a comparative. It is also struggling in the discussion theoretical concept of social jurisprudence. And one that examines the theology so it can be concluded that the research is conducted studies that address thinking KH. MA. Sahal Mahfudh on "Islam and Civil Society" specifically does not exist. So according to the researcher this is necessary to remember various backgrounds urgent as previously described.

K. Frame of Theory

Various humanitarian problems that arise 21st century attracted the attention of researcher to offer alternative solutions. At least the researcher were able to reduce and clarify the root of the human problems of this century, not least in Indonesia. But the author is aware to solve the problem completely is almost impossible to do immediately. Moreover, the circumstances regarding social problems such as; civil society, whose scope is quite broad and complex. Therefore, the discussion will focus on the concept of civil society according to *Kiai* Sahal and Islam's role in coloring them in Indonesia.

Civil society is a term that was first introduced in Indonesia by Dr. Anwar Ibrahim with the term "civil society" *(masyarakat madani)*, is when delivering a

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[43] Heri Kuseri, *Konsep Teologi Sosial Kh. Ma. Sahal Mahfudh: Studi Atas Pemikiran KH. MA. Sahal Mahfudh,* Semarang: LP2M IAIN Walisongo, 2014, p. 129-130.

lecture in the framework of Istiqlal Festival II on 26 September 1995. His background as he said at the time that the rampant phenomenon of weakness and backwardness of Muslims who migrated. As can be seen from his statement:

> Kemelut yang diderita oleh ummat semasa seperti meluasnya keganasan, sikap melampaui dan tidak tasamuh; kemiskinan dan kemelaratan; ketidakadilan dan kebejatan sosial, kejahilan, kelesuan intelektual dan kemuflisan budaya adalah manifestasi kritis masyarakat madani. Kemelut ini kita saksikan di kalangan masyarakat Islam baik di Asia maupun Afrika, seolah-olah ummat terjerumus kepada satu kezaliman. Kezaliman akibat kediktatoran atau kezaliman yang timbul dari runtuhnya atau ketiadaan order politik serta peminggiran rakyat dari proses politik.[44] (Crisis suffered by the community during such widespread malignancy, attitude and do not exceed *tasamuh*; poverty and squalor; social injustice and corruption, ignorance, intellectual lethargy and disadvantage culture is critical manifestation of civil society. The crisis we are witnessing in the Islamic societies in both Asia and Africa, as if mankind are exposed to an injustice. Injustice due to dictatorship or injustice arising from the collapse or absence of political order as well as the exclusion of people from the political process).

From here, researcher can infer that the wish expressed by Anwar Ibrahim is about the principles and the basic idea of community: that moral principle, fairness, thoroughness, deliberation, and democracy.

Responding to the statement of Anwar Ibrahim, according to a source Dawam Rahardjo religion, civilization is a process, and the people of the city is the result. Thus, "civil society" is translated as the concept of the ideal society that contains three things, namely religion, civilization, and urban.

Civil Society has become an important issue in the politics of Islam in recent years.[45] Although the origin and its definition are still also be a debate that not yet final. But elements, characteristics, and its position as a society that aspires to prosperity together with many critical have received various parties.[46] Because the truth is, that at the core of the debate so far with regard to the relevance of the concept when applied in non-western societies and especially in the Islamic community in Indonesia. While the goal remains the same. Live how and processes to form and build it into a form that people really dream can uphold

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[44] Sufyanto, *Masyarakat Tamaddun: Kritik Hermeneutis Masyarakat Madani Nur Cholish Madjid,* Yogyakarta: Pustaka Pelajar, 2001, p. 95.

[45] Sohail H. Hashimi, *Etika Politik Islam: Civil Society, Pluralisme, dan Konflik,* Translator: Abu Bakar Eby Hara, Nurhidayah, Farinia, Syafiq Hasyim, Jakarta: ICIP, 2005, p. 52.

[46] Muhyar Fanani, *Pudarnya Pesona Agama,* Yogyakarta: Pustaka Pelajar, 2007, p.144.

justice and the welfare of the whole society regardless of religious status, ethnicity, race, and certain groups.

F. Research Method

1. Type of Research

This kind of research method used qualitative research method because the discussion regarding humanistic or interpretive knowledge that the emphasis is more on the study of texts[47] or literature studies (library research), that is by collecting data from the works of KH. MA. Sahal Mahfudh's thought, research and related literature.

While the research is the description of a philosophical character, which is an explanation to find the truth, develop reasoning with continuous testing various basic assumptions and the variety of beliefs that have been believed.[48] Because the philosophy methodology is also used to understand and assess the problems that are overlapping between normatively and historicity in the diversity of mankind, and also related to the region purity and profanity. Another reason for methodological approach that is both scientific philosophy and inclusive is appropriate and suitable to be lifted to the surface and appreciated to help solve today's contemporary religious issues. Not philosophy as understood, ideology or certain streams are closed. Philosophical approach here is solely intended to seek clarification of scientific relations between the fundamental ideas of religiosity and concrete reality in the form of experience and practice of human religiosity on specific historical-cultural region.[49] Especially, it is in the assessment of the concept of KH. MA. Sahal Mahfudh thought about Islam and civil society in Indonesia related to the role of Islam in the community development post-reform.

2. Data Sources

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[47] A. Hasan Asy'ari Ulama'I (ed), *Pedoman Penulisan Skripsi*, Semarang: Fakultas Ushuluddin IAIN Walisongo, 2013, p. 25.

[48] James S. Stramel, *Cara Menulis Makalah Filsafat*, Translator: Agus Wahyudi, Yogyakarta: Pustaka Pelajar, 2002, p. 2.

[49] Amin Abdullah DKK, *Mencari Islam: Studi Islam dengn Berbagai Pendekatan,* Yogyakarta: Tiara Wacana, 2000, p. 7.

This research is library research (literature study), the data collection techniques used is to collect books and works of KH. MA. Sahal Mahfudh. The source of the data used includes two criteria. First, the primary data source is the book the work of thinking of MA. Sahal Mahfudh. Such as: a collection of papers from a variety of seminars and workshops which he wrote, although not issued to the public, *Nuansa Fiqh Sosial, Dialog Problematika Umat,* and other written works.

Second, secondary data sources, it's namely the results of research on the thinking of KH. MA. Sahal Mahfudh and other sources of literature that were support the study, either directly or indirectly.

3. Method of Analysis Data

In this study, the method used is the Analysis Concept, a method that is used to assess the various statements and understand the components of the concept.[50] This means that researcher will centralize and analyze carefully the main concepts in the works *Kiai* Sahal which became part of the question or the formulation of the problem, namely the concept of KH. MA. Sahal Mahfudh's thought regards Islam and civil society in Indonesia. Furthermore, the authors understand and analyze in detail, depth, and critical writing are summarized in the framework of a coherent and systematic.[51] So as to obtain the results of systematic research, critical, original and profound those are in accordance with the theme of the discussion.

G. Writing System

In writing this essay research or in general there are three parts, the first part contains the introduction, both the content and the third cover. And in his explanation to make it more understandable for the author was coherently into five chapters. And to obtain an overview, the authors convey the contents of each chapter.

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[50] James S. Stramel, *Cara Menulis Makalah Filsafat . . . , Ibid,* p. 47.
[51] Mahsun, *Metode Penelitian Bahasa: Tahapan Strategi, Metode dan Tekniknya*, Jakarta: Rajagrafindo Persada, 2005, p. 74.

At chapter one, researcher will explain about the background of the problem of the reasons why this thesis needs to be written. Then what are the concern and the subject matter to be studied, and also what are the purpose and the benefits to be gained from this thesis. To determine differences in subject matter studied, the researcher conducted a literature review of previous studies. Researcher also write theoretical framework to provide an overview of which will be the discussion so that its direction is clearly not deviated and widened as expected from the beginning. And to obtain accurate results and academically accountable, researcher used certain methods to examine the concept of *Kiai* Sahal ideas to be discussed. And at the end of chapter one, the researcher also included researcher systematic writing will discuss until the end as a reference.

In chapter two, the researcher writes theoretical basis that would be the core of the discussion in order to give their views on the basis of which will be used as a reference in the study. Among them was the understanding of what is Islam, from the period before the Prophet Muhammad, then at the time of Prophet Muhammad to the period after the Prophet Muhammad. What is the core of the Ideals of Islam also elaborated to explain the mission of this religion. Further understanding of Civil Society is also described as another variable that will be the object of research development at the same time in Indonesia, and what is the purpose and the pillars are needed as a concept of stringing system of state or government relations with the community or people.

In Chapter three, researcher writes about biography and educational background of *Kiai Sahal* as the object of research. Any works and how the role of *Kiai* Sahal figure in his life, either in a small scope in the surrounding environment as well as national in Indonesia.

And in chapter four is the content and analysis that researcher do directly from *Kiai* Sahal Mahfudh' thoughts on Islam and Civil Society in accordance with the procedures mentioned in the first chapter and chapter two and three as reference theoretical basis. Here the researcher divides them into three sub-chapters. First, of original thought analysis of KH. MA. Sahal Mahfudh about what it is civil society in his view. Second is how Islam achieves and takes a role

in it. And last what exactly is *Kiai* Sahal's thought in Building Civil Society in Indonesia that began to enter the industrial society.

Last, at chapter five is epilogue. Here, researcher make conclusion of research and suggestion to others research to develop topic relate with *Kiai* Sahal's thought.

CHAPTER II

UNDERSTANDING OF ISLAM AND CIVIL SOCIETY

To know in detail about the concept of civil society according to *Kiai* Sahal, especially regarding the relation with Islam and how the dynamics both in Indonesia. Researcher will present the first of the two terms, both in language and terms that were born from the historical background of each. Especially about what the goals and ideals of both. Starting from the definition of what is Islam, and what is civil society? So that the basic spirit that brought both of which can be read and understood as objectively as possible and proportionate.

A. Definition of Islam

Etymologically Islam is derived from the Arabic word *salima* base which has several meanings, among them are the prayer for survivors, safety, peace, obedience, submission, welfare, the name of the Lord, and also the name of a tree. While Islam in the sense of *Sharī'ah* is showing obedience to the law of God, and commitment to what is coming (revealed) to the prophet, and with it the life of a person guaranteed and can refuse of all things that are hated. In "Lisan al-'Arab" mentioned, according to Abu Bakr Muhammad ibn Bechar, there are two opinions one can say Muslim. First, one or surrender obedient to God's commands. Second, someone who is sincere (genuine) worship for God.[52]

And according to Ajat Sudrajat in his book The Meaning of Inclusive Islam, meaning that the most dominant use *Al-Quran* is the first to third.[53] The word Islam is called the name of religion, according to Muhammad Ali shows the nature and essence of the religion. That is included in peace, and a Muslim is a person who creates peace with God and man. Peace with God means submissive, obedient, and thoroughly obedient to His will. And peace with human means he

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[52] Abi Fadhl Jamaluddin Muhammad ibn Mukarram Ibnu Mandzur, *Lisan al-Arab,* Beirut: Dar Lisan al-Arab, Jilid IV, p. 191.

[53] Ajat Sudrajat, *Tafsir Inklusif Makna Islam: Analisis Linguistik Historis Pemaknaan Islam dalam Al-Quran Menuju Titik Temu Agama-Agama Semitik*, Yogyakarta: AK Group Yogya, 2004, p. 72.

left the action things ugly, hurt and harm to others, as well as doing good to others. According to the second meaning of the peace that is the essence of Islam.

> Islam is thus in its very inception, the religion of peace, and its two basic doctrines, the unity of God and the unity or brotherhood of the human race, afford positive proof of its being true to its name. Not only is Islam stated to be the true religion of all the prophet of God, as pointed out above, but even the involuntary though complete submission to Divine laws, which is witnessed in nature, is indicated by the same word *aslama*.[54]

Imam Ali (first cousin and son-in-law to Prophet Muhammad) eloquently describe Islam by starting that: "Islam is submission; submission is certainty; certainty is believing; believing is acceptance; acceptance is adherence; adherence is action' action is behavior; the essence is patience; patience is an Attribute of Allah, the Compassionate, and the Merciful."[55]

According to Marshall GS Hodgson, a teacher of world history and Islamic studies from the University of Chicago, said Islam simply refers to the inner spiritual shape of a person of good will. The word Islam in Arabic means submission to God's action. Clearly, continued Hodgson, it means accepting personal responsibility on the norms of action which is seen to have a transcendent power.[56]

Islamic belief is famous because of its simplicity to be understood, when examined more closely, Islam has the general complexity, and its elements most essential to be made more simply. The essence of Islam is having the supremacy of God Almighty, who is identified as the God of Abraham, Moses, and Jesus who is called by God in Arabic.

Islam is the religion of God revealed by the fundamental principle that a Muslim must also believe in the prophets and Apostles who were sent before Prophet Muhammad (QS. Al-Baqarah [2]: 4 and 136).[57]

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[54] Maulana Muhammad Ali, *The Religion of Islam*, US: Book Crafters, Chelsea, Michigan, U. S. A, 1990, p. 4.
[55] Tallal Ale Turfe, *Unity In Islam: Reflection and Insights*, New York: Tahrike Tarsile Qur'an, 2004, p. 48.
[56] Marshal G. S. Hodgson, *The Venture of Islam: Iman da Sejarah dalam Peradaban Dunia Masa Klasik Islam,* Translator: Mulyadhi Kertanegara, Jakarta: Paramadina, 2002, p. 101.
[57] *Ibid,.*

Islamic names can also be tracked directly in several verses of the Koran. Among the verses that mention the word Islam is:[58]

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ . . .

Meaning: "Indeed, religion (the blessed) with Allah is Islam. there is no disputing the people who have been given the Book except after knowledge came to them, because of envy (that there is) between them. Anyone who disbelieve the revelations of Allah then Allah is swift at reckoning. "[59]

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

Meaning: "And whoever seeks a religion other than Islam, then occasionally will not be accepted (the religion) thereof, and in the Hereafter He Including those who lose". [60]

. . . وَرَضِيتُ لَكُمُ الْإِسْلَٰمَ دِينًا . . . ﴿٣﴾

Meaning: "And I have approved for you Islam as religion."[61]

Included also in the QS. Al-An'ām [6]: 125, al-Taubat [9]: 74, al-Zumar [39]: 22, al-Hujurāt [49]: 17, and al-Ṣaff [61]: 7. In paragraph also many other so-called derivation of the word Islam as in QS. Ali Imran [3]: 64, 83, 84, QS. Al-Māidah [5]: 111, and QS. Yūnus [10]: 90.

To further clarify the meaning of Islam can be seen in the development of history cross. Starting from the period before the prophet Muhammad, the time of Prophet Muhammad SAW, and the period after the Prophet Muhammad died.

1. **Before the Period of Prophet Muhammad**

When viewed from some statements Quran itself, the term al-Islam already existed before the time of Prophet Muhammad SAW. If observed carefully, a few verses that speak about the more dominant Islam is associated with Abraham, Moses, Solomon, and Jesus. Even some of the stories in the Bible about Ibrāhīm (Abraham) showed that he has a strong commitment to religious beliefs. The story was not just nonsense history, but contains a profound religious truth and trustworthy. As some text in the Bible also says that it is part of the holy book and became a single God's revelation

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[58] Muhammad Hasbi Ash-Shiddieqy, *Al-Islam,* Semarang: Pustaka Rizki Putra, 2001, p. 8.
[59] QS. Ali-Imrān [3]: 19.
[60] QS. Ali-Imrān [3]: 85.
[61] QS. Al-Māidah [5]: 3.

to man.[62] The original monotheists pre-Islamic Arab called *Ḥanīf*. Al-Quran (Āli-Imrān [3]: 95) and Muslim traditions describing them as descendants of Abraham and his son, namely Ishmael.[63]

In Hebrew the word has a meaning identical greetings with shalom, which means peace and harmony. There is even a suggestion that meaning is not simply peace. The word *"shalom"* also means justice and truth, so that everyone can say *shalom* (peace) if the situation is safe, prosperous, healthy and satisfied. The word is also expressed with words *salem, selamin, salom, and Shalem.[64]*

So according to Ajat, term *shalom* includes the condition of society in which there is harmony and prosperity, in addition to a good relationship with God. Because if the opposite happens, of human relationships with God means no harmony. In this context the meaning of *shalom*, a relationship with God is evidenced by the sacrifices (offerings)[65] solely because of him.

In addition, said before the presence of the prophet Muhammad, *salem* interpreted also as the name of the city, as mentioned by the Bible whose meaning is also not free from the sense of peace and harmony, because the condition of the city is relatively safe and peaceful.[66]

While the Arabs, especially before the birth of Prophet Muhammad, the term al-Islam has also been there and have a relationship with *istimta* meaning 'which means death-defying (Defiance of death), or sacrifice

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[62] Ajat Sudrajat, *Tafsir Inklusif Makna Islam: Analisis Linguistik Historis Pemaknaan Islam dalam Al-Quran Menuju Titik Temu Agama-Agama Semitik*, Yogyakarta: AK Group Yogya, 2004, p. 71.

[63] John L. Esposito, *Islam Warna-Warni: Ragam Ekspresi Menuju Jalan Lurus (al-Shirât al-Mustaqîm)*, Translator: Arif Maftuhin, Jakarta: Paramadina, 2004, p. 9-10.

[64] *Ibid,.* p. 73

[65] When sacrifice in form bevarage, meaning sacrifice, as well as slaughhter that is only to God. See Ajat Sudrajat, *Tafsir Inklusif Makna Islam, Ibid.,* p. 74.

[66] *Ibid,.* p. 75. Semitic part of the West in the 20th century S instead uses the word shalom as the designation of the name of their God. The names were charged SLM continued until the period of the kings. In the context of the Bible, the names associated with the word reflect the aspirations of the people for peace. And in everyday expression carried with greeting. See Ajat Sudrajat, *Tafsir Inklusif Makna Islam, Ibid,.* p. 76-77.

themselves (self-sacrifice). This term according to their means heroic,[67] even Bravmann characterized it: "*aslama"* is hand over someone or something or deliver up a person to someone, to his enemy, his Pursuer."[68]

2. Periode of The Prophet Muhammad

At the time of the Prophet Muhammad, the term al-Islam refers to the name of the religion brought by him, even though the word does have a universal significance at the time. But it was strengthened because the Prophet Muhammad claim hisself to be Muslim. This can be seen in the QS. Ali Imrān [3]: 64, that is, when the prophet scribe called on them to embrace the religion (Islam) which carries, so the term is attached to the community that follows the teachings of the Prophet Muhammad. This community is bound by an order of value or divine teachings revealed to the Prophet Muhammad who claims to be a revelation from God. And further the teachings of Islam are called.

The emergence of Islamic teachings is a counter-culture of the Arab community at that time known ignorance, especially in terms of worship. Actually, they already have faith in God the Creator. Beliefs inherited from their ancestors, even further than the religion of Prophet Ibrahim known as *Ḥanīf* (straight). But in practice, the Arabs worshiped idols, so experts on history call it with *Watsani* religion.[69]

Arrival to the teachings of the Prophet Muhammad had brought their appointment of a primitive religion to religion and sublime high. Islam is fundamentally load limits and where the idea of revelation can be lived directly, and forms the conception of new insights into the life of the world.[70] Through the intermediary of the Prophet, man shown a straight path of truth in accordance with his nature, he brought a system of thorough thought and

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[67] This attitude is matched by Arab conditions at that time were so hard. People who dared to challenge the sacrifice and death will be able to survive in natural conditions at that time. See Ajat Sudrajat, *Tafsir Inklusif Makna Islam, Ibid,*. p. 81.

[68] *Ibid,*. p. 79.

[69] *Ibid,*. p. 80-81.

[70] Ajat Sudrajat, *Tafsir Inklusif Makna Islam, Ibid,*. p. 82.

deed, called the *al-dīn* (which is a complete as way of life)[71] that comes from God's revelation.

The Quran also states very clearly, that the Islamic act of submission themselves totally to God-is the only religion or continuous path revealed by Allah to mankind since the beginning of events by referring[72] to the Quran and *Sunnah*.

3. After the period of Prophet Muhammad

After the prophet Muhammad died, the condition of Muslims preoccupied with his successor to lead the State (Medina). From this came the issue of caliphate, namely the issue of who is worthy to replace the Prophet Muhammad as head of state and leader of the Muslims. Finally, on the basis of deliberation, take Abu Bakr al-Siddiq, although previously there was a slight voltage dispute. This was followed by 'Umar ibn Khattāb, Uthmān ibn 'Affān and 'Ali ibn Abi Ṭālib.[73]

In the reign of Abu Bakr and 'Umar bin Khattāb socio-political conditions spelled out relatively stable Muslim community. According to historical records, it is because both lead to quite objective and assertive in establishing a policy that not only give priority to personal interests. While at the time of 'Uthmān had many changes and shifts in political decisions, even though he possesses a wise and gentle. Age began to further exploit by relatives and family that are part of Makkah aristocrat who has wealth and influence. Examples of political action are to replace the governor's considered wrong 'Amr bin Ash raised by 'Umar ibn Sa'ad 'Abdullāh, one of the relatives of 'Uthmān ibn 'Affān own.[74] Although it also cannot be trusted completely, because in the opinion of others what was done 'Uthmān is still in its early stages objectively based on ability and integrity, despite the fact

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[71] Altaf Gauhar (Ed), *Tantangan Islam,* Translator: Anas Mahyuddin, Bandung: Pustaka, 1978, p. 6.
[72] See Al-Quran: (al-Ahqâf/46: 9), (Ali-Imran/3: 19, 67, 83-85), (Yunus/10: 72, 84), (al-Baqarah/2: 128, 131-133), (Yusuf/12: 101), (Al-Mâidah/5: 44, 111), (An-Naml/27: 44).
[73] Ajat Sudrajat, *Tafsir Inklusif Makna Islam, Ibid.,* p. 85.
[74] *Ibid.,* p. 86.

that the chosen still within the scope of the family. This statement is recorded by Hasbi Ash-Shiddieqy, that he thinks the Umayyah did take the opportunity and benefits to themselves of 'Uthmān as head of state. But 'Uthmān feel the action taken by the Umayyad family really sincere and help with honesty. For that reason many of them were removed from the amir and state officials.[75]

Attitudes such as it cause disappointment which culminates in reaction of those who are not satisfied, including the friends who had previously supported 'Uthmān, so that eventually killed 'Uthmān. They consider what different 'Uthmān performed by two previous caliphs and taste it nepotism.

After that Ali was appointed as the fourth caliph. But the position was opposed by Talḥaḥ and Zubair were also interested in replacing 'Uthmān with the approval of 'Aisha RA. Group Umayyah did not agree on the appointment of Ali. Even those accused in the murder of Osman Ali allied with reasons not serious action against the perpetrators of the murder of 'Uthmān, the same as the meaning it protects the killers said Umayyah.

Finally Ali fought Talḥah and Zubair, known as the war in the year 65 AH Jamal[76] ends with the death of Talḥah and Zubair in the battle, while Aisha was sent back to Mecca. And then afterwards Ali went to Sham to headed for fighting Mu'awiyah bin Abi Ṣufyān, the governor of Damascus which is a family member of 'Uthmān in Ṣiffīn as opposed to the Caliphate of Ali. According to historical records, Ali has been in a position to almost win, but Mu'awiyah with tricks lift Manuscripts at the cutting edge invites reconciled, known as *taḥkīm*. Through negotiations with Amr bin Ash from the Ali Mu'awiyyah lost diplomatically. Though Ali troops urged not to accept it and continue the war.[77]

From this incident, Muslims are split into three different groups according to their respective views. First, the Shi'I , the group who sided with Ali though he received *taḥkīm* and lost to Mu'awiyah. Both groups

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[75] Muhammad Hasbi As-Shiddieqy, *Sejarah dan Pengantar Ilmu Kalam*, Semarang: Pustaka Rizki Putra, 2010, p. 106.

[76] Because at that time 'Aisyah followed war and drive camel.

[77] Muhammad Hasbi As-Shiddieqy, *Sejarah dan Pengantar Ilmu Kalam . . .* , *Ibid*, p. 108.

Khawārij, those who oppose and reject *taḥkīm* decision at all. Because they think that action violates religious principles. Despite their original support of Ali. And the third is that they are neutral, they submit the dispute to God's law. Later we would find out on the day of vengeance. They are known to Murji'ah.[78]

These events also have an impact on theological issues. As in the Khawārij who do not recognize laws made besides Allah. With arguments *lā ḥukma illā lillāh* (no law except those specified by God). According to them Ali has misused Islam, having received *taḥkīm* (arbitration). Therefore, Ali, Mu'awiyah, Amr ibn 'Ash, Abu Musa Ash'ari and all those who receive *taḥkīm* are infidels, meaning that has come out of Islam.[79]

Up here, the term Islam into political language acts to legitimize their group considered most correct than others. And even further as a blatant attack groups that becomes his opponent with regard infidels.[80] Until now, such a view of Islam that is still there, even recently started to strengthen again echo. But the understanding of Islam that wills researcher use in the discussion is not like that. Because it had already denied the meaning of the term Islam it means peace. With the presence of Islam, peace should arise, especially human beings. Not just the opposite because Islam's increasingly complex and chaotic. So even to non-Muslims Muslims still have to do well. Because Islam itself does not impose people to embrace and convert to Islam (QS. Al-Baqarah [2]: 356). The difference itself is *sunnatullāh* that cannot be avoided (QS. Al-Hujurāt [49]: 13). Because if Allah wills, then all mankind will be made a people (QS. Al-Syurā [42]: 8).

In short, according SH Nasr, Islam is a universal teaching that is based on the relationship between God and man; God in His absoluteness, and humans in the form of theomorphic. This relationship is based on reason, the will, and the

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[78] *Ibid*, p. 108-109

[79] *Ibid.*

[80] As in the Khawāl`rij who consider infidels in the group who did not agree with them. But according to Ajat Sudrajat firmly reason they blamed biased as it was not granted. Because in general they are Bedouin Arabs who live in the barren sands of view. So that their mindset is very simple and their hearts, but they have the belief (faith) is very strong. Their doctrine is rooted in the nature of different parts so it is easy to split into several factions. See Ajat Sudrajat, *Tafsir Inklusif Makna Islam . . . , Ibid.,* p. 89.

ability to speak, as well as on the balance and certainty through revelation. Islam maintains a balance by regulating the natural human needs through the *sharī'ah*. And with this balance as basically, humans have the possibility to build a spiritual world that is based musings and certainty about the oneness of God.[81]

In the development history, the meaning of the word Islam is changing as mentioned above. Note however, that the core spirit of Islam (the teachings of) fixed one, the roots of its history starting from the time of Abraham, Isma'il, Isḥac, Jacob (Ya'qūb), Moses (Mūsa), and Jesus (Īsa) to the prophet Muhammad, which is essentially the mission of Oneness with God, So the notion that representative and will be used Islam as a doctrine of God is revealed through the angel Gabriel as a way of life according to human nature. By emphasizing *tauḥīd* and surrender totally to God. The logical consequence of Muslim attitudes or surrender to God it is the emergence of an attitude that human nature is the same, the excess between one and the other is located on the extent to which someone obeyed God's messages consistently.[82]

B. Islamic Ideals

The most fundamental core of Islam is having the supremacy of God Almighty, who is identified as well as the God of Abraham, Moses, and Jesus whose name in Arabic is called by God. With criticism in the messages in his teaching on social and economic injustice that occurs in the community, for the oligarchy Makkah strong and rich. At that time Islam became a direct challenge that threatens the power and prestige of those in power, jeopardize the interests of economic, social, and political. Prophet Muhammad denounced their contracts are mistaken, usury, and denounced the neglect and condemn the exploitation of orphans and widows. He defended the rights of the poor and the oppressed, judge that the wealthy have a responsibility for the poor. A sense of commitment and

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[81] S.H. Nasr, *Islam dalam Cita dan Fakta,* Translator: Abdurrahman Wahid and Hashim Wahid, Jakarta: Panca Gemilang Indah, 1983, p. 20.
[82] Ajat Sudrajat, *Tafsir Inklusif Makna Islam, Ibid.,* p. 163.

social responsibility is expressed in the order *zakāt* of wealth and agricultural products that have been prescribed limits.[83]

Al-Quran as a major source of Islamic teachings reveals itself as instructions and guidelines for human life.[84] It's not just for the races and certain circles, but this is for anyone, anywhere, and anytime. Al-Quran is present for all mankind.[85]

That can be seen to the main purpose of the *Sharī'ah* (Islamic law), is to Realize and secure the general good or interest *(maṣālih)* of people by promoting Reviews their welfare as individuals and as a collective body and keeping harm and injury away from them. This it seeks to do, in order of priority, by:

    1. Guaranteeing Reviews their vital needs (necessities),
    2. Catering for Reviews their requirements or exigencies (*ḥājiyyāt*), and
    3. Allowing for betterment, enhancement or improvements in the quality of Reviews their life *(taḥsīniyyāt).*[86]

Islam was present as the answer to injustice and oppression behaviors and discrimination by society of ignorance century. In this context Islam emerged as a force liberating ideology and substantively significant revolution in the history of human civilization. Islam becomes something that marks the force major changes in human civilization, not only in matters related to religious rituals, but also in the economic, political, and defense and security. And no less important, the system of values and norms that guide the behavior of its adherent's life to direct and shape the personality and attitude of the Muslims are always inclined to humanitarian issues in the present century became universal guidelines for human life. As well as fairness, kindness, honesty, and so forth. With that power, the ideology of Islam into a force capable of creating a new social order that is more advanced, civilized, and humane.[87]

According to Ali Syari'ati, religion as ideology is defined as a belief consciously chosen to address the needs that arise and solve problems in society.

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[83] Esposito, *Islam Warna-Warni: Ragam Ekspresi Menuju Jalan Lurus . . . , Ibid,* p. 18.
[84] QS. Al-Baqarah [2]: 185.
[85] Abdul Wahid Hamid, *Islam the Natural Way*, UK: MELS, 1989, p. 18
[86] *Ibid,* p. 50
[87] Syarifuddin Jurdi, *Sosiologi Islam dan Masyarakat Modern: Teori, Fakta, dan Aksi Sosial*, Jakarta: Kencana, 2010, p. 158-159.

This ideology is needed as a tool of struggle to steer a society or a nation in achieving its goals.[88] And Islam is appropriately used as a guideline for the fight, because the characters of teachings are divine. In addition because of the mission that brought also according to the values of humanity in general.

Huston Smith, in his book Islam, acknowledged that most of the missions true Islam brought by Prophet Muhammad offered to end intertribal warfare that occurred in the 7th century AD in the Arabian Peninsula. He added that the pre-Islamic Arabs stuck in the cycle of terrible evil, namely war. Where inter-ethnic war with one another without end.[89] That is true Huston agreed that Islam's mission is to bring peace, harmonious life, full of love and the love of mankind regardless of lineage and social status.

The biggest mistake is also recognized by Huston that to this day is still called *Mohammadanism* Islam by the West. This is not only inaccurate, but also humiliating. For Muslims, the name is totally inaccurate, as the Prophet Muhammad did not invent this religion; God who created it, Muhammad is only a messenger of God. In addition, this designation also considered insulting because it implies the impression that Islam is the same as believing Christians carrier treatise, which is Christ the Lord, in this regard Muhammad as God. The proper name for this religion is Islam. Derived from the word *slm*, whose primary meaning is "peaceful", and the meaning of both is surrender. So the full connotation is "the peace that comes when one's life to God Were Left or total surrender to God.[90] As has been explained in terms of Islam in advance.

According to Wahid, the teachings of Islam can be distinguished among which is the basic values and framework of an operational nature. Basic values are the values that underlie people's lives, which in essence is (quoting Dr. Muhammad Abu Zahra and reinforced by other experts) justice, equality, and democracy *(syūrā)*. While the principles of the operational framework of the basic values have been established as provided in the rules of *fiqh*, namely: *"taṣarruful Imām ʿAlā ra'iyyatihī manūthun bil maṣlaḥah"* (acts of government or authority

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[88]*Ibid*, p. 164.
[89] Huston Smith, *Islam*, Yogyakarta: Pustaka Sufi, 2002, p. x.
[90] *Ibid*, p. 3.

specified by the welfare of the people and their welfare). In the language now further *Gus* Dur, democratic values, social justice, and equality before the law must be upheld. So *weltanschaung* Islam is very clear, namely Islam accommodate the realities that exist throughout the help or support the benefit of the people. And this principle should color all beings, both forms of religious and legal products.[91]

According to Dr. Abdul Halim Uwies in his book "Kamā Yanbaghī 'An Nu'mina bihī" states: that Islam is not just a frozen law, nevertheless it cannot be interpreted with as lust in accordance with their respective backgrounds civilization. As Islam is not only a healing prescription at a particular time in human history, but it can be used throughout human history the different temporal indefinitely, it is a drug of all kinds of social ills, whether it's socialism or capitalism. Islam is still dynamically in accordance with the developments of the times, therefore, he will remain forever modern, boundless and shackles, as a liberator where religion revealed by Asghar Ali Engineer, but it is not meant as a portrait of liberalism.[92]

And for Abdul Halim, understand Islam must accept it as a whole in a universal unity that is, like a union between soul, mind, intuition, instinct, and bodies. And he thinks that the human instruments that are never apart, even his form fused in meaning. So that if something goes wrong in one of them, it will result in breakdown of other instruments.[93]

Islam is the message of God to man, so that they can manage all of their needs, and act according to his ability. Islam demands its followers never narrow horizons only moves within the mind, nor limit it to issue only spiritual, or even just pay attention to physical education regardless of educations.[94]

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[91] Muntaha Azhari, Abdul Mun'im Saleh (Ed), *Islam Indonesia Menatap Masa Depan*, Jakarta: P3M (Perhimpunan Pengembangan Pesantren dan Masyarakat), 1989, p. 91-92.

[92] Abdul Halim Uwies, *Koreksi Terhadap Ummat Islam: Suatu Telaah dan Alternatif Jawabannya*, *Ibid*, p. 99.

[93] Abdul Halim Uwies, *Koreksi Terhadap Ummat Islam: Suatu Telaah dan Alternatif Jawabannya . . .* , *Ibid*, p. 102.

[94] *Ibid*, p. 10

Often called that religion is responsible for all kinds of resentment and turmoil of war that exist anywhere in the world. But in reality never taught religion and justify such actions. On the contrary, almost all religions teach is loving, sympathy, fair, honest, and applies both to its neighbor, whoever that was. So if religion is considered as the cause of the disaster was a mistake or it could be called the allegations baseless. If ensued greed, strife, and bloodshed in a nation, then these properties do not come from another human, not from religion.[95]

The essence of Islam is a portrait of the whole building can meet and answer the problems of humanity with all its dimensions; includes moral aspects, spiritual, intellectual, and all kinds of other aspects within the framework of the whole without a separate circuit.[96]

A donation is the largest Islamic and make life more human efforts have goals and a clear value orientation. Islam transformation to be achieved within the human attitudes and experienced social sciences is the transformation of a value of false expression, the involvement and improvement of open and real value.[97] It invites his people to dare to compete and race, a pioneer and driving to all areas of life that are beneficial (QS. Al-Baqarah [2]: 148).[98]

In accordance with the basic meaning of the word Islam means total submission to God, every individual Muslim and Muslims are required as a whole to be able to gain inspiration and humanitarian missions spread throughout the universe. Humanitarian mission symbolized by the words peace, good-prosperous, and all derivatives which convey the same meaning to form the word Islam also requires its followers to be agents of change and spreader peace for all mankind without exception.[99]

Being Muslim or Muslims it is also not just a favor what is contained in its teaching mission, without apply in everyday life, because if so, the opposite

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[95] A. Mukti Ali, *Memahami Beberapa Aspek Ajaran Islam . ... , Ibid.*
[96] Abdul Halim Uwies, *Koreksi Terhadap Ummat Islam: Suatu Telaah dan Alternatif Jawabannya*, Translator: Abu Hurairah AC, Jakarta: Darul Ulum, 1989, p. 14.
[97] Altaf Gauhar (Ed), *Tantangan Islam, Ibid.,* p. 384.
[98] Yusuf, *Menjaga Nama Islam*, Bandung: Pustaka, 1986, p. 23.
[99] *Ibid,* p. 24.

happened, the imbalance between the teaching texts to reality. Being a Muslim means to prioritize seriousness in implementing them. Because Islam is not only faith, but also charity

Basically it's all in keeping with human nature that tends to a goodness and purity. But the social environment affects people and destroying it. As said Ali Ash-Ṣabūni and Al-Qurtubi that innate nature as can be damaged by external influences by QS. Al-'Araf [7]: 172.[100]

Islam requires real effort, struggle, movement, and reconstruction of the elements of change. Islam is not just a series of teachings that must be believed merely blind. Islam also provides a clear view of life and a program for action, or in short Islam not gives a comprehensive environment to conduct social reconstruction.[101]

From the above explanation, it is understood that the main purpose of the revelation of the Quran (Islam) is none other than to enforce an equitable godless society based on ethics and can survive on this earth.

The purpose of the Quran in enforcing an ethical system and egalitarian society can be viewed directly in a variety of contempt against economic inequality and social injustice in the society of Mecca at that time. Beginning with the censure of two aspects which are closely related to each other in the community: polytheism which is a reference of the segmentation of society, and socio-economic imbalances caused by the split as well make something prosper among men.

The Quran describes the properties of Muslims govern matters concerning the good and forbid evil things. Islam considers the necessity of the principle of solidarity groups and human life as a natural thing. Specific obligations appearing in these principles, although often in the form of juridical. But also invites individual behavior, such as being a personal honor and others, including the

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[100] Yasien Muhamed, *Insan Yang Suci: Konsep Fitrah dalam Islam,* Bandung: Mizan, p. 57.
[101] Altaf Gauhar (Ed), *Tantangan Islam . . . , Ibid.,* p. 386.

possessions of others, justice and honesty, keeping promises and conspired, generosity, patience, peaceful attitude, humble and gentle.[102]

Guided by the Word of God and the Prophet, Muslims have a moral duty to create a social moral order: "You are the best community that shown for mankind, by ordering that *ma'rūf* and forbidding evil." (Qur'an, Āli-Imrān [3]: 110). This command has affected the practice of Muslims for centuries, became a reason for political and moral movement. Government rules, the laws of Islam, and the activities of the religious police *(muḥtasib).*

C. Definition of Civil Society

Literally, civil society comes from the Latin, namely *civilis societas* which was originally used by Cicero (106-43 BC) - Roman orator and poet who lived in the first century before Christ. For him the notion of culture refers to the symptoms of the individual and society. Civil society calls the political society which has a code of law as the basis of living arrangements.[103] This concept speaks of Roman society who lives in cities with the legal code *(iuscivile)* which indicates that they live in a civilized. Not vice versa as it is outside Roman considered uncivilized, barbarian, or people with pre-town culture.[104]

Study of civil society in the beginning of the modern age is taken and turned on again by John Locke (1632-1704) of England philosopher and Rousseu, a thinker of France (1712-1778). According to Locke, civil society is political society whose characteristics in addition to the political life of the related procedures of law, in which there are also economic activities that are based on a system of money as a medium of exchange, the exchange or trading activities in the free market, and technological advances used to prosper and glorify life as a feature of society that have been civilized.[105] In 1690, John Lock wrote a book under tittle "Civilian Government" that containing an emphasis on the role of

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[102] Marcel A. Boisard, *Humanisme Dalam Islam*, Penerjemah: H.M. Rasjidi, Jakarta: Bulan Bintang, 1980, p. 73.

[103] M. Dawam Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah dan Perubahan Sosial*, Jakarta: LP3ES, p. 137.

[104] *Ibid,*

[105] *Ibid*, p. 138.

society in the face of the king's absolute power and privileges of the nobility.[106] And according to Adam Seligman, Lock is one of the thinkers of the modern idea of civil society that attempts to solve the problem of disorganization social system that emerged in the late 17th century AD He said that the Lock shows us how important the transcendental dimension of the human being as the subject is crucial. And this is a picture Lock on civil society.[107]

Meanwhile, according to Jean Jacques Rousseu, in his book "The Social Contract" assume that between the government and civil society is a unity.[108] Both of these concepts, not yet known the difference between civil society and the State. Because the State, more specifically is the government, are still considered part of one form of civil society. In fact, both assume that the civil society is the civilian government that differentiate themselves from the natural community or natural state.[109]

The influx of thinkers such as from Germany and Adam Smith (1723-1790) who came from Scotland to the arena scholars and social fields of European philosophy, a sign that the idea of civil society, the position of the government, morals, and the rights of individuals that have been passed by the end of the period Lock pass levels. According to their view, civil society is so indebted to neo rationalism which ultimately connects it to the moral and revelation of God, so as to create an ideal society should really be directed by two roads. And according to Smith coupled with everything that goes along with it. Because in principle the idea of civil society is the relationship between the two faculties: the natural and moral.[110]

This is very different from the views of George WF Hegel (1770-1831), German thinker; for him, civil society is not the only community that is formed in

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[106] M. Din Syamsuddin, *Etika Agama Dalam Membangun Masyarakat Madani*, Jakarta: Logos, 2002, p. v-vi.

[107] A. Qodri Azizy A. Qodri Azizy, *Melawan Globalisasi; Reinterpretasi Ajaran Islam: Persiapan SDM dan Terciptanya Masyarakat Madani*, Yogyakarta: Pustaka Pelajar, 2004, p. 126.

[108] Hamid Mowlana, *Masyarakat Madani: Konsep, Sejarah, dan Agenda Politik . . ., Ibid,* p. 97.

[109] M. Dawam Rahardjo, *Masyarakat Madani . . . , Ibid.* p. 138.

[110] Hamid Mowlana, *Masyarakat Madani: Konsep, Sejarah, dan Agenda Politik*, Penerjemah: Yusuf Bafagih, Imam Ghazali, Jakarta: Shadra Press, 2010, p. 95.

the agreement as said by Rousseau. Another part of the order that it is the State. In the dictionary of the history of Western political, civil society is often referred to as an opponent of the state. He is an independent association between forms of bourgeois society.[111] He always considered contrary to the state. According to Hegel, the government is the highest institution and sacred his position in Western societies. Hegel's statement is a reaction due to the magnitude of enthusiastic role in forming the citizens of civil society as a form of will of the people (as the controlled party) who are dealing with a party that controls the State. He said that civil society should remain controlled by rules, laws, and administration involving the state.[112] And based on the Hegelian theory this is known dichotomy between society and the state.

The social philosophers above differ in assessing civil society. For Lock, Rousseau and Adam Smith are more likely to idealize civil society as a result of the development of a civilized society and more advanced. They have the power in the form of rationality that would lead them to the common good. But for Hegel the contrary, civil society has a potential conflict of interests of individuals are different and even conflicting. Because naturally every human being has a personal tendency, greedy, trying to maintain its own security and a variety of other interests is the willingness of individuals. And if this happens, then that will be formed is the person who follow its own principles independently, or as well as group, but will stay away from the ethical values required by the law and political associations in general.[113] Therefore, according to Hegel way out is through the state. So that the interests of society as a universal can be maintained and achieved.[114]

Karl Marx (1818-1883) concurred with the view of Hegel in seeing civil society as a bourgeois society. But on the other hand it is contrary to Hegel in deciphering the role of the state. He said no other country is the executing agency

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[111] M. Dawam Rahardjo, *Masyarakat Madani . . . , Ibid,* p. 139.

[112] M. Din Syamsuddin, *Etika Agama Dalam Membangun Masyarakat Madani . . ., Ibid.* p. vi.

[113] M. Dawam Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah dan Perubahan Sosial*, Jakarta: LP3ES, p. 142.

[114] *Ibid,.*

of the bourgeoisie that reflects the interests of modern ownership laden materialism, where every man for himself. Karl Marx said something very ironic, because the state is idealized as a place of universal values, moral, and social ideals, was only partially serves human interests, are individuals who are greedy pursuit of personal pleasure and apart from interest general.[115]

Alexis de Tocqueville (1802-1859), a French thinker and sociologist of many explained the various activities and non-governmental functions in society, especially at the regional level. All was done on the basis of strengthening civil society in order to create a society that is self-sufficient in everything. You do this by forming areas of social life is organized on a voluntary basis, self-sufficiency, and self-sufficiency. And it will be able to flourish if supported by democratic political climate.[116]

For 19th-century thinker like Alexis de Tocqueville, modern states are built on the basis of democracy is stronger and tougher than expected. But if modern infrastructure is used to destroy society, then that will happen beyond that which was marred by countries in previous centuries. Tocqueville including those who want a reduction of state power in a society. According to him, the distribution of state power that will evenly divide into three powers, namely the executive, legislative, and judicial branches. They work separately from each other based on the establishment of state and government through direct elections and by the community. But the most important pressure point according to Tocqueville is how are we to control the power of the state, using the institutions and organizations such as the Society of Social Institutions, groups, associations, and other social institutions. The role of institutions is called civil society in general will be the controlling power of the state. He also took part responsible for the implementation of bureaucratic affairs of civil society.[117]

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[115] Sufyanto, *Masyarakat Tamaddun: Kritik Hermeneutis Masyarakat Madani Nur Cholish Madjid,* Yogyakarta: Pustaka Pelajar, 2001, p. 88.

[116] Masykur Hakim dan Tanu Wijaya, *Model Masyarakat Madani,* Jakarta: Intimedia, 2003, p. 27.

[117] Hamid Mowlana, *Masyarakat Madani: Konsep, Sejarah, dan Agenda Politik,* Penerjemah Yusuf Bafagih dan Imam Ghozali, Yogyakarta: Shadra Press, 2010, p. 101-102.

Thus, the model of civil society in view of Tocqueville is based on activities and development maximumly of function in society NGOs and institutions such institution that determine their relationship with the state. And in conclusion, according to Tocqueville strength of civil society can only really be done by reducing and limiting the power of the state[118] in any form. In an effort to control the power of the state or of checks and balances.

Different again with Adam Seligman, he distinguishes the term civil society by stating the two uses of the term civil society from the point of sociological concepts, namely the institutional level (organization) as the type of political sociology and create a civil society as a phenomenon in the world of values and beliefs. In the first sense, civil society serve as the embodiment of a kind of institutional order and the jargon used to reinforce the idea of democracy which has eight characteristics, namely:

> (1) the freedom to form and join organizations, (2) freedom of expression, (3) the right to vote, (4) eligibility for public office, (5) the right of political leaders to compete for support and votes, (6) alternative sources of information (what we would call a free press, (7) free and fair elections, and (8) institutions for making government policies depend on votes and other expressions of preference.[119]

Of the eight characteristics of democracy which is the task of the modern state, then we know that the state has a duty to develop civil society.

The second use of the term relating to the review of philosophy that emphasizes the values and beliefs, as the influence of Christian morality in modern civilization. Moral believed to be very important to set the life of the nation, although it is not depen on moral aspect to the God, for reasons such as Montesquieu and Tocqueville believed that "the people can be trusted to rule themselves".[120] They ignore the role of God that is seen is no longer appropriate to the modern world. They believe religion only serves as a transition between the world of myths and the modern world today can be replaced by science.

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[118] *Ibid,.*
[119] A. Qodri Azizy A. Qodri Azizy, *Melawan Globalisasi; Reinterpretasi Ajaran Islam: Persiapan SDM dan Terciptanya Masyarakat Madani*, Yogyakarta: Pustaka Pelajar, 2004, p. 131.
[120] *Ibid*, p. 132.

D. Civil Society in Indonesia

Define the civil society in Indonesia in detail and clearly is not an easy matter. Civil society see in reality is a term that was born from the western world, rather than Western Europe that began bustling debated in the 18th century and continued until age 19. In a fairly long period of time, the term had disappeared from public circulation, until finally about 1990 reappeared and debated in Western Europe[121] as a concept offers an ideal society, including in Indonesia.

Discourse on civil society in Indonesia started in the last three decades, precisely in the New Order as an effort against the forces of hegemony highly repressive state. Because as said by many political observers, that in the New Order hegemonic and authoritarian tendencies are very visible. Countries, together with the relevant actors in control dominant in almost all processes of political life and statehood.[122]

The term civil society in Indonesia is translated with diverse meanings. There are translating "*masyarakat sipil*", "*masyarakat warga*" or *"masyarakat kewargaan*", and "*masyarakat madani*" which in practice there is little difference. But substantively are still considered to have goals and the same vision and mission.

The term first appeared civil society in Indonesia was brought by the Australian scholar before finally delivered the prime minister Ibrahim, precisely from Monash University, through a conference held under the theme "State and Civil Society in Contemporary Indonesia", on 25 to 27 November 1988. Primarily Arief Budiman after the release of a book entitled State and Civil Society in Indonesia were also inspired by the meeting. Since then also the discourse of civil society in Indonesia is growing. Especially enhanced by the involvement of the International donor agencies, namely the Foundation is concerned and concerned with the strengthening of civil society in Indonesia.[123]

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[121] M. Dawam Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah dan Perubahan Sosial ..., Ibid,.* p. 133.

[122] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia*, Jakarta: Gramedia Pustaka Utama, 2002, p. 9.

[123] *Ibid,* p. 79-80.

After that Anwar Ibrahim, the Malaysian Prime Minister translated with new term, is civil society *(masyarakat madani)*. It refers to the Ancient Greek orator, namely Cicero (106-43 S. M). In the picture of Greek thought, which is known as *societas civilis* this is "a civilized political community, including the people of the city[124] that has its own laws."[125] But it turns out before that, Professor Naquib al-Attas- Experts History and Civilization Malaysia- also been introduced term This, however he took it from the Arabic "'*mujtama' al-madani*."[126]

When that Ibrahim delivered a speech at *Istiqlal* festival in Jakarta, 26 September 1995, he stated that the so-called civil society is another term for civil society which is already growing in Malaysia, which is a community that has a social system that is fertile and is based on principles moral principles that ensure a balance between individual freedom with the stability of society. People here act as the driving power business initiative emerging from the individual, both in terms of thinking, the arts, and the implementation of government follow the law and not lust or desire of the individual, or even just predictability or predictability, and honesty or transparency of the system.[127]

Furthermore, the term civil society more widely known in Indonesia as a translation of civil society after popularized by Nurcholish Madjid. More detailed civil or civilized word was translated by Nur Cholish Madjid in Indonesian with word *madani*, that means civilized or civilization. So the term civil society in Indonesian known as civil society as well as that expressed by Ibrahim. Nur Cholish Madjid view of civil society perspective Indoneasian described by comparing the behavior of the classical community righteous *(al-Salaf al-Ṣāliḥ)* at the time of the prophet. He was so optimistic about the use of historical-philosophical methodology that civil society in Indonesia can be applied to reflect

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[124] City here not in the sense of merely the concentration of people living in an area that is developed, but also the center of civilization and culture, besides of course, as the central government, the central and local governments.

[125] For Cicero, he stressed point is the concept of civility or citizenship on the one hand, and urbanity, the city of culture on the other. See M. Dawam Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah dan Perubahan Sosial*, Jakarta: LP3ES, p. 146.

[126] Masykur Hakim, Tanu Widjaya, Shalahuddin Hamin, *Model Masyarakat Madani*, Jakarta: Putra Grafika, 2003, p. 14.

[127] *Ibid*, p. 6.

on the way people's lives Madinah to establish a universal nation.[128] The main thing, in terms of civil society for Madjid is referring to civilized society as we have built the prophet Muhammad. in Medina for 10 years. Namely fair society, open and democratic with the foundation pious to Allah and obey His teachings.[129]

Match the term is also reinforced by Dawam Rahardjo, after deeper investigation, according to the language term of civil society as a translation of civil society and the exact coincidences. In the Islamic perspective, civil society refers to the creation of civilization. Said al-din, which is generally translated as religion, was associated with the meaning of the word *al-tamaddun* meaning of civilization. Both are united in the sense of *al-Madīnah* (simplex) or *al-Madāin* (plural) means the city.[130] So the meaning of civil does not mean anti-military/ police, both personal and institutional. Because civil society is not a common command system prevailing in a hierarchical relationship with the commander of the soldiers. Therefore, according to A. Qodri Azizy in his book "Against Globalization", a country that upholds civil society can be said also as a country that has military and police are strong.[131]

While the term civil society in accordance with the original will be retained by AS Hikam. By expressing some concept of civil society there, he tried to pick the right concept for the Indonesian context so that the formation of the regime and the democratic system more easily achieved. Because it is difficult to make a general conceptualization. Therefore, the embodiment of civil society is still very open. Moreover, as said Cohen, that civil society can also be realized in the

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[128] Sufyanto, *Masyarakat Tamaddun: Kritik Hermeneutiks Masyarakat Madani,* Nur Cholish Madjid, Yogyakarta: LP2IF bekerjasama dengan Pustaka Pelajar, 2001, p. 3.

[129] Sufyanto, *Masyarakat Tamaddun: Kritik Hermeneutiks Masyarakat Madani, Nur Cholish Madjid . . . Ibid,* , p. 3.

[130] M. Dawam Rahardjo, *Masyarakat Madani: Agama, Kelas Menengah dan Perubahan Sosial . . . , Ibid.*

[131] A. Qodri Azizy A. Qodri Azizy, *Melawan Globalisasi; Reinterpretasi Ajaran Islam: Persiapan SDM dan Terciptanya Masyarakat Madani*, Yogyakarta: Pustaka Pelajar, 2004, p. 126.

historical and social context without having to be bound to any particular civilization while upholding the principles of democracy and human rights.[132]

According to AS Hikam, at least four notion of civil society is ever used. First, the concept of civil society is understood as an ethical vision in social life. Second, civil society understood as a state system or concept that explains the growth of the state system. The third civil society understood as an ideological element, particularly for society's most dominant class. And fourth, civil society understood as a political force of society which can be used as a counterweight to the power of the state.[133] And for him, civil society more understandable from a sociological perspective, as developed by Toqueville in the fourth category. So when asked about the existence of civil society in Indonesia. AS. Hikam confidently answered Indonesian society is experiencing a period of growth the same as in the West. And the form of social formation that is touted seeds of civil society in Indonesia. But this does not mean that civil society is bound to a particular historical, because the sociological reality in Indonesia previously existing embryonic civil society, with the emergence of a critical tradition of social institutions, known as the Non-Governmental Organization (NGO) that is more or less self-reliant as critical aspiration of society to shape political policy of the authoritarian New Order at the time.[134] So that this NGO criticism ideology became the basis of the meaning of the term civil Society in Indonesia as said Arif Budiman. Although it remains to be underlined that this is only at an embryonic stage.[135]

And in Indonesia, the works were born of Nurcholish Madjid and AS. Hikam are considered to have high-level representation and reflection, as well as the intensity of the depth of the existence of civil society in Indonesia. Because the discussions are conducted by both the intellectual lot departing from the desire to build a society that is based on the spirit of independence and prosperity. This

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[132] Rustam Ibrahim (Ed), Strategi Mewujudkan Civil Society, Jakarta: YAPPIKA bekerja sama dengan LP3ES, 1999, p. 7-8.

[133] *Ibid,* p. 8.

[134] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia . . . , Ibid,* p. 83.

[135] Rustam Ibrahim (Ed), *Strategi Mewujudkan Civil Society . . . , Ibid,* p. 18.

means that civil society here has begun to enter the formulation substantially, especially after the second publication of this intellectual work.[136]

Meanwhile, with a view to quote Michael W. Folley and Bob Edwards, Iwan Gardono Sujatmiko agree with them and share the concept of civil society at two concept. The first such formulations civil society presented by Alexis de Toqueville based on his experience in US society and also Adam Ferguson put more emphasis on the ethical aspects of horizontal community. In Indonesia, which are included in the category following the first concept is thought is Nurcholish Madjid. Civil society in this first model is seen as a cultural concept. The characteristics of the concept of civil society in this concept is the civility (civilization), fraternity (brotherhood), and trust (confidence) between social groups, tolerance, and high valued Human Rights (HAM), accountability, and attachment to the law, With people like that, according to Toqueville democracy in the United States can survive and able to keep and control the power of the government.

Second, the formulation of the concept of civil society articulated by Jacek Kuron and Adam Michnik were used for community reject the communist regime in Poland. In this model concept, civil society is seen as a political concept that emphasizes the vertical aspect (structural). In Indonesia, which includes followers of this second concept is Ryaas Rashid. He prioritizes the autonomy of society against the state. According to Rashid, civil society is a concept of independent society and within certain limits was able to show itself and tends to limit interventions in space activities that have been created.[137]

But a little different with Michael W. Folley and Bob Edwards, according to Iwan there Gardono third concept model of civil society that are considered more appropriate. He added that the concept of civil society itself third, by incorporating the concept of civil society I and II. Experts are categorized in this

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[136] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia . . . , Ibid*, p. 82.

[137] Sukron Kamil, *Pemikiran Politik Islam Tematik: Agama dan Negara, Demokrasi, Civil Society, Syariah dan HAM, Fundamentalisme dan Antikorupsi,* Jakarta: Kencana, 2013, p. 129-130.

model is Ralf Dahrendorf, and in Indonesia there Affan Gafar and Paul Wirutomo. According Affan Gafar, civil society is the space that lies between countries on the one hand and society on the other hand, as has been said Michael Walker, and in that space there are associations of people who voluntarily established on the basis of tolerance and mutual respect for each other without coercion. Wirutomo give an explanation to give more emphasis that civil society is not just only their citizens more independent of state intervention, which is like starting the recognition of individual rights, and the rule of law, but in the community should also be contained morality or revamping the relationship between residents. Especially like harmony and a sense of caring[138] for the sake of together convenience and welfare. In addition to the control policy should also state that does not arbitrarily out of the public interest.

Another intellectual who was included in the category of third model is al-Habib al-Janhani of the Arab world. Her civil society is not only independent of society dealing with the state, critical, and able to resist hegemonic governments, but also must have the spirit of individual and groups to move into social work, public good, defending the rights of communities is weak and minorities, has social solidarity, tolerance, prioritizing dialogue, recognize the rights of others, dissent, and classified as a horizontal society, not structural hierarchy. Civil society is also her innovative society, a democratic, not a theocratic, but still uphold religious values, an opponent of totalitarian societies, dictatorships (authoritarian), and elitist, or people who primordia list.[139]

Associated with typical civil society, *KH*. Hasymi Arkhas explained that the real picture of civil society in Indonesia is the public of *pesantren* during the colonial era very independently without depending on the ruler besides the NGO as mentioned above. At that time, the *Kiai* build schools in remote villages with the aim socialized. Additionally, in the sense that should not be separated from the aspirations of the people around. So it is not strange if people voluntarily work together to build a boarding school. In addition, the independence of moral,

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[138] Sukron Kamil, *Pemikiran Politik Islam Tematik: Agama dan Negara, Demokrasi, Civil Society, Syariah dan HAM, Fundamentalisme dan Antikorupsi . . . , Ibid.*, p. 131.
[139] *Ibid, p.* 129-134.

economic, political and vis-à-vis the government is an attitude that is considered the most essential by almost all *Kiai*.[140]

While in the view of Masykur Hakim in his book under tittle *Model Masyarakat Madani,* that civil society is "a spring place of behavioral, social action and egalitarian and democratic politics." In this case, the prophet Muhammad as a man who believed in Medina has pioneered the principles of similarity (equality), justice, and participation in the middle of the community and nation. All of these principles are explicitly stated in the Charter of Medina *(Mîtsâq al-Madīnah)* who by the political scientists identified as the first constitution of a State.[141] Seems view of Masykur strongly influenced by the idea of Nur Cholis Madjid that idealized *Madīnah* society as a foothold model of civil society.

Seeing trip term dynamics in Indonesia's civil society, there needs to be special attention on the use of the term civil society as well as civil society and argumentative originally theoretically different. But in fact the two terms are often exchanged in use. Even without considering the differences tend to equate the slightest. Seems to use a different term is just the result of a different religious ideology and social and political objectives around the Muslim traditionalists and modernists.

In essence Civil society, otherwise known civil society in Indonesia has some similarities even by the same researcher. Despite indeed different in terms used footing. If the former refers to a concept that has been applied in the West (both the result of philosophical thought or taken from religious values). While the use of the term civil society according to Nur Cholish Madjid is a concept of society that never applied Prophet Muhammad in Medina.

Citing Muhammad Azhar in his book Islam Contextual, if the pattern of the first people put more emphasis and nuance Anthropos democratic- rely solely humanitarian mere formulation in organizing and managing social systems that

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[140] Ali Maschan Moesa, *Nasionalisme Kiai: Kontruksi Sosial Berbasis Agama ... , Ibid,* p. 259.

[141] Masykur Hakim, Tanu Widjaya, Shalahuddin Hamin, *Model Masyarakat Madani*, Jakarta: Putra Grafika, 2003, p. 16-17.

exist in various dimensions of life. While the second mode of society (civil society) is more nuanced Theo-democracy, ie in the sense that while optimizing the power of reasoning and of humanity, but still relies on transcendental values. But Azhar gives no record of any harm in adopting ideas, including the concept of civil society, while filled with substance and transcendental ethos. Conversely, although that is used is the concept of *madani*, if only limited to meet the wishes of the social elite, for example solely because of Presidential Decree - but in fact reduce the level of implementation of various public interest, then in the end use of the concept of civil society as bad as civil society empty of shades of thought transcendental values and spiritualistic.[142]

So according to researcher civil society should not be understood so narrowly by just plugging in the extent to which the role of society and the state to regulate the life of the nation as submitted by Lock, Hegel, Marx, Tocqueville. But civil society must be understood as a broader concept, which is an integral part of civilized life, prioritizing universal values, democratic, egalitarian, and especially upholding human rights, both among the nation (community) and the state as said by Rousseau as part of modern life that cannot be separated.

E. Aims and Pillars Civil Society

Gardono third idealize the model of civil society by referring to the index of civil society expressed by Helmet Anheirer. This index consists of four indicators to gauge whether the civil society including the third model Gardono or not expressed in the literature that other so-called pillars of civil society. The four indices are:

> (1) Struktur dengan subdimensinya keanggotaan, partisipasi, distribusi, komposisi, dan sumber daya. (2) Ruang dengan subdimensi adanya hukum dan peraturan, jaringan pemerintahan dan bisnis, serta norma sosial. (3) Nilai dengan subdimensinya toleransi, HAM, kesetaraan jenjang, transparansi-akuntabilitas,

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[142] Muhmmad Azhar, *Islam Kontekstual: Wawasan Sosial Politik*, Yogyakarta: Unit Penerbitan Fakultas Ekonomi (UPFE-UMY), 2005, p. 236.

serta peran stakeholder. (4) Dampak dengan subdimensi kebijakan publik dan pemantauan pemerintah, responsif, serta efektifitas organisasi.[143]

According While Bruce Sievers, at least there are seven strands as identified by contemporary theorists.

First, we have to had private voluntary associations, since ancient times, played a vital role in Achieving social purposes. The contemporary "nonprofit sector" Refers to the realm of society inhabited by such voluntary Organizations, in contrast to both public sector governmental entities and for-profit sector businesses.

Individual rights. As second thread of broad agreement Among contemporary theorists focuses on the rise of the individual and of individual rights as a distinctive characteristic of civil society. For example, John Keane, Ernest Gellner, and Adam Seligman anchor civil society, primarily in the growth of a sphere of private action and individual rights that is defended against the state.

Third, is the common good. A parallel and, in fact, more ancient stream of thought is the conceptual tradition of the "common good." Among modern theorists who stress the significance of this component are Helmut Anheier, Michael Walzer, Charles Taylor, and Amatai Etzioni, all of Whom emphasize the central importance of civic norms Aimed at Achieving communal ends.

Fourth, the rule of law. Inextricably connected to both the defense of individual rights and the pursuit of the common good is the "rule of law." Ralf Dahrendorf, in particular, has emphasized the rule of law as a defining characteristic of civil society in its capacity to establish fair and predictable rules for the exercise of public authority.

Fifth is philanthropy. According Robert Payton and Kathleen McCarthy, from quite different theoretical perspectives, the critical significance of philanthropic values and practices to the constitution of civil society. Closely

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[143] Sukron Kamil, *Pemikiran Politik Islam Tematik: Agama dan Negara, Demokrasi, Civil Society, Syariah dan HAM, Fundamentalisme dan Antikorupsi,* Jakarta: Kencana, 2013, p. 129-132.

related to the tradition emphasizing individual action on behalf of the common good, philanthropy becomes an essential vehicle to realize this intention.

Sixth, free expression. Since the early modern period, the concept of free public communication has flowed into the stream of the development of civil society. This concept, most notably grounded in Jürgen Habermas's notion of the "public sphere," is a prerequisite for the free formation of public opinion that enables civil society to function effectively, i.e., to create a "reasoning public."

And the last is tolerance. Not as frequently invoked, but nevertheless widely understood as essential to the gestation of the civil society idea, is the norm of tolerance. In Ernest Gellner's "modular man," Edward Shils's concept of civility, and John Hall's explication of cultural adaptation to "multi-polar pluralism. "That can be seen in the notion of tolerance is also an essential feature of descriptions of civil society.[144]   From these seven elements, we can short to easier understand basic in civil society. Bruce Sievers said:

> What becomes evident in the way the seven elements interact is the centrally important relationship among the three constitutive norms. Given civil society's equally commitment to individual rights and to the common good—a dualism that can create fundamental tension between individual and communal impulses—what allows the two value systems to find congruence in a coherent social agenda? The third norm. Tolerance has become the connecting link that allows competing individual visions of the public good to coexist and to reconcile the private and the public in civil society, albeit always provisionally.[145]

This approach views civil society as a singular social construct, comprising both institutions and norms, which have historically evolved through the seven conceptual streams. The overarching definition that best captures these integrated elements is one proposed by Helmut Anheier as a modification of that employed by *CIVICUS* in its Global Survey of the State of Civil Society: *"civil society is the arena outside family, government, and market where people voluntarily associate to advance common interests based on civility."*[146]

And we have to understand that the seven constitutive elements complement and reinforce each other in the operation of civil society. For example, private

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[144] http://www.giarts.org/article/what-civil-society download on 24 Maret 2015, 14.22 WIB.
[145] *Ibid,.*
[146] *Ibid,.*

associations depend upon individual rights (specifically the right to associate and to freely advocate points of view), legal protection of those rights, and dedication to common purposes, philanthropy, and tolerance of co-existing associations to carry out their purposes.

Civil society exist at the intersection where the various elements society come together to protect and nurture the individual and where the individual operate to provide those same protection and liberating opportunities for others. Like there are voluntary, community, government, and business[147] that run strength each other's, not opposite.

With the eclectic approach, AS. Hikam formulate four main conditions for building civil society:

> 1. Kesukarelaan. Artinya suatu masyarakat berdiri dengan kebebasan pribadi tanpa ada paksaan dan indoktrinasi dari pihak manapun. Mereka secara sukarela membentuk suatu kehidupan bersama dengan cita-cita yang sama. Sehingga dengan sendirinya mereka mempunyai tanggung jawab yang kuat karena diikat dengan keinginan bersama untuk mewujudkan cita-cita tersebut.
> 2. Keswasembadaan. Artinya anggota tidak menggantungkan hidupnya kepada orang lain. Dia tidak tergantung kepada negara, juga tidak tergantung kepada lembaga-lembaga atau organisasi lain. Setiap anggota mempunyai harga diri yang tinggi. Ia percaya akan kemampuannya sendiri untuk berdiri mandiri, bahkan untuk membantu sesama yang mengalami kekurangan. Mereka penuh percaya diri dengan tanggung jawab terhadap dirinya sendiri dan juga terhadap masyarakat.
> 3. Kemandirian tinggi terhadap negara. Ini berkaitan dengan syarat kedua dengan menekankan anggota masyarakat tidak hanya terpaku kepada perintah negara. Termasuk mengenai kepentingan ekonomi. Bagi mereka negara adalah hasil dari kesepakatan bersama, sehingga tanggung jawab yang lahir menjadi tuntutan dan tanggung jawab dari setiap anggotanya. Inilah negara yang berkedaulatan rakyat.
> 4. Keterkaitan pada nilai-nilai hukum yang disepakati bersama. Artinya civil society adalah suatu masyarakat yang berdasarkan hukum yang adil. [148]

A building will only stand firmly if supported by pillars buffer. The fragility of some of the pillars can cause destruction of the entire building. Likewise, building a community, it will only be realized if supported by pillars that compose

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[147] Brian O'Connell, *Civil Society: The Underpinnings of American Democracy*, Lebanon: University Press of New England, 1999, p. 10-12.

[148] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia*, Jakarta: Gramedia Pustaka Utama, 2002, p. 133.

buffer characteristics, especially its people.[149] More specifically, the quality of the family which is the smallest part of a collection that forms a kind of community.

The most common agreement about civil society according Brian O'Connell is that it represents the balance between the right granted to individuals in free societies and the responsibilities required of citizen to maintain those rights.[150]

According to Brian O'Connell, to keep balance, there are some lists of our responsibilities:

1. Participation in government, beginning with the realization that citizen are the primary unit of government and that, unless we vote, speak out, and take part in the process and structure of government, democracy and therefore our freedoms are undermined.
2. Personal service to people through our acts of neighborliness and compassion, and through building the informal structures and networks that undergird communities and democracy.
3. Participation and support for the causes our choices that help retain and build our traditions of organized neighborliness and private initiative for the public good.
4. Civilities in our dealing with others, including those we don't know.
5. Vigilance in protecting freedoms and right for ourselves and others.
6. Obedience to the law.
7. Payment of taxes.
8. Willingness to defend the country.[151]

Gellner (1995) stated that civil society will be realized when it formed a harmonious society, free from exploitation and oppression, in short, civil society is the condition of a community that is far from a monopoly of truth and power. Truth and power is jointly owned.

Each member of the civil society cannot be pressured, intimidated, harassed his freedom, the more kept away from democracy, and the like. It means that the farther the likelihood that the formation of civil society. Therefore, the struggle for civil society in essence a long process and product history that is eternal, and the struggle against injustice and domination of exploitative rulers and totalitarian.

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[149] Said Agil Husin Al-Munawar, Quraish Shihab, dan Achmad Mubarok, *Agenda Generasi Intelektual: Ikhtiar Membangun Masyarakat Madani,* Jakarta: Penamadani, 2004, p. 98.
[150] Brian O'Connell, *Civil Society: The Underpinnings of American Democracy,* Lebanon: University Press of New England, 1999, p. 10.
[151] Brian O'Connell, *Civil Society: The Underpinnings of American Democracy,* Lebanon: University Press of New England, 1999, p. 12.

In line with the emphasis of civil society on the issue of the balancing of power, the issue of communication processes, social processes and the distribution of authority in society that should be the center of attention. And the indicator can be seen as more balanced state. That is, when the embodiment of civil society such as associations or organizations that appears voluntarily, independent, rational, and participatory, both in discourse and praxis on all matters relating to social problems. These properties indicate that in addition to civil society is seen as a countervailing force of tendencies dominating and intervenes countries, civil society is able to bring power also rated critical reflective strength in society.[152]

Specifically in the relationship if confronted with the state, civil society can perform at least one of the three principal functions. First, civil society stands as a shield for the people of the country that tend hegemonic behavior, authoritarian, and repressive. Second, if the state does not act hegemonic, then civil society emerged as partners of the state in fulfilling their public interest to remain critical. And third, when public life has been accommodated either by the state, civil society can play its functions complementary, in which he appeared to complement the needs of the community.[153]

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[152] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia*, Jakarta: Gramedia Pustaka Utama, 2002, p. 8.

[153] *Ibid*, p. 9.

CHAPTER III

BIOGRAPHY AND ROLE OF *KIAI* SAHAL

A. Figure of *Kiai* Sahal

Muhammad Ahmad Sahal *bin* Mahfudh *bin* Abdus Salām Al-Hajaini familiarly called *Kiai* Sahal, a figure who is open and egalitarian.[154] He is also known as a moderate, tolerant, independent and firm in his establishment. Insistence attitude can be seen by his commitment to keep the *Nahdlatul 'Ulama* (NU) as socio-religious organization which remained neutral, do not be tempted and go jump into the world of practical politics in the struggle for power. Even Abdurrahman Wahid as NU figures at the time served is elected President of the Republic of Indonesia. He remained staunchly independent stance towards the government.[155] He included also one *Kiai* aware of the importance of technology and information in modern times. For him, modern man cannot be separated with technology. But with that on the contrary, the technology must be mastered and utilized as much as possible to benefit.[156]

Kiai Sahal was born in Kajen, Margoyoso, Pati district on December 17, 1937[157] and grew up among the Sunnis. From childhood until his death (2014 W. M / 1435 H), *Kiai* Sahal never be separated from boarding *(pesantren)*. His father, *KH*. Mahfudh bin Abdussalam (d. 1944) had up descendant with *KH*. Ahmad Mutamakkin, a pioneer of the spread of Islam which is very famous in the village Kajen especially, and generally in Pati. The lineage are *KH*. MA. Sahal Mahfudh was the son of *KH*. Mahfudh Salam *bin KH*. Abdussalam *bin KH*. Abdullah *bin*

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[154] Musthofa Asrori, *Mbah Sahal, Sosok Terbuka dan Egaliter,* lihat di http://www.nu.or.id/a,public-m,dinamic-s,detail-ids,44-id,50655-lang,id-c,nasional-t,Mbah+Sahal++Sosok+Terbuka+dan+Egaliter-.phpx download at 20/07/2014.

[155] M. Imam Aziz (Ed), *Belajar Dari Kiai Sahal,* Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. 180.

[156] *Ibid.,* p. 176, 177, 179.

[157] In family note, *Kiai* Sahal was born on 1933 M. See M. Imam Aziz (Ed), *Belajar Dari Kiai Sahal*, Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. 171. In other note *Kiai* Sahal was born on 1 Dzulqa'dah 1352 H or 15 Februari 1934 M. See Mujib Rahman, Dkk, Tabarukan 1 Abad Mathali'ul Falah: *Kiai* Sahal, Sebuah Biografi, Tangerang Selatan: KMF Jakarta, 2012, p. 11.

Nyai Mutiroh *binti KH*. Bunyamin *bin Nyai* Toyyibah *binti* K. Endro Muhammad *bin KH*. Ahmad Mutamakkin. And his mother was Hj. Badi'ah (d. 1945 CE).

According to Abdul Ghafar Razin, the son of *Kiai* Sahal, since the age of nine or ten years *Kiai* Sahal already orphaned. From a young age he was already fighting nationally or struggling to survive. When his father had to flee, fight, and even chased Netherlands *Kiai* Sahal also with his father. This means that since childhood *Kiai* Sahal not belong to people whose lives in good and comfortable without any obstacles.[158]

From his father and mother family lines, *Kiai* Sahal comes from environmental scholars who studied classical Islamic literatures. Emphasizes social harmony and courtesy, and humble *(tawaḍu'),* and far from being self-effacing (arrogant). His father, *Kiai* Mahfudh Abdussalam are cousins (the younger cousin) *KH*. Bisri Sansuri, one of the founders of *Nahdlatul 'Ulama*

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[158] *Ahlussunnah Wal Jamā'ah* group in Indonesia, better known by its abbreviation *ASWAJA*. The emergence *Aswaja* cannot be separated from a very long history. Especially after the death of the Prophet, when the government held by the caliphate. That's when Muslims began a wide variety of differences as a reaction to *taḥkîm*. At that time also arise friction Islam *(al-firâq al-Islamiyah)* is not consistent in the political field or hereafter *siyāsah* extends to the realm of theology (faith). The rise of political differences are packed with covers of faith cannot be avoided, even they are consider each other fellow Muslims an in Fidel and partially responded with a fatalistic attitude. On the sidelines of the conflict that came the idea partly *tabi'in* cool, moderate, and not too extreme. This group does not want to be dragged too far into practical political activity (prefer to neutral or *tawâzun*), they are also not easily consider Muslims who have different perspectives an in Fidel, are more cultural activities (*ta'adul* or balanced and *tasamuh* or tolerant). Since then *Aswaja* birth or who is better known as Sunni. Sunni is meant by Az-Zabidi in the commentary Revival 'is *Ash'ari* theology adherents or followers called Asha'ira and al-Maturidi, one of the adherents of his belief is *Nahdlatul 'Ulama* (NU), the dominant religious community organizations and influence in Indonesia. In Indonesia Sunnis also interpreted for those who follow the tradition understood and adhered to:
1. In the field of Islamic law adhered to one of the four schools, namely Malik, the Hanafi, Shafi'i, and Hanbali. Although in practice in Indonesia majority embrace Shafi'i schools.
2. In the matter of *tauhîd* (theology) adopts taught by Imam Abu Hasan al-Ash'ari and Imam al-Maturidy.
3. While in the field of Sufism based on the basic teachings of Qasim al-Junaidy al-Baghdadi. Regardless of the differences of opinion regarding the term *Ahlussunnah* above, the most important of which is the term *Aswaja* is a way of the Prophet and his companions were characterized by a moderate way of thinking, *tawazun, ta'adul*, and *tasamuh*. More fully and clearly read: MA. Sahal Mahfudh, *Dialog Problematika Umat,* Surabaya: Khalista, 2011, p.. 371-373 and Musyrifah Sunanto, *Sejarah Peradaban Islam Indonesia*, Jakarta: Raja Grafindo Persada, 2005, p.174, 180.

(NU), who died on Saturday, April 25, 1981. *Kiai* Sahal own wife, Hj. Dra. Nafisa was the granddaughter of *KH*. Bisri Sansuri.

Kiai Sahal was the third of six children. Since childhood he was brought up lovingly by her father and mother. However, due to economic conditions mediocre, he was familiar with a simple lifestyle, as it is, not adventurous. It can be seen from their diet is often eaten almost every day, such as: papaya, chili, etc.

Kiai Sahal father is known as the man who are *wirā'i* and *ẓuhud*, with his depth knowledge of the science of religion and his science of *ushūl* are qualified. When he was seven years old, his father, *Kiai* Mahfudh, died in a military prison Ambarawa (1944) at the time against the Japanese army. *Kiai* Mahfudh Salam, at that time led the students Kajen to attack the Japanese army with his father *KH*. Abdussalam, *KH*. Nawawi, and *KH*. Tahir Abdullah Nawawi. *Kiai* Sahal own brother, named Muhammad Hashim also died when the aggression against the Netherlands II (1949).[159]

With the death of Muhammad Hashim on the battlefield, then *Kiai* Sahal was a boy the only one who is still alive, because four other siblings are women. And in accordance with Islamic tradition, as a boy he is a figure that is expected to continue the struggle of his father, *Kiai* Sahal really required to develop *Pondok Pesantren* Maslakul Huda was founded in 1910, and Matholi'ul Falah Islamic University founded by his grandfather, namely *KH*. Abdussalam and *KH*. Nawawi in 1912.[160] Both of these old educational institutions which are spearheading the development of students and the community, not only in the field of Islamic scholarship, but also in economic development. And youth *Kiai* Sahal is like this, too, which in turn helped shape the character personal and hard and firm in his establishment. Not to mention the village Kajen dry conditions and weak economy.[161]

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[159] Jamal Ma'mur, MA, Ali Romdhoni, MA, DKK, *Mempersiapkan Insan Sholih Akrom: Potret Sejarah dan Biografi 1912-2012 (1 Abad)*, Pati: Perguruan Islam Mathali'ul Falah, 2012, p. 111.

[160] *Ibid.*

[161] M. Imam Aziz (ed), *Belajar dari Kiai Sahal*, Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. 85.

[161] *Ibid.*, p. 86.

In addition, background heroic spirit in the family also affects the figure *Kiai* Sahal as Muslim leaders who strongly defended the four pillars of nationality: *Pancasila*, the 1945 Constitution, national unity, and the Homeland. For *Kiai* Sahal, the four pillars of nationality is a fixed price for a pluralistic country like Indonesia. This historical and sociological situation that encourages *Kiai* Sahal to be active in the field of community organizations and helped create community economic development efforts, though he as a religious leader who is the general view is only good at teaching students struggling with and boarding or lead ritual worship in the society.[162]

B. Biography of *Kiai* Sahal's Education

Little Sahal grow with both parents upbringing disciplined and hard, especially in learning the science of religion. Tough approach in that times becomes a usual thing, because it is done for the sake of forming Sahal character, in order to be the disciplined in all aspects. Finally the pattern of educational like that is the best and a blessing for Sahal.[163]

For example, *Kiai* Mahfudh, his parents did not hesitate to kick their son hardly to fall, when Sahal try to memorize *Juz 'Amma* and for example he was not memorized, but it is all done for his children, not to his students.[164]

Kiai Sahal studied religion started from the age of six (1943) in Madrasah Ibtida'iyah Kajen and graduated in 1949. In the following years 1950-1953, *Kiai* Sahal continue his studies to Mathali'ul Falah Islamic University Kajen. While at the same time also *Kiai* Sahal studied general science through the course. Knowledge learned as philosophy, English, administration, psychology, and statecraft studied with H. Amin Fauzan.

After completion *Tsanawiyah*, young Sahal continued his education at boarding school Bendo, Pare, Kediri in 1953 and 1957, a boarding school that nurtured by *Kiai* Muhajir. *Kiai* Sahal also studied in Pesantren Sarang Rembang

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[162] *Ibid.,* p. 86.
[163] Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi,* Tangerang Selatan: KMF Jakarta, 2012, p. 12.
[164] *Ibid,.*

(1957-1960) led by *Kiai* Zubair. And when *Kiai* Sahal in *Pesantren* Bendo he did not just recite it. But he also went on a course statecraft, administration, and English language courses[165] with Hafsah, a Muhammadiyah which has a general educational background.[166]

Graduated from Sarang, *Kiai* Sahal not feel quite the knowledge that has been gained. He continued his studies again to Makkah for three years (1961-1963) under the guidance of leading Hadith scholars at that time, namely *KH*. M. Yasin Fadani.[167]

Knowledge who studied *Kiai* Sahal quite diverse, ranging from monotheism, tafsir, hadith, fiqh, usul fiqh, Sufism, mantiq, balaghah, and others. Yellow Book which he finished also spelled out a lot, like *Jalalain, Fath Mu'in, Tahrir, Ashmuni, Jauhirul Maknūn, Alfiyah, Jamī'ul Jawami* ', Al Hikam, and so forth. These books he studied under the guidance of renowned *Kiai* especially his uncle, *KH*. Abdullah Zen Salam.[168]

His strenghten and intelligence are not only visible when it has grown. Since young there was already a sign that she was clever. Evidently, she was entrusted to lead some organization that engages people at the time. He was registered as Chairman of Persatuan Islam Indonesia (PII) Branch Margoyoso, Pati (1947-1952). When he was ten years old or thirteen years old when, in accordance with the year of birth in the family. At the young age. But it is also thanks to all the dexterity and skill, both in science and organizational. Chairman of the Association of Students Se-Karesidenenan Pati in Pare, Kediri (1954-1956) and the Union of the Organization Secretary *Pesantren* in Margoyoso (1951-1953) also had it entailed. And at the time studied in Sarang, *Kiai* Sahal also been given the responsibility of teaching duties by his teacher, *KH*. Zubair Dahlan in *Pesantren* Nest (1958-1961). After reaching the age of 21, he is believed to hold

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[165] Buletin Garda, Edisi II Tahun 1435 H/ 2014 M, Pondok Pesantren Tahfidh "Darus Sa'adah" Bugel, Jepara.

[166] Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi*, Tangerang Selat.an: KMF Jakarta, 2012, p. 28

[167] Jamal Ma'mur, MA, Ali Romdhoni, MA, DKK, *Mempersiapkan Insan Sholih Akrom: Potret Sejarah dan Biografi 1912-2012 (1 Abad)*, Pati: Perguruan Islam Mathali'ul Falah, 2012, p. 112-113.

[168] *Ibid*, p. 113.

the post of Chairman of the Forum *Fiqh* (1958-1965), a forum full of hard work of thought.[169] This proves that the intellectual *Kiai* Sahal already can not be underestimated since he was young.

After completing his education in Makkah in 1963, precisely at the age of 26, *Kiai* Sahal back holding Maslakul Huda Islamic School, as well as a Director of Islamic Education Mathali'ul Falah. These two institutions is spearheading the development of rural communities and surrounding Kajen.

He also became a lecturer in *kuliyyah takhassus* of jurisprudence *(fiqh)* in Kajen (1966-1970), and a faculty member at the University Cokrominoto (Uncok) Starch (1974-1976), a lecturer at Walisongo IAIN (now UIN) Semarang (1982-1985), and since 1989 Rector of the Islamic Institute of Nahdlatul Ulama (INISNU/ now UNISNU) Jepara.

And in 2003, *Kiai* Sahal received the degree of Doctor Honoris Causa (DR HC) from Jakarta State Islamic University Syarif Hidayatullah, because of the depth of his understanding and his knowledge in the field of the science of jurisprudence as well as success in school and community development. So in the end he was known as an expert fiqh modern century.[170]

Dominant People who contributed and influenced the thinking of *Kiai* Sahal according to Gus Razin other than his own father Mahfudh *Kiai*, was Shei*KH* Yasin al-Fadani bin Isa al-Maliki, *Kiai* Zubair Dahlan Sarang, and his uncle *Kiai* Abdullah Salam. These three scholars have its own character. Shay*KH* Yasin is included prominent scholars of Sufism. While *Kiai* Zubair is a teacher who teaches *Kiai* Sahal dynamic *ushul fiqh*, so he does not behave *jumud* and his uncle, *Kiai* Abdullah is the person who has a high social awareness of the environment.

C. *Kiai* Sahal's Works

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[169] Jamal Ma'mur, MA, Ali Romdhoni, MA, DKK, *Mempersiapkan Insan Sholih Akrom: Potret Sejarah dan Biografi 1912-2012 (1 Abad) . . .* , *Ibid*, p. 113.
[170] Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi*, Tangerang Selatan: KMF Jakarta, 2012, *Ibid*.

Despite the scientific background of the famous pesantren genuine in methods of the study. However *Kiai* Sahal classified as one of the few productive *Kiai* produced many writings and works. At least there were ten books have been written in Arabic and some in Indonesian. So that through his works are, fruit *Kiai* Sahal thinking can be learned and enjoyed by everyone, regardless of time and space is limited.[171] Most of his works are a commentary or *ḥāshiyah* (explanatory) from the books of earlier scholars are often studied in *pesantren*. *Sharaḥ* and *ḥâshiyah* an actual tradition of Islamic scholarship common. In such a context, what do *Kiai* Sahal is not special because it follows the pattern of scientific development that occurs in the Islamic world. But it becomes very special if we put in the context of scientific tradition of Islam in Java. Most of scholars who made a large contribution to spread and teach the knowledge of Islam in the long term, since the advent of Islam until now, not many of them are leaving the paper just like *Kiai* Sahal.[172] From here, *Kiai* Sahal figure pertained special and extraordinary.

While the work is truly original is two, and the book is a translation into Java language written with *Pegon*[173] characters. Other books in Indonesian, such as *"Nuansa Fiqh Sosial"* and *"Dialog Problematika Umat"* is the result of compilation of *Kiai* Sahal writings and answers from the questions about religion in the mass media rubric.

As in the works of their books, in both the Arabic and Indonesian are:

1. *Tharīqatul Ḥusūl 'ala Ghāyatil Wushūl* (15 Ramadan 1380 H / March 3, 1961 M),

2. *As-Tsamaratul Hajayniyyah* (15 Rabi 'al-Thani 1381 H / 26 September 1961 M),

3. *Al-Fawāidun Najībah* (8 Jumada 'Ula 1381 H / October 18, 1961 M),

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[171] Mujib Rahman, Saiful Umam DKK, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi*, Jakarta: KMF Jakarta, 2012, p. 167.
[172] *Ibid,.* p 174.
[173] Arabic script with the Java language used by students when interpret the book in Islamic schools.

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4. *Al-Bayānul Mulamma 'an Alfadhil Luma'* (Jumadil Ula 1381 H / October 1981 M),

5. *Intifaḥul Wadijain fi fi Ru'yatil Munādharat Ulama'I Hajayn Mabi 'bi-Zujajil' Aynayn* (25 Sha'ban 1381 H / February 1, 1982 M)

6. *Faydul Hija fi Syarḥi Naylil Rajā Mandhumati Safīnatin Najāh* (18 Dhu al-Hijjah 1381 H / May 23, 1982 M)

7. Translate to Javanese (*Pegon*): *Qasidah Munfarijiah*.

8. *Al-Murannaq*,

9. *Azalat al-Muttaham,*

10. *Anwārul Bashāir*,[174]

11. Encyclopedia ijma '(1985)[175]

12. *Nuansa Fiqh Sosial* (1994)

13. *Telaah Fikih Sosial: Dialog Dengan KH. Sahal Mahfudh* (1997)

14. *Pesantren Mencari Makna* (1999)

15. *Wajah Baru Fiqh Pesantren* (2004)

16. And scientific papers in various seminars whose numbers spelled out a lot.[176]

D. *Kiai* **Sahal's Role**

Daily life of *Kiai* Sahal always not escape from the world of education which he elaborated since he was *nyantri*. But all that does not make him forget as one part of the society. Which means that he also has the same responsibilities as other citizens to actively promote the conditions and the common welfare. Through the activities of schools, he initiated and encourage people's lives around for the more advanced. Such as by building public awareness in developing educational, economic, and health as an important capital to live a more prosperous life. All that he did in his capacity as part of the citizens Kajen, and

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[174] Mujib Rahman, Saiful Umam DKK, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi . . . , Ibid,*. p. 177-180.

[175] Book of translation with KH. Musthofa Bisri.

[176] Jamal Ma'mur, MA, Ali Romdhoni, MA, DKK, *Mempersiapkan Insan Sholih Akrom . . . ,*p. 115.

Pati in general. As well as NU which includes the largest religious social organizations in Indonesia are influential in changing society. He also socializing the idea of community development in seminars and other schools in order to participate to provide guidance to the public as an integral part of social life in addition to the world of education is becoming a major concern since its existence.

Religious thought highly stressed aspects (worship) beside social (worship) the individual does not arise simply from *Kiai* Sahal. But motivated by situations and environmental conditions. His witnessed the level of social welfare and Pati Kajen generally have not seemed to change his return study of Makkah. Many poverty spread everywhere. This reality is also a general description of what he saw in almost all regions Pati. Or rather sad fact is the case in every region he visited, and much more concern by *Kiai* Sahal this misery already inherent in the life of society people are hereditary.[177] So that the provision mastery *fiqh* as practical laws of *Shari'ah*, the instinct to organize, and his touching with grassroots reality directly led to the determination and confidence, so that *pesantren*[178] should be able to take more of a role to help release people from the problems of poverty and this ignorance.

While *Kiai* Sahal disussion his ideas through writings in the media as well as seminars and workshops. He also participated in the building of social movements in the grassroots in order to build economic independence, especially in the Starch and the surrounding area. One way that he traveled with his uncle, Abdullah Salam (*Mbah* Dullah) is to involve several RT and community leaders in the village Kajen to make simple movements called *"jimpitan." Kiai* Sahal organizing RT to regularly *jimpitan* with the goal of forming an independent public order

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[177] Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi,* Tangerang Selatan: KMF Jakarta, 2012, p. 103.

[178]The function and role of this *pesantren* in hand *Mbah* Mahfudh, father of *Kiai* Sahal is not restricted as a container to forge religious knowledge, but also other things that strengthen the spiritual needs of people at the same time the welfare of society. *Pesantren* into orbit change the fate of the community to move more feasible, in a scientific and independent life. See: Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi . . . , Ibid.,* p. 102

help each other, especially for poor people who are sick and mothers who give birth.[179]

In addition to the *Kiai* Sahal as Director of Islamic Education and caregivers Mathali'ul Falah Maslakul Huda Islamic boarding school. He even holds other strategic organizations lived since the 30s. As in the Nahdlatul Ulama (NU) and the Majlis Ulama Indonesia (MUI) national level. His career in the NU community organization, he started since the 60s until the end of life.

Kiai Sahal lead technique is very simple, the most important prerequisite for him not to be an authoritarian leader, because that would be a heavy authoritarian and likely will often make decisions that are not healthy. *Kiai* Sahal prefer the method of distribution of tasks within the leadership. He applied this in all the institution he leads, such as: UNISNU Jepara, Mathali'ul Falah Kajen, MUI, NU, boarding school, and others. This is evidenced in the NU and the MUI he was never used the term veto for the sake of completing or achieving an interest, either on behalf Ra'is' Aam or the Chairman of the Central MUI.[180]

Regarding the spirit of non-governmental, *Kiai* Sahal claimed learned from Japan, India, and Sri Lanka in 1980. *Kiai* Sahal created awe and wonder, they (citizens of these three countries) to build without coercion, to think without pressure, and even protesting without violence. From this one inspiration of social *fiqh*[181] was born.

While at a broader level, the role of *Kiai* Sahal very visible in social organizations NU. Under the command of *Kiai* Sahal, NU political portray is high level (high politics) in social life when dealing with the government, not practical politics or politics is low (low politics). The high-level politics for *Kiai* Sahal means sticking to the policy of nationalism, populist politics, and political

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[179] *Jimpitan* is a collection of one cup of rice every day of every house were taken to the weekly period. *Kiai* Sahal organize RT for do *jimpitan* with the aim to be independent community to help each other, especially for poor people who are sick and mothers who give birth. See Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi . . . , Ibid.,* p. 102, 104-105.

[180] Jamal Ma'mur, MA, Ali Romdhoni, MA, DKK, *Mempersiapkan Insan Sholih Akrom . . . ,Ibid,* p. 40.

[181] Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi,* Tangerang Selatan: KMF Jakarta, 2012, p. 186.

ethics.[182] all that he did to make this nation into a dignified nation in the eyes of another State, to be more advanced because it is not power that so orientation leaders. But the welfare of the people and for their interests.[183]

First, the politics of nationality. According to *Kiai* Sahal means that NU should really consistently and proactively defend the Homeland as the final form of the Indonesian state.

Second, populist politics. For *Kiai* Sahal means that NU should be active in providing awareness about the rights and obligations of the people, to protect and defend them from abuse of any party.

Thirdly, ethics in politics should always instilled NU to the cadres and citizens in particular, and the society and the nation at large in order to create political life was polite and immoral. Not arbitrarily justify the means.[184]

With high-level political, NU should play a role. If so, according to *Kiai* Sahal NU will easily establish fraternal relations among *nahdliyin* and Indonesian society in general. Conversely, if NU is politics played a low level. Then the fraternity at NU is potentially divisive, even shreds. And if that had happened, NU agendas that have been entrusted to the conference will be ignored and even neglected. Or almost certainly will not happen.

High-level political attitudes that have been submitted by *Kiai* Sahal NU with integrity and sincerity. Although at that time the conditions *Kiai* Sahal already quite weak. His serve will keep the spirit of the NU and the nation has never subsided a little bit. It can be seen from his last to face the political temptation will happen in the 2014 election

"As an Islamic religious organization, NU task is to maintain, fortify, develop, and preserve the teachings of Islam according to the understanding *Ahlussunnah wal Jamā'ah* in the archipelago in particular and in the whole earth

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[182] M. Imam Aziz (Ed), *Belajar Dari Kiai Sahal,* Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. 163.
[183] Buletin Garda, Edisi II Tahun 1435 H/ 2014 M, Pondok Pesantren Tahfidh "Darus Sa'adah" Bugel, Jepara, p. 11.
[184] M. Imam Aziz (Ed), *Belajar Dari Kiai Sahal,* Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. 164.

God in general." That message *Kiai* Sahal to be something held for NU's people and NU leaders of impotence in the face of political temptation 2014.[185]

Kiai Sahal served as Rais 'Ām Syuriah NU in 1999-2014. Being Central Java MUI chairman for ten years. And subsequently served as Chairman of the Board MUI Center from 2000 to 2014.

Product *Kiai* Sahal thoughts in general and outline summarized by Jamal Ma'mur Asmani into several points. First, regarding the understanding *Ahlussunnah wal Jama'ah*. For him Aswaja should be developed with scientists and technocrats dialogue with others, not just be content with a narrow repertoire of what is already known and studied.

Second, the awareness that in practice pluralism, justice and well-being has become imperative for a government without a label Islam (Islamic state) though. Because the reality of the nation showed a plurality of various ethnicities and religions. This encourages a high awareness of Islam by politicians not to associate mass with Islamic symbols emotionally alone. And most importantly do not conflict with Islamic morality. Islam not only enjoy through the symbols that make Muslims more fanatical. But the most required by Islam is the implementation or real action in daily life, both individual and social life. Islam according to *Kiai* Sahal it requires an action that is able to improve the life of the wider community without barriers of religion, ethnicity, race, and so as a form of realization of the mission of mercy lil 'Alamin, of the symbols that actually rely on understanding of Islam itself.

Third, Reduction of poverty through productive *zakāt* and special skills training accompanied by venture capital, planning, and continuous monitoring. Poverty is a cause and effect. So because of poverty that must be disconnected. If the reason for not having a source of income. Then give a hook to get it. Not even given a fish which means only get and instant.

Typology of thought *Kiai* Sahal advanced and progressive seen by Mujamil Qomar including eclectic typology, which is a thought who tried selecting all that is considered the best, no matter where it comes from, any flow, any philosophy,

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[185] *Ibid,* p. 164-165.

and any theory, as long as it is better than the other, is to be preferred. In the discourse of philosophy, one of the sense elektisme is choosing ideas (concepts, ideas, doctrines) of diverse system of thought to developing a system of our own thoughts. And this can be seen with the view of someone who is less prevalent when measured from the culture of people who express an own opinion.[186]

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[186] Jamal Ma'mur Asmani, *Fiqh Sosial Kiai Sahal Mahfudh: Antara Konsep dan Implementasi*, Surabaya: Khalista, 2007, p. 82-84.

CHAPTER IV

ANALYZIS OF ISLAM AND CIVIL SOCIETY

ACCORDING TO *KIAI* SAHAL

Regarding the relationship of civil society or civil society with the state, according to Turabi, "the civil society in general should be left independent, but if the social function fails, the new government had to intervene. If society to function properly, then the state should leave once again the limits of safety, and only regulate aspects of society that legally had to be regulated."[187]Do not intervene to regulate them. Or even intervene in their lives for the sake of personal or group interests.

The prospect of the emergence of civil society depends on the characteristics of the people who make up the community in the first place where the discourse appears. Namely the better education, healthier life, more prosperous, more and more people are organized and resources are wider and dispersed, and more robust community's determination to be able to protect itself from the domination of the country. Furthermore, according to Ali R. Abootalebi these resources allows the establishment of an institution that acts as the center of activity in which dissent and policies can be debated and sought a solution without forcing the re-emergence of violence.[188]

And all that can happen only if in Indonesia has created good governance, but it does not mean only the government that works, citizen, public and especially the business sector / private sector must also play a role in governance. So there is a government organizers who also came from the private sector, even by organizations (NGOs for instance) and the general public. It is also due to changes in the development paradigm with reviewing the government's role in development, which originally acted as a regulator and market participants.

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[187]Bernand Lewis, at.al., Mun'im A. Sirri (Ed), *Islam Liberalisme Demookrasi: Membangun Sinerji Warisan Sejarah, Doktrin, dan Konteks Global*, Jakarta: Paramadina, 2002, p. 334.

[188]*Ibid,* p 339.

Becomes how to create a climate that is conductive and undertake infrastructure investments that support the business. Of course this can be done if the public and private sector itself is increasingly capable / powerful and work together. And this is precisely starting from business development through coordination / synergies (alignment work / interaction) between the government tional communities - private. So that the government may be seen as a productive form of government to empower people, especially the business sector in order to become a partner of the government.[189]

According to Fuad Amsyari, national policy is the product of transcription factors the quality of a nation and national environmental dynamics became the basic principle of the system is a natural process in a population scale. This means that the national policy of the government will also determine the hue environment where the people live and move. In short the process of dynamic quality of the nation can be described as follows[190]:

KUALITAS BANGSA	→	KEBIJAKAN NASIONAL	→
→ WARNA LINGKUNGAN	→	KUALITAS BARU BANGSA	→
→ KEBIJAKAN BARU	→	WARNA LINGKUNGAN BARU DST.	
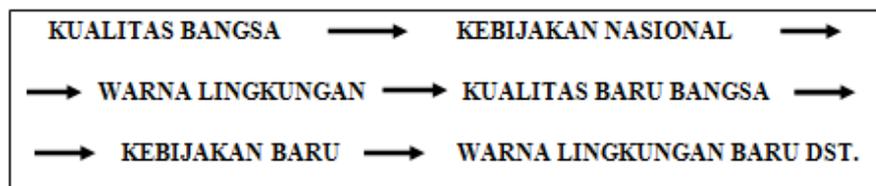
From the description of the basic principles of process dynamics of this system can be seen clearly, that the national policy of the government is one of the determinants of high and low quality of the nation, both in terms of economic, cultural, political, and social. Therefore need special monitoring to any policies issued by the government.

To more clearly and understand the thinking *Kiai* Sahal, researcher seated problems fundamental understandings of Islam and civil society according to *Kiai* Sahal in the system of national and state should be done by communities and governments as follows:

A. **The Concept of Civil Society According to *Kiai* Sahal**

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[189]http://directory.umm.ac.id/articles/2Good%20Governance%20Paradigma%20Baru%20Manajemen%20Pembangunan.pdf, 6/01/2015.

[190]Fuad Amsyar, *Masa Depan Umat Islam Indonesia,* Bandung: al-Bayan, 1993, p. 69.

The most important thing with regard to the emergence of civil society in Indonesia is critical tradition that began to grow from NGO activists to political policies that are considered authoritarian New Order. Because at that time people really silenced like a puppet who can not speak and move to supervise the government altogether. Finally mindset of the people in Indonesia in general is still dependent on the state, even stronger desire to make state as a tool of struggle[191] until now. Though the strength of a country is not measured by how much its ability to regulate and suppress, but rather in its ability to protect and serve the public interest.[192]

In a general sense, civil society is a civilized society (civilized society) as described in chapter two. His opponent is wild community (savage society). While institutionally, this concept can be defined as a grouping of independent society, abide by the rules, and have bargaining power when dealing with the state. Thus, civil society has a complementary relationship with democracy. For civil society will only really be developed in a climate of democratic states, and vice versa, democracies will only grow and flourish in a society that is civilized.[193]

To build a civil society, there are some elements that become a prerequisite of culture that can not be avoided to build a civilized society. All these elements are mutually supporting each other within the framework of the functional and symbiotic, not separate. The elements that are educational, political reform, rule of law, strong economy, independent media, and Non-Governmental Organization (NGO).[194]

As is well known, even keenly felt that the emergence of the nation state and the dimensional crisis that occurred, and no end to it at least attributable to

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[191]Sukron Kamil, *Pemiiran Politik Islam Tematik: Agama dan Negara, Demokrasi, Civil Society, Syari'ah dan HAM, Fundamentalisme, dan Antikorupsi,* Jakarta: Kencana, 2013, p. 128.

[192]MA. Sahal Mahfudh, Paper *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara"*, Pati, 20 April 1999, p.4.

[193]Ali Maschan Moesa, *Nasionalisme Kiai: Kontruksi Sosial Berbasis Agama,* Yogyakarta: LKiS, 2007, p. 258.

[194]Masykur Hakim, Tanu Widjaya, Shalahuddin Hamin, *Model Masyarakat Madani*, Jakarta: Putra Grafika, 2003, p. 66.

several factors. And according to *Kiai* Sahal there are four factors that most influence the crisis:

First, undemocratic government and deny the public sense of justice. So the authoritarian regime into something that is difficult to avoid, because all the energy and the mind and imagination of people deliberately encouraged and directed towards all-state paradigm (etatisme). Democracy only lip service which is used as a mere symbol of course, understood partially, and only charitable without actually touching the deepest essence. As a result until after the reform was now inclined or even power has become the scourge of the goal, not as a tool and a vehicle for social welfare. And the most ironic in practice, said *Kiai* Sahal, power is only owned by a handful or a group of people, and people always outside the arena of power. They seemed only allowed to watch, and without being given the opportunity to touch a bit.

Second, there are many elites or political leaders that mentality, character, and being opportunistic and hypocritical in handling cases of injustice and social inequality. Especially when dealing with the state, and even did not close the gap for religious leaders though. As a result, people will always be a scapegoat and became the victim of the inconsistent attitudes. They are only thinking of himself and his group, as well as just looking for survival alone, without want to be involved and more sacrifice for the sake of public interests they are supposed to defend. Especially the interests of small people who have been oppressed or indeed in fact systematically deliberately suppressed and marginalized. The most real example according to *Kiai* Sahal is to always carry the name of the people, whereas in the interests of an individual or a small group.

Third, the process of integration of the nation and state of Indonesia is fundamentally still quite fragile in the face of every intervention and internal and external shocks. Despite that there are certain groups or the engineering of accumulated frustration caused by state policies that do not favor the people. Until now, if examined carefully basis of national unity and the country is still in need of serious attention from all parties, especially the sincere wish to build prosperity together. Due to the fact that this nation still plagued by pragmatic morality are

only concerned with momentary pleasure, and not in an effort to create a cultural base which leads to the unity and integrity of the nation to think about the future a more efficient and useful for future generations. If this cultural base actually been formed, the threat of national disintegration and the country does not become something to fear.

Fourth, the global influence that fall within the nation's history. For example, as the influence and hegemony of international capital began to enter into the third world, including Indonesia. If it is so, then foreign hands can very easily intervene in the sovereignty and integrity[195] of a nation, even down to the level of government policy. And this is the biggest problem that must always be watched and monitored by the whole society for the common interest.

To that end, *Kiai* Sahal give a discourse to create a civil society in both the socio-political life in order to democratic life more balanced. This is because according to the concept of civil society offers two-way all policies put emphasis on the interests of the public (public interest). The first is the policy of the authorities of public-oriented and the second is the involvement of the public in the preparation of all policies ruler while also giving control functions for the public to oversee and monitor the wheels of power. And *Kiai* Sahal asserted that to create an ideal civil society, the main elements of society, including institutions and individuals who are in it are required to give their views and behave accordingly and to support and uphold the values that exist in society itself.[196] Because, basically, the new changes will be impossible if two basic requirements are met: first for value and both the actors who conform to these values.

Furthermore, agents of change in general, namely human beings who live in a place that will automatically be bound by the laws of society which has been

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[195] MA. Sahal Mahfudh, Paper *"Kewajiban Melaksanakan Amar Ma'rûf Nahi Munkar Dalam Kehidupan Berbangsa dan Bernegara",* delivered at Munas VI MUI in Asrama Haji Pondok Gede, Jakarta, 25-30 Juli 2000, p. 1-2.
[196] MA. Sahal Mahfudh, *Peran Hukum Islam dalam Menciptakan Masyarakat Madani Indonesia,* p.1.

established together[197] in accordance with the needs and the common good is also based on the agreed value. Here confidence extremely reliable.

In addition, to create an ideal civil society also needed a set of policy support system is two-way. The system according to *Kiai* Sahal can include: inadequate infrastructure, legal system is dynamic, and certainly should encourage the creation of a just rule of law and to build public awareness for the care of existing control systems.[198] Instead of indifferent and let it go away by itself.

Kiai Sahal agree with this explanation, Hendro Prasetyo in his book "Islam and Civil Society: Indonesian Muslim view" gives an overview which is not much different from *Kiai* Sahal. He writes that:

> Strategi penguatan civil society, sebaiknya ditujukan ke arah pembentukan gradual suatu masyarakat politik yang demokratis-parsipatoris, dan reflektif. Ia dimulai dengan pengupayaan secara sungguh-sungguh ruang publik terbuka, yang bisa dipakai untuk melibatkan secara penuh potensi-potensi aspiratif dalam masyarakat, sekaligus melakukan kritik terus menerus terhadap segala ketimpangan yang terjadi. Dalam upaya self-reflection inilah gerakan-gerakan kultural yang dipelopori oleh kaum cendikiawan menjadi salah satu tiang pokok strategi. Ia diperlukan untuk melengkapi gerakan-gerakan alternatif dalam masyarakat, yang bertujuan memperluas dan memperkuat civil society secara sistemik. Ormas-ormas yang ada dan kelompok-kelompok LSM, dalam kaitan ini berperan sentral sebagai pelopor penguatan masyarakat kelas bawah dengan bidang-bidang kerja sektoral.[199]

If it is translated in English, its meaning is strategy of strengthening civil society, should be directed towards the gradual establishment of a democratic political community-participatory, and reflective. He begins with the insistence seriously open public spaces, which can be used to fully involve the potential aspirational in society, as well as continuous criticism against any inequality. In an effort of self-reflection these cultural movements pioneered by the scholars to be one of the principal pillars of strategy. He is required to complete the

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[197] Srijanti, Purwanto S. K, Pramono Wahyudi, *Etika Membangun Masyarakat Islam Modern,* Yogyakarta: Graha Ilmu, p. 6

[198] MA. Sahal Mahfudh, *Peran Hukum Islam dalam Menciptakan Masyarakat Madani Indonesia, Ibid,*.

[199] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia*, Jakarta: Gramedia Pustaka Utama, 2002, p. 86.

alternative movements in society, which aims to expand and strengthen civil society systemically. Existing mass organizations and groups of NGOs, in this connection a central role as a pioneer of the strengthening of the lower class with sectoral occupational fields.

By providing additional form of open public space and scholars as a pioneer in the movement of cultural self-reflection, discourse civil society is increasingly attractive and promising to make changes that give authority for civil society to determine the direction of progress of the nation and the state.

Based on this fact, further discussion of the civil society in Indonesia can not be separated from the NGO. This is important because after the great idea receipt of civil society committed by Indonesian intellectuals was based on the fact that the idea of civil society is critical in line with the tradition of critical thinking that has developed and made much earlier by NGOs in the New Order and must continue to be developed progressively and continuous in accordance with the demands of the times. Not stagnant and static running in place.

As well as civil society, the growing discourse in the NGO world also emphasizes self-reliance and community empowerment, where they are also expected to participate in the formulation and implementation of political and economic policies which had been dominated by the government. Therefore, the themes of empowerment as development-centered society (people centered development), institutional development, independence (self-reliance), and sustainability become the dominant discourse in the world of NGOs in Indonesia. These themes are the formulation of a worldwide movement of NGOs that aims to create a prosperous society with the main actors of social change itself.[200]

In contrast to the post-reform conditions like today. Things that are feared as mentioned above does not need to be ignored now, the origin still follow the rules that apply, such as attention to the code of ethics and so forth. Due to restrictions imposed under the New Order has been received by the state legality principle upholding human rights (Human Rights, called on article 19 and 20 of

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[200] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia*, Jakarta: Gramedia Pustaka Utama, 2002, p. 86-87.

the UDHR (Teh Universal Declaration of Human Rights), which has been recognized on the date; December 10 that have been mentioned as pillars that form the basis for the formation of civil society, so "every person has the right to freedom of opinion and expression; this right includes hold opinions without interference and to seek, receive, and impart information and ideas through any media and with no looked at the boundaries. "This also includes the right to criticize the government mentioned in article 20, paragraph 1:" Everyone has the right to freedom of peaceful assembly and association, "and in verse 2:" no one should be forced to enter into an association."[201]

Speaking of the civil society, the discussion will not be far from the country, and after that, demokrasilah which will be further discussion as the system adopted in regulating the running of the government. The assumption according to Arief Budiman, when civil society vis a vis the powerful countries, then Democracy[202] will thrive. The same thing will happen on the contrary, if a strong state and a weak civil society, democracy is not running. Thus, democracy can be defined as well as the process of strengthening civil society.[203] So here shows that democratization, as the core of civil society requires the end of the rule states that tend hegemonic. Thus strengthening civil society also means empowerment of community groups outside the country to be able to participate in the process of formulation of political policies and social[204] in state as described earlier.

But unfortunately democracy for this is still only a display that is not really functioning as it should as has been described in the early chapters. Though in reality, democracy is often hailed and held in high esteem, but it happened only

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[201] Sukron Kamil, *Pemikiran Politik Islam Tematik: Agama dan Negara, Demokrasi, Civil Society, Syari'ah dan HAM, Fundamentalisme, dan Antikorupsi,* Jakarta: Kencana, 2013, p. 129.
[202] Enforcement of Democracy itself can not walk without respect for human rights, and justice. They are part strung inseparable and interconnected as pre-conditions and causal to the other parts. For ease, Democracy, with the letter "D" means capital are democracy, human rights, and justice. While democracy with a "d" little to the meaning of democracy itself.
[203] Hendro Prasetyo, dkk, *Islam dan Civil Society: Pandangan Muslim Indonesia*, …, *Ibid,* p. 84.
[204] *Ibid,* p. 84-85.

when he profitable. According to *Kiai* Sahal, at least from its ideals of Democracy reality gap that occurs in this country are caused by at least four issues as follows:

First, the lack of understanding of democracy, not in the sense of understanding of what it is or how to run a democracy definition is, but people tend to think of it as a system that is completely ideal and therefore ready to answer all the problems of humanity without seeing the downside. Most still understand democracy as something that instant to wealth and prosperity. Extreme presumption is as dangerous as negative preconceptions that have been widely demonstrated by those opposed to the principles of democracy. If such a presence, then it means the same thing denial of the fact that democracy, as one of the socio-political alternative, would in itself have a negative side, as well as a wide range of positive side. By continuing to insist on believing only good side and the bad side deny, it means he rejects the reality of democracy. Yet according to *Kiai* Sahal impossible to take full advantage of any kind if the reality alone can not be understood and accepted as a whole and consistent.

Second, democracy tends to only be accepted as a new political system. Basically it is true that democracy is a political system, but in his capacity as a political system, it would be impossible to function effectively if it is not integrated with other aspects of life as a whole. So that means not only practiced in most particular life, while on the other hand ignored.

Third, the unpreparedness of the public to apply and receive a Democracy with all its shortcomings and risks to personal interest, group or faction. Political events in the span of the last five years became the most actual proof of a manifestation of this phenomenon. In that short time, events that contradict the spirit and purpose often lasts a row, and each claimed oddly constituted with the concept and spirit no less than the other Democratic banner.

And the fourth, Democracy has become a commodity. Democracy has been driven beyond its identity as an idea to be merchandise endless demand by buyers, and especially the seller. In this trend, Democracy is not spared from the general nature of the trading activity that tends often hides a very complex substance behind the brand are simple, and through advertisements, the system is

made deals with as good as possible, effectively, efficiently, and without any side effects at all.[205] So he kept pulling up for grabs for the benefit of some people.

Therefore, according to *Kiai* Sahal takes serious commitment to efforts to protect and fight for democracy continuously for the creation of civil society are expected. And to avoid similar accidents in the past as well as in the New Order era, there are two fundamental things that must be done to prepare for future challenges, namely:

1. Membebaskan Demokrasi dari keterbatasan fungsinya sebagai sistem politik. Lebih luas dari pada itu, Demokrasi hendaknya juga dipahami dan dihayati sebagai nilai moral dan norma sosial, karena sesungguhnya Demokrasi tidak hanya dapat berguna sebagai pengatur pola hubungan negara dengan warganya, tetapi juga pola dan strukutur hubungan lain, baik yang bersifat individual mapun sosial. Tanpa Demokrasi dalam pengertian itu, sekali lagi kita membuka kesempatan bagi negara, masyarakat, pengusaha, buruh, akademisi, dan lain-lain untuk meletakkan diri atau diletakkan dalam kedudukan sebagai subjek maupun objek pelanggaran Demokrasi.
2. Memperkenalkan Demokrasi sebagai ide dan alternatif sistem moral-sosial-plitik lengkap dengan segala kompleksitas yang melingkupinya. Sebagaimana Demokrasi mensyaratkan kejujuran, kedewasaan, dan keterbukaan, maka upaya Demorkatisasi juga harus dilakukan secara jujur, dewasa, dan terbuka.[206]

First, *Kiai* Sahal explain that freeing Democracy of the limitations of its function as a political system. More broadly than that, Democracy should also be understood and internalized as moral values and social norms, because the real democracy can not only be useful as a regulator of the pattern of relationships with the state of its citizens, but also other patterns and strukutur relationships, both individual social mapun. Without Democracy in the sense that, once again we open up opportunities for countries, communities, employers, workers, academics, and others to put themselves or be put in the position as subject and object of infringement Democracy. And second, he also introducing Democracy as an idea and an alternative system of moral-social-plitik complete with all the complexities that surrounded him. As Democracy requires honesty, maturity, and openness, then democratization efforts should also be made in an honest, mature, and open.

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[205] MA. Sahal Mahfudh, Paper *"Hak Asasi Manusia, Demokrsi, dan Keadilan: Wacana, Realitas, dan Prospek",* delivered at Diskusi Interaktif "HAM, Demokrasi, dan Keadilan" in Institut Islam Nahdlatul Ulama (INISNU) (Sekarang UNISNU), Jepara 30 Oktober 2001, p. 4-5.
[206] *Ibid,* p. 6.

More specific and tangible fundamental to creating a civil society in Indonesia *Kiai* Sahal provide requirements that research classify and analyze from his writings, including:

1. **Understanding of The Democracy Essence**

    Democracy is essentially a balance of power between the forces of the community or civil society with the power of government / state. In fact, according to Arief Budiman that society is stronger than the government, then democracy will inevitably occur.

    Further Arief, hir genuine democracy is that the people have the power. For example, if the government ban the press, people can overthrow the government, because it is considered government has trampled on people's power. Because once again, true democracy is when the power of civil society is based on the strength of the community. But the strength of the community or civil society needs to be distinguished. Because if that is the strong entrepreneurial class or bourgeoisie, the bourgeois democracy is growing. There is no freedom of all kinds, free enterprise, especially in business, but if there is demand for labor rights, for example, it will only opposed because they will hurt the middle class and against their interests. Applicability of democracy and press freedom in there because it is also part of the needs and interests of the middle class. It's just that the walk is bourgeois democracy. While the most fundamental truth is people's democracy that also includes middle class. There peoples organized small could have the power, so that the government can not arbitrarily because they fear criticism and overthrown by the people when walking is not in accordance with the interests of the people. So the people who participate not only from the middle class, but also the lower classes. The strength must be built by the community, not to be a temporary loan from the government or administration. Because again, the strengthening of democracy without the people is apparent.[207]

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[207] Th Sumartana, Elga Sarapung, Zuly Qadir (Ed), *Reformasi Politik Kebangkitan Agama dan Konsumerisme . . . , Ibid,*p. 45-46.

Theoretically, democracy is a system of government-run "from", "to", and "for" the people, not the authoritarian system managed "from", "to", and "for" power. Because the modern world no longer receive and provide moral support to the authoritarian system, then democracy becomes the only alternative to the system of government that requires the support and justification for himself. Democracy, said *Kiai* Sahal be accepted as "political correctness" because the definition is very simple and high imaging glory.[208]

In such a context this modern era, democracy has become a kind of ideal necessity for all countries in the world. whereas as other things, of course he does not escape from the weakness and the possibility of creating a gap in reality practice. Therefore we also can not say that any country that has declared itself adherents of democratic government and then the application can be implemented in their entirety and consequently that direct country safe, and prosperous. In fact it is still a lot of practices that are authoritarian government despite almost every country in the world to declare themselves apply the democratic system of government.[209]

Samuel P. Huntington once commented on a book entitled The Future of Freedom, written by Fareed Zakaria, that according to Fareed has described the fundamental truth in this day and age, who had previously been conveyed by Aristotle and Tocqueville, that democracy can not be regulated carefully undermine freedom and the rule of law.[210]

Seeing the reality of this happening, democracy can be further categorized into two according to *Kiai* Sahal, democracy is merely the first formal institutions and the second is a substantive democracy that puts the action as the embodiment of the true meaning of democracy which respects and upholds the principles of plurality, humanity, honesty , objectivity,

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[208] MA. Sahal Mahfudh, Paper*"Demokrasi dan Pendidikan Demokrasi"* delivered at Diskusi Interaktif Balai Peneltian dan Pengembangan Masyarakat INISNU Jepara 10 Maret 2001, p. 1.

[209] MA. Sahal Mahfudh, Paper *"Demokrasi dan Pendidikan Demokrasi". . . , Ibid,.*

[210] Fareed Zakaria, *Masa Depan Kebebasan: Penyimpangan Demokrasi di Amerika dan Negara Lain*, Translator: Ahmad Lukman, Jakarta: Ina Publikatama, 2004, p. 144.

rationality, transparency, responsibility, fairness, and independence of the individual.[211]

Kiai Sahal recognize that democracy is still the only system that is most logical to be applied in managing the country in modern times. Despite according to *Kiai* Sahal democracy must be used to include the values of the sublime as a mentor. That is not just a procedural that negates the substance. Should not also be interpreted incorrectly as unlimited freedom. For *Kiai* Sahal democracy is a tool, not a goal. Country (especially for Islam and Muslims in general still must apply democracy). However, note the great value that puts morals should not be overlooked altogether.[212]

Democracy is substantially very mengedepakan manifestation of democracy that should be applied in all aspects of real life, not just an idea in theory. Namely the system of government that actually run out of, by, and for the people as the basic definition. Instead of managed authoritarian system of, by, and for power or at least take sides and leaning to the elite for the sake of a handful of people. According to *Kiai* Sahal two things are highly preferred in substantive democracy:

1. Demokrasi substansial bukan mementingkan bentuk, raga, atau lembaga demokrasi, melainkan tindakan, kegiatan, jiwa dan substansi dari praktek demokrasi yang terutama diwakilkan oleh pemerintah. Inilah yang sering disebut dengan democracy in action, untuk membedakannya Democracy as written in the book seperti yang biasa berlaku dalam rezim-rezim otoriter.
2. Demokrasi substansial memandang nilai (value) sebagai hal yang paling penting dalam kehidupan demokrasi dan nilai ini berlaku bagi rakyat maupun penguasa, termasuk cara-cara pelaksanaan nilai-nilai demokratis. Nilai-nilai substansial dimaksud mencakup antara lain: pluralitas, humanitas, kejujuran, obyektifitas, rasionalitas, keterbukaan, tanggungjawab, keadilan, dan kemerdekaan individu.[213]

That means that democracy is not just the application of trias politica, ie countries that have hosted the executive institutions,

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[211] MA. Sahal Mahfudh, Paper *"Demokrasi dan Pendidikan Demokrasi . . . , Ibid.,* p. 1-2.

[212] M. Imam Aziz (Ed), *Belajar Dari Kiai Sahal,* Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. 245.

[213] MA. Sahal Mahfudh, Paper "*Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,"* Pati, Agustus 2002, p.6.

legislative, and judicial branches. But the reality now is still often occurs is, as far as there are government agencies, representatives of the people, and the courts of a country, he has been called a democratic state. Whereas in fact the institutions were not yet functioning properly.[214] And if it happened so, that means that the new run is the formal democratic system.

Kiai Sahal realize also that a reflection of democratic values in social interaction inevitably influenced by the behavior. Democracy is seen as behavior refers to attitudes, perceptions, motivations, actions and thoughts of the citizens, the community, the nation and the ruling itself on democracy. While democratic behavior certainly influenced by the ability, education, knowledge, experience, sensitivity, and interests of each person on the incidence (issue) politics. On the other hand it is aware that political behavior is essentially subjective, and strongly influenced by the respective cultural background. For example, a difference of views on the opposition parties and religions support, reject, etc.-definitely colored by differences in the cultural background.[215] Therefore, the success of a democratic education is actually more determined the extent of the family, formal institutions (schools), and the social environment can work together and support each other to internalize it to each individual. Especially in the family, because this is the smallest group first opportunity to instill democratic values can be started with a relaxed and comfortable atmosphere without having to interfere with the interests of such tensions that exist outside. According to *Kiai* Sahal here only required the full commitment of parents to implement democracy in the household consistently. Household democratization plays an important function, because in it everything is applied substantial meaning and practice. Of the

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[214] MA. Sahal Mahfudh, MA. Sahal Mahfudh, *Paper "Demokratisasi dan Pendidikan Demokrasi"*, delivered at Diskusi Interaktif Balai Penelitian and Pengembangan Masyarakat INISNU (Sekarang UNISNU) Jepara "Pengembangan Kuliah Kerja Nyata di Era Otonomi Daerah", 10 Maret 2001, p. 1.

[215] MA. Sahal Mahfudh, Paper "*Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,*" Pati, Agustus 2002, p. 7.

family, each person can absorb democratic character and behavior without barriers theory and institutional.[216]

2. Stressesing Moral Dimension

According to *Kiai* Sahal, insight democracy that includes the perception and appreciation of democracy is also greatly influenced by cultural aspects and levels of public education is concerned. From this democracy will find bright spots which depends on the ability of society to educate democracy to itself.[217]

If the above three aspects can not cooperate and support for a variety of reasons, the democratization of the expected glory that will never materialize, even the process is still very long. *Kiai* Sahal also notes, which are only concerned with the education paradigm formalities must also be immediately converted into a paradigm that emphasizes morality.[218] Because, basically, as said by the humanist, quoted by *Kiai* Sahal, that the purpose of education is "humanize humans." This view stems from the belief that human nature has given God the same potential, especially the potential psychological and intellectual potential. Then they also assert that the perfect man is a human being who is able to actualize themselves freely and useful in society. According to *Kiai* Sahal, here there are two important key words: free and useful. Free word refers to the willingness of people to open themselves accept anyone and any thoughts expressed by people. While useful word to refer to any real contribution to improving the quality of human life.[219]

If indeed the concept of humanizing were taken as the deepest purpose of education, especially in a democracy, then it is supposed to be

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[216] MA. Sahal Mahfudh, Paper "Demokratisasi dan Pendidikan Demokrasi", delivered at Diskusi Interaktif Balai Penelitian and Pengembangan Masyarakat INISNU (Sekarang UNISNU) Jepara "Pengembangan Kuliah Kerja Nyata di Era Otonomi Daerah", 10 Maret 2001, p. 3.

[217] MA. Sahal Mahfudh, Paper "*Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,*" Pati, Agustus 2002, *Ibid.,* p. 3.

[218] *Ibid,.*

[219] MA. Sahal Mahfudh, Paper "*Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,*" Pati, Agustus 2002, p. 8.

the paradigm of education that has been applied should be changed. Due to the paradigm that focuses on the power still to be commander in education.

Kiai Sahal showed at least can be seen in three ways; first, the existence of a form of indoctrination that is smoothed by the term upgrading. Second, the institutionalization of a uniform ideological run simultaneously with the material and methods for all levels and types of education level of society. And the third is the core at issue, namely the existence of a single truth, the truth expressed by the authorities. Power paradigm in education is read by Kiai Sahal as directing and conditioning to create a society that has three characteristics in accordance with the wishes of the authorities (government), such as is wrote by Kiai Sahal:

1. Penuh dengan pura-pura- untuk tidak mengatakan munafik- seperti direfleksikan dengan sikap "pura-pura setuju", "pura-pura konstitusional", dan "pura-pura demokratis".
2. Menempatkan semua persoalan dibawah selimut, artinya setiap persoalan tidak pernah diselesaikan secara tuntas, karena dengan mudahnya setiap perkara diputuskan selesai. Ini yang kita sebut sebagai "pura-pura selesai".
3. Kekuasaan dianggap sebagai hal yang sakral dan personal, sehingga setiap kali mempersoalkannya maka selalu dilihat siapa yang mempersoalkan, bukan apa yang sedang dipersoalkan. Kalau penglihatan sudah ditumpahkan kepada "siapa", maka mempersoalkan kekuasaan politik ditafsirkan sebagai upaya untuk merebut kekuasaan.[220]

Those meanings are: first is full of pretending - not to say munafik- as reflected by the attitude of "pretending to agree", "ostensibly constitutional", and "pretended democratic". Second is put all the problems under the covers, meaning that every issue was never solved completely, because every case is decided simply finished. This is what we refer to as "mock finished". And third is power is regarded as a sacred and personal matter, so that every time complicate it has always been seen who is the subject, not the object of what is being questioned. If the vision has been shed to the "who", then the question of political power is interpreted as an attempt to seize power.

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[220] MA. Sahal Mahfudh, Paper "*Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,*" . . . , *Ibid,* p. 8.

And the impact of all that, said *Kiai* Sahal is only one, namely the misery and crisis because the educational paradigm has only one truth in any field and for anyone.

Learning from the past is bad, then the current educational paradigm that should be applied is the ethical-moral. This paradigm is very supportive and ensure the creation of a democratic society, because the concept departing from the basic competency beliefs concerning human similarity. In this paradigm, which is considered the most important element is the value, which is concretely shown in the form of high appreciation and respect for the nine dimensions sepert: plurality, humanity, honesty, objectivity, rationality, openness, responsibility, fairness, and independence of the individual.

3. Starting from the Family

It all felt very heavy indeed if we hand over responsibilities only to schools in the public perception is home to educate the core of human education. Though the process was not always run smoothly and consistently linear, as already designed and cultivated the school. Therefore, education is an absolute must involve families and communities as other elements that influence the educational process in life in general wider as mentioned above. In short, behavior which is seen as a product democratically democratically education should start from the creation or the family atmosphere that is truly democratic in it's characteristic.[221]

Basic values such as honesty, fairness, openness, responsibility, and a plurality keasadaran recognized by *Kiai* Sahal most effective if trained through the forum of the family as the smallest part of society. Because if that is understood about the community is a structure, then it means that every effort to realize the serious benefits and democratic society must start from the smallest unit. This is where should be the forerunner of (behavior) democracy planted.

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[221] MA. Sahal Mahfudh, Paper "*Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,*" Pati, Agustus 2002, p. 9.

Selection of the family as a starting point effort in creating a democratic society, especially because in addition to the notion that the family is the smallest unit of society, as also the ease in pulling a red thread that connects the success (or failure) in coaching families with conditions surrounding communities. So if a kelurga not quite able to establish itself, then a little-a lot of it also will have an impact and a bad influence to the people who are in the environment, which in turn would be passed on to other families in the same neighborhood, and vice versa. This is where according to *Kiai* Sahal social significance in the formation of the family; that it can provide a wider impact than on the benefits provided to family itself is concerned, it can contribute more to and in social life. The more democratic and beneficiaries of a family, the greater the possibility of society to become a democratic.[222]

Unfortunately this is often the forerunner of terbabat in school environment is in fact prefer the cognitive indoctrination and assignments that are authoritarian. Finally emerging shoots are democrats who by the school instead formed into new people very strong in rote indoctrination, but empty ethical-moral. Even when it plunged into the forerunner of the democratic society is increasingly depleted knocked away. They see and feel and experience for themselves how people do not respect democratic values. From there the natural maturation process that they are just in a physical sense, not in the sense of intellectual and conscience.[223]

Further *Kiai* Sahal, the most basic improvements that can be made in the process of democratization in the family is to internalize commanding the good nahy evil (send yourself a favor and avoid misguidance) to spread to the school and social environment simultaneously. By way tersebutlah according to *Kiai* Sahal is a more

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[222] MA. Sahal Mahfudh, Paper *"Majelis Ulama Indonesia dan Ikhtiar Mewujudkan Keluarga Maslahah di Pati"*, delivered at Musyawarah Daerah VI Majelis Ulama Indonesia Kabupaten Pati, 27 April 2001, p. 2

[223] MA. Sahal Mahfudh, Paper *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara,"* Pati, Agustus 2002, p. 9.

concrete measures in an attempt to humanize humans. Democracy commanding the good and forbidding the evil nahy meet at one point that both uphold the values of morality, which it will be reduced when confined in form and formal sense, let alone a mere artificially.[224]

If a third aspect based on the premise that researchers Describe *Kiai* Sahal is done in earnest. It is not impossible ideals to form a civil society in Indonesia in order to bring it more supportive to the interests of the public than the political elite just as that had been seen.

4. Society Empowerment

Community development is a process of interaction of the activities that lead to the improvement of the quality of society, both religious quality and quality of life. As a community development process means change and develop the attitudes, lifestyles, patterns of thinking, and increase public awareness of the true meaning of life. Here *Kiai* Sahal involve schools as a subject that will assist in the formation of an Islamic character, the character of independence, prefer the attitude of many people than himself, a high work ethic and so forth.[225] He actually utilize the intellectual role as a religious leader to benefit the general public schools and the state in general.

However, the issue of community development and empowerment is recognized *Kiai* Sahal still not been realized by the pesantren in general, it is strongly influenced by the founders or leaders of community support and their schools. Both of these factors affect each other. According to *Kiai* Sahal caregivers in most schools have an essential role, because it is already widely known *pesantren* leaders beside her in a boarding school leader, he is also the leader of the people/ communities as well. Therefore,

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[224] MA. Sahal Mahfudh, Paper *"Demokrasi dan Pendidikan Demokrasi"* . . . , *Ibid.,* p. 4.
[225] MA. Sahal Mahfudh, Paper *"Pesantren dan Pengembangan Msyarakat"* delivered at DIKLAT Kepemimpinan dan Da'wah PP. Al-Fathimiyyah Jombang on 17-19 Desember 1990, p. 2-3.

the development and empowerment of communities rely heavily on tactics, strategy, systems, and landing caregivers.[226]

Kiai Sahal emphasizes that the development and empowerment of the people who conceived of these schools will not run properly without the insight and vision of pesantren to direct society. For example, in this case, in 1984 BPPM (Pesantren and Community Development Bureau) Maslakul Huda Kajen, Pati cooperate with P3M invite 12 schools in Central Java to work together. And it turns out 3 of that amount (which means 25%) can not accept the development and empowerment of communities on the grounds that uniform. They say that the vision and core functions of pesantren is *tafaqquh fiddīn*. No need to participate think to find a way out to develop and empower the community. Expansion on the development and empowerment of communities other than alien, they also fear its main function as a center of religious educational institutions will be abandoned. So between *tafaqquh fiddīn* and community development have not been deemed essential relationship, will impress even considered distract the role of schools to form human beings who *tafaqquh fiddīn* (truly understand and appreciate the religion) and *ṣālih* and *ṣāliḥaḥ*. This is due to the incomplete information they receive about what, how, and why it is so important community development, as well as the fact that not many concrete examples of schools that undertake development and community empowerment and successfully perform the role.[227]

Finally *Kiai* Sahal aware of the phenomenon, and to disseminate ideas, meaning, and purpose of the development of the community, he took a direct verbal communication with *pesantren*. Because the culture is still very deeply rooted in pesantren, so write good communication through correspondence, mass media such as magazines, newspapers, and newsletters on the development and empowerment of the people is not

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[226] MA. Sahal Mahfudh, *Nuansa Fiqih Sosial . . .* , *Ibid,.* p. 381.
[227] *Ibid,.*p. 382.

enough.[228] He must try to directly talk heart-to-heart in the interest of the people and society in general.

While today in many countries has been growing rapidly is the only strategy that prioritizes development and improvement of economic development with the pursuit of mere per capita income population. Without looking at other important aspects that are part of the primary needs of man as well. Such as moral and confidence. Although abstract, but both have a major influence on human life throughout history.

According to *Kiai* Sahal, increased economic revenues still will not be able to solve the problems of poverty, unemployment, and the gap between the rich and poor, between urban-rural sector; except when the strategy comes with a strategy that leads to equitable distribution of development outcomes and fulfillment of basic needs of the people[229] who understood not only in the form of quantitative material.

As expressed by Amartya Sen, a Nobel laureate economist at once philosophers economy, it is more than just interpret poverty than mere economic problems. He firmly and boldly declared that poverty is actually also a result of the weakness of the political power held by the public. Thus, he says poverty is caused by a lack of public participation in the political processes that determine their lives. Therefore, in order to attempt to reduce the existing poverty, Sen perccaya that the government should provide at least three things that are urgent for all its citizens, namely (1) the freedom of economic, social, and political; (2) the security and protection; (3) the implementation of government activity is transparent, accountable, and participatory.[230]

In such conditions, it would be appropriate if done approach invites public participation in the development process. This approach should start early as possible, how to look at their own problems, plan activities that

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[228] MA. Sahal Mahfudh, *Nuansa Fiqih Sosial . . . , Ibid,.*

[229] *Ibid*, p. 383.

[230] Kemal Azis Stamboel, *Panggilan Keberpihakan: Strategi Mengakhiri Kemiskinan di Indonesia,* Jakarta: Gramedia Pustaka Utama, 2012, p.16.

will be chosen in overcoming the problems, and evaluate the results of the work done.[231]

Thus, all the activities will be tailored to the needs and potentials that exist in society. Here the public in addition to being an object, it becomes the subject of economic development, which on the other hand can develop self-reliance and the resources that exist in the environment around them.[232]

In the end, according to *Kiai* Sahal, if simplified, the community and economic development in Islam is a business that is based on religious motivation to improve the quality of life of mankind for the sake of the world as stock afterlife. And the ability of this economy, people are required to have high social solidarity to help others.[233]

Initiative of tangible results *Kiai* Sahal in community development work can be seen through Maslakul Huda Islamic School cooperation with LP3ES (Institute for Research, Education, and Economic and Social). From this cooperation, all Islamic social ideas *Kiai* Sahal in answer to the problems of society instituted. As BPPM (*Biro Pengembangan Pesantren dan Masyarakat* / Pesantren and Community Development Bureau) which eventually inspire self-reliance groups (SHGs) in schools that run micro-enterprises in accordance with the economic potential of each. Some of them pursue the convection, snacks such as crackers, goat breeding, farming, gardening, fish farming, and others.[234]

B. The Role of Islam in Building Civil Socety

Al-Qur'an and Sunnah are the two sources that form the basis of the understanding of the term Islam and the concepts derivative used for Muslims. Both also be used as a guideline to develop relations of social and political life, as well as to develop norms and legal institutions. Islam in the sense of a subject in

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[231] MA. Sahal Mahfudh, *Nuansa Fiqih Sosial . . . , Ibid,.* p. 384.
[232] *Ibid,.*
[233] Look: Mujib Rahman, Dkk, *Tabarukan 1 Abad Mathali'ul Falah: Kiai Sahal, Sebuah Biografi . . . , Ibid.,* p. 114.
[234] *Ibid.*

his teachings according to Abdullahi Abdullahi Ahmed An-Na'im, Islam and the Secular State: The Future negotiate Shariah, is essentially about how to realize the liberating force of a proactive living testimony of God Almighty , omnipotent, and omnipresent *(tauḥīd).*[235] In addition to the sense as described in chapter two definitively and history. Because in essence by Asghar Ali Engineer Islam gave the offer comes with a new value system that enhances and strengthens their human sensitivity towards change leads to something better.[236]

As explained earlier regarding the definition of Islam in chapter two, that Islam is not an ideology or political theory, social theory are not also give details of detailed guidelines to be applied directly in the life of society and state. However, Islam regulates human society to live association and globally in order to be flexible and elastic is applied in accordance with the local conditions and traditions of each of the Muslims, as far as the principle of equity and common interests into base.[237]

Mahmūd Shaltūt said that Islam is not only a spiritual religion, as some wrongly imagine, thingking that it limits itself to establishing relations between the servant and his Lord, without being concerned with organizing the affairs of the community and establishing its rules of conduct. On the contrary, Islam is universal in character. Not only does it determine the relations between man and his Lord, but it also lays down the rules that regulate human relations and public affairs, with the aim of ensuring the welfare of society.[238] Islam has a claim upon the attention of every thinker, not only because it is the most civilizing and the greatest spiritual force of the world, but also because it offers a solution of the most baffling problems which confront mainkind to-day.[239]

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[235] Abdullahi Ahmed An-Na'im, *Islam dan Negara Sekuler: Menegoisasikan Masa Depan Syari'ah*, Bandung: Mizan, 2009, p. 26.

[236] Asghar Ali Engineer, *Islam Masa Kini,* Penerjemah: Tim Forstudia, Yogyakarta: Pustaka Pelajar, 2004, p. 66.

[237] Masykur Hakim, Tanu Widjaya, Shalahuddin Hamin, *Model Masyarakat Madani*, Jakarta: Putra Grafika, 2003, p. 30.

[238] John J. Donohue and John L. Esposito, *Islam In Transition Muslim Perspectives,* New York: Oxford University Press, 1982, p. 99.

[239] Maulana Muhammad Ali, *The Religion of Islam*, p. 10.

Among the basic principles of Islam which can be applied universally in public life by all mankind, among others: consultation (shūrā), justice (al-'adl), equality in public (al-musawwāt), and *amr ma'rūf* (forbidding the evil and command to the goodness). There is also a principle of leadership and so forth. All of them are interrelated and reinforce each other as a form of Islamic mission as a whole. In other words can not be separated in practice.[240]

As the highest authority that is trusted in Medina, the Prophet Muhammad has been practicing the principles of consultation with the firm, so that the Companions can also feel a benefit. History has noted, that the prophet is often asked for advice or opinions of the companions of the problems of society and the state. For example, when the prophet seeking the right attitude to face the attacks of the *Quraish* of Mecca who were on their way to attack the Prophet and his followers in Medina. He invites the companions in order to consider the attitude to be taken, both of the immigrants and *Anṣar*. Similarly, when the Battle of *Uḥud*, the Prophet also invites Muslim leaders Medina consulted about the strategy right and ideal to be used against the enemy. Do they have to go out and face the enemy outside the city of Medina, or remain in Medina? All the results of the joint decision of the prophet run with a firm and consistent. Even Abu Hurairah once said, that he had never seen anyone more consultation with others (friends) exceeds the Prophet. Abu Bakr and Umar was the second person who was consulted and ideas by the prophet when deliberation. In another narration the Messenger of Allah once said to both of them: ". . . in fact, if you both agree on an issue, I would not necessarily reject the idea of both." Despite the fact that the prophet was given the right to change the decision of proficiency level, but the prophet clung to the end result of deliberation that has been agreed by together.[241]

To see a picture of the people who have built the Messenger in Medina, Robert N. Bellah in his Beyond Belief, Essays on Religion in a Post Traditional World states that: "Muhammad did not begin his Preaching in a great and closely

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[240] Masykur Hakim, Tanu Widjaya, Shalahuddin Hamin, *Model Masyarakat Madani*, Jakarta: Putra Grafika, 2003, p. 30.
[241] *Ibid,*. p. 31.

organized world empire but rather in a tribal society, the which had not yet attained a political structure that could be called a state". And in the next paragraph he also revealed that: "there is no question but that under Muhammad, Arabian society made a remarkable leap forward in social complexity and political capacity." Further, Bellah acknowledge and commend the success of Muhammad in building a society that is very success for the size of that era.

> It is modern in the high degree of commitment, involvement, and participant expected from the rank-and-file members of the community. It is modern in the opennes of its leadership position to ability judge on universalistic ground and symbolized in the attemp to institutionalize a non hereditary top leadership. It is modern in the opennes of its leadership position to ability judge on universalistic ground and symbolized in the attemp to institutionalize a non hereditary top leadership ... it was too modern to succed.[242]

Since the first religion is one of the basic life of this nation, because it is not an exaggeration to say that the religion (exact understanding of religion) have equal responsibility in addressing the problems that exist in Indonesia. One is Islam, as a religion with the most adherents.

Religion *(al-deen),* here interpreted by *Kiai* Sahal as *"Waḍ'un ilahiyyun saiqu lidzawil 'uqūli as-salimati ila mā huwa khairun lahum fi dunyāhum wa akhīratihim,* ie Divine decrees that motivate anyone with a sound mind towards better, for the sake of the world and the afterlife. Therefore, it is more complex interpreted as moral and spiritual guidance that encourages people to achieve the objectives and functions of humanity, not only guides that are ritualistic such assumption is generally either consciously or unconsciously. Because in fact it is still a new religion for being a guide ethical normative moral ideal abstract in nature. He was ruled out in practice, even without concrete paraktek in everyday life. This is due to the simplification of a very wrong happened in religious

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[242]Muhmmad Azhar, *Islam Kontekstual: Wawasan Sosial Politik*, Yogyakarta: Unit Penerbitan Fakultas Ekonomi (UPFE-UMY), 2005, p. 235-236.

education, and the more ironic is also spreading in the general education system that puts the human being only as part of a commercial production system.[243]

But unfortunately, the emergence of the role of religion to help resolve problems that occur in society as actually wants to position itself as something which is above the state. This means that here religion is not only want to color the life of the state, but it tends to dominate the country. This desire is legitimate, it's just the reality of this nation which embraced various religions can not be set aside for granted. Because the course each believes that religion in their beliefs as the absolute truth, and therefore more entitled to monopolize the country.[244]

Although when looking at the fact that the opposite is true, it is very powerful to monopolize the state religion, set to be within the limits which only supports and strengthens the interests of the state. Therefore, taking into account the plurality of the nation, for *Kiai* Sahal to be done first is the need for a reorientation of public understanding of the country first. Not to subdue, but rather to fill, guide, and stain it with the values, spirit, and religious morals. Thus, religion and state are not two things that face each other and against their own interests, but as the two elements are mutually complementary in meeting the needs of society and welfare. Religion in this context is basically a form of moral force may not be able to achieve its goal to walk alone. Because of course, in addition to his influence, he will always be affected by things that surrounded practice in everyday life.[245] This means that here religion is not oriented to power, then the state of understanding with the religious approach would be more meaningful as the effort to empower the community to the state.[246] In the view of Islam, uphold the state for the purpose of justice is obligatory; not only consideration of the angle of reason, but also at the same morals.[247]

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[243] MA. Sahal Mahfudh, Paper *"Pendekatan Pendidikan Keagamaan untuk Membangun Masyarakat Madani"* delivered at Dies Natalis XI dan Wisuda Sarjana VI INISNU Jepara, 21 November 2000, p. 3.

[244] MA. Sahal Mahfudh, Paper *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara"*, Pati, 20 April 1999, p. 3.

[245] *Ibid*, p. 5

[246] *Ibid*,. p . 4.

[247] Nurcholish Madjid DKK, *Islam Universal*, Yogyakarta: Pustaka Pelajar, 2007, p. 81.

Because, like Islam, the true religion that she was not just teach its followers to worship through various rites (prayers, charity, fasting, pilgrimage, sacrificial, etc.) with a core belief believing in God alone. Then ignore all aspects of human life such as social, economic, political, cultural, educational, health, safety, environment and so forth. But must also be accompanied by good works as evidence of faith is born in social life. That is, Islam also teaches the life assurance and life, including the well-being of every human being.[248]

Because, in principle, the goal is to *Sharī'ah* structuring human happenings in worldly life and *ukhrawi*, the life of the individual, community, and state. As these objectives formulated by Prof. Muhammad Abu Zahrah which was submitted at the beginning of the chapter, first he served as purification of the soul, so that every Muslim be a source of goodness and thus creating a sense of compassion. Second, uphold justice in society. The essence because every human being in the eyes of the same law. Both Muslims and non-Muslims.[249] And the third is the ultimate goal to be achieved Islam, namely the benefit. The benefit here is not just the interest that is based on lust, both personal and group.[250] But the beneficiaries are evaluated from the Quran and Hadith.[251]

For that Islam is not directly required to participate reorganize and deal with any problems that arise and struck Indonesia. In view *Kiai* Sahal, Islam has many solutions offer. And it *Kiai* Sahal convey religious leaders as well as part of the citizens according to *Kiai* Sahal has contributed to build the nation towards a better state, and prosperous physically and mentally in order to achieve happiness of the world and the hereafter *(sa'ādatul dāraini).* And to achieve this goal, *Kiai* Sahal mewacanakan and spread his ideas to the public in order to follow up jointly by the treasures of Islamic scholarship in responding to the challenges facing Indonesia. Among them:

1. **Building Moral Political Culture**

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[248] MA. Sahal Mahfudh, Paper *"Pendidikan Keagamaan dan Demokrasi Dalam Pemberdayaan Masyarakat Terhadap Negara"*, Pati, 20 April 1999, p. 3.

[249] Muhammad Abu Zahrah, *Ushul Fiqh,* Translator: Saefullah DKK, Jakarta: Pustaka Firdaus, 1994, p. 543-545.

[250] *Ibid,* p. 546.

[251] *Ibid,* p. 548.

The style Islam in Indonesia basically has the same or even chain in the countries of the world in terms of Seyyed Hossein Nasr called traditional Islam famous friendly with local cultures. But in positive terms that means is: "Islam lived for Centuries by theoligians and jurists, by philosophers and scientists, by artists and poets, by Sufis and simple people of faith throughout the Islamic world during fourteen Centuries of Islamic history- the Islam that is in fact still Followed by the vast majority of Muslims from the Atlantic to the Pacific."[252]

Islamic pattern described by Nasr above is a truly Islamic life culturally and away from the bustle of politics. According to Imam Aziz, in the introduction to the book Learning from *Kiai* Sahal, it is very rarely recognized by researcher or public person, that Islam developed and spread by these two paths. The first is the political path as is often heard and depicted in the history of the various forms of the Caliphate, the empire, or intellectual movement that supports it. And the second is a cultural, namely Islam which develops through social interaction and culture by taking the distance from the frenetic political, such as trade and other social relations. Cultural and intellectual movement in question is none other is to aim to stay away and save the people of slander arising from politics. This movement can also be seen markedly as has been done by Imam al-Shafi'i, Imam Malik ibn Anas, Imam Ibn Hanbal, Imam Hanafi, also Imam Ash'ari, Imam al-Maturidi, Imam al-Ghazali, Ibn Khaldun, Ibn Rushd and subsequent generations were more stressed Islam to sell directly without having any form of Islamic government. And according to Imam Aziz, these lines are included in the designation *Ahlussunnah wal Jamā'ah*.[253]

Cultural approach is the strategy chosen by the Islamic movement in Indonesia in developing countries. Including *Kiai* Sahal as NU members. Actually, this movement does not mean vacate the room at all the people and public awareness of politics. Political awareness remains there and

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[252] M. Imam Aziz (Ed), *Belajar Dari Kiai Sahal,* Pati: Pengurus Pusat Keluarga Mathali'ul Falah (PPKMF), 2014, p. viii-ix
[253] *Ibid,*p. ix.

developed, only it is not centralized in the form of practical politics is temporary, short-term and narrowly that under such Jurdi Syarifuddin develop partisan politics. Because of that, her political force is not the only alternative for the cause of Islam in Indonesia.

As the main person in charge, the state has full authority and ability sufficient to solve the problems of public welfare and social justice. There are no barriers or obstacles that prevented except one, that is consciousness. And according to *Kiai* Sahal, awareness here is also not enough of the implementing state policy. Moreover, which is still limited to a layer of sheer verbal and formal. Deep awareness and evenly from the heart of all people-especially the under- layer is a crucial key for the growth of a stronger awareness at the level of state policy makers and executors. Which then must be actualized into real action by changing the order that had been blocking the common goal of social justice.[254]

In Islam Cultural, dimensions and political burden is not articulated with who gets what and the struggle for power. But this cultural terms if it wants to convey the same equated political allocative described by David Easton, the authoritative allocation of certain values in a society for the benefit of society as a whole. Allocative politics according to the shape of mensubstansialisasikan values and ethics of Islam is inclusive, and certainly not limited to just the fields of politics and power, but gives the meaning of Islam to the wider cultural field.[255]

In secular political theory, according to *Kiai* Sahal, religion is not seen as a strength. Religion is only seen as something related to individual issues. Though functionally, in fact the power of religion and politics influence each other. Indeed, in the strict sense there is differentiation, for example, as hinted by the interpretation of the expression companion, Ibn

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[254] Nurcholish Madjid DKK, *Islam Universal*, Yogyakarta: Pustaka Pelajar, 2007, p. 88.
[255] Syarifuddin Jurdi, *Sosiologi Islam dan Masyarakat Modern: Teori, Fakta, dan Aksi Sosial*, Jakarta: Kencana, 2010, p. 127-128.

Mas'ud toward statement of *uli al-amr* as *umarā*'(formal leader of government), which is distinguished by scholars as religious leaders.[256]

Islam according to *Kiai* Sahal in relation as the basic components of the heavenly religions is faith and *sharī'ah* has a close relationship with politics in the broad sense. As a source of motivation, Islam plays an important role foster socio-political attitudes and behavior was polite and responsible. Implementation is then arranged in the *sharī'ah*, as catalog-full of orders and prohibitions of Allah, guide people and traffic control aspects of human life are complex.

Politics is more often understood as the struggle for power or government, will only be widely bury their meaning and will shut down the contribution of Islam to politics in general. And could even pose a danger even more devastating, like the emergence of anarchism as a result of strained relations between Islam and politics, increasing ignorance and poverty, and so forth.

Islam is often forgotten that he actually can not only be a source of political inspiration, but also the cultural inspiration. With an understanding of the political term widely, Islam will give a clear picture of the relationship between Islam and politics.[257] *Kiai* Sahal view this clearly has the character of thinking that is more supportive and concerned with the public interest for efficient than personal ego-centered Muslims to establish a state based on Islam. And if you look at the central role as a scholar and simultaneously chairman of largest Islamic organization in Indonesia, he would propagate the Islamic Shariah law in Indonesia as the country legally or directly echoes the flag of Islam with the Koran and the Sunna as guidelines.

In fact, in the context of Indonesia, Islam and political correlation according to *Kiai* Sahal can already be seen clearly in the acceptance of Pancasila as the sole single principle for Muslims or Muslim community

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[256] MA Sahal Mahfudh, *Nuansa Fiqih Sosial,* Yogyakarta: LKiS, 2004, p. 215.
[257] *Ibid,* p. 214.

organizations such as NU and Muhammadiyah in particular. This does not mean Muslims remove the ideals of Islam and eliminate the Islamic elements in the political arena in the country. Because the truth is more important and should be considered is the extent to which the role of Muslims in politics it is dependent also on the extent to which the Muslims are trying to look at a new paradigm that can develop a wealth of knowledge of social and political. Clearly to map and analyze where social transformation would be anchored.[258]

Political sense *(al-siyāsah)* in Islamic jurisprudence according to the Hanbalis, is the attitude, behavior and social policies that bring the benefit, while distancing from kemafsadahan or ugliness. Although it has not been determined by the Prophet Muhammad directly. But scholars Hanafiyah give another sense, namely to encourage benefit beings by providing instructions and save them in the way that the world and the hereafter. For the Prophet against his people, according to this opinion, it is the task of covering the inner safety and birth. For the scholars inheritors of the Prophet, the task was to consist merely material only.[259]

So from that sense, understand political Islam is not just a matter of dealing with the government only, limited to mere formal structural politics, but also involves political civilizing widely in everyday life. Politics does not mean that the struggle to occupy the position of executive, legislative and judicial branches only. More than that, it also includes a series of activities concerning the interests and welfare of the people in the physical and spiritual life, in social relations in general and relations with civil society organizations in particular powers.[260]

This kind of political structure, according to *Kiai* Sahal should be based on the principles of jurisprudence which reads, *"tasharruf manūthun bi al-Imām al-maṣlaḥah"* (policy-oriented leaders should benefit the people

[258] Heri Kuseri, *Konsep Teologi Sosial: Studi Pemikiran KH. MA. Sahala Mahfudh*, Semarang: LP2M IAIN Walisongo, p. 123-125.
[259] MA Sahal Mahfudh, *Nuansa Fiqih Sosial,* Yogyakarta: LKiS, 2004, p. 215.
[260] *Ibid,* p. 216.

or society). This means, that the position of civil society groups and institutions may not stand on its own power.[261] Which means that both must greet each other and cooperate with each other. Ignoring one of them for the common interest of the nation and the state. Not just for the elite or those who will be in the neighborhood of the city, but also all corners of entering the territory of Indonesia.

Indeed, from the standpoint of formal doctrine, Islam is often-not always, found himself in an ambivalent situation in this country. On the one hand the formal teachings of Islam not be a single source in the establishment of laws and policies in the life of the country, because the country is not an Islamic state. But on the other side of the country is also not a secular state, which is split between government and religious affairs official.[262]

And in such circumstances, the formal teachings of Islam functions in the life of Indonesian society through cultural (education, mass communication, arts and so on). Can also through the direct path, which entered through structural policy remains consistent with favor the teachings of Islam as the basis of his behavior. This path is possible, because of the wealth of Islam to be displayed in the state of life is not solely offered as an Islamic, but rather something that are national[263] and universal.

According to *Kiai* Sahal, the values of Islam as a source of moral culture in Indonesia, naturally become an important and decisive factor in shaping the political culture, values, beliefs, perceptions and attitudes that affect the behavior of individuals and groups within an activity and political system. The most prominent indication in this case is, that to the five principles of Pancasila which has agreed to be a political ideology, everything is based on Islamic values.[264]

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[261] MA Sahal Mahfudh, *Nuansa Fiqih Sosial . . . , Ibid,.* p. 217.
[262] *Ibid,.*
[263] *Ibid,* p. 218.
[264] *Ibid,.*

In the event of deterioration of the influence of Islamic religious values in the political culture, in fact what happens is the secularization of political culture. It is more dangerous and add to the problems become more complex, than the formal separation of government and religious structures like those in western countries known as secularism.

Despite the fact that, in Indonesia will not happen secularization functional governance structure and keagamann explicitly, but the secularization of political culture is not impossible can happen. The possibility of this occurrence is quite large, in line with changes in value systems, due to the progress peangetahuan science, technology and industrialization are also beginning to affect the local culture. This in turn will also affect the behavior of the formal political-structural.[265] Even indications began to look at the times today. For example, the existence of a massive black campaign in the 2014 elections.

Another sad fact can be seen in the data concerning the increase in money politics in the last legislative elections in 2014 compared to 2009. Political money occurs in almost every stage of the election, both started pre-campaign, during the campaign, quiet week, and on the voting day or often referred to as dawn raids , ICW monitoring results, Transparency International Indonesia, and NGO networks (2014) stated that the majority of political actors that money is coming from officials and party cadres, as well as members of the legislature directly which of course is done by those who have enough funds.[266]

The phenomenon of rampant money politics in any elections in Indonesia, especially since the reform era indicate a change in political attitudes of society who are more likely apathetic and politically pragmatic. Election in a democracy is no longer understood as a means of aspiration of

[265] KH MA Sahal Mahfudh, *Nuansa Fiqih Sosial,* Yogyakarta: LKiS, 2004, p. 219.
[266] Nur Syamsudin, Brilian Erna wati, Nur Hidayati Setyani, *Pemberdayaan dan Perubahan Perilaku Politik Masyarakat:Terhadap Politik Uang dalam Pemilu di Kota Semarang*, Semarang: LP2M IAIN Walisongo, 2014, p. 167.

the people's sovereignty, but rather understood as a mere means to achieve power.[267]

This is where the importance of intensified efforts kulturisasi massive political and proactively, without causing any particular vulnerabilities of the process of structural political developments. In fact it is necessary for a balance between the process of political kulturisasi with structural political process, so that there is no gap between the two processes. This may also be important, to avoid the suspicion that often arise from formal political elite on the political activities through cultural lines.[268] In addition to the course work in reverse. Because what often happens is mutual suspicion and distrust.

According to *Kiai* Sahal basically in Islam itself, the fulfillment of justice and well-being is a necessity for a government need to label the Islamic -not supported by the public. Prophet was actually already hinted, that power is not a goal of political Muslims. Prophet himself declared political or cultural improvement effort streamlining the management of power and urged the Muslims mainly clerical and political elites to become a political moralist.[269] Politics by way of common courtesy. Because of the way they engage in politics is a reflection of the true nature of them. Which means when the way in which the already unethical. Then certainly the objectives to be achieved was no more than a sweetener tongue to the public.

This requires a high awareness of Islam, especially among politicians, in order to foster a new spirit that is relevant to contemporary developments in style and format that is not contrary to Islamic morality. So it can be transmitted to other politicians. Traditional ways to exploit the emotions of the masses in the Islamic symbols, should be abandoned. Or also because of the proximity of relatives or region. The more important it is to organize political cadres and the other Muslims to be more flexible

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[267] *Ibid,* p. 169.
[268] MA Sahal Mahfudh, *Nuansa Fiqih Sosial,* Yogyakarta: LKiS, 2004, p. 219.
[269] *Ibid,* p. 220.

and have broad horizons, and had the foresight to analyze social and political issues, so in turn Muslim political groups are not always in the periphery and can compete with the competence of clean,[270] honest, and more responsible as an official.

This role is highly dependent on the breadth of the views of the elite of Islam itself, particularly regarding the depth of understanding of Islam as a whole becomes something that can not be ruled out for *Kiai* Sahal, as well as see the breadth of the horizon beyond the Islamic political forces in view of the potential and moral strength of Islam in directing the process of life nation to achieve justice and prosperity aspired. Indeed, the effort is not so easy and smooth, because there are still significant obstacles among the Muslims themselves. Therefore it is absolutely necessary effort to run it.[271]

Political insight laity are still patterned paternalistic became no small obstacle on the one hand, and the interests of seeing politics as the fulfillment of immediate needs on the other. This political issue is not simply a matter of aspirations to uphold the country's leadership (Imamate) per se, but about the livelihood of people manage life much more serious benefits to the nation. Therefore, what is important is not the mastery of formal political structures of power by ignoring the political acculturation process more moral. But it is also necessary means not only stiff and more Islamic, especially by promoting universal morality. Because if this is happening constantly, then the secular reality that will be realized, and will only alienate the people from the main goal, *sa'adatud darain* (achieve happiness of the world and the hereafter).[272]

2. Asserting Role and Function of Human

Kiai Sahal illustrate the concept of function and the role of humans according to the Koran as God's revelation in explaining the importance of Islam to mankind. Koran outlined firmly that man was created for two main functions, namely the caliph of God on earth (al-Baqarah [2]: 30) and

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[270] *Ibid,.* p. 220.
[271] *Ibid,.*
[272] MA Sahal Mahfudh, *Nuansa Fiqih Sosial,* Yogyakarta: LKiS, 2004, p. 221.

servant of God who always worship (al-Dzariyyât [51]: 56). The first function gives full authority to the people to manage and maintain the earth (*imārah fil arḍ*), while the second limit any human ability that it provides so directed and deployed as the embodiment of submission and devotion creature to the Creator, the Creator. Both of these functions must be implemented simultaneously without prioritizing one of them. Emirate and Worship are the two pieces of the humanity that is fully singular according to *Kiai* Sahal.

In the letter al-Baqarah verse in more detail 30-34 God gives humans advantages compared angels to teach the names of the Prophet Adam. And from this story explains that in order to carry out the function of caliphate, humans were given lunch by God with the ability to receive instruction. These verses directly hinted also that the ability of education and kekhalifan task of man on earth is entrusted by God to him. Education is thus an inherent factor in the process of humanity for *Kiai* Sahal. And in fact, the quality and level of (science) education is the most decisive one man advantage compared with others, both as individuals and communities over other communities. Advantages gained through education is absolutely not only apply in one or a few things, but it applies above all things.[273] And in further perspective, education is defined not only just become a media preparation in life, but it is the essence or spirit of life itself. So that can not be reduced to mere formal teaching is limited by a certain time.

In the endeavor to achieve the meaning of human life, *Kiai* Sahal always put Islam as a Way of Life which has always been a guideline for any actions Muslims. He stated it clearly in a paper written for the Human Resources Development Seminar NU in Region South Sumatra, Palembang on January 16, 1986:

> Islam Aswaja merupakan jalan hidup yang universalitasnya menyangkut segala aspek kehidupan manusia sebagai makhluk individual maupun

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[273] MA. Sahal Mahfudh, Papers *"Pendekatan Pendidikan Keagamaan untuk Membangun Masyarakat Madani"* delivered at Dies Natalis XI dan Wisuda Sarjana VI INISNU Jepara, 21 November 2000, p. 2.

> sosial dalam berbagai komunitas bermasyarakat dan berbangsa. Di sinilah aktualisasi Islam Aswaja berarti konsep pendekatan-pendekatan masalah-masalah sosial dan pemecahan legitimasinya secara Islami yang pada gilirannya ajaran Islam Aswaja menjadi sebuah komponen yang membentuk dan mengisi kehidupan masyarakat, bukan malah menjadi faktor tandingan yang desintegratif terhadap kehidupan itu.[274]
> Meskipun manusia berstatus sebagai hamba, namun ia diberikan kedudukan sebagai khalifah Allah dengan berbagai tingkat dan derajatnya, satu di atas yang lain, dalam hubungannya vertikal dengan Allah ataupun hubungan horizontal sesama manusia dan alam lingkungan. Khalifah sebagai pengganti diberi wewenang terbatas sesuai dengan potensi diri dan posisinya. Namun wewenang itu pada dasarnya adalah tugas yang harus diemban.[275]

So, *Kiai* Sahal describe that Islam *Aswaja* is a way of life universality concerning all aspects of human life as individual and social beings in a variety of social communities and the nation. This is where the actualization of Islam Aswaja means-concept approachs of social problems and solutions in Islamic legitimacy, which in turn Islam Aswaja be a component that forms and fills people's lives, rather than becoming a factor desintegratif counter to that life.

Although man's status as a slave (*'ibād)*, but he was given a position as caliph of God with various levels and degree, one above the other, in a vertical relationship with God or horizontal relationships among human and natural environment. Khalifah as a substitute given limited authority in accordance with the potential and position. But that authority is basically a task that must be carried.

3. **Maintaining Moral Laws**

Morally discourse, teachings, a collection of rules about how people should live in order to become a better human being.[276] As is the case also called the revelation of God who reveals himself as a guide (guide life) for humans.[277] In the Koran mentioned principles or values that must be

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[274]MA. Sahal Mahfudh, Paper *"Prospek dan Tantangan Islam Tahun 2000"*. . . . , *Ibid,*.

[275]MA. Sahal Mahfudh, *Nuansa Fiqih Sosial* . . . , *Ibid,*. P. 64.

[276] Franz Magnis Suseno, *Etika Dasar: Masalah-Masalah Pokok Filsafat*, Yogyakartaa:Kanisius, 1987, p. 14.

[277] QS. al-Baqarah [2]: 3.

adhered to and practiced in the society, which was also a universal principle for civilized nations in general, although the substance is not exactly the same as what is in the draft Islam. Among other things: honesty and responsibility *(al-Amānah),* justice *(al-'adālah),* fraternity *(al-ukhuwwah),* appreciate diversity or pluralism *(al-ta'adduddiyyah),* equation *(al-musawwāh),* deliberative *(al –syūrā),* prioritize peace, *(al-silm),* control *(amr bi al-ma'rūf nahy 'an al-munkar).*[278]

Understanding Islamic law in order to bring civil society in Indonesia was not supposed to talk about it in the frame of Islamic laws in the formal application is often understood there must be a set of specific institutions and the justice system. Moreover, the Islamic legal system itself is already there are legal rules that are more value (a legal value) and has a universal character. For *Kiai* Sahal, enforceability does not require specific legal institutions, but rather the moral values and humanity are enforced and upheld by all components of existing community wherever they are. And is called the universal moral law *(Aḥkām 'āmmah).* The position of the moral laws at this time is an indication of the value of human existence is appropriate, accepted, and even hailed by all value systems that exist in the world.

Because its existence does not need evidence to urge the ethics to be accepted substantially. Either by a particular tribe, race, religion, customs, or any nation. For example statmen stating truth is the virtue of honesty, humility and lies is a fact that nature does not require proof to satisfy human truth, whether it be evidence of religious texts as well as scientific law. And this is also not subject to the opinion of the other opinion. Because actually it is the object of public agreement that has religious diversity, schools, social, cultural, and political. Honesty is the excess (virtue), both Muslims and non-Muslims. Corruption in all its different forms is a humility (evil), including for socialism and capitalism. Keeping

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[278] Komaruddin Hidayat and Ahmad Gaus AF (Ed), *Islam, Negara, dan Civil Society: Gerakan dan Pemikiran Islam Kontemporer,* Jakarta: Paramadina, 2005, p. 74-75.

promises is a must and favored by supervisors, liberals, reaksionis, progressive and constitute the basic rule for the life of any society.[279] And these values are to be held and enforced among others are:

a. Justice

Justice is a fundamental pillar of a legal system that is known to civilization. Whatever form applicable law or about to be applied, the ultimate goal is to be justice. With the guarantee of justice, all rights community will be protected. While in Islam, justice is an integral part of *taqwa*. As confirmed in the Koran: *"Do your fair, actually do justice is part of taqwa."* (QS. Al-Maidah [5]: 8).

In another verse also referred to the importance of justice in Islam as in QS. Al-Hadid [57]: 25:

"Verily, We have sent Our Messengers with bringing tangible evidence and We have sent down with them the Book and the balance Al (justice) to enable people to carry out justice." And also in QS. An-Nahl [16]: 90: *"Verily, Allah tells (you) Applicable fair and do good, giving to kinsfolk, and God forbid of indecency, munkar and hostility. He teaches you, that ye may take heed.*"

Murtadha Muthahari in his book, Islam Agama Keadilan explained that in the first paragraph above, we find that the goal of divine religions is justice.[280] While in the second verse God commands us to do justice and charity (courtesy) with regard both as a pillar and foundation of Islam. From these verses we can also understand the spirit of Islam, which prohibits outrages, crime, and injustice.[281]

But for *Kiai* Sahal, justice is not the Islam that became patent. However, justice is a human values when actually enforced, will create peace and stability. *Kiai* Sahal strengthens his argument by quoting the phrases millimeter ʿAli Ibn Abī Ṭālib, he said: "the world (power) will be

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[279] Muhammad Syahrur, *Tirani Islam: Geneologi Masyarakat dan Negara,* Yogyakarta: LKiS, 2003, p. 186.

[280] Justice in view of the general public is higher kedudukanya of goodness. Justice in society is a foundation on which established a building; whereas the same charity with ornate building with paint and colors. Look Murtadha Muthahhari, *Islam Agama Keadilan,* Penerjemah: Agus Effendi, Jakarta: Pustaka Hidayah, 1992, p. 31.

[281] Murtadha Muthahhari, *Islam Agama Keadilan,* Translator: Agus Effendi, Jakarta: Pustaka Hidayah, 1992, p. 26.

able to survive with blasphemy and justice, but it will not be able to survive with violence and Islam." And a similar expression of Ibn Taymiyah also it was agreed that: "Allah will establish a just state even though the unbelievers and Allah will destroy a despotic state that although Muslim countries."[282]

b. Honesty

Honesty is the main support for the creation of justice. Because with honesty, a person tends to be more open and transparent. Openness and transparency is what will deliver to act fairly. In the Quran says: "O ye who believe, fear Allah and say the right words" (QS. Al-Ahzab [33]: 70). The occurrence of fraud and manipulation of the law is often caused by dishonesty and non transparent attitude of the government, including corruption crimes are still entrenched bureaucracy. Socialization values of honesty in society can not rely solely on the role of legal practitioners or government agencies, but the whole society. But should also contribute to the sustained and how strong climate legislation and applicable law in it.

c. Freedom

Islam upholds the freedom of both freedom of speech, political freedom, expression, act and even ideology. *"Lā ikrāha fiddīn"* mentioned in the Quran. Al Baqarah [2]: 265 as the basis of freedom of religion, is also the basic foundation of the concept of freedom in general. In fact this verse proves the position of Islam as a basic foundation of his message. But according to *Kiai* Sahal, this concept should not be understood that Islam as such justify and allow the plurality of values and laws that are in society as a substantive, but rather the legitimacy of the existence of plurality. Therefore, Islam has put a condition that the freedom in question is not contrary to the basic values of Islam and its citizens. And when viewed from a legal perspective,

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[282] MA. Sahal Mahfudh, Paper "*Peran Hukum Islam dalam Menciptakan Masyarakat Madani Indonesia*".

then Islam is thus to provide legal protection against the practice of freedom above.[283]

And proof of this can be seen directly, as mentioned by Henry Hazlitt in his book *"Dasar-Dasar Moralitas"*, that is no doubt, though he does not believe that ethics is dependent on specific religious teachings[284], but says the decline of religious faith tends towards the looseness of freedom and immorality. And this is what is happening in today's generation. And for him, that is very interesting to note is that he acknowledges that belief in God is Aware and Fair remains a force that is great in today's ethical behavior.[285]

d. **Equations in Law**

Islamic teachings calling for equality in the eyes of the law. The law must be enforced with and without seeing the difference, good color, position, race or other criteria. Implementation of these values *Kiai* Sahal said would lead to the rule of law, because the law is above all the components of the existing society. And on the other hand will provide legal protection to the public in an integrated manner. The value of this equation is based on the Islamic concept of human creation comes from the soul, namely Adam (Qur'an, An-Nisâ [4]: 1). The concept of the origin of the creation of man from one another not is a teaching that all human beings are essentially reserve the same dignity, particularly in the face of the law of God.[286] Even the prophet Muhammad himself had stated that there is no excess or privileges Arabs compared with the *'ajam* (non-Arab).[287] This means that the prophet himself did not distinguish humans from the nation where it originated. All the same, this distinguishes only piety to God.

[283] *Ibid,.*

[284] Henry Hazlitt, *Dasar-Dasar Moralitas,* Translator: Cuk Ananta Wijaya, Yogyakarta: Pustaka Pelajar, 2003, p. 437.

[285] *Ibid,* p. 439.

[286] MA. Sahal Mahfudh, *Peran Hukum Islam dalam Menciptakan Masyarakat Madani Indonesia,* p. 5.

[287] Mulyadhi Kertanegara, *Mengislamkan Nalar: Sebuah Respon Terhadap Modernitas,* (Jakarta: Erlangga, 2007), p. 85.

e. Legal Protection to Other Religion

This concept can be understood from two dimensions. First it was a logical consequence of the recognition of the concept of freedom and equality that has been described above. Islamic law thus provides no legal protection against co-religionists or minority communities to live the teachings of religion and enforce its laws. And most importantly, the legal protection provided should be in accordance with Islamic values basic and social applicable, so it is not justified for favoritism as well as the stepchild of religious groups or a certain flow that exists in the community.

Second, Islam legitimized the existence of any form of difference (deviation) that exist in the community because *Kiai* Sahal aware that it is the laws (QS. Hūd [11]: 118-119). A plurality of values, laws, religious beliefs even though a proportional gain legal protection. This means that the legal protection will always be given for such differences do not threaten the basic Islamic values and the people who apply. And especially about worldly affairs. Thus, the action of anarchism and would own victory is an act that is not legal in the eyes of Islamic law.[288]

f. Upholding Allah Laws

Uphold and obey the laws of God is an obligation for every Muslim, because that is the peak of the realization of faith and submission (QS. Al-Māidah [5]: 44-46). God's law must be positioned on top of all existing laws. Therefore *Kiai* Sahal noted, that the duty of a Muslim in relation to the law will be set out in two dimensions: the first is the demand to learn and know the law itself (legal insight). And the second is the demand to implement these laws, both in the personal and social scale (litigious).

The creation of an ideal legal system in civil society or civil society should therefore begin by absorbing the values of universal law

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[288] MA. Sahal Mahfudh, Paper *Peran Hukum Islam dalam Menciptakan Masyarakat Madani Indonesia,* p. 6.

mentioned above within the framework of a proportional community. In the sense that value should really be pursued embedded and implemented in all elements of the civil society. Ranging from institutional system and elements of supporting community as well. Especially if these are cultural absorption, so it will reduce the existing constraints in the implementation phase. Here labeling which often lead to antipathy and suspicion of the society should also be minimized.[289]

At the stage of formal law and all forms of legal device would be more appropriate to be used as a medium that facilitates the process of implementing these universal values. By understanding the other, whatever the shape and style of the applicable law in a civil society, as far as it touches and in accordance with the universal values of Islam will be categorized under Islamic law itself, although it with and without a specific label and although with and without the institution and specific legal instruments as well. With such an approach, which is more substantive and should be a priority at this stage is the socialization of the values contained in the moral laws of Islam itself than the formalization of Islamic laws as shout -heralded by some people who support the establishment of the *Khilāfah*. According to *Kiai* Sahal Homeland is a fixed price. Just how Muslims society coloring national life with Islamic values without imposing formal legal ideology.

Therefore, for *Kiai* Sahal, creating civil society in the context of Indonesian of glasses of Islamic law, thus not "with" or "without" Islamic law, but rather to consider and absorb the positive moral values contained in the law Islam itself. Impose Islamic law in the sense formalization Islamic law is sometimes not the best solution to deal with the problems faced by Indonesia. Included also in the process of law formulation ideal for civil society. Similarly, if eliminate the laws that are on the public, particularly the Islamic law in the process is also not a wise move, because after its existence, both as a value and as a current regulations will remain strong legitimacy within Indonesian society.

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[289] *Ibid,.*

But even so, the space for the development of laws that exist in Indonesia, especially Islamic law, should be left free. This with the aim to stimulate that these laws can develop more dynamically, which in turn will provide a dynamic contribution also for the overall development of Indonesian law.[290]

4. Guiding Values of Life

Islam gives the spirit and guidelines of value to the community in the act so as not to fall into the personal ego or group that will harm himself or to society at large, including the life of the nation. In Islam (*sharī'ah*), there is no recommendation to submit to the state a proposition for true Muslim character. Each individual in Islam is seen to have responsibility for the safety of themselves, family, and community (QS, 10: 108). Because of blind adherence to a country that has proclaimed itself as an Islamic state may be anti-Islam movement and became an open threat to the country. They are the name of God with the regulations made under Islamic law, then it should be respected, while basically God really appreciate the individual and not the state that is responsible for their deeds, because for any actions that later they will be punished or rewarded by right on the day of Judgement.[291]

For Muslims in particular, terms of the value has been determined by God through clues that exist in the Koran as well as explanations of the Prophet, although its nature is still common and still need a translation of a human. While actors of change in general, is, human beings who live in a place will always be bound by the laws of society has set by together.[292]

One community laws established by God in the Quran are explicit regarding the changes in a letter al-Ra'd [13]: 11:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾

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[290] MA. Sahal Mahfudh, Paper *Peran Hukum Islam dalam Menciptakan Masyarakat Madani Indonesia . . . , Ibid,* p.7.

[291] Bernand Lewis, at.al., Mun'im A. Sirri (Ed*), Islam Liberalisme Demookrasi: Membangun Sinerji Warisan Sejarah, Doktrin, dan Konteks Global*, Jakarta: Paramadina, 2002, p 332.

[292] Srijanti, Purwanto S. K, Pramono Wahyudi, *Etika Membangun Masyarakat Islam Modern,* Yogyakarta: Graha Ilmu, p. 6.

It means: *"For humans there are angels who have always followed it turns, in front and behind, they guard him by command of Allah[293]. God does not change the state of things so that they change the existing situation[294] on themselves. And if Allah wills evil to a people, then no one can resist it; and occasionally there is no protector for them besides Him.*

The above verse speaks of two kinds of changes to the two actors. First, changes in society that the culprit is God; and the second is a change in human beings who the culprit is none other than the man himself. Changes made to God occurs with certainty through the laws of society are established. These laws do not choose or distinguish between one society to another, even non-Muslims. Anyone who ignored it must be prepared to accept the consequences.[295]

Here, which emphasized the Quran about human beings is not a form material, but his personality or humans in the form of totality. According to the Koran, the great value though, if it is not lived by someone in his personality, then it will not produce anything but a noble jargon without action. That is nil.[296]

For example in running various programs transformative, *Kiai* Sahal theological obstacles facing people understand. Kajen community many consider that poverty, indigence is something common, uncommon, even said to be a symbol of God's destiny against Muslims in the world. Assumptions and this perception is no theological foundation, as mentioned in the word of God:

$$. . . \ \text{وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ} \ ﴿١٨٥﴾$$

Meaning: . . . *"And the life of the world is nothing but deceptive pleasure.[297]"*

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

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[293]For every man there are some angels who keep guard in turns and there are some angels who record the regular practice. and desired in this paragraph is the angel who keep it in turns, called Angels Hafazhah.

[294] God will not changed the situation to them, as long as they are not changed the causes of their deterioration.

[295] Srijanti, Purwanto S. K, Pramono Wahyudi, Etika Membangun Masyarakat Islam Modern, Yogyakarta: Graha Ilmu, p. 6.

[296] *Ibid,.*

[297] QS. Ali Imrân [3]: 185.

It means: *"Know that The life of this world but play and amusement, pomp and do more glory- among yourselves, prides of riches and children, such as rain-crop planting admirable farmers; then it becomes dry and the plants you See yellow then be destroyed. and in the next (later) there is a severe penalty and forgiveness from Allah and His good pleasure. and the life of this world is nothing but a deceptive pleasure.[298]"*

الدنيا سجن المؤمن وجنة الكافر

Meaning: *"The world is like a prison for the believer and a paradise for the unbelievers." (HR. Muslim)[299]*

حُفَّتْ الْجَنَّةُ بالْمَكَارِهِ وَحُفَّتْ النَّارُ بالشَّهَوَاتِ

Meaning: *"Paradise is surrounded by an abomination, and Hell is surrounded with pleasures. (HR. Muslim)[300]"*

اللهم أحيني مسكينا وأمتني مسكينا ...

It means: *"O my Lord, I hope you turn me in a poor state and kill me in a poor state.[301]"*

Theological doctrine is already inherent and internalized in the subconscious awareness of rural Muslim communities. They accept the doctrine of Sufism from their teachers *(Kiai-Kiai)* and preachers, according to *Kiai* Sahal especially those who are already in the circle *tharīqāt*.

Whereas in fact, as stated in the book entitled *"Panggilan Keberpihakan"*, Kemal A. Stamboel said there are four major obstacles that cause people in Indonesia remains poor. These barriers include barriers is derived from the structural, capital constraints of human resources (HR), a fragile institutional, and socio-cultural barriers. This fourth according to Kemal as poverty trap that makes the reason why poverty was difficult to resolve.[302]

In the face of this factual reality, there is no other option for *Kiai* Sahal except to renewal the theological that has a strong foundation in tradition. So it appears the spirit of work and work ethic. Because the well-recognized by *Kiai* Sahal, that renewal which is not grounded to the roots of cultural tradition and society will only lead to the historical discontinuity which will eventually form a

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[298] QS. Al-Ḥadîd [57]: 20.

[299] Muslim Ibn al-Hujaj Ibn Muslim al-Qusyeri al-Naisabûri, *Shâhih Muslim Jillid 8*, Beirut: Dârul âfâq al-Jadîdah, p. 210. (al-Maktabah al-Syâmilah).

[300] Muslim Ibn al-Hujaj Ibn Muslim al-Qusyeri al-Naisabûri, *Shâhih Muslim Jillid 13*, Beirut: Dârul âfâq al-Jadîdah, p. 448 . (al-Maktabah al-Syâmilah).

[301] Muhammad Ibn Îsa Abû Îsa al-Tirmidzî al-Silmî, *Shâhih Sunan al-Tirmidzî Jilid 4,* Beirut: Dârun Iḥyâ al-Turâts al-ʿArabî, p. 577. (al-Maktabah al-Syâmilah).

[302] Kemal Azis Stamboel, *Panggilan Keberpihakan: Strategi Mengakhiri Kemiskinan di Indonesia,* Jakarta: Gramedia Pustaka Utama, 2012, p. 28.

generation of proud, arrogant, and crazy West. Though not all coming from the West is good and relevant to Islam, as well as the notion that not all the traditions and culture of the society that impede progress (read: modernization).[303]

While the discourse of democracy, according to Ali Maschan Moesa in the dissertation, entitled Nationalism *Kiai*, agreed without any difference that the equivalent term democracy in Islam is the vocabulary of deliberation, like forth in the QS. Ali Imran [3]: 159: "and consult with them in certain matters". Another verse that is often the basis is QS. Ash-Shūrā [26]: 38: "they Affairs decided by way of deliberation". Based on both of *ayat* teachers *(kiai-kiai)* interpret democracy as the equivalent of deliberation (*musyāwarah*) in Islam.[304]

Kiai Sahal also added, that the values of democracy in Islam can also be seen in the process elevation *istikhlaf*[305] (substitute priest/ leader of the prayer in congregation) when the priest cannot be complete until the prayer is completed for any reason (or canceled in the middle of the prayer), *Istikhlaf* most important choice is the choice of the congregation, even, for example priests already appointed to his successor. Because *istikhlaf* a congregation rights, arguing that they would be led. So the life of the state, it is the people most entitled to decide who their leaders.[306]

C. *Kiai* Sahal's Thought in the Building Civil Society in Indonesia

Of the various theories and views on civil society, it seems that the spirit of the formation of civil society in the context of Indonesian more emphasis on the independence of a society to be able to fill the public space, and trying to limit and control the power of the state superfluous[307] in the words of Alexis de Tacqoeville, Because according Gramci, state and society in fact has its own

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[303] Jamal Ma'mur Asmani, *Fiqh Sosial Kiai Sahal Mahfudh: Antara Konsep dan Implemenasi*, Surabaya: Khalista, 2007, p. 46-47.

[304] Ali Maschan Moesa, *Nasionalisme Kiai: Kontruksi Sosial Berbasis Agama*, Yogyakarta: LKiS, 2007, p. 260.

[305] More clear and comprehensive read: MA. Sahal Mahfudh, *DialogProblematika Umat,* Surabaya: Khalista, 2011, p. 53.

[306] *Ibid,.*

[307] Sufyanto, *Masyarakat Tamaddun . . .., Ibid,* p. 91.

autonomy. So both are forbidden to dominate the other. Because substantively, the state said Gramci formed by society.[308] But in reality, it cannot be realized.

From the explanation of the concept of civil society according to *Kiai* Sahal before, it can be seen that a lot of records that must be met if it is to form a civil society that is truly sovereign and functioning properly. Such as the need to understand the nature of democracy as the main pillar of civil society, giving priority to the moral dimension in all aspects of national life, and all that should start from the family as the smallest part of the component groups of society as well as their efforts to develop and empower the community.

From there, *Kiai* Sahal seems to have understood that many weaknesses and deficiencies in the civil society with the pillars of democracy which is considered the most precious system in today's modern life. In fact, as previously described by *Kiai* Sahal, that democracy also has a variety of weaknesses that need to be filled and equipped than other ideas.

At first the state was established to address the use of naturalistic superiority as described above as a means to regulate people's lives. But instead of completing the social chaos, the state in doing what is considered a solution to address the possibility of chaos that would lead to a new social chaos. One of the most terrible is that the annexation of the country by the apparatus itself in the case in Indonesia, namely civil apparatus and coercive apparatus. Initially both the state apparatus, but precisely manipulate the state. And this is what happened in the practice of the New Order are governed by these two devices, civil apparatus through KORPRI (Indonesian Civil Servants Corps) of his own, and the coercive apparatus with the military.[309]

Civil society is a society which is a form of lawsuit against natural society[310] or superior institution which was originally created to overcome the

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[308] Abdul Aziz Thaba, *Islam dan Negara,: Dalam Politik Orde Baru,* Jakarta: Gema Insani Press, 1996, p. 48.
[309] Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan,* Jogjakarta: Bentang Budaya, 2002, p. 6.
[310] A society that is not based social consensus, but instead to the authority naturalistic certain people in the community. And worse naturalistic supremacy is nothing but the physical forces that attach to certain people who inherited from natural or naturally. And the condition of

naturalistic supremacy, limiting the region and its movement. Antonio Gramci defines civil society as a society in which there are all the so-called private organizations, such as churches, trade unions, political parties, and cultural associations different from the process of production and the state apparatus. Civil society is an area where the owners of capital, labor, and other groups involved in the political struggle and is a place where the political parties, trade unions, religious institutions, and various other organizations appear. He was not only a certain class struggle, but it is also a struggle for popular democracy all regions arising from the various ways in which people are classified - based on gender, race, generation, residence, region, nation, and so on.[311]

And on this basis also in Indonesia emerging civil society movement which actually is an antithesis of *praetorinism*[312] process, in which the two countries over the tool that has been mentioned has been the state itself. And according to Muhadjir Effendi in his book under tittle Society Equilibrium, because civil society is the antithesis, then the probability that the same dangers number will appear in the New Order as such. This is a phenomenon called the binary opposition. Civil society movement is an binary opposition of the New Order. And as binary opposition, civil society has a meaning very paradoxical, almost the same as the New Order period. If the past monopoly of power held by the state, so now this power is in the hands of thugs.[313] Therefore, according to *Kiai* Sahal, however the life of the nation must be colored by the spiritual values of religion with various arguments that have been presented previously, especially Islam which became the largest religion in Indonesia.

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the people who like this, the possibility of the emergence of life that is patterned homo homini lupus (man is a wolf to a group of other human groups) are particularly vulnerable. And tragically that is used as the only tool used to measure the legitimacy of power. See Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan,* Jogjakarta: Bentang Budaya, 2002, p. 3.

[311] Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan . . . ,Ibid,* p. 7-8.

[312] Political conditions in which the (dog) guard a king (leader), suddenly wanted to be king, replacing the king himself. It happened at the turn of events Sukarno by Suharto, the perspective is praetorianisme presidential guard who later wanted to become president.

[313] Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan . . . , Ibid,* p. 8.

Moreover in fact, like explained by Muhadjir, when the country in 1998 experienced a vacuum of power, the ruling is a thug. And worse, these thugs entered and spread the traditional institutions that have been established there. As appeared in the House of Representatives (DPR/ *Dewan Perwakilan Rakyat*), MPR (*Majlis Permusyawaratan Rakyat*/ People's Consultative Assembly), NGOs (Non-Governmental Organization) and so on. The phenomenon that now happens is paradoxical phenomenon, not undergoing the process towards a new equilibrium the basic ideals of civil society. But now that there is Indonesia is moving from the old disequilibrium towards new disequilibrium, instead of heading to the point equilibrium.

As a form of social reconstruction, it should be understood that the civil society is one based world order to the public. And there seems to be forgotten, that in fact not all of it is the ideal society is a phenomenon of what is portrayed, especially when faced with the universal values derived from religious teachings. This is never understood in detail and depth. When it comes to the level of values, then it could be the emergence of civil society, which means that sovereignty in the hands of the people, it will give birth to phenomena are contrary to universal values that had been believed. Because cartilage is affected by the desires and impulses interests of certain individuals or groups.

In a report, the English edition of Tempo magazine once reported that in Jakarta there has been a Gay Club. This means implies that the presence of gays in Indonesia has got its legitimacy. Even some nightclubs explicitly open a special service for the Gay, although there is not necessarily so. In the United States, where gays have even been quite a long time to get approval. This is one of the phenomena of the impact of civil society, a society which includes gays, lesbians, and others. So do not ever think spontaneously that civil society was definitely good. Even from civil society could also give birth to new violence, not on the state, but on behalf of certain civil community.[314]

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[314] Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan,* Jogjakarta: Bentang Budaya, 2002, p. 8-9.

Civil society can also give rise to a new paradox. With character traits that are in it, civil society must also recognize groups of thugs or even alleys in the community. The relationship between community groups is not cooperative, but the paradox is intensified. This means that anyone could be putting pressure on the civil society, and then they are having and the dominant power. The most fundamental and important to note again is that in civil society, the value derived from public sources, including the value of democracy. In fact, as the researcher said before that so it vulnerable to new deviations. And this is the reality of the matter regarding civil society and has not received special attention or even inclined and deliberately ignored by the experts who explained.

When examined more closely theoretically, democracy as a pillar of civil society actually comes from understanding the philosophy of radical atomism. This stream is a stream that gives awards to individuals as atoms are autonomous and have an equal position. Actually it is not a serious problem. But it will turn out to be a crucial issue when the formula is one man one vote and is associated with a private human quality. Pedicab *(becak)* driver, for example, have a position in front of democracy and equal rights with the minister; students with the thief are the same. And this applied to a system that is touted as the most ideal formula, namely the election. This is the meaning of democracy. The next fundamental question is whether the so-called democracy?

In a democracy prevailing axiom that truth is half of the votes plus one. So the judgment is used instead of qualitative normative, an action that can be rejected or not. Abortion law can be used as an illustration. If half plus one community to approve it, then it means that abortion could be justified. Muhadjir indeed a democracy according phenomena happens in civil society, but the original source is the philosophy of radical atomism. Another example of a currently approved status in Indonesian society where religion was abolished, then that's the truth. Though already plural understood that no religion in the world that justifies and supports violence and social violations. That there is even a religion or its followers lead people to always do good to fellow human beings. But in fact, in the Netherlands, ecstasy religiously opposed because more danger

generated, it may be traded publicly and openly because people have regarded it as truth. So basically, when any social deviation if it has been widely accepted by the public, then ultimately it is not impossible that he could be legal and legitimate values.[315]

Another example can be seen in Sweden, where sexual freedom is guaranteed. This fact stems from social pathology that eventually passed by the pathological groups and then it is assumed to be true by the public, then so be it truth value desired. In America, many people who do not agree when the reign of Bill Clinton decided on the abortion law. But one thing that should be noted, rejection is not rejection occurs based on moral considerations or the norms and religious teachings, but because they fear the tax will be paid the greater, because look at the new law is all abortions financed by country, and that means the government budget in the public health sector would rise and would burden will befall the citizens through taxation. On the other hand, those who reject the generally come from conservative republican, which is not too concerned with the practice of abortion free government decision, because during this time the money they have, they have enjoyed the privilege of privacy and to abortion without having to be borne by the state.[316]

So what happens is that things are pathological-pathological experience universalization received by the majority of society and become norms and values that is valid in society. And in Indonesia, the symptoms as it have begun to appear. Therefore there is quite a lot of pathological behavior which was originally considered deviant culture of values and norms that dissuasive, then began to turn into anything goes (I arbitrarily). The general public is becoming more tolerant to give the place. Against something that is considered deviant though still regarded as a mistake. Over time it will be widespread tolerance and begin overlooked by the attitude of permissiveness, become commonplace, even gradually placed on the system of values and norms that exist, either by removing the conflicting values with him, and while allowing the two values contradictory

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[315] Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan . . . , Ibid*, p. 10-11.

[316] *Ibid*, p. 11.

coexistence. And in the end the majority of people who at first refused to accept it as well. So if so, be civil society aspired built with values and norms that "sick", by way of illicit proceeds, turned into anything goes (up/or arbitrarily I), and then expand again into permissiveness and the will eventually become the values and norms that will be received and due to have passed by the majority.

For Gelner, basically it is the people of Eastern Europe itself, the place where civil society grew and began to expand this understanding will correct deficiencies experienced by them. They even do not just crave material wealth such as those offered by the concept of civil society, but also tolerance for differences of various viewpoints restrictions on state power, and the freedom to express their views and choosing their own way of life, including the religious. Even according to Robert W. Hefner, somehow they assume all the cases covered in mysterious phrase known as civil society.[317] And researcher thinks the most appropriate way to achieve this is to phrase Hefner gave assistance and universal moral values derived from religion, in this case Islam.

Because the characteristics and the main core of civil society that is where the truth value is determined by the community itself is to accommodate variation (diversity) and differentiation so that the resulting atmosphere in psychology called the atmosphere "intention paradox" hard opposition. Moving from the original value of oppressive uniformity into diversification (multi format). Process that leads people from one extreme to the other extreme point can lead to conflicts of values in society. So the chances of that happening civil society does not create new equilibrium, but it is happening is a new disequilibrium. Like a pendulum clock that moves to the extreme right and extreme left. Therefore, it should be reminded that intellectual must be careful in trying to define civil society in the reality of social life and state. And most needs to be understood is, however, civil society is not congruent with the idea of civil society, because, according to civil society Muhadjir retain the value of God's resources with all sides of authentic,

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[317] Bernand Lewis, at.al., Mun'im A. Sirri (Ed), *Islam Liberalisme Demookrasi: Membangun Sinerji Warisan Sejarah, Doktrin, dan Konteks Global*, Jakarta: Paramadina, 2002, p. 357.

does not mean making the community as a source of primary value only, let alone value who produced it is it's extraction of pathological behavior.[318]

In this case the researcher are less agree with Muhadjir, again the true definition will always collide with the language and background of the formation of civil society and civil society as described in the previous chapter. Most importantly according to researcher is the ideals and goals of both are the same essence. Although in most of the researcher agree, that civil society should get assistance from the moral and religious values as a guide are essentially universal and timeless.

This is reinforced by K. Berten in his Ethics; according to the motivation it cannot be denied that the most important and strongest in people's daily lives for moral behavior is religion. It can be seen over a wide range of questions about which actions should be carried out, and which are prohibited, and what the reason is. Spontaneous almost all the answers will refer to religion, "because it was forbidden religion" or "as contrary to God's will."[319] Because it before Indonesia was born, religion is inherently present in the archipelago.

After the erosion of Islamic culture-idealistic rational in the middle Ages, the contemporary upheavals in this century finally began to rise again and to revive the culture conscious. But on the other hand, efforts unite to understand and apply the laws of nature and society through science, both with and without the awareness of Allah has given birth to a new culture that is materialistic and technological, culture will eventually lead to a conflict with himself and with ethical society.[320] Hence the emphasis on the role of religion as a cultural movement continue to be encouraged by *Kiai* Sahal through various seminars and community development agenda so that they can live independently in order to achieve happiness in this world and the hereafter.

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[318] Muhadjir Effendy, *Masyarakat Equilibrium: Meniti Perubahan Dalam Bingkai Keseimbangan . . . , Ibid*, p. 12-13.

[319] K. Berten, *Etika*, Jakarta: Gramedia Pustaka Utama, 2007, p. 25.

[320] Waqar Ahmed Husaini, *Sistem Pembinaan Masyarakat Islam*, Translator: Annas Mahyuddin, Bandung: Pustaka, 1983, p. 19-20.

The impact that would result from the incessant movement of such cultural discourse appears *Kiai* Sahal is high awareness in the practice of democracy. Because as revealed by YB. Mangunwijaya that in public life, state, and cultured require absolute healthy attitudes and ways of working that is fair play. Because basically already realized also that not all things should be laid out by the law or regulations and the articles of formal law. Because if examined more deeply, more things that require voluntary nature and walking within the framework of spontaneous awareness homage to fellow citizens/ communities and the rights/ obligations of their human. And this also is taught in Islam, help each other in goodness and prevent misguidance. Countries and communities healthy and vital according to YB Mangunwijaya, an architect, Cultural, as well as social workers and this prolific author who is more driven by the customs and unwritten customs that presupposes fair play of the formal legislation with sanctions conviction in writing.[321]

Fair play is the breath of democratic life. He does not just rely on technical devices, such as elections, representatives of the people, competencies sorting legislative authority, executive, judicial, and others. But all of that can only be performed well by and from a people who know and recognize fair play as an initial postulate to the rules of the democratic game. Even at the end of democracy defined reflection synonymous with fair play itself.

But in practice, fair play have the condition, and that any person or nation who run it have to be smart. Because obviously, the people dumb and sheer emotional paced (especially completely inconsequential and ballistic) could not play fair play that ultimately it will hinder the creation of democracy. And this is also what researcher think is an inequality that cannot be met by democratic life in Indonesia today. So that there is and a lot going on, they will be more easily used as porters exploited, even consolidate itself to be exploited.[322]

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[321] Th Sumartana, Elga Sarapung, Zuly Qadir (Ed), *Reformasi Politik Kebangkitan Agama dan Konsumerisme,* Yogyakarta: Interfidei, 2000, p. 22-23.
[322] Th Sumartana, Elga Sarapung, Zuly Qadir (Ed), *Reformasi Politik Kebangkitan Agama dan Konsumerisme . . . , Ibid,* p. 27-28.

Asghar Ali Engineer, Islamic Thinkers of India, giving another depiction of the human condition today. In short, he rapidly changes have occurred, and the onslaught of Western consumerism has created two contradictory trends in the modern world. First, the number of people leaving the noble values of life and immerse them in a world that began satisfied very practical. Secondly, a number of people find comfort in the old tradition as a reaction to the trend mundane now. Both are equally disturbing and problematic.[323]

As well as what is happening in Indonesia. Rampant cases of official corruption and crime that carried a picture of society in general be that what is stated above Asghar began to enter Indonesia. In Indonesia recognized al-Chaidar there are "bureaucratic levies" and "extortion" is rampant in the bureaucracy. Such bureaucracy is evident that he cultivates his own interests rather than the interests of society. Moreover, the rampant corruption in the bureaucracy is also spreading to state-owned enterprises since the New Order era until now.[324] The proof is what are there in daily mass media until now has never been absent with news about corruption and its derivatives such as money laundering, kickbacks, mark up state spending and so forth.

Elections in a democracy that has a noble goal began marred by political phenomenon development money from elections to elections is increasing, both in quantity and quality. And this has been recognized by Mekel (2004) in his study said that one of the biggest challenges in the election is the rampant practice of money politics that took place in almost all levels of elections. And according to Ari Dwipayana (2009), this is why democracy in Indonesia spends a high cost.[325]

This negative phenomenon emerged in a period of democratic transition in Indonesia today. John Markoff says that this is indicative of a phenomenon that is regarded as a hybrid in the democratic transition. The phenomenon of hybrid democracies by a mixture of democratic elements with non-democratic elements

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[323] Asghar Ali Engineer, *Liberalisasi Teologi Islam,* Yogyakarta: Alinea, 2004, p. 120.
[324] Al-Chaidar, *Reformasi Prematur: Jawaban Islam Terhadap Reformasi Total,* Jakarta: Darul Falah, 1998, p. x.
[325] Nur Syamsudin, Brilian Erna wati, Nur Hidayati Setyani, *Pemberdayaan dan Perubahan Perilaku Politik Masyarakat:Terhadap Politik Uang dalam Pemilu di Kota Semarang*, Semarang: LP2M IAIN Walisongo, 2014, p. 165.

that can be found simultaneously in a political system. Larry Diamond signaled it is not much different. According to him there is a phenomenon which he described as a pseudo democracy. The indicator is mechanism of democracy that does not guarantee the essentials of democracy. And money politics is one of the negative phenomena in the democratic election mechanism. In a democracy that is not mature enough, as is the case in Indonesia, money politics as a tool to mobilize support.[326]

Indonesia is included still is one of the countries that have recently become unchanged from that previously included an authoritarian state. Because, when the New Order, the state is very strong, and the community is very weak. Their relationship like a king to the people who are not allowed to reject the king's wishes. One of them with silence freedom of speech. In other words, through hegemony, the state herding communities structure meaning that the objectives the country is to realize common prosperity. The rights of individuals are recognized, but recognition is still within the framework of hegemony. Consequently, measures of "value" is created solely by the state without including people's aspirations. Everything that comes from outside is suspected, even forbidden.[327]

From the explanation of his thought, he seem agree with what delivered by Abdurrahman Wahid (*Gus* Dur), that in Islam many interesting concepts regarding humanitarian issues that are often a crucial problem a century now, one of which universalize concept of Islam that manifests itself in a variety of important manifestations and the best in his teachings. The series of teachings covering various fields, such as law *(fiqh),* trust *(tauḥīd).* Ethics (morality, which is often narrowed community to be only mere morality).

One of the teachings which perfectly displays the universalism of Islam are five basic guarantees given the last divine religion, either individually or in

[326] Nur Syamsudin, Brilian Erna wati, Nur Hidayati Setyani, *Pemberdayaan dan Perubahan Perilaku Politik Masyarakat:Terhadap Politik Uang dalam Pemilu di Kota Semarang*, Semarang: LP2M IAIN Walisongo, 2014, p. 166-167.

[327] Abdul Aziz Thaba, *Islam dan Negara,: Dalam Politik Orde Baru,* Jakarta: Gema Insani Press, 1996, p. 49.

groups. These five basic guarantees are scattered in the literature of religious law *(al-kutub al-fiqhiyyah)* long called *Maqāshidus Sharī'ah*, which can be understood from the teachings of the Messenger *shari'ah* ever to be completed in his day. First protect religion *(hifḍu al-dīn)*. Both protect the soul *(hifḍu al-nafs)*. Third, to protect the continuity of offspring *(hifḍu al-Nasl)*. Fourth protect the sense-mind *(hifḍu al'aql)*. And fifth keeping possessions *(hifḍu al-māl)*.

In the discipline of social life, which can sociologically defined as a process or a state of general obedience, or may also be referred to as "public order." Order is itself a rule *Mu'āsharah* (association) between communities, both of which are determined by law (including the Koran as religious) and unwritten, the results of formation of a culture or a culture. Can also he is applicable values, both culturally and religiously oriented. According to Islam, said *Kiai* Sahal social discipline is the awareness to live and perform the rights and obligations for its adherents, both in attitude, behavior, words, actions, and thoughts. This relation with Islam recognize *huqūqullāh* (rights of Allah) and *huqūqu al-Adami* (human rights) are obligations that must be met each individual on the other. If that is done, then of course there will be attitudes such as: social solidarity *(al-tasamuh),* mutuality/ partnership *(at-ta'āwun),* middle *(al-i'tidāl),* and stability *(ats-tsabat).*[328]

In view *Kiai* Sahal, these attitudes is a social discipline is not separated from the teachings of Islam in coverage, which means Islam can also provide a role as a source of reference values for forms of social life in general. Especially for the sake of national and state order better and welfare of the community. Moreover, actualize these attitudes with the motivation and the teaching of religious orders was tantamount to worship Allah as God.[329] And that is the importance of Islam in the development of civil society in national life in Indonesia. Not to impose the will of Muslims to apply formal law, but rather on the cultural aspects of social behavior urge Muslims as agents to spread

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[328] Heri Kuseri, *Konsep Teologi Sosial KH. Ma. Sahal Mahfudh: Studi Atas Pemikiran KH. MA. Sahal Mahfudh,* Semarang: LP2M IAIN Walisongo, 2014, p. 193

[329] *Ibid,* p. 96-97.

inspiration common good together in accordance with the prevailing moral and universal values.

And the idea and concept of this civil society can be seen further reinforce its position in the Islamic cultural movement in the country, especially those driven by two large public organizations such as NU and Muhammadiyah.[330] Moreover, the vision of the two are similar, are basic and standing of Indonesia with *Pancasila* ideology, not an Islamic state,[331] especially culturally secular allegedly more dangerous than the secular state as structurally disclosed *Kiai* Sahal. In the understanding of civil society, people are not subordinate to the state, but rather an equal partner. Similarly, in Islam, especially Sunni, there should be no religious institution that imposes its concepts to his followers to rule on the basis of the right of a group. In Islam, the power is civil authority (civil power), which is indicated by the approval of people (read: the people). It is the people the source of power which is the highest authority. And in the frame of the view *Kiai* Sahal, of course (the teachings of) Islam is used as a standard measure in views concerning the matter. As said Sukarno, he realizes and makes the suffering they experienced as a testimony that the power of a president even though there is a limit, because he thinks the lasting power is just the power of the people. And on top of everything is the power of God Almighty and therefore, power can be

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[330] Komaruddin Hidayat, Ahmad Gaus (Ed), *Islam Negara dan Civil Society: Gerakan dan Pemikiran Islam Kontemporer*, Jakarta: Paramadina, 2005, p. xix.

[331] It begins with the decree issued by the Soeharto regime to return to the Constitution of 1945. Despite the fact NU including one who fight Islam as the state in 1956-1959 constituent assembly. However NU easily accept it. Similarly, when in the year 1983/84 Soehaarto regime set Pancasila as the sole foundation for the organization of political and religious organizations, NU also easily accept it. NU high flexibility in dealing with various situations is driven by KH. Abdurrahman Wahid on the basis of the rules of jurisprudence, which reads: *ma la yudraku kulluh lâ yutraku julluh*, according to Gus Dur that "what may not fully realized, should not be left out the most important (in it)." Overall he said, would be expected is the establishment of a Islamic countries, but with the birth of the Republic of Indonesia must be accepted that the most important and substance, namely the existence of a state which enables the Muslims practice their religion in practice. Muhammadiyah is first pulled from the arena of practical politics in 1971 (and NU in 1984), are in the lineup, hereinafter referred to as the cultural Islamic movement. This is the attitude of both the "show seuatu more substantial understanding on the relationship between Islam and politics, or the relationship between Islam and the state in Indonesia. See Komaruddin Hidayat, Ahmad Gaus (Ed), *Islam Negara dan Civil Society: Gerakan dan Pemikiran Islam Kontemporer*, Jakarta: Paramadina, 2005, p. xiv, xxvi.

lowered or removed when not desired by the people or disagree.[332] Understanding like this is held firmly by the components of the Islamic movement and the socio-cultural movement of Islamic thought 'ala Munawir Sjadzali, Nurcholish Madjid, KH. Abdurrahman Wahid, and others.

Howard Fedespiel had stated that there are two main models in the Indonesian Islamic discourse on Development. The first is the National Development Models and the second is the model of Islamic values. National development model asserts that the religious organizations should seek to further national goals because we live in the same area that is now known as Indonesia as a sovereign state. So any efforts made by religious organizations are to assert the narrow religious views will be seen as harmful to development. This model is primarily used by the government and by some Muslim intellectuals, especially those who work in government. In terms metaphorically, the model can be expressed as "development is a national responsibility" and that development is based on the principle of "*Pancasila*".

While the Model Islamic values found modern Muslims are obliged to practice Islamic values. Sometimes limits the development model it becomes difficult to determine because the first model is politically dominant and should be treated as such. Therefore, most of the adherents of the two models should modify their models in order not to look threatening and subversive.[333] Provided that the extent of development that the government did not conflict with the basic values of Islam and in accordance with the needs of the community and the beneficiaries are more dominant than the dangers.[334] Then the second model will continue to support what is done by the government in its development program. And it seems like that's development pursued by *Kiai* Sahal in building a welfare society.

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[332] Komaruddin Hidayat, Ahmad Gaus (Ed), *Islam Negara dan Civil Society: Gerakan dan Pemikiran Islam Kontemporer . . .* , *Ibid.*

[333] Mark. R. Woodward (ed), *Jalan Baru Islam Memetakan Paradigma Mutakhir Islam Indonesia,* Translator: Ihsan Ali Fauzi, Bandung: Mizan, 1999, p. 239.

[334] Rapung Samuddin, *Fiqh Demokrasi: Menguak Kekeliruan Pandangan Haramnya Umat Terlibat Pemilu dan Politik,* Jakarta: Gozian Press, 2013, p. 201.

CHAPTER V

EPILOGUE

A. Conclusion

Based on the discussion of chapter one to four, researcher found conclusions about the reserch questions in this thesis with the background that has been described. They are, first, how is the concept civil society according to KH. MA. Sahal Mahfudh? Secondly, how is the role of Islam to develope civil society in Indonesia according to KH. MA. Sahal Mahfud?

First, the concept of civil society. In view *Kiai* Sahal, after researchers analyzed the works writings bekaitan with civil society. Definition of civil society according to *Kiai* Sahal is the unity of the nation and civilized country, prioritizing universal values, democratic, egalitarian, and especially upholding human rights, both among the nation (community) and the state as said by Rousseau as a part of life modern society can not be separated. This means that it is integrated in carrying out its functions, the first state policy should be oriented both public and there should be community involvement in the preparation of any policy of the authority in addition also control functions to be performed by the public to oversee and monitor the wheels of government by basing his ideas on Islam as inspiration value. And *Kiai* Sahal asserted that to create an ideal civil society, the main elements of society, including institutions and individuals who are in it are required to have persepion and behave accordingly and to support and uphold the values that exist in society itself. Because the strength of a country is not measured by how much its ability to regulate and suppress, but rather in its ability to protect and serve the public interest.

While the civil society to build a strong and resilient, according to *Kiai* Sahal every society must understand the substance of democracy that should be practiced in everyday behavior in concrete. Not only the ethical and normative statements officials in particular, but also all aspects of society. In addition, it is also no less important is the moral dimension priority in national life. Because it

can be seen that not everything can be regulated by law formally standardized. But it took a moral commitment to implement it. So there is no manipulation in using laws. Therefore, learn from the past is bad, then the current educational paradigm that should be applied is that of education which emphasizes the ethical-moral. This paradigm is very supportive and ensure the creation of a democratic society, because the concept departing from the basic belief about the similarity of human potential. In this paradigm, which is considered the most important element is the value, which is concretely shown in the form of high appreciation and respect for the nine dimensions such as: plurality, humanity, honesty, objectivity, rationality, openness, responsibility, fairness, and independence of the individual.

Then the next step was planting democracy education as a key pillar of civil society must start from the family as the smallest part of the community. Because after all the good and civilized society, not the other is formed from a collection of families that exist in an area. Without the painstaking efforts of the family, then in the school environment or formal institutions and the latter community will not go smoothly. All three must work together and work together simultaneously, because this is part of the social responsibility that should be shared for the benefit of the wider. And the last one to create a civil society, should be pursued development and community empowerment. So that the public will be completely self-contained and does not rely on state aid. Because of all the activities will be tailored to the needs and potentials that exist in society. Here the public in addition to being an object, it will be the subject of economic development, which on the other hand can develop self-reliance and the resources that exist in their own environment.

Secondly, the role of Islam in building civil society in Indonesia should not be seen from the structural aspects, such as by way of the formalization of Islamic law, or even establish an Islamic state. But rather than the moral demands and values that must be done by cultural movement, it should be inserted directly into the life of society, in turn, it will become a tradition and culture as it is expected to support the life of the nation is more secure and prosperous. Enter

values such as commanding the good nahy evil in everyday behavior that should start from the family as the smallest group as described earlier.

All action above he did by emphasizing on the political aspects of manners which is not only of expression, but also manners in politics that is according to *Kiai* Sahal it must penetrate into the behavior of each individual especially officials as state policy makers who directly intersect with politics in a practical sense. Furthermore, in order to build civil society, Islam affirms the function and role of the human essence in life to provide a clear picture in life which is not only looking at the interests' momentary shaped material, but also the essence and the inner nature. It was he explained emphatically refers to the Quran surah Al-Baqarah [2]: 30 and al-Dzariyyāt [51] that man was created with the role and function to become *khâlîfah* (leader/ replacement) of God on earth with solely aimed at to worship Him. And *Kiai* Sahal wrote this explicitly that Islam is a way of life that universality concerning all aspects of human life as an individual and social beings in various communities, society, and nation. And this is where the actualization of Islam *(Aswaja)* means approaches of the concept of social problems and solutions in Islamic legitimacy which, in turn, Islam becomes a component that forms and fills people's lives, rather than becoming a counter division factor to that life. Then Islam provides guidance as well sized to enforce universal moral law such as justice, honesty, freedom, Equality before the law, the legal protection of the public which is not the same religion, and upholding the supremacy of the law of Allah. And the last thing is the role of Islam in building civil society is to provide guidance value of life.

B. Suggestion

In this thesis the researcher used the analytical of the philosophical concept about Islam and civil society according to *Kiai* Sahal. And if you look at the patterns of thought *Kiai* Sahal as classified by Jamal Ma'mur included are eclectic, that is the type of thinking that does not hesitate to take ideas and concepts of the other treasures though different socio historical background, as it does not conflict

with what is understood from basics of Islamic teachings in view *Kiai* Sahal. It is not a problem.

Therefore, according to the researcher to develop a discourse for further research is still wide open. Moreover, who wants to add further treasures of Islamic scholarship, researcher think there are still many aspects that can be researched and made the object of study of the thought of *Kiai* Sahal. Especially when seen from different viewpoints such as using the methods of the social sciences and humanities. Then of course its findings will be different and more varied. And that is where research on the thinking of *Kiai* Sahal will be able to provide a more complete generally in complement previous studies.

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