History of Islamic Civilization during the Reform Period

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Abstract: This study aims to examine or study the role of the development of Indonesian Islamic civilization during the reformation period. This research is a library research that is qualitative in nature. Library research is research conducted by collecting library data, reading, recording and processing research materials related to the issues discussed. Learning history at the beginning of independence aims to instill a spirit of nationalism, bearing in mind that at this time, Indonesia still had to struggle to maintain its independence. Islam in Indonesia has existed since the 7th century and became more widespread in the 13th century. The success of the spread of Islam in Indonesia is among the most dynamic by cultivating religious and political da’wah. Since the era of independence, Islam has developed rapidly. This study aims to examine the existence of Islam in Indonesia today, with an overview before the reform era and after the reform era. The Islamic movement can be said to be very influential. This can be seen from the cancellation of Islamic organizations and parties. Despite its dominant influence as a result, Islam did not become the official ideology of the Indonesian nation state after independence, as in the Jakarta Charter incident, Islamic figures preferred Pancasila as the principle of a pluralistic state. Based on the results of written research that reform is defined as standing as ishlah, which in the ushul fiqh rule "keeps something good from the old and accepts what is better than the new." Therefore, Islamic leaders are required to understand the global situation and have influence in Indonesia. After the reform, there were also various radical Islamic organizations, terror, and these movements demanding the application of Islamic law in all forms of order promoted by certain Islamic movements. These issues make Islam a very sensitive issue, claims against Muslim representation, blasphemy, exclusivity and confusion between religion and politics without criticism. Liking this condition actually complicates the development of Islam in Indonesia, it must consolidate and strengthen the interests of Islam.
INTRODUCTION

Islam is the religion of Rahmatan lil 'alamin, which is a blessing to all nature, its teachings are comprehensive and integrated which regulate all aspects of human beings, both worldly affairs and the hereafter. The teachings delivered are always in accordance with the times, and apply according to situations and conditions. Islam in Indonesia (Southeast Asia) is one of the seven branches of Islamic civilization (after the destruction of the Islamic civilization union centered in Baghdad in 1258 AD). The complete seven branches of Islamic civilization are Arab Islamic civilization, Persian Islam, Turkish Islam, Black African Islam, Indian subcontinent Islam, Malay Arab Islam, and Chinese Islam. The emergence and development of Islam led to transformation through the change of religion because Islam apart from emphasizing true faith, Islam also emphasizes good behavior and experiences, which are manifested in various aspects of life.

It is recorded in history that Islam entered Indonesia in the 1st century H or 7th century AD and was increasingly widespread in the 13th century AD. The success of Islam penetrated and influenced the lives of Indonesian people, and made itself the main religion in this nation. The success of Islam in spreading and infiltrating the midst of Indonesian society, at first was not supported by the existence of an effective organization or da'wah method as it is now. Entering the reformation era, or Suharto's fall from the presidency, radical and fundamental Islamic organizations emerged, indicating that Islam in Indonesia was growing. But on the other hand, this development was accompanied by setbacks because Islam is often identified with terrorism. Also in the reform era, many Islamic parties have sprung up, this is proof that Islam is growing in Indonesia.

The changes brought about by Islam both in the political, social and civilizational fields are because Islam has taught three new values, namely Islam teaches that there is an afterlife that is continuous with worldly life, Islam teaches its adherents to be responsible for their own destiny in the hereafter, Islam also teaches the rules of social and state life in the horizon of world Muslim solidarity. These three values encourage people to determine three basic things, namely how to live right, think and practice right, and how to organize things properly. Thus, a process of mutual influence between civilizations occurs on the historical stage. Civilizations that once existed, for example Ancient Egypt (Pharaoh), Ancient Rome, Byzantium, Persian, Hindu-Buddhist, Confucianism, had to accept a new civilization, Islamic civilization.

RESEARCH METHODS

The data collection method used in writing this article is literature study which is a way of collecting data on various materials found in the library such as books, manuscripts, documents, and so on that are relevant to research. The previous search was by browsing the internet to get data and sources originating from cyberspace. Through these two methods, the author obtains some information and data in accordance with the topic of discussion. The final stage is the writing of research results.

DISCUSSION

1) Socio-Cultural Conditions

At the beginning of the reform, people's social life was colored by ethnic social conflicts caused by the chaotic social conditions of society due to weak laws and the country's economic conditions which did not improve. This chaos creates friction in society which leads to social conflict between groups. During the reform period, people were more free to express their opinions and aspirations because they were supported by reforms in the communications sector. Mass media such as newspapers and magazines can channel aspirations and ideas freely. In addition, the stipulation to request a Publishing Permit (SIT) for print media was also revoked, so that print media was no longer worried about being banned.
During this reform period, the government prioritized the education budget of at least 20 percent of the State Budget (APBN). In addition, the government also provides space for the formulation of new educational policies that are reformative and revolutionary. In accordance with the reform agenda in the field of education, especially curriculum issues which are reviewed for at least five years, the government has made several changes to the curriculum, namely the Competency-Based Curriculum (KBK), the Education Unit Level Curriculum (KTSP), and the 2013 Curriculum.

On the other hand, cultural preservation efforts were also made by obtaining Indonesian cultural heritage from the United Nations Educational, Scientific and Cultural Organization (UNESCO). This effort is to avoid other countries’ claims to Indonesia's cultural heritage. Several Indonesian cultural heritages that have received recognition through UNESCO are cultural heritages such as the Borobudur Temple complex, Prambanan Temple, the Prambanan Prehistoric site; intangible cultural heritage such as wayang, keris, batik, angklung and so on.

2) Challenge

When President Soeharto stepped down from office in May 1998, this event marked the beginning of a new era in Indonesian history. After being ruled by Suharto's authoritarian new order regime for more than three decades, Indonesia began a new phase known as reform. This era is seen as the beginning of a democratic period with open and liberal politics. In this new era, broad autonomy was then given to the regions which were no longer fully controlled by the Central Government (decentralization). These foundations and transitions were formulated in a law passed by parliament and passed by the President of Indonesia in 1999 which called for the transfer of governmental powers from the central government to local governments.

The role of the central government is limited to dealing only with matters relating to defence, foreign policy, fiscal-monetary and macroeconomic policies, justice and religion. Equally important is that regions receive a greater share of revenue from local natural resource production. Previously, the regions always felt uncomfortable seeing that the majority of revenues from local natural resources flowed to stakeholders in the capital city of Jakarta. However, because not every region in Indonesia is blessed with abundant natural resources, the gap between rich and poor areas is increasing. Along with power, corruption is also decentralized to the regional level. "Shadow states" emerged where local elites controlled business power and the flow of funds. One of the victims of this new era is Indonesia's environment. Aviation and mining permits on a large scale are issued by local authorities (particularly on resource-rich islands such as Sumatra and Kalimantan) in exchange for large monetary fees and these are usually carried out without proper administrative or supervisory processes. Now nearly 20 years later the consequences of these actions are still being felt as there is often ambiguity about the size of concession areas due to weak governments in the post-Suharto era. The decentralization process was also accompanied by acts of violence in regions in Indonesia. This violence is strongly linked to ethnic or religious aspects due to the emergence of competition for local political positions in relation to the revival of regional identity.

3) Figures


Bachruddin Jusuf Habibie was vice president during the tenure of the previous president, Suharto. He replaced Suharto in 1998 when Suharto stepped down from the presidency. However, this did not end the political system that had been implemented during the New Order. Many Indonesians were highly suspicious of Habibie because of his close ties to Suharto. Habibie's refusal to order a thorough investigation of Suharto's assets only reinforced this feeling of distrust.

Another important decision was the scheduling of new general elections, to be held in June
1999. However, parliament had no intention of reducing the military's political influence and ordering an investigation into Suharto's wealth. Indonesia entered a period of increasing violence in the regions. East Java was hit by mysterious killings (possibly perpetrated by army units) while religious violence raged in Jakarta, Ambon (Maluku), Kupang (East Nusa Tenggara) and West Kalimantan. Apart from that, there were three regions that rebelled against the Central Government, namely Aceh (Sumatra), Irian Jaya (Papua) and East Timor.

All of this resulted in conditions that made foreign investors very hesitant to invest, thereby hampering Indonesia's economic recovery. Equally important is the clean-up of Indonesia's financial sector, which has been at the heart of the Asian Financial Crisis in the late 1990s. The Indonesian Bank Restructuring Agency (IBRA), was established in January 1998 as a strong institution that carries out a series of integrated and comprehensive activities covering issues such as bank liability programs, recovery of state funds, banking restructuring, bank loan restructuring, and share ownership dispute resolution.

The East Timor case is one of the things that has caused many conflicts, both at the national and international levels. East Timor had declared its independence in 1975 but was invaded by Indonesia the following year. This did not end East Timor's desire for independence. Habibie had an open attitude towards East Timor's independence. He stated that if East Timor refused the status of a special autonomous province in Indonesia, then East Timor could become independent. However, Habibie's statement was not approved by the Indonesian National Armed Forces (TNI), which was keen to prevent the separation of East Timor from Indonesia. According to the TNI, the separation of East Timor was dangerous for Indonesian unity because it could cause a domino effect in other provinces. It was decided that the people of East Timor could make this decision through a referendum. The result of this referendum was that 78% of the voters voted for independence. The Indonesian military then reacted by attacking many areas of East Timor, killing more than a thousand people.

1999 election

After 1955, Indonesian people had to wait 44 years to witness another example of free and fair parliamentary elections. In the 1999 General Election (Pemilu) the people voted for political parties, not individuals. Since there was no limit to the formation of political parties (as part of the reform program), Indonesia witnessed a proliferation of new parties. No fewer than 48 parties were allowed to participate in the 1999 elections, although most of these parties played an insignificant role. Most of these political parties can only rely on a little support from the public. In modern Indonesian politics, a political party is primarily a political vehicle for a specific individual and not an institution expressing a shared ideology or vision, because only a few people could count on public support during the 1999 elections, most political parties were doomed to receive few votes. One of these figures was Megawati Soekarnoputri, the daughter of Indonesia's first president Soekarno. He had founded a new party PDI-P (Indonesian Democratic Party of Struggle) in 1998 after being expelled from the PDI (Indonesian Democratic Party) in 1996. Due to his father's legacy and his resistance to the new order towards the end of Suharto's rule, he enjoyed high popularity (especially in Bali and Java). Similar to his father, he emphasized national unity and campaigned for secular nationalism.

Another popular national figure is Abdurrahman Wahid who founded PKB (National Awakening Party) in 1998. Previously, he served as chairman of Indonesia's largest Muslim organization, Nahdlatul Ulama (NU), but later set his sights on becoming president. Abdurrahman campaigned for a kind of tolerant nationalism and relied on popular support from traditional Muslim communities (partly in Java). Habibie, Indonesia's incumbent president, had ambitions to maintain his position. Although not very popular, he can claim that he has launched the reform
program and can benefit from Golkar's powerful political machine that extends down to the village level. Finally, Amien Rais, a figure of opposition to Suharto's New Order, joined the race with the National Mandate Party (PAN) and is a to be reckoned with outsider.


In order to build a broad coalition, Wahid appointed members from various political parties as well as TNI officers as ministers to his cabinet. But this diverse composition also implies a lack of cohesion within the cabinet and only a few reformist figures. Wahid made efforts to reduce the political role of the TNI, but this led to conflict and then a loss of support from the TNI. Without support from the TNI, there were only a few ways to survive as President of Indonesia, which at that time was hit by conflict and violence in many regions. The riots in this area required TNI intervention, but because of the conflict with Wahid, the TNI was not interested in resolving or intervening, which resulted in the decline of President Wahid's power.

In his first year as president, Wahid fired seven ministers who were all suspected of being involved in corruption cases. Four of these ministers come from four coalition partners, namely PDI-P, Golkar, PPP, and PAN. This left Wahid even more isolated and linked to the two corruption scandals that led to his impeachment. The two scandals became known as 'Buloggate' and 'Bruneiigate', each involving unclear use of public funds. The MPR saw this as a great opportunity to impeach Wahid and Megawati was appointed president, while Hamzah Haz (PPP leader) became the new vice president.


Towards the end of Suharto's new order government, the late Ir. Soekarno became a symbol of opposition to the government. Soekarno is a national hero who has dedicated his life to achieve independence. Most of the anti-Suharto protesters were born during the New Order regime which lasted for more than three decades and they have little knowledge of the pre-Suharto era. But for them, Suharto represented the freedom of independence from Suharto. Therefore, Megawati can count on great support from the public. However, this support was based solely on her status as Sukarno's daughter and not on her political vision or skills. His cabinet did not differ much from Wahid's initial cabinet, containing a diverse party base and TNI officers were also well represented. Megawati doesn't make many decisions, she leaves it up to her ministers. There is no sign that the corruption problem is being tackled while the status quo in government continues.

Although Megawati herself did not appear to be very supportive of political reform, the process of reform was initiated in 1999 when parliament began drafting many new laws (including constitutional amendments) that would become effective during Megawati's presidency. These reform measures imply a significant improvement in democratic checks and balances ending the possibility of a return to authoritarian regimes. This reform policy places power in the hands of the people, not the Central Government. In addition, the executive and legislative branches are more strictly separated. While Wahid's government made strong efforts to reduce the influence of the TNI (which actually weakened its position), Megawati had no intention of interfering with TNI affairs. As a result, the TNI again gained some influence in politics. International developments increase the role of the TNI. After the September 11, 2001 attacks on the Twin Towers in New York, the United States government continued to cooperate with the Indonesian military (which had been suspended since the TNI's participation in the violence in East Timor in 1999) to combat national terrorism.

4) Government System

a) Management System

Management in short is POAC namely Planning, Organizing, Actuating, Controlling. Management can be viewed as a system. It can also be considered as a subsystem of a higher system
or as a system of a larger suprasystem. Management takes place within the organization and the essence of management is leadership. State government is how the government carries out its function as the holder of power to manage the country. The government is only an element of the state, apart from the territory and the people, but its position is dominant because it holds the mandate from the people, the owner of the state. In Indonesia, the state is led by the President, the government is also led by the president, because Indonesia adheres to a presidential system.

b) Democracy

Indonesian democracy is a non-liberal democracy, each country has distinctive and different democratic roots, influenced by its own history of development and culture, so it doesn't have to be the same all over the world. Implementation of democracy also requires maturity in digesting democracy. Democracy is a means, not an end. The goal is security and well-being.

c) Regional Autonomy Policy

In line with the Reformation era which was characterized by democratization in all fields, the division of powers between the Central and Regional governments was also improved. What was originally centralized, concentric and authoritarian, has become decentralized, deconcentrated and democratic. The reference is Law number 22 of 1999 concerning Regional Government, or what is commonly called the Regional Autonomy policy. Autonomous Regional Governments (Districts and Cities) are given a broad range of responsibilities, responsibilities and authorities to empower the potential of their respective regions. The hope is that the regions can develop more quickly and be competitive, because they were built on their own initiative according to regional characteristics and are not dependent on the central government. Consequently, officials in the regions (as well as the people) are challenged to be more creative, have lots of initiatives, and be responsible.

5) Da'wah strategy

The main dynamic of the development of Islam in this reformation era, the state situation has given rise to social movements that demand the implementation of Islamic law in all forms of order. In this context, organizations such as the Islamic Defenders Forum (FPI), the Indonesian Mujahidin Council (MMI), Laskar Jihad, the Expert Sunnah Waljamaah Communication Forum (FKSW), Hizbut Tahrir have sprung up. However, several other Muslim groups are of the opinion that Islam "does not lay down a standard pattern of state theory based on Islamic law". Apart from this debate, it is clear that Islam is increasingly experiencing development with all its problems, especially from the aspect of the map of thought, including the development of religious values.

In connection with the problems of the reformation era for the Indonesian nation, in fact it is very much related to the existence of the development of Islam itself and its future destiny; will Islamic teachings fade away and even be eliminated from the nation's life, or will there be a revival (revival) of Islam or the birth of a new spirit of religious people in Indonesia? From the initial assumption that the rise of Islam is a global phenomenon that has something to do with the reform era. This is because, Islamic da'wah has developed since entering the reformation era.

Islam in Indonesia entering the reformation era has experienced rapid development and is evidenced by the total Muslim population reaching +88%. The spread of Islam to all regions of the country from big cities to remote areas is a manifestation of da'wah activities in this era. One of the characteristics of da'wah religion is the inculcation of a high sense of morality among its adherents to spread and develop their religion as a noble obligation which is believed to bring great rewards from God, in addition to giving inner satisfaction to himself. In Islam, this obligation gains legitimacy from the Qur'an and the Hadiths of the Prophet in the form of an order to become a preacher according to the capabilities of every Muslim.

Muslims in Indonesia seem to have a sense and responsibility to preach the religion they
embrace. That is why da’wah activities both in the verbal sense (bi lisān al-maqāl) and in the practical sense (bi lisān al-hāl) are the routines of the people. Da’wah which is often interpreted as mere lectures in a narrow sense, at least once activities are seen in the form of taklim assemblies, sermons, activities to commemorate Islamic holidays, religious lectures at certain moments, such as death, marriage, aqiqah, Hajj celebrations, moving up to a new house and the like. On a wider scale, da’wah activities are intensely carried out through socio-religious institutions from international, regional, national to local levels. Educational institutions labeled as Islamic from the lowest level to higher education are also active in carrying out da’wah activities.

In big cities, da’wah activities are so rife because almost every Muslim community or group is actively carrying out da’wah. Ranging from slum alleys to star hotels, from government offices to small and large companies, in general they hold da’wah events regularly. Even da’wah activities through the mass media are so intense that every morning Muslims throughout Indonesia can freely choose da’wah channels on radio and television or read them through print media. In this era of information technology, the internet is an attractive and promising medium of da’wah in the future. Da’wah activities that are so intense and lively in this country are very encouraging from one point of view because they can become a trade mark of Indonesian Islam in the reformation era. But from another point of view, there are many things that have not given satisfaction, for example from the aspect of success in increasing understanding, practice, awareness and Islamic insight among Muslims themselves.

What has become an obstacle, and at the same time one of the interesting phenomena in Indonesia in the current reform era is the emergence of preachers or preachers who do not have a formal religious education background, including artists who become impromptu dā’is in the month of holy Ramadan. Of course, there are pluses and minuses from the emergence of artists as dā’i, although in general they appear as masters of ceremonies or guides from sources. Many criticisms have been directed at them, both in terms of costumes and in terms of religious knowledge as well as their attitudes and behavior on a daily basis which are generally not in line with their appearance as presenters of da’wah programs, including in this case comedians who preach in certain media, and make religion a joke. Religious teachings are captured in their rigid meaning and there is no room for different interpretations. They often make claims that place themselves and their fatwas as the most correct while other people or groups are positioned as the wrong party and do not need to be heard, let alone obeyed. This kind of attitude is clearly very much hindering the process of developing Islamic teachings following the dynamics of the reform era which is changing continuously. On the other hand, the emergence of "split" groups that were so lively in the reform era is a separate problem because the dynamics of these groups are so high in developing their teachings which in turn have a positive impact on the development of Islam. Among these groups there were those who were very successful in carrying out the process of "Islamization", especially internally, although what they touched was usually limited to ritual and moral aspects. The negative side of these groups is to revive exclusivity in the body of Islam which should be avoided as much as possible and give rise to the impression that Muslims are increasingly divided into sects.

CONCLUSION

Islam is the religion of Rahmatan lil 'alamin, which is a mercy to all nature, its teachings are comprehensive and integrated which regulate all aspects of human beings, both worldly affairs and the hereafter. The teachings delivered are always in accordance with the times, and apply according to situations and conditions. The emergence and development of Islam led to transformation through the change of religion because Islam apart from emphasizing true faith, Islam also emphasizes good behavior and experiences, which are manifested in various aspects of life. The success of Islam spread and infiltrated the midst of Indonesian society. At the beginning
of the reform, people's social life was colored by ethnic social conflicts caused by the chaotic social conditions of society due to weak laws and the country's economic conditions which did not improve. In accordance with the reform agenda in the field of education, especially curriculum issues that are reviewed for at least five years, the government has made several changes to the curriculum. After being ruled by Suharto's authoritarian new order regime for more than three decades, Indonesia began a new phase known as reform. This era is seen as the beginning of a democratic period with open and liberal politics. In this new era, broad autonomy was then given to the regions which were no longer fully controlled by the Central Government.

In modern Indonesian politics, a political party is primarily a political vehicle for a specific individual and not an institution expressing a shared ideology or vision, because only a few people could count on public support during the 1999 elections, most political parties were doomed to receive few votes. Due to his father's legacy and his resistance to the new order towards the end of Suharto's rule, he enjoyed great popularity.

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However, because Java has a much higher population density than the outside of Java, it basically implies that the non-Javanese vote is stronger than the Javanese vote. This situation will lead to extraordinary consequences for the 1999 elections.

**REFERENCE**


