

REVISITING TRANSFORMATIVE ISLAM: A Critical Note on the Current Indonesian Muslim

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Abstract

This article argues that currently the Indonesian Muslim community is experiencing degradation in understanding Islam not only as an an sich religion. Islam has not been a driving factor for social change in aspects of national and state life. This study uses content analysis and comparative methods. Researchers conduct a study of texts related to Transformative Islam and then study various social events related to Transformative Islam. The research findings show that Islamic teachings in Indonesia have not become values and ethos that encourage social change, unity and civic life, and are factors that support progressivity in the life of the nation and state. The researcher recommends that Muslims revisit the idea of Transformative Islam in order to re-mainstream Islam as liberation, criticism and at the same time social change.

Key Words: *Islam Transformative, Critical Note, Indonesia Muslim*

Abstrak

Artikel ini berargumen bahwa saat ini masyarakat Muslim Indonesia sedang mengalami degradasi dalam memahami Islam tidak hanya sebagai agama sich. Islam belum menjadi faktor pendorong perubahan sosial dalam aspek kehidupan berbangsa dan bernegara. Penelitian ini menggunakan metode analisis isi dan metode komparatif. Peneliti melakukan kajian terhadap teks-teks yang berkaitan dengan Islam Transformatif kemudian mempelajari berbagai peristiwa sosial yang berkaitan dengan Islam Transformatif. Hasil penelitian menunjukkan bahwa ajaran Islam di Indonesia belum menjadi nilai dan etos yang mendorong perubahan sosial, persatuan dan kehidupan bermasyarakat, serta merupakan faktor yang mendukung kemajuan dalam kehidupan berbangsa dan bernegara. Peneliti merekomendasikan agar umat Islam meninjau kembali gagasan Islam Transformatif untuk kembali mengarusutamakan Islam sebagai pembebasan, kritik dan sekaligus perubahan sosial.

Kata Kunci: Islam Transformatif, Catatan Kritis, Muslim Indonesia.

INTRODUCTION

In contemporary Islamic social history, the themes of the Islamic movement have given rise to many terms from various figures. At least there are several concepts including Liberation Theology, Transformative Islam, Left Islam. These concepts become an energy in various movements in the world, including in Indonesia.

This article is a reflective critical note reading the recent phenomenon of Islamic society which prioritizes sectarian issues and issues of identity politics in political moments. However, Indonesian Muslims forget that Islam is basically a religion of change, which Moeslim Abdurrahman calls Transformative Islam. This article reads and revisits with a new meaning to the idea of Transformative Islam. Indonesian Muslims need to return to the spirit of Islam, namely as a religion of liberation and a religion that side with humanity.

DISCUSSION

Islam as Social Critic

Islam is a revolutionary religion, its presence is to change the social order of the ignorant society, where there is oppression of women, worship of idols, slavery. In this era of dehumanization, there was a shepherd, Muhammad SAW, who, using Marx's terms, could be said to be a proletarian figure. Muhammad emerged as the Revolutionary, he was present criticizing social conditions, of course without revolutionary philosophy: Marxism, Communism Socialism, Leninism and Stalinism. But Muhammad did social criticism with revelation. So it is not wrong if Ali Shariati said that Islam is an ideology of resistance and liberation of the *mustad'affin*. Of course, the presence of the Revolutionary Muhammad disturbed the status quo, the oligarchs, the capitalists who monopolize resources, and the oppressors of the people.

Talking about Islam as a teaching that rejects the establishment, of course, cannot be separated from the sociological interpretation carried out by Shari'ati. Deconstruction and desacralization and the emergence of social interpretations forced Shari'ati to deal with the *Mullahs* who had long ruled and hegemoned and had an interpretation of Islam. Shariati was here to challenge him, saying that Islam does not only belong to the Mullahs, everyone has the right to interpret the sacred texts.

Syari'ati was very much inspired by the story of Abel and Qabil as a symbol of the ideological conflict and struggle between the capitalists and the proletariat. Hajj is also given a social interpretation by Syari'ati, that humans are equal and equal. Syari'ati was also able to manipulate and mix the teachings of Shi'ism and Socialism, between the views of Fanon and Marx, to become ammunition as ideology and energy to deconstruct and ignite the fire of revolution against the Pahlavi regime. Syari'ati has been successful in contributing to social movements that the ammunition for Collective Awareness is not only from Class Awareness. But when Syari'ati was able to make Islam a Critical Awareness that became the foundation of a radical movement in changing the social order.

In Muhammad's hands, Islam is not only an escapist religion that hides itself and escapes from the sad realities of social life, he questions, he sues, he dismantles dehumanization, he deconstructs the establishment of a system that is not emancipatory. Muhammad's presence has transformed and created a vertical mobility towards human equality, which Marx said, "man's exploitation of man." If Marx said workers are entitled to surplus value, Muhammad ordered workers' wages to be paid before their sweat dries up. So it is not strange, if Islam can become an ideology of a political movement with a Marxist flavor, as voiced by Haji Misbach, and the scholars who carried out the 1926 Silungkang Rebellion. Also, don't forget about HOS. Cokroaminoto concocted the knowledge he gained from Snevliet into a Religious Socialism movement.

Moeslim Abdurrahman calls for the awareness of Muslims to be able to demonstrate morality in overcoming social problems, religion must reconceptualize some of its transcendent messages into more substantive issues.¹ For Abdurrahman religion is important to do the following two things: First, religion must self-criticize concepts so far, for example monotheism, it is necessary to do how one can be said to be monotheistic in social fragmentation; Second, religion needs to formulate a new grand narrative, for example not only issuing alms but more than that is to formulate a comprehensive distribution of social justice equally, equally.

Islamic State Illusion:: Endless Discourse

¹ Moeslim Abdurrahman, *Islam Sebagai Kritik Sosial* (Jakarta: Penerbit Erlangga, 1996).

It is difficult for the Indonesian people to be able to make leaps and bounds, if the basic issues of the state have always been the subject of discussion and discourse to challenge the consensus of the founding fathers regarding Pancasila as the basis of the state. In the last two years, along with the Ahok "blasphemy" case, the spirit of Islamic conservatism has been referred to by Bruinesen as the "Conservative Turn".²

Like cancer, the longing for an Islamic state that should have been completed, was finalized by the Fathers of the Nation when formulating Pancasila, the 1945 Constitution, until the failure of the Constituent Assembly to formulate a new law.³ Conservatism is promoted by political Islamist ranks such as Hizbut Tahrir Indonesia (HTI) which fights for the Khilafah Islamiyah, and the Islamic Defenders Front (FPI) which preaches with full faith Muhammad Rizieq Shihab in his master's thesis concluding that it is still possible to uphold the NKRI with Sharia. Because the 1945 Constitution is not a sacred thing that closes the possibility of change. However, the change to become a sharia NKRI can still be done constitutionally.⁴ The idea of Khilafah Islamiyah and the Unitary State of the Republic of Indonesia with Sharia received quite a positive response among the layman and intellectuals. Then will the two ideas of FPI and HTI by becoming a citizen of the Republic of Indonesia not go to heaven? Then does it have to be Islam in a country that calls itself an Islamic State or a caliphate? This is an unproductive discussion, in the midst of an era of food crisis, water crisis, energy crisis, and Western humans who are building a robotic civilization.

HTI circles strongly believe that the democratic system is the Dajjal's system, and Muslims must get out of the state system which for them is secular. Islamic life can only be implemented with a total system that is 100% for them Islam, the caliphate. HTI followers believe that partial systems such as Sharia Banking, Islamic Education, and things labeled Islam are not Islamic, because they are under a secular government system.

In contrast to FPI, in several of its pretexts, FPI states that it is not anti-Pancasila, but that it needs to be added legally. The idea of a Shari'ah NKRI sounds confusing, on the one hand it wants to make Islam the basis of the state but does not eliminate Pancasila. However, in my view, this is a mere self-defense strategy, especially recently the extension of the FPI's license to FPI has become a public debate, there are many petitions getting support not to extend the FPI's permit. In contrast to HTI, FPI does not need to change into a centralized internationalist government like international communism during the Soviet Union. On various occasions Rizieq explained the concept offered by FPI was that there were still countries that had implemented sharia, but then these Islamic countries formed a large alliance of Islamic countries. Of course, HTI and FPI are just a few examples of some elements of Islamic organizations that challenge the existence of Pancasila.

The discourse battle between the Pancasila State and the Islamic State or Khilafah Islamiyah is starting to show public doubts about this ongoing state system. If this continues to grow, of course it is not impossible that one day this discourse will not be just a discourse but can become real, moreover, the echoes of independence in areas such as Papua and Aceh seem to be very difficult to contain by the Central Government.

Majority of Oppressors

Before continuing to discuss the majority and minority, let's examine the 1945 Constitution as the basis of our life as a nation and state, is there the term majority and

² Martin van Bruinessen, *Contemporary Development in Indonesian Islam, Explaining the "Conservative Turn"* (Singapore: Institute of Southeast Asian Studies, 2013).

³ Adnan Buyung Nasution, *Aspirasi Pemerintahan Konstitusional Di Indonesia: Studi Sosio-Legal Atas Konstituante 1956-1959* (PT Pustaka Utama Grafiti, 1995).

⁴ Husein Syihab Al-Habib Muhammad Rizieq, "Pengaruh Pancasila Terhadap Penerapan Syariah Islam Di Indonesia/Al-Habib Muhammad Rizieq Husein Syihab" (Universiti Malaya, 2012).

minority? From my reading the existing term regarding the concept of citizenship is Indonesian Citizen. So conceptually, these two terms citizenship cannot be justified, but in practice they are justified, so that it is customary in our citizenship to dichotomy of the existence of a majority and a minority, and minorities may be oppressed, cut down, crushed.

Muslims as the 'majority' in the Republic of Indonesia feel that all must be treated in a special way in various aspects of state life. Can it be justified in a state based on a number contest, who gets the most privileges? With the apology that fair is proportional, this is mandatory. If that's what has to happen, then why do you have to live in one country, especially like the Nation States used by Indonesia.

In the digital era, every event is so easily accessible. We easily see discriminatory actions in Indonesia. In one of the videos, in Inhil Riau, there was a scene of state officials disbanding an emergency worship service because the 'church' only had a tarp roof organized by Christians. A pastor was stopped when he was about to give a sermon. There was a fight between the officials, the priest, and the congregation of the emergency church. Seen a woman prostrating to someone who wants to stop the worship begging not to stop the worship that will take place. On the other side, there were mothers screaming hysterically, "Mr. Jokowi, help us.... Mr. Jokowi, help us!!!" Screams echoed. They just want to worship, and their religion is a religion that is legally recognized by the state. It should be noted, there are many cases of banning places of worship in Indonesia today. In this condition, the transformative color of Islam that was championed by Gus Dur was again missed by many marginalized people who experienced discriminatory and subordinate actions.

One of the hottest events, regarding Ustadz Abdul Somad's lecture who answered questions about seeing the cross and was answered by UAS, which Christians and even Muslim pluralists themselves showed that UAS's attitude was very unsympathetic and was seen as triggering conflict between Muslims and Christians. In some areas, the lecture was reported by the police as blasphemy. The report of UAS to the police has again provoked sensitivity from "the people", in some areas demonstrations to defend the ulama, actions to defend UAS were carried out, as was done in Banda Aceh.

On social media there are many propaganda posts defending the ulama, for example with the language, "You touch the skin of our ulama, then we will jihad!". After the Defending Islam Action, in Indonesian Muslim society it was very cheap to shout jihad, war, martyrdom, and shout takbir. In fact, for the UAS case, it's actually a simple matter, which can be brought to court, if the innocent are released, if they are guilty they must serve the sentence, as Ahok was once charged with and serve a prison term of 1 year 8 months 15 days.

Then the UAS response seemed arrogant with various excuses from the verses of the Qur'an, still feeling true, the question: does da'wah work to strengthen the congregation must be by attacking the faith of others? Was the Prophet's da'wah carried out like UAS, in the case of the cross and the infidel jinn? Even though it is clear in the Qur'an, Surah Al-An'am; 108 already strictly forbids making fun of other people's gods.

Then, the word "sorry" from UAS was not uttered, which was then responded by Quraish Shihab, "if it was me, I would apologize", it should also be noted that in some of his lectures UAS was also often confrontational with scholars such as Quraish Shihab, and some kiai. in Nahdlatul Ulama, which he sees as having been exposed to liberalism, Shia, and so on, for example Kyai Said Aqil Siradj. I firmly believe that UAS's arrogance is because he is aware that he has the upper hand and is praised by "the people", he is sure that the law will not work because it will spark protests like the Defending Islam Action. Moreover, the Indonesian Ulema Council clearly defends UAS. In my opinion, for the UAS cross case, it only gives a sense of justice by continuing the cases that have been reported, or if there is no

trial, then it is time for the articles on blasphemy to be abolished, so that there is no longer any gap in imprisoning anyone on charges of blasphemy.

Truth Claim problem

The Muslim community has been fussing about truth claims lately. A problem that is also experienced in the Muslim world which has caused wars and destroyed Islamic civilization, as in many cases of war in the Middle East.

Much literature explains the tragic social history of Muslims. In the book "The Lost Truth" by Faraq Fauda as one of the disassembly of various dark events in Islam. But in the end, Faraq Fauda was killed because his controversial book, which was bold, clear, even for Islamic fundamentalists, by Fauda, seemed insulting to Islam. Fauda very straightforwardly and argumentatively exposes the depravity of the classical Islamic era, which is difficult for Muslims to believe.

Not only in classical times, until now the internal struggle of Muslims is very easy to erupt. Sunni versus Shia is like an endless battle. Both mainstream understandings all feel the most right and blame each other, at least that's the case in general. Likewise in Indonesia, the word "Shia" may be equivalent to the word "Communist", and the level of public hatred is the same. Being a Shia in this republic is like "najis", a deviant sect, so the general public thinks. Then those who practice their faith as a Shia by practicing taqiyah to avoid acts of violence. It's so complicated to practice faith in Indonesia

In addition, "the people" very easily give the stamp of heathen, heretical to people who are considered different. During the 2019 presidential election, due to differences in political choices among Indonesian Muslims, it was very easy to give the *nahdliyin* a misguided stamp, because of the idea of Islam Nusantara being campaigned by *Nahdlatul Ulama*. In fact, if academically the concept of Islam Nusantara is a 'theory', but it is a 'theory'.

Conservative and fundamental groups in Indonesia are also very easily angered by intelligent intellectuals. Remember how the incident of the halal judgment of the Liberal Islam Network figure, Ulil Abshar Abdalla. It will be very easy for the public to give a stamp to Muslim scholars who are qualified and their knowledge is deep, such as Azyumardi Azra, Syafii Maarif, Quraish Shihab, Said Aqil Siradz, and there are still many intellectual figures of Islamic educational institutions from PTKIN who are misled, dismissed. Finally, the Islamic narrative of Indonesian Muslims is filled with hate narratives that are freely conveyed and consumed by the public through social media and Youtube.

Inferior Complex

Muslims in Indonesia feel the most numerous but always feel defeated, marginalized, oppressed in social, political, cultural, and economic aspects. I don't know what kind of process this inferior mental illness has gone through so that it can spread so strongly. Whereas people from other religions who are said to be in the majority do not scream, even though they get discriminatory treatment.

We still remember the very hot political atmosphere in the 2019 General Election. Maybe this is an election where religious issues are the main issue, where one group supporting the president can stigmatize another group as infidel, un-Islamic, and anti-Islam. It is undeniable that the 2019 presidential election can be seen in general by Joko Widodo paired with KH, Ma'ruf Amin who is an NU figure. Meanwhile, Prabowo is paired with Sandiaga Uno, but has the support of Islamists. So many political experts say that the 2019 presidential election is a battle between the NU moderate group and the conservatives who are Prabowo's support base. Public divisions are becoming clearer.

Inferior mental propaganda is echoed by Islamists who support Prabowo Subianto and Sandiaga Uno. The issue of Jokowi's government being anti-Islamic, banning the adzan, oppressing and criminalizing clerics, is narrated as if Jokowi wins again, Muslims will be oppressed. The election of political leaders which is actually a profane matter has been directed to heaven and hell, so that the programs of presidential candidates are no longer heard, drowned out by the noise of religious issues.

Conservative groups do not give fair judgments, including: First, the issue of freedom of religion and worship, don't Muslims have the most houses of worship, from prayer rooms to mosques which can only be a few meters away. Compare this with followers of other religions who are often questioned about their houses of worship.

Second, Islamic educational institutions in Indonesia have the largest number in the world. Variants of Islamic educational institutions ranging from: MIS, MTS, MAN (plus private Islamic schools); Islamic higher education institutions: STAIN, IAIN, UIN and private Islamic universities, thousands of Islamic boarding schools spread throughout Indonesia. There are far too many non-Muslim educational institutions in Indonesia.

The Indonesian government is very accommodating to the interests of Muslims. Starting from the Minister of Religion who must be a Muslim; Countless Islamic community organizations were given social assistance and lived independently, except for HTI and FPI which had been disbanded. The state provides a very wide public space for Islamic teachings to be institutionalized in many aspects of people's lives, Sharia Regional Regulations, Sharia Hotels, Sharia Tourism, Sharia Fashion, television programs that are dominated by Islam (lectures, soap operas, films, etc.) found Laundry Syariah. This reflects that there are no obstacles for Muslims to practice their beliefs. However, the majority of the people feel oppressed and marginalized.

Digital Ustadz and Toxic Influencers

Currently in Indonesia, “ummah” trust and follow people who speak religion on Facebook, Instagram, Twiter. Conventional clerics who have depth of knowledge and nobility of morality are actually marginalized and even bullied by accusations of being liberal, Shia, heretical, and infidel. A “New Islam” emerged, an Islamic society that had migrated, but lacked literacy and understanding of Islam.

Of course, it cannot be generalized that the number of digital clerics is a negative thing. Problems arise when their followers number in the thousands and even millions in number so that they become the influencers. Unfortunately the Islam they convey is not as taught by the Prophet, Companions, and scholars. Not infrequently digital clerics convey hostility towards other religions, spread hatred against the government, and not infrequently they even sue the existence of the Unitary State of the Republic of Indonesia.

Some examples of clerics who went viral because of social media. Let's examine the content of the lectures delivered by UAS, Tengku Zulkarnain, Ustadz Maheer, Gus Nur, Yahya Waloni. They are influencer clerics who have many followers spread across Indonesia and even overseas. Each of their lectures on Youtube can be watched up to tens of millions of times. The Indonesian Muslim community accepts what they convey as the truth, without any desire to study Islam seriously and deeply instead of getting instant Islamic insight from what they hear from viral digital clerics. The public hears and accepts without any filtering, as long as it is in accordance with the political choices and ideologies they profess, which in recent times is often known as post truth.

Islam and Social Change: Revisiting Transformative Islam

In the Islamic world, differences arise starting from interpretations which then trigger conflicts. One example of a dispute occurs when a political moment arises, there are various

interpretations on the question whether a political leader must be a Muslim? So that the holy verses of the Qur'an and hadith become tools to carry out a black campaign to attack and defeat political opponents.

The question of how the ideal Islam is answered with various interpretations and thoughts. In the Islamic world there is a tendency to choose Islam by entering through the stricter and more rigid Fiqh way, and Sufism which sometimes seems liberal. Even these two entrances in the history of Islam experienced conflict. For example, there are accounts of al-Hallaj and Sheikh Siti Jenar, the Sufi scholars who were tried with a shari'ah approach. In Aceh there is the case of the Sufi cleric Hamzah Fansuri who received a trial from Sheikh Murrudin ar-Raniry as a fiqh cleric.

Not a few scholars, scientists, theologians, and various organizations who try to ground Islam with theoretical labeling, for example: Asghar Ali Engineer, Ali Syari'ati, Hassan Hanafi known as "Islam of Liberation", KH. Abdurrahman Wahid, "Substantive Islam/Indigenous Islam", Nurcholish Madjid, "Inclusive Islam", Moeslim Abdurrahman, "Transformative Islam", Harun Nasution, "Rational Islam", Ulil Abshar Abdalla "Liberal Islam", and many more thematic Islam from various Islamic scholars. They try to find an issue tag line which can then be moved according to the theme. Of course, these various paradigms have shortcomings, but they complement each other.

The Islamic thematic ideas above color each focus that is carried out. The ideas of Asghar Ali and Ali Syari'ati dynamized Islam as a liberation of political movements, a defense of the marginalized. Harun Nasution's Rational Islam has succeeded in modernizing Islamic thought starting from IAIN. Gusdur's Substantive Islam has succeeded in becoming a counter argument for anti-cultural Arab Islam, or political Islam, which wants to formalize the Qur'an into the political system and government. Also with the Indigenization of Islam, Gusdur succeeded in making the culture of the archipelago not contrary to Islam, even though cultural channels such as the Wali Songo era, Islam could actually be developed.

Nurcholish Madjid with his Inclusive Islam seeks to find common ground between faiths, Cak Nur struggles to echo pluralism, internal relativity and external relativity as dialectical methods so that they are not easily provoked by anger in theological and worship issues. Cak Nur with all his controversies made him and Gus Dur into figures of Indonesian pluralism from different traditions.

There are various perspectives on the ideal of Islam, especially from Islamic intellectuals. The author tries to simplify these intellectual concepts with the concept proposed by Moeslim Abdurrahman about Transformative Islam. The idea of Transformative Islam can be an umbrella for each of these conceptual so that Islam is a religion that has a desire to make social changes with the values of Islamic teachings contained in the Qur'an and Hadith. Until Islam

Preventing Religion from Being a Disaster

"When Religion Becomes a Disaster" I borrow from the title of a book by Charles Kimball.⁵ I added the word "prevent" so that religion, especially Islam, becomes a religion that can cause social disasters, in the hands of people who are textualists and reject the necessity of diversity. Kimball reveals historical facts that religion has an involvement in human conflicts. All these conflicts between humans can be traced in the long history of religion, just look before our eyes when: the Catholic-Protestant conflict, the Shia-Sunni conflict, the Crusades between Muslims and Christians that lasted for centuries, Arab-Israeli.

⁵ Charles Kimball and Nurhadi, *Kala Agama Jadi Bencana* (Mizan Media Utama, 2003).

Now it is clear how terrorists under the guise of monotheism known as ISIS (NIS) arbitrarily carry out murders (even live streaming) of humans whose territories they have managed to control. We look at the news that fills the visual, print and digital media: suicide bombings occur in almost every part of the world. The days of mankind are presented with a horrific spectacle of the killing of man upon man, sectarian war.

In the Indonesian context, how religion is capitalized into an electoral political force that makes people of faith and interfaith engage in theological conflicts. News about the ban on holding funeral prayers because it is suspected that they have different political choices, mass mobilization with the sentiment of "defending religion" which in fact is behind it fighting for the interests of political oligarchs, business mafias, corporate battles, big investors, and then clashes between people versus society, and society with the State are indications that religion in this case Islam will be able to cause a humanitarian disaster. Charles Kimball lists several causes when religion becomes a disaster including: absolute truth claims, abuse of sacred texts, blind obedience, religious sects and cults, charismatic authority figures, enslaved by doctrine, defending sacred places, asserting group identity, protecting institutions.

One of Kimball's proposed solutions is his support for Harvey Cox's offer, namely the need for real action initiatives taken by humans, because God has handed them over to humans. For Kimball humans must act to prevent religion from becoming a disaster by solving problems in the Middle East. In this case, of course Kimball is exaggerating and oversimplifying that religious and sectarian conflicts originate from the Middle East. In fact, many factors are even only as a tool for interests. In sectarian and religious conflicts, behind it are corporate hands, capitalism, political battles, the struggle for natural resources, and so on, so that the most effective way to achieve interests is through clashes between faiths. Or besides that, the most obvious thing is that poverty and social injustice are of course cheap to burn and trigger riots with religion as gasoline.

The most frequent offer regarding world peace through religious peace is the importance of dialogue, as put forward by Hans Kung, Martin Buber, Mukti Ali, Nurcholish Madjid, KH. Abdurrahman Wahid, and many other international and national figures who advocate the need for inter-religious dialogue so that mutual respect, tolerance, and understanding of theological differences emerge objectively. So that it does not arise, for example the issue of Ustadz Abdul Somad who said that on the Cross there were Gentile Gentiles, every sign of the cross must be closed, including changing the symbol of the Indonesian Red Cross sign which he considered the Cross. We need to understand the teachings of other religions from the perspective of their own followers.

Going a step further, Mun'im Sirry in his dissertation "Reformist Muslim Approaches to the Polemics of the Qur'an against other Religions" offers the need for a reformed interpretation of the verses of the Koran which are polemical because they view other religions negatively; criticize both from aspects of doctrine and social behavior.⁶ These polemical verses must be reformed because they are considered as obstacles to inter-religious relations. Mun'im is certainly not without risk in this work, he often gets criticism from Muslims because it seems as if he no longer considers the Qur'an holy and even seems to doubt it. But I agree with Mun'im, that conflicts between religious communities, because there are verses in the Qur'an that criticize other religions which are capitalized as seeds of hostility in this context need a reading and re-interpretation to achieve the benefit of state life and sustainability.

Dialogue activities and interpretation of reforms are urgently needed. However, it is equally important to become a progressive pluralist as proposed in Moeslim Abdurrahman's

⁶ Mun'im A Sirry, *Scriptural Polemics: The Qur'an and Other Religions* (Oxford University Press, 2014).

concept of Transformative Islam. In the sense of not being passive, just accepting differences, but also taking part in the field, stepping in, participating in defending the rights of other religions when experiencing bullying, persecution, prohibitions from carrying out their beliefs. There needs to be a progressive dialogical pluralist group to be willing to radically defend diversity, at least this has been done by Gus Dur, and is currently being continued by Gus Durian circles.

CONCLUSION

Transformative Islam in this article is a revisiting and rereading and expansion of the interpretation of Transformative Islam as conceptualized by Moeslim Abdurrahman. The social phenomenon of Indonesian Muslims recently reflects a decline in understanding Islam as a driver of social change. Indonesian Muslims need to re-narrate Islam as an ethos for change in various problems faced by Indonesian Muslims such as socio-economic problems, religious freedom, identity politics, radicalism. The re-reading of Transformative Islam is expected to make Islamic teachings only a static ritual of worship in a static life and involved in the development of the life of the nation and state.

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