The Concept of an Ideal State According to Fundamentalists: An Analysis of Abu Al Ala Al Maududi's Thoughts and Its Implications for Multicultural Countries

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Abstract

This research examines the concept of the ideal state according to the views of Islamic fundamentalists, namely Abu Al Ala Al Maududi, and its implications for multicultural countries such as Indonesia. Fundamentalism is always attached to certain religious groups that want the purification of religious teachings. Fundamentalists usually believe in the existence of literal (textual) truth, which is usually sourced from holy books that are absolute and basic. The method used in this research is qualitative, with a literature study as the basis for data collection and analysis. The results of this study are Al Maududi's thoughts about the state with the concept of government, which is based on three things, namely Universe, Al Hakimiyah Al Ilahiyah, and power in the field of legislation, which recognizes the Law of Allah SWT as the highest law in the world, and sovereignty, which is only owned by Allah SWT (God's sovereignty), or what is known as a limited popular sovereignty under the suzerainty of God, cannot be applied in Indonesia, even though Indonesia is a country that recognizes the existence of God, which is expressed through the ideology of Pancasila and the Indonesian Constitution. The implication is that if applied in a multicultural country like Indonesia, it will cause conflict and disintegration. In addition, it is feared that it will also cause discrimination against minorities and hegemonize the majority group.

Keywords: *Fundamentalist, State, Multiculturalism*

INTRODUCTION

Fundamentalism is literally defined as an understanding that tends to fight for something radical. Fundamentalism is always attached to certain religious groups that want the purification of religious teachings. Fundamentalists usually believe in the existence of literal (textual) truth, which is usually sourced from holy books that are absolute and basic. Meanwhile, when associated with the Islamic context, fundamentalism is often associated with the movement to uphold Islamic law, even though the existence of fundamentalist figures is not in Islamic countries.(AM Hendropriyono, 2009)

However, what must be understood is that fundamentalism does not always talk about Islam. In fact, if viewed from the historical side, fundamentalism was first born in the early 20th century, initiated by oil entrepreneurs named Mylton and Lyman Stewart. At that time, Christians spread ideas through their publication entitled The Fundamental: A Testimony of Truth, which has the following core teachings: 1) The birth of Jesus from the care of Mary; 2) Jesus' resurrection from the dead; 3) The scriptures are absolute and never wrong; 4) Atonement for sin by Jesus; and 5) Jesus' second coming to earth.

Talking about Islamic fundamentalism, of course, cannot be separated from the concept of modernism.(Martin Van Bruinessen, 2013) Because the birth of fundamentalism was motivated by criticism of modernism, Some views of modernists contradict the views of fundamentalists. The difference in views is, for example, in their view of a state. Modernists in looking at the state believe that the state does not have to be an Islamic state because this is not found in the commands of the Koran and Hadith. Besides that, in the concept of the state, Muslims can also adopt the concept of the state from other countries, including western style. In addition, modernists are also willing to accept pluralism and are willing to adapt and acculturate to the values developed

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by other civilizations. This moderate modernist view then produces pros and cons for its followers. Those who are pro-this view will certainly follow the teachings and understandings of modernists, while those who are against it will become fundamentalists.

In general, fundamentalism holds that the teachings of Islam are the best teachings, so that these teachings are able to provide solutions to all kinds of problems that exist in this world. So, with this view, fundamentalists argue that every state should be based on Islam, because in Islam there is no doubt about it (laaraibafii). Furthermore, fundamentalists also view that the Quran and Hadith are final and fixed, so that, for the truth of this, fundamentalists are very much related to the textual interpretation of the verses in the Quran and Hadith rather than through contextual interpretation. This research examines the concept of the ideal state according to the Islamic fundamentalist view and its implications if applied in a multicultural country like Indonesia. The idea used is the idea conveyed by Abu Ala Al Maududi about the concept of God's sovereignty.

METHODS

This research uses qualitative research methods with normative juridical methods. Normative juridical research is a legal research method conducted by examining library materials or secondary data (Soerjono Soekanto & Sri Mamudji, 2001) . The technique used in data collection is literature study technique. Literature study, carried out by collecting library materials obtained from various literatures or books, and legislation related to the problems in this research. This study uses main theory of Souveregnity by Abu Ala Almaududi and analyzed with current conditions in Indonesia.

RESULTS AND DISCUSSION

The Concept of Fundamentalism and the Ideal State According to Fundamentalists Fundamentalism was first born in the early 20th century, initiated by oil businessmen named Mylton and Lyman Stewart. At that time, Christians spread thoughts or ideas through their publication entitled The Fundamental: A Testimony of Truth, which has the following core teachings: 1) The birth of Jesus in the care of Mary; 2) Jesus' resurrection from the dead; 3) The scriptures are absolute and never wrong; 4) The atonement of sins by Jesus; 5) The second coming of Jesus to the world. (AM Hendropriyono, 2009)

Furthermore, in Western democracy, the background of fundamentalism is often associated with the industrial revolution, which was marked by the success of the industrialization process in the West by producing various impacts, both positive and negative. It is these negative impacts that produce emotional instability, emptiness, and others that lead to the presence of masochism and sadism. The glittering world of capitalism, marked by the rise of industrialization, is considered to be damaging to religion, so therefore, a purification of religion is needed to fight this; religion must be returned to its nature. Their views (fundamentalists) are limited to right and wrong, or they only interpret life in black and white.

Fundamentalists in thinking are always influenced by the construction of history, which, according to them, is very dark due to modernization. Modernization implemented through capitalism produces suffering for God's children (people who obey Jesus). Therefore, the use of the term fundamentalism is always associated with a religious opposition to modernization. Fundamentalists do not accept the secularization of religion, nor do they accept pluralism, relativism, or feminism.(AM Hendropriyono, 2009) However, what needs to be known is that, if in the previous explanations it was said that fundamentalism was first born in the early 20th century, in the history of the Roman Catholic Church, the forerunner of fundamentalism was born since the 19th century, or precisely in 1864. The movement began with the issuance and dissemination of The Syllabus of Error, in which Pope Pius IX criticized almost all aspects of modernity, and in the syllabus he campaigned against modernity.

If fundamentalism, both Christian and Catholic, is closely associated as a response to modernization, it is different from Jewish fundamentalism. The emergence of Jewish fundamentalism is closely related to the geopolitical constellation, so the birth of Jewish fundamentalism was marked by the birth of the Zionist group. The Zionist group(AM Hendropriyono, 2009), or Jewish fundamentalists, adheres to the idea that the land of Palestine is a blessed land that is only presented to the children of God. These ideas later became the basis for the establishment of the state of Israel in Palestine, which still causes conflicts to this day. Meanwhile, Islamic fundamentalism was also present and developed in the 20th century. The presence of

Islamic fundamentalism in Islamic history can largely be seen as a response to the crisis of modernity, Western dominance in various aspects of life, the moral decline of Muslims, which is considered to have strayed far from the teachings of the Koran and Hadith, as well as the failure of nation-states to integrate cultural, political, and economic values into the joints of life (Chaider S Bamualim, 2003).

Meanwhile, according to Martin Van Bruinessen in his book entitled Small People, Islam, and Politics, fundamentalism is a reaction to modernity.(Martin Van Bruinessen, 2013) Furthermore, the presence of Islamic fundamentalism was also influenced by the socio-political crisis that occurred in the Islamic world in the early 20th century. The fall of Ottoman Turkish rule in Turkey in the 1920s through a socio-political reform under the leadership of Mustafa Kemal Attaturk became a moment that surprised many parties, especially in the Islamic world. The collapse of Ottoman Turkey became a milestone in the history of the country where the Islamic Caliphate was abolished. This is certainly very heartbreaking for the supporters of pan-Islamism in the style of Jamalludin Al-Afghani, who wanted pan-Islamism in the era of Rasulullah SAW (Chaider S Bamualim, 2003). The abolition of the caliphate institution was a significant blow to the group that wanted pan-Islamism, with the aim of wanting Muslims around the world to be a single community (ummatan wahidah). The concept has even been adopted by fundamentalist organizations that promote the caliphate as an alternative to the nation's problems. Furthermore, due to the collapse of the Ottoman caliphate in Turkey, some modernist thinkers, such as Rasyid Ridha, deconstructed their thoughts on the concept of khilafah as an alternative to the establishment of an Islamic state.(Chaider S Bamualim, 2003). The idea of forming an Islamic state is then considered one of the ideas for the birth of the Islamic fundamentalism movement.

However, the idea of establishing an Islamic state in response to the abolition of the caliphate system in Turkey is not the only reason or background for the emergence of the fundamentalist movement in Islam. Islamic fundamentalism was not born and emerged suddenly; its presence certainly has its causes. As previously stated, the presence of fundamentalism in the Western world (Christian fundamentalism) is motivated by the rejection of modernization, which is considered to have many negative impacts, especially regarding man's relationship with his God and deviating from the teachings of the Bible. Likewise with the birth of Islamic fundamentalism, which is considered inseparable from the existence of modernity, or Islamic modernization. Islamic modernization itself emerged in the 19th century. The birth of Islamic modernization cannot be separated from the role of the Islamic modernist figure, Jamalludin Al Afghani (1839–1897). Al Afghani had students who also played a role in Islamic modernization, namely Muhammad Abduh (1849–1905) and Rashid Rida (1865–1945). The spirit of Islamic modernism was initially motivated by the traditionalism of Islam in those centuries. Many Muslims at that time abandoned the teachings of Islam and replaced them with traditional teachings (their ancestors). The lives of Muslims at that time were considered by Afghans to have deviated from the teachings of the Koran and Hadith; therefore, Islamic modernization aims to purify Islam, returning Muslims to the true teachings as instructed in the Koran and Hadith, which are the guidelines for Muslim life. In addition, Islamic modernism also aims to penetrate the Western threat that has begun to hegemonize Islamic countries.

However, the concept of Islamic modernism does not always discuss the aqidah of human relations with God (Habluminnallah), but also discusses human relations with other humans (Hablumminnas), including in political life and the state. Modernists in viewing the state believe that the state does not have to be an Islamic state because it is not found in the commands of the Koran and Hadith. Besides that, in the concept of a state, Muslims can also adopt the concept of a state from other countries, including western style. In addition, modernists are also willing to accept pluralism and are willing to adapt and acculturate to the values developed by other civilizations. This moderate modernist view then produces pros and cons for its followers. Those who are pro-this view will certainly follow the teachings and understandings of modernists, while those who are against it will become fundamentalists.

So the thesis that the birth of fundamentalism is a response to the birth of modernism is quite reasonable. The critique of modernism is fundamentalism. The modernist perspective on the concept of state and society, which is too flexible and open to Western influences, is considered a mistake by fundamentalists. Islamic modernism is also considered to have gone too far from the teachings of Islam. Modernists who state that the state does

not have to be an Islamic state certainly contradict the mission of fundamentalists who want a khilafah or at least an Islamic state. Moreover, the view of modernists who say they can adopt or acculturate values from other civilizations, including Western civilization, is certainly very contrary to fundamentalist principles. As is known, the fundamentalist movement, in formulating its mindset, is based on the texts contained in the holy books, in this case the Koran and Hadith. For example, in responding to the principle of modernism regarding the concept of a state that can adopt the systems of other civilizations, fundamentalists justify their views based on the letter QS Al-Maidah, 44: "Allah tells those who do not use the law of Allah that they will be categorized as disbelievers, wicked, and unjust." Thus, for fundamentalists, the highest law that must be applied is Islamic law.

However, on the other hand, the presence of fundamentalism can also be analyzed as a reaction to Islamic traditionalism. This can certainly be understood, as explained earlier: Islamic traditionalists, in carrying out their daily activities, are more influenced by the culture of their ancestors than the holy book. This is certainly contrary to the existing teachings of Islam; therefore, fundamentalists appear who will purify Islam according to its nature. In addition, the presence of fundamentalism is also due to the concept of secularization in the state, which results in various national problems such as economic inequality, social injustice, harm, and westernization of Muslims. Therefore, fundamentalists are present by offering the concept of purification of Islam with the Khilafah Islamiyah system.

Abu Al Ala Al Maududi's View of State

Abu Al Ala Al Maududi was born in Aurangabad (India) on September 25, 1903. He is a very influential Islamic thinker, although his thoughts have many pros and cons.(Muhammad Iqbal & Amin Husein Nasution, 2010) Al Maududi had the political view that the Islamic state should be separate from India. Al Maududi hinted at the importance of the establishment of an Islamic state against the backdrop of the decline of Muslims, especially regarding their faith caused by the hegemony of Western culture. Besides, the blurred understanding of Muslims of Islamic teachings is also a consideration for Al Maududi to establish a state based on Islam. Clearly, Al Maududi strongly opposed the practice of Islamic conservatism (Islamic traditionalism), which still cultivates the culture of the ancestors, but on the other hand, Al Maududi also opposed the concept of Islamic modernism, which was considered a westernized effort.

The effort to form an Islamic state, according to Al Maududi, is to implement Islamic ideology based on Islamic sharia. To realize his ideals of forming an Islamic state, Al Maududi formed Jamaat-i Islam in Lahore, Pakistan, in 1941. The Jama'at, formed by Al Maududi, is a cadre party that is active, solid, and critical of the government in power. Jama'at is a highly respected movement because its cadres and leaders are figures who have integrity towards Islam (Abu Ala Al Maududi, 1988). The birth of Pakistan as an independent state in 1947 made Al Maududi emigrate to Pakistan with his sacred mission of establishing an Islamic state that was truly in accordance with the teachings of Islam. Due to his critical and firm stance on his thoughts, Al Maududi was sentenced to death in 1953 for subversive charges related to the Qadiani Ahmadiyya sect. However, thanks to Al Maududi's steadfastness, the death sentence was later revoked and replaced with a life sentence.(Abu Ala Al Maududi, 1988)

Al Maududi's concept of government is based on three things: the universe, Al Hakimiyah Al Ilahiyah, and power in the field of legislation (Abu Ala Al Maududi, 1988). First, the concept of the universe is explained by Al Maududi as follows: 1) Allah SWT is the creator of humans and the entire universe; 2) Allah SWT is the owner and ruler of everything in this world; and 3) The supreme power over the laws in this world is only for Allah SWT. Second, the concept of Al Hakimiyah Al Ilahiyah includes: 1) God the caretaker of nature is God the caretaker of humans, with the divine nature of the Almighty; 2) The right to judge and judge is not owned by anyone except Allah SWT; therefore, humans must submit to and obey Him. 3) Only Allah SWT has the right to issue laws; 4) Only Allah SWT has the right to issue regulations; and 5) Allah SWT's law is the only law that is Haq.(Abu Ala Al Maududi, 1988)

Third, Allah's supreme power in the field of legislation. Al Maududi argues that obedience must only be to Allah SWT; as humans who are the creation of Allah SWT, we are obliged to obey His laws and are prohibited from obeying man-made laws. This means that Al Maududi believes that the laws that apply in various countries

in the world are forbidden to follow; he calls for obedience to the laws of Allah SWT.(Abu Ala Al Maududi, 1988). The three ideas of the concept then became the foundation for Al Maududi's explanation of his thoughts. In addition, in the concept of democracy, Al Maududi argues that sovereignty is not in the hands of the people but in the hands of Allah SWT. Therefore, democracy, according to Al Maududi, is limited by the laws outlined by Allah SWT. All Muslim affairs must be carried out by deliberation (shura) among Muslims. Furthermore, according to the concept of the state, according to Al Maududi, the state must work with two main objectives: upholding justice in human life and stopping injustice and destroying arbitrariness. The second goal is that the state must spread goodness and order the ma'ruf. To do this, the government must enforce a system that deals with the call for the establishment of prayer and zakat, which are the most important corners of Islamic teachings.(Abu Ala Al Maududi, 1988)

According to Al Maududi, the establishment of an Islamic state is an antithesis to the Western state; Islam is the antithesis of Western democracy (Muhammad Iqbal & Amin Husein Nasution, 2010). According to Al Maududi, Western-style democracy has various fundamental weaknesses, including the fact that the fact that the first group of rulers can do anything in the name of the people, even though some of the thoughts and energy they exert are not for the people but to perpetuate their power. The second weakness is that if the absolute power to make legislation (laws) is absolutely in the hands of lawmakers, then it must be in accordance with the tastes and opinions of the people. This does not rule out the possibility that one day inhumane acts will become legal because of the belief that vox populi vox dei, or the voice of the people, is the voice of God. Furthermore, the concept of popular sovereignty that cultivates the voice of the majority is feared by Al Maududi if one day it will backfire on itself. For example, in terms of legislation, no matter how right and just, if the majority of the people do not want it, then the legislation product can be canceled. That is why Al Maududi glorifies God's sovereignty above all else.

The theory of sovereignty put forward by Al Maududi states that Islam gives limited sovereignty to the people. This means that the people cannot use this sovereignty at will; there are various things that limit this, such as regulations, norms, and values that must be obeyed (Muhammad Iqbal & Amin Husein Nasution, 2010). It can be concluded that the sovereignty of the people is limited under the sovereignty of God, or as termed by Abul A'la, with a limited popular sovereignty under the suzerainty of God (Abu Ala Al Maududi, 1988). Then the values and norms become the socio-political paradigm of the leaders and representatives in running their country. However, the theory of God's sovereignty put forward by Al Maududi received various criticisms from various circles. The criticism of the theory expressed by Al Maududi is that by limiting the sovereignty of the people and by absolutizing the sovereignty of God, modern humans will never mature in acting and thinking because they still carry God in their political and government affairs. However, this criticism can be answered maturely with the theory that no matter how modern man is, he still needs God in his life.

Implications of Fundamentalism in Multicultural Countries

Fundamentalism holds that the teachings of Islam are the best teachings, so they are able to provide solutions to all kinds of problems in this world. So, with this view, fundamentalists argue that every country should be based on Islam. Usually, fundamentalists greatly glorify the life of the state in the era of the Prophet Muhammad and the era of the Caliphate and make this the main reference in the state. So that not a few of the visions and missions of the fundamentalist political movement are to make the Khilafah state. The fundamentalist political view of the concept of an ideal state based on the teachings of a particular religion has negative implications if applied in a multicultural country like Indonesia. Indonesia as a nation-state consisting of various tribes, cultures, and languages and recognizing several official religions and beliefs is irrelevant if it applies only one religious teaching in the state.

Will Kymlicka, in his book entitled Multicultural Citizenship: A Liberal Theory of Minority Rights, mentions that there are two general patterns of cultural diversity, namely national minorities and ethnic minorities. First, cultural diversity is born from the unification of separate or territorially concentrated governments into a larger state. Kymlicka calls such cultures "national minorities." Such minorities want to maintain themselves as a

separate society alongside the majority culture and demand various forms of autonomy or self-government to ensure their survival as a separate society (Will Kymlicka, 1995).

Kymlicka looks at the source of the formation of multicultural states in explaining this form of diversity. Multicultural states can be seen in historical communities that are institutionally formed, located in certain territories, and have different languages and cultures (Will Kymlicka, 1995). However, Kymlicka also realizes that for certain countries that are not ready in terms of differences in cultural, ethnic, and religious differences, it often triggers crucial "ethnocultural" conflicts in society. Therefore, Kymlicka mentions three kinds of collective rights of nations and ethnic minorities: 1) The right of self-government for minority nations to draw territorial boundaries so that they become self-governing units there and become the majority. Recognition of minorities, for him, is not enough only in personal and individual political rights (affirmative action and human rights) but must also reach legal and constitutional recognition. 2) Polyethnic rights, concerning the freedom to express distinctive cultural elements without jeopardizing the economic and political stability of the majority. Central to this is the right to exemption from laws whose application is detrimental to that ethnic group, such as language, lifestyle, religion, and so on. 3) The right to special representation, which is more functioned to open the faucet of representation or representation for certain parties or ethnic groups, such as the elderly, disabled, and women's representation, is also a special concern in this case.(Will Kymlicka, 1995)

In contrast to Kymlicka, Weiner explains that to achieve national integration in a multicultural country, it is necessary to unite groups in society that are culturally and socially different (Myron Weiner, 1966). With the aim of making people feel like they are one and the same. In line with Weiner's view, Chantal Lacroix also believes that to avoid disintegration, national integration is necessary through the process of joining different parts into one entity. One of the processes found in the integration effort is the assimilation of immigrant groups into society.

The development of fundamentalism will be a threat to national integration. The concept of the ideal state and the theory of God's sovereignty as expressed by Abu Al Ala Al Maududi cannot be implied in Indonesia, although logically, Indonesia is a country that recognizes the existence of God Almighty. There are several negative   implications   if   fundamentalism   is   applied   in   Indonesia: a. discrimination against minorities and majority hegemony, as Indonesia is a pluralist country. There are 1,340 tribes spread across Indonesia, with 715 regional languages. In addition, the Indonesian state recognizes and guarantees the independence of the population to believe and embrace religion according to their beliefs, as stated in Pancasila as the ideology of the Indonesian nation, as well as being regulated in the Indonesian constitution. Officially, Indonesia recognizes six official religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. In addition, Indonesia also recognizes penghayat kepercayaan as one of its beliefs. However, of the various religions and beliefs recognized in Indonesia, there is one majority religion adopted by the Indonesian people, namely Islam. If Indonesia applies the Theory of God's Sovereignty as Al Maududi's thought in the state, it is feared that there will be discrimination against minorities in Indonesia.

b. There will be divisions and threats to national integration. The theory of God's sovereignty initiated by Almaududi, if applied in Indonesia as a multicultural country, is feared to be a threat to unity and integrity. This can begin with discrimination against minority groups, which will then correlate to division. Previously, there have been several conflicts in Indonesia that were motivated by religion. As happened in North Sumatra in 2017, there was an attempt to burn a Vihara as a form of community protest against the Chinese community, who protested the Adhan with loudspeakers.

A Critique of Ala Almaududi's Thought and its Impact

Al Maududi's concept of government is based on three things: the universe, Al Hakimiyah Al Ilahiyah, and power in the field of legislation (Abu Ala Al Maududi, 1988) . First, the concept of the universe is explained by Al Maududi as follows: 1) Allah SWT is the creator of humans and the entire universe; 2) Allah SWT is the owner and ruler of everything in this world; and 3) The supreme power over the laws in this world is only for Allah SWT. Second, the concept of Al Hakimiyah Al Ilahiyah includes: 1) God the caretaker of nature is God the caretaker of humans, with the divine nature of the Almighty; 2) The right to judge and judge is not owned by anyone except Allah SWT; therefore, humans must submit and obey Him; 3) Only Allah SWT has the right

to issue laws; 4) Only Allah SWT has the right to issue regulations; 5) Allah SWT's law is the only law that is Haq (Abu Ala Al Maududi, 1988).

Third, Allah's supreme power in the field of legislation. Al Maududi argues that obedience must only be to Allah SWT; as humans who are the creation of Allah SWT, we are obliged to obey His laws and are prohibited from obeying man-made laws. This means that Al Maududi believes that the laws that apply in various countries in the world are forbidden to follow; he calls for obedience to the laws of Allah SWT.

CONCLUSION

Fundamentalism is defined as an understanding that tends to fight for something radical. Fundamentalism is always attached to certain religious groups that want the purification of religious teachings. Fundamentalists usually believe in the existence of literal (textual) truth, which is usually sourced from holy books that are absolute   and   basic.
This research examines the concept of the ideal state according to the views of Islamic fundamentalists, namely the thought of Abu Al Ala Al Maududi, and its implications if applied in a multicultural country like Indonesia. The conclusion of this research is that Al Maududi's thinking about the state with the concept of government that is fundamental to three things, namely Alam Semeta, Al Hakimiyah Al Ilahiyah, and power in the field of legislation, which recognizes the Law of Allah SWT as the highest law in the world, and sovereignty is only owned by Allah SWT (God's Sovereignty), or what is known as a limited popular sovereignty under the suzerainty of God, cannot be applied in Indonesia, even though Indonesia is a country that recognizes the existence of God, which is expressed through the ideology of Pancasila and the Indonesian Constitution. This is because Indonesia is a multicultural country that recognizes several religions and beliefs. Although the majority of the Indonesian people are Muslims, the concept of Al Maududi's thought cannot be applied in Indonesia. It is feared that if the thought is applied, it will have implications for conflict and disintegration. In addition, it is feared that it will also cause discrimination against minorities and hegemonize the majority group.

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