

# Intellectual Reflection and Accommodation of Cultural Diversity as a Source of Muslim Culture in Indonesia

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## Abstract

Indonesia, Officially the Republic of Indonesia, is an archipelago country in Southeast Asia. It has 248.216.193 population. Indonesia consists of 17.000 islands, mainlands are Java, Sumatra, Kalimantan, Sulawesi, Lombok, Bali and many smaller islands. There are 250 tribes with about 400 local languages. Moslems is the most widely-practiced religion in Indonesia, with 86.1 % of the resident population declaring themselves adherents at the most recent census. The next religions, in order of size, are Christianity, 5.7 %, Catholic, 3 %, Hindu 1.8 %, Buddhist 0.4 %, and other Faiths, 3 %. Because of this conditions, there are many differences and socio-cultural multicultural of that is expressively patterned either in individual or social life group level. From this conditions, Islam in Indonesia influenced by that traditions. The differences of this position of socio-cultural influences the different understanding of Islam. Besides, this understanding is different depending upon the level of knowledge and personality (internal and the influence of external conditions. The level of this understanding is progressively expressed on the behavior of Moslems.

**Keywords:** Culture, Diversity, intellectual

## 1. Introduction

Prior to parse this paper, I need to explain the notion titles listed above. *First*, in his book entitled "Knowledge and Sacred", Seyyed Hossein Nasr suggests that knowledge of Islam always has a primordial relationship with reality and principals. It flows from the flow "river" and a variety of refraction and reflection (reflection) of the various mirrors reality, both macrocosm and mikrokosmos<sup>1</sup> manifestations. In simple language, the reflection is that knowledge of Islam can never be separated from the development of the local culture and growth continue to reflect and accommodate Islamic cultures and local traditions, and environmental adherents. While refraction is contrary to the separation of Islamic cultures and local traditions. The word "reflection" and "accommodation" in the title above is referring to the explanation of the definition above.

*Second*, the Indonesian people are gathered in Indonesian Unitary State (NKRI) and consists of diverse ethnic groups. Every tribe has its cultures and typical traditional. Diverse cultures and traditions that spawned sociological expression in social life. "The diversity of socio-cultural "is pointing to the plurality of cultures and different social behaviors are reflected in the life of Indonesian society.

*Third*, Although Indonesian Moslems away from Islam center (Makkah), but thanks to the persistence of Indonesian Moslems in an effort to increase knowledge, including knowledge of Islam spawned Islamic intellectuals who controlled studies of Islam (Islamic studies). This condition affects the development of Islamic thought in Indonesia. Birth of a wide range of flow and understanding of Islam in Indonesia is certainly partly due to the level of Islamic knowledge. This intellectual condition contributed to the birth of mainstreams of Islam in Indonesia. Base on the three things mentioned above, according to author Islam affects the form and character of Indonesian Moslems.

## 2. Roots of Nation Culture

Culture or civilization has its own history to rise and flourish. However, civilization not have been born and grown without contact with other cultures and borrow from each other. The process of lending and borrowing between cultures can only happen if each culture has its own mechanism. In general, modern western scholars divide the history of Western (European) becomes ancient, medieval and modern times. Ancient times divided into Greek and Roman. Middle Ages were grouped into the early Christian era, the transition from the ancient to the Medieval and Enlightenment<sup>2</sup>. This means that the roots of modern times is the Greek, Roman and Medieval.

<sup>1</sup> Seyyed Hossein Nasr, *Knowledge and Sacred*, (Terjemahan "Pengetahuan dan Kesucian"). Pustaka Pelajar, Yogyakarta, 1997, p. 1.

<sup>2</sup> "Presumably a history of western philosophy should begin with the beginning of western philosophy, western philosophy and begun in the sixth century BC with Thales, the father of Greek philosophy and Thus the father of philosophy in the western world" Jones, W.T.C, *A History of Western Philosophy*, The Classical Mind, Harcourt Brace Jovanovich Publishers, Chicago, 1970, p.2. (Read, Fahmi Zarkasyi, *Roots of Western culture*, <http://www.insistnet.com>, Institute for

However, Western historians disagree on the origins of their culture. The difference was tapered when historians hold on science as a cultural roots. That is, culture or civilization will be born and developed along with the development of scientific concepts in it. Because this is the real scientific factors that gave birth to social, political, economic and other cultural activities.

From this, it can be said that every nation has the inherent character of the nation itself. The character of a nation is influenced by cultural roots (roots of culture). In the opinion of the character of some Western nations affected by three factors that affect the cultural history of the Greek, ancient Roman culture, and the Judeo-Christian (Judeo-Christianity).<sup>3</sup> The West wherever they are stronger as a nation seem to have a character that is derived from the roots of the same culture than, for example because of religious affiliatio, though initially rooted also in the Jewish and Christian religion.

In his writings, Al-Attas noted that the so-called Western Civilization is a civilization built on elements of culture, philosophy, and values of ancient Greece and Rome, Judaism, Christianity, and the tradition of a number of European nations. More simply, the nature of Western civilization Al-Attas described in the Proceedings book for Moslems, "usually referred to people as it is the result of Western cultural heritage that has been fostered by the nations of Europe from the Ancient Greek culture then it is with a mixture and stirred with Roman culture and other elements from the flavor and motion-power of European nations themselves, particularly the tribes of Germany, Britain, and France.

From the ancient Greek culture they had laid the foundations of the state as well as education and philosophy of science and art, from ancient Roman culture they have formulated the basics of the law and the legal and constitutional. Christianity, though successfully entered the European continent, but also not seep into the heart of Europe. Precisely true religion originating from West Asia and is, in its original interpretation, not a new religion but a continuation of the Jewish religion, has been taken over and transformed by Western culture changed in the service of the teachings and beliefs that have long espoused before arrival "Christianity".

With a stronger bond on the basis of cultural characters which is based on the same factors, the West in view religion as identity development is considered less important. The West in general show a religious nation is at moments expressed to religious holidays, such as Christmas, New Year and so on. On a typical day, the religious rituals for the West—particularly in general that inhabit the continent—not manifest themselves as a "pillar of religion". Even many churches are closed and sold, changed or used as a music concert or a place of entertainment people, because no longer many faiths who come to the church to worship or ritual in Gereja.<sup>4</sup> This is the picture of a nation that has cultural roots that do not originate from religion, so that religion lacks the role and influence of the nation.

Illustration of Western nations mentioned above seems to be different to the conditions of Moslem communities in the world. Islam generally embraced by many nations of non-Western societies known as the East to say different from the Western World. Although the geographic location of the Eastern World society is not always in the eastern mainland, such as Saudi Arabia (called the Middle East) are in the middle parts, mostly in Africa and more-over Turkish side by side with the Western hemisphere, and Indonesia, Malaysia, Singapore, Thailand, Philippines, Burma, Vietnam, Cambodia, and Laos is located in Southeast Asia. East World nations do not have the same cultural roots but has a history of each. These conditions define the character of Islam and Moslems patterns also vary due to geographic location randomly. So is every Moslem of East nation also has a local culture (local culture) different. Moreover, in general Moslem differences in the East is because of the history of

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the Study of Islamic Thought and Civilization (INSISTS).

<sup>3</sup> Judeo-Christian is a term that broadly describe the part of the concepts and attention to values maintained in Judaism and Christianity. This tradition is thought to be associated with classical Greco Roman civilization, a referral basis for law and morality West. In particular, this term refers to a moral tradition that is based on religious scriptures used together, to refer to the Tanakh in Judaism and the Old Testament by Christians, including in particular the Ten Commandments. This implies the continuation of the values represented by the legacy of these religions in the modern Western world. Michael Novak has identified specific values of Judeo-Christian tradition as a shared concept of the freedom and equality that is based on the Book of Genesis, in which all men are said to have been created equal, and also the Book of Exodus where the Israelites fled from tyranny to gain freedom (Novak, Michael. *On Two Wings. Humble Faith and Common Sense at the American Founding.* Encounter Books). Thomas Cahill has discussed the Jewish belief in moral responsibility and the development of the characteristics of American culture can be traced to the reading of Judeo-Christian Scripture (Cahill, Thomas, *The Gift of the Jews : How a Tribe of Desert Nomads Changed the Way Everyone Thinks and Feels*). The term Judeo-Christian has undergone criticism by some theologians (Cohen , Arthur . *The Myth of the Judeo-Christian Tradition, and Other Dissenting Essays.* Schocken Books, 1971, ISBN 0805202935) Have proposed the use of components with too much than there should be.

<sup>4</sup> As an example of the Moslems in the Netherlands are trying hard to realize the "an-Nasr" mosque in the city Routerdam in her new look after it was announced the existence of a large project for the renovation of the building which originally was a church that was acquired by the Moslem minority of the church board. A Moslem group has purchased a former Catholic church 'Queen of Peace' follows the convent and school, on Genesee Street in the Buffalo suburb of New York U.S. and plans to use the former church complex into a Moslem community center and mosque.

colonialism.

Post-independence of East nations, especially those in Southeast Asia are competing to advance their respective countries in the fields of economics, politics, and education. These conditions have an impact on the lives of Moslems in each country and at each turn, especially in the areas of education, intellectual advantages spawned among Moslems. However, in some countries, especially the Moslem community with small amounts, they are still busy fighting for its existence as a community that can be recognized and have the same rights as the majority religious group in the country. Conditions such as these cause the different dynamics of Islam among Moslems in the East so it can be said that the Moslem East World have the same cultural roots. Islam is not strong enough to serve as the cultural roots that make Moslems have the same character much less unify the East World—Moslems. Selfishness among Islamic groups in the East is still there.

This kind of scenery we can still see that each Islamic group feel superior. This occurs because of the presence of Islam is often associated with a history of "clan", ethnicity, and certain groups, each of which claims to have a better culture than others. Islamic featuring different character due to the influence of structure and social stratification in every community. To prevent conflicts between the Islamic groups is a way to mute it with false weapons, such as vocabulary, "our fellow Moslem religion", "our fellow Malay", "allied" and other labels that do not originate from the aspect Islam itself.

However, in fact, the Islamic community who were in Southeast Asia already have ethnic ties to equalize capital and unite themselves especially in the southern regions such as Indonesia, Singapore, Malaysia, Thailand and the Philippines. But the Moslem community residing in the northern mainland such as Laos, Burma, Cambodia, Vietnam and surrounding countries is rather difficult because in general the non-ethnic Malay. In this context, Indonesia has a very important role because it has a very large number of Moslems compared to countries in Southeast Asia. The unification of Moslems in Southeast Asia through various fields and Moslem groups in accordance with the purposes to be achieved. The conference today is one form of business for the purpose in intellectual circles.

### 3. Mapping Moslems in the South-East Asia Region

The development and growth of Moslems in each country has its own dynamics. But generally occur proliferation significantly, except for local government policies that do not support the growth of Islamic groups, as has been done in Singapore, an restrictions effort of Malay-Moslem population growth due to political reasons and policy of population issues.<sup>5</sup> Map of Moslem force in the country-Southeast Asian countries seen from the percentage of the population owned in each country can be described as follows;

Indonesia has a population of 248.216.193 May 2012). The religion plays an important role in people's lives. It is stated in the Indonesian ideology, Pancasila: "The Deity of the Almighty". A number of religions in Indonesia collective influence on politics, economics and culture. In 2010, approximately 86.1 % of Indonesia's population are Moslems, 5.7 % Protestant, 3 % Catholic, 1.8 % Hindu, and 0.4 % Buddhist<sup>6</sup>, and 3 % of religious and other beliefs.

Malaysia is a multi- religious society and Islam is the official religion. According to the Population and Housing Census picture and the CIA-the World Factbook in 2012, Malaysia's population totaled 29.179.952 million. Of these, there were nearly 60.4 % of the population converted to Islam; Buddhist 19.25% ; Christian 9.1 % , Hindu 63%, and traditional Chinese religion are 2.6 %. The remaining 2.6 % is considered by other faiths, including Animism, Folk religion, Sikhism and other faiths while 0.8 % reported having no religion or did not provide information.<sup>7</sup>

All of the Malay perceived Moslems (100 %) as defined in Article 160 of the Constitution of Malaysia. Additional statistics from the 2000 Census indicate that most of the Chinese -Malaysian Buddhist (5.9 %), with significant numbers of adherents following Taoism (10.6 %) and Christians (9.6 % ). Most people follow the Hindu India-Malaysia (84.5 %), followed by a small number of Christians (7.7 %) and Moslems (3.8 %). Christianity is the predominant religion of the non-Malay "bumiputra" community (50.1 %) with an additional

<sup>5</sup> Singapore is an Asian country that has become rich and now must face the problem of shrinking populations. Singaporeans became extinct. For every 8 people who dies, only 5 were born. They address the problem by increasing immigration. This method brings new complications; locals feel that their city was taken by newcomers who mastered better jobs and boost property prices. This step also changed the ethnic blend of Singapore, and its culture. The question, as to what sort of state of Singapore? Is it more than just a location; much more than just a temporary shelter? Surprisingly, the former Prime Minister Lee Kuan Yew at the end of 2006, said that Singapore's population is projected to reach 7 million by 2030. It seems more to be the hope of the facts. The population of Singapore is unlikely to approach that figure unless immigration radically inflated. Further reading Michael Backman, *Asian Future Shock; Crisis, Turmoil, Opportunity, Jolt, Threats, Future of Asia*, Ufuk Press, 2008, p. 1-18.

<sup>6</sup> CIA - The World Factbook, May 2012, "Indonesia".

<sup>7</sup> Department of Statistics, Malaysia, "Population and Housing Census" Press statement, Department of Statistics, Malaysia. Accessed 3 April 2007. General Report of the Population and Housing Census 2000. Putrajaya: May 14, 2005. p . 60-64. See also CIA - The World Factbook, "Malaysia", the data in May 2012.

36.3 % identified as Moslem, and 7.3 % were classified officially as a follower of the religion of the people. Singapore is a country that is inhabited by a variety of people from various ethnic groups have diverse religions. The population of Singapore approximately 5.353.494 (36 % foreigners). According to 2000 census, and 2012 indicate that the Buddhists are the most that amounted to 42.5%, Christian 9.8 %, Moslem 14.9 %, Hindu 4 %, Taoist 8.5 %, 0.9 % other faith, not religious 17 %.<sup>8</sup>

Thailand has a population of 67.091.89 million people. In general, the population is Buddhist. According to the population census in 2000 and 2012, the majority of citizens of Thailand are Buddhist (94.6 %), and Islam (4.6 %), and the rest are Christian and Catholic. However, the current number of Moslems believed to exceed the figure of 10 %, or about 7.4 million of the total population Thailand.<sup>9</sup> This suggests that the growth of Moslems in this country continues to rise.

The majority of Moslems in this country living in southern Thailand, which many are in the provinces of Yala, Narattiwat, and Pattani. In culture and physical appearance, they are closer to the Malay community. If we look at the history that has passed, these areas was not part of Thailand. But since 1808, Thailand invaded the region and make it as his territory. Of course many conflicts that occur because Thailand is a Buddhist country that is considered the king of the descendants of the gods. So many rituals of shirk which is contrary to Islam itself. Rebellion has ever happened, and to this day there are still contradictions occur because of the difference principle.

Although Thailand is a Buddhist country, but the kingdom is quite supportive of the Moslem population lives. Responsibility matters regarding Islam in Thailand carried out by a "mufti" who gets the title of *Shaykh al-Islam* (Chularajmontree). *Mufti* is under the ministry of interior and ministry of education and responsible to the king. *Mufti* tasked to set policy related to Moslem life, such as determining the beginning and end of the month *hijriyah*.

Brunei has population of about 408 .786 thousand (2008 population census and the CIA World Factbook, 2012).<sup>10</sup> Approximately two-thirds of the population is Malay (67.3 %). Minority ethnic groups are most important and which controls the country's economy is the Chinese ( Han) which make up approximately 11.2 % of the total population followed by the natives / Dayak (3.4 %) and other tribes (19.1 %). This ethnic languages also describes the most important : the Malay language is the official language, and the Chinese language. English is also widely spoken and there is a rather large expatriate community with a large number of British and Australian citizens. Islam is the official religion of Brunei (67 %), and the Sultan of Brunei is the head of the state religion. Other religions include Buddhism adopted (especially by the Tiong Hoa) some 13 %, Christianity 10 %, as well as the native religions (in communities meager 10 %). Same as the culture of Brunei Malay culture, with strong influences from Hinduism and Islam, but seem to be more conservative than Malaysia. Sales and use of alcohol is forbidden. After the imposition of a ban in the early 1990s, all pubs and a nightclub forced to close.

Philippines inhabited by 103.775.002 million. Predominantly Catholic 80 %, this is due to the Philippines is a former Spanish colony, followed by Protestant 4.5 %, this is because the Philippines was colonized United States, followed by 5 % Moslem majority on the island of Mindanao, and Buddhist 2.5 % which is migrants from South Korea, the People's Republic of China, Malaysia, Singapore, Japan, India, and Vietnam. A total of 0.4 % declare themselves atheist, and 2.1 % are others.<sup>11</sup>

Cambodia is located in the eastern part of Asia, bordered by Thailand from the north and west, Laos and Vietnam from the north east and south. This vast country with a population of 181.055. km2, 14,952,665 people (May 2012), 2.1 % are Moslem and the majority totaling 96 % Buddhist and Catholic religious minorities amounted to 2 %. Some historians think that Islam in Cambodia until the 11th AD century when it was the Moslems<sup>12</sup> has an important role in the government of the kingdom of Campa, before its collapse in 1470 AD , after which the Moslems secede.

<sup>8</sup> <http://www.singstat.gov.sg/news/news/press> the Singapore Department of Statistics (12 January 2011). "Census of population 2010: Statistical Release 1 on Demographic Characteristics, Education, Language and Religion". Retrieved 16 January 2011. See also CIA - The World Factbook, " Singapor ", the data in May 2012.

<sup>9</sup> Data sourced from <http://id.wikipedia.org/wiki/Thailand>. See also CIA - The World Factbook, "Thailand", the data in May 2012.

<sup>10</sup> Data sourced from <http://id.wikipedia.org/wiki/Brunei>. See also CIA - The World Factbook, " Brunei ", the data in May 2012.

<sup>11</sup> Data sourced from <http://id.wikipedia.org/wiki/Filipina>. See also CIA-The World Factbook , "Philippin", the data in May 2012.

<sup>12</sup> Tracy Miller, ed. , Mapping the Global Moslem Population: A Report on the Size and Distribution of the World 's Moslem Population, Pew Research Center, p. 31, accessed on October 8, 2009. See also CIA - The World Factbook, "Burma", the data in May 2012.

At the beginning of the 70s of the 20th century, the number of Moslems in Cambodia about 700 thousand inhabitants. They have 122 mosques, 200 prayer rooms, and 300 madrasas and centers of the Islamic memorization of the Qur'an al-Karim. However, because many times be wars and political chaos in Cambodia in the 70s decade and the 80s, the majority of the Moslems migrated to neighboring countries and for those who still survive there received various persecutions; murder, torture, expulsion and destruction of mosques and schools, especially during the reign of the Khmer Rouge, they were forbidden to hold religious activities, it is understandable, because the Khmer Rouge communist hardliners, they hate all religions and torturing anyone who held a religious activity, Moslem, Buddhist or other. During their governance has killed more than two million Cambodians, of which 500.000 Moslems, in addition to the burning of several mosques, madrassas and Manuscripts and use language banning Campa, the language of the Moslems in Cambodia.

After the collapse of the Khmer Rouge government into the hands of new government supported from Vietnam, the general state of Cambodia's population began to improve and the Moslems are currently reaches approximately 45.000 lives could perform their religious activities freely, they have had 268 mosques, 200 prayer rooms, 300 the centers of the Islamic madrasas and memorization of the Qur'an al-Karim. In addition to start popping Islamic organizations, such as the Association of Cambodian Moslems, Moslem Youth Association of Cambodia, Cambodia Development Foundation Moslems and the Islamic Institute for Development of Cambodia. Among them there are also occupying important positions in government, such as deputy prime minister, minister of education, deputy transport minister, two deputy ministers and two members of the religious scholars council.

Myanmar (also known as Burma, is called "Burma" in the Western world) is a country in Southeast Asia. Country area of 680 thousand square kilometers has been ruled by the military since a coup in 1988. This country is a developing country and has a population of more than 54.584.650 million people. The capital of the country formerly located in Yangon before being transferred by the military government to Naypyidaw on November 7, 2005. Two-thirds of the total citizens of Myanmar are Buddhists, occupy most of the country except the countryside. *Karen* tribe which is 75 % Buddhist, Christian, 4%, Catholic 4% , and 4% Moslem. *Kayah*, Buddhist ethnic allied with ethnic Thai. *Arakan*, Also called *Rakhine*, mainly Buddhists and live in the hills in western Myanmar. *Mon*, Ethnic Buddhist who inhabit the southern region near the border of Thailand. *Kachin*. Most are Christian. They also spread in China and India. *Chin*, Most Christians, inhabiting near the Indian border. *Rohingya*. Ethnic Moslems who live in northern *Rakhine*, many have fled to Bangladesh and Thailand.

Vietnam, much influenced by the history of Mahayana Buddhism, Taoism and Confucianism have a strong influence on the cultural and religious life of the people of Vietnam. According to the 1999 census, 80.8 % of Vietnamese are not religious. Christianity was introduced by the French and American military presence even though not a lot of influence. Quite a lot of Roman Catholic and Protestant communities among the Cao Dai and Hoa Hao. The largest Protestant church is the Evangelical Church of Vietnam and the Montagnard Evangelical Church. Membership Bashi and Sunni Islam is usually accredited to the ethnic Cham minority, but there are also other Islamic followers in any part of Southwest Vietnam. The Vietnamese government has been criticized for the violence of religion. But, thanks to the improvement of religious freedom in recent years, the U.S. government no longer considers Vietnam as a *Country of Particular Concern* (state interfere in certain areas).

The population of Vietnam reached 91.519.289 million, with the state capital of Hanoy, and the largest city is Ho Chi Minh City or Saigon (the old name). Vietnamese state wide 329.560 km<sup>2</sup> and is divided in 59 regions and 5 big city areas. A number of provinces are classified into eight regions of the Northwest, Northeast, Red River Delta, North Central Coast, South Central Coast, Central Highland, Southeast, and the Mekong River Delta.

According to statistics from the state department website Vietnamese number of Moslems in Vietnam reached 70.700 thousand inhabitants, or about 0.1 %. There are 100 mosques in some parts of the country, and Moslems scattered in diverse areas, including: Binh Thuan, Ninh Thuan, An Giang, Tay Ninh, Dong Nai and Ho Chi Minh City, a small group in the capital city of Ha Noi. Catholics number 6.7%, Protestant 0.5 %, 80.8 %, and there are some who declare no religion.

Laos, according to 2005 data, has 6.586.266 million population. The Moslem community in Laos is a small minority that is only 0.01 %, Buddhist 67%, Protestant 1.5 %. The rest of religions and other beliefs amounted 31.5%.<sup>13</sup> The Moslem community can be found in the Lao capital, Vientiane, which also has the "Jami" mosque. Moslem populations are mostly engaged in trade, and managing a butcher shop. A small community of Cham Moslems of Cambodia who escaped the Khmer Rouge were also found. Moslems living mainly in urban areas.

<sup>13</sup> Report on International Religious Freedom, "Bureau of Democracy, Human Rights, and Labor, Under Secretary for Democracy and Global Affairs United States Department of State, September 2008. See also CIA-The World Factbook, "Laos", the data in May 2012.

Table 1 : Map of Muslim Countries in South-East Asia

State	Total of Population	Islam	Catholic	Christian/ Protestant	Buddha	Hindu	Tionghoa	No Religion
Indonesia	248.216.193	89,1%	3%	5,7%	0,4%	1,8%	Others 3%	
Malaysia	29.179.952	60,4%		9,1%	19,2%	6,3 %	2,6%	0,8%
Singapore	5.353.494	14,9%	4,8%	9,8%	42,5%	4%	8,5%	17%
Thailand	67.091.089	4,6%		0,7%	94,6%		0,1%	
Brunei	408.786	67%		10%	13%	Traditional beliefs 10%		
Philippines	103.775.002	5%	80%	4,5%	2,5%	Other religions 2.1%		0,4%
Cambodia	14.952.665	2,1%	2%		96%			
Myanmar	54.584.650	4%	4%	4%	75%	Traditional beliefs 2%		0,1%
Vietnam	91.519.289	0,1%	6,7%	0,5%				80,8%
Laos	6.586.266	0,01%		1,5%	67%	Traditional Beliefs 31,5%		

Source : Data from the CIA World Factbook-May 2012

### 5. Indonesian Islam : Complexity and Character of Indonesian Moslem

Indonesia is one of the largest multicultural countries in the world. Truth of this statement can be seen from the socio-cultural and geographically so diverse and widespread. Today, the number of islands in the territory of the Republic of Indonesia about 17.000 large and small islands. Its population numbering more than 248.216.193 million (May 2012), consisting of 250 tribes use almost 400 different local languages . In addition they are also embracing diverse religions and beliefs such as Islam, Catholic, Christian, Hindu, Bhuda, Confucianism and various flow of belief.<sup>14</sup> This diversity, recognized or not, can lead to various problems such as that now facing the nation. Rampant corruption, collusion, nepotism, thuggery, political feuds, poverty, violence, separatism, environmental destruction and loss of a sense of humanity to always commented the rights of others, is a real form as part of the multicultural.

Conditions of pluralistic Indonesian society is either directly or forced to unite under the authority of a national system. More than 30 years of development system using pluralistic approaches is the emphasis on the importance of ethnicity is manifested in ethnic communities, and the use of ethnicity as the main reference for the identity of the individual. In the reality of development in the New Order ideology that uses a plural society approach that emphasizes ethnic diversity does not realize that a democratic civil society. This is because the strength of primordial ethnicity and group interests priority than achievement, togetherness, national interests. On that basis to achieve the goal of democratization processes being undertaken in Indonesia's ideology of cultural pluralism should be shifted into an ideology of cultural diversity (multiculturalism).<sup>15</sup>

The themes of human development and empowerment as well as studies done now always associated with multicultural base. Multiculturalism is a fastener and bridges that accommodate differences, including differences in ethnic groups and ethnic society. Differences are to be understood in transparent containers to be known by the public, so the public space known a lot of people do not seem absence of the dominant culture.

If you are in a container multicultural multireligion, then simultaneously came the socio-religious issues and this is not a simple issue. It is a fairly complex issue. In the Islamic world there are many different cultures alone and Islamic traditions are still maintained and even be rebuild by certain groups for political purposes indicate that culture or tradition is a very important as a means to create value "harmony" of people's lives. Even at the level of religious belief, certain groups are not able to distinguish between culture and religion.<sup>16</sup>

<sup>14</sup> More specifically, when seen from the perspective, and insight into each individual action that is against a wide range of social phenomena, cultural, economic, political and against other things, no doubt, they have widely divergent views. For example, our society - with a variety of different backgrounds such as education, ethnicity, religion, social and economic class-action and have different views as well on a wide variety of social phenomena such as gender equality, democracy, human rights and the other things. There are people who are less supportive of the democratic process in this country, but on the other hand not a few people who want democracy. There are community members who are very caring and always fight for human rights, but on the other hand, not a few people who do not care about the issue. There are community members who respond well and even supports gender equality, but also on the other hand not a few people who are against it.

<sup>15</sup> Multiculturalism is a 'theological movement' tounderstand all the differences that exist in every human being, and how those differences can be accepted as a natural thing and not be a reason for the occurrence of the discriminatory act as a pattern of behavior and attitudes that tend to be dominated envy heart, envy, and prejudice. .

<sup>16</sup> Anthropologists see that religion is a part of the culture because there is evidence that suggests that religion has a close relationship with religion (Elwood, Jr., Robert, S. Many People, Many Faiths: *An Introduction to the Religious Life of the Human Kind*, Prentice Hall, NJ. , 1982. 235-255. See also Smith, Houston, *the World Religion*, Harper San Francisco,

Table 2 : Condition of Indonesian Society

Aspects		General Conditions
a.	Socio-cultural geographic	Multicultural country in the world, consists of 17,000 islands, 250 and ethnic groups, 400 languages are tied into a national system of power homeland.
b.	Religious social	Indonesian society is a society that every individual must belong to one religion formally recognized state.
c.	Basic character of religious	The diversity of race, culture and language affect the religious life; syncretism; creative and dynamic (Woodward, 1985); ongoing tradition and dynamic (Hodgson, Roff, Eickelman, 1990); Geertz, completed texts.

Basic character in terms of religious belief is essentially influenced by the culture of religion before the local culture and conditions surrounding them. The cultural heritage of this form of religious lifestyles and patterns Indonesian people for generations, especially in Java, including Moslems. Moslem cultural syncretism without doing a complete lack of taste. Creativity and religious dynamics of Indonesian people have different cultural wealth assessed by the observers, for example, Javanese cultural relations with Islamic forms. Woodward<sup>17</sup> mentions that Java culture as tradition "creative and dynamic". Woodward assessment should be linked with the previous statement that "Islam of Java is not just a clone of the Islamic Middle East or South Asia". This fact is evident from the ability to process Javanese tradition in Islamic values with the local culture and traditions of pre-Islamic into the system of meaning that is systemic. For example, although the *santri-priyayi-abangan* practice Islam differently, but all are in the united framework. The variants not only shows the model of religious, but also the conditions of socio and political groups. However, the difference in. The various levels are united through a particular value framework to create harmonious conditions. The emphasis on the value of "harmony" indicates that all differences just only in the sub-culture systems. As Javanese culture, difference was melting into one larger system. The principle of "harmony" is very important in Javanese tradition; based on principle of harmony built and to the direction of "harmony" of social life.

The complexity of religious Moslems in Indonesia has been a long time since the days of Buddhist and Hindu that they seem difficult to change lifestyle despite having converted to Islam. In addition of social, economic and political problems. Internal Factors of Moslems is one of them which led to the birth of Muhammadiyah movement initially erode superstition, heresy and churafat. Muhammadiyah struggle tirelessly to restore the basic points of Shari'ah. But in general religion is not only a belief but also about the "taste" (emotional) that has been embedded by the environment and social life and the traditions that have been passed down. Here, comes despite living in modernity and global majority of Moslems are not able to remove or eliminate the feelings of a long tradition that was followed to enrich Islam. Often they do not know whether the tradition carried or is not part of Islam. Not to say that they are replacing traditional labels of a label or customize a new label. Examples of "tahlilan" to commemorate those who have died to be replaced with "yasinan"<sup>18</sup>, there are

NY., 1991, 29-49. religion usually appears as an answer to the problems that exist in a society that have a particular culture, usually have a cultural characters similar to the existing culture. there are some stories that may explain that religion have a relationship that can not be separated from culture. example at the time of Moses, people are forced to be subject to the witch who is able to creating a wooden snake, and Moses came to liberate the people in the Middle East there is no *slamatan / tahlilan* to commemorate 7 days to pray for the family who died, but in Indonesia most people do it because of historical reasons, and there are many more differences in culture of a nation or group gave birth to different religious behavior.

<sup>17</sup> Mark R. Woodward, *The Shari'ah and the Moslem Sacred Law and Mystical Doctrine Doctrine in Central Java*, Ann Arbor : UMI, 1985, p. 311.

<sup>18</sup> Tradition *tahlilan*, *yasinan*, and traditions of commemorating 3 days, 7 days, 40 days, 100 days, and 1000 days of people who died is a tradition that has taken hold in our society, especially among citizens *nahdliyin*. And the tradition preserved since the start of the Companions until today, in *pesantren*, *tahlilan*, *yasinan* is a tradition that is carried out every day after morning prayers by the students. So *tahlilan*, *yasinan* a culture that never lost that always always preserved and maintained its existence. Along with the birth of new flows like a stream of Wahhabi or Salafi stream, *tahlilan* tradition and is regarded to be limited *yasinan* ancestors whose implementation is not based on the arguments of the Qur'an or hadith underlying. So that the flow of Wahhabi Salafism and reject the implementation of these traditions, even those who take action forbidden. *Tahlilan*, *yasinan* is a tradition that has been recommended even allowed by the prophet and his companions. In which to read a series of passages of the Koran, and the sentence-sentence *tahmid*, *takbir*, and prayers that begins with reading al-Fatiha with the intention of reward for the spirits that are intended by the reader or the peak urination, and then covered with prayer. The core of the text is aimed at the spirits for forgiveness applied to God, for the sins of the spirits. Often rejection *tahlilan* implementation, *yasinan*, because that the reward will not be aimed at helping the spirits of people who died. Though the debate on implementation has often *tahlil* in the title, but still there are those who do not accept the existence of a tradition *tahlil* and assume that *tahlilan*, *yasinan* is an act of heresy. The scholars agreed to continue to maintain the tradition *tahlil* implementation based on the arguments of the Hadith, the Qur'an, as

also "*slametan*"<sup>19</sup> is replaced with "thanksgiving" and many more.

Seeing this kind of context, sociologically, there are six situations and conditions faced by Indonesian Moslems who live in the cultural diversity within the framework of national systems to implement the teachings of Islam, namely:

*First*, is the face of local cultural attitudes that have been in effect throughout the period even become commander in the existing system of community life. The local culture is everything form; customs, habits, norms, values, which grow to survive in a particular location that is respected and trusted will provide benefits to people's lives, or bring harm if left while he embraced Islam as their religion. Even religious behaviors derived from cultures that were once considered irrational, contrary to Islamic law, there is now precisely the phenomenon of rationalizing the actions of the spiritual culture.

In the context of conditions of Islamic implementation (syncretism) with such a view of Shari'ah is not justified, even implement Islam on the syncretic against local cultures considered Islam as Islam views on Java. The data indeed show that the practice of Javanese Islam differs significantly from existing exclusionary in the Middle East or South Asia. Against this phenomenon, some scholars tend not to enter the religion of Java is Islam category. *Javanese Islam is not merely a replica of that of the Middle East or South Asia. Rather, it is among the most dynamic and creative intellectual and spiritual traditions of the Moslem world. While Java is located in the geographical extreme, Moslem culture, the Javanese formulation of Sufism and its relationship with normative Islamic piety has made a major, if largely unrecognized, contribution of Moslem Javanese Islamic thought.*<sup>20</sup> Islam Java shows something that does not come from Islam. Islamic Java using symbols, concepts, and procedures derived from ma religion Hinduism, Buddhism, and animism. Here, then, some scholars fall into the tendency to see cultural elements of essentialism priori to give the bag to the authority of history. Javanese culture is not seen as a systemic totality, but seen as elements are essentially derived from the sediment of history which led to the tradition of Hinduism, Buddhism, Islam and local beliefs.

Some critics of the objections of local cultural elements in berislam in Indonesia, especially in Java, emerging from a variety of scholars such as some of the results of research conducted by Western and Islamic scholar. According Roff,<sup>21</sup> the tendency of down the significance of the local tradition, in this case in Southeast Asia, is not only found in the works of Western scholars. Ahmed, a Moslem scholar of Pakistan sees Southeast Asia Moslems as periphery of the community and Moslem culture and colored by local elements that are not contained in Islamic center. Southeast Asian Moslems are Moslem community that never attended the Islamic greatness of the past. Because of a position, in the Islamic world conversation, Southeast Asia never or very rarely taken into account. Especially Java, according to Akbar S. Ahmed, fringe situation is reflected at etnografi written Geertz, *The Religion of Java*.<sup>22</sup>

Roff criticism against the phenomenon of Islam in Java is the use of Islamic benchmarks too much emphasis on one of the traditions that developed in the history. Hodgson signaled that Geertz overemphasize the value of Islam in the tradition of shari'ah-minded group can serve as an example of this trend. Roff also approve of Hodgson outlook and even find many scholars who see Islam is not a draw. What does this suggest about Islam often represent only one of the many streams that flow exist in Islam. In addition to the tendency to understand

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well as the classics that strengthen it. And not a few perceived benefits in the implementation of the *tahlil*. Among them are, as *ikhtiyar* (effort) repent to God for themselves and relatives who have died, binding kinship between the living and the dead, remembering that life after death is always there, filling a spiritual, as well as an effective medium for Islamiyah propaganda.

<sup>19</sup> *Slametans* derived from the word slamet (Arabic: *Salamah*) which means congratulations, happy, halcyon.. Congratulations can be interpreted as a state free from incidents that are not desired. Meanwhile, Clifford Geertz *slamet ora ana* means nothing (nothing nothing) Ceremony salvation is one tradition that is considered to be distancing themselves from the disastrous *mala*. *Slametans* is a universal concept that in every place there must be a different name. This is because awareness of self weak in the presence of forces beyond human beings. Salvation or *selametan* is a tradition of ritual performed by the Java community. Salvation is also done by the Sundanese and Madurese communities. Salvation is a form of thanksgiving to invite some relatives or neighbors. Traditionally a thanksgiving ceremony began with a prayer together, sitting cross-legged on a mat, wrapped around rice cone with side dishes. Practice ceremony salvation as revealed by Clifford Geertz is generally adopted by the Islamic *Abangan*, whereas for the Islamic *putihan* (*santri*) for safety practices is not entirely acceptable, except by removing elements such blatant shirk designation gods and spirits-spirit. Therefore, for the students, salvation is prayer ceremony along with a leader or muezzin, which passed with a bite to eat with the degree necessary in order to obtain the safety and protection of God Almighty. *Slametan* done to celebrate almost all the events, including birth, death, marriage, moving house, and so on.

<sup>20</sup> Mark R. Woodward, *The Shari'ah and the Moslem Sacred Law and Mystical Doctrine Doctrine in Central Java*, (Ann Arbor: UMI, 1985), p. 311.

<sup>21</sup> See William R. Roff, "Islam Obscured? Some Reflections on Studies of Islam and Society in Southeast Asia", *Archipel*, 29.1985. See also Dale F. Eickelman and James Piscatori (eds.), *Moslem Travellers* (London: Routledge, 1990). The "Introduction".

<sup>22</sup> See Ahmed S. Akbar, *Citra Islam*, New York: McGraw, 1992, p. 119-120.



Islam from the perspective of shari'ah-minded, there is also a tendency to use the existing practice of Islam in the Middle East as Islamic size. Wahhabism in Saudi Arabia, for example, is often used as a measure, by both Western scholars and the group of course in Indonesia. Islam then came through in the form of a stream of meaning dominance and exclusionary society by eliminating other possibilities that exist outside the boundaries of the primordial.

Both Hodgson, Roff, and Eickelman see that this tendency arises because of a lack of understanding of Islam, they showed that in history has grown many streams all remain in the Islamic container. In fact, they tend to view, none of flow in Islam has the right to feel more authoritative than the other streams. The entire flow is growing, especially the shari'ah and the Sufi tradition, both have Islamic justification. Then there was nothing to show the reason Islam only from one side of a growing in history.

Hodgson,<sup>23</sup> Roff, and Eickelman<sup>24</sup> seems to look like the tradition of Islam as tradition ongoing dynamic way. While Geertz, for example, Islam as a text that has been completed. Islamic or not a religious practice, according to Geertz's perspective, is determined by the Islamic text that appears in the form of Islamic practice of a particular community or a particular flow framework. In contrary, Eickelman and others see Islam as a dynamic process between the written text of Islam, the Koran and the Hadith, the marketing framework and local understanding and historically Islam has never been completed on flow on understanding emerging in history.

The above studies have indeed done at about the mid of 19th century, but until now despite the condition of Indonesia is making progress in science and technology can not automatically change the culture of religious beliefs concerning the even field of culture (cultural sphere) increased again.

*Second*, the sociological reasons, Moslems living in the environment of other religious groups, prioritizing social actions for the purpose of adopting the practice of social interest in the cultures of popular (pop culture) that can be made and received by any group, including the non-Moslem groups. In Indonesia, which is still a transitional state right now, momentary interests take precedence over the long-term interests and wider. The rise of both political parties that emerged from Islamist groups and non-Moslems is not a long-term goal to fight for the establishment of Islamic law in Indonesia. In the same interests, between the Islamic and non-Islamic social and political relationships open unlimited. Impacts are some of the goals of Islamic political parties actually loosen-detainees order to understand Islam that have been "fixed" for by the preachers, and actualize and reaffirmed the old traditions were almost abandoned by the Moslems.

*Third*, in the body of the Moslems themselves appear flows (streams) in Islam Moslems primarily caused confusion at the grass roots of Islam. The impact is the fade of social ties in religious life are caused by differences in understanding Islam. Or maybe it strengthens the social fabric of a culture based on previously owned. Saturation of the large mainstream Islam as Muhammadiyah, NU,<sup>25</sup> Persatuan Islam (Persis) and so are deemed no longer able to provide concrete solutions and provide social services to the real problems of social life in this country, it may encourage individuals exit and follow the other groups considered to be more assertive and have the social movements that clear. This phenomenon does not only exist in the body of Islam. In the history of Catholicism in Europe observed by Max Weber (1864-1920), *The Protestant Ethic and the Spirit of Capitalism* shows the phenomenon of rebellion against the authority of the interpretation of the Gospel by certain elite groups stagnant. This encourages Calvin community protested, and tried to do a new interpretation of the gospel that gave birth to the Protestant sects have changed the dynamic of the interpretation of the doctrine of the Gospel. The result is the Protestant ethic that gave birth to Christianity actualize in life achievement and impact is the emergence of rational capitalism in the West. Not exactly the same in his motivation has occurred also in the U.S., for example Davidian, as well as in Japan and events in other countries, including Indonesia, such as the birth of strange streams al-Qiyadah, the holy Koran, Life beyond Life, Lia Eden, JIL, broken *Sunnah*, *Isa Bugis* and many splinter sects. Similarly sects that have emerged since the first (classical) as Shiites, Ahmadis, Tijaniyah, Kebathinan and Bahaiyah, and others.

*Fourth*, the Indonesian Moslems are living in an era that is global in a world without borders (borderless world). One of the main features of a 21st century society is the birth of an era of mega-competition society. Wave of globalization that gave birth to the open world has changed all aspects of human life both in the life of trade, political, social, and cultural rights and human obligations. This gave birth to the whole power of the so-called global awareness. Global awareness does not mean that the human crush into particles by no means, but rather requires the contribution of each individual in building a new society is a better society. A new and better society

<sup>23</sup> Marshall Hodgson, *The Venture of Islam* (Chicago: Chicago University Press, 1974), 551. 22 Dale F. Eickelman and James Piscatori (eds.), *Moslem Travellers* (London: Routledge, 1990). The "Introduction".

<sup>24</sup> Dale F. Eickelman and James Piscatori (eds.), *Moslem Travellers* (London: Routledge, 1990). The "Introduction".

<sup>25</sup> Written by order of birth year and alphabetical order. Muhammadiyah was founded in Yogyakarta on 18 November 1912 or coincide with 8 Dzulhijah 1330 Hijri by KH Ahmad Dahlan, a modern Islamic organizations engaged in social, educational, proselytizing, and tajdid. NU (Nahdlatul Ulama) was founded in 1926 by KH Hasyim Asy'ari, a cultural organization that is engaged in the social and proselytizing.

it is the result of human achievement and creativity that arise because of competition. Competition means looking for the best. It means asking communities mega-competition from qualified men.

"Competition" is the key word globalization. These include competition in the face of the law of the jungle, when a cultural or religious values collide and compete with the cultural or religious values other than that one would be defeated by another, or the new value will appear as the antithesis or synthesis of the values that clash or compete. When the competition was related to cultural and religious values, the preparation becomes very important race mentality. For example, the competition in terms of consumerism. It will be very important and requires a foundation, so as to shield themselves and could make some competitive consumerism and also be able to run even a reasonable life in accordance with the values of culture or religion. Extreme examples of excessive freedom, including sexual freedom and freedom of other negative life. So here shield mentality becomes very important.

Society of a 21st century as knowledge society requires every individual to master or at least have an understanding of the influence of science in life. Not mean that the mastery of knowledge frees mankind from religious values. Both of these values are not contradictory but a complementary, mutually develop and limiting. The era of globalization is not without consequences. In addition to the positive impact is also negative. The positive impact of the birth of human resources better, while the negative impact may show themselves from a variety of forms including threats to the nation's culture. The era of globalization spawned a global culture can represent a threat to local culture or national culture. So, the challenge Moslems to carry Islam truthfully face layered cultural interest, national culture and local culture. Although these are not to be face to face but in reality it is very difficult to leave the state.

*Fifth*, social, cultural, economic and political wider caused by aberrant behaviors are performed precisely by religious people themselves. This kind of scenery makes people frustrated, apathetic, skeptical of optimistic expectations are pinned on religion. It turns out that "religion" no longer felt able to control for the effect of human good. As a result, people do not really expect from the religious and secular people he chose to be run even from religious or otherwise he joins the new interpretation or a new flow that is considered capable of providing solutions in this life.

These conditions not only in the Moslem community but also in other religions. For example if we look at the past century, the history of the struggle between social reality and the role of religion in Europe in the early 19th century gave birth to what we are familiar with the communist movement in Indonesia, at least is caused by the failure of the church to face the social destruction, cruelty, human suction by man, the church is used as a tool by the ruling labor to exploit the poor that led Karl Marx condemned religion. Karl Marx (1818-1883), a descendant of the Jewish rabbis later he moved to become Protestant Christians. In his time he witnessed the sight paradoxical teachings of affection between the Protestant religion and the exploitation of the bourgeoisie (capitalists) over the proletariat (the workers) so that it appears social classes created by the extreme problems. Marx hoped religion can resolve the class polarization, in fact, religion does not provide the solution of social problems at the time. Marx tried to be the savior of the oppressed, to break free from human exploitation, and wanted to create a paradise in this world. The result is Marx's call to leave the Protestant religion, because religion is the opium of the people only. He said that "religion is the sigh of the Oppressed creature, the heart of a heartless world, just as it is the spirit of a spiritless situation. It is the opium of the people (religion is the outcry against the oppressed creature, the conscience of the world is not to be, just as it is the soul of soulless conditions. He is the opium of the people).

Marx was already at the point of frustrated and mad at the moment so he chewed out a religion. These conditions are not impossible to be a cause of the emergence of new sects in Islam, though not to leave Islam itself. Social and cultural changes in the position of a group of people alienated or isolated cause also cause a person to seek alternative groups and may even come to alternative religions. In social psychology theory states that social conditions affecting individuals encountered in the process of thinking, perceiving, and then gave birth to speculate as decision behavior of these processes.

*Sixth*, reduced or loss of confidence in the elite or religious leaders who have long been regarded as an ideal figure. Society no longer has the ideal religious leader who is able to give life expectations. These conditions utilized by the sales of ideology or specific groups with particular interests by offering new ideologies are more refreshing. They offer ideal solutions to solve social problems and problems of life. Priests or new streams here consider themselves as messianism (savior) in the midst of people who are experiencing confusion, frustration, and the need for peace and tranquility of life.

*Sixth* these conditions faced by Moslems in Indonesia. It could be as constraints enforcement of Islamic law in Indonesia or even challenge that must be addressed in a sensible to seek enforcement of shari'ah methods and strategies appropriate in the middle of a multicultural society.

## **6. The Practice of Islam in a Multicultural Society in Indonesia**

As I have described in the above circumstances and sociological portrait of Indonesian society is very complex.

While the spirit of the Moslems to implement Islamic teachings are "pure" continue to be pursued. It is not an exaggeration because it is nearly about 85.1% of the population is Moslem. Islamic Perspective of "refraction" is different from "reflection", that does not notice any difference in application of the law caused by the surrounding culture in different localities. While others look seriously that Islam should be kept out of the local cultures. This is where the different views within the Islamic community itself. If Islam is universal then we will see Islamic diversity associated with a group of people, traditions, culture, and character of its adherents. In addition to the universal values of Islam concerning truth, justice, and the need to establish the welfare of human beings is also a staple for his teachings. Islam recommends to always live in the right way (virtue / goodness) and leave the roads were bad (evil/crime), "*yukminuuna billahi wal yaumul akhiri wa yakmuruuna bil makruufi wa yanhauna anilmunkari wa yusaari uuna filkhairati ulaaika minasshaalihina*" (QS Ali Imran , 114). In addition to the followers of Islam also recommends to always maintain relations among humans (mutual respect and affection) and maintain a relationship with God (obey God and leave his ban). It is also advisable not to act arbitrarily on others, especially the orphans and the Moslems should have a social responsibility towards the poor, as described in *surat al- ma'un*. Every religion and belief in Indonesia has universal values.<sup>26</sup> The presence of religious orders to his followers to always uphold truth, justice and the welfare of the human race is proof that all religions actually have universal values are the same.

Table 3 : The Factors that Influence the Implementation of Islam in Indonesia

Factors		Actions to do for estabblising Islam
a.	Culture and Tradition	Doing "Islamic purification" of the cultural aspects and traditions.
b.	Heterogeneity of Islam	Inhibit the emergence of streams newly Islam.
c.	Globalization	Utilizing accordance with the teachings of Islam and prevent the damage and left.
d.	The Islamic Doer	Awareness, courage and sincerity to carry out Islamic consistent.

<sup>26</sup> *Hindu universal value*. As in other religions, there are teachings that emphasize on all his followers to always improve and maintain the moral and ethical. In Hinduism there are three basic keywords which always emphasized to his followers to always apply in this life, namely : "Rta", "Satya", and "Dharma". Rta implies moral rules in life are always enforced. Satya means truth must always be upheld in human life. Hindu Dharma is the teaching that upholds the truth. *Bhudda universal religious values*, namely the universal values that essentially encouraged his followers to always uphold truth, justice and the welfare of mankind can also be found easily. Bhudda teachings upholding the truth and leave the ugliness called "Hasta Arya Marga" as a primary and essential teachings. By applying human Hasta Arya Marga expected to break away from Dukka (suffering life) to get Nirvana (human perfection that is free from suffering). This teaching is also called "Majjhimappattipada", which is a principle to avoid two things are forbidden in the religion Bhuda, which justifies any means to achieve happiness and seek happiness in ways that harm themselves in good shape physically and spiritual. *Confucius religion of universal values*. There is a belief in the Confucian doctrine that if a moral and ethical society and the entire device is then automatically the country will be destroyed; circumstances of the country falls into chaos, high crime, rampant poverty, environmental degradation will continue to threaten human life. Thus the Confucian religion emphasized in his community to implement the five wise teachings ; "Jen", is as described in the book Analekta 17:6 which explains that human life are encouraged to respect each other, virtuous, be sincere, diligent nature of the work has something, and be friendly towards others and towards the surrounding nature. By applying the five wise teachings, it is expected humans are able to place virtue above all else, so that all aspects of human life in terms of economic, social, and political wisdom of the breath of all mankind. Universal value of the Jewish religion. In religion we get roughly 613 commands that describe and explain human behavior. In addition, also commanded the Jewish ummah to always love and hold fast to the truth and virtue. For Jewish ummah, leaving truth and virtue may mean that they do not love God. In the ten commandments of the Lord is the reference for those clearly stated commands always encourage people to do good and leave vices such as respect for parents (dear parents, kinship), do not commit adultery, Do not kill, do not steal, do not take another man's treasure (respect others). *Universal values of the Catholic religion*. There are similarities with Judaism which the Catholic Church also refers to "The Ten Commandments" to guide his community life. Applying love to maintain the harmonious relationship between man and God and man and man and the other is at the core doctrine always emphasized to be applied by Jesus Christ. Honor your mother your father, do not kill, do not commit obscene, do not steal, do not make a lie, do not take or want a property that is not yours or belongs to someone else unjustly are some important teachings contained in "the Ten Commandments" that contains the values general truth. *Protestant universal value*. In the Protestant religion we can also find the commands that his followers follow emphasize Christian moral teachings; are always uphold moral to do good deeds and avoid bad deeds in order to be able to eternal life in heaven and avoid hell. By doing something good and leave the bad things (especially those done through the sacrament; baptism, associations of worship that emphasizes physical and spiritual sanctity, pray, and apply the moral life) is believed to be able to transform society into a peaceful and prosperous. This explanation proves that the Protestant religion clearly contained universal values as there are in other religions.

Table 4 : Islam and Condition of the Indonesia Nation

	Sociological Reality	Aspects of Life
a.	Local culture	People's lives are influenced by the local culture in the forms; customs, norms, values and customs. Most of the local culture mixed (syncretism) with the teachings of Islam.
b.	Popular culture	Ethnic and cultural plurality pushing some Muslims to perform cultures, modern symbols used by all classes, for the sake of 'social order' and social position.
c.	New stream	The rise of a new splinter sects of Islam, shake some Muslims to seek new alternatives, especially at the grass roots of Islam.

If the point is that religious issues "social order " the most important in the religious life in Indonesia is how each religious beings should be able to enforce the religious teachings that will manifest the universality of the values mentioned above. But if the issue concerns the theology of "purification" of Islamic teachings (more on textual ) the expected realization of Islam not only social order but also the teachings of Islam should be enforced and kept away from the cultural syncretism, secularism and other global issues that are considered contrary to Islam. Perhaps this is why the efforts of the implementation of Islamic law in Indonesia. But this effort is not light work and without constraints. Required endurance, patience, perseverance thinkers and preachers face the great wall of hard and soft form of culture that has been running for decades in the Moslem neighborhood. While out there also happens developments and changes in all aspects of life, especially the soft and hard sciences spawned the soft and hard technology recently hit the global era, while also issues of social inequality (social gap), social justice, political complexity, and economic problems of Indonesian society.

This is a sociological issue that occurred in Indonesia. In a theoretical level, by the numbers, it should Moslems in Indonesia are becoming designer and pioneer of development (the doer) upholding the teachings of Islam, but it turns out majority of Moslems actually covering Islam itself. So it is right the expression *li madza ta'akhhara al Muslemu wa taqaddama ghayruhum? Li-anna a'malana a'maluhum wa a'malahum a'maluna*. (why the Moslem community backward, while the non-Moslems advanced? Because, we are practicing them, while they are practicing (religious teachings) us).

I honestly do not agree with that phrase. However, the expression we can make the lessons as evidence of the gap between the teachings of Islam and the practice of his peopl . Here his people be retarded because it does not practice the teachings of Islam that has been embraced. Meanwhile, teaching or Islamic values have been adopted by other nations who later became advanced. Or can be reversed also, that the practice developed nation in the country that was in line with Islamic teachings minus certain creed. Conditions increasingly apparent backward if making an example of Indonesia, which is still wallowing in the multidimensional crisis.

#### 6. Building Networking for the Moslem Community in the South-East Asia Region

One question that needs to be asked, is it possible Moslem network in the Southeast Asian Moslem organization container for studies in certain fields can be carried out without being affected by the conditions and the political situation in each country? Organizations involving an Moslem intellectual and between countries in Southeast Asia have many emerging. But often in practice can not function properly. This is often because many factors are influenced by the conditions in each country, such as political, economic, social and cultural, and so forth. Or because of disagreements in implementing an agreed program.

To implement the programs that are not easily managed across countries requires commitment and a genuine intention on the basis of the objectives are very important and very necessary. For that cooperation should do more general so that it can be carried out freely, for example in the form of association (association) and the cooperation of Moslems who are in the level of an intellectual of South-east Asia. Implementation can be NGOs, or associations of Moslem intellectuals. However, the program can take a particular focus of study or a more specific claim. This current example includes, in association astronomy expert and international level conferences held annually in rotation in the participating countries. For the initial pioneering international level should not, can also be a regional or a few countries that are necessary and there are experts or experts related to the field of study there.

Actually a lot of things that can be done by experts or the Moslem community both as a public figure or teaching in universities in Southeast Asian countries. But in reality, the strength and unity of Moslem communities in Southeast Asia have not occupy strategic positions and take an important role playing the good growing conditions regarding Islamic issues and other issues at the regional and international levels. It was realized that to do it all influenced and determined by the political and economic conditions in each country so that they have set up an organization that would often violate the commitments that have been planned. For example, the political problems between Indonesia and Malaysia will psychologically affect the Moslem community of each country. So also the problems related to the economy, the political situation in each country will have an impact on how work and communication internal of Moslems.

Some of the above was the cause of the ineffectiveness of an association or organization that involves interstate of Moslem community. For it is in this conference does not need to establish an NGO or organization with programs that are thought unlikely to be implemented. Starting with a purpose that we might eventually be expected to carry out the association embryo or larger organizations. The shape can be a consensus in real programs that can be implemented, for example, visiting each other as experts in a particular institution (visiting lecturer) interchangeably. Or starting from a simple shape that pioneered the publication together in a particular field of study such as, magazines, scientific journals, or proceedings contains topics mutually agreed. If this can be done consistently and continuously will be used as publications about Islam and Moslem communities in Southeast Asia released by some expert or Moslems from several Southeast Asian countries. In addition, if it is developed to not only ideas but also the results of studies conducted by professors or anyone who has a commitment to the study of Islam and Moslem societies is not impossible would be one source of information for the Moslem community not only in Southeast Asia, but is also required by the international Moslem community as a valuable information.

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