

## Pancasila as Extraction of Sacred Conscript and Social Exegesis in Indonesia's Diversity

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**Abstract:** This article discusses another dimension in the discussion about Pancasila, which aims to create a conducive climate in establishing a social order in society. Many Muslim scholars see Pancasila as the best interpretation, which aligns with the values of the holy book in Islam. Pancasila has a significant role in maintaining the integrity of the Indonesian state and opposing disintegration. In a fragile situation, the pressure to maintain unity is increasing, and Pancasila is the only option to connect all faiths in a society as diverse as Indonesia. This article shows that, as Indonesia's basic interpretation according to Islamic normative texts, Pancasila is the most reliable concept in formulating equality of belief and justice before the law for all people. The research findings show Pancasila's significant contribution to maintaining Indonesia's integrity by ensuring that all elements can contribute to achieving the best results, not only in the field of religion but also in building national pride. Thus Pancasila plays an essential role in maintaining the unity and integrity of the Indonesian state. Pancasila creates a conducive social climate and conforms to Islamic values.

**Keywords:** Indonesia diversity; Extraction of Sacred Script, Pancasila; Social's Exegesis

### A. Introduction

Indeed, Islam is a global faith, not to dismiss the local identity brought by each group within the Islamic community. Nevertheless, Islam wants to establish a distinct identity of Muslims into a kind of brand with a strong emotional bond to influence public opinion. The legal basis which already exists in some of the early generations of distribution seems to be somewhat disturbed by the stagnation in terms of reinterpretation of the normative values in the sacred text. Two poles are opposite in response to stagnation in the Islamic world of interpretation in this passage.<sup>1</sup>

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<sup>1</sup> Acim, S. A., Sumardi, L. (2023). Systematic, substantive and functional comparison between the holy Qur'an and Pancasila. *Hervormde Teologiese Studies*, 79(2), 1–8.

Maneuvering against the democratic system is using sectarian issues, finding loopholes by spreading hatred towards something related to the problem of inequality or social injustice. Ali Shariati has not described the current posture of Muslim societies with the inverted pyramid model as he wrote in the history of the Future.<sup>2</sup> It is the picture of a future society with a growing number of educated (rational) people, while the condition of the Islamic world is still in the middle of the curve depicted.<sup>3</sup> Somewhat also there are still people who question Pancasila, a democratic system, without giving substantial and intelligent reasons.

The legal problem becomes more complicated when various interests arise and try to enter to take advantage of it. The instrument of legalization carried out by legislative institutions that work closely with the executive often does not reflect the main interests of the public in general.<sup>4</sup>

This article evaluates the role of Islam in Indonesia as the largest Muslim country facing the intricate to accommodate more aspiration to install the universal principle on certain issues in private law. This expectation is a fecund motive to reshape the bond between nation and religion. The academic exploration on the Islamic perspective on Pancasila is revived continuously by promoting the mutual relation in the current challenges.<sup>5</sup> The desultoriness of abundant reference was a hurdle to promoting the specific religion exclusively without bringing the spirit of equal values to Indonesia.<sup>6</sup>

This article examines the political intervention of attaching Islam and Pancasila, which preserve it in strong legal position to avoid the confrontation on behalf claim perception. Meanwhile, other issues that are no less urgent are waiting. Therefore, it is necessary to explore how the mechanism of the

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<sup>2</sup>Miri, S.J., & Rouhani, H. (2022). Comparing Martin Heidegger's and Ali Shariati's Views of Technology. *Philosophical Investigations* 16, (39): 626–42. doi:10.22034.

<sup>3</sup>Ihsan, I, Fatah, A. (2021). Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java. *Qudus International Journal of Islamic Studies*, 9(1), 245–278.

<sup>4</sup>Mousa, A.B. (2017). *Musulman-e Marksisti: The Islamic Modernism of Ali Shariati in Religion vs. Religion*. Vol. 115. Studies in Critical Social Sciences. Leiden: Brill. doi:10.1163/9789004353732\_016.

<sup>5</sup>Głab, K. M. (2020). The Culture of Pancasila. An Indonesian concept that fuses the impossible. *Acta Asiatica Varsoviensia*, 33, 5–21.

<sup>6</sup>Menchik, J. (2019). Moderate Muslims and democratic breakdown in Indonesia. *Asian Studies Review*, 43 (3), 415 – 433. doi: 10.1080/10357823.2019.1627286.

relationship between the ruler and the community. Because when referring to the time of Prophet Muhammad Peace Be Upon Him (PBUH) no restrictions or barriers are created so that they could engage in dialogue and report the problem to the Prophet. Because of the Prophet Muhammad considered as the problem solver for social life in the era.

This article shows the correlation of Islam as a symbol of the egalitarian principle, an important issue related to social relations in the community. While referring to how the behavior and steps taken by the Prophet Muhammad in his life, many dimensions can be taken lessons from him. The reality that his son died very early could eliminate the potential religious monarch within Islam. It means to emphasize that there is no personal cult in Islam due the succession of leadership is based on who is the best among them.

## **B. Literatur Review**

Hoesterey JB in his works "Is Indonesia a Model for the Arab Spring? Islam, Democracy, and Diplomacy. Review of Middle East Studies. He emphasized that politic issues still become a big problem in many contries, however, the dynamic of political process has fluctuated.<sup>7</sup> The succession looks to have shown the system mechanism a few countires amid this system is the best option in the democracy process, however, it is still easy intervened by capital owners. However, the democracy process gives the opportunity to choose the majority choiceto allow his/her own political endeavor, meanwhile voters must continue more rational, although to offer the involvement of people's roles to decide but democracy in representative mechanism. Thus, the system is vulnerable with the manipulation on behalf of people's voice.

Formichi said that Islam as the predominant religion should give the right path for leading all of normative values within social community. The university stake holders have obligation to share the moderate islamic value to all community by improving the understanding about Islam as way of life, especially in Indonesia. Before Islam came in this land, many faiths exist, so Islam in Indonesia has contacted with a few faith values and makes Islam more tolerant to

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<sup>7</sup> Hoesterey, J.B. (2013). Is Indonesia a Model for the Arab Spring? Islam, Democracy, and Diplomacy. Review of Middle East Studies, 47(2):157-165.

be accepted. Basically, Islam grows in Indonesia Islam which came without invasion make it to grow easily. Whether Muslims in Indonesia will form a secular country or formal Muslim institution is based on their history. This will formulate the modern social theory toward Muslim attitudes, particularly in their perception of Islam.<sup>8</sup>

Ibrahim in *Rethinking the Taqlīd-Ijtihād Dichotomy: A Conceptual-Historical Approach* “ emphasized the term of *ijtihad* is related to *fiqh*, shariah or Islamic law. *Fiqh* is the result of extraction meaning from shariah, Meanwhile the term of shariah and Islamic law is quietly synonym but the shariah define itself as more normative value. Meanwhile Islamic law is more applicable tool of shariah. The progress of a civilization is very dependent on the perception of their society looking at their own community.<sup>9</sup> Once, The rise of Islamic civilization which gave the highlighting the human history while a combination of various elements were framed in unity. The concept of diversity in unity was actually applied at the beginning of early Muslim generation.<sup>10</sup>

### C. Methods

The method is one of the crucial ones to explore of the research question to deepen the validity of data analysis. Observations of the data exposure could lead the more understanding of main focus in it. This research is designated to use the qualitative method due to expand and articulate the Islam and Pancasila as the issue in Indonesia. Like in other countries, the Pancasila is the product of social reality to equalize Islam and others. The change of political atmosphere tends to derails the previous spirit. So the data is presented in political contest about Pancasila, however, quietly strong to evince the hidden reality of primordial cohesion factor. Data collection is stored in the various sources which will be sorted by specific scheme mechanisms to select the suitable ones.

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<sup>8</sup> Formichi, C. (2021). Displacing Political Islam in Indonesia. *Itinerario*, 45(3), 413–434.

<sup>9</sup> Bensaid, B., Saleh Ben, T. M. (2013). Exploring the relationship between islamic religious learning and community: Special reference to 'abdurahman ibn khaldun and mohammadtahir ben achour. *Multicultural Education & Technology Journal*, 7(4), 317-332.

<sup>10</sup> Ibrahim, A.F. (2016). Rethinking the Taqlīd-Ijtihād Dichotomy: A Conceptual-Historical Approach. *Journal of the American Oriental Society*. 136(2):285-303.

This research focuses to interpret certain symbols which related with religiosity to improve the understanding about Islam and politic. Some countries have witnessed how the certain label of religious symbols which are used to certain purpose, especially in politics. Despite they could create problem for anyone who disagree with it, however those who disagree must deal the artificial symbol is sometime very strict on their stiff interpretation.

## **D. Findings and Discussion**

### **1. Islam and Egalitarian**

To implement the egalitarian principles, the Prophet Muhammad gave a lot of the real examples in his daily activities. Everyone felt was treated very special because he responded on one's problem.<sup>11</sup> This step could seduce the community to approach Islam and converted for Islamic values. Later, many Muslim communities even tried to run away with what was outlined by the Prophet Muhammad amid sectarianism is emerged which to create the distance from the egalitarian principles. The main problem of human life today is still not solid to enforce egalitarianism in society so that the emotional ties are still artificial.

Egalitarianism in Islam is not only a matter of social relations, it is also related to economic and political issues. Both are important problems that have not been so seriously analyzed, whereas if this problem can be solved it will create another chain effect. How does the development of science want to develop rapidly if political issues have not been addressed correctly. Wisdom in politically attitude is necessary not to sacrifice the public interest by personal ambition. This problem is further exacerbated by the excessive attitude of society when treating a person as a ruler. Many countries are not yet finished with problems related the political turmoil, could take large energy to deal the problem.

Thus, the political and economic problem is very urgent remedy can be treated well because very affected to all of social activities.<sup>12</sup> In fact, the development of science and technology occurs when a society or a nation which

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<sup>11</sup>Hodge, D. R. (2005). Social work and the house of islam: Orienting practitioners to the beliefs and values of muslims in the united states. *Social Work*, 50 (2), 162-73.

<sup>12</sup>Moon, S. (2020). A sociotechnical order for the umma: connecting Islam and technology in Suharto's Indonesia. *History & Technology*, 36(2), 240-262.

has established economic and political stability. It can create a new energy passion for their people to explore all of the human and nature resource to engage the goal. Nevertheless, Islam warned how importance to invite God in every development of science and technology. Because if it is not based on a sense of faith in God, the results achieved will bring harm to humans. The presence of God is meant here is not to violate the main principles of the values of moral in Islam was known as *ahlaq*.<sup>13</sup>

Thus, the ability to extract the normative value of the sacred script could magnify the bigger acceptance to *ijtihad*. Because Muslims should not be separated from two main normative life handbook as guidance in their life due they put both of the sources as the barometer of life despite the changing times. Therefore, the extraction of the text must be suitable by the reality of society. The context of *maslahat* must accompany within *ijtihad* and coexist with the pillars of faith, the pillars of Islam, and human values.<sup>14</sup> The extractions must not conflict with the three things mentioned above. When exploring the meaning was contained in the text is also looking at the relationship between the available meanings and an event.

The principle of monotheism is an absolute value that should be implemented in Islamic law that this principle brings together all the elements in the Muslim community. Values embodied monotheism in Islam is a reflection of the recognition of every Muslim that all products produced law should lead to the values of monotheism itself. At first glance, there are similarities in the wake of the legal principles in Islam with the flow of God's sovereignty in the law.

Stressing the point of the aspect of power is in different divinity flow with the value of monotheism in Islamic law. Investment value of monotheism in Islamic law emphasizes the signs that must be maintained for every person who wants diligence. Islamic law never tolerate blasphemy to God for whatever reason even the interpretation that violates the understanding of mainstream Muslims under fire in almost all Islamic countries. Muslim world face the grey area of area of

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<sup>13</sup>Izfanna, D., Nik, A. H. (2012). A comprehensive approach in developing akhlaq. *Multicultural Education & Technology Journal*, 6(2), 77-86.

<sup>14</sup>Faiz, F. F., Fadlan, M. N. (2022). Wasatīyah Islam: Traditions and Challenges in Southeast Asia. *Studia Islamika*, 29(2), 417-424.

profane and sacred in Islamic law is still unclear to be assumed as a hurdle to develop it. Differences are common among Muslims regarding the profane and the sacred area studies.

Actually when referring to the legal issues contained in the sacred text, there are differences among the scholars in addressing some of the concerns expressed about the inside passages. The stressing point of Prophet Muhammad action in particular of building nation in related to implementing of Islamic value was perceived as the universal value.<sup>15</sup> Even, Medina tractate was adopted by United Nations of human declaration in 1948. It indicated Medina tractate is very suitable beyond time and place because it could have a future vision at the time.

The study of profane and sacred in term of the interpretation of text is still not met the consensus among Muslim scholars in the absence of measures for determining these criterias. When referring to the amount of text passages relating to events that occurred during the Prophet that the text can be made mapping the spirit of social change with could be perceived as the dynamic interpretation. Due it based on the barometer will facilitate the extraction of the scripture text which corresponds to certain issues.<sup>16</sup> Almost all text passages in which related to the events associated with the Prophet Muhammad can be categorized as *zanni*.

Thus, it is easier to determine the direction of *ijtihad* in accordance with the dynamics of the community. Thus the event which was involved Prophet Muhammad can be used as a sort of barometer in doing *ijtihad*.<sup>17</sup> It means is considered to be able to make a clear mapping to perform *ijtihad*. Text that does not exist of the precedent event of prophet's life can be categorized as *qat'i*.

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<sup>15</sup>Alshehri, A. (2019). Mecca and Medina, Sacred Sites or Development Engines? *Middle East Quarterly*, 26(2):1-8

<sup>16</sup>Stetkevych S.P. (2017). Solomon and Mythic Kingship in the Arab-Islamic Tradition: Qaṣīdah, Qur'ān and Qiṣaṣ al-anbiyā'. *Journal of Arabic Literature*, 48(1):1-37.

<sup>17</sup>Nettler, R. (1994). A Modern Islamic Confession of Faith and Conception of Religion: Sayyid Qutb's Introduction to the Tafsir, fi Zilal al-Qur'an. *British Journal of Middle Eastern Studies*, 21(1), 102-114.

## 2. Pancasila as Indonesia' Exegesis

However the history of the Muslims, it can be seen that the Prophet's migration to Medina was the most important momentum in forming an ideal society or example in the Muslim community. The most important step taken by the Prophet at that time was to establish the unity of the people the Muhajirin (Meccans) and Anshar (natives). After consolidating among fellow Muslims, the Prophet (peace and blessings be upon him) made a kind of MoU (Memorandum of Understanding) for non-Muslim parties living in the Yastrib (Medina), this treaty is historically known as the Medina Charter. The Medina Charter is historically monumental because it is recognized as a written rule that binds the people within it as a whole (equality) without regard to the religious, cultural and racial backgrounds of the people. This inspired the creation of the UN declaration of human rights in 1948.

The above description is very inspiring because it could be as role model even implemented in recent time. Even the admiration of the civil society practiced by the Prophet (PBUH) came that it was actually a political building developed by Prophet Muhammad while he was in Medina is very modern in nature.<sup>18</sup> It is not a foreign organization or institution that exists in the building of the concept of modern society. This is clearly reflected in the Medina treaty, which political scientists regard as the first constitution of a country.

In the constitution it is stated that the plurality of existing tribes is bound up in a collective agreement and is regarded as a people. Of course the people here are not religious in nature but citizens, so it can be seen how Muslims, Christians, and Jews are treated as one people. Because the values of the Medina Charter not only governed political life, but the social, cultural, economic, economic conditions of the Medina community that made this city of the Prophet called Medina no longer Yastrib. The level of mobility of the people of Medina is increasing day by day, especially after Mecca. As a result of the high mobility of people in Medina, there is a need for laws governing the already heterogeneous community.<sup>19</sup>

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<sup>18</sup>Mujiburrahman. (1999). Islam and politics in Indonesia: The political thought of Abdurrahman Wahid. *Islam and Christian-Muslim Relations*, 10, 339-352.

<sup>19</sup>Rahman, F.N., Sami, K., Memon., F. (2015). Medina Charter and Just Peacemaking Theory. *Government: Research Journal of Political Science*. 4(4):196-203.



One of the fundamental steps of the Prophet Muhammad's in forming a plural society at the beginning of the establishing of a heterogeneous Madinah society by conducting external diplomacy and internal consolidation.<sup>20</sup> For those who can read the steps of the Prophet Muhammad (PBUH) when negotiating with other parties (read: non-Muslims) who are also residents of Medina by creating a "solidarity point" bringing together all elements of society. The Medina Charter is a momentary work in modern human history. Because the basic achievement of the formation of a country or a group of countries which was copied in the "human right declaration" 1945 when the formation of the United Nations (United Nations).

Thus, there must be an agreed value to bridge all the interests of the community were accommodated by having the attachment of value to keep in touched. In social science the approach taken by the Prophet Muhammad (PBUH) is called the esoteric and exoteric approaches. Esoteric is an internal value that is the main spirit in strengthening faith-based which is very subjective and exclusive. Meanwhile exoteric is an outward appearance of a value that can be a meeting point for all parties to coexist safely and securely inclusively. It's also surprising to see that there are still people who question "Pancasila." Even though it is a very strong and elegant exoteric foundation which makes all parties can coexist.<sup>21</sup>

Pancasila is a great gift given by the owner of this universe to the Indonesian people. It is the *ijtihad* of this nation (Indonesia) which has been handed down by the ancestors to the next generation. Because of the manifestation of exoteric values that can unite all parties in a diverse society.<sup>22</sup> Those who still question about Pancasila or even try to clash it with a creed are those who do not understand history. The Medina Charter is a tangible form of the exoteric value carried out by the Prophet Muhammad SAW to bind all parties in one frame of togetherness. Pancasila is also an exoteric value carried out by the "Founding

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<sup>20</sup>Jubba H., Awang J., Hannani Z.Q., Pabbajah, M. (2022). The contestation between conservative and moderate Muslims in promoting Islamic moderatism in Indonesia. *Cogent Social Sciences*, 8(1).

<sup>21</sup>Ichwan, M. N., Slama, M. (2022). Reinterpreting the first pillar of the nation: (Dis)continuities of Islamic discourses about the state ideology in Indonesia. *Politics, Religion & Ideology*, 23(4), 457–474.

<sup>22</sup>Bourchier, D., Jusuf, W. (2023). Liberalism in Indonesia: Between Authoritarian Statism and Islamism. *Asian Studies Review*, 47(1), 69–87.

Fathers" to unite all the energy of this nation to be able to survive in a very long period of time. At present, only a handful of nations can survive with a high level of heterogeneity, and Indonesia is a nation that is awarded for having Pancasila .

Those who still doubt about it amid they want to clash between esoteric and exoteric values. It means denying the steps of the Prophet Muhammad when conducting negotiations with residents of Medina at that time. The two values cannot be separated because they are a unified form of the teachings of Islam itself.<sup>23</sup> In the context of modern countries how many countries are divided to disintegrate and to establish their own agenda, because they do not have a strong foundation like Pancasila.

Indonesia is already very fortunate because it has an exoteric value (see Pancasila) which can be the glue for all elements of society. The nation may be a little proud because it is often used as a kind of "harmony laboratory" in the world due it can survive in diversity. Even many Muslim countries often make Indonesia a "role model" for living side by side despite different religions, ethnicities, and languages.<sup>24</sup>

Al-Qur'an is the first source of Islamic law for Muslims, sometimes descending into the form of mosaic verses so the true meaning of the verses is very much needed. When the Prophet was alive the companions often asked the Prophet directly about various issues.

As such, the Prophet became a model figure for the Muslims of that time, where all his words, deeds and resolutions became the basis of the law. However, at that time the Prophet (PBUH) forbade his companions to write the hadith, for he feared that it would be mixed with the Qur'anic verses. Therefore, what it was the sunnah, which bridged the perception of the idea and its implementation. Thus it is understandable why the Prophet's behavior was followed until now. Sunnah material can be grouped into 4 categories; First, the ritual material (*mahdhah* worship) which was formed by the image of the Prophet as worshipers of Allah, and as a pious servant. Second, which acts as a propagator of Islamic

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<sup>23</sup>Madinier, R. (2019). Kersten Carool, Islam in Indonesia. The Contest for Society, Ideas and Values, Londres, Hurst, 2015, 373 pages. *Revue Des Mondes Musulmans et de La Méditerranée*, 145.

<sup>24</sup>Nothofer, B. (1990). Pancasila and the Search for Identity and Modernity in Indonesian Society. A Cultural and Ethical Analysis Eka Darmaputera, *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 140(1), 212.

*da'wah* is as a new religion, who lives among the people but lives on a mission.<sup>25</sup> Third, the Prophet (acts as a husband, father, friend, or neighbor). Fourth, the Prophet (PBUH) played the role of head of state and trader.

As explained above, the level of population mobility at the time of Medina increased with the expansion of Islamic power, leading to social stratification in Medina. Although Islam carries the concept of *tasamuh* (equality) among human beings, but in a sociological context social stratification occurs; between native and non-natives (*'azam*), between merchants and ordinary people, between Muslims and Jews / Christians. All of that made the city of Medina at that time relatively heterogeneous even though it had not yet reached cosmopolitan society. There, it can be seen how the Prophet (PBUH) laid the main foundation in shaping the ideal society aspired by modern society today or commonly called civil society.<sup>26</sup>

### 3. Contextualization of Normative Script

As an intermediary between Allah and his servant, the Prophet always explained what must be done and what Muslims should leave. Because al-Qur'an talks to highlight the main focus of social life and moral principles is attached with Muslim's life. The Prophet's explanations are very much needed during the time of the Prophet (PBUH) due there was no problem because the companions could directly ask the Prophet (PBUH) that legal issues were not so problematic. Although the Prophet (PBUH) gave his companions the freedom to use their logic in understanding revelation with the Prophet's supervision. But when the Prophet died, Islam had spread to various regions outside Mecca and Medina. Problems arise as a result of the many problems that arise that never occurred during the time of the Prophet SAW. Because of that Islamic jurists at that time took the interpretation of the Qur'an and *Sunnah* which tends to be normative and then developed into legal law.<sup>27</sup>

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<sup>25</sup>Brown, G. (2019). Civic Islam: Muhammadiyah, NU and the Organisational Logic of Consensus-making in Indonesia. *Asian Studies Review*, 43(3), 397–414.

<sup>26</sup>Rahman, F.N., Sami, K., Memon, F. (2015). Medina Charter and Just Peacemaking Theory. *Government: Research Journal of Political Science*. 4(4):196-203.

<sup>27</sup>Farahat, O. (2018). Debating the Imperative Mood in Uşul al-Fiqh. *Oriens*. 2018;46(1/2):159-185.

Therefore, new breakthroughs are needed in resolving the problems associated with Islamic world currently, on the one hand there must also be firmness in determining attitudes in adopting the current system or trying to find the latest patterns by referring to normative sources. The West has experienced historical gloom in the political world when religion was brought to political interests so that what happened was the oppression of political opponents in the name of religion. On this basis the West embraces a secular system which is to separate religious affairs from government so that religious affairs are considered as individual matters. The problem when looking at historical reality seems to be that secularism in the West does not emerge simultaneously but because there is social failure when it creates fairness in political contests so that religion becomes an instrument of oppression against their political opponents.<sup>28</sup>

The offer of Islam towards the concept of a comprehensive life encompasses all aspects of life, especially concerning human relations and to God.<sup>29</sup> When compared to the civilization built by humans when Muslims lead, there are striking differences in some things, namely moral and divine matters. In contrast to Western civilization when Islam became the inspiration of world civilization, it was almost never found in any of the literature even moral turmoil that occurred in society. Even moral values were strengthened and gained a respected place in society at that time. Likewise with the problem of divinity, it is almost unheard of for someone to become an atheist when Islamic civilization leads the world and even adds to the passion associated with the problem of divinity with various approaches.

The approaches in theology are still being studied and used as a patron in thinking in discussing issues related to God. Therefore it is a great loss for the world when letting Islamic civilization still not show resurrection because of its potential can make a major contribution to this civilization. Basically, Islam teaches several main principles that are non-negotiable which to become the basis for work. These main principles include making maximum efforts to use reason to know God, the sensitivity of the heart to receive the signals of goodness

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<sup>28</sup>Sakai, M., & Fauzia, A. (2014). Islamic orientations in contemporary Indonesia: Islamism on the rise? *Asian Ethnicity*, 15(1), 41–61.

<sup>29</sup>Steenbrink, K. (1993). Indonesian politics and a Muslim theology of religions: 1965–1990. *Islam and Christian–Muslim Relations*, 4, 223–246.

emitted by God and the hearts of clean people, improving the ability of gift by God both to survive and develop the skills possessed by each of these personalities. Every human being is given the same potential to be able to achieve the target he wants in life, but very few people are able to achieve it because only a handful are willing and able to maximize God's gift.<sup>30</sup>

### **C. Conclusion**

The Prophet Muhammad realized when laying the main foundation for the development of the teachings of Islam outside the Arabian Peninsula, it must translate Islam not just contain rituals alone. However, it was translated in the form of parades in order to replace the Roman and Persian empires that already had their respective civilizations. Therefore, the Prophet Muhammad gave an example of how to awaken Islamic civilization by empowering local values coupled with the monotheistic spirit.

Then, Muslims in Indonesia are also undergoing transformation in looking for a format of Islam that is considered suitable with the Islamic community in Indonesia. However, the search for Islamic formats that are considered to be suitable with the Indonesian people faces extraordinary challenges because of the very strong passion from various outside influences. For Muslim, all of the tradition which tried to assimilate Islam and local culture must be dealt with interpreting normative text (Quran and hadith). It is urgent matter to make reference to the source of texts is an absolute thing that cannot be refuted for every Muslim. However, there are those who insist on following the pattern of an ideal society by referring to the ideal society that existed in the early generations of Islam.[]

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