EDUCATION AS AN ATTEMPT TO WARD OFF ISLAMOPHOBIA VIRUS IN STRENGTHENING NATIONALISM AND INDONESIAN SPIRITUALITY

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ABSTRACT: *Islamophobia is one of the most contemporary issues in Indonesia; it is an attitude that shows intolerance to religion in general and an excessive fear of Islam. There needs to be an attempt to ward off Islamophobia viruses that can weaken the image of a friendly Islam. Through careful education, Islamic teachings were developed to reinforce a nation's nationalism and spirituality. Education of Sufism is an alternative solution to produce a human figure conscious of its status as 'Abdun, his role as a caliphate, and the purpose of his life to worship God. Through this realization, human beings will always establish harmonious communication with the people of God to create a peaceful, safe and prosperous life. Thus, it is free from various understand-like racism, radicalism, secularism, liberalism, anarchist action, and excessive discrimination, which is the cause of Islamophobia. The wholehearted education teaches us to love, respect, and sustain each other to create a peaceful world. It is based on the principle of ukhuwah Islamiyyah, ukhuwah wathaniyyah and ukhuwah basyariyyah. Nationalist attitudes will be able to be manifested in daily life as the government to the country to create a country that "Baldatun thaiyyibatun wa Rabbun ghafur." The nationalist attitude is one of the recommended in Islamic teachings, as a result of the perduring spiritual value in man to obey God's order. The proliferation of Islamophobia worldwide, including Indonesia, can cause the erosion of the friendly image of Islam in the world. It needs an effort to ward off Islamophobia viruses in creating the peace and integrity of a nation. This article aims to present a variety of educational efforts to ward off Islamophobia viruses to strengthen the nationalism and spiritualization of the Indonesian. The study employed a qualitative approach through descriptive analysis methods. The results showed that one of the causes of Islamophobia emergence was the lack of Islamic creed. Through excellent education, Islamic teachings were developed to reinforce a nation's nationalism and spirituality. Education of the wholeheartedly or known as Sufism is an alternative solution to produce a human figure conscious of its status as 'Abd – as caliph. Also, the purpose of his/her life to worship God. Thus, human beings should establish unified communication to create a peaceful, safe and prosperous life in the principle.*

Keywords: Nasional, Aqidah, Islamophopbia.

INTRODUCTION

Prophet Muhammad's method. in introducing Islam to the Arab population at that time was the most obvious example, as well as the most important for Muslims in the world. In fact, not only Muslims, but also non-Muslims in its history have indeed crowned the prophet Muhammad SAW. as a human being who is al-amîn (trustworthy and

impossible to lie). That is, the prophet Muhammad saw was very wise in socializing.[1] After the Prophet Muhammad died, the pillars of truth (shawât al-hâq, lisân al-hâq) were in his companions, then continued by tabi`in, then tabi`ut tabi`in until he reached `ulama (as the heir of Prophet).

Scholars, as inheritors of the truth of the Prophet SAW. in essence it is still inseparable from the prospect of the original plan of the Islamic mission, namely da'wah. Islam teaches preaching in a hanîf way, not a jengis way, prioritizing mercy, not evil, because Islam is a religion that upholds compassion for the universe, not just for Muslims. Therefore, the saints (ulama) in the archipelago in preaching to spread Islam on the Equator also use polite and civilized methods.

Multicultural da'wah, that is what is probably often heard when discussing the procedures for preaching by Islamic preachers in Indonesia. Walisongo, for example, as a scholar who is known to be cultural, adaptive and accommodating in spreading the truth of dîn al-Allâh in the land of Java3 (Indonesia) is a role model for today's preachers and scholars (his successors).[2]

Indonesian Islam, which has always lived in peace, tranquility and harmony, has recently begun to be covered (read: sprinkled) with negative dust, such as radicalism and extremism, liberalism and secularism, to the rise of currents (Islam) that have deviate from the true teachings of Islam (eg Gafatar, which is currently trending). For example, issues such as the Islamic State of Iraq and Syria (ISIS) or those with such an ideology, who want the establishment of an Islamic caliphate. Even though according to experts (religious scholars, Muslim scholars) this is very difficult to do, or if it can be done it must be done by means of grace (peace). Because the wishes of these radical groups have not yet been fulfilled, they have used various methods to create an "Islamic State", everywhere, as in Indonesia. The Sarinah bombing some time ago was also carried out by terrorist actors (ISIS extremist group) that spread in Indonesia. Even in this incident, ISIS itself claimed responsibility for all that.

The foregoing, of course, is not just limited to "contemporary issues" anymore, but has gone far to become "contemporary (historical) facts". Because radicalism in the name of religion in this era will be one of the dark history of Islam. So, it's only natural that recently there has been an issue of "Islamophobia", namely a group of people who are anti-Islam, because in their view Islam is a religion that is 'very scary'.

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[1] *Sayyid Muhammad Ibn `Alawî al-Mâlikî al-Hâsanî al-Makkî, Al-Qudwat alHasanah fî Manhaj al-Da`wah ilâ Allâh, translated by Tim Editor and translation Hai`ah Ash-Shofwah al-Malikiyyah title, Teladan Terbaik dalam Berdakwah (Surabaya: Yayasan Hai`ah Ash-Shofwah al-Malikiyyah, 2014), 51. To see the graceful method of da'wah, further see, Sayyid Muhammad Nûh, Fiqhul Da`wah al-Fardiyyah fî al-Manhaj al-Islamî, diterjemahkan oleh Ashfa Afkarina dengan judul, Da`wah Fardiyah dalam Manhaj Amal Islam (Solo: Citra Islami Press, 1996), 69, 72; or see, Fathul Bahri An-Nabiry, Meniti Jalan Dakwah: Bekal Perjuangan Para Da`i (Jakarta: Amzah, 2008), 115.*

[2] *Rosidi, Dakwah Multikultral di Indonesia: Studi Pemikiran dan Gerakan Dakwah Abdurrahman Wahid, dalam Jurnal Analisis, Vol. XIII, No. 2 (Desember 2015), 484-489; Wahyu Illahi dan Harjani Hefni, Pengantar Sejarah Dakwah (Jakarta: Kencana, 2007), 171.*

Admit it or not, Islamophobia has a very negative effect, and tarnishes the peaceful image of Islam. More than that, in some areas, such as in Europe and America, the issue of Islamophobia has made Islam feel unfair. As AM Saefuddin said that the effect of Islamophobia that is happening in that part of the world:

"Discrimination and injustice against Muslims in the West is not a new phenomenon. For a long time, Muslims in European countries and the United States have been victims of human rights violations."[3]

The Emergence Of Islamophobia As A Contemporary Issue

Indonesia, as a country with a Muslim majority population, and even the largest 'Muslim country' in the world, must not underestimate the growing explosion of Islamophobia. Perhaps, one of the causes of the deviation of Muslims from certain schools of thought is their (misunderstanding) view of Islam. Gafatar for example, which the MUI has recently accused of being a "heretical" sect, according to the author, is a fragment of the Islamic religion which has been infused with their dissatisfaction with practices from Islamic teachings that seem radical. The rise of bombings, radicalism and terrorism in the name of Islam has made them want to form a community (religion pluralist community). There is no obligation to pray and the like there, as well as forms of Islamophobic behavior that may in their minds pray is not important. The most important thing in religion is carrying out progressive practices (for the sake of realizing an intellectual and creative self). It is not strange that in his religious practices, Gafatar promotes agricultural systems and the like, rather than spiritual practices. Because perhaps, they have been possessed by hatred and displeasure with Islam.

Therefore, between radicalism, liberalism, and Islamophobia is very related. In its development, one must be wary of the rise of Islamophobia. In order to stem the virus that destroys the sweetness of Islam, an effort to raise awareness and re-understand to the public about the meaning of Islam itself, in its true sense, is needed. However, most Muslims do not really care about the rise of this Islamophobia phenomenon. Even though the risk is very detrimental to the Muslims themselves.

Seeing the incessant issue of Islamophobia which has undermined the beautiful image of Islam, this is where Muslims, especially in Indonesia, need to explain to the world that Islam is not scary. The Qur'an as the guideline and main reference for Muslims is needed to interpret God's words regarding Islam.[4]

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[3] *See, AM Saefuddin, Islamisasi Sains dan Kampus (Jakarta: PPA Consultants. 2010), 108. It would be different if the life lived by a non-Muslim in the territory of Muslims. With gentleness and mercy, Islam has taught how to respect the lives of non-Muslims in its territory. Islamic governments have tried to implement various regulations that can accommodate the interests of non-Muslim citizens who initially only lived in Islamic areas under peace treaties, until over time these regulations were incorporated as Islamic law. This is the true teaching of Islam. Islam is not a religion of war to be feared, but a religion of peace to be followed. Read more in, Majid Khadduri, Benarkah Islam Itu Agama Perang?: Memperbincangkan Hukum Perang dan Damai dalam Islam (Yogyakarta: Bina Media, 2005), 139-140.*

[4] *In the view of Syafi`i Maarif and Harun Yahya, the Qur'an is a book that is in line with the times. It will still be used and needed as a light (hudan) to provide solutions to the various problems of human life. Read more, Ahmad Syafi`i Maarif, Alqur`an dan Realitas Umat (Jakarta: Republika, 2010), h., 3; Harun Yahya, The Moral Values of the Qur`an, diterjemahkan oleh Ummu Azizah dengan judul, Nilai-Nilai Moral Alqur`an (Jakarta:*

Islamophobia usually circulates among people (someone) who have minimal religious knowledge. Because they are more influenced by a free, liberal life, and indeed lack knowledge of the true teachings of Islam. Therefore, Islamophobia is usually more common in developed countries, such as Europe and America. Apart from being ignorant of the true meaning and teachings of Islam, it is not uncommon because of religious fanaticism. Like Christianity and Judaism, which have hated Islam from the start. The opposite of Islamophobia is radical Islam, which also emerged due to reactions from Islamophobic groups. So that even these radicals hate countries that have adopted a lot of Islamophobic thoughts, like America and the like.[5]

Islam Presents As A Harmonized Solution To The Harmonious Life

It is undeniable that in the life of a society that plural, often encountered injustice, poverty, stupidity, and weak law and low social discipline. However, Islam emphasizes being wise and humble in dealing with and enforce plurality. So, it can be avoided destructive and uncontrollable social conflict, as happened in society lately.[6] Islam strongly encourages the attitude of openness, dialogue, and tolerance[7] with fellow humankind.[8] It is as already stated in the Qs. Al-Hujarat verse 13, which means "O Man, verily we have created you from a man and a woman, and made you of many nations and races that you may know each other. Indeed, the noblest of you are at God's side".

On the other hand, the Qur'an calls Muslims the best people will uphold the truth and banish falsehood. such kindness obtained because of its moderate nature (ummatan wasathan). Here it is what the world needs today. Although it must be admitted to making it happen is not easy, and it must start from oneself. As Muchlis Hanafi said, that is a change society will be realized if it starts from efforts to improve oneself, namely by applying the attitude of al-wasathiyyah in everyday life.[9]

That's the real Islam. Islamophobics a lot distorting and understanding Islamic teachings out of context. That's why they become violent and arrogant towards Islam. Unity The Nations (UN) once sponsored a seminar that held in February 2005, with the theme, Confronting Isalmophobia: Education for tolerance and Understunding (Fighting the Fear of Islam: Kofi Annan, UN Secretary General at that time recognized the teachings and principles of Islam are often distorted and understood out of context. Some people claim Islam is not compatible democracy and reject modernity and women's rights. In fact, the Islamic world and the West in the past worked together and mutually influence the arts and sciences. If Christian scientists did not get the teachings and literature of Islam in the Middle Ages and the times after that, European civilization will not make progress

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Senayan Abadi Publishing, 2003), 56.
[5] *Etin Anwar, Hobart and William Smith Colleges, "The Dialectics of Islamophobia and Radicalism in Indonesia", ASIA Network Exchange, Vol. XVI, No. 2 (Spring 2009), 53.*
[6] *Musa Ays'ari, Dialektika Agama untuk Pembebasan Spiritual (Yogyakarta: LESFI, 2002), 111.*
[7] *Steve Clarke, Russell Powell, and Ulian Savulescu, Religion, Intolerance, and Conflict: A Scientific and Conceptual Investigation (Inggris: Oxford University press, 2013).*
[8] *M Khusna Amal, "Anti-Shia Mass Mobilization in Indonesia's Democracy: Godly Alliance, Militant Groups and the Politics of Exclusion," Indonesian Journal of Islam and Muslim Societies 10, no. 1 (2020): 25–48.*
[9] *Musa Ays'ari, Dialektika Agama untuk Pembebasan Spiritual..., 29.*

currently owned. Thus a small part of the contribution and attitude Tolerance of Islam with adherents of other religions.[10]

Wholehearted Education As A Means Of Denying Islamophobia

In the Islamic view, education is growing the whole human potential, both physical and spiritual.[11] The growing potential of thought and dzikr[12] always to draw closer to God[13]becoming an Islamic person[14]It has a deep ruhani experience,[15] with a fundamental answer to Al-Quran and Hadith's correct reference.[16] Islamic Education efforts will foster the values of morality that became known as spiritual values.[17] To be able to present spiritual matters, it is necessary to promote the awareness of Ilāhiyyaħ.[18] It is to strengthen the education so that all orientation is centered on the consciousness of God.[19]

With the intention of Ma'rifatullah, education will be able to manage his mind and heart always to be subject to God's rule.[20] So the creation of a great Islamic civilization.83 Thus, it can be said that careful education from an Islamic perspective can be an alternative solution to realizing a nationalist and spiritual stance of a nation. Because of it, the human being will be aware of his status as 'Abd – the caliph, and the purpose of his life to serve God. [21]Worship is not only limited to rituals but also establishing a harmonious communication with each other. Allah is social worship that must always be considered in creating world peace. With the social resilience, the attitude and nationalist attitudes will be realized in daily life as a bumper to the country to create a country that "Baldatun thaiyyibatun wa Rabbun ghafur." The nationalist stance is one of the suggested attitudes in Islamic teachings due to the perduring spiritual value in the self.

Education Strategy In Strengthening Nationalism And National Spirituality

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[10] *AM Saefuddin, Islamisasi Sains dan Kampus…, (Jakarta: PPA Consultants. 2010), 110.*

[11] *Hafiz Salih-Ud-din and *Saeedul Haq Jadoon, "Co-Curricular Activities and Its Importance in the Prophet's (PBUH) Era: A Critical Review," Pakistan Journal of Islamic Research 12 (2013): 67.*

[12] *Nur Dina Adnan et al., "Personality Enhancement Programme of Khalifah Ulul Albab for Muslim Secondary Students in Malaysia," International Journal of Academic Research in Business and Social Sciences 7, no. 10 (2017): 592.*

[13] *Amin Syakur, "The Social Consequence of Tasawuf," International Journal Ihya' Ulum Al-Din 1, no. 1 (1999).*

[14] *Leslie E Sponsel, "Religion, Nature and Environmentalism," The Encyclopedia of Earth, 2007.*

[15] *S Maryam Yusuf, "Inter-Subjectivity of Khalwat (Suluk) Members in the Tarekat Naqsyabandiyah Khalidiyah Ponorogo," Indonesian Journal of Islam and Muslim Societies 10, no. 1 (2020): 103.*

[16] *Rizal, "Filsafat Pendidikan Islam Sebagai Landasan Mmebangun Sistem Pendidikan Islami."*

[17] *Zulkifli, "Education, Identity, and Recognition: E Shi'i Islamic Education in Indonesia," Studia Islamika 21, no. 1 (2014): 77–108.*

[18] *Diah susanti Wirawan Fadly, Fatkul Jannah, Omnia S. Ahmed, "Diagnostic Skill of Internalization-Interconnection Qur'ani With Science in Three Levels of Madrasah," Cendekia: Jurnal Kependidikan Dan Kemasyarakatan 18, no. 2 (2020): 267.*

[19] *Mohamamad Subhi, "Doktrin Manusia Universal Dalam Antropologi Metafisis Seyyed Hossein Nasr," Jurnal Universitas Paramadina 11, no. 3 (2014): 1128–1145.*

[20] *Sukarman Sukarman, "Urgensi Pendidikan Holistik Dalam Membentuk Insan Kamil," Tarbawi: Jurnal Pendidikan Islam 11, no. 2 (2014): 34–43.*

[21] *Andewi Suhartini et al., "Proceedings of the International Conference on Islamic Education," in Proceedings of the International Conference on Islamic Education(Atlantis Press, 2018), 129–135.*

As a Muslim, strengthening nationalism and spirituality is a necessity. Nationalism is often interpreted as a love for the homeland,85 with the equality of membership and citizenship of all ethnic, racial, and cultural groups to maintain and devote each other's identity, integrity, prosperity, and strength.86 With the attitude of nationalism, this resilience of the state will stand firmly in creating a feeling of peace.[22]

In the meantime, spirituality comes from the fundamental word spirit, which means to form the breath of life. The human Spirit generally relates to the strength or encouragement of life.[23] Other experts say that spirituality as a way of being and experiencing something gained through the dimensions of consciousness88 is transcendent.89 It is characterized by particular values concerning self, others, nature, life, and something seen as the Lord (The ultimate).[24] Commensurate with it, Pierre91 says that spirituality can help someone discover the meaning of his life, always encouraging to think and do well, encourage to establish harmony with God, nature, society, including finding peace between mind and heart. Thus, in general, spirituality can be understood as a reaction of consciousness about purpose, value, and meaning or the most profound meaning of life92 in the context of self, humanity, nature, and Tuhan.[25]

One's spirituality will experience growth and development, not static but dynamic.94 Spirituality is a crucial foundation in cultivating nationalism. Spirituality and nationalism need to be grown in Islamic teachings to build a dignified generation of Indonesian education, undoubtedly aware of the nature of human creation. Human status as 'Abd, the role of his function as Caliph whose aim to serve God. He/she carry out the vision and mission in the world of education to develop God's whole potential.[26]

The particular strategy that can be applied in the educational world to re-establish the attitude of nationalism and spirituality is to implement three fundamental principles as Rasheed said that the three principles are (1) The principle of ukhuwah Islamiyyah, namely have a principle of brotherhood that develops based on religious spirit, (2) The principle of ukhuwah wathaniyah, which is a brotherhood that grows based on national spirit, and (3) The principle of ukhuwah basyariyah is a brotherhood that grows above the spirit of humanity.[27]

Through this realization, human beings will always establish harmonious communication with the people of God to create a peaceful, safe and prosperous life. So, it is free from various misunderstandings such as racism, radicalism, secularism, liberalism, and excessive anarchist action, which is the cause of the Islamophobia virus. Wholehearted

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[22] *M. Husin Affan and Hafidh Maksum, "Membangun Kembali Sikap Nasionalisme Bangsa Indonesia Dalam Menangkal Budaya Asing Di Era Globalisasi," Pesona Dasar 3, no. 4 (2016): 65–72.*

[23] *Martin Albrow et al., "The Impact of Globalization on Sociological Concepts: Community, Culture and Milieu," Innovation: The European Journal of Social Science Research 7, no. 4 (1994): 371–389.*

[24] *Kenneth I. Pargament, "Target Article: The Bitter and the Sweet: An Evaluation of the Costs and Benefits of Religiousness," Psychological Inquiry 13, no. 3 (2002): 168–181.*

[25] *Syamsuddin Syamsuddin and Azlinda Azman, "Memahami Dimensi Spiritualitas Dalam Praktek Pekerjaan Sosial," Sosio Informa 17, no. 2 (2012): 111–119.*

[26] *John D. Mayer, "Spiritual Intelligence or Spiritual Consciousness?," The International Journal for the Psychology of Religion 10, no. 1 (2010): 47–56.*

[27] *Rasyid, "Islam Rahmatan Lil Alamin Perspektif Kh. Hasyim Muzadi".*

education teaches people to love one another, respect, and sustain each other to create world peace. By having the social resilience, the attitude, and nationalistic attitudes, it will be able to be realized in daily life as a bumper to the country to create a country that " Baldatun thaiyyibatun wa Rabbun ghafur" because nationalist attitude is one of the attitudes recommended in Islamic teachings, as a result of the perduring spiritual value in human beings.

CONCLUSION

Islamophobia is one of the most contemporary issues in Indonesia; it is an attitude that shows intolerance to religion in general and an excessive fear of Islam. There needs to be an attempt to ward off Islamophobia viruses that can weaken the image of a friendly Islam. Through careful education, Islamic teachings were developed to reinforce a nation's nationalism and spirituality. Education of Sufism is an alternative solution to produce a human figure conscious of its status as 'Abdun, his role as a caliphate, and the purpose of his life to worship God. Through this realization, human beings will always establish harmonious communication with the people of God to create a peaceful, safe and prosperous life. Thus, it is free from various understand-like racism, radicalism, secularism, liberalism, anarchist action, and excessive discrimination, which is the cause of Islamophobia. The wholehearted education teaches us to love, respect, and sustain each other to create a peaceful world. It is based on the principle of ukhuwah Islamiyyah, ukhuwah wathaniyyah dan ukhuwah basyariyyah. Nationalist attitudes will be able to be manifested in daily life as the government to the country to create a country that "Baldatun thaiyyibatun wa Rabbun ghafur." The nationalist attitude is one of the recommended in Islamic teachings, as a result of the perduring spiritual value in man to obey God's order.

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