

### 1.3. Religious Communities

#### **APOSTATE IN DEBATE: Prespective Elite Muhammadiyah of East Java**

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This paper is the result of field research, which wants to understand and map the elite view of Muhammadiyah East Java related to apostasy phenomenon in the frame of freedom of religion. The phenomenon of apostasy is a debate among movers and activists in the Muslim and Western worlds. The debate is sharpened when it is linked to issues of religious freedom as a point in the International Declaration of Human Rights and the response of OIC States implements the death penalty for apostates. The above issues arise in Indonesia, based on data from The Wahid Institute, East Java, including areas that still often occur intolerant action related freedom of religion (Shia-Sunni case in Sampang, FPI anarchism case in Lamongan). The action of intolerance is suspected to be an extension of the apostasy-related understanding, the more beginnings of theological problem now developing in socio-theological. Extension of meaning becomes the trigger of misunderstanding in society in responding to apostasy, even lead to violence in society. This condition is very dangerous for Indonesia multicultural country. Debate on the above issues occurred among the Muhammadiyah elite in understanding and addressing the issue of religious freedom (apostasy). The background of this study was developed through a qualitative research approach with the research subjects of Muhammadiyah East Java management, data collection techniques through interview method of snowball technique and library study, inductive triangulation-data analysis, through phenomenology theory framework, social elite and knowledge sociology. The results showed that among Muhammadiyah elites in relation to the phenomenon of freedom of religion (Apostasy), there are two currents of inclusive view and exclusive views flow. Differences in view due to differences in socio-theological and socio-cultural background. In principle disagree on the death penalty for the perpetrators of apostasy and still needed the Law Defamation of religion as a framework of inter-religious relationships.

**Keywords:** Apostasy, Perspective, Elite Muhammadiyah of East Java

#### **RELIGIOUS INCLUSIVISM IN INDONESIA STUDY OF *PESANTREN* AN-NIDA AND EDI MANCORO, SALATIGA, CENTRAL JAVA INDONESIA**

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This abstract is the result of research intended to elaborate the students' religious inclusiveness in the Nida and Edi Islamic boarding schools (*Pesantren*) of Salatiga, Central Java. In its descriptive analysis, this paper will try to elaborate a phenomenon or social unit of religious life in boarding schools in which some research instruments such as participant observation, open interviews and unstructured questionnaires are used. The results showed that: , there was a shift from the structured theoretical foundation both in Islamic boarding schools of Edi Mancoro and An Nida, an overview of students' religious inclusiveness appearing in the form of culture, namely: cultural preservation to cultural transformation. The cultural forms emerge because the existence and function of religion (Islam) transforms into the culture while religion

is analyzed from the perspective of the local culture. The cultural and transformative inclusiveness is generated by the particularity of students' religious and educational traditions although they maintained but they have also experienced changes; and openness to adapt and impart through a transformative social process. This transformation causes the emergence of collectively cultural values agreed and implemented together, thus they are universal. The students' tradition preservation is determined by two mutually linked variables namely: 1) *kiais* as guardians of tradition, and 2) curriculum that maintains the teaching of classic book (*Kitab Kuning* (yellow book) as a buffer tradition. While the changes of tradition are also influenced by two variables, namely 1) social interaction with the surrounding local culture of the boarding schools, and 2) the students' communication patterns with their external plural environment. , the students' preserved and changing traditions produced a unique religious authority . In the *Pesantren An Nida*, religious authority was manifested from the supremacy of *fiqh* (Islamic jurisprudence) enlightened by *ijtihad* (rational reasoning). There is a reciprocal relationship between *fiqh* and *ijtihad*, so that the dynamic verbal nature of *fiqh* will appear. The rational values in *ijtihad* was then strengthened — along with external changes — and accepted by the students' perspective of jurisprudence. In the *Pesantren Mancoro Edi*, the research result showed that students complied religious authority was caused by the supremacy of dynamic *fiqh* enlightened by *Sufism*. The mystical value in *Sufism* also tends to be stronger — along with their contextual adaptation-- thus affecting the students' *fiqh* perspective. Unfortunately, the religious authorities seem to have paradoxical values because of their closeness to religious symbols outside their religion. It is therefore recommended that: a) to the students, they are supposed not to understand religion as a set of symbols, but a system of value, and if not, b) other religions are then welcomed into the local culture.

**Keywords:** inclusivism-transformative, Islamic religious authorities in Indonesia, *Pesantren*, local culture

## **EKONOMI BERJAMAAH: Relasi Pondok Pesantren dengan Masyarakat dalam Peningkatan Perekonomian (Studi pada Komplek 3 Sunan Pandanaran)**

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Islam urged the people to have good economy and high income for the sake of their needs of life. One of an Islamic institution call Islamic boarding school has an important role economically to encourage a better life to the residents around it. Sunan Pandaranan Boarding School had been already in economic partnership with the residents in the vicinity. This research will look at the extent to which the role of boarding schools in an effort to increase the economical levels of its community, as well as factors of the economic relationship between the boarding schools with the community keep running well so far. This research is qualitative-descriptive. The technique of data collection was done through documentation, interviews and observations in Sunan Pandanaran Boarding Schools especially in complex 3. Through the Exchange Theory could be understood that the relationship between the Sunan Pandanaran Boarding Schools with communities around it in terms of the economy is running harmoniously because both of them get mutual benefit from their partnership.

**Key words:** economy, exchange, Islamic boarding school.