The Concept of Ideal Society in the Analysis of Ali Shariati's Thought

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Abstract
According to Shari'ati, the Islamic community is the term ummah to classify the community's terminology, namely the community helping each other in order to realize what is expected. This study has a purpose, namely to discuss and find out the ideal society in Islam. This research method uses qualitative methods with library research techniques or bibliographic studies to obtain data sources. The results and discussion of this research include the notion of an ideal society according to Ali Shari'ati, efforts to establish an ideal society according to Ali Shari'ati contains a discussion examining the extent to which society develops in the midst of modern times that change civilization in solving various social problems and to continue the application of the exemplary life of the Prophet. Muhammad saw and his companions in advancing the ummah. The conclusion of this study is that the ideal Islamic society is a society whose brotherhood is close, avoids torture, does not discriminate between the educated and the lowly, is not selfish, is closer to Allah, in order to form the best human being.

Keywords: Ali Syaria'ti; Rushan Fekr; Ummah

Introduction

In the Islamic point of view, the state and politics are defined as a rule or form of legislation in which this law controls the rights and obligations between two parties: al-hakim (ruler) and al-mahkum (individual), which contains a framework equipped to implement the interests of al-adl (justice), himayat al-din (ensuring strict opportunities) (Bayumi, 2007, p. 12). The present condition of thinkers standing alone in Islamic nations is all the more difficult to make a choice. We are cornered by limited choices amidst two opposing forces. The first is traditional, inherited from the past; the second is multidimensional, inherited from the West through

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

plagiarism (Shariati, 1985, p. 1). The heartbreaking events in traditional societies, and the Muslim citizens are distinctive, because there is no communication and a great difference of insight between the lower and the knowledgeable classes (Shari'ati, 1993, p. 125). The democratic process of universal resilience that is spreading in the world today includes the citizens and the state of Indonesia. Citizens yearn for an open, evolving and contemporary citizenry not one that seeks to destroy human rights. This results in an open society that gives rise to the free movement of people, information, economics and other forms of busy world activities that combine human beings. From the world culture there are meanings (Tilaar, 2000, pp. 145-146).

With so many threats to Islamic society, Shari'ati revealed the fault of conservative or traditional Islamic scholars who had disappeared in the past as a social force. Shari'ati revealed that in medieval times these conservative clerics were not the way of thinking of the past, but the need for people who had a vision, mastered religion, the purpose of knowledge, Islam, and mastered modern Islamic methods and ideologies. (Espocito, p. 120). Shari'ati compares between the shirk society and the ideal Muslim society which is united with the society referred to as the society of tawhid, but the ideal Muslim society does not mean a cleric in which everything is realised according to shariah law. (R.M.Burrel, 1995, pp. 107-208).
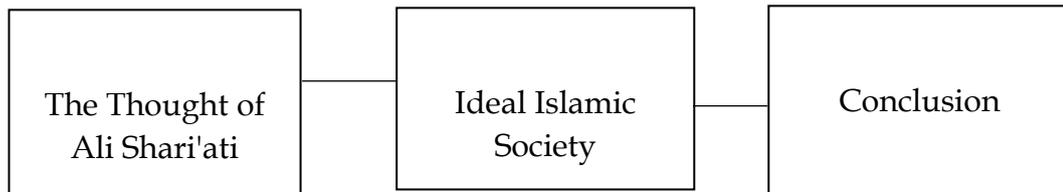
According to Shari'ati, Islamic society is the term ummah to classify the terminology of society, namely people helping each other in order to realise what is expected. Ummah in more general terms is the Islamic kinship, all Muslim societies form a unity that is an equality of worldviews, namely beliefs that are based on a view of monotheism and a common desire to fight for justice and knowledge in an effort to carry out obligations as duty bearers from God (Machendrawaty, p. 6). To achieve this desire and hope, Ali Shari'ati proposes that the intelligentsia be viewed as enlightened thinkers who understand the brotherhood of their era, their history, and their society. Such understanding can lead to social obligation.

With the needs and pains of his society, he is obliged to make logical solutions to problems that are likely to liberate them in this situation (Shari'ati, 1993, p. 31). Ali Shariati's task is to invite and act in search of justice, the same language of his time, the proposed solutions are the same as the cultural beliefs of the people (Shari'ati, 1993, p. 43).

The main problem in this research is the ideal society according to Ali Shari'ati. The formulation of the problem contained in this study is how the efforts to form an ideal Islamic society according to Ali Shari'ati. This research is expected to benefit various groups theoretically and practically. Theoretically, this research is expected to add insight into the scientific treasures of Islamic philosophy. Practically, this research is expected to be

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

useful for academics to know the ideal Islamic society formulated by Ali Shari'ati.

Basically, the framework is very necessary, it aims to answer the research question of how the concept of the ideal society according to Ali Shari'ati. The framework chart below:

The Thought of Ali Shari'ati	Ideal Islamic Society	Conclusion

Chart 1. Framework

The Ideal Islamic Society according to Ali Shariati is the ummah of Muslim groups or societies whose close brotherhood is based on human belonging and avoid observation and torture. The classification of human beings or citizens such as tribes, people, countries, relatives and others, the word ummah is equivalent to progressive enthusiasm by containing passionate social understanding, obligations and thoughts. The ideal human being envisioned by Ali Shariati is a human being who does not end and straight on one point of view and eliminates other factors but a human being who can unite all conditions and emotions without dumping one element alone, humans have a great obligation, necessity and lurk entirely without selfishness, humans who weave ties with Allah SWT but do not eliminate other humans, also so that other humans form the best humans.

According to Abdul Rashid, interpreting ummah as citizens, individual groups of citizens of the Islamic people known by the combination of thoughts, beliefs, dependents, rules and desires of life with sensitivity to gather, manners and traditions minus the variations about colour, region, language, or so on. In the Medina Charter the view of Ummah and its sphere of value is used in two versions with different chapters, the first cursing the designation of groups of beliefs, for example Muslims, Jews and others. Second to say a group that is diverse and formed on various beliefs, tribes, and groups but united in one unity. According to Ziauddin Sardar said the target to be obtained by the ummah is knowledge and equality, this income is thought to be an obligation for the ummah as an increase in the direction of the khalifah of God.

As for Gellner's idea of Islamic society, there are two typological forms of belief, namely High Islam and Low Islam. The first form is a typology of how to believe traditionally in the scope of rural communities who worship more figures or guardians who are considered holy. The second form, is a

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

form of belief in moderate urban communities and scientists who have characteristics like alone, orientation to the rules, not fond of mystical things and destructive actions.

It is contained in the book Religious Socialism A Fourth Way and this is the theoretical basis for the author in completing the study of Ali Shariati's ideas about the ideal Islamic society. In this book briefly, that rushan fekr in the act of social modification, there are four factors that change the destiny of society: self-consciousness, rules, coincidences, and citizens. The most important two are society and rules, because society is the desire of the substance of society, while rules are laws that exist in citizens and can be proven.

According to Ali Shariati, individuals who have social obligations and representatives. They are not among the educated. Such a person may or may not be an 'enlightened person'. On the contrary, the individual may not be from the educated class, but he (Rushan Fekr) still considers himself an enlightened individual. Not all educated people are Rushan Fekr, but only some, and also the reverse, because the significance of the two is not from the bond of two intertwined perceptions.

The purpose of Rushan Fekr according to Ali Shariati is to help people to realise a passionate belief and support them to sacrifice God's gift of 'self-consciousness' of the subordinate people. However, it is the 'self-awareness' that can change the stagnant and lacking society to become a vibrant and innovative force. Through this self-consciousness, it supports the new generation of educated people again from the atmosphere that in the past made them as westerners and slaves of intellectuals and spirituals for the colonialists, towards a definite, and motivating direction, releasing the society of stagnant and silent beliefs from their dispositions, from the old culture and fanatical false beliefs. Then sorting out the enthusiasm of dogma hoarded in the citizens and transforming it into a valuable and passionate energy by which our intellectuals can become faithful to religion and our society's beliefs can gain self-understanding. Our citizens, according to Ali Shariati, are essentially of a faith and insight is the dream of today's people, the reason our faith has a culture of martyrdom. Because of this, 'someone enlightened' to mobilise, to create love and new dogma of today's Islamic citizens must begin with religion. The ideological concept of Rushan Fekr is an answer to the indications and social events, and culture, which ultimately arise conflicts.

As for the level of structure, there is a growing number of young, educated believers caught up in the Westmaniac fever and beginning to forget their original culture. Meanwhile, the underclass as the persecuted people are trapped in the bonds of ancient culture, religious fanatics and past deeds. This tempo of duration is a sad occurrence due to the variation of insights and unavailability of discourse between the educated and the

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

underclass. The educated souls are in a social position entirely separate from the lower classes, their lives in the confinement of a specialised environment. The uneducated lower classes were deprived of the strategies and insights of their intelligent intelligentsia. Anticipating the clash, Shari'ati proposed the ideological concept of Rushan Fekr to confront the contradictions and closures between the educated and the lower classes in order to consolidate the people for the advancement of Islam.

Research related to the ideal society has been carried out by many academics including; Srimulyono (2021) 'The Concept of the Ideal Islamic Society: A Study of Ali Shariati's Thought.' This thesis explains how the concept of an ideal Islamic society, an Islamic society whose faith is based on God. Faith in Allah will form softness and high morals and social sensitivity which will then produce cultural character and the influence of noble social manners. All principles and meanings from Allah are the beginning of all perspectives of life, legal, siyasah, social, cultural and others. Islamic society is a society that adheres to the values of Allah, earthiness and humanity. Meanwhile, the ideal is what is coveted or desired. The ideal Islamic society is an attempt to realise an Islamic society similar to that which has been expected in accordance with the signs of the Qur'an and Hadith. The thesis also explains the relationship between religion and society, religion is also a potential energy in the human heart, always radiating its power to society, returning to a balanced position (Srimulyono, 2021).

Abdul Gofur (2016), 'The Concept of the Ideal Society in the Perspective of the Qur'an'. This thesis explains the concept of an ideal society according to the Qur'an, society is a group of people formed in a specific area that cannot be separated from being discussed in the Qur'an, a typical discussion of the coveted society, or a way to build an ideal society. The Qur'an is a book that is a source of reference for scholars to overcome any problem, in which there is a lot of information about society, because the main function of the Qur'an is to help produce many positive changes for society. The thesis is also that Muslims cannot be separated from the guidance and direction of the Qur'an, in terms of shari'ah, worship, and mu'amalah (Gofur, 2004).

Andi Irdayanti (2018), 'The Relationship between the State and the Ummah According to Ali Syariati in the Perspective of Indonesian Nationality' this thesis explains that the state is a tool of citizens who have the power to manage human ties to citizens to fix indications of power on citizens. The state can connect decisive action and even the state can carry out the action of carrying out heinous acts on the people of the country, if suspected as a form of security for the state. The thesis also explains the ummah in the madinah charter, Ali Shari'ati's opinion on Marxism (Irdayanti, 2018).

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

From the literature review that has been done before, there are similarities. And the difference from this paper will discuss Ali Shari'ati's thoughts on the Ideal society. It is hoped that the analysis of Ali Shari'ati's ideal society can manifest a new perspective on the ideal society that contains the concepts of civil life that develops naturally without any pressure. And the purpose of this discussion is, firstly to find out what is meant by the ideal Islamic society according to Ali Shariati, secondly to find out how the efforts to form an ideal Islamic society according to Ali Shariati.

Research Methods

This research uses qualitative methods, qualitative research aims to get a complete explanation of a matter according to the opinion of someone under study. Qualitative research deals with the opinions, perceptions and beliefs of a person under study. This research was conducted by conducting an assessment of Ali Shari'ati's ideal society thinking, especially on the concept of ideal society thinking (ummah). This research uses analysis by answering several research questions that investigate research propositions. This analysis is intended as a compilation, summarisation, classification of data to get answers to research questions. The usefulness of data analysis is to reduce data intoaktualan that can be understood, explained in a certain way so that the relationship of research variables can be examined and tested (Azwar, 2007, p. 22). The data collection technique is using book research, critical discourse analysis so as to draw conclusions.

Results and Discussion

1. Biography of Ali Shari'ati

Ali Shari'ati was born in the city of Mazinan, near the edge of the city of Mashad in Iran. In this city he completed his high school and elementary school. Shari'ati was born into a family of religious figures in Iran. His predecessor 'Allama Bahmanamadi told Kalam Science, Philosophy, and Fiqh to Akhun Hakim; his maternal grandfather. His uncle was also a figure of faith, a student of the famous scholar Adip Nisyapuri. His father Muhammad Taqi Shari, a lecturer, mujtahid, and creator of the 'Islamic Da'wah Centre' in Mashad and a leader of the Islamic Scholars Action in Iran. Himself confessed, Shari'ati said: It was my father who made the first incantations of my energy. It was he who first told me the art of contemplation and the art of being a person. He gave me the ideals of independence, movement, sincerity, perseverance, voluntarism and the obligation of my energy. He is for me the beautiful flower of my past.

When he was 18 years old, he did his new job as a teacher along with being a student. The 1950s arrived to study at Mashad University. In 1958, he earned a BA in Arabic and French, and a scholarship to study in France. In 1959 or 1960, he began studying at Sorbone University in Paris. During

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

1959-1964, he reviewed the writings of Henry Bergeson, Albert Camus, Frans Fanon, Louis Massignon, and Jean Paul Sartre. In 1964, he earned a doctorate in sociology. Apart from attending lectures in Paris, he also participated reliably in the life of siyasah. He, along with Mustafa Chamran and Ebrahim Yazdi, organised the 'Iranian Freedom Action' abroad; participated in the second National Campaign; united in the liberation of Algeria; was imprisoned for giving lectures to Congolese revolutionary students. In 1964 returned to Iran; and on the way to the edge of Iran he was arrested with a lawsuit for carrying out siyasah activities, then imprisoned for 6 months. After being released from prison, he became an educator at the high school and college of Agriculture and Mashad University, then built and lectured at Husyainiah Irshad. The year 1969 was a most fruitful year when arti began what he called an 'Islamic Reawakening'. In 1972 the Husyainiyah Irshad closed its activities, and Shari'ati himself was arrested for his activities, In 1975 international organisations, members of the Parisian and Al-Jazanian intelligentsia thronged Tehran with calls for his freedom. So he was released but remained a house prisoner until 1977. In May 1977 he left Iran for England. And on 19 June 1977 he died in a dilemma in England, and his final resting place was in Damascus, Syria (Afifah et al., 2022, p. 57-60).

2. Ideal Islamic Society

The Ideal Islamic Society according to Ali Shariati is the ummah of Muslim groups or communities whose close brotherhood is based on human belonging and avoid observation and torture. The classification of humans or citizens such as tribes, people, countries, relatives and others, the word ummah is equivalent to progressive enthusiasm by containing passionate social understanding, obligations and thoughts (Irdayanti, 2018, p. 48). The ideal human being envisioned by Ali Shariati is a person who does not stop and straight at one point of view and eliminates other factors but a person who can unite all circumstances as well as emotions without dumping one element alone, humans have a great obligation, necessity and lurk entirely without selfishness, humans who weave ties with Allah SWT but do not eliminate other humans, as well as other humans to form the best humans (Irdayanti, 2018, pp. 48-49).

According to Abdul Rashid, interpreting ummah as citizens, individual groups of citizens of the Islamic people who are known by the combination of thoughts, beliefs, dependents, rules and desires of life with sensitivity to gather, manners and traditions minus the variations about colour, region, language, or so on (Irdayanti, 2018, p. 32). In the Medina Charter, the view of Ummah and its scope of value is used in two versions with different chapters, the first cursing the designation of groups of beliefs, for example Muslims, Jews and others. The second is to say a group that is

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

diverse and formed of various beliefs, tribes, and groups but united in one unity (Irdayanti, 2018, p. 33).

According to Ziauddin Sardar, the target to be obtained by the ummah is knowledge and equality, this income is thought to be an obligation for the ummah as an increase in the direction of the khalifah of God (Irdayanti, 2018, p. 34).

3. High and Low Islamic Typology
a. Typology of Higher Islam

As for Gellner's idea of Islamic society, there are two typological forms of belief, namely High Islam and Low Islam. The first form is a typology of how to believe traditionally in the scope of rural communities that worship more figures or guardians who are considered holy. The second form, is a form of belief in moderate urban communities and scientists who have the characteristics of liking to be alone, orientation to the rules, not fond of mystical things and destructive actions (Gofur, 2004, p. 11).

The variety of interpretations has led to classifications or typologies or names that are inclined to an activity or Islamic thought that is appropriate. For example, in the discipline of fiqh, there are various madhhabs such as the Hanafi Mazhab, Maliki Mazhab, Shafi'i Mazhab, Hanbali Mazhab, and others. The discipline of theology is also diverse with schools such as Murji'ah, Mu'tazilah, Jabbariyah, Asy'ariyah and others. It is the application of these disciplines and interpretations that produce harmony in Islam. On the veil of matlamat ideas, Muslim communities do not have different insights, this is like in the areas of belief, kitabullah, and the discussion of Ubudiyah (basic rituals) namely, the necessity of Zakat, Fasting, Prayers. But from the veil of the nuances of matlamat, Islam is very diverse and has a variety of prominent understandings on matters of relationships and human relations which are intertwined with socio-cultural restrictions (Anggoro, 2021, p. 19).

The agreement of Islamic activities in modern times is a sign that is quite instrumental in spicing up various activities of faith whether it takes the form of a mission despite the increase of Islam. One of the fascinating things about security activities that are discussed in the theoretical world is the expansion of activities. Masdar Hilmy by interrupting the views of J. R Browen in his endeavour to elaborate on the term Islamic action expansion is capturing three activities, namely, demographic mobility, expansion of faith institutions, and exchange of insights or advice. This expansion activity is substantial; that the activity in question is a cross-national activity in which elements are organised as well as international and in the revival of its teachings from all lines, both individuals to other individuals, individuals to groups, groups to individuals, even groups with other groups, until one nation to another nation (Anggoro, 2021, pp. 19-20).

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

Looking at the meaning of the term Islamic expansionism or commonly referred to as Islamic transnationalism as stated above, this activity is a form of activity that transcends the provincial borders of a nation almost the same goal is an association of responses about a specific teaching. As a role model, the Muslim Brotherhood, a member of the action that subjugated Egypt, which was formed by Hasan al-Banna, almost the same activity wants to return to the original state of Islamic enthusiasm when the basis of siyasah and germinate from the rules of Western behaviour and leadership that are passed have limited Islamic society. Apart from the Saudi Arabian peninsula through its Salafism as a character that borders on its world schedule passed can make it outperform as well as other forms of Islamic varieties (Anggoro, 2021, p. 20).

The presence of Salafism activities is not silent since a sign called Islamic fundamentalism which has the characteristics of the approach used is the original or literal approach related to the Qur'an and Hadith. Called literalism is the difficulty of fundamentalist followers to explain the writings of beliefs as well as sensible and intellectual judgements. In the journal that was created by Rofhani, Oliver Roy classifies Islamic fundamentalism, namely traditional fundamentalists and contemporary fundamentalists, almost the same activities of Salafism are listed in Modern Islamic fundamentalism (Anggoro, 2021, pp. 20-21).

For the Islamic space itself, Esposito is more inclined to describe fundamentalism as 'Islamic revivalism' that for him this term is 'equal', in the sense of not favouring one and more balanced Islamic customs and meanings. Here, what is meant by Islamic meanings is like the theory of tadjid (revival) and Islah (reformation) which holds the main idea of social activism and siyasah activities that have been carried out from the beginning of the Islamic era to the present day. The use of this terminology is an attempt to avoid considering it as a Western misconception and a levelling off since the Protestant Christian instructions (Anggoro, 2021, p. 22).

Oliver Roy also expressed similar terminology, stating that it is an endeavour to see Islam as a teaching that does not only practice on siyasah, but also on all measures of life. This kind of action, aka by Roy, is an act of solidarity motivated by belief. Initially Roy categorised two groups of Islamic fundamentalism, namely conventional Islamic fundamentalists, almost the same primary sign is the centre of ulul 'ilmi which has a large and significant position in describing Islamic ideology, the most important writings, and the description is totalitarian in character. This has led to the absence of an arena of scholars for contributions in expounding the writings of the faith. The second group is a member of modern Islamic fundamentalism or neo-fundamentalism almost the same primary sign that

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

has a strong goal of siyasah on blending Islam as long as it is a teaching. (Anggoro, 2021, pp. 22-23).

Islamism is recognised by Roy as another, more modern form of neo-fundamentalism. Other than in Iran, this form of neo-fundamentalism is no longer headed by an ulul 'ilmi, but by a "scholar of science" who conducts himself as a scholar of faith. In their opinion, all ideologies are divinely characterised and faith-based, so the prevailing bad view is that an economist, a chemist, a lawyer, an engineer, is an ulul 'ilmi. On a different plane, Islamic fundamentalism is a reply to whatever the form of the lawsuit and the outcome of the rapid modernity. The action of fundamentalists leads to explore Islam when a knowledge of the world of science-contemporary, despite the fact that contemporary Islamic fundamentalism is a member of the non-majority in the Islamic world (Anggoro, 2021, p. 23).

Next, Roy explains how Islamism is spread and sprayed when every format of citizen activity, from social, education, legal order, cultural security and tranquility, economics, to the way of ruling. Following this, the solidarity group motivated by belief (or is an arbitrary sound symbol system different from Islamic neo-fundamentalism) so dawned Islam as knowledge that should be able to compose any component of the soul. So this is Islamism that Roy proposes in the journal YUPA: Historical Studies Journal, combined with an understanding of Islam that goes beyond the boundaries. Even similar to that written by Rofhani in the journal Religio, actually the neo-fundamentalism group has an essential siyasah contribution in many Muslim nations, but their activities do not have an institutional order that is resolved by one centre, as a result it is very difficult to assess the methods, plans, and mischievous tricks carried out for this group because it varies from one nation and another nation (Anggoro, 2021, p. 24).

The discussion on custom and modernity is very interesting to study, because these two terms 'traditional' and 'modern' are contradictory terms. In the Islamic world, the discourse on Traditional Islam and Modern Islam has become a hot topic recently. For example, Muhammad 'Abid al-Jabiri's response to "do we have a choice about modernity?". For him, modernity arises because of coercion from outside ourselves, finally we do not have a sort on modernity, but the same is true of habits, we also do not have a sort on habits. Habit is a segment of the past that is also carried over to the present and so emphasises modernity. It is this kind of thing that causes ambivalence in a person's experience, towards the negatives and positives that arrive simultaneously in the human psychic container. (Anggoro, 2021, p. 25).

Staying on al-Jabiri's idea, which is so accommodating that the discussion of the habitual and modern discourse is not found in the debate of pointing, but duality or division, almost the same in one field of life a

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

sense of happiness, in another field of life a sense of envy, and these two views live on as hand in hand about a significant goal. For example, the West and its progress in one area is seen as a counterpoint because of its oppressive character, although in another area, regarding development, the West is a pattern that must be emulated. Even so in taking action on a custom that is seen as a focal space and designation along with its authenticity, but in other fields it is also a depression. It is this dialectical paradigm that then becomes central to Islamic points such as the point of 'Islamic Revival'. The beginning of modernisation, which for many people is thought to be the beginning of the Islamic revival, namely the era when Napoleon Bonaparte made a breakthrough in Egypt around 1798-1801, almost the same affair also gave birth to a neutral Islamic universe of events of decline as well as Islamic revival on the side of the excitement and development of the Western world. The central contemporary ummah promoted the discourses of Islamic revival, silencing the Western colonialists on taking the meanings and habits of Western speculation. Then the traditional or Salafi ummah proclaims that followers of Islam return to obedience in customs and walls up to silence the viewpoint of the decline of Islamic customs (Anggoro, 2021, pp. 25-26).

Moving on to the contemporary era, the core of Salafism's actions is international in calibre, or often referred to as transnational. In the journal compiled by Muhammad Zamzami, on Islam as a Belief and Followers who use the analysis of Jamal al-Banna's national speculation, it is said that there are half of the gaps that feel antipathy if Islam is only placed only as a mere celestial guide and there is no support in the world of siyasah. For this half of the people, Islam must participate in all human work, including siyasah. Starting from this opinion then this group formed the jargon 'Islam is a belief and nation"(Anggoro, 2021, p. 26).

Among them was the Ikhwan al-Muslimin group that was formed by Hasan al-Banna in 1930 in Egypt, which was then joined by the realisation of the Jama'ah Islamiyah party by Abu A'la al-Mawdudi. From here then emerged the visible boom of Islamism because of the opinion that the implementation of the latest order such as the format of the nation and the latest nation that mandates the order of the caliphate and the feudal nation that establishes the focus of regionalism and affinity is seen as diverting those who are followers of the status quo. This action considered Islam as a doctrine geared towards today's modern teachings, listed as siyasah teachings. This ideological advice then increasingly spread and grew to other nations, and then over time, there was also dissimilarity as well (Anggoro, 2021, pp. 26-27).

The Ikhwan al-Muslimin and Jama'ah Islamiyyah groups point out that the real reason for the decline of the followers of Islam is the declining sense of brotherhood among followers and the disappearance of concern

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

for ethical values and beliefs. In their opinion, in the direction of taking over the power of the nation will facilitate their direction to broadcast the Islamic faith. It is from this action that the seeds of extreme action in the Islamic world that the power demands to fight, which is a demonstration of siyasah organised through signs and discourse of belief. For Yusuf al-Qaradhawi in the journal compiled by Abdul Djalal and Syamsul Huda, radicalism is a view of belief that is not supposed to practice the guidance of belief, almost the same opinion is inclined to one field arrogantly. In this journal, it is also told because of the development and progress of deep actions, which are the expansion of actions beyond the boundaries of three, namely, first, followers of Islam feel futile in visiting the circulation of modernity as a result they hunt for evidence of belief to 'please themselves' on the desires and forms of the Islamic world that are not dirty. Second, the decline of brotherhood since when the Islamic nation experienced chaos. Thirdly, the view to the extent that the nation has futilely implemented a social atmosphere that is unpretentious and peaceful (Anggoro, 2021, pp. 27-28).

b. Low Islamic Typology

The series of conventional Islamic speculations in Indonesia in Nurcholish's viewpoint is natural, the reason in a community of citizens must have peace of reflection, habits, language, and beliefs. The diversity of speculation like this is something that is inevitable in the movement of belief speculation. As a result, it will show the urgency and even chaos that arise to welcome the series of speculations.

The crunch for peace of speculation will arise if each community always upholds its own distinctive and indiscernible beliefs and reactions to the circumstances that are being experienced in the ever-changing state of the world, colliding with the urge to produce a new form that is synchronised to the network. Even so, the existence of a belief advice in the end often holds validity for social tips, after the advice was initially proven. In Indonesia, the urgency is evident from the opposing views expressed by conventional, contemporary, and fundamentalist citizens.

For Nurcholish, Islamic fanaticism has been alive since the beginning of Islam's intervention in Indonesia, as well as its adaptation to regional cultures. This reference has a meaningful gift for the initial path of Islamisation of the people which was then in a gradual and measured manner without exploitation. The limitations of the Indonesian Islamic people in that era, the majority of whom were planters living in remote areas, meant that Islam did not have an arena of action for contemporary growth. Thus, traditionalism strongly prioritised the viewpoint of obedience to faith leaders. In this case, Zamakhsyari Dhofier elaborates then that the desires and speculations of traditional Islam are the Islamic minds that remain firmly captive to the speculations of kiai hadith, fiqh, tafsir,

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

Sufism, and monotheism that lived between the seventh and twelfth centuries (M, 2012, pp. 53-54).

Nurcholish divides the majority of the traditionalists when the vision of the view on the insight of belief. First, in the science of law, they believe in one of the inspirations of the four madhhabs, even though in practice it is very powerful with the Shafi'i Mazhab. Secondly, in the science of tawhid, they believe in the views raised by Abu Hasan Al-Ash'ari and Abu Mansur Al-Maturidi. Thirdly, in the sciences of Sufism and morals, this group believes in the revelatory foundations of Abu Qasim Junaid Al-Baqdadi and Imam Al-Ghazali. Exclusively traditionalism has the mark of a doctrinal character that then transmits all the ethics of their beliefs, siyasah and friendship, exclusively when they study the principles of Ahlu al-Sunnah wa-al-Jama'ah closely. Their fascination with this knowledge is so inherent that it then acts as a kind of rival teaching on other speculations of belief.

For Nurcholish Madjid, the suggestion of the idea then, has the clue of contributing to the emergence of one party's claim about the most authorised group of followers called Ahlu al-Sunnah wa-al-Jama'ah. According to this level, the stated view is not only a view that separates the Sunni community from non-Sunni (Shi'ah, Khawarij, Mu'tazilah), but simultaneously selects between modernist and traditional groups. As a rule of thumb, this feature was concrete in the era when the traditionalist section formed its organisation as a measure of the growing institutional power of the modernist (neo-modernist) followers.

As another result of the one-sided demands of the closed Ahlu al-Sunnah teachings, says Nurcholish Madjid, the traditionalists insist on the application of specific beliefs that they consider most valid. Among the most contentious viewpoints are the problems of the recitation of ushalli at the beginning of prayers, the qunut prayer at dawn prayers, the two calls to prayer on Friday, grave pilgrimage and talqin for the dead, and the tradition of tahlilan. The virtues listed are the trade mark of Islamic traditionalism and why it is sure to form the central premise of its missionary work (M, 2012, p. 54).

The Islamic world, exclusive of traditional Islamic societies, is visited by an essential world phenomenon that is often expressed by Western observers with hostility, or objectivity, or even anxiety about the rise of Islam. This occurrence is a complicated object, and the term is used in a number of different ways and can mean that in recent times the spread of Islam in specific Western nations has become more and more obscure. For Fazlur Rahman, the term could also mean the revival and reaffirmation of specific traditional Islamic rules or levels in a number of Muslim nations.

Fazlur Rahman points out that the problem of the emergence of reform as the 'opposite' of natural fanaticism in specific cases can be legalised as a matter of not having beliefs about Islam, even though many secularists

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

oppose this expression. Moreover, they explicitly refuse when they are categorised as people who are not obedient to followers.

The existence of this group of Islamic fanaticism is essentially an Islamic capital property with a special character, then insists on a degree of implicit ceremonial piety and is seen as the most valid. This is undeniable, because according to the natural law, this kind of conventional group is famous in its time and has not tried to be able to carry out modifications in the form of modernisation. As such, such Islamic groups are sometimes stubborn and hard-hearted, making it difficult to agree to modernisation (M, 2012, pp. 54-55).

c. **Rushan Fekr Theory**

Rushan fekr is a Persian word that means 'enlightened thinkers' In English it is sometimes called free thinkers or intellectuals. Rushan fekr is different from intellectuals. A scholar gets proof, a rushan fekr gets validity. The scholar alone shows what kind of clues, the rushan fekr gives an evaluation as it should. Scholars speak with a universal language, rushan fekr is like the prophets speaking with the language of their people. Scholars are neutral in character in carrying out their duties, rushan fekr must attach themselves to thought. Tarikh, according to Shari'ati, was made only for the people of rushan fekr (Nasution, 2016, p. 66).

Perhaps the most correct translation of the term rushan fekr would be scientists in its proper interpretation. Scientists are not scholars, who only prove to be members of those who have gone beyond lofty understanding and earned the title of scholar. They are also not just scholars, who pursue and enhance knowledge with thought and analysis. They are members of a people who realise they have been called to change their society, understand their aspirations, explain in a language that each person can understand, propose tips and substitutions in solving problems (Nasution, 2016, p. 66).

True, the word scholar has been given a variety of meanings. So diverse are the interpretations of scholarship that Raymond Aron left the term out entirely. But James MacGregor Burns, when he refers to intellectual leadership as transforming leadership, interprets the scholar in the same way that Shari'ati describes the word rushan fekr. For Burn, the primary character of a scholar is a devotee of ideas, knowledge, values. A scholar is one who is engaged in overcoming material needs. 'By definition the person who deals with analytical works only with normative ideas is a moralist; through disciplined imaginatiom is an intellectual'. An intellectual, then, is one who guides the making of his environment with his regular and dogmatic opinions. For Edward A. Shils, in the International Encyclopedia of the Social Sciences, the obligation of the scholar is 'to explain the knowledge of the past of a society; to guide generations in the customs and disciplines of their society; to organise and foster the artistic

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

disciplines and beliefs of the various regions of the society (Susanti, 2014, pp. 43-44).

According to Ali Shariati, individuals who have social obligations and representatives. They are not among the educated. Such a person may or may not be an 'enlightened person'. On the contrary, the individual may not be from the educated class, but he (Rushan Fekr) still considers himself an enlightened individual. Not all educated people are Rushan Fekr, but only some, and also the reverse, because the significance of the two is not from the bond of two intertwined perceptions (Srimulyono, 2021, p. 9).

The purpose of Rushan Fekr according to Ali Shariati is to help people to realise a passionate belief and support them to sacrifice God's gift of 'self-consciousness' of the subordinate people. However, it is the 'self-awareness' that can change the stagnant and lacking society to become a vibrant and innovative force. Through this self-consciousness, it supports the new generation of educated people again from the atmosphere that in the past made them as westerners and slaves of intellectuals and spirituals for the colonialists, towards a definite, and motivating direction, releasing the society of stagnant and silent beliefs from their dispositions, from the old culture and fanatical false beliefs. Then sort out the enthusiasm of the dogma hoarded in the people and turn it into a valuable and passionate energy by which our scholars can become devoted to religion and our people's beliefs can gain self-understanding (Nasution, 2016, p. 68). Our citizens, according to Ali Shariati, the basis of a belief and insight is the dream of today's people, the reason our beliefs have a culture of martyrdom. Because of this, 'someone enlightened' to mobilise, to realise the love and new dogma of today's Islamic citizens must begin with religion. The ideological concept of Rushan Fekr is an answer to the indications and social events, and culture, which ultimately arise conflicts (Nasution, 2016, p. 68).

As for the level of structure, there is a growing number of young, educated believers caught up in Westmaniac fever who are beginning to forget their original culture. Meanwhile, the lower classes as the persecuted are trapped in the bonds of ancient culture, religious fanatics and past deeds. This tempo of duration is a sad occurrence due to the variation of insights and unavailability of discourse between the educated and the underclass. The educated souls are in a social position entirely separate from the lower classes, their lives in the confinement of a special environment. The uneducated lower classes were deprived of the strategies and insights of their intelligent intelligentsia. Anticipating the clash, Shari'ati proposed the ideological concept of Rushan Fekr to confront the contradictions and closures between the educated and the lower classes in order to consolidate the people for the advancement of Islam (Nasution, 2016, p. 69).

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

4. Efforts to Establish the Ideal Society According to Ali Shariati

Ummah is the term used by Ali Shariati to express the concept of an ideal society because it has the advantage of placing solidarity on specific instructions and making brotherhood both physically and mentally the same as a sign of the principle that combines people (Irdayanti, 2018, p. 45).

Almost the same as the theory of Qabilah which has similarities and religion to be where different believers, but they are not walking in similar movements and while leading to similar directions. The purpose they want to achieve is able to be in a significant point. While what they do is heading in a different direction. However, in the terminology of the ummah, the movement towards a common goal is precisely the ideological principle (Irdayanti, 2018, p. 46).

According to Ali Shariati ummah is a variety of people whose parts have similar intentions who help each other in order to work towards their desired goals based on a common dominance. This terminology also confronts several theories, namely togetherness in guidance and purpose, action towards guidance and stated purpose, as well as the obligation of the chairman and the signal of the crowd (Irdayanti, 2018, p. 46).

When the individual human being is part of an ummah, he must obey the leadership of his community and obey with unquestioning obedience. Individuals in an ummah have the right to carry out dogmas and obligations before their community, just as citizens are obliged to have an ideology or aqidah (ideology in turn means realising ideals and achieving progress). To manifest the ummah or ideal society desired by Ali Shariati, there must be a leader who guides the collective society to achieve common goals. Individuals who describe themselves as ummah are not all free individuals but individuals who have responsibilities and realise who their imam is and acknowledge him (Irdayanti, 2018, p. 47).

Ummah is the contemplation of sharia and solidarity which proves the directness of the leader who is responsible and accessible to all human beings and obliges them to strive for similar instructions and intentions in a cooperative manner. For Ali Shariati ummah is the embodiment of a flock of members who wake up to emphasise under a just and sublime superiority that can carry the burden of the growth and integrity of the individual community (Irdayanti, 2018, p. 47).

Ummah It is obligatory to be convinced of the obligation that explains that the activity is not obliged to remain at the level of existence only but is obliged to keep moving closer to the wholeness and understanding of the absolute identity, It is not an activity that is equivalent to any restrictions and atmosphere questioning a continuous change in order to perfect the human being. The eternal Hijrah that is undertaken to

Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
Safa Riani Kirana, Muhammad Dzikrul Fikri / The Concept of Ideal Society in
the Analysis of Ali Shariati's Thought

reach the fitrah of the son of Adam and reach the heights as far as can be reached by this diverse human being (Irdayanti, 2018, p. 47).

Conclusion

Based on the explanation above, the ideal Islamic society according to Ali Shariati is the ummah of Muslim groups or communities whose close brotherhood is based on human belonging and avoid observation and torture. Categorisation of society such as tribe, people, state, relatives and others. The human being that Ali Shariati yearns for is a human being who has one straight goal only, this human being is a human being who strings the bond with Allah SWT so that humans do not lose their way and form the best human being. Inviting and acting in search of justice, the same language of his time, the proposed solutions are the same as the cultural beliefs of society. In conventional customs and individual explanations regarding the 'enlightened person' who assumes the duties of the prophet, so the purpose and obligation of such a person is a person who seeks to transform the apparent social violence of the situation and this will form a human being or a person who is humble to the heart.

The implications of this research are expected to be able to examine the extent to which society develops in the midst of modern times that change civilisation in solving various social problems and to continue the application of exemplary life from the Prophet Muhammad PBUH and his companions in advancing the ummah. While in Ali Shari'ati's view that the ideal Islamic society is the ummah of Muslim groups or communities whose close brotherhood is based on human ownership and avoid observation and torture.

This research has limitations, namely only examining Ali Shari'ati's thoughts on the ideal Islamic society. Therefore, it would be nice for further research to examine various thoughts of Ali Shari'ati. One of them is Ali Shari'ati's thoughts on sociology which can be analysed from his book Islamic Socialism, the book can be a primary source.

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Spirituality and Local Wisdom, Volume 1, Issue 2 (2022): 167-184
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