

**LIBERALISM IN ISLAMIC SOCIETY BASED ON THE
KEMI'S NOVEL: THE MORAL AND SOCIO CRITICS
TOWARD ISLAMIC VALUES AND EDUCATION**



THESIS

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Assalamu'alaikum Wr. Wb

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**Liberalism In Islamic Society Based On The Kemi's Novel: The Moral and
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MOTTO

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِلَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”(An-Nahl:125)

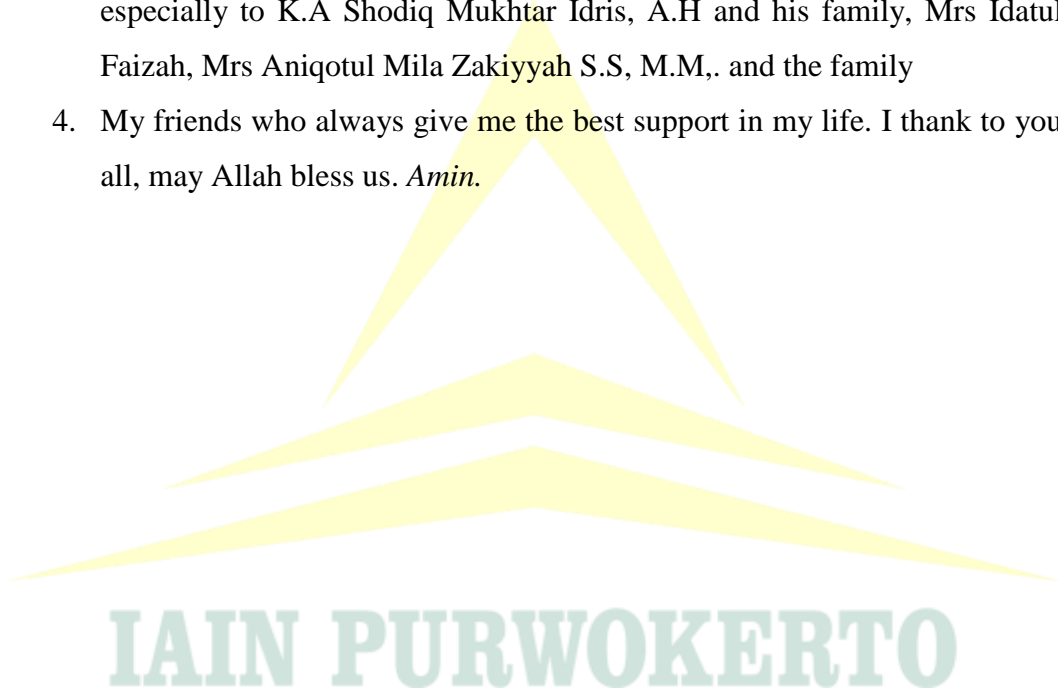


DEDICATION

I dedicate this thesis to people who have given me inspiration and support me

Everyday to pass this life, for you:

1. My beloved parents Abdul Manaf and Ngasimah
2. My beloved old sister and brother Lisa Lutfiana, AMd.RO and Yuli Anggara, AMd.RO, S.Pdi and all of my family whom always give me support and pray
3. The big family of Al-Ikhsan Beji Islamic boarding school Purwokerto, especially to K.A Shodiq Mukhtar Idris, A.H and his family, Mrs Idatul Faizah, Mrs Aniqotul Mila Zakiyyah S.S, M.M., and the family
4. My friends who always give me the best support in my life. I thank to you all, may Allah bless us. *Amin.*



ABSTRACT

LIBERALISM IN ISLAMIC SOCIETY BASED ON THE KEMI'S NOVEL: THE MORAL AND SOCIO CRITICS TOWARD ISLAMIC VALUES AND EDUCATION

**LINDA UMI HUMAEROH
1617402021**

Liberalism is based on the moral argument that ensuring the right of an individual person to life. The aim of the liberal project is today what it has always been: to build a free, fair, and prosperous society. Liberalism in religious matters means freedom to adhere, believe and practice anything, according to their inclinations, wishes, and tastes. While the Islamic liberalism is an effort to position itself as an agent of change in contemporary Islamic thought. There are many discussion about Islamic liberalism, one of the intellectual Islam named Adian Husaini wrote his thinking of Islamic liberalism in a novel entitle Kemi. This thesis is talking about the Islamic liberalism based on novel Kemi. The only novel that discussed about Islamic Liberalism.

The question of the research of this thesis is how the content of this novel toward the Liberalism issue. And how the position of writer towards the Liberalism movement in Islamic society in Indonesia. And how the moral message towards the liberalism in Islamic moral based on this Novel. This research is a library research with using the content analysis method.

The result of this research are, firstly the content of this novel toward the Liberalism issue are about tolerance, justice and freedom. Secondly, the position of writer towards the Liberalism movement in Islamic society in Indonesia is critics the understanding of Islamic Liberalism based on his experience, because according to him the effect of Islam liberalism has negative impact for the believer in understanding of the religion. Thirdly, the moral message towards the liberalism in Islamic moral and education are about tolerance, justice and freedom in a wise way and take the positive thinking from Islamic Liberalism.

Keywords: Islamic Liberalism, Islamic Education, Novel Kemi

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been giving encouragement, support, and motivation in studying. And all my family.

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16. All those who have helped me during the compiling of this thesis that cannot be named one by one.

There is no worth word to convey gratitude, except prayer that May Allah always bless us and keep us on the right path. The write realizes that this thesis are still many shortcomings and weaknesses. Therefore, criticism and suggestions are always writer expects. Hopefully this thesis can be useful for many people.

Aamiin

Purwokerto, 10 May 2020
The researcher



Linda Umi Humaeroh
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CHAPTER I

INTRODUCTION

A. Background of The Problem

Liberalism is deeply rooted in American mainland, so much so that in the years after World War II, many historians and social scientists regarded the liberal project and the American civic creed as more or less the same. The proposition that each of us has a right to “life, liberty, and the pursuit of happiness” remains as good a definition as anyone has ever come up with of liberalism’s first principle and America’s historic promise.¹

Liberalism is based on the moral argument that ensuring the right of an individual person to life, liberty and property is the highest goal of government. Consequently, liberals emphasize the wellbeing of the individual as the fundamental building block of a just political system. A political system characterized by unchecked power, such as a monarchy or a dictatorship, cannot protect the life and liberty of its citizens. Therefore, the main concern of liberalism is to construct institutions that protect individual freedom by limiting and checking political power.² The aim of the liberal project is today what it has always been: to build a free, fair, and prosperous society.³

The above definition suggests that liberal denotes mental condition of an individual in the society that pervades political, social, economic and religious thought of that individual. In fact, by the end of the eighteenth century, the word has been applied more and more to certain tendencies in the intellectual, religious, political, and economical life, which implied a partial or total emancipation of man from the super natural, moral, and Divine order. The origin of those tendencies is back to the principles of French Revolution (1789) which was considered as the Magna Charta of Liberalism. The most

¹ Paul Starr, why liberalism works, the American prospect. page.34

² Jeffrey W. Meiser, Introducing Liberalism in International Relations Theory, 2018.

³ Paul Starr, why liberalism page.34

fundamental principle asserts an absolute and unrestrained freedom of thought, religion, conscience, creed, speech, press, and politics.⁴

Indonesia can be said to have commenced at the beginning of thought and political activism in Indonesia. Almost all ideologies and political thought that developed afterward began to be disseminated during this time. There were at least two causes that generated the rise of Islamic liberalism in Indonesia. The first was return of Indonesian Muslim students from Middle East, and the second was Dutch colonial government's implementation of Ethical Policy in 1900. The return of Muslim students from the Middle East particularly from Makkah and Cairo, accelerated the diffusion of Islamic reformist thought in country. The implementation of the Ethical policy, on the other hand enabled the native people to catch up with the modern educational system.⁵

Liberalism in religious matters means freedom to adhere, believe and practice anything, according to their inclinations, wishes, and tastes.⁶ While the Islamic liberalism is an effort to position itself as an agent of change in contemporary Islamic thought. By seeing globalization and modernization as a positive response to the historical dynamics of human thought. Liberal Islam tries to come as an unorthodox face of Islam, but a modern-looking Islam, compatible with the changing times and oriented toward the future. the spread of liberal Islam is easily associated as a discourse that tends to Western. Thus, it is easy to bring suspicion.

According to Arifin, this type of thinking can have a negative effect on the continuity of the authenticity of Islamic teachings. This negative impression naturally arises because the term liberal, especially in religious life, is understood by pejorative. For example, some understand the term liberal as the perspective of agnostics who doubt the truth of religion.

⁴ Hamid Fahmy Zarkasyi, *Liberalism, Liberalization and Their Impacts of Muslim Education (Special Case of Indonesian Intellectuals)*, Vol. 8, No.1, April 2012. Page.185

⁵ Kamaruzzaman dkk, *Islamic Thought Inshoutheast Asia (New Interpretation And Movement)*, Kuala Lumpur: University Of Malaya Press, 2013. Page 7

⁶ Islam Di Indonesia, *Institut Agama Islam Negeri (IAIN) Sunan Ampel Surabaya*, Page 139-140

Therefore, it is necessary to study the roots that build the foundation of liberal Islamic ideology.⁷

The discussion about liberalism is still being discussed from formerly until now by the society. It's written in Jeremy Menchik in his book entitled "Islam and democracy in Indonesia: tolerance without liberalism" that has a particular theme about liberalism in society which is written in the title "Banner at the 2010 NU congress: save NU from the influence of Fundamentalism, Radicalism, and Liberalism", This means that liberalism ever being discussed at 2010 by the society.

At 2015, reported from a newspaper that MUI banned pluralism, secularism and liberalism. Liberalism in religion means understanding the context of Al-Qur'an by free thinking and only receive and admit the doctrine based on their thinking. According to the MUI, in terms of faith and worship, Muslims must be exclusive. For social affairs that are not related to creed and worship, Muslims are inclusive. "In the sense of continuing to engage in social relations with followers of other religions as long as they do not harm each other," Ma'ruf explained. A number of religious leaders immediately reacted to the MUI fatwa. They worry that the fatwa will cause anarchistic reactions. "This is not an Islamic state, but a nationalist," said former Chairman of the Nahdlatul Ulama Executive Board Abdurrahman Wahid in a press statement at the PB NU building, Jakarta.⁸

It's reported also from a newspaper that The Central Jakarta Ulema Council (MUI) held a muzakarah of ulemas and asatiz (ustaz) throughout Central Jakarta with the theme 'dismantling the heresy of liberalism and its leaders in the world and Indonesia' at the Central Jakarta Mayor Building, Friday (11/10/2019). The influence of its impact reaches Indonesia, since the 1970s the thought of polarizing liberalism was welcomed enthusiastically by Islamic intellectuals and studied intensively in Islamic universities, such as

⁷ Umi Halwati, *Aplikasi Analisis Diskursus Pada Teks Wacana Islam Liberal Dan Wacana Formalitas Syariat Islam*, (Yogyakarta: Kepompong, 2015) Page 29

⁸<https://koran.tempo.co/read/nasional/46924/mui-haramkan-pluralisme-sekularisme-dan-liberalisme-agama>, accessed on 10 June 2020 at 11.45 am.

IAIN. Until came the liberal Islamic figures who began to harass to attack the establishment of Islamic thought.⁹

As for some cases in education, liberalism has become something familiar. Pesantren liberalism is not only interpreted as the courage to stir up religious texts with an adequate set of methodologies, but also carry out strategies to read religious texts themselves so that continuity can produce new meaning that is relevant. Liberalism in the pesantren environment does bring a positive side but there is also a negative side. He has delivered Islamic thoughts that are tolerant, open, and progressing in dealing with global issues such as democracy, pluralism, gender equality and modernization. But what you have to observed is that liberal Islam has lost enthusiasm tracking with current conditions¹⁰

Another case is the concept of *Milkul Yamin*, quoted from a news written by Umi Kalsum entitled "knowing the concept of milkul yamin in the dissertation of halal adultery controversy" that a lecturer in the Islamic Shari'a Institute of Islamic Religion (IAIN) of Yogyakarta Abdul Aziz caused controversy. He took the concept of *Milkul Yamin* namely having sex outside of marriage to a certain extent does not violate Islamic law.¹¹

A book entitled, *Jihad Against Religious Extremists, Raising Progressive Islam* (published first October 2009) written by Sumanto Al Qurtuby, is a collection of articles one of which is titled Religion, Sex, and Morals. The author of this book is an alumnus of the IAIN Semarang Sharia Faculty who is currently taking a doctoral program at Boston University According to Adian Husaini in his papaer, book this openly justifies the

⁹ <https://kalam.sindonews.com/berita/1447780/70/ulama-dan-asatiz-se-jakarta-pusat-bahas-paham-liberalisme>, accesed on 10 June 2020 at 11.45 am

¹⁰ Umma farida, "Radikalisme, Moderatisme, dan Liberalisme Pesantren: Melacak Pemikiran dan Gerakan Keagamaan Pesantren di Era Globalisasi", *Edukasia: Jurnal Penelitian Pendidikan Islam*, Vol. 10, No. 1, Februari 2015, page. 157

¹¹ <https://www.vivanews.com/berita/nasional/4988-mengetahui-konsep-milkul-yamin-di-disertasi-kontroversial-zina-halal>, accessed on 16 July 2020 11:45 pm

practice of free sex, as long as it is done voluntarily, without coercion. He included the writer's opinion as evidence.¹²

The theme of liberalism is an interesting topic for the public. So many people are interested in raising that issues, the issues are made interesting by the mass media in different ways, both in the form of news, journals, scientific works and even a literary work called a novel.

One of the writer who interested in raising the issue of liberalism in the mass media is Adian Husaini. He raised the issue of Islamic liberalism in a literary work in the form of a novel called KEMI.

KEMI novel is the only novel that tells how liberal Islam came easily to Muslims even though he had experienced learning labeled *pesantren* for several years, the interesting side of the Kemi novel is the notion of thinking that can be studied indirectly how the mindset of liberalism and how to respond to patterns they thought.

In this novel, Adian Husaini refused the thinking about Islamic liberalisme, the implementation he used more focus on the understanding the basis of Islam. He critics the Islamic Education in every institution must educate the student truly, based on the Muslim's source. Based on this novel, the Islamic liberalism is something we need to be careful of that. Adian Husaini illustrates the danger of understanding liberalism againts the basic understanding of religion. Through his novel he wants to share his idea and critics about liberalism in Islamic education according to him by using the narrative, monolog and the dialog text through his novel.

On the other hand, the researcher also wants to know the correlation of liberalism between Islamic society and the Islamic education. So that the writer research the thesis entitled "Liberalism In Islamic Society Based On The Kemi's Novel: The Moral and Socio Critics Toward Islamic Values And Education"

¹² Yunie Syamsu Dinia dkk, "Ancaman Liberalisme Bagi Pendidikan Tinggi Islam Indonesia", *Jurnal Tawazun* Volume 8 No.2 Juli – Desember 2015. Page. 321.

B. Affirmation of Terms

1. Liberalism

Liberalism is an expression of modern freedom which formulated by Bunyamin Constan, a French liberal figure who lived at the same time as the maistre (anti-liberal figure). In his monumental lecture at the Athene Royal Paris in 1819 entitled "Ancient Freedom Than Modern Freedom". Constan emphasized, the modern freedoms which he seen in France, Britain and America were new discoveries of modernity that were diametrically different from ancient freedoms. The new freedom referred to as constant is primarily concerned with the freedom of the individual to enjoy his private life without being interfered with by the state.¹³

Liberals had better decide just what things they want us all to be free from and why, and whether we too want to be free from them, before we find that none of us has any further choice in the matter. There are some things—love, friendship, duty, loyalty—for whose expression we seek freedom, but from which the normal conscience seeks never to be free. The normal conscience accordingly deserves our, and the liberals', respect. If liberalism withholds that respect, it is certain to find itself despised, its enactments disobeyed, the political order it has created crumbling to dust, and the door opened to tyranny. It is thus of the utmost importance for those of us who value liberalism's positive aspects to ensure that the liberal elites who rule us learn to recognize, to fear, and to inhibit its opposite tendencies towards social dissolution¹⁴

The thought of liberalism which is described based on the perspective of Adian Husaini in his novel is an irresponsible understanding about the Islamic of liberalism, which is those who want to get out of stagnation, obscurity to equalize all aspects that even come out of the Qur'an. The Liberalism what the writer means is the liberalism in Islamic education such as in *pesantren*, school or university.

¹³ Umi Halwati, *Aplikasi Analisis*page. 13

¹⁴ Zdenek Suda, *The Meaning of Liberalism: East and West, USA*: Central European University Press. 2000. Page. 82

2. Islamic society

According to Akbar, to discover Islam, Islam in the future will continue to be a dynamic force in Muslim society, checking growth in certain directions, encouraging it in others. Unlike those societies which have relegated religion to the place of worship only, Islam will continue to pervade all aspects of life in Muslim societies: Islam as dress, as food and as behavior. And there are a great many Muslims about who will be influenced by these ideas.

There are estimated to be over 210 million Muslims in Indonesia.¹⁵ The Islamic society what the researcher means is Islamic society in Indonesia. Which means that Islamic society is a community which consciously sets out to implement the *Shar'at* is a Muslim community.¹⁶ The Islamic society what the writer means is the society from the school, *Madrasah* or university. They have the correlation in Islamic education system which are interrelated and interact with each other to achieve the expected results optimally in accordance with the goals set are in accordance with Islamic teaching

3. Kemi's novel

Kemi's novel is the only novel told about liberalism. This novel told how the liberalism spread in society easily even though he has studied for several years. This novel told the main character named Kemi. He was a young man who had studied at an Islamic boarding school for six years, after he had left his Islamic boarding school he was exposed to liberalism. The liberalism that he adheres to is an example of the understanding of liberalism that is not responsible for its shallow knowledge

Reason for liberalism in Kemi as the main character was so instrumental in his life which made him far from the religion he believed, the change that occurred in Kemi which was described as a problem,

¹⁵ Akbar S.Ahmed, *Discovering Islam Making Sense of Muslim History and Society*, USA: Routledge, 2002. Page 8

¹⁶ P. M. Holt dkk, *Islamic Society And Civilization*, New York: Cambridge University Press, 2007. Page. 637

apparently provided a solution on how to respond to this understanding described by the author as a figure named Rahmat.

The liberalism in this thesis focused on the definition of liberalism and the effect to the society based on Kemi's novel.

C. Problem Formulation

Based on the background of the problems above, the formulation of the problem in this study are:

1. How does the content of this novel toward the Liberalism issue?
2. How does the position of writer towards the Liberalism movement in Islamic society in Indonesia. Is he supporter, critictor, or protestor?
3. How does the moral message towards the liberalism in Islamic moral based on this Novel?

D. The Objectives and Benefits of the Research

Based on the formulation of the problem above, so the objectives and benefits of the research are:

1. The Objectives Research
 - a. To find out the content of this novel toward the Liberalism issue
 - b. Find out the position of writer towards the Liberalism movement in Islamic society in Indonesia
 - c. Find out the moral message towards the liberalism in Islamic moral based on this Novel

2. Benefits of the Research

The benefits expected in this study include:

- a. The theoretical benefits of research

This research can add to the realm of science in the field Islamic education
- b. The benefits of research include being able to provide uses for:
 - 1) Researcher

Enable to know the right mindset according to Islam, which does not tend to right or left.

2) Institutions

Add library materials for IAIN Purwokerto, in the form of research results in the field of education

3) Reader

This research is expected to add insight to the reader in order he continues to study carefully and diligently so that he is not easily exposed to understand those are incompatible with Islam and knows how liberalism affects Muslims so that it is not easy to embrace wrong ideas. Know the thing deeply, then we can do wisely.

E. Literature Review

A literature review is a systematic description of the information that has been collected from libraries related to research and support the conduct of research. To that end, the writer suggest several studies that have been conducted where the research relates to the problem in this study. Now, the creation are:

1. The thesis of Febrian Setyo Yuwono's entitled "Pesan Moral Tokoh Kemi Dalam Novel "Kemi: Cinta Kebebasan Yang Tersesat" Karya Adian Husaini" UIN Sunan Kalijaga Yogyakarta in 2016, this scientific work aims to explore the moral message in Kemi's novel Adian Husaini, besides that he method used is a descriptive qualitative method using documentation study techniques.

The findings made by researchers are not all that come from the west is good and modern, there are good and bad sides. From the Kemi case found several moral messages including; in terms of text analysis 1) happy not to put forward the commendable character in behaving and interacting in people's lives, 2) serving both parents, teachers and loving friends 3) continuing to learn and work and be grateful for God's grace.

In terms of the analysis of social cognition namely; 1) do not be easily tempted by the fantasy of a mortal world, so that it ignores the noble

purpose of life, 2) always get closer to the scholars and learn a lot from them, 3) few friends and bring goodness akirat better than many friends but plunges into a despicable world

As for the similarities, the thesis of brother Febrian Setyo Yuwono's thesis and the author's thesis both have a premier source of the Kemi novel, the difference is that the thesis of Febrian Setyo Yuwono's examines moral education, while this thesis focuses more on liberalisim society based on novel Kemi and the moral and socio critics toward Islamic value and education.

2. The thesis of Yahya Edi Ruswandi's entitled "Pemikiran Islam liberal dalam perspektif pendidikan agama Islam (telaah buku menyegarkan kembali bunga rampai surat-surat tersiar karya ulil abdala)" UIN Sunan Kalijaga Yogyakarta 2015. This work aims to find out how the concept of liberal Islamic thought in the book refreshing Islamic thought the pastiche of letters spread by using library research methods.

The findings made by researchers are the concept of liberal thought of Ulil Abshar Abdalla, an attempt to make Islam a religion that does not conflict with modernity. Ulil's liberal thought view, Islam is interpreted as a religion as well as a universal civilization and is understood comprehensively by all humanity together. Basically, Ulil's thought is an antithesis of classical theology. If classical theology tends to be abstract and historical, Ulil's thoughts are more concerned with contemporary issues.

The difference is that the thesis of Yahya Edi Ruswandi's focuses only on the study of liberalism and reviews the writings of Ulil Abdala, while this thesis focuses on the liberalism in society baesd on Kemi novel and review the writing of Adian Husainii.

3. The thesis of Amar Suhadi's entitled "Liberalisasi Pemikiran di Perguruan Tinggi Islam di Indonesia (Studi Terhadap Buku "Virus Liberalisme di Perguruan Tinggi Islam" karya Adian Husaini) UIN SUSKA Riau 2017.

This study focused on two issues, namely the meaning of liberalism as understood Adian impact and influence on the Islamic university.

This study used a descriptive approach of analysis, namely interpreting and in-depth study of the data collected so easily understood. In the final analysis of this study, it was found that liberalism is understood Adian as a virus that is destructive to the ideas and beliefs of Muslims, especially if the West's assessment principles adopted into part of a series of studies at the Islamic university.

Regarding its significance, this study found that liberalism in the Islamic university has spawned the legality of homosexual behavior or mating sesam based on the type of contextual ijihad. Not limited to that, through the reading of the work in question Adian, the researcher also found a number of fundamental differences between IAIN past and present, which in essence became the institution and printer generations love Islam, instead becoming individual anti-Islamic.

As for the similarities, the thesis of brother Amar Suhadi's and the researcher's thesis both have the same theme about liberalism and the work of Adian Husaini, the difference is that the thesis Amar Suhadi's examines liberalism in the University by using study descriptive approach of analysis, while this thesis focuses more on liberalisim society based on novel Kemi and the moral and socio critics toward Islamic value and education.

CHAPTER II

THEORETICAL REVIEW

A. Liberalism in Islamic society

1. Definition of liberalism

Liberalism is an expression of modern freedom which is formulated by Bunyamin Constan, a French liberal figure who lived at the same time as the maistre (anti-liberal figure). In his monumental lecture at the Athene Royal Paris in 1819 titled "Ancient Freedom Than Modern Freedom". Constant emphasized the modern freedoms which he has seen in France, Britain and America were new discoveries of modernity that were diametrically different from ancient freedoms. The new freedom referred to as constant is primarily concerned with the freedom of the individual to enjoy his private life without being interfered with by the state.

The meaning of liberation is the process of liberation. Liberation from oppression, duping, poverty, doctination, abuse, and other actions that are not based on human nature. In this case, human freedom is not freedom without values, but freedom based on human values as social-cultural and religious beings.

2. The tradition of Liberal Thinking

The tradition of liberal thinking can be identified into six basic principles that have been mentioned by Julio Teehankee, a liberal thinker from the Philippines¹⁷:

- a. Individualism; Liberals believe that a person or an individual is very important. All liberal policies aim or are directed at making room for individual freedom and rights. For liberals, individualism is more important than collectivism.
- b. Rationalism; Liberals believe that the world has a rational structure, which can be understood logically. The regularity of the world can be

¹⁷ M. Yunus Abu Bakar, Pengaruh Paham Liberalisme dan Neoliberalisme Terhadap Pendidikan Islam di Indonesia, Jurnal *TSAQAFAH*, Vol. 8, No.1, April 2012, page 139-140.

understood through constant deliberation of the mind and critical search.

- c. Freedom; There is no more important word for a liberal than freedom. Freedom is the ability to think and act according to the eyes of the heart (conscience) and determination. The whole philosophy of liberalism departs from human freedom.
- d. Responsible; Freedom without responsibility is wildness. People often misunderstand liberalism as wildism. Liberalism is freedom plus responsibility.
- e. Justice; Liberals believe that justice is a moral value that must be upheld, Justice does not mean sacrificing one's rights to defend the rights of others. Justice is allowing every individual to compete and reach for their rights,
- f. Tolerance; An attitude of accepting or respecting the views or actions of others, even if those views or actions are not necessarily agreed upon. Tolerance is the basis for the togetherness and harmony of life. Without tolerance, freedom cannot be upheld.

The idealism was like that, while on the agreement of ideal values in many ways did not materialize. Too much freedom, but he does not support anything to get it or has got freedom for himself, but accepts others to be locked up, or alienating freedom. This kind of freedom is sometimes not rooted in relativity. The originators of liberalism are very ideas about the values that are considered ideal for human nature, they look at each person in complexity, and have different moral values. John Rawls for example said: "We must have a concept of benefits that is better than other concepts that are relevant from a moral point of view"¹⁸

3. Islamic liberalism

Liberalism is a doctrine that is entirely aimed at human behavior in this world. In the final analysis, it has no other purpose than the promotion of their material and worldly well-being, and does not directly highlight

¹⁸ M. Yunus Abu Bakar, Pengaruh Paham 139

their spiritual and metaphysical needs. It does not promise human happiness and satisfaction, but only the greatest satisfaction of all desires that can be satisfied by material and worldly things. Liberalism is often denounced for a purely external and materialistic attitude towards what is worldly and temporary.

Islam is seen as a threat to the west, or Islam as a potential political issue to gain power in the west, so various efforts were made to 'tame' and weaken Islam. One of the programs currently being implemented is to undertake a massive Islamic liberalization project and impersonate the renewal of Islamic thought even though the real aim is to undermine the authentic understanding of Islam with western thought from within. The core foundation that the liberals have destroyed is Faith. It can be said that this challenge is the biggest challenge of Islamic da'wah at this time. The roots of liberal thought are the foundation for the entire structure of Western ideological buildings. While liberalism in religious matters means freedom to adhere, believe and practice anything, according to their inclinations, wishes, and tastes.¹⁹

The spirit of liberal Islam is the spirit towards the rise of modern-day Islam. The first figure who had a big influence was Muhammad Abduh. He became the starting point of modernization in Egypt which laid the foundation of Islamic contextualization to fit modern life by reinterpreting Islamic teachings and liberating Muslim women while liberalization in Indonesia was put forward by several thinkers such as Nur Cholis Majid, Abdurahman Wahid, said Aqil Siroj. Who tried to initiate Islamic thought patterns based on the development of modernism.

Islamic liberalism is an effort to position itself as an agent of change in contemporary Islamic thought. By seeing globalization and modernization as a positive response to the historical dynamics of human thought. Liberal Islam tries to come as an unorthodox face of Islam, but a

¹⁹ Islam Di Indonesia, *Institut Agama Islam Negeri (IAIN) Sunan Ampel Surabaya*, Page 139-140

modern-looking Islam, compatible with the changing times and oriented toward the future.

According to the liberal Islamic network [JIL], it explains the ideology of liberal Islam, which is an effort or form of interpretation of Islam based on, among others, opening the door of ijtihad to all dimensions of Islam. Both in terms of muamalat [social interaction], ubadiyah [ritual] and ilahiyat [theology] by building rational reasoning on Islamic texts, prioritizing the spirit of religio-ethics not the literal meaning of texts, trusting relative, open, and plural truths.

Favoring the minority and the oppressed, because every social-political structure that preserves the practice of injustice against minorities [in the sense of religious, ethnic, racial, gender, cultural, political and economic minorities] is contrary to the spirit of Islam, believes in religious freedom, separates worldly authority and ukhrawi, separating religious and political authority and striving for the creation of a just and humane social and political structure.

B. Thought supporting Islamic liberalism

Supporters of Liberal Islamic thought are composed of figures who have knowledge and understanding of Islam. Among these prominent figures in the Middle East are Rifa'at Bik al-Thantawi, Thaha Husein, Ali 'Abd al-Raziq, Mahmud Abu Rayya, Ahmad Amin, Hasan Hanafi, Hasan Hanafi, Farag Foudah, Naser Abu Zaid, Athif al-Iraqi, Nawwal al-Sa'dawi and so on. Opinions of Liberal Islam figures above have been answered and rejected by Ahl al-Sunnah wa al-Jama'ah figures in the Middle East, even some of them have been withdrawn from graduation certificates by the universities where they study. .

In the archipelago, Liberal Muslim thinkers are also said to have a fairly broad background in Islamic knowledge. Book 50 Indonesian Liberal Islam Prominent People: Bearers of the Idea of Secularism, Pluralism and Liberalism have supported the supporters of Liberal Islam in Indonesia.

Among the leading figures of Liberal Islam in Indonesia are Abdurrahman Wahid, Harun Nasution and Nurcholish Madjid. When the supporters and supporters of Liberal Islamic thought are like Azyumardi Azra, Siti Musdah Mulia and Ulil Abshar-Abdalla.²⁰

In a workshop session titled "Introduction to Liberalism," Dr. Lutfi Assyaukanie explained that the basic meaning of liberalism is actually generous or kind and generous people. Liberalism in essence focuses on the interests of individual human beings. Very far from the shadows that people have worried about so far. Lutfi explained there was nothing to fear from liberalism, because liberalism was born by adjusting and respecting human nature. "Liberalism bases its values on human nature, therefore liberalism is never wrong."²¹

This liberalism group is also not just doing any movement without any legal rules. Liberalism is also part of Islamic thought. It's just that Western liberalism and Islamic liberalism need to be distinguished. Western liberalism rejects the metaphysical aspect and even amputates the values of spirituality, while Islamic liberalism is a movement that promotes rationalism rather than the physical aspect and still remains in the corridor of maintaining metaphysical values that are spirituality. If so what is feared against the liberalism movement of Islamic thought in Indonesia, he also is still adhering to Islam only from aspects of methodology that are different from most Islamic groups.

In the course of the spread of this understanding is generally spread in three important fields with the aim to study the teachings of Islam which are the targets of Islamic liberalization, among others:²²

- 1) Liberalization in the field of aqeedah, with the spread of religious pluralism, in the faith of liberalism based on interfaith fiqh, which views

²⁰ Wan Ismail W Dagang, dkk, Ancaman Pemikiran Aliran Islam Liberal Kepada Umat Islam di Nusantara: Satu Sorotan Kajian , johor: Malaysia, *Sains Humanika* 5:3 (2015), 77–85. Page 83

²¹ Abdullah, Respon Masyarakat Muslim Terhadap Liberalisme Di Indonesia, Sulesana Volume 10 Nomor 2 Tahun 2016. Page. 69

²² Abdullah, Respon MasyarakatPage. 69-70

all religions as having the same goals and is taught by prophets whose anthropological and sociological lines originate from one prophet .

- 2) Liberalization in the field of sharia, by changing the methodology of ijtihad. Liberalism in the field of Sharia according to liberal Islamic groups is a necessity, namely changing the ijtihad methodology to provide a new understanding with an inclusive methodology. The arguments put forward by these liberal Islamic groups are as follows:
 - a. My opinion is correct, but it might be wrong, on the contrary the opinions of others are wrong but the bias is also true (Imam Syafii)
 - b. The previous scholars were ordinary people, and we too humans, we should be grateful for their (works and thoughts), but we will not follow all their opinions (Imam Abu Hanifa)
 - c. A mujtahid who is wrong is far better than someone who likes to imitate, even though the legal conclusions he draws are correct (Ibn Hazm)
- 3) Liberalization and the concept of revelation, by deconstructing the Qur'an. At this stage the liberal Islamic group deconstructs the verses of the Koran, with the sole purpose of trying to unearth the Koran verses in daily life. ²³ The institutions representing liberal Islamic pro-thought groups are those with a background of students such as student organizations Indonesian Islamic Student Movement (PMII), HMI (Association of Indonesian Islamic Students and Young Muhammadiyah groups (Muhammadiyah youth forces). The love of young groups in liberal Islamic thinking most of those with backgrounds always follow scientific studies.

The element that has the most influence or pro-attitude towards liberal Islam is most of the professors with philosophical backgrounds and Kahmi members, for example. Some lecturers representing the general public who are pro to the liberalization of thought, especially in Sulawesi, are very numerous, among others; Prof. Dr. Hamka Haq, MA, Prof. Dr.H. Hamka Haq, Dr. Nurman Said, Dr. Sabri AR, Dr. Barsihanor, including

²³ Abdullah, Respon MasyarakatPage.69

Dr. Abdullah who has the courage to write all religions is the same that distinguishes only the method or method of all adherents of religion will meet in the heavenly realm, only different blocks.²⁴

C. Thought againts Islamic liberalism

According to Bachtiar Efendy: The term "liberal" based on religion raises many problems. In the view of the majority of Muslims, religious texts are binding and have absolute authority so that interpretation must come and be sourced from God, at least must be subject to religious authority. Or in some cases, the role of reason must be placed below and subject to the role of revelation (religion). Whereas liberal groups place religious texts contextually so that the power of authority and attachment to religion is more open. They also place reason as part of God's grace that must be placed on equal footing and dialogue with religion.²⁵

There is also some scholars saying that the Islamic Liberalism's ideology is coming from the group of Muslims in understanding the teaching of Islam itself. Ma'ruf Amin says that there are three groups of Muslims which understand the teaching of Islam in different ways. They are religious radicalism, religious texts and religious liberalism. According to Ma'ruf , the group of religious radicalism is most likely extreme in understanding Islam. For instance, they believe that they can do the violence in the name of Islam.²⁶

Meanwhile, the group of religious texts understands the Islamic teaching is most likely exclusive, rigid and old-fashioned style. They reject directly the people which have different opinion with them, even it may occur the conflict between Muslim people itself. We can see at a glance which both of the Muslims group bring Islam in a wrong way, even Islam is a religion of backwardness. In addition, some of other religion followers see Islam restricts the freedom of the follower and majority of Muslims people is the terrorist

²⁴ Abdullah, Respon Masyarakat Page. 78

²⁵ Prayudi, Pemikiran Politik Islam Liberal Dan Perkembangannya Di Indonesia Dewasa Ini, *Politica Vol. 4 No. 2 November 2013*. Page. 219-220.

²⁶ Jaffary Awang, dkk, The Major Themes of Islam Liberal in Selangor, *Journal of Applied Sciences Research*, 8(11): 5285-5289, 2012. Page. 5285

and they are very extreme in doing something. Based of the above misconception done by the people of other faith towards Islam, some other Muslims group come to clean up it and try to bring the new message of Islam.

Here, the third group of Muslims is religious liberalism which also understand Islamic teaching in their own way. This group actually tries to promote Islam in a rational way and up-to-date in order to make the teaching of Islam with the modern times. Unfortunately, the way that they try to clean the name of Islam is wrong and against with Islamic teaching. This is because they take for granted to interpret the texts of the Quran and Hadith without referring to the authority which agreeable by majority of Muslims of the world. In fact, the way that the liberalists bring Islam is worse than the radicalism and the textualist. This is because the liberalists' ideology can bring to the other ideologies such a secularism, pluralism, and hermeneutist. Besides that, if we can see, the people who promotes the ideology of liberalism is more well-known in the world today rather than the other two groups. The people like Ulil Abshar Abdalla, Nurcholish Madjid, Prof. Dawam Rahardjo, Syafi'i Anwar and Zuhairi Misrawi are among the promoters of liberalism in Indonesia and some of them are educated people.²⁷

Usually the community groups that react strongly in rejecting the liberal Islamic movement are fundamentalist groups. This fundamentalist group according to some opinions is a group that arises from the reaction to modernism and political background, theology, and so forth

In the history of Indonesia, the Indonesian Islamic fundamentalist movement can be identified as follows; the Jihad Command movement in the 1970s, the Islamic Defenders Front, Laskar Jihad Jundullah, and Hizb ut-Tahrir. One of the fundamentalist figures in the extremist category is Dr. Zulfikar²⁵ who is currently losing followers among young Muslims, because his views tend to be authoritarian. .²⁸

²⁷ Jaffary Awang, dkk, The Major Page. 5285

²⁸ Abdullah, Respon Masyarakat Page. 79

D. The implication of liberal values to construct Islamic education

For supporters of educational liberalism, the most important thing in education is critical intelligence, which is formulated in the realm of effective problem solving, both at the personal and social levels. Humans are rational and able to establish the necessary interrelationships between enlightened self-interest and the best interests of others as a whole. So, for liberals, critical intelligence which is usually termed as experimental problem solving, is the means (value) that precedes any ends (values). In addition, supporters of liberalism also make education as a means to stabilize the norms and values of society. Education is a medium for socializing and reproducing moral norms of beliefs and basic values so that society can function properly.

The meaning of education and of what it involves is of utmost importance in the formulation of a system of education and its implementation. Muslims are in concerted agreement that all knowledge comes from God, and we also know that the manner of its arrival, and the faculties and senses that receive and interpret it are distinctly not the same. According to Naquib Al-Attas education is recognition and acknowledgement, progressively instilled into man, of the proper places of things in the order of creation, such that it leads to the recognition and acknowledgement of the proper place of God in the order of being and existence²⁹

In Islam, human problems and liberalism which have a close relationship with the educational process, are also often mentioned. The Islamic concept of the values of liberalism and freedom is often found. for example by quoting Anwar Al Jundi (Egyptian essayist) argues that human freedom is one of the unique data of Islam, because Islam first advocated freedom of thought³⁰

The tradition of liberalism thinking has the implication in Islamic education, here are some of them:

²⁹ Syed Muhammad Naquib Al-Attas, *The Concept of Education In Islam*. Page. 16

³⁰ Syukran, *Liberalisme Pendidikan Dan Implementasinya Dalam Pendidikan Agama Islam (Analisis Pemikiran Carl R. Rogers)*, *Itqan*, Vol. 10, No.2, July-December 2019. Page.32

1) Liberal to students

a. Individualism

Individualism is another important work-related attitude that has been shown to provide an understanding of cultural variation among nations.

Hofstede identified an individualism/collectivism dimension in his multicountry studies, defined individualism as preference for loosely knit social frameworks in which individuals are only obligated to take care of themselves and their immediate family.³¹

According to al-Nahwi (2008), individualism is considered as one of the necessary fundamental instruments for developing dynamic and effective collectivism. However, its components start to dissipate from the current educational system, which more or less receives indirectly government support to favour the so-called modern educational system over that of traditional educational system. Individualism from Islamic perspective consists of salient traits of which self-building is one and accountability before Allah (God) is the other.³²

b. Freedom

The idea of liberating education Paulo Priere is quite interesting to be used as a reference in formalizing liberalizing Islamic education liberation. Liberation education Paulo Priere is more oriented to the term of liberation on things that are binding, restrain and imprisonment and other similar matters. The profaneistic liberation education orientation of Paulo Priere does not touch the slightest transcendental matters which in the view of Islamic education are very important, Islamic liberation education is not only bound to the matters of

³¹ Ismael abu saad, Individualism and Islamic work beliefs, journal of cross cultural psychology, page. 379

³² Mohammed Borhandden Musah , The Culture Of Individualism And Collectivism In Balancing Accountability And Innovation In Education: An Islamic Perspective, *Oida International Journal Of Sustainable Development* 02: 08 (2011). Page. 71

dynamics alone but also to achieve happiness and benefit in the hereafter. In Rusli Karim's study, a free Islamic education must be measured according to the criteria of religion, character and responsibility and truth. .³³

c. Tolerance

The English philosopher John Locke (1632-1704) is regarded by many historians as the true spiritual ancestor of liberalism. He was a pioneer of religious tolerance at a time when tolerance tended to be an exception, as seen in the summary of the "Letter Concerning Toleration".³⁴

In implementing tolerance, A number of groups throughout the world have Addressed the need for education about the various nations in order to increase understanding and overcome the intolerance born of ignorance.³⁵

Tolerance education emphasizes the importance of curriculum, teacher competencies, approaches and inclusive learning methods, which are not covered by all differences but these differences are accepted as wealth. Therefore, learning materials and the whole process of tolerance education need to be evaluated and made into a better educational process going forward, so that all students as future generations of future support have enormous potential especially for individual students, namely awareness of thinking, sympathizing and empathizing with people others, as well as more generally, namely for the sake of harmony in community life, mutual respect for all differences within the frame of national plurality³⁶

³³ Lismiati, Pendidikan Islam Dan Liberalisme di Tengah Pusaran Arus Kapitalisme, Page. 63

³⁴ John locke, (A Letter Concerning Toleration), ed. J. Ebbinghaus, Hamburg. 1957. Page 21

³⁵ Emmanuel Aggius, dkk, Toward a culture of tolerance and peace, Canada: international bureau for children right's. 2003. page. 59

³⁶ Abdullah Mumin, Pendidikan Toleransi Perspektif Pendidikan Agama Islam, Journal for Islamic Studies, Vol. 2, No. 1, July 2018. Page 25

d. Justice

Each person to have an equal right to the most extensive total system of equal basic liberties compatible with a similar system of liberty for all.³⁷ Every theorist or group has defined justice in accord with its own worldview.

Just as there are different definitions of justice, so also there are different standards of reference. The first is the importance of having equal treatment before the law. Persons in a legal case to be treated equally and impartially regardless of their nationality, religion, sex, origin, language, race, and social status. Justice understood in this way is the correct application of law, so that arbitrariness and favoritism will be avoided.

The second standard of reference for justice is the sense of having one's fair share. Those who define justice in this way claim that there should be an equity in distribution of material goods wherever there is equity between persons themselves. Equal persons should receive equal shares, and unequal persons receive unequal shares. In other words, "to each according to his or her deserts."

The third standard of reference for justice is that of basic human needs. Those who define justice in this way claim that everyone in society has merit and should benefit equally from the common good, regardless of his or her physical or intellectual ability. In other words, "to each according to his or her needs."³⁸

The implication Islamic education on justice is tend to the second standard, they have to each according to his or her desert. The Islamic education choose the justice with the balance thing according to what it deserve.

³⁷ Brian Barry, *The liberal theory of justice*, London: Oxford University Press, 1973, page.

³⁸ Mustofa Koylu, *Islam and Its Quest for Peace: Jihad, Justice and Education*, Washington: United States of America, 2003. Page. 119

2) Liberals in schools

The liberal tradition teaches an educational system that is far from the doctrinal model and seeks to eliminate the traditions of restraining individuals or the bending of feudalistic dogmas which support an authoritarian and totalitarian political order. The emphasis on the ideals of freedom and individualism and its dislike of collectivism and rules - make liberal education too far because students lose the discipline that should be obtained from efforts to discipline them through school education and institutions that must regulate students to be disciplined trained. The liberalists believe that there are many problems in society including matters of education.

But they assume the problem of education will not have anything to do with the political and economic problems of society. But it is education that can adjust to changes in political direction and the development of the world economy.³⁹



IAIN PURWOKERTO

³⁹ M. Yunus Abu Bakar, Pengaruh Paham Liberalisme dan Neoliberalisme Terhadap Pendidikan Islam di Indonesia, Jurnal *TSAQAFAH*, Vol. 8, No.1, April 2012, page. 145

CHAPTER III

RESEARCH METHOD

A. Type of Research

The kind of this research is Library research, the library research is the activity which related with the collecting data technique and bibliography, read write and, mix the data of research⁴⁰.

Literature research is the appearance of scientific reasoning arguments that describe the results of the literature study and the results of researchers thought about a problem that contains several topic related ideas that must be supported by data obtained from literature sources.⁴¹

B. Research methods

According to Weber content analysis a research method that uses a set of procedure to make valid inference from text.⁴² According to Holsti's content analysis is any technique for making inference by objectively and systematically identifying specified characterized of message⁴³

There seem to be certain common misconceptions about the method of content analysis: Conducting a content analysis is substantially easier than conducting other types of research, content analysis is anything a scholar or student says it is, and anyone can do it without much training or forethought. It's also widely assumed that there is little reason to use content analysis for commercial or nonacademic rese.⁴⁴

The analysis is done by examining content, whether in the form of dialogue, monologue, or narration in the KEMI novel. In this case the researchers think reflective, namely alternating between text, context and

⁴⁰ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2004). Page. 3.

⁴¹ Mestika Zed, *Metode Penelitian ...*, page. 15

⁴² Daniel Riffe, *Analyzing Media Messages (Using Quantitative Content Analysis in Research)*, London: Laurence Erlbaum Associates, 2005. Page.23

⁴³ Daniel Riffe, *Analyzing Media.....*, Page. 24

⁴⁴ Kimberly A. Neuendorf, *the content analysis guidebook*, London: sage publications, 2002, page. 2

contextualization to reveal the prophetic educational content. In this case the researcher carries out a careful analysis of the text, both in terms of dialogue, monologue and narration and examines symbols and expressions that may contain patterns of liberalism in society based on the KEMI novel and the moral and socio critics toward Islamic education using literary research analysis models content.

C. Focus of research

In this study, the writer searches the novel text to know Islamic society based on Novel Kemi, and Adian Husaini's thinking (the author's) to know where he tend to supporter, critictor or protestor. Then the writer relate with the socio critic toward Islamic value and Islamic education.

D. Data Sources

1. Primary data

The primary data source is the original source, and it is the main source of research. It can also be a source of reference in researching, as well as being the object of research. The main data source used by the writer is the novel "Kemi" by Adian Husaini and the interview with him.

2. Secondary Data

Secondary data sources are data sources that support primary data in completing the research theme. The secondary data used in this study are various literates related to research with research objects (books, articles, newspapers and others) relating to the study Liberalism in Islamic Society Based on the Kemi's Novel: The Moral and Socio Critics toward Islamic Values and Education"

E. Data Collection Techniques

1. Documentation

The document is a record of events that have already passed. Documents can be in the form of writings, drawings or monumental works of a person. Documents in the form of writing are daily journals, life

histories, stories, biographies, regulations, policies. Documents in the form of pictures, sculptures, films, etc. The document study is a complement to the use of observation and interview methods in qualitative research. In terms of documents Bogdan stated "In most tradition of qualitative research, the phrase personal document is used broadly to refer to any first person narrative produced by an individual which describes his or her own actions, experience and belief".⁴⁵

In this research, the data collection technique used is documentation. These may be from public documents (books, newspaper, official report) or private documents (personal journal, letters, e-mail).⁴⁶ In this study the writer used the text of novel as the documentation or the primary data, the internet and other things related to the phenomenon of liberalism in Islamic education

2. Interview

Esterberg (2002) defines interviews as follows. "A meeting of two persons to exchange information and ideas through questions and responses, resulting in communication and joint construction of meaning about a particular topic". The interview is a meeting of two people to exchange information and ideas through question and answer, so it can construct meaning in a particular topic.

Interviews are used as data collection techniques if the researcher wants to conduct a preliminary study to find problems that need to be investigated, but also if the researcher wants to know things from the respondents in more depth. This data collection technique bases itself on self-report or self-report, or at least on personal knowledge and or beliefs.⁴⁷

⁴⁵ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*, (Bandung: Alfabeta, 2018), page. 240

⁴⁶ John W. Creswell, *Research Design*, (America: Sage Publication, 2003). Page.188

⁴⁷ Sugiyono *Metode Penelitian*, Page 131

The researcher interviewed to Adian Husaini as the author of the novel to obtain his original thought and critic about Islamic liberalism that proposed in his novel.

F. Data Analysis Method

Stages of content analysis:⁴⁸

1. Formulate the objectives of the analysis

What you want to know through content analysis, what things are the problem of research and want to be answered content analysis. In this sketch, the writer analyzes liberalism in Kemi's novel and wants to reveal Adian Husaini's message through his novel, the picture of Liberalism in Kem's novel

2. Conceptualization and operationalization formulate research concepts and conduct operations so that concepts can be measured. For example, content analysis wants to see the objectivity of reporting. Formulated operationally; check, balance. In this study, the author wants to see how the images and messages about liberalism in the Kemi novel.

3. Population and sample

Researcher determine the population and sample content analysis. The population and sample can be taken all. In this study, the writer took a sample and took a scene about the discussion of liberalism related to the researcher's discussion

4. Proses coding

This data procurement is done by reading the text repeatedly to collect data. Researchers sort the collected data. Data that have been sorted are then classified into small groups for easy analysis. Researchers do a description of the text to get a detailed description making it easier for

⁴⁸ Eriyanto, Analisis Isi: *Pengantar Metodologi untuk Penelitian Ilmu Komunikasi dan Ilmu-Ilmu Sosial Lainnya*, Jakarta: Kencana, 2011, Page. 57

writers to express the meaning contained in the text. The translation is done based on the theory that has been previously designed.

5. Data analysis

at this stage the researcher tries to analysis the results of his translation into the factual realm which contains a pattern of liberalism in society based on the KEMI novel and the moral and socio critic of Islamic values and education



CHAPTER IV

RESEARCH FINDING AND DISCUSSION

A. General Description of Novel Kemi

1. Biography and the profile of the author

Adian husaini is an intellectual moslem born in Bojonegara, 17 December 1965.⁴⁹ Now, Adian Husaini is staying at the Pesantren at-Taqwa Depok. His academic activities included the Chair of the Islamic Education Doctoral Program at the University of Ibn Khaldun, Bogor, and Director of the at-Taqwa College at the Taqwa Islamic Boarding School in Depok, and a member of the Senate of Da'wah College Muhammad Natsir.

Married a wife named Megawati and blessed with seven children, namely: M. Syamil Fikri (Student of IPB), Bana Fatahillah (Student of al-Azhar Cairo), Dina Farhana (Student of UI), Fatiha Aqsha Kamila (Student of IPS Solo), Bina Fatahillah Fatih Madini, Alima Pia Rasyida, and Asad Hadhari (the three students were at the Pesantren at-Taqwa Depok).

His formal education was taken at elementary-high school in Bojonegoro, East Java. Bachelor of Veterinary Medicine degree was obtained at the Faculty of Veterinary Medicine, Bogor Agricultural University, 1989.

The Masters in International Relations with a concentration in Middle Eastern Political studies is obtained at the Jayabaya University Post-Graduate Program, with a thesis entitled Pragmatism in Israeli Foreign Politics. Whereas he earned a doctorate in the field of Islamic Civilization at the International Institute of Islamic Thought and Civilization - International Islamic University Malaysia (ISTAC-IIUM), with a dissertation entitled "Exclusivism and Evangelism in the Second Vatican Council: A Critical Reading of the Second Vatican Council's

⁴⁹ Adian Husaini. *Liberalisasi Islam Di Indonesia*, Depok: Gema Insani, 2015. Page. 191-

Documents in Documents in The Light of the Ad Gentes and the Nostra Aetate.

Began to study the Koran to Kyai Muhsin - his own grandfather. He also began to recite the "*kitab kuning* " and Arabic to Kyai Syadili in Langgar al-Muhsin, Kuncen-Padangan Village and to Ust. Hajj Bisri at Madrasah Diniyah Nurul Ilmi (1971-1981). Furthermore, he studied with Kyai Sayyidun and several other kyai at Al-Rasyid Kendal Bojonegoro Islamic Boarding School (1981-1984). Some of the books that he studied at that time were *Sullamut Taufiq*, *Safiinatun Najah*, *al-Arba'in an-Nawawiyah*, *Bidayatul Hidayah*, *Aqidatul Awwam*, *Jawharatut Tawhid*, *Ruyadhus Shalihin*, and so on. Since attending junior high school also, Adian has been introduced to the thoughts of Prof. Hamka by his father, H. Dachli Hasyim, an elementary school teacher and administrator of Muhammadiyah Padangan Sub-district Bojonegoro, who regularly subscribes to the Panji Masyarakat magazine led by Prof. Hamka

Graduating from Bojonegoro Middle School (SMA 2), Adian had the opportunity to enter college in the Department of Physics IKIP Malang and Bogor Agricultural University. Finally, he chose to study at IPB. When he was in Bogor, he had a chance to study the famous Ustad in Bogor, such as Ustad Abbas Hall, Ustad Abdul Hanan, Ustad Musthafa Abdullah bin Nuh, KH Tubagus Hasan Basri, and so on.

He had the Koran and become santri (Islamic student) to KH Didin Hafidhuddin at Masjid al-Ghifari IPB and at Ulil Albab Islamic Boarding School (1988-1999), and took Arabic courses at LIPIA Jakarta (1988); as well as studying the book of Ana Muslimun Sunniyyun Syaafi'iiyun, to the author, namely KH Abdullah bin Noah at the al-Ghazali Islamic Boarding School. At the same time, he was also able to recite various Islamic thoughts to Abdurrahman al-Baghdadi who was very pious in religious science. Whereas in matters of political, legal, and Islamic history, the author learned a lot and owed knowledge to Mr. Hardi Arifin, KH Sholeh Iskandar (late), Hartono Mardjono (late), Dr. Anwar Harjono (deceased),

Hussein Umar (deceased), KH Sholeh Iskandar (deceased), HM Chalil Badawi, Dr. Ahmad Sumargono, KH A. Cholil Ridwan, and other teachers who cannot be mentioned one by one.

Currently, Adian Husaini is the Head of the Islamic Education Doctoral Program at the University of Ibn Khaldun Bogor and lecturer / teacher at the Pesantren at-Taqwa Depok. The organizational activities he has participated in include: Chairperson of the Indonesian Islamic Da'wah Council (2005-2010), Trustees of the Indonesian Islamic Da'wah Council (2010-2020), administrators of the Tabligh Council and Special Da'wah Board of Muhammadiyah Central Leadership (2005-2010), and Deputy Chairperson of Central MUI Religious Harmony Committee (2005-2011).

In 2003, along with a number of scholars such as Dr. Hamid Fahmy Zarkasyi, Dr. Ugi Suharto, Dr. Anis Malik Thaha, Dr. Syamsuddin Arif, Adnin Armas MA and Dr. Nirwan Syafrin, and others, founded the Institute for the Study of Islamic Thought and Civilizations (INSISTS), an institution specializing in research and training on Islamic thought and civilization. Since 2004, INSISTS has also published ISLAMIC Journals, with specificity on Islamic thought and civilization. Since March 2009, INSISTS has collaborated with Republika Daily to publish the journal *Islamia*, a newspaper edition, which is published every Thursday of the second week in the Republika Daily.

Since six years ago, 2003, Adian Husaini has also been writing a column routinely called "The End Of Adian Husaini Weekend" for Radio Dakta 107 FM and www.hidayatullah.com. Finally, this collection of notes has been recorded in a book titled *Containing the Flow of Liberalism in Indonesia* (Jakarta: Pustaka al-Kautsar, 2009). In 2016-2018, Adian became a permanent resource for the Radio Dakta Media Review Event.

Dozens of books have been written by Dr. Adian Husaini. Some of them: (1). *The Face of Western Civilization: From Christian Hegemony to Secular-Liberal Domination* (Jakarta: Gema Insani Press, 2005) - this book was awarded as the best book in the non-fiction category in the Islamic

Book Fair in Jakarta in 2006. (2) Christian-Western Hegemony in Islamic Studies in Higher Education (Jakarta: Gema Insani Press, 2006) - this book was awarded as the second best book, at the Islamic Book Fair in Jakarta in 2007.

In the field of Education, the books he wrote include: Philosophy of Science of Western and Islamic Perspectives, 10 Lectures on Islamic Religion and Philosophy of Science, Kemi Novel Trilogy, Islamic Education: Realizing Bright Generations Towards Superpower in 2045, and Ideal Universities in the Disruptive Era. From 2014-2019, Adian Husaini has been a member of the jury in the Islamic Book Fair (IBF), for the category of non-fiction books.

He has had various work experiences: Has been a Biology teacher at Darut Taqwa Cibinong Islamic Boarding School, Assistant Islamic Religion PAI IPB, journalist at Buana News Daily, REPUBLIKA Daily, news analyst on Muslim Radio FM Jakarta, Lecturer in journalism at Ibn Khaldun University, Bogor, Lecturer Islamic Worldview courses at the Center for Middle East and Islamic Studies, University of Indonesia and Muhammadiyah University, Surakarta, and Lecturers of Islamic Thought in the Ulama Cadre Program (PKU) of Darussalam Gontor University.⁵⁰

2. Summary of the story novel Kemi

Kemi (love of lost freedom) is a novel written by a writer and religious figure in Indonesia, namely Adian Husaini. The novel Kemi (love of lost freedom) which he wrote is one of the forms of his concern and concern for the future of Islamic education, especially *pesantren* education which is openly invaded by waves of liberalization. This novel awarded from the writer Taufiq Ismail, who revealed that "after the face of the *pesantren* was smeared in the film Perempuan Berkalung Sorban, this Adian Husaini's novel succeeded in showing the face of the *pesantren* as an ideal Islamic educational institution and *pesantren* figures with broad

⁵⁰ Biodata Adian Husaini, Adianhusaini.Net, Acces On Sunday At 11:38 Am, 11 May 2020

insight and containment. The wave of liberalism. " Taufiq Ismail's writings are printed on the front cover of the Kemi novel, this can make readers more interested in reading and enjoying the novel of Adian Husaini.

The Kemi novel has 316 pages, and consists of 10 sub-chapters. Here the writer will have the summary in every sub chapter based on plot and conflict regarding Islamic liberalism in society:

a. leave the *pesantren*

The story begins when Kemi felt doubt about himself asking his teacher's blessing (Kyai Rois) for permission to study in another place, he was accompanied by his best friend Rahmat to ask permission from Kyai Rois. After being permitted from his teacher the story of Kemi's new life began, he discovered many new things that made him change a lot. At the first time he felt that he found such a strange thing, because what he faced was really different with the knowledge he had ever learn in *pesantren*.

In this chapter the conflict regarding Islamic liberalism in society seen from Rahmat's statement when he discussed with his teacher, Kyai Rois

b. Trapped Kemi challenges

In this chapter, Kemi didn't feel strange of liberalism thinking again. He felt accustomed of his daily activities. Then, his friend came to drop his young sister off to study in another place.

Kemi and Rahmat finally met, but this meeting was so different because Kemi and Rahmat has different thinking about religion. Kemi openly said that he was member or Islamic Liberalism. Then they discussed about the Transcendent Unity. They have long discussion about their thinking, until Kemi challenge Rahmat to try studying in his environment.

Kemi challenges that will Rahmat still on his believe, will Rahmat still have the same thinking with what he studied in *pesantren*

formerly, or will Rahmat have the same thinking with him so he can follow the understanding of Islamic Liberalism like him?.

This chapter told about the tolerance to the other religion. The transcendent considers that the name of God is not important, the god of Muslims, namely Allah, Jews is God, Christians and Catholics are Jesus, and Hindus is Brahman or the other are unimportant thing for the unity of humans, so that the claim of truth in every adherent does not cause division. Every believer is prohibited from looking at his own religion and other religious followers based on the perspective he has learned from his religion.

According to this novel based on Kemi's statement, The truth claim will make every believer Doesn't have tolerance with other religion, they will have enmity each other. So, for having tolerance according Liberalism thinking, they do not allow to have statement that his believe is the truest than other religion

c. Kyai Rois Strategy

Rahmat had met Kemi before, then he told what happened to Kemi to his teacher Kyai Rois. Then, Kyai Rois commanded Rahmat to study about the thinking of Liberalism, this aims to have an argument of liberalism thinking based on Qur'an and Hadits so he can know well the way of their thinking and do not have confusing soul of his religion. Rahmat also study to other place to know deeply about Liberalism.

Rahmat had know well about the liberalism thinking, then he wanted to meet Kemi again to receive Kemi's challenge following him to study in his environment.

In this chapter described that Liberalisme is something often discussed in Pesantren, because every Kyai admit that they do not know well about the contemporary study in this era.

d. Mystery of Siti

Rahmat met Kemi to receive his challenge to join on his group. Rahmat begin to know the environment, the person and other. He met Kemi's friend whom have the same understanding with Kemi. One of them is Siti. The background of Siti's life was so interesting. She was Liberal feminist and famous Kyai's daughter. She has two different social roles and backgrounds in the Kemi novel. In his village, he was a Kyai's daughter who was expected to be the successor to teach Islamic da'wah, but outside his village She became a well-known liberal feminist figure.

In this chapter described that Siti wanted the freedom so she wanted to follow Islam Liberalism which is open minded to all religion and admit the equal between man and woman. The social conflict told in this chapter also, that the collage where Kemi studied had graduated students whom written as a group the supporter of freedom. They support the wrong understanding which prohibited by Cleric of Indonesia(MUI)

e. Conquering Professor Malikan

Kemi invited Rahmat to come to his collage. He introduced Rahmat his collage where he studied. He also introduced many other thing such as the place, the lesson and also the rector. Finally Rahmat knows the rector, he join the rector class and argue his explanation until come to serious discussion with the rector whom named was Prof. Malikan.

In this chapter the the conflict regarding the liberalism in society describe through Rahmat and Prof. Malikan discussion. They described between the supporter and the against of understanding Islam liberalism

f. Recognition of Siti

Siti wanted to meet Rahmat in some place. She told manything that made Rahmat surprise. Siti admit that the more she understand

about Islam liberalism the more she further for getting closer to her religion that she believe, moreover she became disagree about some Islam statement, because it really contra with her understanding now. That something relieve her that the Islamic liberalism that she follow make her close to other religions, but further to her religion which is Islam. Then Siti resuscitated Rahmat to do not follow this thing. She felt pity of Rahmat

In this chapter the social described that the environment has big impact to their study, their thinking and also understanding. Either Siti or Kemi has different reason and background to follow the understanding of Islamic liberalism/

g. Dialogue between Bejo and doctor Ita

This discussion was made with the flow of interviews between reliable journalists named Bejo, and smart female doctors named DR. Ita whom famous about her feminists. An activist who is told to be busy with all his activities and highly upholds equality between men and women, so that the interpretation of the word "equality" she translates in religious practice as well.

From this storyline, a liberal feminist figure highly values equality between men and women. From this chapter also sometimes the society need the equal, and according to them (before know deeply about Islam) Islam give the different right between man and woman.

h. Death of Kyai Dulpikir

Rahmat had known his environment, he tried to follow Kemi's way, but still he hold on his religion. One day there is the discussion between Rahmat and Kyai Dulpikir. They judge that they don't need to believe in Muhammad as the last prophet, they only need to believe in god.

It is described that Kyai Dulpikir only took a number of propositions which he thought were in accordance with his pretext, such as he took Tafsir Al-Manar in Surah Al-Baqoroh verse 62 only to

justify his opinion. Then the opinion was immediately refuted by Rahmat, who voluntarily and in detail described the content meant in the Al-Manar Interpretation.

The climax moment when Kyai Dulpikir realize what Rahmat said that he is in wrong way. Kyai Dulpikir felt surprise of that and finally passed a way.

i. End of Kemi's adventure

This chapter described the ending of Kemi's adventure. After Siti told a secret to Rahmat in the other story before, the other members of Islamic liberalism knew about that. They trapped Siti and steal her. they were angry about that, because of Rahmat the planning they had made failed. They also trapped Kemi and gave him a violence.

It also closes with the event that the leader or mastermind of this thought, named Roman is an organization that cooperates with westerners who have political goals towards all religious people, especially Islam, so that Muslims can easily be seduced by possessions and become docile with it.

In this chapter can be seen that the society sometime see that everything comes from western has an other meaning, such as the Islamic liberalism thinking. They want the Moslem have a bad relation with other moslem, so they can hate each other. They emphasize the tolerance to other religion, but not to the same religion they believe.

j. True love

This chapter closed by Adian Husaini to make the story more interesting, because this novel not only tell about a serious thing but also tell about a love. This told, that Siti wonder to Rahmat, she realize that she loved him, so she wrote a letter for Rahmat.

Closing the conflict, finally Kemi and Siti knew the truth. They know what they follow is really wrong. Siti threatend in hospital, but

unfortunately Kemi has confusing soul of his self. He was confused what he done. He was so surprised until he claimed crazy by a doctor.

3. Figures and Characters in Novel Kemi

There are several characters who play a role in Kemi's novel, especially figures who make a picture related to Adian Husaini's thoughts through several debates in the events in Novel Kemi,

a. Kemi

The main character of this novel. A smart student, but he left the Kyai to study elsewhere without the complete blessing of his teacher. After leaving the pesantren, he became a liberal activist. He wants to be free from ignorance and obsession so that the truth that has neglected his soul.

b. Rahmat

A santri who is intelligent and obedient to her teacher. He learned the thought of liberalism at the behest of his teacher to raise his friend, Kemi. A number of liberal thoughts he succeeded in understanding and he debated with the proposition that he had learned while at the boarding school.

c. Kyai Rois

The ideal figure described by Adian Husaini. Kyai who studies the yellow book (*kitab kuning*) and know the development of the times, so that he can teach the knowledge to his students with added insight based on the thinking that is developing, so that his students are not on the wrong path

d. Bejo

A reliable journalist who criticizes the existence of a liberal feminist movement. Some of the questions make activists in the liberal feminist movement into mental anxiety because it awakens their thoughts which sometimes have inner wars on them.

e. Siti

Liberal feminist, a famous Kyai's daughter. She has two different social roles and backgrounds in the Kemi novel. In his village, he was a Kyai's daughter who was expected to be the successor to teach Islamic da'wah, but outside his village She became a well-known liberal feminist figure.

f. Dr. Ita

A Feminists liberal and known as intelligent, veiled, dynamic and gender activists. She was a guest speaker during an interview with Bejo.

g. Prof. Malikan

A campus rector that Kemi occupies. A liberal activist, and teaches lectures on the methodology of the study of religions.

h. Kyai Dulpikir

A liberal cleric who was conquered by Rahmat got into the discussion during lecture.

i. Roman

The leader of an organization that cooperates with westerners who has political goals towards all religious people. He only needs the money, so he gets many ways to get the goal, even though the liberalism thinking.

4. KEMI Novel Production Data

Novel Title	: KEMI (Love Of Lost Freedom)
Author	: Adian Husaini
Printing	: fifth, Rajab 1434 / June 2015
Pages	: 316 pages, 18.3 cm
ISBN Number	: 978-979-077-220-5
Publisher	: Gema Insani
Cover	:



(Figure 4.1 The cover of Kemi's novel)

B. The position of the author novel Kemi

Finding out the position of the author, the writer conducted an interview with the writer of the Kemi novel, Adian Husaini. The interview was conducted via telephone and lasted for about ten minutes, before the author also conducted interviews through one of the social media using written interviews. So here the author uses two ways, namely oral and written interviews.

Based on interviews with the author, Adian states:

1. Everybody can have the understanding of liberalism

He illustrates by a religious expert like Kemi, can have a misguided understanding of Islamic liberalism. There is of lack of sincerity in seeking knowledge and too much love of world, causing them to forget about the direction that God has.

As for the figures of Rahmat, Kyai Rois and figures who oppose the existence of Islamic liberalism thought, he described as idealistic figures, because they explore knowledge without ignoring the religious instructions of the Qur'an and hadith and without obeying carnality in seeking knowledge. They are described as being sincere in seeking

knowledge and always asking for God's blessing to be protected from evil. Explicitly, the authors condition and position themselves as some of these roles.

2. The author's factor

Adian Husaini wrote based on his sadness, so he wanted to straighten the reader towards misguided understanding. Adian has written a book containing a serious discussion about Islamic thought, but it turned out to be difficult to be understood, because of that, he made it in a novel that has interactive dialogue and is easily made to be understood.

From this interview also the writer conclude that adian husaini dissagree the word of Islam propped up Liberalisme. Because when the word of Islam combined with liberalisme, it has different meaning that really effect to the religion it self. He criticizes that every moslem must know the knowledge deeply to understand wisely. He criticizes the understanding of Islamic Liberalism based on his experience, because according to him the effect of Islam liberalism has negatif impact for the believer in understanding of the religi.

C. Phenomena of liberalism in the Kemi's novel

In the storyline of Kemi's novel, the author describe the values and phenomena of liberalism in Islamic society as follows:

1. Tolerance

Tolerance according to Webster's New American Dictionary means, "Freedom (to let) the opinions of others and apply patience with others". In Arabic, tolerance is with *tasamuh* which means letting something to allow, facilitate each other. While in Indonesian dictionary, tolerance is defined as mutual respect, to let, allow establishment, opinions, beliefs, other behavior owned by a person than the other one or establishment which is contrary to a person. In essence, tolerance is a modern concept to describe the attitude of mutual respect and cooperation between groups of different communities both in ethnicity, language,

culture, politics, and religion is based on the principle of mutual respect. In other word, tolerance is not only the recognition and respect towards beliefs, but also demands respect for the individuals who belong in the society.⁵¹

In general, the tolerance is one of Islamic values described in QS. Al-Kafirun that tell about tolerance between our prophet and non muslim, they can respect other religion without worship the same god or without sacrificing the believe. However, tolerance can be considered as one liberalism if the tolerance is claiming that all religion are true, and breaking the boundaries aqidah. In the Kemi novel the discussion of tolerance discussed in the dialog between Rahmat and Kemi. According to Kemi, to realize the tolerance they have to have the understanding of *Transendent Unity*.

The transcendent issue of religions in the Kemi novel begins with a debate argument between Kemi and Rahmat, Kemi by his new thoughts has an understanding that all gods are the same, only different from the name, pronunciation and description. Adian Husaini gives some understanding about transcendent unity of religions through the prologue, he described that Rahmat already knew the way of Kemi's thinking, namely liberalism, one of which was about transcendent unity of religions.

The way of Kemi's thinking has been very memorized by Rahmat. He uses theory transcendent unity of religions. This theory sees religions as a result of human culture. Religion is placed parallel without anyone being seen as a religion of revelation or cultural religion. This theory presupposes religions only differ on the exoteric level (eg, like the way of worship), but will meet on an esoteric level (the inner aspect). All religions are considered as equally legitimate paths to God. One of the figures described religions as a pyramid in which various paths (religions) would lead to the same peak.

⁵¹ Christian Siregar, Pluralism And Religious Tolerance In Indonesia: An Ethical-Theological Review Based On Christian Faith Perspectives, *Humaniora* Vol. 7 No. 3 July 2016. Page. 349

Transcendentalists usually underestimate all forms of worship differences in each religion. The way to worship God is considered only technical. What's important is the point, the goal, which is worshiping God. Whatever the name of God, is not considered important.

Based on the above quote, the transcendent considers that the name of God is not important, the god of Muslims, namely Allah, Jews is God, Christians and Catholics are Jesus, and Hindus is Brahman or the other are unimportant thing for the unity of humans, so that the claim of truth in every adherent does not cause division. Every believer is prohibited from looking at his own religion and other religious followers based on the perspective he has learned from his religion. The existence of transcendent issues of religion according to religious experts causes confusion in the theological adherents. They cannot have a truth claim to their own religion, so the religion he believes in can be the same as other religions.

Unfortunately, the existence of truth claims causes the adherents are not able to proud of their religion, believe in their religion and even believe that the religion which they believe is purely from their God, because they think that they should not have fanatic feelings. This was stated in Kemi's statement, he did not want to see from his religion, namely Islam. He thinks that in dealing with everything must be neutral.

The regulations of the Indonesian Ulema Council stating that the understanding that all religions are true and that the gods of all people are the same, is a wrong notion, even the MUI claims that this is Haram. MUI fatwa which prohibits the understanding of CIVILIS, especially related to the understanding of religious pluralism which he considers to be an equalization of all religions. This is sought to reject the erosion of the beliefs of Muslims who believe there is absolute truth in their religion.⁵² Understanding the equalization of religion also means that all gods are the same and it does not matter the name of the god worshiped.

⁵² Adian Husaini, *Bahaya Pluralisme Agama (Pandangan Katolik, Protestan, Hindu, Dan Islam Terhadap Paham Pluralisme Agama)*.

2. Justice

In principle, Islamic value is very respectful toward justice as mentioned in QS. An-Nisa: 135, QS. An-Nisa: 58 and so on. Islamic religion command all Muslim people enforce of justice. However, justice can be considered as liberalism value if forcing the justice without seeing the rules of Islam.

In the Kemi's novel, the critic of justice as liberalism value is presented in the interviews between reliable journalists and smart and famous female doctors with their feminists. An activist who is told to be busy with all his activities and highly upholds equality between men and women, so that the interpretation of the word "equality" he translates in religious practice as well. This is told in the dialogue:

Reporter : Is it true, I heard that you became a priest when you were praying with your husband?

Dr. Ita : why is this a problem? This is actually normal. Habits that require men to be prayer leaders are not the teachings of Islam, it is a matter of culture, habits of Arabs whose patriarchal culture, always prioritizes men. Because the science of jurisprudence was previously composed by men, so far the laws of jurisprudence are considered as if they were Islamic law. In fact, the law has to do with culture

Reporter : So, if the matriarchal culture, the prayer leader is also a woman, the one who gives the dowry is also a woman, the goat for aqiqah baby girl must also be more than the baby boy, who leads the family is also a woman. What do you think?

Dr. Ita: that's right! The principle is equality. If it's a great guy, he can lead. Not because a man, then he has the right to lead. Women can also lead if they are dead ”

From this storyline, a liberal feminist figure highly values equality between men and women. In this discussion, Adian Husaini inserts an understanding of the Matriarkat which is held by liberal feminist activists, who unfortunately understand the matrices that he follows are too extreme so that he has the freedom to respond to the law, even his own religious law.

The society described by Adian Husaini is the follower of feminist liberal, they really need the equal, so that sometimes ignore the law of their religion. They want to make equal between woman and man in their life, so sometimes they disobey of their religion and show to their nation that they need it, they often defend the statutory laws actually prohibited by the state.

Basically the patriarchal and matriarchal nature is positive, only then becomes negative when in extreme conditions. A positive patriarchal trait is its tendency to want to protect, be independent. If it is too extreme the negative nature will happen, namely authoritarian and oppressor. While the positive nature of the matriarkat is having a tendency to want to embrace, cherish, and see something as part of oneness with itself. If it is too extreme, then the negative nature that will happen, that is too tolerant, including being able to violate the norms of good and bad, and not paying attention to the law

3. Freedom

Freedom is the ability to think and act according to the eyes of the heart (conscience) and determination⁵³. In principle, freedom is one of Islamic value. In the QS. An-Najm: 39- 42 mentioned the value of freedom must be respected by all Muslim. However, freedom can be considered as liberalism value if he breaks the law of Islam. In the Kemi's novel phenomena of freedom as one of liberalism value can be seen from the Kemi dialog.

Liberal means not at will alone, but has the meaning of liberating. So, liberal Islam is a liberating Islam, that is, liberating from ignorance, obsession, rigidity, bigotry, narrowness, as is the case with many Islamic groups today. Who thinks narrowly.

In the understanding of freedom adopted by Islamic liberalism society, they want to practice freedom from Islam which according to

⁵³ M. Yunus Abu Bakar, *Pengaruh Pengaruh Paham Liberalisme Dan Neoliberalisme Terhadap Pendidikan*

them often has rigid laws.

On the other hand, the freedom depicted by Kemi's novel is freedom from the personal background of the character. He has pressure from his family, so he wants to be free from the trap.

I used to want to prove to them that I could be independent, I could be free, I wanted independence, I didn't want to be regulated again with fetters. I ran away from home, studied at the Jakarta Islamic campus, then was last brought to this campus because of a scholarship.

D. Phenomena of liberalism in Islamic society and education system in Indonesia

Based on the Kemi's novel written by Adian Husaini, the authors described the phenomena of tolerance, justice and freedom that are considered as liberalism values in Islamic society, particularly is Islamic Education system. The phenomena of tolerance, justice and freedom can be considered as liberalism as follows:

1. Tolerance

Tolerance is an important thing that must be done every day. Tolerance that is needed in society is not just the meaning of similarity, but rather deepens the meaning of mutual understanding of each other.

Tolerance in Islam has also been explained in the Qur'an and al-Hadith, both of which are life guidelines for Muslims, which contain instructions from Allah SWT in the form of prohibitions that must be avoided and obligations that must be carried out by Muslims.

Tolerance implies a willingness to accept the reality of different opinions about the truth held. Can respect other people's beliefs in the religion they hold and give freedom to practice what they adhere to without syncretism and not to the religious principles they hold. Tolerance between religions can be realized in the form of⁵⁴:

⁵⁴ Anita Khusnun Nisa dkk, Kajian Kritis tentang Toleransi Beragama dalam Islam, Al-Hikmah, *Jurnal Studi Agama-Agama*, Vol.2, No. 2. 2016

- a. Mutual respect.
- b. Give freedom to the adherents of other religions in carrying out worship in accordance with their religion and beliefs.
- c. Helps in social life.

Nevertheless interfaith can be realized as mentioned above, but it does not mean that in carrying out this tolerance by mixing confusion between social interests and *aqidah*. In implementing tolerance there are certain limitations

From this explanation, if it is implied by Islamic education, understanding tolerance can be interpreted in respecting each other's religions without blaming them, without looking at people of different faiths as our enemies, without sacrificing their own beliefs.

So this is where the need to present religious education is focused not only on the ability of ritual and monotheistic beliefs, but also on social and humanitarian character. Religious education is a very effective means of internalizing anti-terrorism values by means of promoting inclusive *aqidah* in students. Differences in religion and other identities possessed by students are not a barrier to being able to get along and socialize themselves.

The phenomena of over tolerance as part of liberalism value sometime appear in case of the society life when the Christmas Day some moslem forbidden to celebrate it, but we often see the moslem do that.

2. Justice

A person is said to be liberal if he has in himself the mandate of defense of the principle of justice. Behave fairly to everyone, both men and women, Muslims and non-Muslims, friends and enemies, and to Arab descendants or not. This justice is a principle that must be upheld and fought for by every Muslim so that in religion there is created equality and justice.⁵⁵

The real phenomenon in society on of them is the rules of line in

⁵⁵ Zuly Qodir, *Islam Liberal*, Yogyakarta: LKiS Yogyakarta, 2010, page. 12

praying together is disperating between man and woman, it doesn't matter when they do based on the law of Islam. The wrong thing when they have the line of praying then they mix the line between the woman and man, such as the woman can be in front or become the leader of praying together then the mans are in their back, then they said the justice must be done at everywhere and everything.

The Qur'an, at least uses three terms to refer to justice, those are: *al-adl*, *al-qisth*, *al-mizan*. *Al-adl* means the same, gives the impression of two or more parties because if there is only one party, there will not be equality. *Al-qisth* means part (which is reasonable and proper). This doesn't have to deliver equality. *Al-qisth* is more common than *al-adl*.⁵⁶

The author criticize the phenomena of justice out of Islam value, considered as the liberalism value. For instance some cases show this phenomena such as the teacher more attention to the smart student then other, as we know teacher should give the attention to all of students.

3. Freedom

The freedom is one of human right. Islam is very respectful toward freedom. Freedom of live, freedom of spech, freedom for happines and freedom for worship are fundamental values must be enforced by all moslem people. However, perspective of freedom without any boundaries and limitation of other human rights respect can be considered as liberalism value. The phenomena is sometimes in activity of moslem in school, campus, boarding school, etc. as follows:

- a. Argue something without seeing the literal review
- b. Bullying each other while the body shaming is forbidden in Islam
- c. Using social media to give negative impact to other

⁵⁶ Afifa Rangkuti, Konsep Keadilan Dalam Perspektif Islam, *Tazkiya, Jurnal Pendidikan Islam*, Vol.VI, No.1, 2017. Page. 7

CHAPTER V

A. Conclusion

From the study above based on the discussion on this thesis, so, the writer able to take some conclusion according to the problem statement that

1. The content of this novel toward the Liberalism issue

a. Tolerance

To admit the tolerance according the society Islamic Liberalism, they should have no truth claim. They need to admit all religions are same. Then in the reality. The regulations of the Indonesian Ulema Council stating that this is forbidden understanding.

b. Justice

The justice according to them is the equal between man and woman in everything. They understand the Matriarchate too extreme so it will get negative impact. Than Adian conclude that Understanding Islam in everything should be balance weather matriarchate or patriarchate.

c. Freedom

The freedom that Islamic liberalism means is freedom the law Islam which they thing only suitable for formerly, not now. Then the writer conclude that the law Islam since it doesn't disobey from the source (Al-Quran and Hadits) and the MUI it doesn't matter.

The writer conclude, to spread something to the other we have to spread the positive thing according to all aspect.

2. The position of writer towards the Liberalism movement in Islamic society in Indonesia he made the novel based on his sadness, so he wanted to straighten the reader towards misguided understanding. Adian has written a book containing a serious discussion about Islamic thought, but it turned out to be difficult to be understood, because of that, he made it in a novel that has interactive dialogue and is easily made to be understood. Adian Husaini disagrees the word of Islam propped up Liberalism. Because when the word of Islam combined with liberalism, it has different meaning that really effect to the religion itself.

He criticizes the understanding of Islamic Liberalism based on his experience, because according to him the effect of Islam liberalism has negative impact for the believer in understanding of the religion.

3. The moral message towards the liberalism in Islamic moral based on this Novel the writer relates the message based in Islamic moral that more focus to the Islamic education, are:

- a. Tolerance

Tolerance that is needed in society is not just the meaning of similarity, but rather deepens the meaning of mutual understanding of each other. In Islamic education, interpreting tolerance can be interpreted in respecting each other's religions without blaming them, without looking at people of different faiths as our enemies, without sacrificing their own beliefs

- b. Justice

In the practice of justice in Islamic education, the need to display Islamic law along with the wisdom and purpose of these provisions. So that in understanding justice, students do not understand the meaning of fairness as an equation, but fair in the sense of being in accordance with their respective sizes

- c. Freedom

The freedom to respond to the provisions of Islam should be related to the main goal in Islamic education, one of which is to create students to become human beings that occur not only transfer of values, but also foster science and technology to understand the meaning of life with the aim of achieving a lasting relationship with The Creator.

B. Suggestion

1. Suggestions for writers, especially novelists, continue to preach through the work. Indict according to the guidelines of the Islamic teachings of the Qur'an and hadith.

2. Suggestion for the teachers of Islamic Education, choose your book wisely and you can teach your students in the blessed way,
3. Suggestion for the readers, study everywhere and every time without bragging yourself, be sincerely and chooses your teacher wisely

C. Closing

All praises be to Allah who has been giving mercies and blessings so this thesis has finished completely. Thanks for everyone who has help the writer to do this. I hope this thesis will useful for the reader. Aamiin



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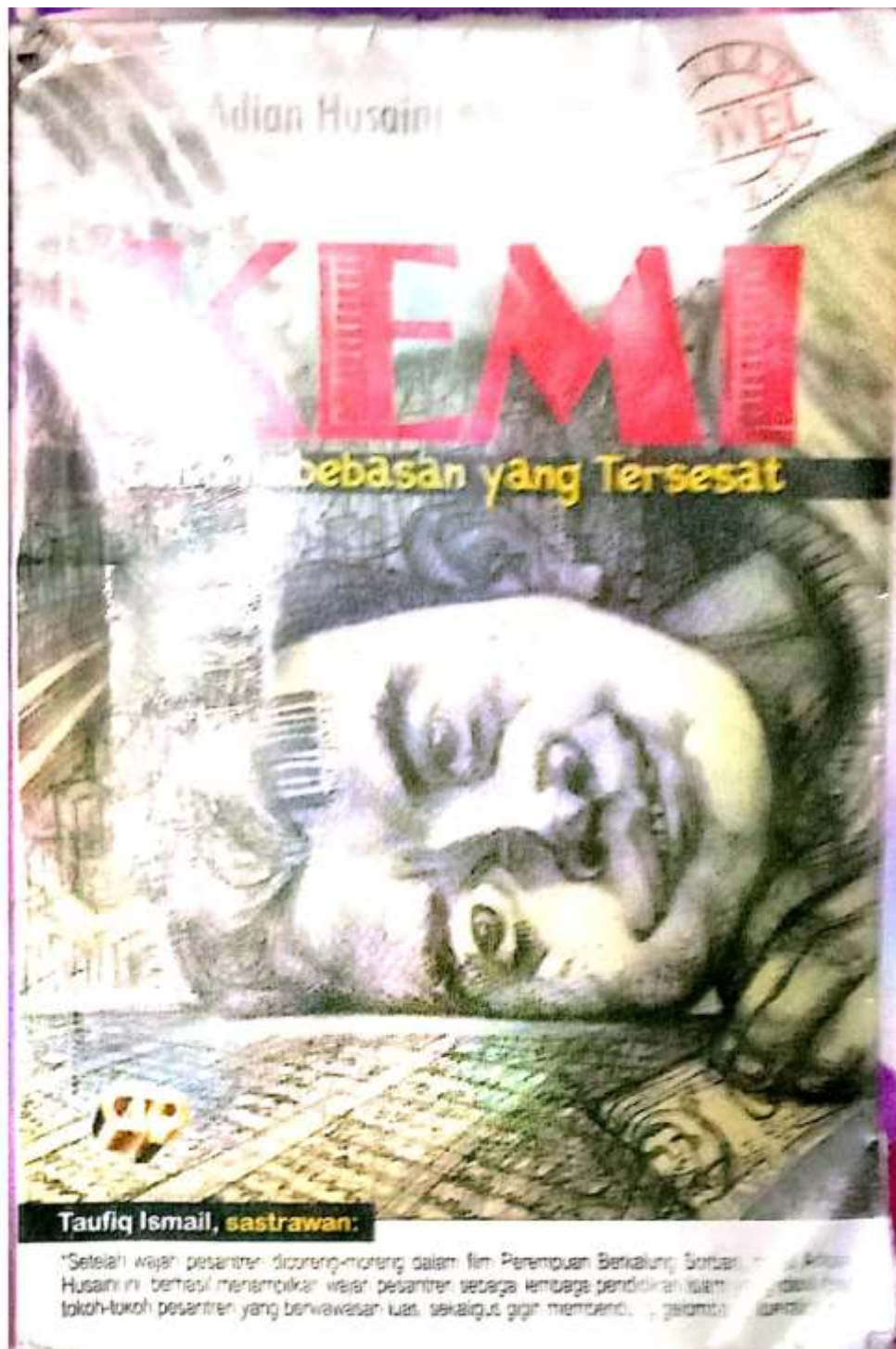
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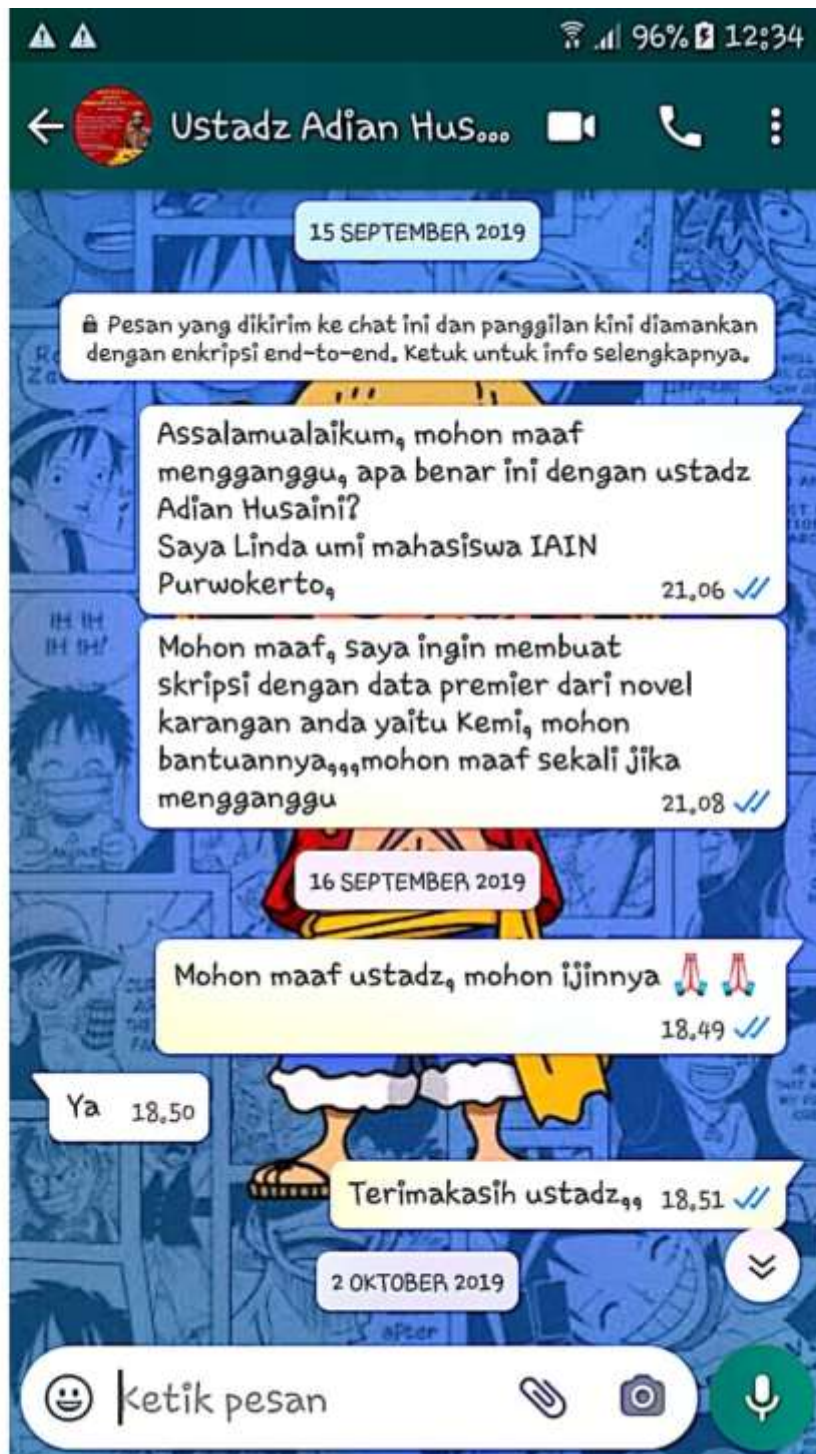
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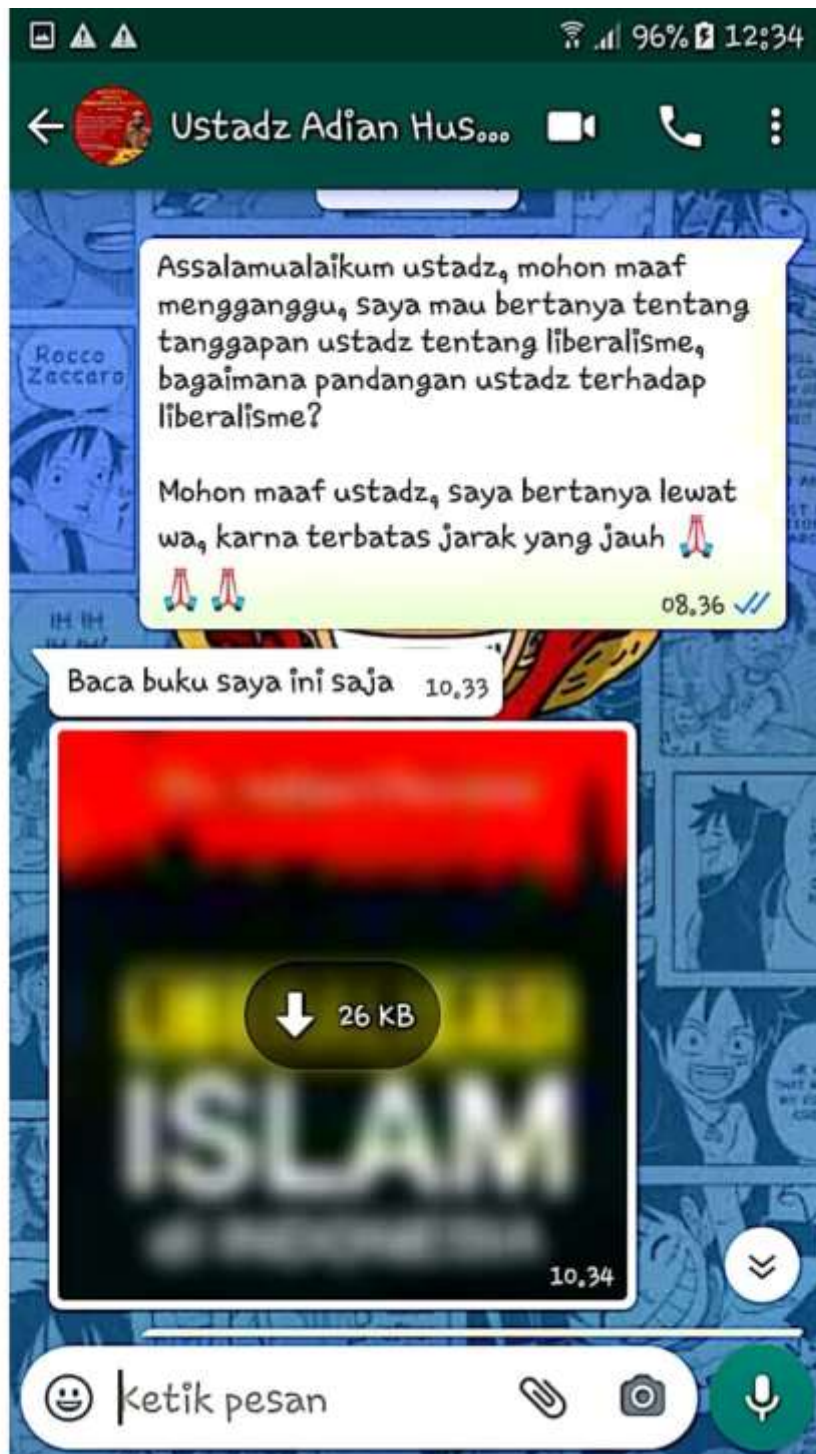
APPENDICES

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Ustadz Adian Hus...
ATTAQWA COLLEGE....



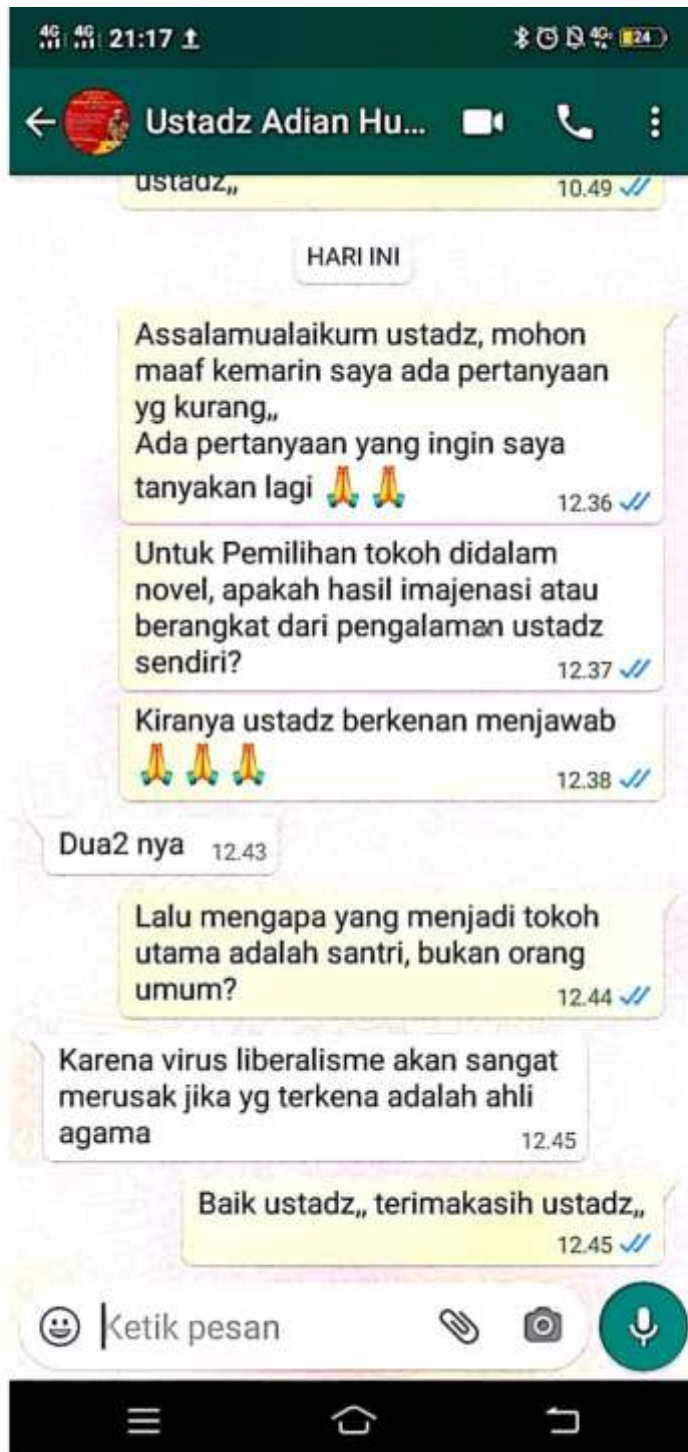
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INTERVIEW WITH THE WRITER

The interviews both contain the following:

The writer : What is your purpose to create a Kemi novel?

Adian Husaini : Making it easier to understand the problem of liberalism, because before I had written a number of serious books, but when I gave a test to the public, their students were not aware that they were influenced by liberalism, so finally I wrote with an easier form of dialogue, the second, I see the challenge of liberalism is still spread through literary works, and I feel obliged to write Kemi novels, I have once ordered a friend who used to write novels to write about it, but it has not yet been made, I finally made Kemi novels.

The writer : is the novel plot fact?

Adian Husaini : Fictional story,

The writer : does it Mean that there is no university like that Ustadz?

Adian Husaini : Nothing, but some are a bit similar

The writer : Does it mean that you positioned yourself as the person who rebuked liberalism?

Adian Husaini: Not really, I play a number of actors, there are Rahmat Bejo, sometimes I convey my ideas through Rahmat Bejo etc.

The writer : for the selection of characters in the novel, is the result of imagination or departing from the experience yourself?

Adian Husaini : both of them

The writer : then why are the main characters santri? Not from the ordinary public?

Adian Husaini : Because the liberalism virus will be very damaging if the religious experts are affected

The writer : According to you, how to view the true religion? Is it like Kyai Rois, Rahmat?

Adian Husaini : Indeed the ideal figure there is Kyai Rois,
The writer : Is Islamic theology education important, especially *pesantren* or other educational institutions so that students do not have the wrong understanding according to their religion?

Adian Husaini : In my opinion, it is important, especially in *pesantren* to study Aqidatul Awwam, tawhid etc. formerly the challenge was the muktazilah, now it is liberalism, pluralism, multicultural, transgender, that is the most severe.

The writer : But nowadays there is also education in pluralism, not pluralism religion, how about that?

Adian Husaini : Depending on the definition, if it is criticized by the Vatican, MUI is a religious pluralism that equates all religions. If pluralism is not the point, it means that liberalism is not included. What is meant by pluralism religion is to justify all religions.

The writer : What is the message for the reader?

Adian Husaini : Kemi's novel is read for all groups, from elementary to magister, but for elementary school students it is still rare. If you want to explore Islamic thought easily with that.

The writer : According to what I read, there are indeed many theological discourses, Ustadz?

Adian Husaini : Yes

The writer : What is the message for today's youth, for all people who have read and haven't read

Adian Husaini : Be sincere in seeking knowledge, because many cases they are wrong intentions and wrong looking for teachers so that many are misguided, so looking for knowledge not sincere, because of the world.

The writer : Does anyone claim the your perspective that the cleric is in an extreme position right?

Adian Husaini : Rarely, I do not care about it like that, as long as I spread what I know, and I write, the issue of value is up to people, because by writing he can know we are wrong or not, if they disagree, please. Its function is to remind each other so we know what is wrong and right, we must be willing to correct.





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**SURAT KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN ILMU KEGURUAN
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
NOMOR : B. 855 /In.17/D.FTIK/PP.00.9/IX/2019**

Tentang

**PENETAPAN DOSEN PEMBIMBING SKRIPSI UNTUK MAHASISWA FTIK
DEKAN FAKULTAS TARBIYAH DAN ILMU KEGURUAN
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- Menimbang :**
- Bahwa dalam rangka pelaksanaan penelitian dan penulisan skripsi, perlu ditetapkan dosen pembimbing.
 - Bahwa untuk penetapan dosen pembimbing skripsi tersebut perlu diterbitkan surat keputusan.
- Mengingat :**
- Hasil sidang juri proposal skripsi Jurusan PAI pada tanggal 17 September 2019.
 - Undang-undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
 - Undang-undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi.
 - Peraturan Pemerintah Nomor 19 Tahun 2005 tentang Standar Nasional Pendidikan.
 - Peraturan Presiden RI Nomor 139 Tahun 2014 tentang Perubahan Sekolah Tinggi Agama Negeri Purwokerto menjadi Institut Agama Islam Negeri Purwokerto.
 - Peraturan Menteri Agama RI Nomor 3 Tahun 2015 tentang Organisasi dan Tata Kerja IAIN Purwokerto.

MEMUTUSKAN

- Menetapkan :**
- Pertama :** Mengangkat saudara-saudara yang namanya tersebut dalam lampiran surat keputusan ini sebagai dosen pembimbing skripsi.
- Kedua :** Memberi tugas kepada pembimbing untuk membimbing penelitian dan penulisan skripsi mahasiswa yang disebut dalam surat keputusan ini.
- Ketiga :** Proses pelaksanaan bimbingan skripsi dilaksanakan paling lama 2 (dua) semester.
- Keempat :** Semua biaya yang timbul sebagai akibat keputusan ini, dibebankan pada dana anggaran yang berlaku.
- Kelima :** Keputusan ini berlaku sejak tanggal ditetapkan dan akan ditinjau kembali apabila dikemudian hari terdapat kekeliruan dalam penetapannya dan berlaku sejak tanggal ditetapkan.

Ditetapkan di : Purwokerto
Pada tanggal : 17 September 2019

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 - Kabiro ALAK
 - Wakil I
 - Kan PAI
 - Atas



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Lampiran SK Dekan FTIK Nomor : B. 855 /In.17/D.FTIK/PP.00.9/IX/2019

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1	Sony Susandra, M.Ag.	Tulis Krismiatun	1617402085	Implementasi Pendidikan Kebersihan di Pondok Pesantren Dukuwahulu Banyumas.
2	Dr. Subur, M.Ag.	Nur Hidayat Sholihin	1323301076	Nilai-Nilai Pendidikan Spiritual (Telaah Atas Pemikiran K.H. Abdurrahman Wahid dalam Buku Mengarungi Jagad Spiritual Sang Guru Bangsa).
3	Dr.M. Misbah, M.Ag.	Tansah Pinayungan S.	1522402039	Konsep Menuntut ilmu Menurut Ustad Ali Hidayat.
4	Dr. Suparjo, S.Ag., M.A.	Tholib Ma'ruf Asshidqi	1323301084	Konsep Toleransi Beragama Perspektif K.H. Abdurrahman Wahid dan Penerapannya dalam Pendidikan.
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6	Dr. Rohmat, M.Ag., M.Pd.	Prima Aulani Putri	1617402075	Implementasi Penilaian Autentik dalam Pembelajaran Aqidah Akhlak di MTs N 3 Sumbang Kecamatan Sumbang, Kabupaten Banyumas.
7	Ali Muhdi, M.S.I.	Rokhmah Yulianti	1617402216	Implementasi PAI melalui Kegiatan PDLS (Praktik Dakwah Lapangan Santri) oleh Santri Pondok Pesantren Al-Hidayah Karangturi Purwokerto.
8	Abu Dharin, M.Pd.	Seli Fadriyah	1617402220	Implementasi Metode Tartili dalam Pembelajaran Al-Qur'an di TPQ As-Salam Kecamatan Kalimanah Kabupaten Purbalingga.
9	Dr.Hj. Sumiarti, M.Ag.	Diyana Filaeli	1617402189	Pengembangan Kepribadian Muslimah Melalui Pembelajaran Fiqih Perempuan dalam Kegiatan Keputrian pada Siswi di SMK Muhammadiyah Bobotsari.
10	Dr. Kholid Mawardi, S.Ag., M.Hum.	Nurul Avifah	1617402073	Pemahaman Agama dan Sikap Keberagamaan Santri di Pondok Pesantren Fattimatuzzaara Purwokerto.
11	Dony Khoirul Aziz, M.Pd.I.	Noviana Indah Saraswati	1617402118	Implementasi Metode Yanbu'a dalam Pembelajaran Membaca Al-Qur'an di TPQ Abshaufa Syafa'ah Kecamatan Rakit Kabupaten Banjarnegara.
12	Dr. Sawito, M.Ag.	Eko Budi Pramono	1323308088	Penerapan Metode Patahsula dalam Pembelajaran Agama Islam dan Budi Pekerti di Kelas 5 Materi Asmaul Husna SD Negeri 02 Windunegara Kecamatan Wangon Kabupaten Banyumas Tahun Pelajaran 2019/2020.
13	Dr.H. Asdlori, M.Pd.I.	Nurul Fatonah	1617402033	Penanaman Karakter Religius pada Siswa Melalui Kegiatan Pagi Berkah dan Keagamaan di SMP Telkom Purwokerto.



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Nomor : B. /In.17/FTIK.J.PAI/PP.00.9/X/2019

Yang bertanda tangan di bawah ini, Ketua Jurusan PAI FTIK IAIN Purwokerto menerangkan bahwa proposal skripsi berjudul :

"Kemi Novel By Adian Husaini (The Discourse Of Islamic Theological Education)"

Yang disusun oleh :

Nama : LINDA UMI HUMAEROH
NIM : 1617402021
Semester : VII (TUJUH)
Jurusan/Prodi : PAI/PAI

Benar-benar telah diseminarkan pada tanggal : 22 OKTOBER 2019

Demikian surat keterangan ini dibuat dan dapat digunakan sebagaimana mestinya.

Dibuat di : Purwokerto

Pada tanggal : 31 OKTOBER 2019

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Pembimbing : Muh. Hanif, S.Ag., M.Ag., M.A.
Nama Judul : Kermi Novel By Adian Husaini (The Discourse Of Islamic Theological Education)

No	Hari / Tanggal	Materi Bimbingan	Tanda Tangan	
			Pembimbing	Mahasiswa
1	1 Oktober 2019	Bimbingan 'Otor belak ang mata'ah		
2	7 Oktober 2019	Bimbingan proposal skripsi		
3	16 Oktober 2019	BCC Seminar proposal skripsi		

Dibuat di : Purwokerto

Pada tanggal :

Muh. Hanif, S.Ag., M.Ag., M.A.
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1. Hari/tanggal : Selasa, 22 Oktober 2019
2. Waktu : 08.45
3. Nama : LINDA UMI HUMAEROH
4. NIM : 1617402021
5. Semester : VII (Tujuh)
6. Jurusan/ Prodi : Pendidikan Agama Islam
7. Tahun Akademik : 2019-2020
8. Tempat : 14
9. Peserta seminar : (dalam tabel)

NO	NIM	NAMA	ANGKATAN	TANDA TANGAN
1.	1617402017	Syah Wardimlini	2016	1.
2.	1617402033	Nurul Iqbal	2016	2.
3.	1617402018	Meliana Indah Damayanti	2016	3.
4.	1522402035	Shifa Auliya N-M	2018	4.
5.	152201041	Dan Azzam	2018	5.
6.	152501268	Fajrul Muharron	2019	6.
7.	1423501130	Hani Mulyadi	2014	7.
8.	1617402215	Rizqa Rizki M	2016	8.
9.	1611402216	Rohmah F.	2018	9.
10.	1617402108	Ika Wahyuningrih	2016	10.
11.	1611402210	Siti Nurhasanah	2016	11.
12.	1617402118	Sarah Nurani K.	2016	12.
13.	1617402195	Fauziah Borin A.	2016	13.

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Yang disusun oleh :


Nama : LINDA UMI HUMAEROH
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2. Tuntai	85
3. Kuis	94
4. Praktek	80

NO. SERI: MAJ-UM-2016-178

Sebagai tanda yang bersangkutan telah LULUS dalam Ujian Kompetensi Dasar Baca Tulis Al-Qur'an (BT A) dan Pengetahuan Pengamalan Ibadah (PPI).

Purwokerto, 20 September 2016
Muhammad Al-Jami'ah


Drs. H. M. Mukti, M.Pd.
NIP. 19570521 198503 1 002

2020.05.19 05

SERTIFIKAT

APLIKASI KOMPUTER

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT TEKNOLOGI INFORMASI DAN PANGKALAN DATA
Alamat: J. Jend. Ahmad Yani No. 40A Telp. 0281-635024 Website: www.iainpurwokerto.ac.id Purwokerto 53126

IAIN PURWOKERTO

No. IN.17/UPT-TIPD/811/N/2020

SKALA PENILAIAN

SKOR	HURUF	ANGKA
86-100	A	4,0
81-85	A-	3,6
76-80	B+	3,3
71-75	B	3,0
65-70	B-	2,6

Diberikan Kepada:

LINDA UMI HUMAEROH

NIM. 1617402021

Tempat / Tgl. Lahir: Bandung, 18 Juli 1997

MATERI PENILAIAN

MATERI	NILAI
Microsoft Word	65 / B
Microsoft Excel	90 / A
Microsoft Power Point	80 / B+



Sebagai tanda yang bersangkutan telah menempuh dan LULUS Ujian Akhir Komputer pada Institut Agama Islam Negeri Purwokerto Program *Microsoft Office®* yang telah diselenggarakan oleh UPT TIPD IAIN Purwokerto pada tanggal 18-02-2017.



Purwokerto, 18 Mei 2020
Kepala UPT TIPD

Dr. H. Eljat Hardayono, S.St, M.Sc
NIP. 19801215 200501 1 003



MINISTRY OF RELIGIOUS AFFAIRS
INSTITUTE COLLEGE ON ISLAMIC STUDIES PURWOKERTO
LANGUAGE DEVELOPMENT UNIT

IAIN PURWOKERTO Jl. Jend. A. Yani No. 40A Purwokerto, Central Java Indonesia, www.iainpurwokerto.ac.id

CERTIFICATE

Number: In 22 UPTP.Bhs PP.00.9 777/ 2016

This is to certify that :

Name : LINDA UMU HUMAEROH
Study Program : PAI

Has completed an English Language Course in Intermediate level organized by Language Development Unit with result as follows:

IAIN PURWOKERTO
SCORE: 86 GRADE: EXCELLENT

Purwokerto, September 19th 2016
Head of Language Development Unit,

Dr. Subar, M.A., Ph.D.
NIP. 19670307 199303 1 005

وزارة الشؤون الدينية
الجامعة الإسلامية الحكومية بوروكاتو
الوحدة للتنمية اللغة

الشهادة

تشهد الوحدة لتسمية اللغة بأن:

PAI : القائم

قد استعجِلت الحصول على شهادة إجازة اللغة العربية لجميع مهاراتها على المستوى المتوسط وذلك بعد إتمام الدراسة التي عقدتها الوحدة لتسمية اللغة وفق المنهج المقرر بتقدير:

84
100

2016 ستمبر 22

الوحدة الثانية



رقم التوثيق : 1 005 1 199303 19670307

KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
LEMBAGA PENELITIAN DAN PENGABDIAN KEPADA MASYARAKAT
Alamat : Jl. Jend. A. Yani No. 40A Telp. 0281-635624 Fax. 636553 Purwokerto 53126



SERTIFIKAT

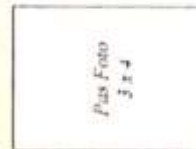
Nomor: 0522/K.LPPM/KKN.44/11/2019

Lembaga Penelitian dan Pengabdian kepada Masyarakat (LPPM) Institut Agama Islam Negeri Purwokerto menyatakan bahwa :

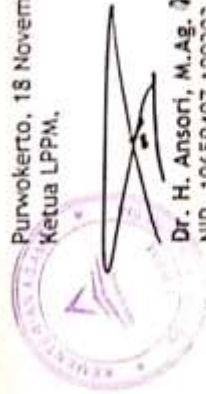
Nama : LINDA UMI HUMAEROH
NIM : 1617402021
Fakultas / Prodi : FTIK / PAI

TELAH MENGIKUTI

Kuliah Kerja Nyata (KKN) Angkatan Ke-44 IAIN Purwokerto Tahun 2019 yang dilaksanakan mulai tanggal 15 Juli 2019 sampai dengan 28 Agustus 2019 dan dinyatakan LULUS dengan Nilai **93,9 (A)**.



Purwokerto, 18 November 2019
Ketua LPPM,



Dr. H. Ansori, M.Ag.
NIP. 19650407 199203 1 004

2020.03.19 0



KEMENTERIAN AGAMA
INSTITUT AGAMA ISLAM NEGERI PURWOKERTO
UPT PERPUSTAKAAN

Alamat : Jl. Jend. A. Yani No. 40 A Purwokerto 53126
Telp : 0281-635824, 628250, Fax : 0281-636553, www.iainpurwokerto.ac.id

SURAT KETERANGAN WAKAF
No. : 603/In.17/UPT.Perpust./HM.02.2/V/2020

Yang bertandatangan dibawah ini menerangkan bahwa :

Nama : LINDA UMI HUMAEROH
NIM : 1617402021
Program : S1/SARJANA
Fakultas/Prodi : FTIK/PAI

Telah menyerahkan wakaf buku berupa uang sebesar **Rp 40.000,00 (Empat Puluh Ribu Rupiah)** kepada Perpustakaan IAIN Purwokerto.

Demikian **surat keterangan** wakaf ini dibuat untuk menjadi **maktum dan** dapat digunakan seperlunya.



Purwokerto, 9 Mei 2020
Kepala

Aris Nurohman



IAIN PURWOKERTO