

# Building a Modern Islamic State in Indonesia in The Style of Abu Yazid and Its Relevance with The Fiqh of Civilization in The Style of PBNU in Indonesia

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**Abstract:** Islam and Muslims in Indonesia do occupy the majority and so it is not surprising that in various lines of Islamic nuances and Islamic values have indeed grown and developed at all times and become a pattern of religiosity and nationhood in the Republic of Indonesia. In the concept of Islamic state administration, it also provides a deeper color in coloring the protocol plus the substantive values in the laws and regulations that apply in Indonesia, this paper wants to examine one of the works written by Abu Yazid with the title building a modern Islamic state in Indonesia by making it relevant to the issue of Civilization Fiqh built by PBNU in Indonesia, so there are two important questions, *first*, how is the concept and epistemology of reasoning in writing the book Building a Modern Islamic State in Indonesia? and *second*, what is its relevance to the PBNU-style Civilization Fiqh halaqah in Indonesia? by using historical and sociological qualitative research methods and descriptive to explain two important things, *first* the concept and epistemology of reasoning in writing the book Membangun Negara Islam Moderen di Indonesia descriptively, while historically and sociologically to read the concept and epistemology of reasoning in writing the book Membangun Negara Islam Moderen di Indonesia its relevance to the PBNU-style Fikih Perdaban halaqah in Indonesia, the results of this study are *first* to find out the concept and epistemology of reasoning in writing the book Membangun Negara Islam Moderen di Indonesia and *second* the concept and epistemology of reasoning in writing the book Membangun Negara Islam Moderen di Indonesia its relevance to the PBNU-style Fikih Perdaban halaqah in Indonesia.

**Keywords:** Modern Islamic State, Civilization Fiqh Circle, Abu Yazid, PBNU.

## Introduction

Islamic civilization began with the influence of Arabia and Persia, which became a historical legacy in the Ottoman Sultanate. The Islamic state itself was formed long before that, during the time of the Prophet Muhammad SAW, when he was in Medina, the concept of an Islamic state had been formed, where all the people in Medina were Muslims.

In a secular state, the slogan is always raised that religion belongs to God, while the state prioritizes handing over the king's affairs to the king and God's affairs to God. The power of God and the power of the king are seen as two separate

things. This slogan actually contradicts the principles of Islam, as the Qur'an (Al-Imran 154) says that "everything belongs to God". What is hidden is God. He is All-Knowing<sup>1</sup>

This verse explains that in the Islamic world, religious and state issues are two issues that complement each other or are interrelated. However, in matters of society and state, Allah Ta'ala assigns his duties to Ulu al-Amr based on the principle of Shura.<sup>2</sup>

<sup>1</sup> Samsuriadi, Santalia, and Wahyuddin, "History of the Birth of the Secular Islamic State of Türkiye and Mustafa Kemal's Reform Ideas."

<sup>2</sup> Samsuriadi, Santalia, and Wahyuddin.

So an Islamic state is a form of state in which the majority of the population is Muslim with an Islamic system of government.

Indonesia as a country with the largest Muslim population in the world has a very rich and complex religious dynamics. Islam is not only the majority religion, but also influences many aspects of the nation's social, political, and cultural life. The character of Islam in Indonesia is developing strongly, presenting a moderate, inclusive, and tolerant Islamic character. This is evident from the strong roots of Islamic values in the daily lives of Indonesian society, both in individual and collective aspects.

According to Kartosuwirjo's definition, an Islamic state is a state that implements Islamic law and sharia in a consistent and comprehensive manner in accordance with the teachings of the Qur'an and the Prophet's Sunnah.<sup>3</sup> An Islamic state is a political entity that functions to implement Islamic laws comprehensively in the life of society. This concept has strong historical roots and continues to develop in accordance with the social and political dynamics in various Muslim countries.

Nahdlatul Ulama (NU) believes that there is no particular form of state in Islam. NU's view of the Islamic State reflects a deep understanding of Islam and the socio-political context of Indonesia. NU does not reject Islam, but prefers a moderate and inclusive interpretation of Islam. Thus, NU plays an important role in maintaining the integrity and unity of the Indonesian nation.<sup>4</sup>

While the concept of a Modern Islamic State is an idea that continues to develop and be debated in the context of an increasingly complex and pluralistic world. There is no single definition that is universally accepted, but in general, this concept refers to a state that is based on Islamic values, but

is still able to accommodate the demands of modernity, democracy, and human rights.

The idea of an Islamic state has long been an important discourse among Muslim scholars. The question of how Islam can be the basis for modern state governance without sacrificing the principles of sharia or democratic values is one of the central issues.

In Indonesia, this discourse continues to develop along with the emergence of various ideas about how the state and Islam can interact harmoniously. One of the intellectual figures who made a significant contribution to this discourse is Abu Yazid, through his book "Building a Modern Islamic State in Indonesia". In his work, Abu Yazid attempts to map the concept of an Islamic state that is not only relevant to Islamic law but also contextual to the social, political, and cultural realities of Indonesia. The ideas put forward by Abu Yazid in his book are an important foothold in seeing how a modern Islamic state can be built without ignoring Islamic principles and national values.

## Review

In this sub-chapter, the author uses the *semantic scholar application approach* to find distinctive unique studies and unique novelties related to the same study as the issue that the author raises, namely Building a Modern Islamic State in Indonesia in the Style of Abu Yazid and the Relevance to the Fiqh of Civilization in the Style of the Pbn in Indonesia. Several articles that are relevant to this study are:

*The first* is research conducted by F Zarkasi with the title Islamic moderation as Saudi Arabia's public diplomacy in Indonesia. This article provides information related to Since the 2030 vision was launched, Saudi Arabia has worked hard to shape its image as a modern country, especially in the midst of western countries. However, the new image that Saudi Arabia is building has the potential to damage the soft power that has been built in the Islamic world. Moderation of The Islam promoted by Saudi Arabia is seen as an attempt to balance the

<sup>3</sup> "SM KARTOSOEWIRJO'S THOUGHTS ON THE STATE OF THE REPUBLIC OF INDONESIA | IN RIGHT: Journal of Religion and Human Rights," accessed October 25, 2024, <https://ejournal.uin-suka.ac.id/syariah/inright/article/view/1246>.

<sup>4</sup> Muhamad Ikhsan Mardani, "The concept of an Islamic state according to Nahdlatul Ulama (NU) and the Darul Islam (DI) movement from the perspective of siyasah syar'iyah" (other, UIN Sunan Gunung Djati Bandung, 2023), <https://digilib.uinsgd.ac.id/74460/>.

modern image it has built and the image of Islam it wants to maintain. The image of a conservative country that closely follows Salafism is at odds with the narrative of Islamic moderation it offers. This This journal article aims to explain how Islamic moderation as a form of Saudi Arabian public diplomacy implemented in Indonesia. Through the concept of public diplomacy, it is seen that Saudi The Arab pattern in promoting the narrative of Islamic moderation in Indonesia emphasizes efforts to do this. building direct public dialogue. This is done by actively initiating several sponsored conferences. Saudi Arabia in conveying messages of Islamic moderation involving clerics, politicians, and alumni in Indonesia.

*The second* is research conducted by Maskury Abdillah with the title Actualization of Islam in Indonesia in the context of the Pancasila state ideology in this article provides information related to Indonesia is not a secular state and not a religious state, but a modern democratic state that upholds the position of religion in the life of the nation and state. Political modernization in almost all countries in the world has given birth to political secularization, including in Islamic countries such as Saudi Arabia and Iran. Institutionally, the Indonesian state has developed as is common for modern secular states, but philosophically this state is based on the Pancasila ideology whose first principle is Belief in the One Almighty God. Pancasila is used as the basis of the state to build the unity of the Indonesian nation between Islamic groups and nationalist groups by making a compromise known as the national consensus (al-mîtsâq wathanî). The acceptance of Islamic figures towards the nation state based on Pancasila shows that the characteristics of Islam in Indonesia are moderate which highly upholds tolerance and unity in diversity. This was also demonstrated by large Islamic organizations, especially NU and Muhammadiyah, in the amendments to the 1945 Constitution at the beginning of the reform era, which did not support the inclusion of the Jakarta Charter or the implementation of sharia in the constitution. (Abdillah 2020)

*The third* is a research conducted by Hajam et al. entitled hacking the tension of religious and state relations in Indonesia from the perspective of Nurcholish Majid. This article provides information related to the issue of the relationship between Religion (Islam) and the state in modern times is one of the important topics, although it is still debated by many Islamic thinkers since almost a century ago until now. In the political context, like other Muslim majority countries such as Turkey, Palestine, and Libya, Indonesia is experiencing serious difficulties, how to build political relations between religion (Islam) and the state. Therefore, Nurcholish Madjid, an Indonesian Muslim intellectual who is often called Cak Nur, responded to this problem by formulating his thoughts in answering the problems of Islamic politics that occurred in Indonesia. This study examines the thoughts of great Indonesian figures, who conducted searches to obtain conceptual forms and formulated them in various writings. Therefore, this study is entirely a Library Research study (literature review) of books and writings related to Islamic and Indonesian thought by Nurcholish Madjid. The conclusion in this study explains that Nurcholish Madjid tried to neutralize the tensions in the relationship between Islam and the state by calling for a program of de-Islamization and secularization as well as desacralization. According to Nurcholish Madjid, secularization is essentially rationalization and desacralization. Because the essence of secularization is solving and understanding worldly problems by submitting intelligence between ratios . (Hajam and Saumantri 2022)

*The four* researches conducted by Qolby Khoiri with the title of Islamic Boarding Schools and Modern Civilization (the existence of Islamic boarding schools in Bengkulu Province in facing the values of modern civilization) in this article provide information related to the background of facts and phenomena of modern civilization that reduce the noble values of the nation's culture and also the basic values of Islam which are a barometer for the progress of a nation, especially Indonesia. The existence of Islamic boarding schools is expected to be a fortress of defense for

the people in order to maintain the morality and mentality of the nation's children through Islamic education and teaching, in reality many Islamic boarding schools have lost their original identity from the Islamic boarding school tradition that has been rooted in the lives of Indonesian Muslims. Departing from this background, the answer to be sought is how do Islamic boarding schools view modern civilization?, then how is the existence of Islamic boarding schools in the flow of modern civilization?, then what is the potential of Islamic boarding schools in facing the values of Modern civilization?. The research method used in this study is a qualitative research method with a descriptive analysis research type, the source of data for this study is the leaders and caretakers of Islamic boarding schools in Bengkulu Province. According to its approach, this research is a research using a Sociological and Phenomenological approach. The results of the study indicate that Islamic boarding schools in Bengkulu Province have existed since the arrival of Islam in Bengkulu. However, technically, Islamic boarding schools that originated from the needs of the Bengkulu community began in 1974 with the establishment of the Pancasila Islamic Boarding School, then followed by similar educational institutions spread across various districts in Bengkulu Province. The views of Islamic boarding schools on Modern civilization are reflected in the views and attitudes of their caretakers, namely a kyai. The values of modern civilization in the perspective of Islamic boarding schools in Bengkulu Province include science and technology, economic independence, and shifts in morality and mentality of the younger generation. If not addressed early on, it can threaten the next generation of the nation and be trapped in a culture of westernization. Seeing this phenomenon, Islamic boarding schools responded by formulating strategies through improving quality management and utilizing their potential both internally and externally. Thus, it can be concluded that Islamic boarding schools in Bengkulu Province have become a cycle for the development of Indonesian Islamic civilization, although not the same as the climate of 'Javanese' Islamic boarding schools. This is evident in the

aspect of the formation of modern values such as the development of science and technology, economic independence and the instillation of morality and mentality, these Islamic boarding schools have spread across various districts (Khoiri 2019).

With several articles above, it confirms that the study on " Building a Modern Islamic State in Indonesia in the Style of Abu Yazid and the Relevance to the Fiqh of Civilization in the Style of the PBNU in Indonesia" has not yet been carried out intensively and thus this is the space that we want to conduct research in depth.

### **Materials and Methods**

The research method in this study is a qualitative research method (Moleong 2010; Rofiah and Bungin 2021; Huberman and Miles 2002) using the content analysis method to read this study in terms of literature and the thoughts of figures, in the context of the study of legal research methods this study combines two methods, namely normative and empirical research methods, normative by using data on rules of evidence and theoretical studies that contain the values of a modern Islamic state, and the empirical one is by using a coherence study with the reality that is built with the fiqh of civilization in PBNU in this study examines the existing evidence and studies on paradigms with non-judicial case studies in the context of a modern Islamic state which is linked to the relevance of the study of fiqh of civilization in Indonesia.

### **Results and Discussion**

#### **BUILDING A MODERN ISLAMIC STATE IN INDONESIA IN THE STYLE OF ABU YAZID AND ITS RELEVANCE WITH THE FIQH OF CIVILIZATION IN THE STYLE OF PBNU IN INDONESIA**

#### **Concept and epistemology of reason in writing the book Building a Modern Islamic State in Indonesia**

In the author's introduction, Abu Yazid emphasized that in the development of the Nahdlatul Ulama Association (NU) in commemorating its century of existence this year using the theme of civilization, this foundation is a major step for PBNU in opening up space in the new century by playing a more active role in spreading welfare and civilization to humanity, both at the national and international levels. And in the context of the nation state, the existence of state instruments becomes important as a tool for building a good and correct Indonesian Muslim civilization.

*Secondly*, by referring to the importance of state instruments, according to the author, it is important to discuss studies related to the problem of Islamic civilization and also discuss the existence of the state as an instrument of civilization development, as well as more complex challenges, so that in compiling the manuscript of this book, the logic that is built is a legal prescription with philosophical and contextual religious arguments, legal prescriptions are needed so that the formation of the state and the management of the state and government do not shift from their orbital point in the form of *maqashid sharia*, namely to spread welfare and ward off damage.

In addition, it is also important to read the introductory treatise of Kh Afifudin Muhajir in the book *Building Modern Islamic Civilization in Indonesia* written by Abu Yazid because it tries to build Abu Yazid's writing archetype with the structure of *ushul fiqh* in the dimension of a modern Islamic state. In his introduction, there are several important points expressed by KH Afifudin Muhajir in this book study, including:

*Firstly*, by reading the war verse in the context of civil law, this verse is Surah al-Hajj verses 39-40:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا ۖ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ  
الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ  
النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبَيْعٌ وَصَلَوَاتٌ وَمَسَاجِدٌ يُذَكَّرُ فِيهَا  
اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

Meaning: "Permission has been given to those who are being fought because they have been wronged and oppressed," "(namely) those who have been expelled from their homes without a just cause except that they say: "Our Lord is Allah." And if Allah did not repel (the violence) of some people by means of others, surely there

would have been demolished monasteries, churches, synagogues and mosques in which the name of Allah is much mentioned. Indeed, Allah will help those who help (His religion). Indeed, Allah is All-Strong, All-Mighty," (QS Al-Hajj verses 39-40) (- 2015)

The question that must be raised is why the Messenger of Allah when he was in Mecca did not get permission to go to war while when he was in Medina and had his own territory he got the opportunity and permission to go to war? Then the actual answer is that when in Mecca the Messenger of Allah and the Muslims did not have a country, but after migrating to Medina the Prophet Muhammad and the Muslims had a country, in a study conducted by scholars, that war is permitted for Muslims in order to defend what already exists, namely the country, not to realize something that does not yet exist. <sup>5</sup>In the context of Medina al-Munawarah, the Medina agreement was built which is famous as a form and inspiration of the nation state in Indonesia.

The existing reality provides information related to the study that the importance of the state and a state that must be owned by Muslims, to be able to make Islamic law in the context of carrying out religious worship, wars that occur in Islam are certainly permitted through strict mechanisms, because war is a form of violence that is permitted only to maintain an institution called the state. Although the state is important but it is not the main goal, it is only a tool to achieve existing goals, in a rule it is stated that:

"Firm in purpose and elastic in means" (Djazuli 2019)

In Islam, this goal is non-negotiable, and indeed there should be no changes caused by anything. In Islam, there is indeed a concept of *muamalah* that has a broad dimension in relations with humans and countries and other countries in the context of relationships. In Islamic jurisprudence, *muamalah* has a principle that is very different from the jurisprudence of worship, including politics, which has rules that can be used, among others, built between the *illat-illat* of law and various benefits. Thus, political issues are a group of *muamalah* jurisprudence based on the principles of benefits

<sup>5</sup> (Hajj) 2023) Introduction page of KH Afifudin Muhajir page 11.

according to the development of contacts, with the existence of several important rules:

The original law in muamalah fiqh is permissible / permissible to do,

In the existing understanding, the context of matters that are muamalah in nature will be punished with the concept of mubah law. This is in line with the view of Ibn Uqoil al-Hanbali, who stated that al-siyasah (politics) is all activities and policies which because humans are close to the benefit and far from evil even though this policy was not set by the Prophet and was not based on revelation. So the expression conveyed by Ibn Uqoil is *masalahah Murlah*, apart from *malshah al-Mu'tabarah* and *Maslahah murlah*, which means a benefit or something that according to common sense is good but is not found in the arguments of the Koran and Hadith which appreciate benefit. . However, other parties have not found any arguments that deny this benefit. Thus, *Maslahah Murlah* is a neutral benefit that is not appreciated or denied. (Hajj) 2023)

So by positioning the state as a means not an end, then state politics becomes part of the fiqh of muamalah, so the issue of the form of the state and the system of government will be flexible. Because concretely, the Qur'an and al-Hadith do not provide many specific arguments related to the existing studies. But only provide principles which if realized will provide and build a good state in accordance with the principles of *al-adalah* (justice) and *alhurriyah* (freedom) and *al Musawa* (equality) and *asyasyuara* (deliberation) and *roqobah al-Ummah* (social control from society) these are some principles that are very important in the context of application in state issues. In the form of a state there are several systems , *the first* is the monarchy system, this system is a single ruler and hereditary, *the second* is the theocracy system in which in this system of government the ruler and leader are directly appointed as ruler and representative of God and the *third* is the autocracy system with the belief that the ruler is immune to the law and what becomes a policy cannot be challenged. And thirdly, it is not in accordance with the principles of Islam because there is the principle of *asy-syuara* (Deliberation) even with the theocratic system which states that the state is sacred. So the

democratic system is indeed the closest system to the system that has the principles of *al-Adalah*, *al-Musawah*, *al-hurriyah asy syuara* and *raqabah al-Ummah* . (Hajj) 2023)

However, the democratic system is still questioned with the essence of democracy is *alsyiyasah fi yadi asy-sya'ab* sovereignty is in the hands of the people, so whether it is good or not is how the people build it. Democracy discussed in this book is a political issue that has no explicit provisions in the Qur'an and hadith. Considering Rozikin's reading in the article by reviewing the same book, it states that in Prof. Abu Yasid's view, as long as the state adopts the values contained in religious teachings - such as justice, equal rights of citizens before the law, deliberation between people's representatives in resolving national and state cases, and so on - then it is sufficient as an Islamic state as intended by the caliphate peddlers. This means that the peddlers of the caliphate no longer need *to insist* on forming a formal Islamic state. It is true that poverty, injustice in various aspects, and corruption cases in this country have not been fully resolved properly—but that is another matter. If these problems are used as reasons to establish and build the intended Islamic state, then it is not right to propose such an outdated idea. If there is corruption in the life of our institutions, then overcome the problem of corruption, not replace the entire form of the state. The same goes for other cases such as poverty, injustice, and so on. This is because the two sources of religious teachings do not explicitly mention a particular form of state. The author of the book said: "The Qur'an and Al-Hadith as sources of religious teachings do not direct Muslims to form a state and government with a certain format. Thus, the form of state and government is returned to the Islamic Judis or Mujtahid to formulate it by referring to the principles of the situation." The principle of the situation in question is to follow the development of the times, follow space and time, follow the dynamic process of how to realize the essential values of religious teachings. Why is that? Because the state is part or a tool to realize the essence of the message of religious teachings. Because the state is a part or tool of religion, of

course it is not absolute—and adapts to the needs of the times.

I think this is very easy to understand if we are willing to be open-minded and accept the circumstances and needs of the times amidst differences. What we should be fighting for are the victims who experience discrimination, sexual harassment, poverty, injustice, and so on, not instead being eager to fight for positions of power. That would instead become a ghost amidst the chaos of injustice. I actually do not agree with the use of the term "Islamic state" in the title of the book. Because the use of the term in the title seems confusing and obscures the form of the state in question. Is the Islamic state meant by the peddler of the caliphate; or is the Islamic state meant by the message or values of the teachings of the religion itself. It would be more appropriate if the title of the book was changed to an Islamic state, not an Islamic state. Of course, this proposal would differentiate the meaning of an Islamic state from an Islamic state—as implied by the source of the teachings of the religion itself. In the context of building a modern state, the author of the book analyzes the arguments for an Islamic state through the *ushul fiqh* approach. In *ushul fiqh* we know two things: the realm of *fiqh* of worship and the realm of *fiqh* of *muamalah*. The first one talks a lot about the evidence of *fiqh* of worship concerning religious arguments in the form of detailed (*tafshili*) and detailed (*juz'i*) arguments so that it does not require too much interpretation and further embodiment. The second one talks a lot about the evidence of *fiqh* of *muamalah* concerning state arguments in the form of global and universal arguments that advocate the implementation of justice, peace, welfare, and other religious principles. (Hajj) 2023)

So, the study in Abu Yazid's book is more of a study that Bayan Burhani expresses with the logic of a coherent and systematic explanation within the framework of a systematic study in building a modern Islamic state in Indonesia.

## RELEVANCE TO THE CIVILIZATION FIQH HALAQAH ALAYS OF PBNU IN INDONESIA

Nahdlatul Ulama (PBNU) has played a significant role in shaping the discourse surrounding the

development of a modern Islamic state in Indonesia by promoting a moderate interpretation of Islam that balances tradition and modernity. As one of the largest Islamic organizations in the country, PBNU advocates for social justice and civil society, which are essential components in the search for a modern Islamic governance framework that reflects Islamic values within the existing political landscape. In contrast to more radical ideologies, such as those espoused by the Muslim Brotherhood, which advocates a political program for the Islamization of the state, PBNU's approach emphasizes the harmonious integration of Islamic principles with the needs of contemporary society. This moderate stance is critical in countering the rise of violent extremism and encouraging peaceful coexistence among Indonesia's diverse religious traditions. Ultimately, PBNU's commitment to a nuanced understanding of Islam and its emphasis on civil society contribute significantly to the ongoing dialogue on modern Islamic governance, ensuring that the evolution of Islamic practice remains relevant and constructive in the Indonesian context.

Building a modern Islamic state in Indonesia is related to the PBNU civilization fiction, which emphasizes the importance of education, politics, and the relationship between state and religion in the context of pluralism in Indonesian society. The idea of *pesantren* civilization emphasizes that state and religion have a symbiotic relationship, where both influence each other to build an advanced civilization. <sup>6</sup>In addition, Muhammadiyah also plays a role in promoting moderate Islam that emphasizes tolerance and cooperation between religions, which are essential to creating a just and inclusive society. <sup>7</sup>However, challenges arise in implementing Islamic law in diverse countries such as Indonesia, where there needs to be a balance between Islamic values and human rights <sup>8</sup>.

<sup>6</sup>Ahmad Halid ("Islamic Boarding School Civilization Fiqh: Islamic Boarding School Education Management, Siyasa and the Nation State in Building Advanced Indonesian Civilization" 2024)

<sup>7</sup>Oky Oktriyani ("Muhammadiyah and NU's Views on the New Order Government's Policy Regarding the Standardization of Eid al-Fitr | Al-Isnad: Journal of Islamic Civilization History and Humanities," tt)

<sup>8</sup>Hannani ("Revisiting Islamic Law in Indonesia's Legal System Discourse: A Critical Analysis of the Legal and Social Implications" 2023)

Therefore, dialogue and collaboration between religious communities are essential to achieving the common goal of building a harmonious and civilized state.<sup>9</sup>

Building a modern Islamic state in Indonesia in the context of PBNU civilization fiction involves the integration of Islamic values with the cultural and social diversity of society. This approach emphasizes the importance of education, politics, and interfaith collaboration to create a just and inclusive society. Here are some key aspects of this relevance in this case there are several elements of Education and Civilization Fiction in this case there are several important things *first* Pesantren education plays an important role in building an advanced Islamic civilization, by emphasizing the values of pluralism and tolerance<sup>10</sup> *The second* idea of civilization teaches that the state and religion have a symbiotic relationship, where both need each other to achieve progress.

*second* element is Moderation and Tolerance, there are several elements. *First*, Muhammadiyah advocates moderate Islam as a foundation for creating harmony in the midst of Indonesian justice, which is important for the advancement of Islamic civilization. <sup>11</sup>*Second*, inter-religious tolerance is a key element in building a friendly and inclusive society. <sup>12</sup>While the *third element* is Challenges and Opportunities in this case, there are two important things. *First*, the application of Islamic law in the context of a modern state faces challenges, such as the difference between religious conservatism and secularism. <sup>13</sup>*Second*, however, there is an opportunity to build dialogue between various religious communities to achieve national

solidarity and peace.<sup>14</sup> Despite the challenges in integrating civilizational fiction with modern legal systems, it is important to continue exploring ways in which interfaith cooperation can be strengthened and a more harmonious society can be created.

## Conclusions

Building a modern Islamic state in Indonesia is closely tied to the PBNU Fiqh civilization, which provides a strong legal and ethical framework essential for governance. The principles of Islamic governance derived from this civilization emphasize justice, equality, and the welfare of society, in line with the values upheld by PBNU, one of the largest Islamic organizations in Indonesia. Furthermore, the integration of pluralism into Islamic teachings is essential to foster social harmony in Indonesia's diverse society. This pluralism not only respects the nation's multicultural structure but also resonates with PBNU's vision of inclusivity and tolerance. Furthermore, the incorporation of human rights, as derived from the Quran and Hadith, is essential to ensure that the state upholds the dignity and rights of all citizens. This approach reflects PBNU's teachings, which advocate a balanced understanding of rights and obligations in society. In conclusion, the relevance of PBNU's Fiqh civilization in building a modern Islamic state in Indonesia lies in its ability to align traditional Islamic values with contemporary governance, ensuring that justice, pluralism, and human rights are at the forefront of state administration.

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<sup>9</sup>Ahmad Fasial ("The Intersection of Islamic Law and Nationhood in Contemporary Indonesia" 2023)

<sup>10</sup>Ahmad Halid ("Islamic Boarding School Civilization Fiqh: Islamic Boarding School Education Management, Siyasa and Nation State in Building Advanced Indonesian Civilization" 2024)

<sup>11</sup>Oky Okriyani ("Muhammadiyah and NU's Views on the New Order Government's Policy Regarding the Standardization of Eid al-Fitr | Al-Isnad: Journal of Islamic Civilization History and Humanities," tt)

<sup>12</sup>Oky Okriyani ("Muhammadiyah and NU's Views on the New Order Government's Policy Regarding the Standardization of Eid al-Fitr | Al-Isnad: Journal of Islamic Civilization History and Humanities," tt)

<sup>13</sup>Ahmad Faisal ("The Intersection of Islamic Law and Nationhood in Contemporary Indonesia" 2023)

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