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INTRODUCTION FROM THE EDITORIAL BOARDS

Analisa Journal of Social Science and Religion is successfully launched for the volume 1 number 2, July - December, 2016. This is the second volume published in English, since it is started in 2016. Many people have involved in this publication including advisory editorial, International editorial boards, editors, language advisors and assistant to editors. These people made this work run well in the midst of various challenges. The Analisa Journal has been accredited by the Indonesian Institute of Science since 2012 as an academic journal, and this year (2016) the Analisa Journal received a new extension accreditation for the next five years.

The articles published in this volume address the phenomenon of social and religious life, culture, and Islam either in Indonesia or in the global world denoted by an article that pictures Islamic religiosity in Austria. The issue of radicalism still becomes the focus of study, which is considerably actual and interesting for Indonesian scholars. Various cases of violence in Indonesia and other countries depict that the act of terrorism is a common enemy for humans. In Indonesia, since the fall of President Soeharto's leadership, radicalism has increased significantly; this can be seen from a series of bombing happened in various locations in the country and some violent-conflicts in the name of religion in some part of Indonesia.

In this edition, there are at least three articles inter-related on the same topic. An article written by Asfa Widiyanto researched the counter attack of radicalism in Indonesia and Austria. He mentioned and discussed in detail that Indonesia and Austria in this issue experience a same situation that entails commonalities among civil society and state law jointly supporting the eradication of radical movements. Then, Taufiqur Rahman wrote extensively on the discourse of Jihad in Indonesia. He found that Jihadist movement in the Indonesian context was originally demonstrated to fight the colonization that recently turns to be the act of terrorism in the name of religion. Meanwhile, Yusa 'Farchan in his article explained that Islamic thought in Indonesia has evolved over time. According to him, the Liberal Islam Network (LIN) in Indonesia has at least five main definitions. Regarding the topic, he revealed how LIN stands on gender equality, contextualizes religious doctrines, and promotes pluralism in Indonesia.

The presence of pluralism in Indonesia cannot be denied since the facts show that Indonesia has been recognizing six religions that are followed by most Indonesian citizens. The religious diversity, on the one hand reflects harmonization in the religious lives of Indonesian people. However, on the other hand, the diversity of language, ethnicity, culture, and religion can be a great threat if not managed systematically by the government. For instance, there are various religious schools of Islam, each of which is successfully able to establish harmony with others. The article collaboratively composed by Retnowati and Yedi Efriadi describes the religious life of Shia group that can harmoniously live with other communities in Salatiga. Their findings might constitute a social capital to build harmony among religious believers in Indonesia.

The diversity of ethnicity and religious beliefs in Indonesia in its broader practice allows the interreligious/interfaith marriage. The article transcribed by Muhammad Ansori and Yasser Amri elucidates, at great length, about religious conversions in Aceh. They assert that a religious conversion enables a religiosity of individuals. Despite being diverse in religious beliefs, Indonesia also possesses a variety of traditions that symbolizes harmony in

building a society. Mahmudah Nur through her study gives detail on the value of religion in the rituals of Pasambahan in Minangkabau.

Religious texts written by local scholars such as Musdah Dahrizal contain a lot of issues on character education for humans. The content of the texts imparts the importance of education and harmony in society. Similarly, the article penned by Abu Muslim exposes the Masamper art in North Sulawesi. The author pictures in more detail on how the people of North Sulawesi build harmony through a traditional yet also pseudo religious art. Furthermore, Abu Muslim explains that Masamper tradition, besides being functioned as a means of propaganda, has become one of the tools to cement harmony and build the character of the local community.

In nowadays context, the character education is built by the Indonesian Government, through implementing the concept of 2013 curriculum-based education. The concept is applied in elementary to secondary education. An article written by Nur Laili Noviani basically outlines the process of 2013 curriculum learning in SMA Negeri 1 Salatiga which particularly focused on the implementation of Islamic education.

We hope you all enjoy a nice reading!

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ABSTRACT

The renewal of Islamic thinking continuously develops from time to time in Indonesia. This research tries to answer two main problems, they are: how are the reasoning or ideology developed by Liberal Islam Network (LIN)?; and how are LIN's main ideas and their metamorphoses? The research applies qualitative method with hermeneutic approach. The data is collected by library research or text documentation. The data is collected on August 18th to August 29th 2015. The research finds that the ideas of Liberal Islam Network show significant liberal signs. From the ontology of text, in reading religious text, LIN's assumptions are "the critics over the truth". LIN applies humanistic approach in reading the religious texts. This is confirmed by LIN's defense toward human's dignity. From the aspect of theoretically analytical tools in reading religious texts, LIN applies social sciences, which are socio-historical analyses. LIN uses symbol or semiotics analyses to read the religious text. The main notions of LIN are: First, Islam changes, it is not static; second, context is the first and history is the latter. Here, in reading a religious text, LIN wants to place context (socio-history) proportionally; third, LIN intends to hold God in our ground and history. The metamorphoses of LIN's ideas are: firstly is to oppose theocracy; secondly is to endorse democracy; thirdly is to endorse gender equality; fourthly is to contextualize religious doctrines; and fifthly is to support pluralism and freedom of thinking.

Keywords: Liberal Islam Network, LIN's ideology, ideas

INTRODUCTION

The renewal of Islamic thinking was indeed happened much earlier before the independence era. M. Thaib Umar (1874-1920), Muhammad Djamil Jambek (1860-1947), Abdullah Ahmad (1878-1933) and H. Agus Salim (1884-1954) were figures who had enlivened Islamic thinking in Indonesia. The awakening of Islamic thinking in Indonesia, which was seeded by these figures, had been tightened to Dutch's colonialism and imperialism contexts in Indonesia.

From the middle to the end of 19th century, Dutch's colonialism had shown its dominance of control in almost archipelago. This led to hegemonies of social, economic, even political orders under infrastructures and values of western colonialism. Later, this hegemony triggered critics and resistance from many parties, such humanitarians, liberals, and missionaries.

Still, the emergence of religious organization also enlivened discourses on Islamic thinking. After the establishment of *Syarikat* Islam in 1905, there was *Muhammadiyah* founded in 1912 in Yogyakarta. This organization whose founder was H. Ahmad Dahlan much more concentrates on education and helps for people by establishing schools, orphanages, and hospitals. Since its establishment, it seems that Muhammadiyah has been directed into a socially religious modern organization which transforms people's religious thinking.

Persis is another organization that also enlivened Islamic thinking in Indonesia. Persis was established by Minang people who traded to Bandung. It was founded on a festivity where they discussed ideas referred to *al-Munir* magazine by Abdullah Ahmad in Sumatera and *al-Imam* magazine in Singapore. Haji Zamzam and Haji Muhammad Junus were the founders of Persis. They were also successful merchants. They established Persis in 1923 (Noer, 1996: 95-96).

Another organization that enlivened Islamic thinking in Indonesia is *Nahdhatul Ulama* (NU). This organization was established by KH. Hasyim Asy'arie in 1926 in Jombang, East Java. This organization has *santri* (students of Islamic boarding school) and rural people as its major followers. Despite in debate, this organization has been frequently called as the traditional Islam. In its development, NU is admitted to play roles in seeding the ideas and notions of liberal Islam, especially by its NU's young generation.

The mentioning of religious organizations above does not relate to the context that they are the origins of liberal Islam. Neither Syarikat Islam, Persis, Muhammadiyah, nor NU can be said as the initial generation of Indonesia's liberal Islam. On the *level* of notions, many of these organizations' ideas were not in line with ideas of liberal Islam. It is important to emphasize that the explanations on the various social religious organizations are to ease the mapping of development of Islam in Indonesia.

In the next phase, the renewal of Islamic thinking continuously developed. In 1970s-1980s, there were figures who began to enliven discourses on Islamic thinking such as Abdurrahman Wahid, Nurcholis Madjid, Kuntowijoyo, Dawam Raharjo, Djohan Effendi, Ahmad Wahib, Dawam Raharjo, Said Aqil Siradj, and Azyumardi

Azra. They tried to break the dogmatic trap of the tafseer or exegeses of Islamic texts.

In 1998, community of Liberal Islam, which had joined Liberal Islam Network (LIN), was born. Term of Liberal Islam Network (LIN) in this study refers to the Jaringan Islam Liberal (JIL), an organization that develops the liberal ideas on Islamic discourses in Indonesia. Consistently, I will use the term of Liberal Islam Network (LIN) on the next pages in this study.

The presence of LIN once attracted public attention, especially when Ulil Abshar Abdalla (JIL's main figure) was sentenced to death by FUUI because of his article entitled "*Menyegarkan Kembali Pemahaman Islam*" (Reinvigorating understanding on Islam) on Kompas daily newspaper, 8 November 2002. There was one part of the article which is considered to insult Moslems, "*There is no need to follow Islamic aspects which reflect* Arab *culture, for examples are hijab, cutting off the hand, retaliation in kind, rajm (the practice of stoning), beard, and thobe (Muslim men's long robe). What should be followed are the universal values which underlie those practices*".

Many accuse LIN to be "too brave" to risk themselves when campaigning their ideas. LIN seems to try hardly to oppose public religiosity tendency. They consider the tendency is too convensional because it depends on dogmatic paradigm. The dogmatic paradigm refers to the tendency of religious thought which are based on literally religious texts. The general characteristic of this paradigm is the absence of tolerant space for interpretation. Everything is based on the text *(Al Qur'an dan Al Hadist)* as the final and perfect words of God. Post-dogmatic paradigm is on the contrary. It reflects the religious thinking with the contextualization of religious text according to the on-going social dynamics. In another side, LIN is also considered too exclusive, even some call it as *marginal community* since it can only attract certain public group.

In public, the accumulation of "fear" toward LIN's thinking can be understood because of some points. *Firstly*, the thinking liberalization developed by LIN is considered to be alarming. It does not only break the Islamic perceptions by the previous Islam scholars' *ijtihad* (independent reasoning), but also deviates from the trends of cultural development and world's present civilization. *Secondly,* the excessive suspicion on Western and non-Islamic elements behind the LIN's thinking. *Thirdly*, some parties feel harmed by the courage of LIN to break the well-established perceptions. LIN is perceived as seriously dangerous for the stability and hegemonic perceptions they have been holding. Thus, many religious doctrines undergo relativism that LIN is feared to change the mainstreams, which are the Islamic perceptions that have been dominating all the time.

LIN, whose headquarter is at Jalan Utan Kayu no. 68, Jakarta, actively develops critical and liberal religious notions. Some names that join LIN are Ulil Abshar Abdalla, Burhanudin, Luthfi Assyaukanie, Novriantoni, Hamid Basyaid, Budy Munawar Rahman, Ikhsan Ali Fauzi, Rizal Malarangeng, Saiful Mujani, and Taufik Adnan Amal. LIN stresses itself as part of the intellectual community (thinker society) which advocates notions related to renewal of Islamic understanding in Indonesia.

Despite its young age, LIN is interesting especially for young Moslems who are longing for showing Islam as a religion which is full of tolerance, pluralism, and justice values. When LIN reopens the discourses on Liberal Islam via radio, internet, talk-show, and publishers, many are enthusiastic. One of media used by LIN to socialize its notions is Jawa Pos, a daily newspaper, which publishes weekly articles and notions of LIN. While the radios which are belong to the channel of Radio FM 68 H in Jakarta are: Radio Attahiriyah FM (Radio Islam), Radio Muara FM (Radio Dangdut), Radio Star FM (Radio Tangerang), Radio Ria

FM (Depok). The other six radios are Radio Smart (Menado), Radio DMS (Maluku), Radio Mara dan Emas (Bandung), Radio Prima FM (Aceh), Radio Inisi (Yogyakarta), Radio Anisa Tritama FM (Garut), FM Merak, FM Banten, TOP (Semarang), Radio PAS (Pati), Radio Elviktor FM (Surabaya), Radio Sonya (Medan), Radio Suara Andalas (Lampung), Radio Gema Hikmah (Ternate), FM Maluku Utara, Radio Suara Selebes (Gorontalo), FM Ujung Pandang, Radio Nusantara Antik FM (Banjarmasin), Radio Mandalika AM (Lombok), Radio Volare FM (Pontianak), Radio Bulava FM (Poso), Radio Elbayu (Gresik), dan Radio PTPN (Solo).

Meanwhile, the websites that contains discourses on Liberal Islam is *www.islamlib.com.* For the publisher, LIN established Pustaka Utan Kayu, a publisher in Jakarta. There at least have been two books which clearly socialize LIN's notion. They are *Wajah Liberal Islam di Indonesia,* written by Luthfi Assyaukanie (2002) and Kekerasan*; Agama Tanpa Agama* (Thomas Santosa, ed. 2002). The ideas also can be seen from Term of Reference (TOR) *Program Jaringan Islam Liberal; Kampanye Untuk Toleransi dan Pluralisme* 2001-2002.

Regarding LIN, There is a study on the Liberal Islam Network or Jaringan Islam Liberal (JIL) done by Media Zainul Bahri in 2015, entitled "Ruh Hidup dalam Jasad Kaku: Mengenang Peran Intelektual Jaringan Islam Liberal (JIL) dalam Diskursus Islam Indonesia". The result of Bahri's study is published in the Journal of Ilmu Ushuluddin, UIN Syarif Hidayatullah Jakarta, Volume 2, Number 3, January-June, 2015.

This article would answer these questions: How is the reasoning or ideologies developed by Liberal Islam Network (LIN)? and how are LIN's main notions and their metamorphoses?

THEORETICAL FRAMEWORK

Generally the theoretical framework applied in this research is interpretive sociology. Interpretive sociology was developed by Max Weber over the paradigm on definition of social realities. Paradigm on social definition stresses that social realities are based on subjective assessment. There are three main principles developed by paradigm on social definition (non-positivist paradigm or micro paradigm). *Firstly*, everybody addresses everything they find in their surrounding based on the meanings for themselves. *Secondly*, those meanings are provided based on social interaction between everybody. *Thirdly*, those meanings are understood and modified by interpretative processes related to other things they experience or undergo.

Though theory on social interpretive is interpreted from Weber's effort to understand social actions on "meaning level", which he said using systematic versthen technique, theory of interpretative distinguishes itself because it believes the concept of Weber's essential-positivist on social theories as something objective; an activity which is freely value (Agger, 2003: 62-68).

In the context of religion research, interpretive-sociology tries to explain and interpret everything related to "cultural" expression of a religion and religion's problems as precise as possible. Besides, interpretive-sociology also tries to understand the structure and organization of a religious society and its relation to worldly life.

In addition to the use of interpretive sociological theory, this research employs a critical discourse analysis as a theoretical framework to help answer the research questions. The term of discourse analysis is a general term used in many disciplines and with different understanding. Although there are fundamental differences of the various definitions, the discourse analysis is always related with the study of the language or the use of language, or rather, how language is viewed in discourse analysis.

At least, there are three approaches on the language in discourse analysis (Hikam, 1996; 78-86). Firstly, it is positivism-empiricism approach. This approach sees that the language as a bridge between people and objects outside himself. Human experiences considered to be directly expressed through language without any constraints or distortion as far as it is expressed by means of statements that are logical, syntactic, and has a relationship with empirical experience. One characteristic of this thought is the separation between thought and reality. In relation to the discourse analysis, the logical consequence of this understanding is that people do not need to know the subjective meanings or values of the underlying statement. This is because what is important is whether the statement was delivered correctly according to the rules of syntax and semantics or not.

Secondly, it is constructivism approach. This approach is influenced by the phenomenological thought. Constructivism rejects the ideas of empiricism-positivism that segregate the subject and object of languages. In the view of constructivism, language is not only seen as objective reality, which can be separated from the subject as a presenter of statement. Constructivism actually considers the subject as a central factor in the activities of the discourse and social relationships. In this case, the subject has the ability to control over the specific purposes in any discourse. Each statement is basically the act of creating meaning, an act of self-identity from the speaker. Therefore, discourse analysis is intended as an analysis to reveal intentions and specific meanings.

Thirdly, it is a critical discourse analysis. This approach would like to correct the view of constructivism that is less sensitive to the process of production and reproduction of meaning that occurred

historically and institutionally. This analysis ponders that the views of constructivism does not analyze the factors of power relations inherent in any discourse. This situation leads to the emergence of a critical paradigm. Critical discourse analysis is not centered on the correctness or incorrectness grammatical structure or process of interpretation as to the analysis of constructivism. The critical discourse analysis underlines the constellation of forces that happen in the process of production and reproduction of the meaning of a statement or thinking of the subjects.

Critical discourse analysis perceives language involvement in the power relations, especially in the formation of the subject and the various actions in the community. (Eriyanto, 2001: 7). In the critical discourse analysis, discourse is not just understood as the study of language. It uses the language in the text to be analyzed. However, the language is analyzed here is different from language study in the sense of traditional linguistics. Language analysis used is not only on aspects of language, but also on the context in which the language or discourse that is produced. Context in this sense is customized for a specific purpose and practice, including the power relations between subjects.

Critical discourse analysis sees discourse as a form of social practice that allows a dialectical relationship between a particular event with the situation, institutions and social structures that shape it. The practice of discourse may display the effects of ideology; where it can produce and reproduce the power relationships between social classes, such as men and women, the majority and minority groups, and others.

In the context of this research, critical discourse analysis is used to investigate how a social group or religious group "fight" through the languages. It is the fact that activists of Liberal Islam Network (LIN) are very aggressive to fight and campaign their

ideas through the mass media, the internet, and other publications. Critical discourse analysis will look at that every discourse or thought of LIN either in the form of texts or conversations. It is not something natural, or fair and neutral but rather as a form of power struggle, even conflict between majority and minority groups.

The critical discourse analysis is used to comprehend how the reasoning of liberal Islam is developed by LIN, and how these ideas represent the power relations between the various actors in it. In addition, it equips to understand how the ideology of LIN is. Ideology is part of the central concept in the critical discourse analysis. The texts, conversations and other forms of practice are a reflection of ideology or particular ideology.

RESEARCH METHOD

This research applies qualitative method as the hermeneutic as its approach. Hermeneutic is used to explain the contents of a religious text to people as the readers who are socially distant from the author. Social distance in this context is not only about space and time between the writer and reader of the text. More than that, the social distance, which is related to the text as a written language when confronted to the readers, can bear distortion of message. Written language such as text will make readers difficult to recognize the writer's psychological condition and situation. So, it will be highly possible to misinterpret the writer's thought. Hermeneutic approach is employed to develop knowledge which gives entire and deep explanation on LIN's thinking.

Hermeneutic is an approach in qualitative method, especially in understanding textual meaning (Scriptures, Laws, etc) in a socio-cultural phenomenon. Hermeneutic's main function is to interpret a text beyond the language aspects.

Furthermore, it is to avoid distortion of meaning or information between the text

itself, the writer of the text, and the reader of the text. Hidayat (1996) reveals three cores that have been considered as starting points and points of view i.e., the world of text (linguistic aspect), the world of author (the world of the text's writer, including God), and the world of the reader. These three have their own worlds which can both support and deny each other's given meanings. In addition, it is to analyze the substance of LIN's thinking from the script or text on the Liberal Islam.

Hermeneutic is one of approaches using linguistic logic in explaining and understanding by using "meaning of words" and then "linguistic meaning" as its approach. In this context, God's revelations were handed down through man's communicative languages.

One issue that hermeneutic wants to bridge is the existence of distance between the writer and reader, that are connected by the text. As a result, the problems of interpretation appeared. In reading a text, someone should have an imaginative dialogue with the writer despite both of them live in the different social situations. If a text is not studied nor interrogated critically, human's (readers') cognitive consciousness is colonized by the text.

Data Collecting and Data Analysis

The technique used to collect data is library research or text documentation. The texts include books, journals, essays, and papers on LIN's notions written by the two LIN's activists namely Ulil Abshar Abdalla and Luthfi Asyyaukanie. Although Liberal Islam Network (LIN's) activists are more than two figures, this study is focused on Ulil Abshar Abdalla and Luthfi Assyaukanie. Both of these figures represent Liberal Islam Network (LIN) both institutional as well as their thoughts. In addition, Abdalla and Assyaukanie are the most prolific activists who wrote their ideas more intensively than other LIN's activists.

The data was collected from August 18th to August 29th, 2015. The data in this research is analyzed iteratively or continuously (it does not need to wait until all the data is finally collected). Then, the data is developed during the research. The data is analysed from the problem formulations set to the data entirely collected.

RESULT AND DISCUSSION
Liberal Islam Reasoning

In this context, reasoning is understood as a positive ideology where the reasoning moves someone or community to act. In this positive definition, ideology can be explained over the ways of a community thought. Dissecting the thinking of Liberal Islam will be explained by how Liberal Islam (LIN) as a community thinks when they read and understand religious texts.

Reading a religious text will explain how LIN looks at problems related to Islam and diversities in Islam. And before reviewing the LIN's main notions, it is important to understand the tools used in reading the religious texts. This is essential in order to find the melting point between Liberal Islam's notions as the output of thinking and LIN's ways to read religious texts as the application of tools used.

In the context of how to read religious text, there are four important things to know; (1). How is "the ontology of text" or "the nature of text" seen from the the readers' perspectives?; (2) how are the approaches used by LIN in reading religious texts?; (3) how are the theoretical tools used by LIN to gain deep understanding generally? How are the theoretical tools used resulting in Liberal Islam' ideas?; and (4) How are the semiotic tools used by LIN to explain God's message to human being?

Text Ontology: Critics over Truth

In reading the religious texts, both revelation and religious values are clung to

the community. Liberal Islam ideas seem to have textual ontology as its leaving point; that is an assumption on "critics over truth". Here the "truth" involves all kinds of perceptions. Those perceptions are claimed to be the "truth" by religious people, especially Moslems.

From the perspective of LIN, God's truth is absolute. The other "truths" are in "relativity" areas. Those truths need quests and dialogues. In this context, every single truth is a quest process, and a quest process is something relative or proportionate. Related to God's truths, Abdalla explains that "Knowledge or science on God is the accumulation of each truth listed on every single page of "Holy Scriptures" or "Non-holy Scriptures", the written ideas which come from human's sense, and even the unspoken truths (which are not written on any religious scriptures). God's truths are more enormous than Islam as the religion believed by a social entity called Moslems. God's truths are even greater than the Qur-an, Hadith *(hadist, things or actions which Prophet Muhammad said or did)*, and all of corpuses resulted during the history of Islam" (Abdalla, 2003b: 11).

LIN starts the critics from the "truths" themselves in order to get closer to the objects and texts which need to be renewed. In other words, how is truth formulated when someone reads the texts? For LIN, truth is not something metaphorical such as what the theologians or classical philosophers formulated: the triumphs; of truth over untruth, of the good over the bad, of the lost and not-lost, etc.

In this context, the textual ontology should be viewed from the historical perspectives of the truths themselves. These perspectives are determined by the awareness that every single thing about human is related to temporal, spacial, and social situations which cover place and time. Thus, truth also depends on special and temporal context, or which is theoretically

called by *episteme* (a Greek word which means *knowledge*).

This is LIN's emphasis on truth which is related to time and space. "How do we follow Apostles? Here the writer has the different perspective instead of the dominant ones. The Apostles, of course, had to deal with limitations when they interpreted Islam into social and political context in a certain place and time. The Apostles certainly successfully interpreted social and spiritual wishes of Islam in each context. But what manifested here was the historical, particular, and contextual Islam. We are not obliged to follow the Apostles literally because what they did in the place and time were attempts to negotiate the Islam's universal values into social condition, along with all barriers found or faced. Islam in Madinah is a result of "*trading off*" between something "universal" with something "particular" (Abdalla, 2003b:6).

Based on the formulations of truth mentioned above, it seems that LIN is deconstructing "truth" into some things. *Firstly*, deconstructing the truth; truth is not justified by what is seen "on the surface of the text", but by the temporal and special context. *Secondly*, it is to deconstruct; that everybody should not be in contradictory over the perceptions of "truth", Al-Qur'an, and hadith which were developed by theologians and classical philosopher in the middle age. *Finally*, is to deconstruct that truth is the difference itself, and no single exegeses or perception which become "the only one" owner of the truth itself.

In terms of "critics over the truths", the writer wants to convey those discourses, ideas, and perceptions over the religious texts which are reread by the LIN. It is regarded as part of "critics over the truths" over "perspectives of truths". They are criticized, revised, and synchronized by LIN. This aims to find out the "new truth". Thus, the ontology of text or the nature of text in LIN's ideas, is covered in "critic of truth".

The text should be reinterpreted and studied more deeply.

Humanistic Approach: an Effort to Defend Human's Dignity

How are the approaches used by LIN to initiate the discourse on Liberal Islam? In the history of religions, there are at least two approaches in terms of teaching and transforming ideas; theological and humanistic approaches. The theological approach means that a religion or a religious issue is defined in its highest reality, and that is why it is in its single tongue. Commonly, theology is called as a science or critical thought (*logos*) about God (*teos*). But, since theology comes from tradition and religious spirit, there is a tendency to justify God's revelation. This is underlined by the spirit of faith or belief (Hidayat, 2003:189). Meanwhile, the humanistic one in the context of religions can be approached by plural languages or tongues.

It is clear that the notions initiated by LIN uses a humanistic approach. This approach is confirmed by its efforts to defend human's dignity over claims of divinity. In this context, Abdalla (2003a) has an opinion that "The main purpose of religion is to exalt human's dignity. Revelation is the means to reach that purpose. The first focus of a religion is human, not only God. A popular assumption that human's main obligation is to "worship" God. This misunderstanding derives from the understanding on this verse "*wa ma khalaqtul jinna wal insa illa liya'budun*". If we try to understand this verse in a popular framework which tends to be anti-humanistic, it can mean that religion is the conquest over mankind.

Based on the spirit of humanity confirmed by LIN in its argumentations, there are three conclusions we can take from the use of humanistic approach by LIN. *Firstly*, the aims of religion and revelation are to exalt the human's dignity. *Secondly*,

religious texts should be reinterpreted along with the temporal and special contexts where human exist. Thirdly, the interpretations on religious texts and the religion itself should be oriented for human's avail.

Analytical Tools on Socio-History: An Effort to Contextualize Religious Doctrines

After mapping the LIN's approaches in reading religious texts, the next step is to review how the analytical tools used to dissect the texts. The texts, which are put in context of "critics over truths", presuppose opportunities to revise since no text is absolute. In this regard, temporal and special dimensions have essential positions when we read a text. Spacial and temporal dimensions can be in the past, present, and future. This means that the text is always related to the historical background of the text itself.

From the above point, it can be said that all LIN's notions seem to apply analytical tools of social sciences. Furthermore, the most frequently used of those, is the analytical tools on socio-history. In Abdalla's words, this approach is called as non-bibliolatristic. Non-bibliolatristic approach is the opposite of reading text using bibliolatristic approach. If bibliolastritic see from the angle of the text as something "final and perfect", non-bibliolatristic emphasizes the importance of the ethical aspects that underlie the religious texts which have universal values.

In the tradition of social sciences, non-bibliolatrictical approach is as the same as socio-historical approach. The new way to read the Al-Qur'an is not based on the old assumptions. All the provisions literally listed on Al-Qur'an are not permanent, and are adhered to, yet nor applied at all times nor places. This is frequently assumed by quoting *Surah* (chapter of Al-Qur'an) Al Maidah (QS 5:44-47) "whoever does not judge by what Allah has revealed - then it is those who are the disbelievers, tyrants, and

atheists". This assumption should not be in that textual framework, but this has to be in ethical framework concepts derived from the Al-Qur'an.

Semiotics: A Tool to Understand Texts as Signs

In reading and understanding text, there is actually an imaginative dialogue between the reader and the writer. This is why we need to listen (reciprocal listening), to tolerate (tolerance), and to respect each other (mutual respect) in order to manifest a true and productive dialogue. However, the absence of interlocutor who is represented by the text has made semiotics as a guide to understand the text.

In reading the text, LIN clearly applies analyses of symbols or what is called by semiotics. Semiotics studies the functions of signs found in the text. This plays role to guide the readers to understand the meanings contained in the text (Hidayat, 2003:177). Semiotics is an interrogation over the codes attached by the writer so that the reader can enter the space of meanings within a text.

The model of reviewing text by analyzing signs will be found in LIN's notions. In this context, Abdalla (2003c) stresses that, "... each text always contains levels of interpretations. A text does not speak by itself to the society who accepts it. Qur'an, for example, cannot speak on behalf of God without "tafseer people" (ahlut ta'wil) who equalize the Ahlul Kitab (The people of the book) who make the scripture speaks to them. Sayyidina Ali said, "*Innama yuntiquhur rijal*" (and behold, the mushaf or Qur'an speaks because of the people). The word "rijal", which means "men", is really biased on gender. It is as if only men who can "speak" the Qur'an, and women can only be silent and listen to the "voice" of the men). This implies that religious texts cannot exist as something meaningful without intermediaries.

What Abdalla confirms above presupposes that there are efforts to dismantle over basic or key concepts, certain stories, and experiences. These certain aspects later are considered as symbols to interpret by using the socio-historical sets.

The implementation of semiotics can be traced, for example, when LIN lives up and understands the Islamic "values" such as hijab, rajm (the practice of stoning), *qisash* (the right of a murder victim's nearest relative to, if the court approves, takes the life of the killer), beard, thobe (Muslim men's long robe), etc. In case of hijab, for example, LIN says that the essence of wearing hijab is wearing garments which meet the generally appropriate standard (*public decency*). "Public decency is, of course, flexible. It evolves in line with cultural progression" (Abdalla, 2003b: 4).

The application of semiotics should be seen through LIN's perspectives on dimension of human's freedom as the essence of movement of Islam liberalization. Living up what are beyond the symbols is highly influenced by humanistic approach used by LIN. Here, the religious texts are interpreted for human's benefit instead of God's interest. Ultimately, the analysis of semiotics is also directed to human's benefit and dignity.

LIN's Main Ideas

Before dissecting LIN's main ideas, it is important to explain the principal visions of Liberal Islam. The confirmation of 'liberal' from 'Islam' certainly refers to the meaning of the word 'liberal' itself. Liberalism is a belief that confirms that human freedom is undoubted. This freedom is a logical consequence because of the humanistic facts; diversities, heterogeneity, and pluralism. These facts are commonly called as pluralism. Thus, liberalism is confirmed by human freedom.

Next, the principal vision of Islam liberalization project is aimed to free Moslem

people at least from two things. Firstly, it is to free Moslems from colonialism and colonization *(started from the movement of the awakening of Islam in 19th century)* which encompassed almost all Islam in the worlds at that time. Secondly, it is to free Moslems from religious thinking and behavior which inhibit them from progression. That these two elements have caused – effect patterns and antagonistically cannot be confronted each other. But, the present accentuation of liberal Islam movement is on the second domain that is how the Moslems can release themselves from rigidly dogmatic thoughts.

From the liberal great vision of liberal Islam above, the main ideas of LIN are as follows:

Islam Changes, Not Static

In the perspective of LIN, Islam is set as a living organism; a religion which is growing according to the pulses of human development. "Islam is not a dead monument carved in 7th century, and then it cannot be touched by history" (Abdalla, 2003b: 3). In line with Abdalla, Assyaukanie (2005) states that, "... Islam is a historical product which comes and grows in the context of human's welfare. There are neither Islamic teachings nor doctrines that can fully survive. Islam changes and adjusts itself to the time and situation. As a universal religion, what Islam must do is to adjust itself to changes. If Islam refuses changes, it highly opposes its nature as a universal religion.

It seems that tafseer on Islam as a living organism continuously grows (changes). This is based on the facts of historical movement which always changes. Islam is lived up as the guidelines for the live of humankind. This proves that Islamic values should be discussed in a dialogue within the changes of time and place. In other words, Islam has to stay alive anywhere.

Islam, which is a universal religion that opens for changes, has become interesting discourses and debates between both Moslem and non-Moslem intellectual. LIN's notion on Islam continually change is the counter perspective of "essentialist-fundamentalist" followers' claim. They view that Islam cannot change.

In short, one of LIN's points of view is that Islam is not static. It's dynamic. It lives and changes as the times go on. The consequence is that there are possibilities to continually interpret Islam according to the on-progress social formations.

Context First and History Later

One of substantial problem faced by Moslem is how they can adjust to the changes in one side, but in another side they can live in accordance with what the guidance of religious texts demand. Addressing to this case, the Liberal Moslems do not view text as something "non-negotiable" that does not need reinterpretation.

In real life, text and context rely so much on each other that context can sometimes cancel text's conventions itself. The position of a context as something important has been used by the convention of Fiqh Law *"al'adah muhakamah"* (cultural usage shall have the weight of law) where custom can be the source of law. It states that text is flexibly interpreted in line with the highly dynamic society's progress.

It seems that LIN tries to demolish the textual "regime" or to break down the deepest dimensions of textual architecture. This is done by initiating that the highly "ultra theo-centric" theological insights of Moslems do not heed *takreem* concept (the recovery of human), which is emphasized in Islam. Ulil firmly states, "It is awkward, that Islamic concepts which are so bright, optimistic, and hopeful on human (human treated as caliph, Qs: 30 and 17-79) are apparently not reflected through some

Moslems' perspectives in seeing human's position in interpreting the texts; that is human's "agency" to interpret the texts is not taken into account. Even if it is taken into account, the agency is still controlled by the text".

This clearly shows that in reading a text LIN wants to position the context (socio-historical) proportionally. LIN views that textual supremacy is neither a neutral nor free process. They, even, consider that the textual "regime" becomes stronger because it is affected by certain interests.

Abdallah quoted Prof Nasr who said that "the supremacy of texts is really centralistic. In addition, this is regardless of the social and political context in that time". As we know, the determination of mazhab (creeds) in Islam was in 3rd – 4th century Hijriyyah. In the history of Islamic *tasyri'* (Islamic legislation), this is called as *taqnin* period, or *mazhab codification*. In this period, a threat of "political disintegration" gradually came up. The dynasty of Abbasiyah in Baghdad was threatened by the presence of small kingdoms (duwailah) in the outskirt of imperial Islam. They started to feel "insecure". At time like this, the parishes felt the need of security. Moreover, one mechanism to gain the feeling of security is by upholding the textual authority as the absolute guideline.

What we refer to texts here are certainly the major religious texts (Qur'an and Sunnah). They are considered as the guidance for Moslems. Al Qur'an for most of the present Moslems is believed to be the same Scripture revealed in 1400s years ago. This belief, by LIN, is considered as formulation and theological wishes created by the Ulema as part of formulation of Islamic doctrines.

Assyaukanie (2003), furthermore, states that, "The nature and history of Qur'an composing itself was full of complexities and full of debates, conflicts, intrigues, and fakes".

Therefore, it is why LIN wants to propose a more balance perspective on text; as the text or revelation in real context where people actively "engage with" the text. Human's experiences and the revelations complete each other. They cannot be separated. In short, revelations along with human's experiences (including senses) share the same position and "epistemological" status in the action of interpreting.

Even, by pointing out the hierarchy of sources of Islam laws, Abdalla emphasizes that there are only two sources, they are: the revelation and society's experiences (Madinah) in struggling with the revelation. Those two sources share the same position. Abdalla (2003c) emphasizes,

> "According to Qur'an's concepts on 'takreem', we should have brought the society's historical experiences as the source whose position is the same with the revelation itself. What I mean by 'experiences' here are the progression of situation in every single society. In other words, I do not consider the revelation as a 'text' which is completely apart from the continuous human life….on the contrary, what I want is that the revelation, along with experiences, and real human's lives, work dialectically to formulate the truth of religious teachings."

Holding God in Our Ground and History

Started from the perspective that the main aim of a religion is to exalt human's dignity, thus the first focus of a religion according to LIN is for the human themselves, not merely God. Most Mostlems still interpret the concepts of God in exorbitant framework. This idealization at least means: God absolutely rules so and humans are subject to God's will: and the one and only God (God who does not ally, and exists in Allah's concept).

This concept of God presupposes that God is a "worshipped" object, has no difference with a "dead" or a "fixed" object.

Worshipping in this context is always something unilateral. It is not a dialogue process between subject and object. If this is put in Buber's philosophical framework, there will be Allah and human relation, just like "I-it", "I and his/her" relations. Allah, in the worshipping context, has been "nounized" (considered as an object/a thing). The worshipped Allah is fixed and 'idolized'. Related to this context, Abdalla (2003a) emphasizes, "I think human should have relation with Allah in that way. The right relationship between human and Allah is in 'I-Thou' framework". The religion, which is based on "I-it" worshipping framework, will only degrade the human's dignity and Allah itself."

So, LIN thinks there is a need to reinterpret God who we hold on our ground in the worldly life context. God indeed rules, knows, and owns absolute will. But what are the God's manifestations in the world? The earthed God, by LIN, is the God who is tried to be understood under certain contexts. The contexts belong to how God's power is formulated? Thus, this is not merely about carrying around the general creed; such as that God is Almighty, Most Holy, etc.

It is clear that the earthed and historical God naturally is the God itself. But by human, God is viewed in a distinguished formulation, conception of perspective, etc. God is also understood as the unification with concept of Allah (the one and only God). The Only God is the God that can be formulated by anybody who belongs to God's creatures, including human, animal, genie, angle, and so on. The only God is of course the natural God, who is understood based on historical nature which depends on the context of its society. The natural God is not only understood based on the names written in Al-Qur'an and Sunnah. For example, a different society has a different name addressed to God; *Allah* in Arabic, *Gusti* in Javanese, *God* in English, *Yahwe* in Jew, etc.

So, the LIN's tafseer or interpretation on concept of the earthed and historical God is directed to free the people from the traps; the traps that oppress the people structurally from the way of thinking and practically from the freedom.

The Metamorphoses of LIN's Ideas

After explaining LIN's main ideas, we need to trace back the metamorphoses of LIN's notions. In this context, the metamorphoses cover the firm and concrete notions aimed to benefit our lives as a nation. In other words, the metamorphosis will be traced from Indonesia's basic need as a nation to manifest the social justice for people.

The metamorphoses of these notions are different from the general notions used by liberal thinkers based on Kurzman's six states of liberal mind. Even though there was a "consensus" from all liberal thinkers on the six states of mind of Liberal Islam, we will only specifically trace and focus on the LIN's prior ideas.

Assyaukanie (2001) tries to "limit" the metamorphosis of liberal Islam's notions into four main agendas, they are: politics, tolerance, woman emancipation, and freedom for expression. Based on the mapping of the four agendas, the metamorphoses of liberal Islam are as follows:

Opposing Theocracy

LIN's perspectives clearly oppose theocracy or the idea of political Islam which tries to apply the concept of Islamic Sharia as the guidance to live in a nation. The central theme of debate on theocracy has been the relationship between the religion and the nation. Since this country was established, there have been so many discourses on Islamic Sharia issued. The debate seems endless, especially because the discourses on

Islamic Sharia are massivized when political moments arise.

Since the Old Order, some groups have consistently fought to make Indonesia as an Islamic Nation. But, the discourses on Islamic Sharia are always arisen as political power, and it always uses political moments, such as election.

The relationship between religion and nation has existed since long time ago. But, it seems that most Moslems want an overarching reference. The consensus on the acceptability of Pancasila as the guidance to live in a nation cancelled out the will of some parties to apply Islamic Sharia. Even, NU and Muhammadiyah still stick to their commitments that Sharia actually has been put into pratices individually by the Moslems. So there is no need to formalize it.

Moreover, both the neo-modernism and post-traditionalism groups consider that the debates on the religion – nation relationship has ended. They have a perspective where forms of constitutional systems are *ijtihadiyyah* (derivative) matters. Furthermore, the Liberal Islam reflects that Islamic Sharia is merely a bunch of universal and abstract principal values. How the values can be real and can fulfil the needs to deal with a problem in a certain time is entirely handed over to the human's ijtihad.

There are perspectives that Sharia state is a "complete package" or God's tip to deal with any problems in any age. These perspectives are the manifestations of ignorance and inability to understand God's *sunnah* (provisions). Proposing Islamic Sharia as the solutions for all the problems, shows that we have no will to think. And what is worse is actually an action of escaping. Escaping has been the source of retrogression anywhere (Abdalla, 2003b:10).

One book that clearly represents LIN's views on Islamic Sharia is *Syariah Islam: Perspectives of Liberal Moslem* which was published by LIN and The Asia Foundation.

In his editorial, Burhanuddin claims that most Islamic Syariah activists are not ready to deploy Islamic shariah in the rational public discussion. For example, the topics of "sharia cannot be voted" and "sharia is much better than secular constitution" mark out the recently annual meeting of People's Consultative Assembly (MPR).

Instead of warranting the political and civil right of citizens, the people who propose Islamic Sharia do not manage *Saiful Mujani* as "public benefit index". If since the beginning of its existence Islamic Sharia always promulgates authoritarianism's shortcut, then it is hard to deny impossibility or to hope them to lend their hands for public benefit index. Assyaukanie includes the opposition over theocracy or Islamic Khilafah system into first agenda which will LIN fight for.

Endorsing Democracy

Endorsing the establishment of democratic system is a LIN's prior notion. Ulil Abshar Abdalla situates the democracy as a social structure which clearly separates political and religious power. Abdalla argues that religion is a personal affair. Meanwhile the control of public live fully depends on how the society deals with democracy procedures. Universal values of a religion is certainly hoped to shape the public values, but the religious doctrines and practices are particular affairs of every single religion.

In LIN's perspective, democracy presupposes the appreciation on pluralism facts and freedom climate as parts of human rights. Assyaukanie (2001) views that in a very plural Indonesia the quest for pluralism theology is something non-negotiable. Madinah people, who were led by the Prophet, are frequently used as the model of inter-religious tolerance in Islam. Through this model, Islam is considered to be respectful, inclusive, and tolerant to other religions. However, Assyaukanie states that Islam's theological principles on inter-

religious lives are not restricted to the experiences in Madinah.

If we trace back, LIN's notions to support democracy share the same points with the thought of Liberal Islam's previous generation. Many perspectives on democracy, for example, can be found through Nurcholis Madjid's thought. Cak Nur whose nick name is Cak Nur said that Moslems' commitment to the ideas of democracy is a must. This commitment is not because normatively Islamic teachings are in line with the ideas on democracy. More than that, democracy is functionally a system with open rules.

"System of political democracy is essential, especially for Indonesia. This is because Indonesia needs a set of system which can correct the government and the use of power by public control. The public control must be based on constitutional conventions. Indonesia has succeeded on economy, better education, and political stabilities. As the logical consequence, the open and more political participations are essential in the level of public. This can be realized if Indonesia decides and develops democracy as a choice in order to build the national system" (Madjid, 1998:242)

Besides Cak Nur, many perspectives on democracy can also be found through Gus Dur's thoughts. Gus Dur opined that democracy has the principles of equality. This applies to each citizen, regardless of their religion or faith, sex, ethnicity, etc. While religion principally just differentiates people based on their faith. According to Gus Dur, if a religion wants to take role in establishing democratic society, it firstly has to be transformed internally.

Thus, LIN's emphasis on the importance of democracy is why LIN endorses a "secular regime". This means that the state should let religious affairs become personal affairs, or the state should not take further role in regulating religious matters.

Gender Equality

LIN has very different views on women's rights from the conservationist's views (fundamentalist's views) who reckon them as the "second creature" or the subordinate of man. The Liberal Moslem holds that men share the equal position with women.

LIN's perspectives on gender equality seem to share the ideas of liberal intellectuals both in world of Arab and Indonesia which hold special cares on gender affairs. LIN's perspectives on this issue apparently are influenced by figures like Qasim Amien (Egypt), Amina Wadud M (America), Fatima Mernissi (Maroco), Muhammad Syahrour (Syria). These figures tried to repute gender affairs in broader and more objective ways. Assyaukanie says that the early Islamic doctrines, which tended to marginalize the women, must be viewed in special context and locality. So, the interpretation on Islamic Sharia is essential to be parallel with the basic Islamic principles on women with the socio-historical context of the Islamic doctrines on women.

Some intellectuals in Indonesia who specially pay attentions to discourses on feminism are Nasarudin Umar, Faqihudin Abdul Qudir and Masdar Farid Mas'udi.

The idea of feminism is very important in the liberal Islamic movement because it is deemed in accordance with the liberal stream or doctrine of liberal Islam. Liberal Islam Network (LIN) fully supports to equality of gender and the rights of women. This is different from the dominant groups in Indonesia that legitimate gender inequality.

LIN's thought started from a perspective that Islam does not distinguish between the position of women and men. In other words, Islam puts the women in a respectable position. The doctrines of Islam essentially provide a high regard for women.

It is at least showed in the Qur'an, Surah Al Hujarat: 13, Al-Ahzab: 35, and Al Ahqaf: 19. LIN believes it and invites people to understand the verses on polygamy, inheritance, interreligious marriage, leadership and other verses in their socio-historical contexts.

Liberation of and protection for women's rights are among major concerns of liberal Islam activist. In the Islamic world, we can see names like Amina Wadud Muhsin, Rifaat Hassan, Fatima Mernissi and Nawal el Shadawi, as intellectual women who are concerned about the empowerment and liberation of women against patriarchy system in the world.

Related to the thoughts of Amina Wadud, Lutfi Assyaukanie looks that he fully supports the ideas of Amina. Assyaukanie declared "I am impressed with Amina. although she is very modern and has a forward-thinking, she still wears hijab, and recites the verses of Quran fluently. One of the misogynist view maintained until present days in the doctrine of Islam is that the women are forbidden to become a priest in the prayer. According to Amina, it is the view of jurisprudence that contradicts with the spirit of Islam, particularly in social equality. Islam respects the role and status of women and place them equal with the men, including in worship. I feel lucky to know and meet two Amina. In my opinion, Amina Rasul and Amina Wadud are the heroes, who deserve to be regarded as role models of Muslim women in the modern world" (Assyaukanie, 2009)

LIN has been truly focusing on the substance of the doctrines of Islam, especially about justice in all fields, including the justice and gender equality. Related to justice system, Abdalla underlined, "the enemy of all religions is an injustice. The main values of Islam is equality. I think that the most important of Islamic mission now is to establish the justice in the world, especially in the fields of politics and

economy and culture. The issues about the *hijab*, confining back the women, maintaining the beards, shortening the pants, and all of symbolic Islam in the community are *furu'iyyah* (branches) affairs. The Justice must be realized in the form of systems and rules, laws and in its practice". (Abdalla, 2003b; 8).

With regard to women rights, Abdalla had responded Mody al-Khalaf's article in 2004. Mody is a columnist women from Saudi Arabia who lived in Riyadh, and her article is published in English language newspaper, Arab News in November 5, 2004. In her article, Mody questioned and protested strongly to immigration officer who stopped a woman in her traveling. Immigration officials argued that she was not accompanied by her legal couple, although in fact, a woman was accompanied by her brother. In this case, Abdalla supported and justified the Mody's reasoning. Abdalla said, "I was wondered to read the Mody's article. In the country like Saudi Arabia, the voice like Mody is a rare statement. I'm not sure whether it can be published in the Arabic version in the official newspapers there" (Abdalla, 2004)

Contextualization of Religious Doctrines

Reinterpretation, both by reconstruction and deconstruction, has become the characteristics of LIN. We have discussed the contextualization of religious text on LIN's main notions. So, here the discussion is limited on how LIN interprets the textual religion into *ubudiyah* (worshipping) and *muamalah* (human interaction).

To respond the *ubudiyah* (worshipping), Abdalla says that "Related to worshipping, I stand on the clear rules i.e., following what the religion says. Things belong to *ibadah mahdha* are *shalat* (prayer), fasting, and *hajj* (pilgrimage). I also follow things regulated by the religion which belong

to "akhwal Syakhissyah", for examples fornication, *math'umat (foods)*, and *masyrubat (drinks)*. It is impossible for me to justify fornication because of "my way of thinking". It is the part where we do not need to interfere much further" (Abdalla, 2003b: 259-260).

This clearly shows that related to *ubudiyah* affairs, LIN does not deconstruct the texts which have become the religion's rules or God's products. But, substantially the context still involves some forms of worship such as shalat, fasting, hajj, food, and drink. These are religion's oders. There is still an open *ijtihad* room on more detailed ways of worshipping.

When the religious affairs, which become the rules of a religion, are detailed into highly specified things, those detail things will be *ijtihadiyah* area for human. The rereading of the religious text then should be done.

Meanwhile, in *muamalah* affairs, LIN views that in *muamalah* aspect, every single thing should be determined by "social deal" as the result of public discussion based on fundamental Islamic values. Related to this context, Ulil says,

"... regarded to my social interaction, I stand on other rules of: *al ashlu fi al* mu'amalat *al-hillu* (whose last part of the proposition I don't agree to, that is *illa ma dalla dalilun 'ala hurmatihi)*. The main rule of social interaction is the social deal. As the example, in the law of stealing, I am obliged to hold on main principles in '*maqasidus syariah*', that is to protect the property rights (*hifdzul mal*) and this has to be done in positively legal framework of a nation. And this is handed to social deal, deliberation, consensus, etc" Abdalla, 2003b: 255).

The explanation above clearly explains that LIN's perspectives on *muamalah* shows that LIN totally thinks that the rules established by Islam, either in Al Qur'an or Al Hadist, are just the manifestations of certain fundamental Islamic values from

certain historical context too. LIN really endorses to both reconstruct and deconstruct the religious text related to *muamalah* affairs according to historical context (spacial and temporal aspects).

Pluralism and the Freedom of Thought

Pluralism is a belief which stresses that there is only one humanistic fact that is diversity, heteroginity, or the pluralism itself. The emphasis is on the recognition of group, individuals, community, sects discourse, and all forms of differences as acceptable and conserved facts.

In this emphasis, the meaning of pluralism covers some things. *Firstly*, pluralism eliminates absolutism, *truth claim*, and self-justification by hypocrating others. The absolutism is not a pluralism because absolutism never admits what other groups justify. A truth claim is neither form of pluralism because truth claim only justify its truth. *Secondly,* pluralism requires relativism in understanding, interpreting, and articulating all forms of various groups senses. *Thirdly*, pluralism requires tolerant attitude. Every body should respect the plurality of others' as someone wants to be respected.

Facts on diversities, either in religions or Islam itself, are interpreted into pluralism language. In the context of Islamic diversities, "Islam is only one. It is clearly ablaze for everybody. Yet, this one brings heterogenous interpretations. Accordingly, Islam appears in many faces although Islam is only one.

In the contexts of religious pluralism, Assyaukanie (2001) asserts that, "Al Qur'an, as the scripture which becomes reference to Moslem theologicians, has so many verses ordering the Moslems not only to respect other religions, but also to ask them find similarities (*kalimatun sawa'*) (Q.S.3:64). In some other verses it is stated that Allah guarantees the followers of other religions such as (Jew, Christian, Sabean) to gain rewards according to their good deeds. They

are also warrantied to be in Allah's protection (Q.S.2:62 dan Q.S. 5:69)".

LIN views that both individuals and group are part of *ummah* that share the same position. Religion is the means of faithful men to develop their moral quality, not to hostile nor deny.

Seemingly, the admission of LIN over religious pluralities is based on *ahlul kitab* (people of the book) concept, which is part of discourses in Islamic studies, considered as Islam contribution for pluralism. The scriptures of *Ahlul Kitab* emphasizes that Islam admits, secures, and warranties the followers of other religions. When a religious community is put into *ahlul kitab* framework, the community's right and freedom to perform the worship are automatically admitted. Eventhough there is a controversy in Islam itself; whether there are still *ahlul kitab* nowadays or they only existed in Prophet era. Here, LIN outwardly gets out of the controversy by agreeing that *ahlul kitab* still exist up to now. LIN thinks that this concept as a means to respect other religions, which emphasizes Islam's admission over other communities.

While on the freedom of thinking, LIN clearly stresses the need of man freedom in interpreting God's message to human by the intermediary of Prophets. LIN thinks that neither God's language nor the language of its creature can be understood or equated. In this very point, there's a need to interpretation which demands the freedom of thinking in order to develop logical and critical thinking.

The freedom in this context is, of course, unlimited, or equalized to permissive attitude (*immahiyyah*); the attitude of tolerating everything without recognizing certain limit. The emphasis of freedom (as the spirit of liberalism), according to LIN, is due to a basic understanding that human's senses are actually autonomous. Human's senses can reach the "good" and "evil" boundaries and the feasible boundaries.

When it is said that human's senses can determine those boundaries, it does not mean that the senses already recognize the boundaries since the beginning. Human's senses develop, experience evolution, and become mature.

In Islamic context, senses have proactive roles to interpret and to describe the ideas of divinity found in revelations. Revelation highly plays role in enriching human's insights to understand the "good" and "bad" boundaries. Every single revelation presents a certain insight on something "good" or "bad". Revelation can exalt human's dignity into higher level and quality to understand those boundaries.

Revelation, however, can degrade human's senses if the revelation experience "vulgarities". This happens as revelation arrogated by worldy temporal interests. To recover the revelation and reach its integrity as sources of morality, the fully responsible and integral human's senses are needed. Revelation is like a limitless horizon. Human's senses are impossible to reach the horizon of revelation. Because the horizon of revelation is definitely broad so that anybody can claim something in common over revelation. Integrity of human senses itself is the warranty that revelation can be utilized accurately.

Human's autonomy and freedom are also emphasized through a Prophet's hadith saying *"innamal a'malu binniyat";* actions are not 'genuine' deeds without the responsibilities of desire and emotive intention. Another hadith states *"niyyatul mu'min khairun* min *'amalihi";* the subjective desires and intentions are nobly better than actions. The area of intention is in the area of human's subjectivity; this area has freedom characteristics. Then, the objective rules, established by religion, do not mean anything in religious framework if it is separated from subjective human's motives.

Thus, freedom is a non-negotiable humanistic dimension. Freedom, in the context of Islam liberalization, means that by exalting the dimension of human freedom, and positioning human's on religious appreciation, we have recovered the integrity of revelation in Islam itself.

CONCLUSION

From the result of the research, it can be concluded that the reasoning of Liberal Islam Network (in the positive ideology definition which drives a community), has a highly liberal style. LIN's reasoning or ideology, which dissected through ways of thinking or ways of reading religious texts, result in liberally religious thinking.

From the ontology, in reading religious text both revelation and religious values clung to the community, LIN starts from an assumption on "critics over the truth". The "truth" in this regard involves all perspectives on all problems claimed as truth by religious community, especially the Moslems.

From the approach used in reading religious text, LIN clearly applies humanistic approach. This is emphasized by its defense on human's dignity over the claims on divinity. According to LIN, the main aim of a religion is to exalt the human dignity, and the first focus of a religion is on the human themselves, not only on God.

In the theoretical analysis tools in reading religious text, LIN applies analyses on social science, they are socio-historical analyses. It seems that LIN wants to propose a new perspective in reading religious texts i.e., socio-historical analysis tools. In Abdalla's words, this is called as non-bibliotristic approach.

LIN applies the analysis of symbol or semiotics in reading religious texts. Semiotics or semiology studies functions as a guide for the readers in understanding the sign systems hidden in the text. Thus, the readers can reach the message in it.

Started from the initial vision of Islam liberalization – to free Islam from colonialism and ways of thinking or religious actions that inhibit them from progression – the notions of LIN cover: *firstly*, Islam changes. It's not static. In the perspectives of LIN, Islam is placed as a living organism; a religion that develops in accordance with the human's progress. *Secondly*, it is important to put text in history and to give priority on the context. Here, LIN wants to place context (socio-history) proportionally in reading a text. LIN views the supremacy of a text the Moslems depends on is not a freely neutral process. Thirdly, it is a must to always have God in our ground and history. LIN thinks that we need a new interpretation of the earthed God in the context of worldly life.

The metamorphoses of LIN's notions remarks some points i.e., to oppose the theocracy; to endorse democracy; to endorse gender equality; to contextualize religious doctrines; and to endorse pluralism and freedom of thinking.

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AUTHOR GUIDELINES

GENERAL GUIDELINE

1. The article has not been previously published in other journals or other places
2. The article should be written in English (United State of America English) with a formal style and structure. This is because it is a fully peer-reviewed academic journal, so that an oral and informal language would not be accepted
3. The article should be written in word document (MS word), 1 space (single space), 12pt Georgia,
4. The article should be written between approximately 10,000 – 12,000 words including body text, all tables, figures, notes, and the reference list.
5. The article has to be an original work of the author/s
6. The author/s have responsibility to check thoroughly the accuracy of citation, grammar, table and figures before submission
7. The author/s has responsibility to revise their article after receiving a review from the editorial boards.
8. The author/s should register at the e-journal of Analisa before submitting their paper and fill the form completely.
9. The article should be submitted via online submission at the e-journal of Analisa
10. The articles will be reviewed by editors and international editorial boards.
11. The author should use a "template" provided by Analisa Journal (it can be downloaded from the Analisa website) to write their article.

STRUCTURE OF THE ARTICLE

1. Title
2. Author's name, email address, author's affiliation address
3. Abstract (250 words maximum, it consists of background of the study, research method, findings of the research)
4. Key words (3-5 words/phrases)
5. Introduction (it consists of background statement, research questions, theoretical framework, literature review)
6. Hypothesis (optional)
7. Methodology of the research (it consist of data collecting method, data analysis, time and place of the research if the article based on the field research).
8. Research findings and discussion
9. Conclusion
10. Acknowledgement (optional)
11. References
12. Index (optional)

WRITING SYSTEM

1. Title
   a. Title should be clear, short and concise that depicts the main concern of the article
   b. Title should contain the main variable of the research
   c. Title should be typed in bold and capital letter

2. Name of the author/s
   a. The author/s name should be typed below the title of the article without academic title
   b. The author/s address (affiliation address) should be typed below the name of the author/s
   c. The author/s email address should be typed below the author/s address

d. If the author is more than one writer, it should be used a connecting word "and" not a symbol "&"

3. **Abstract and key words**
   a. Abstract is the summary of article that consists of background of the study, data collecting method, data analysis method, research findings.
   b. Abstract should be written in one paragraph, single space and in italic
   c. Abstract should be no more than 250 words
   d. The word "abstract" should be typed in bold, capital letter and italic
   e. Key words should consist of 3-5 words or phrases.
   f. Key words should be typed in italic

4. **How to Present Table**
   a. Title of the table should be typed above the table and align text to the left, 12pt font Georgia
   b. The word "table" and "number of the table" should be typed in bold, while title of the table should not be typed in bold (normal).
   c. Numbering for the title of table should use an Arabic word (1, 2, 3, and so forth)
   d. Table should be appeared align text to the left.
   e. To write the content of the table, it might use 8-11pt font Georgia, 1.0 space.
   f. Source of the table should be typed below the table, align text to the left, 10pt font Georgia.

Example:

Table 4. Number of Rice, Corn and Sweet potato Production

| product	2010	2011	2012	2013
Rice	1.500 Ton	1.800 Ton	1.950 Ton	2.100 Ton
Corn	950 Ton	1.100 Ton	1.250 Ton	1.750 Ton
Sweet potato	350 Ton	460 Ton	575 Ton	780 Ton

Source: Balai Pertanian Jateng, 2013.

5. **How to present picture, graph, photo, and diagram**
   a. Picture, graph, figure, photo and diagram should be placed at the center
   b. Number and title should be typed above the picture, graph, figure, photo and diagram.
   c. Number and the word of the picture, graph, figure, photo and diagram should be typed in bold, 12pt *Font Georgia* and at the center, while title of them should be typed in normal (not bold).
   d. Number of the picture, graph, figure, photo and diagram should use an Arabic word (1, 2, 3 and so forth).
   e. Source of the picture, graph, figure, photo and diagram should be typed below the table, align text to the left, 10pt font Georgia.
   f. Picture, graph, figure, photo, and diagram should not be in colorful type (should be in white and black, or gray).

Example:

Figure 1
Indonesian employment in agriculture
compared to others sectors (% of the
total employment)
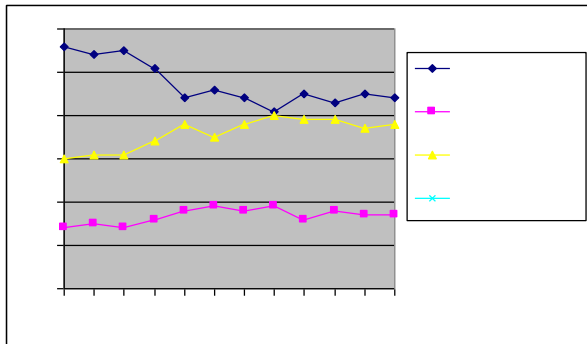
Source: World Development Indicator, 2005

6. **Research findings**

This part consists of the research findings, including description of the collected data, analysis of the data, and interpretation of the data using the relevant theory

7. **Referencing system**

Analisa uses the British Standard Harvard Style for referencing system.

a. **Citations (In-text)**

Analisa uses in note system (in-text citation) referring to the British Standard Harvard Style referencing system; format (last name of the author/s, year of publication: page number).

- Citing someone else's ideas.
  Example:
  Culture is not only associated with the description of certain label of the people or community, certain behavior and definite characteristics of the people but also it includes norm and tradition (Afruch and Black, 2001: 7)

  Afruch and Black (2001) explains that culture is not only associated with the description of certain label of the people or community, certain

behaviour and definite characteristics of the people but also it includes norm and tradition.

- Citations; quotation from a book, or journal article
  Quotations are the actual words of an author and should be in speech marks. You should include a page number.
  Example:

  Tibi (2012: 15) argues that "Islamism is not about violence but as the order of the world."

  It has been suggested that "Islamism is not about violence but as the order of the world" (Tibi, 2012: 15)

- Citations - Paraphrasing a book or journal article
  Paraphrasing is when we use someone else ideas/works and write them in our own words. This can be done two ways, either is correct.
  Example:

  Batley (2013) argues that some of the detainees in the bombing cases were members of JI.

  It has been suggested that some of the detainees in the bombing cases were members of JI (Batley, 2013: 45).

- Citing a source within a source (secondary citation)
  Citing the source within a source, it should be mentioned both sources in the text. But, in the reference list, you should only mention the source you actually read.
  Example:

  Tibi (2012, cited in Benneth, 2014: 15) argues that Islamism is not about violence but as the order of the world.

It has been suggested that Islamism is not about violence but as the order of the world (Tibi, 2012 as cited in Benneth, 2014: 15).

- Citing several authors who have made similar points in different texts

In text citations with more than one source, use a semi colon to separate the authors.
Example:

Understanding the cultural differences is an important element for mediation process (John, 2006: 248-289; Kevin and George, 2006: 153-154; Kriesberg, 2001: 375; Alaeda, 2001: 7).

- Citations - Government bodies or organizations

If you reference an organization or government body such as WHO, the Departments for Education or Health, the first time you mention the organization give their name in full with the abbreviation in brackets, from then on you can abbreviate the name.
Example :

The World Health Organization (WHO) (1999) suggests that.....

WHO (1999) explains that ......

b. Reference list
- Book

Last name of author/s, first name of the author/s year of publication. *Title of the book*. Place of publication: name of the publisher.
Example:
Aly, Anne. 2011. *Terrorism and global security, historical and contemporary perspectives*. South Yara Australia: Palgrave Macmillan.

Effendy, Bahtiar. 2003. *Islam and the state in Indonesia. Singapore*: Institute of Southeast Asian Studies.

- Chapter of the book

Last name of the *author*/s, first name of the author/s. "Title of the chapter". In title of the book. Editor name, place of publication: name of publisher.
Example:
Dolnik, Adam. 2007. "Suicide terrorism and Southeast Asia." In *A handbook of terrorism and insurgency in Southeast Asia*. Tan, Andrew.T.H (ed). Cheltenham, UK and Northamtom, USA: Edward Elgar.

- Journal article

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the journal*. Volume. (Number): Page number.
Example:
Du Bois, Cora. 1961. "The Religion of Java by Clifford Geertz." *American Anthropologist, New Series*. 63. (3): 602-604

Sirry, Mun'im. 2013. "Fatwas and their controversy: The case of the Council of Indonesian Ulama." *Journal of Southeast Asian Studies*, 44(1): 100-117.

- News paper

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article". *Name of the newspaper*. Date of publication.
Example:

Eryanto, Hadi. 2010. "Menyiapkan Jihad di Aceh." *Kompas.* 18 March 2010.

- Internet

Last name of the author/s, first name of the author/s. Year of publication. "Title of the article or writing". Date of access. Web address
Example:

Suhendi, Adi. 2012. "Dana Osama bin Laden dipakai untuk bom Bali 1" (Osama bin Laden's fund was used for Bali Bomb 1). Accessed August, 20, 2014 from: http://nasional.kompas.com/rea d/2012/03/26/14001755/Dana. Osama.bin.Laden.Dipakai.untuk. Bom.Bali.I

- Unpublished thesis/dissertation

Last name of the author/s, first name of the author/s. Year of publication. *Title of the* thesis/*dissertation.* Name of the university.
Example:

Muhtada, D. 2005. *Zakat and Peasant Empowerment: Case Study on Zakat Organizations in Yogyakarta.* Yogyakarta: Unpublished Master thesis for graduate school of social work at State Islamic University Sunan Kalijaga, Yogykarta Indonesia.

- Article/paper presented at seminar/conference

Last name of the author/s, first name of the author/s. Year of publication. "Title of the *paper.*" Article presented at seminar/conference, host of the seminar, place of the seminar, date of the seminar.
Example:

Anwar, K. 2007. "Mengungkap Sisi Akidah dalam Naskah Syair Kiyamat." Paper presented at a seminar on text of religions, hosted by Office of Religious Research and Development Ministry of Religious Affairs Republic Indonesia. Jakarta, 30 November 2007-03 December 2007.

8. Transliteration system

Transliteration Arab-Latin system refers to SKB Ministry of Religious Affairs and Ministry of Education and Culture Republic of Indonesia Number 158 year 1987 and 0543/b/u/1987

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