

MUHAMMAD IQBAL'S PHILOSOPHY OF RELIGION AND POLITICS: The Basic Concept of Religious Freedom

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Abstract

The objective of this writing is to explore Iqbal's thought about religion and politics as the basic concepts of religious freedom. This writing is done by doing research in library and running qualitative research based on philosophical approach. The study is analyzed through descriptive analysis to get accurate results from the objective of the study. The results of the research are: 1) Iqbal's thought of religion is based on creed (belief), which reflects on rational thought. Iqbal's effort on reconstruction of religion gives harmony between religion and politics which leads to the society too. 2) The religious freedom from Iqbal's thought is based on the political ethics concept. His idea is started with the integration between Western thoughts and the Qur'an. Iqbal's perspective of ego promotes self freedom, so every person can avoid his self from getting perfect spiritual (insane kamil). 3) Individual that lives in "reality as self conscious" concerns on the powers, which will create a harmony to society.

Tujuan penulisan ini adalah untuk mengeksplorasi pemikiran agama dan politik Muhammad Iqbal sebagai landasan pemikirannya tentang kebebasan beragama. Tulisan ini menggunakan metode library research dengan jenis penelitian kualitatif melalui pendekatan filsafat. Hasil temuan tulisan ini adalah: 1) Pemikiran keagamaan Iqbal didasarkan pada iman kemudian direfleksikan dalam bentuk pemikiran rasional. Upaya Iqbal dalam merekonstruksi pemikiran agama adalah memberikan keharmonisan pada agama dan politik dalam mencapai kehidupan sosial yang harmoni. 2) Pemikiran Iqbal tentang politik sebagai dasar kebebasan beragama adalah didasarkan pada konsep etika politik. Dasar pemikirannya diawalidengan konsep diri dengan memadukan pemikiran Barat dengan Alquran. Ego bagi Iqbal adalah kausalitas pribadi yang bebas, sehingga setiap individu mesti mampu mengendalikan dirinya untuk mencapai kesempurnaan spiritual (InsanKamil). 3) Individu sebagai reality as self conscious adalah suatu kesadaran akan kekuatannya, dan kesadaran akan tujuan hidupnya yang besar bergabung dalam masyarakat untuk mewujudkan tatanan kehidupan yang harmonis.

Keywords: Muhammad Iqbal; Philosophy; Religion; Politics; Religious Freedom

A. Introduction

Muhammad Iqbal is a philosopher and religionist that appreciates the tradition of Islamic intellectuals and Western thinkers.¹ He obtains a deep understanding of modern ideas, such as physics, biology, and social humaniora. Iqbal is also known as existensialist because his thoughts are characterized as existensialism. He formulates a system of philosophy and establishes new Islamic system in every aspect of life. Therefore, Islamic society now can learn from the substantial of Iqbal's thoughts or at least his character as an intellectual.²

Iqbal's view about religion and politics is very important to explore, because his background of life in India showed a tension between Hinduism and Islam. Based on his political and religious background, Iqbal has certain idea in expressing his concept about religion and politics.

According to Saifur Rachmat, there are three concepts of relationship between Islam and politics in modern era, namely theocracy (Islam as the main religion which govern the state), secular (religion is separated from governance of state, such as Turkey), and religion/culture/fiqh.³ Din Syamsuddin states that there are three paradigm of relation between religion and politics, which religion and politics cannot be separated (integrality paradigm), religion and politics are in symbiotic relation (symbiotic paradigm), and religion and politics are separated and there is no relation at all (secularity paradigm).⁴ It seems that, Iqbal's thought reflects one of the paradigms. Since Iqbal's thought is integrality paradigm, he cannot be categorized as Islamic fundamentalism, because his ideas are based on rational and inclusive.

The inclusive Iqbal's thought of religion and politics can be seen from his concept of "self-freedom" that reflects human freedom, including freedom of religion. Iqbal states that human has a self freedom when they are able to get a risk from his compulsory (Q.S. 33: 72). The unity of human consciousness will create a personality which is human knowledge that never given any attention in Islamic history.⁵

¹Habib Chirzin, "Sebuah Pengantar. Iqbal: Rekonstruksi Iman, Filsafat, dan Amal," in Syafi'I Maarif and Muhammad Diponegoro (ed.), *Percik-Percik Pemikiran Iqbal* (Yogyakarta: Shalahuddin Press, 1983), p. 5

²Rodliyah Khuza'i, *Dialog Epistemologi Muhammad Iqbal dan Charles S. Pierce*, (Bandung: Refika Aditama, 2007), p. 3.

³Safur Rochmat, Pandangan Abdur Rahman Wahid tentang Relasi Islam dan Negara, *Jurnal Millah*, Vol. X, No. 2, Februari 2011, p. 336

⁴M. Din Syamsuddin, "Usaha Pencarian Konsep Negara dalam Sejarah Pemikiran Politik Islam," in *Jurnal Ulumul Quran*, 1999. No. 2 Vol. IV, p. 4

⁵ Muhammad Iqbal, *Reconstruction of Religious Thought in Islam*, (Lahore: Institute of Islamic Culture, reprint 1986), p. 112

This research is a qualitative design using a method of library research. The design of the research depicts a setting of flexibility that connects a theory of paradigm with research strategies.⁶ This research explains the significant of religion-politics concept in Iqbal's perspective through philosophy and politics approaches in relation to the concept of religious freedom.⁷ Scientific research is getting through library, such as text books, and scientific journals. The study is analyzed through descriptive analysis to get accurate results from the objective of the study. Theoretically, this writing helps in supporting the development of academic sphere in Indonesia, and practically, Iqbal's thoughts can be developed through education in Indonesia.

Theories that have been used to analyze Iqbal's philosophy of religion and politics are "intuition theory" of Henri Bergson⁸ and "philosophy of process" Alfred North Whitehead.⁹ According to Iqbal, philosophy of process as a reality of dynamics is suitable with religion, especially Islam. In his book *The Reconstruction*, Iqbal cites the Qur'an to explain the dynamic of universe as well as human as a part of nature that has a characteristic of dynamics.¹⁰ Iqbal agrees with Alfred North Whitehead who defined religion as a general system of truth that has an effect on the transformation of character, when the religion is fully held and understood.¹¹ Whitehead inspires Iqbal not only in epistemology and scientific method, but also in political philosophy, because philosophy of process is connected with the dynamics of human as introduced in this writing about political ethics as a basic concept of religious freedom. In addition, Bergson's affection to Iqbal is related with intuitional aspect. Iqbal's study about intuition creates his idea about the concept of self-freedom as a basic idea of religion and politics regarding the freedom of religion.¹²

The research questions of this writing are: 1) What is the reconstruction of religious thought in Iqbal's point of view? 2) What is Iqbal's idea of Islamic political ethics as the basic theory of religious freedom? 3) What is the frame of religious freedom that is established by Iqbal in creating harmonious social life?

⁶ M. Pupenesvary *et.al*, *Qualitative Research: Data Collection & and Data Analysis Techniques* (Sintok, University Utara Malaysia Press, 2008), p. 3

⁷ W. Laurence Newman, *Social Researches Method: Qualitative and Quantitative Approach* (Allyn and Bacon: USA, 1994), p. 41.

⁸ Henri Bergson, *The Creative Mind: Introduction to Metaphysic* (New York: Dover Publication, 2007), p. 87

⁹ Alfred North Whitehead, *Process and Reality: An Essay in Cosmology* (New York: The Free Press, 1979), p. 208

¹⁰ Muhammad Iqbal, *The Reconstruction*, *op. cit.*, p. 38

¹¹ *Ibid.*, p. 18

¹² Donny Ghahral Adian, *Muhammad Iqbal* (Jakarta: Teraju, 2003), p. 46

B. The Reconstruction of Religious Thought in Iqbal

Iqbal states that religion can be interpreted with human thought. He seriously studied Islamic philosophy to reconstruct religious thought in order to get the social order of society where they can live in peace and harmony as a consequence of religious freedom.

1. The Basic Religious Thought of Iqbal

Religious thought is an important aspect in Iqbal's philosophy. His religious thought is based on faith then be reflected with rational thought. Although Iqbal's method of thinking is influenced by Western scholars, such as Nietzsche, Bergson, Descartes, and Hegel, he still holds on the Qur'an and prophet tradition. Iqbal states that every human has a freedom desire to struggle. In the Qur'an explains that every human has a responsibility for himself (Q.S. 74: 38), and human cannot change his destiny unless he change it (Q.S. 53: 30).¹³

The main problem in Iqbal's thought is the difficulties of Islamic society in 19th century, particularly their weakness in technology, economics, intellectuals and politics in comparing with the development of Western countries. The other weakness of Islamic society is the limitation of rational method and logic in religious aspect. Iqbal argues that the core of philosophy is freedom of seeking the truth in religious aspect.¹⁴

Iqbal states that the core of religion is safety and faith. Faith is more than feeling that characterized by cognitive. Iqbal agree with Alfred North Whitehead who defines religion as "a system of general truth that has an effect on transformation character when the religion is fully holded and understood."¹⁵

Iqbal explains that the principles of religion is still needed in the coridor of rational. This is suitable with his view that religion is a base of thought. Philosophy cannot complement religion on low position based on its facts. Religion is not a part of a problem, and also not a simply of thought, feeling, and action, but a total expression of all society.¹⁶ Iqbal emphasizes that in order to be able to evaluate religion, philosophy has to be fully understood

¹³Ali Khamenei'I, Ali Syariati and Murthada Muthahhari, *Iqbal Manifestation of the Islamic Spirit*. Translated by Andi Haryadi, which is entitled *Muhammad Iqbal dalam Pandangan Para Pemikir Syiah* (Jakarta: Islamic Center, 2002) p. 66.

¹⁴Asif Iqbal Khan, *Some Aspects of Iqbal's Thoughts*. Translated by Farida Arini, which is entitled "Agama, Filsafat, Seni dalam Pandangan Iqbal" (Yogyakarta: Fajar Pustaka Baru, 2002), p. 15.

¹⁵*Ibid.*, p. 18

¹⁶*Ibid.*, p. 19

the central position of religion, so there is no other alternatives unless agreeing that religion is an important in all senses.

2. Reconstruction of Religious Thought

Iqbal is an Islamic philosopher who assumes religion as an important aspect in all society. He states that only religion has an ability to overcome all human problems. This is not an imagination, but more than effort to get important principle values. This is the reason why religion is always placed in highest position compare with politics. Religion is an effort to build a perfect person, and it also emphasizes morality that is not touched by emotion. Religion is moving from individual to society.¹⁷

In analysing Iqbal's thought, he has the same objectives with Muslim scholars in the Middle Century, viz. to integrate between religion and politics as he discusses in his book *The Reconstruction of Religious of Thought*.¹⁸ In reconstructing religious of thought, Iqbal thinks that the development of knowledge should be formulated to being accordance with Islamic thought. However, Iqbal emphasizes that it is time for religion and politics to integrate each other.

Iqbal explains that during 500 years, practically Islamic thought has been stopped. Since that time, the Western thought get an inspiration from Islamic world. The phenomena of the history of modern era has been claimed by Iqbal as interaction between Western and Islamic thought. Although Western thought get an inspiration from Islamic world, it is not an extraordinary of development because the West took the spirit of philosophy and knowledge from Islam. Iqbal do not blame the attitude of the West, because the western civilization is only a continuity of the development of Islamic civilization. However, Iqbal worries if the Europe culture would deceive Islamic society and fail to get the core of the culture. During the centuries, Islamic society enjoyed with the satisfaction of intellectual, while European thought and worked hard to solve the big problem of knowledge that had been tempted the attentions of Islamic philosophers and scholars long time ago.¹⁹

Iqbal's wishes for religious aspect is depicted in his book that the resurgence of Islam needs to re-researched. What are the West thinking about, and to what extend conclusions that they had been reached, Islamic society have to analyze, to revise, and if needed to reconstruct of Islamic thought in Islam.²⁰ Iqbal's effort to reconstruct Islamic thought gives inspiration for other

¹⁷Asif Iqbal Khan, *op. cit.*, p. 18

¹⁸*Ibid.*, p. 16

¹⁹ Muhammad Iqbal, "The Reconstruction," *op. cit.*, p. 8

²⁰*Ibid.*, p. 11

Islamic intellectuals to harmonize between religion and politics, at least they pay attention for this problem.²¹

In discussing the relation between rationality and religion, Iqbal states that religion needs rational aspect. He found it a supporting from the history about pray that was prophet Muhammad always read "Allah gives science from the core of nature." This statement is suitable with Iqbal's view that religion is the basic of ratio (rational). Iqbal has never been agree with the statement of philosophy is superior than religion. Philosophy is never placed the religion is lower position based on its informations and datas. Iqbal believes that religion is not a part from a problem and also is not just as thought, feeling, and action, but an expression of all Islamic society. Therefore, to evaluate religion, philosophy has to find out the central position of religion, so there is no other alternative unless appreciate religion as an important aspect in sintetic perspective.²²

C. Islamic Political Thought: The Basic Concept of Religious freedom

In philosophy tradition, a term of "ethics" is known as a theory of knowledge that discusses about the good and the bad attitude of human. In another word, ethics is an effort of mind to build a theory about good life. The problems in ethics appear when morality of someone or society have to re-evaluate critically. Morality is a connection with concrete behaviour, while ethics has connection with theory of values that have to be understood, believed, and implemented in the real life.²³

Even though ethics is the area of thought in discussing good and bad, Iqbal still stands with his thought in Islamic teaching as his opinion of basic concept of Islamic ethics, self-knowledge, and creative desire.

1. The Basic Concept of Political Ethics in Islam

Iqbal states that there are three essentials of Islamic teaching, which are ontology, epistemology, and axiology. Basit Bilal Koshul states that Iqbal acknowledged religion, especially Islam, to have a role for all life ethics to increase self-confidence in Islamic society.²⁴ Axiology is a knowledge that emphasizes essential values from philosophical perspective. In contemporary era, there are many branches of knowledge that refer to axiology, such as economics, aesthetics, ethics, philosophy, religious philosophy, and

²¹Asif Iqbal Khan, *op. cit.*, p. 17

²²Muhammad Iqbal, *the Reconstruction*, *op. cit.*, p. 2

²³Komaruddin Hidayat, *Etika dalam Kitab Suci dan Relevansinya dalam Kehidupan modern: Studi Kasus di Turki*, in *Kontekstualisasi Doktrin Islam Dalam Sejarah* (ed. Budhy Munawar Rahman) (Jakarta: Yayasan Paramadina, 1994), p. 310

²⁴Basit Bilal Koshul, "From Religion and Science to Kalam and Science," *Dialog: A Journal of Theology*, Volume 46, Number 3, 2007, p. 2

epistemology. Epistemology connects with truth, while ethics emphasized on good, and aesthetics connects with beautifulness.²⁵ Axiology is based on principles of benefit and objective, how philosophy be able to overcome human beings' problems or to develop inter-discipline sciences. There is an opinion says that the objective of knowledge, including politics, is to improve human happiness in the world. Otherwise the objectives of knowledge is as a tool to foster the culture for development of human life.²⁶ According to Marwah Daud, the Qur'an gives two directions for ethics and the objective of knowledge: Firstly, to help human in order to get closer to Allah (Q.S. 45: 3). Secondly, to help human to develo

ment their responsibility as the caliph in the world (Q.S. 35: 39).²⁷ Osman Bakar states that knowledge plays the role to fulfill human needs, such as intellectual and spritual aspects. However, human also need physicals and materials. So, the second role of knowledge is to fulfil the human needs in the level of individual, family, society, or even state.²⁸ The comprehensive study of Iqbal about philosophy of ethics can be seen from his point of view, such as self-knowledge.

2. Self-knowledge

Iqbal is well known as a Muslim philosopher with existentialist school in modern era. Although his philosophy seems to be influenced by some Western modern philosophers, Iqbal employs their methods to understand Islamic teaching comprehensively, particularly in methaphysics and ethics.

Iqbal states that the world-wide materialism shows the reality that has been controlled by determinism, mechanism, and universalism of natural law that has triggered the technology advances. However, the world-wide has serious defect when it is used to show the reality of human. Western philosophy always concern human that always obey the determination of material laws.²⁹ The restlessness that was experienced by Iqbal motivates him to answer the leaving issues in philosophy.

²⁵Louis E. Kattsof, *Elements of Philosophy*. Translated by Soejono Soemargono, which is entitled *Pengantar Filsafat*. (Yogyakarta: Tiara WacanaYogya, 1989), p. 327

²⁶Ali Abd. Azim, *Epistemologi dan Aksiologi Ilmu: Perspektif Alquran* (Bandung: Rosda, 1989), p. 268.

²⁷Marwah Daud Ibrahim, *Teknologi Emansipasi dan Transendensi: Wacana Peradaban dengan Visi Islam*, (Bandung: Mizan, 1994), p. 41.

²⁸Osman Bakar, *Tauhid dan Sains: Esai-Esai tentang Sejarah dan Filsafat Sains Islam* (Jakarta: Pustaka Hidayah, 1991), p. 247.

²⁹Donny Gahrial Adian, *op. cit.*, p. 17.

In the beginning of European imperialism, Muslim society has totally disregarded the power of the West. However, the power of European military has motivated the Muslim society to adopt their technology. In the beginning of 20th century, the process of imperialism showed a shift where the Muslim society's thought was considered, and the hate of Islamic society towards the Western civilization was changed to love.³⁰

Muslim intellectuals were needed to ensure the life of Muslim society in accordance with Western civilization. Muslim society had assumed that the Western became a developed country because they segregated the essence of religion from their life. Their civilization was not based on Christianity, therefore the Muslim society found it easy to adopt the West civilization and adapt it to the Muslim world. However, in the 19th century, Islamic society hated the Western civilization back, and it showed their position was better than the situation in the beginning of 18th century. What are the consequences of Western domination in modernization? Iqbal emphasizes that "...Believe me, Europe appeal to force today is the greatest hindrance in the way of man's ethical advancement..."³¹

Iqbal explains that the Qur'an emphasizes individuality and the uniqueness of human concerning the human destiny as unity of life. Human is an individual of unique creation that reflex self-knowledge (Q.S. 20:122). Human with their weaknesses has being appointed as the caliph in the earth (Q.S. 2: 30). Human is a free individual that realizes the risk of his responsibilities (Q.S. 33: 72). In fact, the unity of humans' self-knowledge is never being touched during Islamic history.³²

According to Iqbal, individual development is a creative process. In the process, people play an important role to actively participate in their environment. The process is not an evidence where individual realizes and know his existence that is only passive to live and to adapt with their environment.³³ The basic potential of individual as well as his empirical experiences will be able to get his objectives to arrange his life on earth. Iqbal believes that through his intellectual ability, every individual is destined to succeed his way of life through struggles and efforts as a chalip in the world.

3. Intuition as a creative desire

One of Islamic philosophers who concerns on philosophy of ethics is Ibnu Miskawaih. The characteristic of Ibnu Miskawaih's thought in Islamic

³⁰*Ibid.*, p. 57.

³¹Sayyid Abul A'la al-Maududi, *The Islamic Law and Constitution* (6th Edition; Lohore (Pakistan): Islamic Publication, LTD, 1977), p. 8.

³²Muhammad Iqbal, *Reconstruction of Thought in Islam*, *op. cit.*, p. 112

³³K.G.Saiyidan, *Percikan Filsafat Iqbal Mengenai Pendidikan*, *op. cit.*, p. 35

ethics is started with the discussion of akhlak, especially characters and attitudes. According to Ibnu Miskawaih, there are two kinds of characters, namely the character of nature and custom that that will be acquired from repeated trainings. Ibnu Miskawaih emphasizes that both of the characters are essentially not nature, because they can be shaped through education.³⁴ The character that is trained through education will create a creative desire. Similarly, Immanuel Kant states that moral behavior can be found out through inner conviction and behave good attitude.³⁵ Kant explains that human behavior is always based on desire and desire is based on philosophy of ethics, which is called deontology (compulsory ethics).

Kant's theory of deontology has weaknesses, because compulsory ethics is based on the compulsory itself, not a desire to get prosperity, and not a moral compulsory to obey the God's regulations. Kant constructs his theory just on behalf of rational thought, because human has status. Therefore, every human attitude has to be based on the universal of moral compulsory.

If Kant's theory of deontology, particularly human attitude is based on desire, Iqbal's theory of ethics is based on sincere intension that creates a creative desire. Donny states that Iqbal's concept of life is a creative desire, which is called *Soz*. The concept of a creative desire has an objective that is always moved to one direction. Every human has an intuition that he realizes his desire has an objective, because if the human have not objective, the desire will disappear. However, Iqbal states that the objective of human is not determined by history of law or God's destiny. Based on Iqbal's theory of creative desire, he rejected all kinds of determinism.³⁶

In Iqbal's theory of creative desire, he explains the existence of ego. Ego is a freedom of self-causality. Iqbal keeps taking the parts of life and freedom from the absolute Ego. So, ego is supported by interactive tension in human environmental. Human destiny is the achievement of heart by being, namely the possibilities that can be realized by deepest of human character. In order to get perfect ego, every human has to follow three steps: Firstly, every individual has learn to obey God's will or the laws of Divine reality. Secondly, every human has to learn how to discipline and authority himself on how to control from fear and love God, without depending on the world. Thirdly, every human has to discharge all the development to get the perfect spirituality (*Insan Kamil*).³⁷

³⁴Ibnu Maskawaih, *Tahdzib al-Akhlaqwa Tathhir al-A'raq* (Beirut: Mansyurah Dar al-Maktabah al-Hayat, 1398 H), p. 25

³⁵Nainggolan Z.S., *Pandangan Cendekiawan Muslim Tentang Moral Pancasila, Moral Barat, dan Moral Islam* (Jakarta: Mulia, 1997), p. 68.

³⁶Donny Gahril Aian, *op. cit.*, p. 84

³⁷*Ibid.*, p. 87

It is clear that *Insan Kamil* is a basic model to interact and to behave to the society's interests in order to get the social order of society, where every individual has a right to express his religious freedom.

D. The Socio-political Order: A Frame of Religious Freedom

Islam is a religion of God mercy for all human being. It is a religious civilization that has complete dimension. Islam suggests living in three balances which are material, rational, and spiritual aspects. Therefore, Islam gives rights for all human life in any kinds of activities. The three aspects were basic foundation for Islamic intellectuals to arrange the life of Islamic society. Islam as a religion gives freedom to all society to embrace their religions and gives a freedom to every individual to arrange his life.

Iqbal has a willing to arrange a socio-political order that is based on spiritual creative desire. Fakhry Ali and Bachtiar Effendi state that spiritual power is signified by revelation to create new consciousness as a kind of self-slavery to God. This slavery is a main principle and the basic conscious of slavery to God that would create human freedom and egalitarian. The principle is called an individual or society of firm spiced (*takwa*).³⁸

According to Iqbal, Islam as an institution is practical way that will make it a principle as a factor of living in human thoughts and feelings. During the God is the last destiny of spiritual life, the loyalty of human to God is essential to the loyalty of human to his goal-itself. A society which is based on reality in their life is forced to overcome the tension among groups. The reality of the society has eternal principles to arrange all kinds of life collectively, because the eternity will provide a safe place for people in the world.³⁹

Individual who active participate in a dynamic of social life, he will get a sense of power and a great purpose to his life. Through a steady convergence between individual and society, the individual can achieve the eternal life of dignity. Iqbal states that individual who immersed himself to the arena of social life in order to participate in struggling for values and purpose of life, as well as excluding himself in the past and in the future. So he will go beyond of death and live in an eternal Islamic life.⁴⁰

Individual as reality of self conscious is a reality that really exists and its existence is located in its essential itself as the basic principle of religious freedom. Through the institution, we know that self is really exists and find out

³⁸Fakhry Ali dan Bahtiar Effendi, *Merambah Jalan Baru Islam* (Bandung: Mizan, 1990), p. 273.

³⁹Muhammad Iqbal, *The Reconstruction*, *op. cit.*, p. 162

⁴⁰K.G. Saiyidan, *Iqbal's Educational Philosophy*. Translated by M.I. Soelaeman which is entitled *Percikan Filsafat Iqbal Mengenai Pendidikan* (Bandung : CV. Diponegoro, 1986), p. 74.

its essence directly besides providing strong faith for the reality of human existence.⁴¹ According to Iqbal, every individual who has understood himself as reality of self conscious, he has an independent spirit, and has a freedom responsibility, so he has a potential to increase his creativity optimally for a significant change in the world. Iqbal believes that the development of creativity is an attribution of the highest of humanity that is connected with God.⁴²

The writer analyzes that Iqbal thought of religion and politics is a basic concept of religious freedom that is started with self investigation. The ontological concept of self, Iqbal starts with the basic principle of Islam, viz. the Qur'an then reflects it into the reality of life. It is different from other intellectuals who concerned on self investigation but forget about their society and they are only focusing on searching themselves to look for God. Conversely, Iqbal investigates about self, but his knowledge reflects socio-political order of human life, especially the religious freedom.

E. Iqbal's thought for Religious Freedom in Indonesia

Asma Uddin (2010) explains that religious freedom problem in Indonesia is challenged by deviancy laws where citizens are required to confirm their religious expression for official interpretation of their religion. In addition, the citizens have to register their religions with government.⁴³ According to Bani Syarif Maula, Indonesian Constitution provides religious freedom and the government support this right, especially since the amendment of Indonesia's constitution in 2000.⁴⁴ The mandate of the Indonesia's constitution in article 29(2) states that "Negara menjamin kemerdekaan tiap-tiap penduduk untuk memeluk agamanya masing-masing untuk beribadat menurut agama dan kepercayaan itu."⁴⁵ (The State guarantees that every citizen has freedom to profess their religion and to worship according to their religion and believe).

The Wahid Institute reports that in 2011, there was an increase violation of religious freedom in Indonesia. In 2010, there were 64 cases and increase to 93 cases in 2011. There were several kinds of victims in 2013, such as Ahmadiyah 46 cases, GKI Taman Yasmin Bogor 13 cases, other Churches 12

⁴¹Ishrat Hasan Enver, *The Metaphysics of Iqbal*. Translated by M.Fauzi Arifin which is entitled "Metafisika Iqbal." (Yogyakarta: Pustaka Pelajar, 2004), p. 46

⁴²K.G. Saiyidain, *op.cit.*, p. 44

⁴³Asma Uddin, Religious Freedom Implication of Syariah Implementation in Aceh, Indonesia. *University of St. Thomas Law Journal*, Vo. 7, Issues. 3, pp.603-648

⁴⁴Bani Syarif Maula, Religious Freedom in Indonesia: between Upholding Constitutional Provision and Complying with Social Consideration. *Journal of Indonesian Islam*, Vo. 07, No. 02, December 2013, pp. 384-403

⁴⁵Undang-Undang Dasar Negara Republik Indonesia Tahun 1945, p. 15.

cases, Deviate 8 cases, Millah Abrahan 4 cases, Syiah 2 cases, Nurul Amal 1 case, Beda Tuan 1 case, Islam Suci 1 case, Padepokan Padange Ali 1 case, and Mosque in NTT 1 case.⁴⁶

There is a social order that is marked with fundamentalism and radicalism in religion. An organization, such as Front Pembela Islam (FPI) is disgrace of social order in religious freedom. In order to be able to create a harmony of social order, education is needed. Therefore, Iqbal's thought of religion and politics as a basic concept of religious freedom is very important to implement in formal or informal educations.

F. Conclusion

Based on the explanation above, there are several conclusions:

1. The basic religious thought of Iqbal is guided by Islamic faith then reflected in the form of rational thought. Thus, Iqbal's thought of religion is very important to re-reconstruct for the the Islamic revivalism. In analysing what are the European contries might think, and to what extent the conclusions that they have been achieved, Islamic society have to revise and to reconstruct of religious thought in Islam. One of Iqbal efforts in the reconstruction of religious thought is giving harmony in religion and politics primarily motivated by practical considerations in achieving the harmony of social life.
2. Iqbal's thought of politics as the base of religious freedom is connected with his thought about political ethics. Iqbal's concept of political ethics is starting with the concept of self. Although his thought is influenced by Bergson, Iqbal is based his thought from the Qur'an that emphasizes on individuality and unique of human destiny as unity of life. Iqbal explained that destiny is an achievement of inner by something, namely the possibilities that can be realized in deep character. Ego is a causality of human freedom. To achieve the perfection of the ego, every individual has to obey the nature of creation and the laws of Devine reality, and has to give responsibility to control himself from feeling of fear and love to God, and has to anticipate the development of self to achieve a perfect spiritual (Insan Kamil).
3. In order to create a harmony of social life, every individual can reflect his religious freedom. Individual as a reality of self conscious is real and his existence that laid in his essence is a basic principle of religious freedom. Individual who actively participate in dynamic social life, he will achieve a conscious of his power and realize his great purpose to create the harmony

⁴⁶Laporan Kebebasan Beragama dan Toleransi di Indonesia 2013. Lampu Merah Kebebasan Beragama. *The Wahid Institute*, December 2011, p. 3

of social order, where every individual or society can express their religious freedom.

Muhammad Iqbal's thought's of religion and politics as the foundation of religious freedom in Indonesia is very important to implement through formal and informal educations.

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