

# Narrative Report

## **SEMINAR & PUBLICATION: Social Harmony Teachings in the Qur'an and Sunnah: Islam, Dialogue, and Modernity.**

A joint between:

**Institute for Islamic Studies Interreligious Dialogue and Peace (IISIDP), UIN Ar-raniry  
Institute for the Study of Human Rights (ISHR), Columbia University**



**BANDA ACEH 2015**

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## SUMMARY

The Institute for the Study of Human Rights at Columbia University (ISHR) works with the Institute for Islamic Studies and Interreligious Dialogue and Peace Studies (IISIDPS) at the State Islamic University Ar-Raniry (UIN Ar-Raniry) Banda Aceh. UIN Ar-Raniry organized workshops with Indonesian scholars from the Islamic State Universities across Indonesia to discuss Islamic teachings in the Qur'an, Hadiths, and other Islamic texts on (i) dialogue, (ii) peace studies, (iii) conflict resolution, and (iv) human rights. In the second workshop supported by IIE, UIN Ar-Raniry convened a workshop, organized panel discussions and finalized chapters for a curriculum on the "Islamic Roots of Social Harmony." Papers are being published in Bahasa (Indonesian) and English as an e-publication. Seminars and a semester-long course are also planned.

Following is a summary of topics discussed at the workshop, which will be included in the curriculum/publication.

### **(1) Genealogy of Indonesian Islamic Education: The Roles in Modernization of Muslim Society\***

**Prof. Azyumardi Azra, CBE\***

Professor at Syarif Hidayatullah State Islamic University, Jakarta.

It may be seen that the logic behind the development Islamic education institutions may differ from one to another. *Pesantren*, *madrasah*, the old *sekolah Islam* and the new *Sekolah Islam* are to certain ways different in the way they have developed. However, all of them have arrived at one single objective that is to develop quality Islamic educational institutions for Indonesian Muslims. At this point, all of these Islamic educational institutions are in accord that an Islamic educational system that could implant religious and moral values within its modern curricula is both very important and prospective. With that Islamic educational institutions will be able to maintain their instrumental role in the continued modernization of Muslim community as a whole.

### **(2) Dialogue and Globalization: Challenging Islam (Indonesian Case)**

**Dra. Suraiya It, Ma., Phd**

Dr. Suraiya IT is senior lecturer at UIN Arraniry Banda Aceh, Indonesia. She is chair of Institute for Islamic Studies, Interreligious Dialogue and Peace (IISIDP)

There is no culture, religion or civilization that can dictate to others certain values. Religion should not be allowed to be abused for political, economic or other power purposed. The common ground between religions should be build upon to enhance

freedom, equality, human dignity, tolerance and peace. The Peaceful relations among peoples and nations were threatened in the contemporary world by alienation, misconceptions, lack of respect, exclusion, marginalization and ignorance of other cultures, traditions, beliefs and history.

Dialogue is an essential tool in the process of founding a human development which is both sustainable and equitable and laying the basis of an enduring peace. Dialogue has not only move to the forefront of the international political agenda, it is also increasingly being conceived as an instrument for preventing and resolving conflicts. Dialogue could promote reconciliation in the aftermath of conflict and introduce moderate voices into polarized debates.

Furthermore, it is necessary to know that civilizations do not fight. Interests fight especially the economic one, which use religion and fanaticism to be covered. The faith is always a positive thing and so important for the life. But it is negative and destructive when it is led by the material interests. Religions do not fight, but there is always somebody who tries to use it to serve his interests. Therefore it is a duty for committed people and people of good will to play seriously their role, especially religious one; otherwise the danger is very close.

Moreover, renewing of mutual trust, going back to traditional values of loving God and respect to the neighbor, establishment of the inter-religious and inter-civilization dialogue, should help the world get rid of the prejudice, separations and delusions, and all of us to become dedicated to the creation of one better world.

I believe that God created man according to His Own image and because of that, every human being has its own individual dignity, because we are all God's creation. We cannot solve the entire problem in the world, but we can start with small steps on individual grounds, and one toward another, as individual who respect each other, give values to each other and encourage each other. Clearly, globalization is not only an economic, financial and technological process, it is also constitutes a profoundly human challenge, one that invites the international community to take cognizance of the independence of human kind and of its rich diversity.

### **(3) Inter religious Tolerance in Aceh: The Studies on MPU's Fatwa on Akidah Ahlussunnah and Aliran Sesat.**

**Prof. Dr. AL YASA` Abubakar.**

Professor at Ar-raniry (UIN) State Islamic University Banda Aceh.

Aceh were previously relatively closed, it is becoming more open and foreigners allowed to enter easily after 2004 Tsunami and the Helsinki (MoU) Agreement. Along with this state of the entry is also a variety of "Islamic religious sect" that is not recognized by the people in Aceh. On the other hand, generally Aceh is a region whose inhabitants are known as the most observant of Islamic law. However Aceh remains a heterogeneous region since two districts or *kabupaten* are two non-Muslim population of more than ten percent.

Apparently, the presence of previously unknown teaching making people nervous, whether to reject or must accept and tolerate the new teachings. A strong suspicion is that the MPU Aceh has fail to issue a *fatwa* on the criteria *Ahlussunnah wal Jamaat* faith and criterion of understanding and the deviate sect.

The *Fatwa* of MPU about were two things, if it were measured by a common view of scholars about the meaning of faith, can be said to be relatively narrow because inserting into it a couple of things that are not based on the texts (verses or *hadith*) which has reached the level of *qath`i al-wurud* and *qath`i al-dilalah*. But if it were measured with the meaning of faith *Ahlussunnah wal Jamaahas* commonly used, which includes *Ahlussunnah wal Jamaah* as salafiah flow and *Ahlussunnah wal Jamaah* as khalafiah, then the meaning was relatively addressed. This fatwa does not restrict the faith of *Ahlussunnah wal Jamaah* only as *Asy`ariah* flow.

Thus, a group that seeks to define (by *tafsir*) that this fatwa is only limited to the creed of *Ahlussunnah wal Jamaah* *Asy`ariah* flow can be considered as wrong and even misleading. Therefore lectures and publications were declared heretical group that still includes flow *Ahlussunnah wal Jamaat* faith needs to be stopped and tolerance in the society should be encouraged.

#### **(4) When The Global Meets The Local: The Islamicity Of The Indonesian “Pancasila”**

##### **Ihsan Ali-Fauzi**

Ihsan Ali-Fauzi is a senior lecturer and researcher at Paramadina Graduate School (PGS), he is leading center for religious and democratic studies (PUSAD) of Yayasan Paramadina, Paramadina University, Jakarta.

Religious, but not Theocratic: The “Islamization” of Pancasila. The relationship between Islam and politics in Indonesia has a long tradition. But stated shortly, Islam has been an integral part of the formation of the Indonesian state and, later, its nation-building. As it has been well-documented by many historians, Indonesians or foreign, Muslims in Indonesia had strongly supported the country’s nationalism during the colonial period.

When Pancasila was Challenged and Threatened. Since the acceptance of the “gentlemen agreement” discussed above, Pancasila has been Indonesia’s national ideology. But this doesn’t mean that it has always been accepted nationally without challenge or even threat in the country’s history. The challenge came firstly from another effort made by some Muslim leaders and politicians to re-impose Islam as state ideology. The second case in which Pancasila was threatened is when the Indonesian Communist leaders and activists attempted at a national coup d’état on October 1965, which ended Sukarno’s presidency and opened a new period of Indonesia’s history under the presidency of another Muslim named Suharto.

Islamic Justification for Pancasila. Stated differently, living harmoniously in the religiously pluralistic Indonesia would only be possible if, and only if, two conditions are met: (1) Pancasila as state ideology is whole-heartedly accepted and supported by the Indonesian Muslims, the largest religious group in the country; and (2) Indonesia as a country is governed democratically.

## **(5) The Dynamic of Inter-religious Dialogue in Indonesia**

Prof. Dr. Mujiburrahman

Professor of Islamic studies at Antasari Banjarmasin Kalimantan Selatan.

Inter-religious dialogue as an interfaith meeting to discuss various issues together, and programmed in particular, it seems to exist in the second half of the 20th century ago. The initiative came from Christians; both Catholics expressed in the Second Vatican Council, or of the Protestants were echoed by the World Council of Churches (World Council of Churches). In Indonesia-a pluralistic country where Christians have a significant population and as a majority in some places, interfaith dialogue co-evolved since that time until today.

But international influence would not bring many benefits if not much efforts taken to the promotion of dialogue in Indonesia. As a multi-ethnic and multi-state religion with the people who live in thousands of islands scattered, Indonesia certainly very need for dialogue to solve many problems, including inter-religious dialogue. From the initiator point of view, inter-religious dialogue in Indonesia initiated by the three institutions, namely the government, non-governmental organizations and universities. The inter-religious dialogue, have at least four types of objectives: (1) resolve the conflict; (2) addressing the links between differences in religion; (3) establishing cooperation in order to realize the public interest; (4) review and understand their own religion and others in terms of teaching or social reality.

## **(6) Democratic Education: The Message Of Islamic Teaching**

**DR. Teuku Zulfikar, UIN Ar-raniry**

Senior Lecturer at Faculty of Education, Islamic University (IAIN) ImamBonjol, West Sumatera.

The Qur'an and the Hadith are two main sources of Islamic teaching. Muslims all over the world refer to these two sources not only for spiritual but also for social purposes. This is because these two holy sources of Islam contain principles and guidelines of many social issues. For example, the Qur'an and the Hadith teach issues in regard with business, such procedures on transactional matter between sellers and buyers. These two sacred sources also regulate educational issues. One of the most popular verses of the Qur'an describing educational systems are verses in the surah of Luqman. These verses describe educational contents that all Muslim educators are expected to teach their students. Other verses describing communication between Prophet Abraham and his father can be referred to as teaching methodology, in which teachers have to implement appropriate approaches in teaching their children.

The teaching of the Qur'an and Hadith on the nature of education has become a topic of research for many Muslim scholars for centuries. Prominent figures, such as Al-Mawardi, Al-Qabisi, Ibnu Maskawaih, Ibnu Sina, Al-Ghazali, Ibnu Taymiyah are

among Muslim scholars focusing on the reformation of education. However, in much of contemporary research on education, rarely do researchers refer to these figures in describing education system. This article, therefore aims at filling this gap. It introduces concepts of education and also effective teaching, which is based on Qur'an and the Hadith outlooks. This article however, also refers to literature on education produced by western scholars. The combination of these two continuums is expected to give more nuances and also insights on education system. Western and Muslim educators' theories on education intersect in this article to provide comprehensive insights on education.

This article starts with the discussion on features of democratic education. It suggests in the first part of the article that democratic schools can be seen through how they are managed. These schools are usually led by transformational and distributed leaders. The other features of democratic education are the willingness of their teachers to engage in self-reflection, mentoring, and the establishment of learning community. This first part of the article mostly refers to western literature upon discussing education, such as the classic work of John Dewey (1933); Donald Schon (1987), and the contemporary work of McNamara and O'hara (2009).

The second part of the article describes the notion of democratic education from the Muslim scholars' outlooks. Issues on the roles of Islamic education in empowering students IQ and EQ are the main concern of this second part. In addition, this second part of the article also focuses on strategies to improve instructional process in Islamic education, and these strategies are based on reviews of literature written by Muslim scholars and also based on the lesson learned from the life of the Prophet Muhammad. This article ends its discussion by presenting several verses suggesting important ways, in which teachers and students interact during instructional process.

#### **(7) Masjid and the Promotion of Harmonious Society to Younger Generation in Aceh".**

Kamaruddin

Senior Lecturer at Faculty of Da'wah and Communication, Ar-raniry State Islamic University.

Islam does shed light on the relationship between the young life and the Masjid; it is to develop the habit of worshipping Allah, making the mosque as a means to tie brotherhood and solve the problems that arise in their social life, generate intellectual activities in the mosque as well as shaping the character of Muslims. Thus, the mosque has the function of ethical, moral, social and scientific and education for the younger generation. Youth is community's asset; they are the hope for a better future and nation. The youth have a vital role in any change, reform and revolution. Today, people spot the dynamics of youth in their social life especially in the urban areas, their culture changes from positive and negative sides. Although their roles, concerns and responsibility to the social problems are increasing, however, they are also engaging in behavior that violates social norms which are

likely to increase and alarming such as drug abuse, promiscuity, hooliganism and fights. Masjid has a strategic role in building the character of Muslim youth, if they are close to the mosque, and engage in positive activities, they tend to behave in a good manner towards themselves, friends and their environment, which is called as *ahlaqul karimah* and it is based on belief in the teachings of Islam.



## **ATTACHMENT 1 – AGENDA**

### Activities and date:

- Meetings with potential contributors May 2015
- Development of Guidelines for Contributors July 2015
- Invitation for article contribution July 2015
- Article submission (first draft) 30 August 2015
- Seminar invitation 03 November 2015
- Seminar and book launching 13 November 2015
- Book publication (tentative) December 2015
- Book dissemination (tentative) December 2015

## ATTACHMENT 2 - INVITATION TO CONTRIBUTORS

Invitation to contribute your paper to “Social Harmony Teachings in the Qur’an and Sunnas

Dear Sir/madam

We would like to thank you again for your participation to the seminar on Islamic Teachings: Dialogue, Peace and Conflict Resolutions which took place in Hermes Palace Hotel Banda Aceh in October 2014 and for presenting a paper on “\_\_\_\_\_”

As part of an on-going cooperation between Columbia University and UIN Ar-raniry to highlight Islamic teachings of peace, human rights, and conflict resolution, we would like to invite you to contribute your paper to “Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity”, the book we are co-publishing, the publishers have indicated a strong interest, and we are now at the stage of putting together a list of authors and abstracts to finalise an agreement with Columbia University.

The book is intended to highlight Islamic teachings of peace, human rights, and conflict resolution. It will include ten chapters dedicated to the seminar on Islamic Teachings: Dialogue, Peace and Conflict Resolutions. We are including the work of some leading scholars of social harmony issues from various places of Indonesia especially the work presented at this seminar.

We feel that, with its specific focus on the Social Harmony Teachings in the Qur’an and Sunnas the proposed book would be of interest to educators situated not only in Indonesia but also beyond. The book will be published as both hard copy and e-book in Bahasa Indonesia and English.

If you are interested in this opportunity, as we hope you are, please take note of the following:

- Chapters need to be written in Bahasa Indonesia and English, and language editing is the responsibility of the authors.
- The *first draft* of the chapter is to reach the editor by **30 August 2015**. Editorial comments will reach authors by **15 September 2015**, and *final drafts* will need to be submitted by **15 October 2015** for onward transmission to the publishers.
- Please refer to *Guidelines for Contributors* (attached) which is forwarded to all authors whose paper has been selected for the volume.

We do hope you will feel able to respond positively to this invitation, and we look forward to hearing from you.

IISIDP Program Coordinator,

Renaldi Safriansyah

## ATTACHMENT 3 – GUIDELINES FOR CONTRIBUTOR

### “Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity” Edited by DR. Suraiya IT

#### GUIDELINES FOR CONTRIBUTORS

These *Guidelines for Contributors* are provided to assist potential contributors to “**Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity**”. The *Guidelines* must be adhered to in book article submission.

1. All article submissions should be word-processed and double spaced in Microsoft Word. Texts may be sent by email to the Editor at [ayathaib@aol.com](mailto:ayathaib@aol.com) and [renaldi.saf@gmail.com](mailto:renaldi.saf@gmail.com)
2. The author’s name and contact details and a brief author biography should be provided. In addition, the contributor’s biographical details should appear as the first footnote, using an asterisk symbol, and include the institutional affiliation, current title and position for each author. All following footnotes should be numerical, starting with number 1.
3. All submissions must be accompanied by an abstract of not more than 150 words.
4. The optimal length for articles is between 7,500 and 15,000 words, *including footnotes*. Longer or shorter submissions will be considered at the Editor’s discretion.
5. The Editorial Staff and additional, appropriate scholars serve as referees. The Editor reserves the right to decline to send submissions out for review if in their opinion a submission is clearly not of a sufficient standard or does not fit well with this publication mandate.
6. Authors are expected to ensure that his/her article complies with the guidelines laid out in this document. The Editors strongly encourage contributors to consult the guidelines when revising accepted articles to avoid significant changes at the proofs stage.
7. The Editors reserve the right of final decision on matters of style, grammar, punctuation, citation etc that are not dealt with explicitly in this document.
8. The Author warrants to Universitas Islam Negeri (UIN) Ar-raniry and Columbia University (‘the Publisher’) that the Contribution does not in any way infringe an existing copyright, or confidence or any proprietary or other actionable rights and that all reasonable precautions have been taken or will be taken to ensure that it contains no libelous, defamatory or obscene material of an actionable character and that the Author is entitled as owner or prospective owner of the copyright to authorise publication.
9. Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity” is published both in hard copy and e-book version.
10. For any questions not outlined above, send queries to [renaldi.saf@gmail.com](mailto:renaldi.saf@gmail.com)

#### House style

The house style follows the *Oxford Standard Citation for Legal Authorities* (OSCOLA). OSCOLA can be downloaded at [http://www.law.ox.ac.uk/published/OSCOLA\\_4th\\_edn\\_Hart\\_2012.pdf](http://www.law.ox.ac.uk/published/OSCOLA_4th_edn_Hart_2012.pdf).

#### Spelling

- Standard UK spelling: ‘-ise’ / ‘-isation’ / ‘-ising’. ‘z’ should remain when quoting sources.
- Use UK English spellings in your text: ‘colour’, ‘favour’, etc.

## Punctuation

- Use single quotation marks, reserving double ones for quoted matter within a quotation.
- Ellipsis: use three full points spaced from the words on either side to indicate matter omitted from a quotation ... like this. Do not use an extra full point to indicate the end of a sentence before or after the ellipsis.
- Do not use the serial comma – ie, the comma before ‘and’ or ‘or’ in lists of three or more items, unless it is necessary for the sake of sense: ‘red, white and blue’.
- Abbreviations and initials should not be given full points, and no extra spaces should be added. Thus ‘eg’ is correct rather than ‘e.g.’, HLA Hart not H.L.A. Hart or H L A Hart.

## Italics

- Use italics for emphasis, not bold.
- Italicise foreign words and terms including *ibid*, *sic* and *passim*. Do not italicise ‘cf’ or ‘see also’, etc. Generally, where a foreign word is in common usage, do not italicise.
- Use italics for the titles of books, journals, works of art, films, and the names of ships.

## Abbreviations

- Spell out all but the commonest abbreviations at the first mention in your paper; thereafter, an abbreviation may be used without explanation. Exception: all journal titles must be given in full.
- Use ‘per cent’ in the text unless it appears many times, in which case use %. The latter may be used in footnotes.

## Quotations

Quotations of more than 40 words in length, or particularly significant quotations, should be broken off from the main text and ‘displayed’. Leave an extra line space above and below the displayed quotation, and indent it by adjusting the left margin. Do not key it in italic type.

## Numbers

- Omit as many digits as possible in number ranges, except between 11 and 99 and between 10 and 19 in any hundred: 25–26, 120–2, 318–19. Do not elide figures when a range of years is referred to crossing between centuries: 1820–1910.
- Dates are formulated in the order day, month, year, without commas: 11 November 1918.
- Spell out numbers up to nine and use figures from 10. However, use figures for: units of measure:
- ‘30 kilometres’; dates: ‘9 September 2001’; people’s ages: ‘she was 58 years old’. Use words
- at the beginning of a sentence: ‘Two hundred and fifty gold bars were stolen’, and for approximate numbers: ‘At least a thousand people were present.’

## Websites

- Omit ‘http://’ where the web address begins ‘www’; otherwise leave it in.
- Please double-check that web addresses are accurate before submitting your paper.
- Where several web addresses appear in your footnotes, indicate in the first (asterisked) footnote the date on which you double-checked the addresses. Otherwise indicate the date in brackets after the website.

### Examples

Lecturer, University of Cambridge, UK. All websites accessed 6 February 2013. or [www.law.ox.ac.uk/publications/oscola.php](http://www.law.ox.ac.uk/publications/oscola.php) (accessed 6 February 2013).

## Cases, legislation etc

- Case references should be given in full the first time they are mentioned.

- Do not include a full stop after the 'v' in case names: *Roe v Wade*.
- Do not italicise the titles of legislation and other primary sources: UN Convention, Working Time Directive, Accident Compensation Act 1972 (NZ).
- Please refer to OSCOLA for other aspects of house style regarding cases etc.

### Books, journals etc

- Authors' first names should appear in full unless the common convention is to use initials only: HLA Hart, FW Maitland, but Hans Kelsen, John Finnis.
- Books should be cited in the following form: author, | *Title* | (publisher, edition year) | page number if necessary.
- Article citations should be set out as follows: author, | 'Title' | (year) | volume(issue) | *Journal Name* | start page (*not* the complete page range).
- Please note that, in contrast to the OSCOLA requirements, all journal titles should be given in full and italicised.
- Chapters in books should be set out as follows: author, | 'Chapter Title' in | Editor Name (ed), | *Title* | (publisher, edition year) | chapter/page number(s).
- Refer to works already cited as follows: 'See Maitland (n 3) 435'. '*Ibid*' should be used where a reference is to the immediately preceding note, while '*ante*', '*post*', '*op cit*', '*loc cit*', '*supra*' and '*infra*' should all be avoided. Do not include a full stop after 'n' or after '*ibid*'.

### Examples

1. Mary Bickel, *The Least Dangerous Tree* (Yale University Press, 2nd edn 2013) 34.
2. A King, 'Institutional Approaches to Judicial Restraint' (2008) 28 *Oxford Journal of Legal Studies* 409.
3. *Ibid*, 412.
4. Evan Keating, 'The Liability of the World' in Stephen Williams and Xander Mulhall (eds), *This is the Book* (Yale University Press, 2013) 245–312. 5 See Bickel (n 1) 37.

### Images

Images and graphs must be supplied electronically as black and white JPG or TIFF files, with a minimum resolution of 300 dpi. Images of lesser resolution cannot be accepted for publication. Contributors are responsible for obtaining permission from the respective copyright holder to reproduce any image and for paying for such image, and should ensure that due acknowledgement is made to the copyright holder within the body of their contribution. Please note that images embedded in Word files are not sufficient: a separate file which complies with the above criteria must be provided.

## ATTACHMENT 4 – INVITATION TO SEMINAR & BOOK LAUNCH

Salam,

Institute for Islamic Studies Inter-religious Dialogue and Peace (IISIDP) UIN Ar-raniry akan menggelar seminar dan launching buku:

### **“Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity”.**

Hari/Tanggal: Jumat, 13 November 2015

Jam: 08.30 - 11.30 WIB

Tempat Pelaksanaan: Theater Room Lt. 1 Gedung Museum Universitas Islam Negeri (UIN) Ar-raniry Jalan Syech Abdul Rauf Darussalam Banda Aceh

Pembicara:

1. Prof. Fachri Ali ( UIN Syarif Hidayatullah Jakarta)
2. Ihsan Ali Fauzi (Paramadina University, Jakarta)
3. Tgk H. Imam Suja’ (Muhammadiyah Aceh)
4. Prof. Dr. Yusni Sabii (UIN Ar-raniry)

Pendaftaran gratis, mengingat seat yang terbatas, bagi peserta yang berminat mohon konfirmasi kehadiran kepada Saudari Ausmaul Husna H/P: 0813 1038 8449 atau via email: [husnasmaul@gmail.com](mailto:husnasmaul@gmail.com)

\*Peserta akan disediakan *certificate* dan *lunch*.

Demikian dan Terima Kasih.

Wassalam,

Renaldi Safriansyah  
IISIDP Program Coordinator

## **ATTACHMENT 5 – TERM OF REFERENCE; SEMINAR & BOOK LAUNCHING**

### *Term of Reference*

#### Seminar

#### **Pengajaran Keharmonisan Sosial dari Alquran dan Sunnah: Islam, Dialog dan Modernitas**

#### Tempat Pelaksanaan:

Auditorium Lt. 1 Gedung Museum  
Universitas Islam Negeri (UIN) Ar-raniry  
Jalan Syech Abdul Rauf Darussalam Banda Aceh  
Jumat, 13 November 2015

Institute for Islamic Studies Interreligious Dialogue and Peace (IISIDP), UIN Ar-raniry  
Institute for the Study of Human Rights (ISHR), Columbia University

#### **A. Latar Belakang Kegiatan**

Keharmonisan sosial merupakan aspek penting dan semestinya selalu dipelihara dalam tatanan sosial; hubungan antar individu dan masyarakat. Tanpa keharmonisan sosial manusia tidak akan mungkin dapat memenuhi kebutuhannya sehari-hari, karena dengan keharmonisan sosial setiap individu akan hidup dalam tentram, tanpa ketakutan dan kecemasan terhadap keamanan untuk diri dan keluarganya.

Menciptakan hubungan sosial yang harmonis bagi seorang muslim adalah ibadah. , Prilaku – prilaku seperti melayani orang lain dengan baik, memberikan kemudahan dalam kehidupan orang lain, prilaku menyenangkan bagi sesama atau tidak menunjukkan sikap yang membuat orang lain risih, memberatkan atau membebani pihak lain, adalah antara contoh – contoh karakter yang diperlukan dalam menjalin hubungan sosial yang baik.

Islam merupakan agama yang sangat menganjurkan kebaikan terhadap sesama manusia, mengajarkan perdamaian dan keharmonisan sosial dimana manusia sebagai makhluk social harus mampu mewujudkan keharmonisan hidup bersama di mana dan dengan siapa ia hidup berdampingan. Sebagai makhluk sosial, seseorang tidak hanya mementingkan kepentingan pribadi tetapi justru juga memiliki kepekaan sosial yang tinggi dalam rangka menciptakan keharmonisan hidup dalam skala kolektif. Hal itu ditunjukkan dalam bentuk prilaku peduli terhadap sesama.

“Kalian tidak akan masuk surga sehingga kalian beriman. Kalian tidak akan beriman sehingga kalian saling mencintai. Tidakkah akan aku tunjukkan kepada kalian sesuatu yang apabila kalian kerjakan maka kalian akan saling

mencintai? Yaitu sebarkanlah salam di antara kalian.” (HR. Muslim)

Di sisi lain, modernitas membawa perubahan terhadap nilai – nilai budaya, sosial dan ekonomi serta menimbulkan dampak baik maupun dampak buruk terhadap masyarakat. Diperlukan pemikiran yang komprehensif untuk memahami dampak dari perubahan tersebut serta mencari solusi dari ajaran Islam tentang bagaimana berhadapan dengan suatu perubahan kehidupan social masyarakat Islam yang menjadi modern tetapi harus tetap sesuai dengan tuntunan Al-Quran dan Hadist.

Seminar ini menggali dan membahas nilai – nilai keharmonisan sosial yang bersumber dari ajaran islam terutama dari sisi pendekatan dialog dan modernitas. Dengan demikian seminar ini diharapkan dapat menghasilkan kerangka pemikiran (konsep) tentang keharmonisan sosial yang sesuai dengan tuntunan Alquran dan Sunnah.

## **B. Tema Kegiatan**

“Pengajaran Keharmonisan Sosial dari Alquran dan Hadist: Islam, Dialog dan Modernitas”.

## **C. Waktu dan tempat**

Seminar ini akan dilaksanakan pada:

Hari/ Tanggal:                   Jumat, 13 November 2015

Tempat Pelaksanaan: Auditorium Lt. 1 Gedung Museum  
Universitas Islam Negeri (UIN) Ar-raniry,  
Jalan Syech Abdul Rauf Darussalam Banda Aceh

## **D. Tujuan**

Melalui seminar ini diharapkan lahirnya paradigma atau konsep keharmonisan sosial dan pendekatan dialog dan modernitas dalam rangka menjada perdamaian dan menyelesaikan konflik atau perselisihan, konsep tersebut sesuai dengan ajaran Islam dan dituangkan dalam sebuah buku tentang pengajaran keharmonisan sosial dari Alquran dan Sunnah yang menjadi acuan di kalangan perguruan tinggi dan masyarakat umum.

## **E. Target Kegiatan**

- Pemahaman terhadap konsep keharmonisan social dari perpektif dialog dan modernitas sesuai nilai – nilai ajaran Islam;
- Meluncurkan buku “Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity” yang diterbitkan atas kerjasama IISIDP UIN Ar-raniry dan ISHR Columbia University;
- Menjalin kerjasama antar berbagai pihak dari berbagai perguruan tinggi di Indonesia dalam pengajaran tentang keharmonisan social sesuai Alquran dan Hadist.



## F. Sasaran Kepesertaan

- Para dosen dan mahasiswa dari UIN Ar-raniry dan universitas lainya di sekitar Banda Aceh.
- Para utusan dari lembaga – lembaga penelitian di sekitar
- Perwakilan dari Columbia University
- Pemateri dan contributor artikel dari UIN Sunan Syarief Hidayatullah, UIN Ar-raniry, UIN Sunan Kalijaga, Paramadina University, Universitas Syiah Kuala, IAIN Antasari Banjarmasin dan Asia Foundation

## G. Outputs Kegiatan

- Peserta seminar memahami konsep keharmonisan social dari perpektif dialog dan modernitas sesuai nilai – nilai ajaran Islam;
- Peluncuran buku “Social Harmony Teachings in the Qur’an and Sunnas: Islam, Dialogue, and Modernity” yang diterbitkan atas kerjasama IISIDP UIN Ar-raniry dan ISHR Columbia University;
- Adanya kerjasama antar pihak dari berbagai perguruan tinggi dalam pengajaran tentang keharmonisan social sesuai Alquran dan Hadist.

## H. Jadwal Kegiatan

Waktu	Acara	Keterangan
08.00 – 08.30	Registrasi Peserta	
08.30 – 08.45	Sambutan dari UIN Ar-raniry	Prof. Dr. Farid Wajdi MA
08.45 – 09.00	Sambutan dari Columbia University	Prof. David L. Phillips
09.00 – 09.30	Keharmonisan Sosial dalam Islam	Tgk H. Imam Suja’
09.30 – 10.00	Islam, Aceh dan Tradisi Dialog Berbasis Harmoni	Prof. Fachri Ali
10.00 – 10.30	Model Praktis Dialog Beragama: Pengalaman di tempat lain untuk Aceh dan Indonesia	Ihsan Ali Fauzi
10.30 – 11.30	Diskusi	Prof. Dr. Yusni Sabii
11.30 – 11.45	Launching Buku	Panitia
11.45	Makan siang	Panitia

## ATTACHMENT 7 – PHOTO GALLERY



Panel of Speakers and Seminar's Moderator, 13 November 2015



IISIDP chair (DR. Suraiya IT) with Speakers after Book Launching, 13 November 2015



Tgk. H. Imam Suja' (in memorial) Speak about Social Harmony in Islam



A participant asking questions in interactive session



Prof. Yusni Sabii officially launch the book on Islam Dialogue & Modernity



Speakers get a free copy of the book after launching

