Promoting Islam in Cyberspace Based on Modern Islamic Thoughts of Syeikh Muhammad Abduh (Indonesian Perspective)

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Abstract

This paper, that will be presented in the First International Conference of Capacity and Impact of Cyberspace in Promoting Religious Education, October 19-20, 2017 in Al-Mustafa Open University, Iran, has an hypotesis that Islam is the great religion that could give the solid foundation for human being among modernism ideas and to describe the local wisdom that is always giving a good benefit to the moslem life and their surroundings in the digital or Internet time. This view had been analyzed on the ideas of Syeikh Muhammad Abduh, a great muslim scholar, revolutionary fatwa maker and also a great ulama in Egypt. To analyze his ideas and local wisdom, this paper use qualitative method with the combination of sources from academic journals, books and news about how moslem people nowadays can absorb the highlight ideas of Islam and local wisdom based on Abduh's thougts. On the analysis part, this paper will write the short biography and the ideas of Abduh, especially his concept of "one ummah", the definition of local wisdom based on Al-Quran and Hadist and the concept of modernism related to current islamic fatwa concerning local wisdom.

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Besides, this paper will relate those thoughts of Abduh with the condition of Indonesian moslems nowadays, based on current statistics and surveys, to value how much is Indonesian moslems think about the modern islamic political issues in the digital or Internet time. This paper is hoped to spread ideas that Islam is a good religion that can maintain local wisdom, eventhough at the same time, moslem people have to do jihad to defend their tauhid. Besides, this paper is also hoped to be a new perspective to the concept of local wisdom in the mind of western philosophy based on UN SDGs Agenda to preserve local wisdom, so that in the UN General Assembly, the honorable delegations could think about Islamic values within their policies about local wisdom in the digital or Internet time.

Key Words: Modern Islamic Thoughts, Promoting Islam, Cyberspace, Muhammad Abduh, Indonesian Perspective

Introduction
Abduh and majority moslems in Indonesia are connected with the same morality and values in Islam. While Abduh is popular of his controversial and modernity fatwa for Islamic world, majority moslems in Indonesia are still trapped in the middle of choice of secularity and fundamentalism.

Nonetheless, Abduh is part of Indonesian way of thinking of being a moslem because Abduh is influencing one of biggest islamic community in Indonesia, named Muhammadiyah, that is reffered of its name from Abduh's first name.

This paper is not aimed to explore about Muhammadiyah modern activities according to Abduh, but this paper will discus the moslem majority in Indonesia itself that is actively behaved as a modern people, eventhough in line with the obligatories as being a moslem.

They are already combining Islamic faith with Cyberspace, for example they are using Cyberspace in their daily life, for formal education, or for social media within friends. They had downloaded Al Quran and Hadith application in Google Store, reciting Quran in Youtube and also learning Arabic online in pesantren.[1]

The former of Indonesian Minister of Religion, Mr. Prof. Munawir Syadzali ever said that "Indonesia is not a secular country, nor religion-based country".

This part is really urgent and critical to be discussed, especially for milenial generations of majority moslems in Indonesia, that are undeniably and unforcedly to use Cyberspace tools. Not being a secular, nor being a fundamentalist, means to be in the middle of those two ideas and authors think the bias could be happen.

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1. Pesantren is Islamic boarding school. The late 4th Indonesian President Mr. Abdurrahman Wahid, as well as the leader of Nahdlatul Ulama, biggest Islamic organization in Indonesia, qutoed that Pesantren is a sub-cultural portion in Indonesian society, because Indonesian moslem people only learning about Yellow Book of 4 (four) Islamic Great Imams in pesantrens and the pesantren alumni, called santri, had influenced Indonesian culture and social life.

For example, an indonesian moslem could say that he/she hates Jews people, but she/ he said that quote on Facebook, that is made by a Jewish decendent. This kind of hypocrisy does happen undeliberately.

Abduh of course does never say anything about Cyberspace, because he was living in 19th century before the year of 1998,[1] but why this paper is using Abduh's modern islamic thought for Cyberspace? First is about his critical point about Islam and Modernity that is quoted by Islamic scholar, Hamid Enayat.[2]

Abduh is regarded as one of important architects of modern islamic political thought. Second is the close feeling between Abduh modern islamic thought and indonesian moslem society. Third is about Abduh's ideas itself that are modern and compatible with modern times.

Not just in islamic world, Abduh is also popular among modern thinker in western philosophy because his work is influenced by western scholars.[3]

esides, he was also the founder of modern islamic newspaper Al-*'urwat Al wutsqa'* in Paris, France, that was always criticizing of Islamic fundamentalists. However, Abduh never say that he rejected fundamentalism thinking, nor he support to construct an Islamic country.

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1. The term of Cyberspace is officialy used when in 1998, World Wide Web is founded.
2. Hamid Enayat is a Iranian moslem scholar and the author of the book "Modern Islamic Political Thought". In that book, he quoted many of Abduh's sayings about how moslem should behave in modern time.
3. Based on a thesis "Modernism within Islam by Abduh".

Though, he said that a good nation must be an islamic state.[1] But islamic state in the concept of Abduh here is really different with islamic state in the concept of ISIS.

Islamic state in the concept of Abduh means that Islam can not be separated with political life but the interpreting of being a moslem, must use the rationality, not just islamic doctrines and moslem must be modern (kekinian in indonesian word). Of course these mind was criticized by other moslem scholars at that time and Abduh himself is close with Salafi fundamentalist thinkers,[2] but he chose to be different and this action makes him popular.

Indonesian people is famous as the kind people, with the great rank of deliberative democracy among multi-religions and multicultural societies, but based on Book of Conflict Mapping published by Peace and Conflict Resolution, Indonesia Defense University, it is stated that intangible and new trends of conflict in Indonesia is still happening in 2013.[3]

Since the asymmetrical conflict in 212 movement,[4] Indonesia is now facing the intangible conflicts between 3 (three) major powers; that are soldiers, Islamic organizations, and chinese businessmen.

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1. Here, Abduh is understand enough that country does not equal with the state.
2. Read Abduh: "Islam and Modernism".
3. Indonesia Conflict Mapping Book, Indonesia Defense University, 2013.
4. 212 movement is a huge demonstration to protest Jakarta Governor, Basuki Tjahaja Purnama, that ever said about Al Maidah 51 in Al Quran. Some of islamic organizations said that he has no right to criticize Quran, because he is not a moslem.

There is also some hatespeeches on social media and other related-demonstrations after. People is being unfriend one and other in Facebook, political debate raising in WhatsApp, and indonesian family separated by their own opinions in politic; father debated with his son, or housewife debated with her husband. It seemed that all people could easily become political experts in social media.

If Abduh ever had visited Indonesia, he must be both sad and laugh after. He must be sad, because his modern islamic thought is widely used by majority moslem in Indonesia.

Indonesian moslem are using any modern tools, not just Cyberspace, but the way of thinking as modern moslem, for example they are always aware if they see that Islam is being judged as a terrorist religion by western world, they have a good education to debate any politicians who ever against moslem needs, they raise their voices and donation for moslems in need or in bad healthy condition, and they are active in Islamic organization to defend ukkuwah Islamiyah against injustice, intolerance, and poverty for moslems people around the world, in Rohingya, in Palestine, in Somalia, etc.

But, on the other side, some of indonesian moslems using modern tools a potency to start conflict. They give hatespeech again other religions and there is some official data said that Indonesia is in the crisis of cybercrime, because ISIS and other terrorist organizations are also using and recruiting their potential terrorists with Cyberspace.

Figure 1. Indonesia Cyberspace Threat Source: Google

Viewing the behavior of indonesian moslem in Cyberspace, Abduh could be laugh also. There is a new islamic movement that named theirsleves as "Moslem Cyber Army" and this people is regarded themselves as a represent of a good moslem, because they are using the method of firm and counter-attack for those who against moslem.

In the case of Jonru,[1] in a formal debate, he can not answer rapidly as he ever behave on the social media and he lacks of valid historical data. Jonru is just a small example of a confusing indonesian moslem in Cyberspace. This case must be regarded really seriously and we have to question ourselves; which Cyberspace that really represents modern moslem?

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1. Jonru is an initial name for a popular indonesian personil in Moslem Cyber Army groups, that always giving hatespeech against other religions and regardes as racist, because he against indonesian chinese.

Islam and Cyberspace are connected undeliberately because moslem people, moslem scholars, and moslem imams, are using social media to promote Islam. In Indonesia, there are also moslem shops online to buy moslem needs, such as moslem clothes, moslem books, and moslem relics.

Among indonesians, there is also syariah products, for example bank syariah, insurance syariah, syariah school, and syariah housing. This reflects that moslem majority in Indonesia respect Islamic values, by combining Islam and modern needs.

But by viewing some problems connected with the issue Islam and Cyberspace, the behavior of some indonesian moslems like Jonru of promoting Islam in Cyberspace must be corrected by the modern islamic thought of Syeikh Muhammad Abduh. Thus, we could know what is indonesian perspective on Cyberspace and how can indonesian moslems give influence to promote Islam in Cyberspace.

Potency related eCommerce

- Indonesia as a potential market
    - In 2012, eCommerce traffics are mainly originated from Jakarta (41%); at the mid 2013 only (22%)
    - Indonesia is predicted to have around 74m (2014) mid-class and 141m (in 2020)
    - Credit card has a low penetration rate

Figure 2. Potency related e-Commerce: Indonesia as potential market Source: Google

Method

This research is a qualitative research with descriptive analytical approach and supported by secondary data focusing on understanding of Promoting Islam in Cyberspace in relation to Muhammad Abduh's modern islamic thoughts and the science ofnational state defense as a vivid of Indonesian perspective.

This paper is using analytical qualitative method with the combination of data about Abduh's thoughts from books, academic journals, thesis, and online news and the data about majority moslem in Indonesia is gained from social media and online news.

Qualitative research is a method of exploring and understanding the meaning which, by some individuals or groups of people, is considered to be derived from social or humanitarian problems.

This qualitative research process involves important efforts, such as asking questions and procedures, collecting specific data from informants, analyzing data inductively from specific themes to common themes, and interpreting the meaning of the data. The final report for this study has a flexible structure or framework. Anyone involved in this form of research should adopt an inductive perspective, focus on the individual meaning, and translate the complexity of a problem.[1]

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1. Creswell, 2013, p. 4-5.

Analysis

Modernity means in line with the time we are living. Now, we are living in the time when politicians has vlog[1] to speak about their political country's interest, when an ordinary young people could discuss with a Pope, when we can give donation of million dollars in just one second, and when official documents of someone could be shared worldwidely. That connection of meeting people from faraway together, called Cyberspace.

According to Strate,[2] because of its using in academic and non-academic meaning, the term of "Cyberspace" has an impact of being wider; now it is used in 3 (three) levels of understanding. First level is the formal definition as Cyberspace itself, second level is cyberspace connected with the concept of cyberspace time, and the third level is cyberspace connected with other space, for example data space, media space or personal space.

The United Nations Institute for Disarmament Research (UNIDIR) held a side event on cyberspace and international peace and security on October 5, 2016 during 71st Session of the General Assembly First Committee.

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1. Vlog is an abbreviation of ' video-blog' by making a self video and spreading of what is actually happening..
2. Lance Strate, "The Varieties of Cyberspace: Problems in Definition and Delimitation", p.382.

Three expert presenters discussed the important details of cybersecurity in the modern world and how Information and Communications Technologies (ICT) are increasingly influential on economic, scientific, social, and political developments. They were: Mr. Karsten Geier, the chair of the Group of Governmental Experts on Developments in the Field of Information and Telecommunications in the Context of International Security; Camino Kavanagh, a senior advisor and consultant on cyber issues; and Daniel Stauffacher, the founder and president of the ICT4Peace Foundation. Kerstin Vignard, who leads UNIDIR's work on cyber issues.[1]

UN itself has at least 25 Resolutions about Cyberspace and Cybercrime.[2]

Concerning on Cyberspace regulation, Indonesia has at least 7 (seven) laws on Cyberspace; such as Law No.11 Year 2008 on Information and Electronic Transaction, Law No.44 Year 2008 on Pornography, Law No.19 Year 2002 on Copyrights. The implementation of those laws and regulations are not easy, just like other countries,[3] because in fact, Cyberspace has no limit of space and if there is any crime proven, can be damaged or deleted easily.

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1. Quoted from https://www.un.org/disarmament/update/the un-cyberspace-and-international-peacesecurity-side-event october-5th/ that has been downloaded on October 7, 2017 at 15:59 Indonesian West Part time.

2. Look at https://ccdcoe.org/un.html that has been downloaded on October 7, 2017 at 15:59 Indonesian West Part time.

3. See the development of Cyberspace regulations at http://www.cybercrimelaw.net/Cybercrimelaw.html that has been downloaded on October 7, 2017 at 15:59 Indonesian West Part time.

Yet, the intrepretation of "Cybercrime" itself remains unfinished. For example, in case of Indonesian "Moslem Cyber Army" group, they defend themselves to speak of what they believe in the name of democracy and freedom of expression. In Cyberspace, the term of Human Rights is being critically abused.

This issue also happen since the pornography video of Indonesian musician, Ariel Peterpan and his girlfriend Luna Maya, that seemed to have their privacy is being humiliated. After this controversial video, there are many private videos of popular indonesians are being publicly shared, without the permission of the concerned figures. We never know who is cracking this and for what purpose. Perhaps what Adam Smith said about invisible hands is still happening and what Albert Einstein said about time traveller, it definetely means the Cyberspace.

Figure 3. Emerging Internet Markets in Southeast Asia
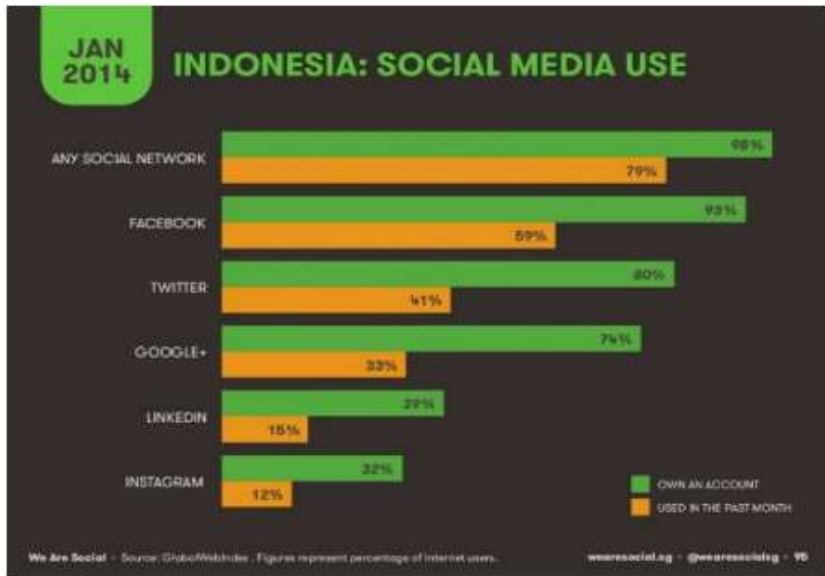**Source: comScore**

Figure 4. Indonesia: Social Media Use per January 2014
Source: Global Web Index

Figure 5. Indonesian Social Media Usage per January 2016
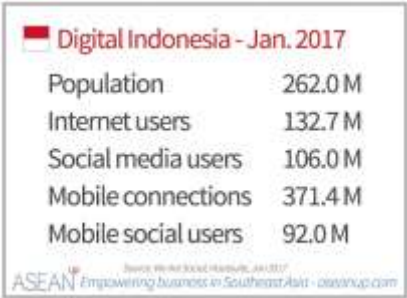**Source: eMarketer**

**Figure 6. Indonesia Social Media Users per January 2017
Source: ASEAN UP**

Based on the Figure 3 and Figure 4, it is clearly shown that Cyberspace in Indonesia is dominated by young milenial generation users and Facebook is still number one favorite social media for indonesians as also shown in Figure 5. Meanwhile in Figure 6, in January 2017 there are more than half of Indonesian population using the Internet. Based on author's preliminary observation in Jakarta and big cities in Indonesia, at least a young people has one smartphone that can connect the user easily to the Cyberspace.

Privacy and human rights can be misused in Cyberspace. Imam Bukhari, PBUH, ever said that "Knowledge first, before acting and speaking", but regarding many hoax or fake news spreading in Indonesia nowadays, author thinks that moslem majority in Indonesia groups must think once more about Islamic values. Based on one academic data, there are at least 47,3 milion people becoming victims of Cybercrimes, as shown:

**Figure 7. Estimated Cost of Cyber Crimes in Indonesia
Source: APJII&Norton**

While saying that Indonesian "Moslem Cyber Army" is representing Islamic values, we have to concern about the validity of their sharing, is it fake or not, or is it repeated from expired cases, or is it hurting other parties or groups. Islamic values are peace values, so that by quoting to represent Islam, it means to represent peace. If an online account saying reprsent Islamic values, but maintaining hoax or fake news or hurting other people, it means this online account is not Islamic and Cyberspace must be controlled by the nation of the country where the "false Moslems" are living.

In the context of Indonesia, speaking about Islam is quite sensitive nowadays, because there is Blasphemy Law18 that can be applied to anybody who is regarded to insult Islam, in real life, or in Cyberspace.

This Blasphemy Law[1] is not consistent enough for an indonesian ulama who ever joked about Christian faith,[2] but he is still free. Coming back about implementing Islamic values in real life is as equal as to defend it in Cyberspace, because what is a sin in real life, it is a sin in Cyberspace.

Based on Surah An-Noor 24:27, 24:28, and Surah Al Hujraat 49:12, Allah garranties privacy of a moslem whose a moslem's privacy must be respected by other moslems.[3] In the basic faith of ukkuwah islamiyah, moslem people also hiding other's people fault, not to be shown in public.

Muhammad Abduh is an Islamic figure that respect other belief and other privacy. While he is debatting with other islamic scholars, he tended to be professional, by rational, not using his emotion or feeling and becoming enemies, because being different with a person in opinion does not mean being an enemy to him/her. This Abduh's action reflects his mind of modernity and also the mature of his Islamic faith.

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1. This Law is criticized by many academicians and being reviewed by Amnesty International. See https://www.hrw.org/news/2017/08/07/toxic impact-indonesias-abusive-blasphemy-law that has been downloaded on October 7, 2017 at 15:59 Indonesian West Part time. 19.
2. An indonesian ulama named Mohammad Habib Rizieq Syihab who ever said that "If Allah was giving birth, who ever could be His midwife?" in front of his audience.
3. Dr. Tabrez Ahmad's Blog that has been downloaded on October 7, 2017 at 15:59 Indonesian West Part time.

As 4th President Indonesian, the late Mr. Abdurrahman Wahid ever said that, "If somebody insults your religion, but you are not angry, it means that you already a matured man".

Abduh modern islamic thought is also still relevant with promoting Islam in Cyberspace because Abduh himself is using public space to promote Islamic values. He was founder of newspaper Al-*'urwat Al-wutsqa'* in Paris, France. Abduh has several purposes to create this newspaper, such as: To do Islamic dakwah, so that moslem people aware of what is going on, to identify problematic issues in Islamic world, to make moslem people united,[1] to spread the principles of Islamic predecessors, to defend idea that holding islamic values is in line of being smart, to share actual political events, and to do diplomacy among nations, as well as to prosper moslem communities.[2]

In Al Quran 41:53 "We will show them Our Signs on the horizon and in them until it is clear to them that it is the truth" is one of beautiful words in Al Quran that embraces the technology.[3] Moslem people must be ready for the using of Cyberspace, like Abduh did in his time of using mass media.

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1. Thesis about Abduh, p. 30.
2. Abduh's idea about Unity of Moslem, had been entitled a book, "Theology of Unity".
3. https://www.eramuslim.com/peradaban/quran sunnah/transmisi-gambar.htm#.Wdi3hlzsS00 that has been downloaded on October 7, 2017 at 15:59 Indonesian West Part time.

Moslem people must use Cyberspace as a space for Allah and just for Allah SWT. There is a good example about moslem communities using Internet for spreading Islamic values. A channel whose intention is to be a means of support through useful content for Muslims who believe with Allah through the guidance given through the Qur'an and only the Qur'an (10:37, 17:46), named is "Muslims for Allah" in Youtube. Internet users could subscribe "Muslims For Allah" in Youtube channel by clicking this link https://www.youtube.com/channel.

Comparing about that channel, there is also a channel that has purpose for Islamic dakwah, named Peace TV, maintained by Dr. Zakir Naik, but based on some academic researchs, this figure is still a controversial one. In Islam, there is no grey area, there is only heaven and hell, white and black, halal or haram. This paper can not judge Peace TV channel, but we can only aware about islamic programs, whether they are spreading Islamic dakwah which contains peace values, or just making provocations and saying those provocations in the name of Islam. Moslem people must think like Abduh: "In line with modernity, but being aware about the misuse of modernity itself".

Promoting Islam in Cyberspace is not easy for every moslem majority countries. In the context of Indonesia, there are many challenges, such as:

- The Indonesian philosophy of state is Pancasila, so that Indonesia is not a secular country, nor religion-based country. The effect of this philosophy is that Indonesia embraces all religions and all beliefs, but there is no clear Law about Cybercrime, which one is blasphemy for religion, which one is just hatespeech.

- There is no Cyber National Body, so that the authorization to observe about other's privacy is only in Intelligence Body, which still focused on popular people, but in fact, ordinary people are also dangerous. Based on National Defense System,[1] the hybrid war means also the threats from within.

- The Republic of Indonesia applies free and active politic and also politic of nonbloc in foreign affairs, so that the using of Cyberspace is sometimes regarded as using free and active politic. This problem happens when 6th Indonesian President Susilo Bambang Yudhoyono is accusing Australian government to observe his personal mobilephone. The action of Australian government, that has never been denied, is above the law according to Indonesian government. Soon, Australian government said that the data is coming from Wikileaks. It means that Cyberspace is also part of modern diplomacy, but we can not guarantee the level of trust.

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1. Indonesia applies National Defense System with the reference of White Defense Paper that explains about threats from within and from outsiders.

- The mentality of indonesian young people to share everything about their private lives in the social media, mostly on Facebook and Instagram. This behavior is easy for other country intelligence to know about Indonesian daily life for free, without hard intelligence operation, even the daughter of a former Head of Indonesian Intelligence Body (Badan Intelijen Negara/BIN), at the time her father is still the Head of BIN, was still using her Instagram to share her family activities without being feared that the information of Cyberspace could be misued by other parties, by regarding of her father's position at that time.

Those challengings that faced by Indonesia can be corrected by viewing once more about Abduh's modern islamic thougts, especially for moslem majority in Indonesia. First is that Abduh was always promoting Islam as a good religion that respects human rights, human values, woman, and nature. Second is knowing once more what is Al Quran and Hadith said about modern time, by always remembering Islamic values that is peace and resolve the problems of human being in many historical events. Islamic values is not provocative. Third is about the impact for other people because Abduh's action was always giving good effect for other people. Anything published in Cyberspace has no effect for good for other people, it means it does not have Islamic values within.

Conclusion

Promoting Islam in Cyberspace in Indonesia has many challenges, but for recommendation, this paper urges Indonesian government to create National Body of Cyberspace that can control the using of Internet and Social Media, with the boundaries of Pancasila as the firm philosophy for majority moslems in Indonesia.

If it is proven that Cyberspace is used more for mudharat than for benefits, it is urgent for Indonesian Ulama's Council to publish all fatwas, concerning Cyberspace, for example for love match maker application, qurban and zakat online, and online shops, so that majority moslem in Indonesia could sense the meaning of using Cyberspace is just for the Highest Almighty Allah, not for egoisme purpose.

Based on Abduh's modernity thoughts about everything, Abduh was active in many islamic organization as being active with other people is part of being modern, so that if indonesian moslem people still confuse about the validity of what is written or what is offering about Islam in Cyberspace, they should refer to other people more knowleadgeable about Islamic values, because Cyberspace was created by a white west people and Abduh ever said that "I saw West and I see Islam, but they are not moslems, but I saw East and I see moslems, but they are not Islam".

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