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# Soekarno's Critique of the Fiqh Model in Traditional Pesantren

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## Abstract

This article discusses the fiqh learning model of traditional pesantren which according to Soekarno is a very old-fashioned and does not follow the spirit of the times, tends to be shackling, dichotomous, and has not placed religion and science in a balanced position. As a result of the fiqh taught in traditional dichotomous pesantren, santri are less able to adapt to change. The reason is because they learn fiqh that tends to: one, limit it to matters relating to worship to God and how to build relationships with fellow humans only, while the outside of this is not a priority; two, not built on scientific reasoning; three, perspectives that are mostly rigid (black and white); and four, teaching patterns that tend to be indoctrination and anti-criticism. This article is important to reveal Soekarno's criticism of the fiqh model in traditional pesantren, which still exists today. This type of study is a literature study whose data is obtained from literature studies. This study also can be classified in the category of historical-factual studies, while in terms of its approach, this study is qualitative, while the method is descriptive-interpretative with content,

language, and concept analysis models, especially to discuss what Soekarno criticised in relation to the fiqh model in traditional pesantren.

**Keywords:** Soekarno, Fiqh, Pesantren

## Abstrak

Artikel ini membahas tentang model pembelajaran fiqh pesantren tradisional yang menurut Soekarno sangat kuno dan tidak mengikuti semangat zaman, cenderung membelenggu, dikotomis, dan belum menempatkan agama dan sains pada posisi yang seimbang. Akibat fiqh yang diajarkan di pesantren tradisional yang dikotomis, santri yang belajar kurang mampu menyesuaikan diri dengan perubahan. Alasannya karena mereka mempelajari ilmu fiqh yang cenderung: satu, membatasinya pada hal-hal yang berkaitan dengan ibadah kepada Allah dan bagaimana membangun hubungan dengan sesama manusia saja, sedangkan di luar hal tersebut tidak menjadi prioritas; dua, tidak dibangun di atas nalar ilmiah; tiga, perspektif yang sebagian besar kaku (hitam dan putih); dan keempat, pola pengajarannya yang cenderung indoktrinasi dan anti kritik. Artikel ini penting untuk mengungkap kritik Soekarno terhadap model fiqh di pesantren tradisional, yang hingga kini kecenderungan tersebut pun masih ada. Jenis kajian ini adalah kajian kepustakaan yang data-datanya penulis peroleh dari studi pustaka atau literatur. Kajian ini juga dapat digolongkan dalam kategori kajian historis-faktual, sementara dari sisi pendekatannya, kajian ini bersifat kualitatif, sedangkan metode yang penulis gunakan adalah deskriptif-interpretatif dengan model analisis isi, bahasa, dan konsep terutama untuk mendiskusikan apa saja yang menjadi kritik Soekarno berkaitan dengan model fiqh di pesantren tradisional.

Kata Kunci: Soekarno, Fiqh Pesantren.

## Introduction

Islam is a religion that is identical with fiqh, a fact that is difficult to deny in its growth and development. (See: C. J. Adams, 1971) This tendency shows the importance of fiqh in Islam and the dynamics of Islam itself. (See: C. J. Adams, 1977) It is assumed that this is because fiqh depicts their religious experience, the image of the thoughts that live among Muslims, and the real form of the attitude of life of Muslims. Theologically, it can even be assumed that fiqh is the core and essence of Islamic teachings itself and determines the direction in which Muslims interpret it. (Denny, 1994; Gibb, 1981; Hallaq, 1997, p. 231; Hurgronje, 1957; Liebesny, 1975; Mudzhar, 1998b, p. 14, 1998a)

This is proven by history, which also record how fiqh brilliantly influenced the up and down of Islamic civilization as a whole. So, it is not excessive if there is a view that associate Islamic civilization as "fiqh". Just like Greece which is associates with philosophical or European civilization with its scientific and technological revolution.

In Indonesia, fiqh is an important strategic issue to be discussed for at least two reasons: first, from a quantitative perspective, that Muslims make the majority of the population in Indonesia, so it is too ironic if their interests are not accommodated or ignored. Religion, including Islam, clearly has a functional role in Indonesian society as a unifying, binding and perpetuating force. But it can also be a disintegrating force when it is not embraced by all or most members of society. (More at: Nottingham, 1964) Because as adherents of a religion with a dominant quantity in this country, it is very likely that in formulating the national law, it was imbued with fiqh considerations from its formulators, most likely many of whom have adherents of Islamic background. Second, this is a general reason, in the Islamic tradition, fiqh is an aspect that cannot be separated from the life of its adherents. A further consequence of this view is that it is impossible for fiqh to be accepted and practiced and developed without social support. This is understandable, because in legal language, a material rule cannot be applied if it is not accompanied by formal law. This means that a fiqh formulation is made and applied, and the process towards it depends on the willingness of the social system to accept it. (Thontowi, 2001) In the structural-functionalism scheme proposed by Talcott Parsons, how do the functional prerequisites of adaptation, goal-attainment, and latency intersect with what he calls integration as a form of this social support. (Parsons, 1987, pp. 23–27)

In its history and dynamics, fiqh has long been one of the systems that regulate the life of the Indonesian Muslim community which animates the national legal system. Just not to be ahistorical, that in the history and dynamics of fiqh as well as the social history of the Indonesian nation, the existence and implementation of fiqh is not just romanticism and nostalgia for the implementation of Islamic law at the time of the Prophet Saw and his companions, but has also become a living law long before the arrival of Dutch law. Fiqh and its teachings in Indonesia have been pioneered and have become part of the life of Indonesian people since the 14th century, namely after the entry of Islam into the archipelago. Islam is accepted as one of the religious teachings adopted by people in the Southeast Asian Region, including in Indonesia. Besides through trade relations, but also through political authority, marriage, and also teaching. From this process, the style of fiqh practice also seems to vary because there is a syncretism of authentic Islamic teachings with local culture of society in Indonesia. Thus, the entry of Islam into the archipelago has at least added wealth to the two dimensions of culture

and tradition, namely the local culture of the Indonesian people, and to the development of the fiqh products itself, namely the emergence of typical Indonesian fiqhs which can be found in various literatures. Islamic law by Indonesian scholars in various contexts and characteristics. This shows that the existence of fiqh which has been going on for centuries has strong roots in various aspects in Indonesia. (Hoadley, 2009; More at: Salim, 2001; Simuh, 2003)

However, in the reality of Muslims who are faced with the current trends of modernization, globalization and even disruption, we often get the impression that fiqh seems to be less able to adapt to change. There is a tendency for fiqh to be resistant to change, and not a few Muslim communities are interested in it, which makes it difficult for it to adapt to change. Cite an example of a case during a pandemic. (Kurniawan, 2020, pp. xi–xii) This complexity seems to be closely related to the character of fiqh itself which is believed by its adherents to be a divinely ordained law.

This tendency can be traced in the history and development of Islam in Indonesia. Its genealogical roots can be drawn far behind, namely when Islam entered the archipelago with a fiqh style of Islam. (Zayyadi & Pamungkas, 2022, p. 28) M. Atho Mudzhar for example, argues that this style is known in the Indonesian territory (archipelago) together with the entry of Islam in Indonesia. (Mudzhar, 1993, p. 12) The characteristics of fiqh in Indonesia are dominantly coloured by Arabic personalities and the madzhab is identical to the Syafi'i Mazhab. (Junaedi, 2018, p. 300).

Ironically, the fiqh that developed along with the development of Islam in Indonesia was once covered by backwardness in thinking, it was more focused on aspects of worship, characterised by one mazhab, strengthened taqlid, the prohibition of talfik and the prohibition of opening the door to ijtihad. This tendency occurred during the Dutch and Japanese colonisation. This fact is still worsened by the poor methodological studies. Islamic legal thought is more concerned with results than the process of legal inference, ignoring maslahat as one of the objectives of Islamic law, because the opinions of scholars are often simply imported as truth without being reviewed. Islam that came to Indonesia at that time was better understood as a process of Arabisation or more oriented towards Arabia by ignoring the values of locality. This irony was revealed by Zulhamdi, when he was talking about the position of fiqh in post-independence Indonesia (Zulhamdi, 2018, p. 2).

The tendency of fiqh practice in this kind of society has long been criticized by Soekarno. In this field it is also unique, considering that Soekarno is better known in this country as a nationalist figure who served as the first President of the Republic of Indonesia, while in the author's search, he discusses Islam no less, if you want to compare him with Islamic figures in the country. such as Natsir, Hamka, Nurchalish Madjid, Abdurrahman Wahid and so on. Therefore, in relation to history, it is necessary to reconsider Soekarno's position, at least as a Muslim thinker who contributed his thoughts to Islamic discourse. Abdurachman Assegaf said Soekarno had contributed to the history of Islamic reform in the country through his constructive ideas and criticisms. (Assegaf, 2017, p. vi)

In the practice of Muslim fiqh, for example, Soekarno expressed his anxiety about fiqh which tends to be difficult to adapt to change. Quoting Heraclitus, Soekarno stated:

*Panta rei, said Heraclitus – everything flows, everything is always changing, everything is renewed. Even in the understanding of religious teachings, panta rei, even in the understanding of these things, there are always changes. The substance has not changed, the religion has not changed, the true Islam has not changed, the word of Allah and the Sunnah of the Prophet have not changed, but the human understanding of these things has. Correction of understanding was always there, and still always there. Correction is the essence of all ijtiḥad. Correction is the essence of all investigations that lead us to the field of progress. (Soekarno, 1965, p. 370)*

In his thoughts on fiqh, Soekarno often in his writings and speeches expressed disappointment and did not agree with traditional Islamic understandings, taqlid and the attitude of Muslims who closed the door to ijtiḥad, especially those related to fiqh. (Kurniawan, 2017) Moreover, when this condition is conditioned in Islamic educational institutions, such as pesantren, which are not supposed to approach fiqh with religious scientific disciplines but also general scientific disciplines. The fiqh model in traditional pesantren which overly undermines the role of reason is prone to making it difficult for students and alumni to come to terms with change. Soekarno expressed his criticism of this:

*I know that you have a pesantren, not a university, but it would be nice if you added more western science there. For the sake of Allah, Islamic science is not just knowledge of the Qur'an and hadith: Islamic science is knowledge of the Qur'an and hadith plus general knowledge! People*

*cannot really understand the Qur'an and hadith unless they have general knowledge. (Soekarno, 1965, p. 336)*

This focus is what the author wants to discuss in this article, namely around Soekarno's criticism of the fiqh model in traditional pesantren. The author examines his writings on this subject which are compiled in the book entitled *Di Bawah Bendera Revolusi*. (Soekarno, 1965) As far as the author's search, studies regarding this focus are still very minimal. Bernhard Dahm, (Dahm, 1987) Cindy Adams (C. Adams, 2007) and Taufiq Adi Susilo (Adi Susilo, 2008) wrote about Soekarno from the perspective of his political thoughts and struggles, while Clifford Geertz, (Geertz, 1968) Deliar Noer, (Noer, 1978) Bambang Noorsena, (Noorsena, 2000) Maslahul Falah, (Falah, 2003) Badri Yatim, (Yatim, 1999) and Ahmad Suhelmi (Suhelmi, 2012) focused on Soekarno's Islam and his thoughts on Islam in general. As far as the author's search goes, only one article is close to the discussion of this article, and even that was written by myself about Soekarno's thoughts in relation to the importance of reintegrating religion and science in pesantren. (Kurniawan, 2018)

The study of Soekarno's criticism of the fiqh model in traditional pesantren is important, as a critique of traditional pesantren patterns that are 'less able to adapt to change' in modern times as they are today. This type of study is a literature study in which the data is obtained by the author from literature studies. For this reason, the author explores related literature, both literature written in the period that is the focus of the study and other literature that highlights it. This study can also be classified in the category of historical-factual studies, because what is studied is the history of one's thoughts. (Bakker, 1984, p. 136) Stromberg defines the study of the history of thought as the study of the role of ideas in historical events and processes. (Stromberg, 1968, p. 3) In terms of approach, this study is qualitative in nature, while the method used is descriptive-interpretative, using content, language and concept analysis models. The main source of this study is Soekarno's book entitled *Di Bawah Bendera Revolusi* (Soekarno, 1965) while other sources that support this study are secondary sources.

### **Soekarno and the Fiqh**

Soekarno, who was born on June 6, 1901, was nicknamed as the Son of the Dawn, because he was born at sunrise in 1901, which, according to Javanese belief, had a destiny as an enlightener and reformer. (C. Adams, 2007,

pp. 24–25) Soekarno's father, Raden Soekemi was a Muslim who still practiced the teachings or beliefs of Hinduism and the original Javanese religion. (Yatim, 1999, p. 48) In the category created by Geerts, (Geertz, 1996) we can classify the Islam of Soekarno's father into the category of abangan Islam, namely Islam which emphasizes aspects of animism and Javanese syncretism as a whole, and is generally associated with elements of rural farming communities. His mother was a follower of the Balinese Hindu religion, who always tried to instill the teachings of the religion she adhered to in Soekarno. It was through the education of his parents that Soekarno's inculcation of diversity began to grow and develop, even though it was not basic yet. (Kurniawan, 2017, p. 32)

Soekarno lived with a Javanese family background who loved wayang, did not receive Islamic religious education like most Muslim children, such as learning Al Qur'an or learning to pray the five daily prayers. Even so, both his father and mother often gave religious advice according to the teachings of the religion they professed. His father often told him, "Don't forget Gusti the Most Holy", while his mother, "Don't forget Karno to Hyang Widi". Since the beginning, the religious education he received in the family environment was filled with syncretism of Javanese culture and Balinese culture. (Noorsena, 2000, p. 36) It was the religion and diversity of his parents that had influenced on Soekarno's syncretic personality, especially when he was looking for an oasis of true religion in the midst of the struggles of colonial reality and politics. (Falah, 2003, p. 13) Apart from his parents, Soekarno also received religious education from Pak Suro, as Soekarno admitted. However, it is not clear whether Pak Suro belongs to the santri or abangan variant in the Geertz category. The most important thing here, we get information that it was through Pak Suro that an understanding of divinity was instilled in Soekarno. (Yatim, 1999, p. 49)

The religious education given by Soekarno's family in his childhood was just as the writer described above. The fiqh lessons he received also tended to do so. Soekarno never studied fiqh at the mosque, madrasah or pesantren, even though he was born and raised in the religion of East Java. (Suhelmi, 2012, p. 18) In this search for his religious oasis, Soekarno independently gained knowledge from figures whose capabilities were beyond doubt, such as Ahmad Dahlan, Tjokroaminoto, Cipto Mangunkusumo, A. Hassan, and others. (Falah, 2003, p. 25; Rahardjo & Herdianto W. K, 2001, p.

213; Ranuwiharja, 2001, p. 354; Salam, 1987, p. 37; Suhelmi, 2012, p. 25) This includes thoughts on fiqh.

Apart from that, Soekarno also consumed the thoughts of Islamic figures such as Syaikh Muhammad Abduh, Jamaluddin al-Afghani, Ameer Ali, Kemal Ataturk, Farid Wajdi. (Falah, 2003) He also studied the thoughts of orientalist such as Karl Marx, Essad Bey, Frances Woodsmall, Snouck Hugronje, Stephen Ronald, Harold Armstrong, Jean Jeures, and others through the books he read. (Kurniawan, 2017, p. 17) It is hard to deny that these figures influenced whatever Soekarno's ideas had about Islam, including fiqh.

Until he was transferred to Bengkulu, he was known as a devout Muslim, and officially joined the Muhammadiyah organization. Soekarno also became more likely to write articles about Islam which he would send to several magazines such as *Pandji Islam*, *Pemandangan*, and *Almanak Muhammadiyah*. At this time, he also wrote a lot about Islam and criticized pesantren that were anti-change. Soekarno said Yatim was a Muslim who had extensive religious knowledge. But when viewed from his family and educational background, Soekarno was closer to the secular nationalist group.

Soekarno's thoughts on Islam and fiqh were clearly illustrated when he wrote in various mass media and gave speeches about the development of Islam and fiqh in its various problems, and the number was not few. However, domestic and foreign historians have placed Soekarno as a secular nationalist figure who often faced Islamic nationalist groups, and as a result, Soekarno's thoughts related to Islam and fiqh did not get much response. (Yatim, 1999, p. 2)

Soekarno clearly dreamed of Islamic reform and the reform of fiqh thought, which desired Indonesian Muslims to be able to dig into the flames of Islam and rid it of all the "diseases" that weakens Muslims, which were vulnerable leads to setbacks. Too much taqlid for example. (Salam, 1987, p. 204) What Soekarno dreamed of about Islamic reform and fiqh is quite reasonable. Islam, which previously experienced a golden age, is getting weaker or backwards, instead of getting stronger or advancing. As in Indonesia, Islam, which was previously very strong, eventually weakened due to the decline of the Dutch colonial power. In fact, the decline, orthodoxy and backwardness of the Muslim community was not solely due to the Dutch invasion or colonization, but from the internal problems of the Muslim



community itself which were exacerbated by the conditioning in Islamic educational institutions in Indonesia, including pesantren. (Lebih lanjut lihat: Kurniawan, 2018, pp. 219–245) The fiqh lessons developed in pesantren, which are traditional and difficult to accept change, are also responsible for this conditioning.

### **Fiqh Model in Traditional Pesantren which was criticized by Soekarno**

The teachings of Prophet Muhammad about Islam continue to grow. This is because the Prophet Muhammad SAW revived the fire of Islam. After that, the role was replaced by Islamic scholars and intellectuals, who rose to continue and explain Islamic teachings according to their time. Apart from that, ulama and scholars also played a role in the formation of social law and Islamic law, which we commonly call shari'a or fiqh. As a law, sharia binds and regulates the way of life of Muslims in their daily life.

Ulama and muslim scholars try to conclude a law that is adapted to the times. Therefore, the provisions of the law can be in accordance with the development of Islamic society. Likewise the time of the Prophet Muhammad, Soekarno assumed that the Prophet was also aware that the laws that were enacted, especially those related to society, had to be sociable and elastic in order to survive in the future. This is also because Islamic teachings are universal religious teachings. (Soekarno, 1965, pp. 489–490)

However, the number of mujtahid and interpreters in Islam is not only one. Recently, many mazhab have been born in the field of Islamic law, in which they have different opinions in responding to various cases in Islamic law. Some of them are well-known, such as Mazhab Hanafi, Mazhab Maliki, Mazhab Shafi'i, and Mazhab Hambali. Until then, many thought that it was impossible for a mujtahid to replace the popularity of the four imams. So, a view has developed regarding the necessity for Muslims to adhere to kiai or ulama who hold firmly to one of the four mazhab. (Soekarno, 1965, p. 333) No exception in traditional pesantren.

Santri in traditional pesantren are bound by the provisions contained in mazhab they follow. The ijtihad they did was limited to interpreting the opinions or laws of their respective or law of their own mazhab. They no longer take laws from the Qur'an and hadith. The door of ijtihad is considered closed. This, according to Soekarno, led to the emergence of fiqh products that

were not in accordance with the spirit or soul of Islam. Quoting Snouck Hugronje's opinion, Soekarno said:

*... Ulama from all times are bound by the sayings of earlier ulama from them. Each of them has its own mazhab. They only choose between the opinions of their previous authorities. So the Shari'a in general, ultimately depends on ijma', and not on the original meanings of the word. (Soekarno, 1965, p. 498)*

Soekarno also cited Tor Adrea's opinion as reinforcement for his opinion on:

*Every religion eventually disappears. It has a dynamic soul because its followers remember more about it having wettensysteem than having a soul teaching. Islam is not spared from this understanding. (Soekarno, 1965, p. 499)*

The notion that the door to ijtihad has been closed has given birth to an attitude of taqlid among Muslims in the practice of fiqh. Taqlid, according to him, is the main cause of the decline of Muslims today.

*Taqlid is one of the biggest causes of the decline of Islam today. Since there was a rule of taqlid, that's where, the decline of Islam is very fast. No wonder! Where genius is chained, where reason is imprisoned, that is where death comes.*

Not many Muslims are aware of the setback they are experiencing. Even if they are aware, they do not immediately find out the causes or factors that cause the problems that befall them. Even if they know, they are confused about analyzing the causes or factors that cause the setback they are experiencing. This is because not many Muslims pay attention to history. They only pay attention to the sciences related to religion in a narrow sense, or in Soekarno's terms, "special religion", such as fiqh. Neglected history. The luckiest thing is that they know tarikh Islam, and that is also taken from classic tarikh Islam which is out of date and cannot stand the test of modern knowledge.

According to Soekarno, history is a scientific discipline that is important to be mastered by Muslims, including in the study of fiqh. According to him, through history, a Muslim can know the strengths of society that lead to progress or weaknesses that lead to setbacks. Their lack of historical awareness and their lack of attention to historical knowledge has been the cause of the inability of Muslims to find a way out of the setbacks they have experienced for a long time, and made their fiqh uncontextual and

difficult to reconcile with change.(Soekarno, 1965, pp. 332–333) Even in fiqh learning, traditional pesantren should be able to teach it in an integrative manner, not dichotomously, in which fiqh is not only approached from a religious scientific discipline but also a general scientific discipline. As previously mentioned, how blatantly Soekarno criticizes pesantren? Soekarno said:

*I know that you have a pesantren, not a university, but it would be nice if you added more western science there. For the sake of Allah, Islamic science is not just knowledge of the Qur'an and hadith: Islamic science is knowledge of the Qur'an and hadith plus general knowledge! People cannot really understand the Qur'an and hadith unless they have general knowledge. (Soekarno, 1965, p. 336)*

However, the condition of traditional pesantren which is not contextual and difficult to reconcile with change, as criticized by Soekarno, is easy to understand. As it is well understood, the condition of Islamic education institutions, especially pesantren during the colonial period, was very apprehensive. In accordance with the mission of colonialism, the colonialists positioned Islamic educational institutions as second-class educational institutions. At that time, Islamic educational institutions were not only ignored, but also referred to as "wild schools". The colonial government even produced restrictive regulations and even tended to kill particular schools, such as pesantren. (Kurniawan, 2017, p. 1)

The colonial government issued regulations known as the Wilde Schoolen Ordonantie in 1933. (Tilaar, 2000, p. 169) Previously, regulations had been issued, namely the Teachers' Ordinances (Ordinances 1905 and 1925), which stated that written permission to teach must apply to Islam, lists of subjects and students must be known, and that government control methods should also be made. (Hooker, 2003, p. 36)

This ordinance is specifically intended to limit the movement of religious teachers and in general is intended to hinder the progress of Muslims.(Shihab, 1998, p. 149) The colonial government insisted, with its various policies, against the role of Islam in the public sphere. As a result of the discriminatory policies implemented by the colonial government, Islamic education faced many difficulties or obstacles, and was even isolated from reforms. (Tilaar, 2000, pp. 169–170) As a result, the following things emerge (Arif 2008: 203): one, most Islamic educational institutions have become marginalized from the flow of reform and progress. As a result, Islamic

educational institutions tend to be closed and orthodox; two, there was a very discriminatory policy from the colonial government towards most Islamic educational institutions, so that Islamic educational institutions were conditioned to belong to the low economically people in rural areas. The connotation deliberately attached by the colonial government to Islamic educational institutions was that of tacky, backward and orthodox educational institutions; three, the content of education in most Islamic educational institutions tends to be oriented toward religious studies and pays little attention to science and technological progress. There is a dichotomy of science, so that the teaching of religious knowledge is separated from general science; and four, most Islamic educational institutions experience weaknesses in management. Weaknesses management of Islamic educational institutions are shown by their closed nature and not outward orientation, so that the development of education becomes slow and static.(Arif, 2008, p. 203)

In the context of traditional pesantren, this has an impact on the fiqh model it teaches which is also anti-change, so it is old-fashioned and not in accordance with the spirit of the times, which tends to: one, limit matters related to worshiping God and how to build relationships with fellow human beings only, while outside is not a priority; two, not built from scientific reasoning; three, the dominance of a rigid perspective (black and white); and four, the pattern of teaching is indoctrination and anti-criticism. (Kurniawan, 2017, p. 94)

Because of that, in relation to this problem, Soekarno voiced the importance of reforming Islamic education, especially pesantren which teach fiqh with this kind of model. For Soekarno, pesantren which were supposed to maximize the functions of Islamic education actually became centers of anti-Dutch sentiment. (Suryanegara, 1998, p. 240) For the pesantren community, the Dutch colonial government was considered to have a negative influence on their religious attitudes and culture. The sense of alienation that makes pesantren lead to an allergic attitude and full of suspicion towards all new (modern) values from the West.(Steenbrink, 1992, p. 43) Pesantren becomes a conservative Islamic educational institution, and then further leads to anything that is "change".(Arif, 2008, pp. 178–179)

The militancy of this cultural resistance policy has actually produced two contradictory things. On the one hand, the militancy of the policy of cultural resistance has succeeded in growing a sense of national heroism that

does not give up among Muslims and members of traditional pesantren. While on the other hand, this actually marginalizes pesantren from the mainstream of socialinteraction, cultural and educational which are increasingly outperformed to modern patterns of interaction, so that they do not derive any benefits from participation and self-involvement in it. (Madjid, 2004, p. 25)

Soekarno gave the opinion that, especially on worldly matters, nothing was contradictory or prohibited by Islam. Fiqh should also be like that. Soekarno's opinion is very easy to understand, bearing in mind that he is not a dichotomous believer who distinguishes between religious knowledge and general knowledge. Soekarno believed that Islamic sciences included not only knowledge from Al qur'an and hadith, but also general knowledge, especially from the West. Muslims may become modern, and for that their fiqh must also be reconciled with change. (Soekarno, 1965, pp. 334–336) According to him, this should not escape the attention of Islamic educational institutions, especially pesantren.

Are nowadays our pesantren have started to change, and are able to adapt to change? The author thinks that the experience of the COVID-19 pandemic has opened our eyes, that there are still quite a number of pesantren, even those that claim to be salaf-modern, that find it difficult to be flexible with the patterns they are used to. The consequences of the inability of a number of pesantren during the Covid-19 pandemic, which were reluctant to accept the Work From Home (WFH) policy, social and physical distancing, the process of Teaching and Learning Activities (KBM) with Distance Learning (PJJ) using an online system, resulted in the pesantren becoming a covid-19 cluster that was difficult to handle.(Kurniawan, 2021, p. 230) The difficulty of pesantren in adapting when this happened, very likely also intersected with the fiqh model that developed in their traditional circles, which in Soekarno's criticism was called tending to be 'difficult to reconcile with change'.

## **Conclusion**

In reality of Muslims who are faced with the current trends of modernization, globalization and even disruption, we often get the impression that fiqh seems to be less able to adapt to change. There is a tendency for fiqh to be resistant to change, and not a few Muslim communities are interested in it, which makes it difficult for them to adapt to change. Cite an example of a case during a pandemic. This complexity seems

to be closely related to the character of fiqh itself which is believed by its adherents to be a divinely ordained law.

The tendency of fiqh practice in this kind of society has long been criticized by Soekarno. In the practice of Muslim fiqh, Soekarno expressed his anxiety about fiqh which tended to be difficult to adapt to change. Moreover, when this condition is conditioned in Islamic educational institutions, such as pesantren.

The traditional pesantren fiqh model, according to Soekarno, is very old-fashioned and not in accordance with the spirit of the times, tends not to be able to break away from the shackles of dichotomous, and has not placed religion and science in a balanced position. As a result of the dichotomous pattern of fiqh taught in traditional pesantren, the students who study are less able to adapt to change. The reason is because they study fiqh which tends to: one, limit it to matters related to worship of God and how to build relationships with fellow human beings, while outside it is not a priority; two, not built from scientific reasoning; three, the dominance of a rigid perspective (black and white); and four, the pattern of teaching is indoctrination and anti-criticism.

Soekarno gave the opinion that, especially on worldly matters, nothing was contradictory or prohibited by Islam. Fiqh should also be like that. Soekarno's opinion is very easy to understand, bearing in mind that he is not a dichotomous believer who distinguishes between religious knowledge and general knowledge. Soekarno believed that Islamic sciences included not only knowledge from Al Qur'an and hadith, but also general knowledge, especially from the West. Muslims may become modern, and for that their fiqh must also be reconciled with change. According to him, this should not escape the attention of Islamic educational institutions, especially pesantren.

Based on an analysis of Soekarno's criticism, this paper has significance for the work of the renewal of thought in pesantren, including in the realm of fiqh models that have been studied and maintained conservatively. This paper is certainly relevant to be re-discussed not only in the context of pesantren, but also in the context of discussions in Islamic religious universities related to pesantren studies. Moreover, writings about Soekarno in the perspective of his thoughts or criticisms about the fiqh model in pesantren are clearly still rare.

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