The 'Pesantren' in the Future and the Enlightenment of Modern Thought: A Theological Reconstruction Perspective

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This article examines the pesantren (Islamic boarding school) in the future and the enlightenment of modern Islamic thought through a theological reconstruction approach. This study seeks to reveal the intellectual potential and energy of pesantren and its use in the enlightenment of modern Islamic thought, as well as its potential to contribute to the development of Islamic studies and pesantren in Indonesia. The formal object of this study is the enlightenment of modern Islamic thought in pesantren, which have long been dominated by traditional–textual understandings that give limited space to modern–contextual ones. The material object of this study is the pesantren that are seen as having the potential for pioneering the enlightenment of modern Islamic thought. For analysis, a theological reconstruction approach is used to reveal the potential for pesantren to drive the enlightenment of modern Islamic thought in Indonesia. The pesantren in the future can represent the mainstream thoughts of modernist Muslims, and as such pesantren can become centres of excellence for producing understandings of Islam that are moderate, constructive and capable of solving the problems of the ummah, the nation and the state. Pesantren already have the social and intellectual capital necessary to realise this goal; it is simply a matter of ensuring that kiai (pesantren leaders) and other stakeholders are committed to gradually conditioning pesantren communities to read relevant texts, write scientific articles, and publish them in national and international journals.

Key words: *Pesantren, Enlightenment, Kiai, Theological Reconstruction, Modernity.*

Introduction

The term *pesantren* in the future in this study is borrowed from In'am Sulaiman (Sulaiman, 2010), particularly his phrase "future of the *pesantren*". Seen from a scientific and human resource perspective, the *pesantren* in the future may be understood as exemplary educational institutions. Today, there are some 14,361 *pesantren* spread around Indonesia. This significant number of *pesantren* implies a high number of *santri* (students), and, consequently, the need of *pesantren* to prepare their students to enter a globalised world.

Under the influence of modernity, *pesantren* have become open to new discourses (Indra, 2005)(Haedari, 2007); this includes the phenomenon of globalisation, particularly the global movement to enlighten modern Islamic thought, which is clearly evidenced through the *pesantren* that include schools of higher education as parts of their campuses. By applying such an approach, *pesantren* have expanded their scope. No longer are they limited to classical Islamic studies with a traditional theological orientation; they have taken a modern approach, generally integrating traditional and liberation theologies.

In this context, it is held that *pesantren* must reconstruct their understandings of traditional theology. Theology is defined as reflection upon revelation, making use of the language of the times and driven by the needs and goals of society. It is necessary to determine whether these needs and goals objectively apply to all of humanity or simply reflect the individual desires of the human ego (Hanafi, 1987). Theology involves the projection of human needs and goals through holy religious texts. Hanafi explains that no sacred text has its own self-evident meaning. As such, theology involves the projection of human desires using such texts. Every theologist, or *mufassir* in Arabic, understands sacred texts as seeking readers. This highlights how humans rely upon these texts to fulfil their needs and advance their goals (Hanafi, 1987).

Theology, on the one hand, can offer an ideology that liberates the oppressed; on the other hand, however, theology can be used to justify colonialism and subjugation (Hanafi, 1983). Theology can be used to legitimise specific interests at different levels of society. As such, Hanafi concludes that there is no objective truth or meaning, i.e. that truth cannot be separated from human desires (Hanafi, 1983). The truth of theology, as such, is a correlational truth that involves the significance/meaning of a text as well as the objective realities of society and universal values. Ultimately, interpretation may be objective and recognise objective truths in specific places and times (Hanafi, 1983).

In other words, human beings can use their objectivity to escape regression and achieve progress in specific times and spaces. One characteristic of developed societies is a need for modernity, which is characterised by liberty - albeit one limited by specific characters and attitudes (Sheldrake, 2007). In other words, liberty is confined by the traditions and cultures of

specific societies or communities. As a characteristic of modern societies, liberty must be managed well to ensure that progress is attained in all fields without abandoning the cultural roots of society. However, examining the socio-cultural context indicates that Muslims are experiencing regression in almost all parts of life.

Theology accommodates within itself a subjective humanism that recognises one's worldview as involving the historical truth of the absolute authority of God. The theological paradigm, thus, is characterised by God's desire to unite humanity and nature (Martin, 2004), as well as human beings' seeking to understand and attain knowledge of truth (Stone, 2006). In this context, the enlightenment of Islamic thought in *pesantren* may be understood as a means of understanding the truth within an Islamic context. Islam recognises three approaches to gaining knowledge of religious truth and of scientific validity, namely: (a) the senses, most important of which are hearing and sight; (b) the mind, which can definitively ascertain basic principles within specific conditions, albeit within a limited scope; and (c) revelation, through which only a few selected people can receive knowledge (Sobhani, 2001).

Theological reconstruction within *pesantren* must be used to unite humanity, maintain the integrity of the natural world and avoid environmental degradation at human hands, and fulfil the human desire for freedom of thought, liberty, social equality, integrity of the Muslim world, development, progress, and peace. This new theology must direct humanity towards a comprehensive understanding of religious text, enabling it to be formulated with a humanitarian basis. Furthermore, the reconstruction of theology within *pesantren* must enable the determination of worldly and religious truths through the senses (hearing and sight) and through the mind, in accordance with one's discipline. This includes understanding and practicing the teachings of the Qur'an (Husni, 2019a).

In the context of *pesantren* as institutions of *tafaqquh fi al-dîn*[1], liberation theology can be used to educate students to be critical of religious teachings that do not reflect the grand theory of Islam*,* namely the Qur'an and the Sunnah, and thereby ensure that the noble values of Islam are always manifested in a modern and actual manner. By doing so, Islam will no longer be accused of being a religion that hinders the march of modernity and progress. Likewise, members of the *pesantren* community must understand that students who receive religious education every day must become constructive, critical and creative religious leaders who utilise their intellect to obtain scientific knowledge as well as religious certainty. Faith must lead to knowledge and certainty. As such, every Muslim is obligated to be certain in matters of faith; one may not simply imitate (*taqlíd*) others. Aside from being certain in their faiths, Muslims must ascertain how they can behave in accordance with Islamic law (*syari'ah*), which in turn demands that they seek the assistance of/consult with a *mujtahid*, a person versed in *syari'ah* law (Sobhani, 2001) to avoid any deviance.

Based on this background, the research problems examined in this study may be identified as follows: (i) How will the *pesantren* in the future position the kiai and their charisma as leaders in the enlightenment of modern Islamic thought and promote the advancement of Muslim culture and civilisation? (ii) Can theological reconstruction be used as an analytical tool for manifesting such an enlightenment? (iii) From a theological perspective, how can the *pesantren* in the future use the concept of *Ahl al-Sunnah wa al-Jamâ'ah* and Mu'tazilah thought as a reference in formulating moderate and modern Islamic thought? (iv) From a modernity perspective, how can the *pesantren* in the future address contemporary issues through a modern perspective on Islam?

The purposes of this study are to (a) reveal the central role of the *kiai* as leaders of the modern movement to enlighten modern Islamic thought, (b) apply the theory of liberation theology to the enlightenment of modern Islamic thought, and (c) formulate contemporary issues into a concept of modern Islamic thought.

Methods

According to its purpose, this study seeks to reveal the intellectual potential and energy of *pesantren* and its use in the enlightenment of modern Islamic thought, as well as its potential to contribute to the development of Islamic studies and *pesantren* in Indonesia. This research is based on literature review, especially the literature on *pesantren*, Islam, and the development of Islam in Indonesia. Therefore, this study aims to examine this literature written by previous researchers in the field of Islamic studies and Islamic boarding schools in Indonesia.

Results and Discussion

Liberation Theology and the Concept of *Ahl al-Sunnah wa al-Jamâ'ah*

This study applies the theory of liberation theology, which involves the revision of classical conceptual frameworks into new ones rooted in modern culture. Liberation theology is also closely linked to the concept of liberation. According to Denis Goulet (Ziemek, 1986), liberation seeks the development of humanity in general, such as by transforming passive individuals into citizens who actively create their own history. In the creation of history, members of *pesantren* communities can become involved in discursive activities at both the personal and social level.

Theological reconstruction in different *pesantren* will vary, as informed by the religious understandings and interpretations (*ijtihâd*) of their leaders. If, for example, a *kiai* embraces Asy'ariyah theology and a contextual understanding of *Ahl al-Sunnah wa al-Jamâ'ah*, such an approach will generally be followed by the students and alumni of his *pesantren* (even if their

adoption of such an approach is not perfect). Similarly, if a *kiai* has a strict or textual understanding of *Ahl al-Sunnah wa al-Jamâ'ah*, rejection may occur among members of the community who understand religion contextually. As such, the pesantren in the future requires an applicative idealism, under the leadership of intellectual *kiai* who are committed fully to the enlightenment of modern Islamic thought (Husni, 2019b).

According to the liberation theology approach, there are two aspects in every discursive activity: the personal and social. Naturally, the division between the personal and the social is heuristic; neither exists in isolation. However, the differences between personal and social actions in all forms of theological practices tend to emphasise the right to make decisions as well as intersubjectivity (Ward, 2005).

For the purposes of this study, liberation theology is defined as an understanding of the role of religion within the social environment. In other words, liberation theology involves the contextualisation of religious teachings and values as part of addressing concrete problems. Liberation theology is a contextual theology (Lowy, 2013). This study sees *kiai* (as individuals) and *pesantren* (as social institutions) as having the right to determine the progress of Islamic studies and science through the enlightenment of modern Islamic thought. Such a topic cannot be solely intrasubjective, involving only persons within the community; it must be intersubjective, involving persons with authority within their disciplines. Furthermore, *kiai* must work to contextualise the teachings and values of Islam in addressing the concrete problems of their *pesantren* and surrounding communities. This fact is related to the charismatic authority through which *kiai* guide and manage their *pesantren*, as well as the personal nobility and influence through which they shape the growth and development of their institutions (Kusnadiningrat, 2003).

This reflects the assumption that the *kiai* serve not only as cultural interlocuters connecting the Middle East and Indonesia's major cities, but also - to a limit - creators of culture and formulators of reality (Sjadzili, 2006). As such, the *kiai* must become leaders in the contextual application of liberation theology while conducting their intellectual duties as creators of culture and formulators of reality to realise an intelligent, polite, moderate and peaceful Muslim society. For this, revelation-based liberation theology is necessary to ensure that *pesantren* communities embrace broader and global worldviews and that *kiai* become leaders in the enlightenment of modern Islamic thought.

This article applies Mackenzie's leadership approach for analysis. Mackenzie recognises four concepts of analysis, namely effectivity, authority, management, and environment. As its analytical units, this study focuses on the processes through which groups or organisations initiate, activate, apply, and maintain change (Dansereau & Yammarino, 2006). As such, *kiai* require a strong desire to begin and lead enlightenment movements, motivate and mobilise

pesantren communities, apply their understandings of concepts, and maintain the *pesantren* they lead as centres of enlightenment.

In this context, (a) *kiai* must ensure efficiency by applying a textual and objective understanding of modern and classical texts, without considering their extra-textual elements. A contextual understanding is one which links a text with its context, namely the *ulama* and communities that produce texts. Both textual and contextual understandings have been applied for centuries and will likely be applied until the end of time, as each has its own strengths and arguments, (b) *kiai* must have the authority to activate the scientific resources of *pesantren* despite problems caused by misunderstandings of reading and research methods, (c) *kiai* must have the ability to understand and apply the scientific concepts included within the Qur'an and the Sunnah as well as those written in religious texts to create new theories for modern Islamic thought, and (d) *kiai* must provide a conducive socio-cultural environment to ensure that the changes they have promoted remain in place.

Enlightenment of Islamic Thought

Within the context of theological reconstruction, it may be known that most *pesantren* are identified as *Ahl al-Sunnah wa al-Jamâ'ah* (followers of Abul-Hasan Al-'Asy'ari) and apply an orthodox Asy'ariyah theology. Taking a puritan perspective, this school of thought teaches that Muslims must follow the teachings that have been conveyed and practiced by the Prophet Muhammad truly and referentially, with solid references and without any conjecture (*bid'ah*). Members of this school emphasise consistency in understanding and practicing the teachings of the Prophet Muhammad and bear the consequences, including the heated criticism of contextualists. Followers of Abul-Hasan Al-'Asy'ari are known as members of the Asy'ariyah school, one of the largest schools in Sunni Islam, which traces its roots to the late 9th century - early 10th century CE (873–935). At the age of forty, Abul-Hasan Al-'Asy'ari transformed his vision and position in understanding Islam and Islamic theology. He abandoned the teachings of his teacher, the Mu'tazilah named Abu Ali al-Jubba'i, because he disagreed with the latter's understanding of divine blessing, human responsibility, and eschatology. Abul-Hasan Al-'Asy'ari referred primarily to the traditional Sunni principle *Ahl al-Sunnah wa al-Jamâ'ah*, even though he did not oppose the Mu'tazilah school; in certain matters, Abul-Hasan Al-'Asy'ari found it necessary to adopt rational arguments such as those used by the Mu'tazilah in justifying the use of *ijtihâd* (Martin, Woodward, & Atmaja, 2016). Others have argued that *Ahl al-Sunnah wa al-Jamâ'ah* in reaction to the Mu'tazilah view that the Qur'an was new and its rejection of Sunnah for determining proper character. It is this last understanding that led the Mu'tazilah to (predominantly) use their minds in *ijtihâd* (Husni, 2019a)(Anwar, 2011).

Such theological concepts are striking, as they require worship to refer directly to the Qur'an, the Sunnah, and the mind, and do not embrace the existing interpretations of previous scholars.

As such, it is not surprising that *pesantren* which embrace the puritan concept of *Ahlus-Sunnah wal-Jamâ'ah* are frequently branded as spreading Wahhabi teachings, given their emphasis on textual analysis of holy texts without consideration of historical, social and cultural contexts. However, Wahhabis consider themselves to be the only true Sunnis, and identify themselves with the Hanbali school developed by Ahmad Ibn Hanbal (780–855 CE) and his followers. They reject all forms of jurisprudence that do not strictly follow the Qur'an and the Hadiths; indeed, the founder of the school, Muhammad Ibn Abd al-Wahhab, was involved with similar minded Islamic reformists such as Shah Wali Allah (1703–1762 CE). Wahhabism is very conservative in its recognition of independent interpretation (*ijtihâd*) and emphasises the importance of literal readings of the Qur'an and the Hadiths, particularly in the context of Islamic legal matters such as adultery, theft, intoxication, apostasy, fasting during Ramadhan, and mandatory prayers (Martin, 2004).

Some traditional *pesantren* view Wahhabism as too quickly dismissing the classical exegetic works as, in *mahdhah* worship, reference is given solely to the Qur'an and the Sunnah.

Wahhabism, thus, is not popular among *pesantren* in Indonesia, as it is perceived as too strict and inflexible; however, modern Muslim communities give greater respect to Wahhabism in their systems of understanding. As such, *kiai* have reinterpreted and revised their understanding of *Ahl al-Sunnah wa al-Jamâ'ah* to be more contextual and inclusive of the local cultures and wisdoms in Indonesian society. Sunnism in Indonesia has experienced a fundamental revision and revitalisation in its theological orientation and jurisprudence. As almost all *pesantren* in Indonesia follow Sunni teachings, these institutions have a significant opportunity to become centres of a Sunnism-based enlightenment movement. Presently, almost all majority Muslim countries, both in Asia and in Africa, are predominantly Sunni; as such, it is not excessive to say that the global Muslim population is predominantly Sunni (Nuh, 2010). This sociological reality indicates the importance of the *pesantren* in the future being capable of enlightening modern Islamic thought and offering solutions to the scientific and social problems faced by Muslims both in Indonesia and around the world. The *pesantren* in the future must also be capable of explaining Wahhabism to Muslims, particularly given the school's frequent confusion with Sunni Islam; despite theological similarities, they have considerable jurisprudential differences.

Wahhabism is a conservative reformist movement that was initiated in the Arabian Peninsula in the 18th century by Muhammad ibn Abd al-Wahhab (1703–1792). This school provided an ideological basis for the Saud family's military conquest of the Arabian Peninsula, beginning in the 18th century and lasting into the 20th century. Wahhabism is the creed upon which the Saudi Kingdom is founded, and its rise has influenced understandings of Islam around the world. In the 1740s, Muhammad ibn Abdul-Wahhab promoted the puritanical reform of Islam in Najd, an arid province in central Arabia. The fundamental teachings of Wahhabism were

ensconced in a short book titled *Kitâb al-Tauhîd* (The Book of the Oneness of God); it is based on the title of this book that Wahhabis have been called *Muwahiddûn* (Unitarian). Wahhabism has been branded by Western writers as a fanatic sect (Martin, 2004). However, although Wahhabism is oriented textually and objectively (focusing on the written text as revealed by God), this does not mean that the mind and context are not involved; Wahhabis are simply more selective in their application.

While *pesantren* in Indonesia have developed an Islamic thought that combines revelation and the mind, this does not mean that *pesantren* communities are more willing to integrate Islamic science with the modern science of the West. Perhaps from these *pesantren* some skilled Neo-Mu'tazilah[2] may emerge. The Neo-Mu'tazilah, in this context, may be understood similarly to the Mu'tazilah. They are characterised as people who apply the concept of liberation in their combination of classical references and modern thought. However, not every modern Muslim thinker may be identified as Neo-Mu'tazilah (Hildebrandt, 2007). As Hildebrandt indicates, it is possible for *pesantren* communities to transform their theological understandings from a mono-dimensional paradigm into a duo-dimensional one, combining revelation (the Qur'anic sciences) with the modern science of the West.

Diverse social reactions to moderate and sectarian theological reconstruction is understandable, given that almost no *pesantren* strictly and consistently follows the same school. Many *pesantren* combine, through the *ijtihâd* of their *kiai*, a number of schools to produce the *khitthah* (fundamental perspective) of institutional education. Indeed, it is because of such diversity that discourse has emerged between members of different schools and between different *pesantren*. In this, *pesantren* may serve as: (a) dynamic and actual anchors of *Ahl al-Sunnah wa al-Jamâ'ah*, applying specific Islamic theories in their interpretations and understandings, (b) heirs of the Islamic teachings of the past, as made possible by reference to Arabic-language classical texts produced by renowned scholars, and/or (c) centers for the production of moderate modern Islamic thought. Within the context of theological reconstruction, the *kiai* in the future must remain consistent by not restricting their students to one school and giving them the broad freedom to embrace whatever school suits their theological beliefs. The *kiai* in the future need only provide their students with understandings of various Islamic schools; upon leaving the *pesantren*, alumni must be given the freedom to choose, believe, and practice whatever school they find best suits their beliefs or to combine the teachings of particular schools in their worship and thought. By taking such steps, *pesantren* communities have the opportunity to promote their thoughts to the outside world.

In such an endeavor, *pesantren* communities can become representatives of the Indonesian nation as they promote products of modern Islamic thought to the world. Indonesia, as the country with the largest Muslim population in the world, can potentially become a major source of Islamic thought and produce significant thinkers. Although historically the Middle East has

been the main source of Islamic thought, demographic changes have brought about a change; Indonesia can now take the necessary steps to become an intellectual powerhouse and drive the enlightenment of modern Islamic thought. Again, the country with the largest Muslim population in the world is Indonesia, not one of the countries in the Middle East (Brown, 2000). As such, if Indonesia were to become a leader of modern Islamic thought, its effect would be significant. It could reach countries such as Pakistan, Bangladesh, and India (each of which home to more than 100 million Muslims), with millions more in the former Soviet Republics; even Nigeria is home to more Muslims than the entire Arabian Peninsula, at a ratio of approximately two-to-one. Globally, there are approximately six Muslims for every ten Christians. The global Muslim population is slightly higher than the Catholic population, and Muslims outnumber Protestants (of all denominations) at a ratio of almost three-to-one (Brown, 2000). All of this means that, if *pesantren* communities are capable of creating new thoughts through modern Islamic studies, people in both Muslim and non-Muslim countries can read and appreciate these thoughts. If such thoughts differ from those that are mainstream among *pesantren* and the Muslim world in general, it is necessary to promote a proper mindset among Islamic scholars and academics.

As such, *pesantren* communities must cultivate wisdom and *tasâmuh* (tolerance) in dealing with differences of opinion, particularly differences of opinion regarding questions of Islamic jurisprudence and law. In this regard, the Muslims of Indonesia are not sharply divided into groups based on their theological beliefs, but rather distinguished by the degree to which they accept and implement local culture and/or the formal implementation of Islamic law. Reformists, also known as modernists, seek to cleanse Islam from non-Islamic cultural practices. They consider Islamic law, as based in the Qur'an and the Sunnah, to offer comprehensive guidance and support the use of independent thought (*ijtihâd*) in making jurisprudential decisions. Muslim reformists reject the formal division of schools of *fikh*, but recognise four Sunni schools that they consider useful. Such a mindset is common among the leaders of Muhammadiyah and is taught at its schools (Coughlin, 2006). If *pesantren* were to reject formal division of schools of thought, they would have more opportunities to conduct *ijtihâd* as part of modern Islamic thought and promote the results of their *ijtihâd* to intellectuals both in Indonesia and around the world.

The Theological Construction of the Pesantren in the Future

The *pesantren* in the future are hoped to have the capacity to initiate and mobilise new *ijtihâd* movements, through which they can direct the faithful, particularly students of Islam, to honour the teachings of Islam and implement them in their everyday lives to create an intelligent, respected and dignified populace. The *pesantren* in the future must be capable of presenting Islam as a progressive (*taharrur*) and liberating religion that can bring progress, welfare and social justice to humanity. Such a populist understanding of Islam could be manifested in social

justice-based religious life, with *pesantren* providing solutions to the diverse problems facing modern society. The *pesantren* in the future must be capable of activating Islam as a populist ideal that meets the needs of the *ummah* and the Indonesian people. In this, the *kiai* have a special religious authority, for they are the ones with an understanding and command of religious affairs.

It is important to understand this authority to see how it can promote responsible development of knowledge. The religious authority of *pesantren* can be seen as taking specific forms and functions, namely the ability, opportunity and power to define religious understandings and practices, i.e. the orthodoxy and orthopraxy of the faithful. It is also evident in their ability to shape and influence the views and behaviours of others. Religious authority can also be used to identify, marginalise, punish, or ostracise deviants and apostates using specific methods (Krämer & Schmidtke, 2006). Such a concept of religious authority is widely used by *pesantren*, particularly the ability, opportunity and power of the *kiai* to formulate and interpret the Qur'an. As the holy text of Islam, the Qur'an provides guidance to more than a fifth of the world's population. Held to have been revealed directly by God, the Qur'an does not only present religious doctrines and teachings, but also guides the lives of millions (Saeed, 2008).

The verses of the Qur'an, as well as their interpretation, are taught by *kiai* to the *pesantren* students. The *kiai* recognise that, as stated in the Qur'an, their own abilities are far inferior to the omnipotence of God. However, despite such "inferiority", they attempt to improve their understandings of Islam to bring enlightenment to the modern Islamic world. In the Qur'an, it is regularly stated that the knowledge of God is greater in quality and quantity than that of mankind, and that God knows all secrets, even those not known by humanity. All human knowledge is derived from God, and as such humans cannot know more than God (Leaman, 2006). Recognising their own limited knowledge and following the religious teachings and doctrines of the Qur'an, the *kiai* must seek to ensure that their *pesantren* become centres for enlightening Islamic thought and promoting global mindsets.

Furthermore, the *pesantren* in the future must be capable of applying Islamic understandings through a universal perspective that seeks to promote a global mindset among students. This is necessary for ensuring the dignity of the *ummah*; asserting the sovereignty of law; protecting human rights; and empowering Muslims. Such a universal perspective must involve the development of an Islamic epistemology, a matter that requires the serious attention of students and their *kiai* (as their intellectual anchors).

Within the context of theological reconstruction, certain risks must be borne by *kiai*. They must recognise that specific elements of society and stakeholders may accuse them of spreading secularism. Although secularism is not entirely negative in and of itself, many *pesantren* communities still mistrust it owing to its separation of religion and society, nation, and state.

This view is rooted in previous understandings and has failed to adapt to new understandings in which secularism is linked to rationalism, coherence and the presence of Islam in the modern industrial world. Islam, as a mature religion, has influenced civilisations around the world for a millennium and a half. Secularism, meanwhile, has inspired the birth of a real and objective modern civilisation that affects not only academics and theoreticians, but also social life. Secularism is evident in everyday social activities, as well as science and technology; it is also seen in Western capitalism, politics, and bureaucracy.There is no need for a confrontation between Islam and secularism, as each has its own duties. Even in secularism, a person's faith can be seen through the market, media, university forums, and other activities. Within an Islamic perspective, secularism should ideally be an academic choice that implies a specific intellectualism that can enable Muslims to achieve specific universal goals (Akhtar, 2008).

In this context, it is necessary for Muslim thinkers to experience and approve an "Islamicisation of modernity" to ensure that they are not accused of secularism. Conversely, thinkers such as Soroush, Abu Zayd, and Wahid have argued for a "modernisation of Islam", seeing democracy and human rights not simply as products of the human mind but as expressions of Qur'anic teachings. Between these two extremes (i.e. the Islamicisation of modernity and the modernisation of Islam) are efforts like those of An-Na'im, who urged Muslims to welcome such secular values as democracy, human rights and feminist hermeneutics, thereby revising existing paradigms by offering new methods for selectively interpreting the Qur'an within the context of modern life (Van de Donk, 2006). Regarding feminist hermeneutics, Weber has argued that Islam is not a masculine religion, as it does not promote a specific hierarchy among the faithful (Sadri, 1992). In other words, Islam honours women as part of God's creation and requires them to be honoured. As such, the orthodox and classical understandings that assume women's minimal roles are important issues that must be addressed in the enlightenment of modern Islamic thought.

In this context, the *pesantren* in the future must not simply accept the classical paradigms of Islamic orthodoxy. They must be capable of formulating and maintaining the new paradigms of Islam offered by modern Muslim thinkers. A constructive dialog between classical Islamic studies and modern Islamic thought is necessary to identify the best practice and understanding of Islam. Such a task must be completed by the *pesantren* in the future with due diligence. Furthermore, these *pesantren* must not neglect the studies of the West (i.e. Occidentalism) so that they can understand both classical and modern Western civilisation. This is necessary because, in the future, *pesantren* must develop the knowledge necessary to fulfil Muslims' long-term needs. From this perspective, the *pesantren* in the future must become centres of world civilisation, capable of creating a universal and global civilisation and culture. As such, the *pesantren* in the future must not be homogeneous and partial, but offer "universal knowledge" that combines classical and modern Islamic studies with knowledge of the West/Occidentalism (Husni, Setiawan, Azis, Tantowie, & Rizal, 2020).

Regarding this shift from homogeneity/ partiality to plurality/universality, it is necessary to consider the arguments of Hassan Hanafi in his book *Min al-Aqîdah ilâ al-Tsaurah.* According to Hanafi, Islam, including in *pesantren,* requires a mental revolution focused on transforming understandings of *tauhid* from passive ones, with no direct effect on individual and social life, into progressive ones, with positive effects on individual and social behaviours. *Tauhid* is dynamic, enabling the deconstruction of thought, and offers a source for a revolution through which the lives of human beings (particularly students of Islam) can become more intelligent, broader-minded, honourable, and dignified. Faith in God, the prophets, and the afterlife must guide Muslims, particularly students of Islam, to become determinant forces in the development of Islamic thought and create the passion and power necessary to balance the power of the West.

In the 19th century, when Europeans controlled many aspects of life in the Muslim world, Muslims' visions of the West were filtered through European imperialism and its positioning of the West as identical to modernity. Over time, Muslim innovators sought the advice of Europeans to modernise their societies. The Muslim world recognised the material prosperity of the countries in Europe, as well as their military superiority (Martin, 2004). As such, the West was widely referenced as offering examples of best practices for material welfare; however, in their spiritual lives, Muslims strongly adhered to the lessons of *tauhid*. The basis of revolutionary thought was the expression of *tauhid*: *Lâ Ilâha illa al-Lâh* (There is no God except for Allah). The phrase *Lâ Ilâha* (There is no God) denounces such false gods as wealth, power and authority, while the phrase *ila al-Lâh* (except for Allah) indicates that only God (Allah) is the Almighty and All-Encompassing. This sentence offers the basis for faith, charity and knowledge necessary for deconstruction and transforming Muslims, particularly *pesantren* communities, from passive and orthodox into dynamic and "heterodox".

Based on this discussion, it may be surmised that the *pesantren* in the future, as well as the *pesantren* communities involved in them, must take two important steps. First, they must continuously create discourse regarding more liberal systems of thought to enable their students to recognise and explore the modern sciences that have come from the West. By doing so, it is hoped that students of Islam can obtain broader understandings of modernism and postmodernism, both of which are often rejected by students who lack knowledge of the theoretical concepts of modern science. As a result, *pesantren* have relied solely on the mono-dimensional sciences of the *pesantren* themselves; they have not opened themselves to mainstream science and its multidimensional developments.

Second, the *pesantren* in the future must be willing to criticise and deconstruct classical thought that is viewed as deviating from the Qur'an and the Sunnah. It is possible that specific elements of classical thought produced by individual *ulama* used methods of exegesis that are considered inappropriate today for understanding the Qur'an and the Sunnah. Such thought requires

revision and revitalisation. Any 'new thoughts' produced by *pesantren* communities, which are centred around individual *kiai*, must be produced collectively through a modern process of hermeneutics. The theories and methods of hermeneutics can be used by *pesantren* in understanding the sacred texts (the Qur'an and Hadiths) to obtain a new meaning that reflects the latest developments in science[3] as well as the demands of the times.

The *pesantren* in the future must be capable of emphasising their own involvement in civil society, a concept widespread in modern life that is marked by such concepts as democracy, rule of law, human rights, citizenship, justice and the free market (Sajoo, 2002). In this context, the *pesantren* in the future must formulate strategies for shaping Indonesian civil society using a *pesantren* cultural perspective that is rooted in the teachings and thoughts of the *ulama*. For example, how do *pesantren* understand and practice democracy in a manner that reflects the needs and conditions of Indonesian society? How do the *pesantren* perceive the concept of positive national law as producing true justice for all of Indonesia? How do *pesantren* contribute to an understanding of rights and obligations in social, national and religious life? How do *pesantren* understand citizenship in a manner that accommodates ethnic, racial, tribal and religious diversity to maintain diversity and avoid social conflict that could endanger national unity? How can *pesantren* define social justice and provide equal treatment to all citizens, without any citizens feeling oppressed by other citizens/institutions? How can *pesantren* contribute their thoughts and grand strategies to implement a free market in Asia and help the government manage and develop the national economy to promote justice and prosperity?

Civil society is also understood as part of communal and associational life, being organised not to promote market interests or state authority, nor to enable state coercion, but voluntarily to promote the shared interests of society (Smith, 2001). From a social perspective, the *pesantren* in the future must be capable of promoting a communal lifestyle that unites Muslims of diverse ethnic, racial and associational backgrounds. Furthermore, the *pesantren* in the future should also work together with civil society organisations to ensure public support and oppose coercive state policies. The *pesantren* in the future also need to guide the transnational globalisation of the *ummah* to ensure the creation and maintenance of solidarity. Recognising that Muslims have been perceived as lacking interest in and support for transnationalism, globalisation may be used as an instrument for guiding Muslims in creating broader social loyalties while sacrificing ethnic, local and national identities (Vertigans, 2009). As such, within the context of enlightening modern Islamic thought, the *pesantren* in the future must be concerned with and definitely support transnationalism and transnational movements to ensure the creation of a pan-Muslim solidarity.

The *pesantren* in the future will be marked by a massive transformation in Islamic thought, led directly by *kiai* and wholly supported by *pesantren* communities. Such a transformation is an

important and strategic means of enlightening the understandings of the *kiai* and *pesantren* communities in Indonesia, enabling them to produce output that can enrich Islamic studies and complement the tradition of the *pesantren*. The *pesantren* in the future will also adopt socio-modern symbols as solid and significant members of civil society, promoting the involvement of their communities in democracy, urging communities to obey national law, promoting the protection of human rights, supporting good citizenship, reminding those in power to manifest social justice, and teaching the leaders of the nation how to utilise the free market system for the social happiness and welfare.

Conclusion

Based on this discussion, several conclusions may be drawn. First, the modern movement promoting the enlightenment of Islamic thought that has been led by *kiai* and their *pesantren* is a natural extension of the potential of these institutions as centres of Islamic activities that are widely recognised as sources of knowledge by Indonesian society. The *pesantren* in the future can no longer refer solely to traditional subjects without linking them to modern ones. The *pesantren* in the future must become educational institutions that can promote the enlightenment of modern Islamic thought. Concepts of modernity, secularism, liberation theology, globalisation, and transnationalism, all of which have influenced academic decisions both in *pesantren* and in general academia, are important analytical tools for revealing the sociocultural phenomena that are occurring among Indonesia's Muslims. Second, theological reconstruction within *pesantren* offers an important analytical tool for investigating, revealing and enlightening modern Islamic thought and thereby guiding Muslims to follow the scientific, technological and artistic developments of the West and other developed nations. The *pesantren* in the future and their communities, as elements of civil society, must be capable of conceptualising modernity and secularism in a manner that can produce a modern theory of Islam that accommodates both religious teachings as well as modern society's need for practical science.

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