

NKRI Bersyariah and Upholding Sharia Is Noble

written by Muhammad Najib

Scholar consensus' results always get public attention. This cannot be separated from the variety of surprises and controversies that accompany it. In Scholar consensus IV in Bogor on August 5, a number of recommendations were made regarding the current Indonesian situation.

There is one recommendation that gets special attention from various groups, even to this day, that recommendation is still being discussed and responded to by many groups. The recommendation in question is an invitation to all Muslims to fight for the realization of the NKRI Sharia based on Pancasila.

The results of Scholar consensus IV in point 3.6 stated: "Realizing the Islamic Republic of Indonesia based on Pancasila as intended in the preamble and body of the 1945 Law with the principle of the holy verses above the constitutional paragraph to be implemented in religious life as a nation and state."

At a glance, fighting for Sharia NKRI based on Pancasila is the right step for Indonesian Muslims today. Moreover, Indonesian Muslims are the majority as residents of Indonesia. So, it is time to realize Islamic law in the life of the state. That belief is getting stronger because the one who formulates the recommendation is not the 'cans', but the special human being, the clerics of the term.

However, it is not uncommon to reject the discourse. In fact, his refusal was more massive and massive than the pro of the Homeland NKRI. Not only the government refused, Islamic organizations such as NU and Muhammadiyah also firmly rejected this discourse. Broadly speaking, those who refuse to fight for the realization of the Sharia NKRI reason that the ideology of Pancasila is final and the price of the Republic of Indonesia is fixed, no need for sharia!

In addition to rejection from figures and representative organizations, Homeland Nation of Sharia also has a myriad of problems. Among them is, there is no standard formula about the concept of the Homeland of the Sharia itself. Unfortunately, what exists between the bearers is not yet as understanding (there

is a contradiction).

As Ahmad Muntaha described in his description titled Premature Sharia NKRI ala scholar consensus IV, that the person responsible for scholar consensus IV, Ust Yusuf Martak in his explanation on TvOne (6/8) explained the Sharia NKRI as follows:

First, to carry out all the teachings of each religion under the foundation of the Pancasila as stipulated in the Preamble and the Body of the 1945 Constitution with the principles of the holy verses above the constitutional verses;

Secondly, a recommendation does not mean wanting to establish an Islamic state; Third, the constitution does not oppose religion.

Still the same about the explanation of Sharia NKRI, Ust Bernand Abdul Jabbar in different media, namely Inews TV (13/8), different explanations actually occur. Steering Committee of scholar consensus IV explained the Sharia NKRI as follows:

First, purify the teachings of God. *Second*, applying sharia, which is not lawful to Allah's law is infidel, unjust, wicked; and *third*, Pancasila is not yet complete, not perfect.

From here then the public asks; if the bearers of the idea of the Unitary Sharia NKRI are at odds and appear to have no concrete concepts, then how can unite the people and guarantee that life under the auspices of the Sharia NKRI can be better than the current conditions? I have no idea.

Pro of Islamic Sharia Enforcement

If examined further, the true concept or discourse of upholding the Islamic Republic of Indonesia is not new. That is, not only appeared in the results of Scholar Consensus IV. Long before Scholar Consensus had already bound the volumes, it had been rumored by FPI in advance.

So, when the discourse of Sharia NKRI emerged, the concept was actually closely

related to FPI mass organizations because the Sharia NKRI movement was initiated by FPI. Digital footprint of this has been scattered, both in video and other forms.

In fact, the Sharia NKRI is contained in a book by FPI high priest Habib Rizieq Shihab with the title “Nationality Insight towards the Shariah NKRI.” This book is a book extracted from his thesis entitled “The Effect of Pancasila on the Application of Islamic Sharia in Indonesia”.

For those who are pro to the establishment of Islamic Homeland, such as FPI, they do not want to be blamed, even they have some strong reasons.

First, Islam is a perfect religion. Pro groups applying Islamic Sharia in formal (institutional) form, always make a neat narrative; Islam is a perfect religion; a solution to all problems that occur.

So, to get out of the abyss of poverty, injustice and the various problems of the nation, the application of Islamic law must be obligatory to solve various problems of the nation. Here, Sharia NKRI found a special place in the hearts of its supporters.

Second, Pancasila and the 1945 Law failed in realizing the ideals of independence. Through religious pulpits, this group always mocks the government, corners, and builds an opinion that the government fails to realize social justice and prosperity as mandated by independence. At the same time, they offered a solution, which in the end was the application of Islamic law. It was NKRI Sharia that was initiated by FPI. Save Indonesia with sharia (*Khilafah System*), is the mission of HTI.

Third, the history of the formation of the Indonesian state is the history of the struggle of Muslims and scholars. History records that the contribution of Muslims and scholars is very large in liberating Indonesia. Because of its dominance, Indonesia was once an Islamic State in the symbolic-particular sense with the Jakarta Charter, with the first point: “God, with the obligation to carry out Islamic law for its adherents”.

However, one day after the proclamation of independence (August 18, 1945), the Jakarta Charter with the clause: ... with the obligation to carry out Islamic law for its adherents agreed to be abolished, and replaced with: "The Almighty God."

So, from this came a group which until now had rejected the revised edition of the Pancasila on the 18 August 1945 and they had chuckled to return the June 22 Pancasila known as the Jakarta Charter. The step of the figure who agreed to erase the seven clauses of the Pancasila on 22 June was considered a betrayal by the authorities towards Muslims.

A few people who did not receive Pancasila as they are today, who then continued to make efforts to restore the revised Jakarta Charter.

Abdul Muqsith Ghozali in his article directing the Sharia NKRI Movement explained that due to fear of past political trauma, some groups that brought back the Jakarta Charter were moving in a new formula; no longer use the term Jakarta Charter but Sharia NKRI (NuOnline, 04/1).

So, this group holds the principle that in the past, this country belonged to Muslims, but its rulers betrayed. Now, their task is to continue to fight for the enforcement of Islamic Sharia as what was previously achieved / realized by Muslims.

After all, upholding Islamic law is indeed a noble mission. However, forcing formal enforcement of the Sharia in a country that already has a final ideology and does not conflict with the basic principles of sharia is not the right step.

Regarding the call to realize Sharia NKRI, one thing that needs to be upheld as confirmed by KH Sholahudin Wahid (Gus Sholah), is that Islamic Sharia will continue to operate in Indonesia without the need for Sharia NKRI formulation. One more thing, the rejection of the formulation of Sharia NKRI does not mean that those who reject it are anti-Islamic Law. (**Khalilullah**)