

The Relevance of Hassan Hanafi's Anthropocentric Theology Ideas towards the Re-Actualization of Islamic Thought in Indonesia

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Abstract

This study deals with the relevance of Hassan Hanafi's anthropocentric theology ideas towards the re-actualization of Islamic thought in Indonesia. The impact of Hassan Hanafi's anthropocentric theological thinking in Indonesia is less significant or even has no influence on the development of Islamic thought in Indonesia. In this case the researcher sees several reasons why the concept of anthropocentric theology Hassan Hanafi lacks a significant impact on the development of Islamic thought in Indonesia. First, the development of the anthropocentric theological thinking of Hassan Hanafi is too elitist. Second, Indonesian Muslims are still comfortable with the classical Asy'ariyah concept of theology. Third, the majority of Indonesian Muslims are still allergic to philosophy. The relevance and influence of Hassan Hanafi's thoughts began to appear around the 1993s, when several Hassan Hanafi books such as the Islamic Left (al-Yasa> r al-Islami) and offers of reconstructing classical Islamic theology from theocentric to anthropocentricity began to be translated and discussed by Indonesian Islamic experts. It can be concluded that The spirit of Indonesian Islamic intellectuals in studying and discussing the thoughts of Hassan Hanafi was not only carried out by reformers of Islamic Thought who already popular, but also carried out by young Islamic intellectuals who had a high enthusiasm to reform Islam in Indonesia.

Keywords

Hassan Hanafi; anthropocentric theology; Islamic thought



I. Introduction

Hassan Hanafi's criticism on classical *kalam* is inseparable from the condition of Muslims at that time. In author's analysis, the factors that influence Hassan Hanafi's anthropocentric thought consist of internal factors and external factors. The first internal factor relates to the socio-political situation in Egypt. Modern Egypt experienced a long social-political struggle. Egypt was made a means of exploiting natural resources for the interests of British capitalists. It intervened heavily in the Egyptian issue after the fall of some shares in the Suez Canal into British hands. Under Khedive Ismail there were many downturns, especially in the economic field. The British government itself has been entrenched in Egypt for a long time. Since the Suez Canal opened in 1869, Britain began to pay attention to Egypt. The Suez Canal has international transportation potential, and at the same time can bridge Asia, Africa and Europe. Weak political power in Egypt and also in other Arab countries is seen in the defeat of 1948-1949 against Israel which had declared itself a state in Palestine illegally with American support. Thus, political problems in this country are increasingly complex. If previously the Egyptian people were confronted with

British invaders, now they must fight against Zionism and Western powers. They feel that their rights have been trampled.

By the Islamic group the defeat of Israel, the still dominance of Britain, the influx of Western influence and the economic destruction, morality of the Egyptians. This is considered as the defeat of the nationalist-liberal group in leading Egypt, while at the same time making the Islamic groups distrust the modernization and secularization offered by the liberal groups.

Secretly, new military forces emerged around the mid-50s, precisely on July 23, 1952 when the Egyptian revolution occurred, originating from the Free Officers movement and the Muslim Brotherhood. This revolution also marked the end of the Egyptian monarchy, turning into a republic full of modernism. The group was spearheaded by three nationalist-socialist figures: General Muhammad Najib, Jamaluddin Abdul Nasser, and Anwar Sadat. This group is quite sympathetic from the wider community because of its ability to accommodate themselves with the *Ikhwan al-Muslimun* group. Both have the same goal of freeing Egypt from invaders, removing Israel from Palestine and then succeeding in giving birth to the revolution in 1952. Furthermore, Egyptian leadership was held by Abdul Nasser until 1970.

Abdul Nasser's leadership was in many ways considered successful, particularly in the economic field, but he was seen by the Muslim Brotherhood as a traitor to Islam because he imprisoned many prominent Muslim Brotherhood figures and killed him. His efforts in developing Arab nationalism on the basis of socialism and Islam did not materialize. The government remains in the hands of the military and the economy remains controlled by a group of people.

As a reaction to the failure, even though the Muslim Brotherhood at the end of Nasser's government was dissolved, the latent opposition movement became stronger and formed a new radicalism. This group quietly developed and formed an Islamic ideology based on the doctrines inherited by a character, Sayyid Qutb before his death on the gallows. The doctrine was formulated in "manifesto" of *Ma'alim al-Tariq*, a book that tried to introduce the principles of social justice in Islam.

The political failure and economic development in Egypt meant the failure of the ideology of liberalism, socialism, and nationalism in the midst of Islamic society. This failure that causes Muslims to endeavor to return to the teachings of Islam with its radical style.

Second, in terms of the method of interpretation, due to the existence of a more textual method of interpretation, especially by the Hambali as happened in Egypt at that time. Third, the thinking side of the Muslims at that time. Rationality is not used in a neutral, critical position and is used as a means of dialogue, but is used in a position of contradiction, disputes and justification, so that it does not provide progress, new discoveries and thinking maturity for the Islamic community. Fourth, the theological side adopted by Muslims tends to be deterministic, centralistic and authoritarian, giving rise to the idea of a single ruler, great savior and submission to the ruler. Fifth, the socio-cultural side, the majority of Muslim communities are in an underdeveloped condition, oppressed and far from the progress of civilization. This is undeniable, not only Muslims in Africa, but also almost all Muslims in the world are in a situation like this.

While external factors are from outside the Islamic world in the form of the threat of colonialism, imperialism, Zionism and capitalism from the west. Hanafi warned that the most important Western threat was not from the economic or political side, but from the cultural side. Imperialism, colonialism and capitalism ultimately destroyed the original culture of Muslims, so that Muslims would lose their own identity and culture.

II. Review of Literature

The term anthropocentrism can never be separated from discussions of Islamic theology. In Islamic theology according to Ansari, there are several schools of thought frameworks in solving theological problems, including: First, the anthropocentric school. The anthropocentric school considers that the nature of transcendent reality is intracosmos and impersonal. It is closely related to the cosmos society, both natural and supernatural in the sense of its elements. Human is a child of the cosmos, the supernatural element in themselves is the source of his strength and the human task is to release the evil natural element. Thus, humans must be able to strip away their human personality to gain independence from his natural twist. People belonging to this group have a negative view of the world because they think that their salvation lies in their ability to get rid of all their desires and desires. While their devotion are more oriented towards ascetic practices and magical concepts. Their purpose in life is to arrange their personality into the impersonal reality.

Fazlur Rahman Ansari considers humans to have anthropocentric views as Sufis, those who hold mystical and static views. Even though anthropocentric humans is very dynamic because it considers the nature of intracosmos and transcendent realities to come to humans in the form of power since humans were born. That power is in the form of potential that makes it able to distinguish "which is good" and "which is evil". Humans who choose "good" will gain abundant benefits (heaven), while humans who choose "evil" he will get abundant losses (hell). With its power, humans have absolute freedom without interference from transcendent reality. Theological schools included in this category are "*Qodariyah*", "*Mu'tazilah*" and "*Shi'a*".

Second, theocentric school. Theocentric theologians consider that the nature of transcendent reality is supra cosmos, personal and Godhead. God is the creator of everything that is in this cosmos, he with all his power is able to do anything absolutely. From time to time it can appear in cosmos society. Humans are His creations, so they must work only for Him. In conditions that are relatively self-contained human beings are eternal migrants who will soon return to God for that humans must be able to increase harmony with the highest and transcendent reality through devotion. With his devotion, humans will obtain the perfection that is appropriate to their natural nature. With that perfection, humans will become an ideal figure, capable of radiating the attributes of the Godhead in his own mirror. These conditions will in the future save their destiny in the future.

Theocentric humans is a static person because they are often trapped in absolute surrender to God and that attitude of submission leaves them with no choice. For them, all actions are essentially God's activities. They has no choice but what God has determined. In that way God becomes the absolute ruler that cannot be inviolable, God can just put evil humans into abundant profits (heaven). Likewise, He could have put obedient humans into a situation of continuous loss (hell).

III. Discussion

This critical Islamic theology is also used by Hassan Hanafi in launching his ideas on anthropocentric theology. The Islamic theology that was raised by Hassan Hanafi to lead theology, as a belief system that initially only focused on theoretical towards anthropocentric. In this case Hassan Hanafi, wants to emphasize the truth of theology at the level of reality and advocate scientific argumentation.

When we look at the theological teachings that are used by the Indonesian Muslim community, we will find a great theology that is followed in the majority, namely Sunni theology. This theology arose when there were two very extreme large groups, between *Qodariyah* and *Jabariyah*. In the midst of this extremism, Sunni theology brought forth the Kasb theory, as stated by Abu Hasan al-Ash'ari. But the theory is not in the sense that human effort really determines the occurrence of an action, but remains in the subordination of God.

With the strong doctrine of Sunni theology in Indonesia, some of Hassan Hanafi's ideas about anthropocentric theology are relevant enough to be applied in this country. Because the offer of reconstructing Islamic theology of Hassan Hanafi through a process that is influenced by political conditions and situations as well as the situation of intellectual movement, namely by the existence of a reality of Islamic society that is underdeveloped and determined, both internal and external also the reconstruction of Hanafi Islamic theology does not throw away at all classical Islamic theology but precisely as a staunch defender of Classical Islamic theology. In addition, what has led to the emergence of Hassan Hanafi's anthropocentric theology is also because it is in preparation for building a religious society in the Third World.

In addition, Hassan Hanafi, his international reputation can be compared with Mohammed Arkoun and Fazlur Rahman, the popularity of Hassan Hanafi's thoughts can be seen, among others, in the pros and cons of his ideas about his Islamic Left and the reconstruction of Classical Islamic theology that is too theocentrically oriented towards anthropocentric theology. And liberation in Islam. Some of the ideas launched by Hassan Hanafi have entered Indonesia. In 1993, which was located in Paramadina, was discussing seriously about the phenomenon of the Islamic Left (*al-Yasa> r al-Islami*) which was initiated by Hassan Hanafi, which finally the results of the discussion were reprinted in one edition of the Islamic journal in the month July 1993.

But the relevance of Hassan Hanafi's anthropocentric theology towards the thinking of Islam in Indonesia is not without problems. Researchers see that the impact of Hassan Hanafi's anthropocentric theological thinking in Indonesia is less significant or even has no influence on the development of Islamic thought in Indonesia. In this case the researcher sees several reasons why the concept of anthropocentric theology Hassan Hanafi lacks a significant impact on the development of Islamic thought in Indonesia. First, the development of the anthropocentric theological thinking of Hassan Hanafi is too elitist. The point is that those who understand the concept of Hanafi anthropocentric theology are only certain people, that is, only the Muslim elite who are in the Islamic Higher Education in Indonesia, while the majority of Muslims who embrace the classical *Asy'ariyah* theology are hardly touched, so the concept of anthropocentric theology seems to be autopatic that does not touch the to the lower classes. Second, Indonesian Muslims are still comfortable with the classical *Asy'ariyah* concept of theology. As explained above, that the Indonesian Muslim community has long followed the great theology, the Sunni theology. This theology arose when there were two very extreme large groups, between *Qodariyah* and *Jabariyah*. In the midst of this extremism, Sunni theology brought forth the Kasb theory, as stated by Abu Hasan al-Ash'ari. According to Sunni Muslims, theology understood by Muslims today is very comprehensive, meaning that monotheism understood by Muslims today is not abstract theology as Hassan Hanafi's accusation of classical theology. According to them, monotheism that has been believed by Indonesian Muslims is not merely abstract teachings that skyrocketed as criticized, but is directly related to the problems of individual and social life. Apart from that, Islamic theology today is actually theocentric and anthropocentric, because it covers all

aspects of human life. Third, the majority of Indonesian Muslims are still allergic to philosophy. While Hassan Hanafi's anthropocentric theology was built using philosophical foundations. Hassan Hanafi used dialectics to answer the weaknesses of the historical aspects of classical theology, phenomenology and hermeneutics to answer the weaknesses of the terminology and praxis aspects of classical theology. Therefore, the anthropocentric theology Hassan Hanafi lacks a place in the hearts of Indonesian Muslims who are still influenced by the opinion of Imam Al-Ghazali who forbids philosophy.

However, the efforts of Hassan Hanafi, in carrying out the reconstruction of classical theology from theocentric to anthropocentric, deserve the highest appreciation, because after all this is the work of a revolutionary who is very original and wants to make changes in the fate of Muslims on the global scene. Therefore, Hassan Hanafi is very appropriate if given the title of a revolutionary thinker because of his concept of the Islamic Left (*al-Yasar al-Islami*) who wants to release Muslims from colonialism and the confines of Western civilization. Besides that, Hanafi's contribution in reconstructing classical theology that can align it with other Islamic thinkers such as Jamaluddin Al-Afghani (1838-1896) and Muhammad Abduh (1849-1905).

IV. Conclusion

In Indonesia, Hassan Hanafi's international reputation as an Islamic reformer thinker is the same as other Islamic reformer thinkers and can be compared with Mohammed Arkoun and Fazlur Rahman. The popularity of Hassan Hanafi's thoughts is reflected in his ideas about the Islamic Left and the reconstruction of Classical Islamic theology which is too theocentrically oriented towards anthropocentric theology and liberation in Islam. The relevance and influence of Hassan Hanafi's thoughts began to appear around the 1990s, when several Hassan Hanafi books such as the Islamic Left (*al-Yasar al-Islami*) and offers of reconstructing classical Islamic theology from theocentric to anthropocentricity began to be translated and discussed by Indonesian Islamic experts.

The climax, when in 2000, precisely on November 5 - 8, IAIN Walisongo Semarang, held an international seminar with the arrival of Hassan Hanafi who was given the theme of Islam and Humanism, besides him, there were also Islamic thinkers from Indonesia and abroad. After the arrival of Hassan Hanafi, the publication of books and discussions about Hassan Hanafi's thoughts in Indonesia became increasingly massive. The spirit of Indonesian Islamic intellectuals in studying and discussing the thoughts of Hassan Hanafi was not only carried out by reformers of Islamic Thought who already popular, but also carried out by young Islamic intellectuals who had a high enthusiasm to reform Islam in Indonesia. Likewise, the spirit of studying the thoughts of Hassan Hanafi was not only carried out by certain regions, that is on the island of Java alone, but the already been penetrated to all regions of Indonesia, especially in Islamic Universities in Indonesia.

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