

Afterword

I am quite optimistic concerning the future of Islam in the framework of Indonesian identity and humanity, but only if the *umat* places greater importance on quality in all dimensions of life. The Quran teaches the importance of quality for ensuring a bright future: “How many a small company has overcome a large company by permission of Allah.”¹ Pay close attention to the meaning of this verse, which at first was addressed to the small army of King Saul as it confronted the much larger army of Jalut (Goliath). The tested army of Saul was small in numbers. The others under Saul’s banner wanted to surrender to Goliath’s army, but in the end, the victory went to the minority who obeyed Saul’s command when they crossed a river. That order was that his army was not to drink their fill, but only a little. The victory of the minority was again seen in Muhammad’s time at the Battle of Badr, at the beginning of the Hijra years: the lesser army of the Muslims defeated the large Quraysh army. We see that a minority can win the day if it possesses the needed conditions. It is obvious here that physical and spiritual quality determine the successes and victories of a community – and this does not exclude the Muslim community in Indonesia. But sadly the Muslim majority in Indonesia for the most part live in poverty and ignorance. How to succeed, when the level of education puts in doubt the ability of most of them to finish primary school?

The leaders of this *umat* therefore must always be deeply aware of the need to improve its conditions if we truly want to see the future of Indonesia on the side of Islam. If it is to succeed, Islam must be understood as an Islam that shelters and protects all people. Minority groups must feel safe and at peace living in Indonesia because they are treated fairly and as true fellow citizens and patriots. Their rights must be fully guaranteed, with no discrimination. In other words, the Islam that must be cultivated and developed is a protective spiritual force, not a threatening one. This is the goal of jihad, and also of *ijtihad*. We must put a stop to the use of violent methods to achieve our objectives, once and for all.

My very final word is that this work is intended to raise a call that rises to the surface from a deep spiritual awareness: *Long live a united Indonesia! Long live our Indonesia, a Motherland for all!*

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