

## Global Citizenship Concepts Perspective Abdullah Ahmed An Naim

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### Abstract

Global Citizenship, rooted in the understanding and upholding human values, originated in the Western world and expanded into the Third World alongside globalization in various domains. Adopting a descriptive perspective, this research aims to comprehend and analyze Abdullah Ahmed An Naim's perspective on global citizenship. Utilizing a literature study at the philosophical level with a phenomenological approach method, this research explores the relationship between An Naim's thoughts and the concept of global citizenship, drawing from data sources in the form of books and journals. The data collection involves analyzing to synthesize existing sources. The study's findings reveal that according to Abdullah Ahmed An Naim, the concept of global citizenship involves reorienting the understanding of Sharia to respect the human rights of every citizen better. The expectation is that this research will contribute to formulating a new interpretation of the Islamic concept of global citizenship, emphasizing equality, peace without discrimination, and utmost respect for all citizens. In summary, this research provides insights into An Naim's perspective on global citizenship, shedding light on its implications for the Islamic framework and its potential contribution to fostering a more inclusive and egalitarian society.

Keywords: Abdullah Ahmed An Naim, Dynasty Politics, Global Citizenship, Human Rights, Secular State.

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### INTRODUCTION

Humans have the right to have something considered good to follow, including citizenship. With what he does, man will be faithful in carrying out his obligations as a citizen (Arief & Kustiwa, 2020). Ancient state institutions had their criteria for who was a citizen. These criteria can be based on the same culture, language, religion, and region, which are close to each other. Of course, it differs from the criteria for citizens in modern times. Where loyalty and responsibility to carry out obligations as citizens become priorities.

The current strengthening of sentiment in politics and power has formed a new entity regarding citizenship. The hegemony of some groups within a state has shaped identity politics and dynasties in the modern state. One of the hot issues in Indonesia today is when the Constitutional Court, which examines laws that are considered capable of bringing the understanding of a country's rules into accordance with the interests of the people, turns out not to be hope (Muhdar & Susilowati, 2023).

From a democratic perspective, elections and regional elections are one of the answers that will give birth to the wishes of the community, getting qualified leaders who prioritize aspects of capacity, capability, and integrity that avoid nepotism practices (Agus Dedi, 2022). The decision of the Constitutional Court is about the age limit entitled to become a candidate for President and Vice President of Indonesia who previously had to be 40 years old, to be less than that provided that they have experience as Regional Heads and have good integrity. This has led to the prejudice of the majority of Indonesian citizens that there has been an attempt to

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implement a political dynasty in Indonesia. This prejudice arose because Gibran Rakabuming, who previously could not run as a Vice Presidential Candidate due to insufficient age requirements, so the Constitutional Court decision became a golden ticket for Gibran to become a Vice Presidential Candidate.

The suspicion of the Indonesian people is a big question because it is known that Gibran Rakabuming is the son of President Joko Widodo, the President of the Republic of Indonesia from 2019 to 2024. Then, the Chief Justice of the Constitutional Court is the brother-in-law of Joko Widodo or the uncle of Gibran Rakabuming. This is a form of familism network (Gunanto, 2020). This attempt to lay down political dynasties raises suspicions that there is unhealthy cooperation between the executive and the judiciary in Indonesia's democratic world. Western political observers and media predict democracy in Indonesia to be down and unhealthy as a result of this Constitutional Court ruling. Indonesia, as the largest Islamic-majority country, is an example of how the application of democracy can be in line with Islam, which upholds the values of equality and justice.

Suppose you look at historical phenomena, especially Islamic history. In that case, it can be seen that the political dynasties run by the Caliphs after the Khulafa raiding period are certainly different from the picture of the modern state today. In Islamic history, there are known many dynasties that are entirely in the form of monarchies or kingdoms so that in terms of power, the leadership role of the state will be inherited by princes, crown princes, and grandchildren of previous leaders or minor kings in the region (Sembiring & Simanihuruk, 2018). This is understandable because the concept of a monarchical state is so. There is no limit in age or power of the king or leader of the state. This political dynasty also emerged tyrannies that were not by citizens' wishes. Tyranny and cruelty become issues in citizenship, so eventually, it will give rise to upheaval and resistance of citizens against the state.

The concept of political dynasties above is, of course, different from the concept of democracy adopted by the Indonesian state. The democratic world does not recognize the inheritance of power from generation to generation. Electoral mechanisms must carry out all forms of transfer of power. Executive and legislative powers will usually hold elections every five years. This is the limit of the majority of political power in Indonesia. Citizens can see the quality and results of their leader's work during that period of power and whether it is appropriate to be re-elected.

Looking at the explanation above, the decision of the Constitutional Court of the Republic of Indonesia regarding the age of Presidential Candidates and Vice Presidential Candidates is a hot issue. The public tends to suspect the influence of the previous leader in determining the decision of the Constitutional Court of the Republic of Indonesia. The public criticized the ruling because it would perpetuate a political dynasty that could give rise to the tyranny of new powers. Democracy in Indonesia will also have difficulty achieving its goals because the political dynasties formed at the country's highest level lead to the emergence of political dynasties at the village, regency, and provincial levels (Susanti, 2018).

About dynastic politics, that is the issue of Indonesian citizens. There are problems in Islamic studies that become world issues about the relationship between Islam and global citizenship, such as respect for citizen rights, such as the right to worship and choose beliefs, which sometimes contradict the concept of global citizenship, such as the death penalty for people who leave Islam (apostasy). Some cases show that a rigid understanding of jurisprudence causes a person to judge other beliefs that are not the same as his (Ikhsan, 2017). For example, religious violence experienced by the Ahmadiyya group in Kuningan. Although they still profess Islam, they are still distressed and subjected to discriminatory things and even physical violence. Likewise, violence against adherents of local beliefs such as the Kaharingan religion in Central Kalimantan and the Sunda Wiwitan faith in Pasundan land.

And many other cases have implications for restraint against choosing certain beliefs. This greatly hurts the concept of respecting other religions in Islam. This, of course, contradicts the concept of global citizenship.

Historically, jurisprudence as a method of applying Islamic law required the state's role to implement it. Of course, in this case, the country is based on religion (Rahmah & Zainuddin, 2021). Internationally recognized, Indonesia is not a religious state, but it is not a secular state. It is a fact that Indonesian society is a religious and Muslim-majority society. The practice of dynastic politics can lead to a change in the concept of a supposedly statutory state to political and religious interests that can give rise to violence for citizens.

How many previous studies have discussed global citizenship? Among them is research from Najwan Saada, which discusses global citizenship in religious education (Saada, 2023). About religious moderation, Mirzon Daheri conducted a study of global citizenship (Daheri, 2022). From previous studies, no effort has been made to provide perspectives from Muslim figures on global citizenship, one of which is Abdullah Ahmed An Naim. So, the researcher wants to explain global citizenship from An Naim's perspective. This is interesting because An Naim is a Muslim intellectual who discusses many international issues.

Therefore, global citizenship is not something to be contradicted; it is a product of the times that departs from three basic principles: justice, equality, and freedom. Global citizenship is not only a new concept from the West but also attracts the attention of Muslim intellectuals who seek to explain global citizenship. One such Muslim intellectual was Abdullah Ahmad An Naim (Taufiq, 2018). Naim's ideas are also important to study to see how Islam as a religion affects the relationship between the state and society.

The research in this article seeks to examine the relationship between issues of freedom in choosing faith in Islam as a global citizenship variable, which has a more constructive approach paradigm from the perspective of Abdullah Ahmed An Naim. Abdullah Ahmed An-Naim is a Muslim figure who offers the need for a global citizenship approach to the relationship between Islam and the state in a way adapted to the needs of the times and society (Khoir, 2011).

The type of research used is literature research at the philosophical level, which explains the concepts of religious teachings by examining and finding a system of reason that humans can understand (Kurniawan, 2015). The method used is a phenomenological approach based on the relationship between Abdullah Ahmed An Naim's thoughts about the relationship between Islam and citizenship (Adlini et al., 2022). This study also used data sources from books and journals about Abdullah Ahmed An Naim's thoughts on state and citizenship. Material collection techniques by analyzing to obtain an overview and synchronization of existing data sources. This research is a descriptive perspective that aims to understand and analyze the concept of global citizenship perspective of Abdullah Ahmed An Naim.

## RESULTS AND DISCUSSION

### **Abdullah Ahmed An Naim's Vision of Global Citizenship: Unveiling the Intersection of Islamic Teachings and Modernity**

This section consists of the results of the research and how they are discussed. Adequate data must support the results obtained from research. The study's results must answer the problem and the research objectives in the introduction.

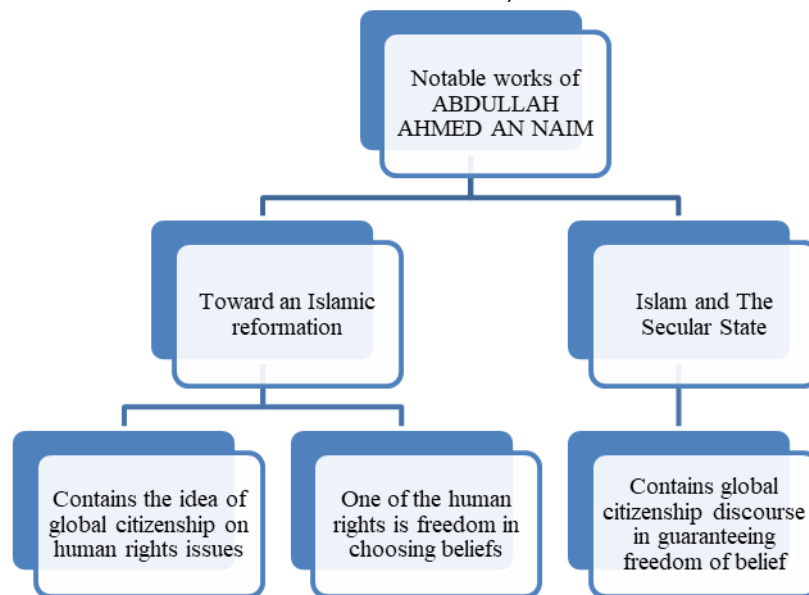
Researchers will discuss a thinker who is the focus of this study, namely Abdullah Ahmed An Naim, a thinker from Sudan. A Naim was a student of a Sufi figure famous for being executed by the military regime in Sudan under General Jakfar An Numairi; the Sufi name was Mahmud Muhammad Toha, as written by Zulkifli (Abdurrahman Usman & Hasbi, 2022). An Naim was a disciple of Mahmud Muhammad Toha and developed many of his teacher's ideas. An Naim was born in 1946 and spent his studies in human rights law, international law, and constitutional law in the UK. Then he now teaches at Emory University in Atlanta, United States.

Abdullah Ahmed An Naim is an internationally known human rights activist. He was the first of eleven children born to Ahmed An Naim and Aisha al-Awad Osman (Aziz, 2022).

From his intellectual background, Abdullah Ahmed An Naim received education starting from elementary and high school levels, then continued his S-1 studies, majoring in criminal law at Khartoum University, Sudan. An Naim continued his postgraduate studies (S2) at Cambridge University in England in 1971. From this college, An Naim managed to obtain an LL.M. degree. For the doctoral program (Ph.D), pursued by An Naim at the University of Edinburgh, Scotland, in the field of law in 1976.

Why is An Naim's thoughts important to discuss? An Naim is one of the few modern Muslim scholars who tried to think about and reorient the relationship between Islamic teachings and the state, especially about ideas of modernity, such as global citizenship. His thoughts are comprehensive and touch on the social, political, criminal law, international law, and human rights levels, including in the context of Islamic constitutionalism (Assulthoni, 2017). The author suspects a connection between An Naim's thoughts and international issues, namely global citizenship.

Moreover, with the relationship of Islam with the state and citizens (Abdurrahman Usman & Hasbi, 2022). He has produced various scientific works. Apart from being a legal expert, An Naim is also an expert in international relations. He visited Indonesia several times – often according to the author – and his books have been translated into Indonesian. According to the author, two of An Naim's most important books on global citizenship are *First, Toward an Islamic Reformation* and the *Second, Islam and Secular State*. See Figure 1.



**Figure 1. Notable works of Abdullah Ahmed An Naim**

**Concept Global Citizenship Perspective Abdullah Ahmed An Naim**

Globalization in the current era certainly brings significant developments in various fields of human life. Globalization can be interpreted with various understandings depending on which angle one uses to understand the meaning of globalization. Economic globalization impacts the development of various conditions of global economic markets, free trade, and exchanging goods and services. Political globalization has a role in world globalization, namely the dominance of the role of international organizations in governing countries under the

control of the United Nations and the European Union, which resulted in the emergence of global politics. Cultural globalization is the development of social conditions of society in the realm of technology and information; this globalization model is a concept of understanding global citizens.

In general, global citizenship can be interpreted as an understanding of the responsibility of citizens to meet institutional and cultural requirements for the greater good of the world community (Wahyu & Aeni, 2023). According to Beth, one of the social studies teachers at Hickory High School revealed that global citizens are someone who is rooted in their national identity, but they have a greater awareness than that, namely respecting the diversity of cultures, tolerance towards other beliefs and beliefs and seeing global issues as the main study rather than the boundaries of their nation. Global citizens focus on the role of global citizens in exercising rights and obligations globally (Sutrisno, 2018).

Nakaya explained that global citizenship could be characterized by several characteristics (Nakaya, 2018): namely (1) able to accept diversity and be able to respect human rights, (2) have a collaborative and cooperative mindset with other humans to solve a problem collectively without conflict, and (3) play an active and positive role in the global community order. To have these characteristics, several general elements must be met: attitude, deep knowledge, cognitive skills, non-cognitive skills, and behavioral capacities.

If drawn in the above sense, then many things in the practice of modern Islamic movements, according to An Naim, are problematic because they contradict the concept of global citizenship, namely human rights. For example, according to An Naim, the idea of punishment for apostates (Rohmah et al., 2022). In traditional jurisprudence, there is an opinion that if a person leaves Islam, his punishment should be killed, according to the hadith *من بدل دينه فاقتلوه* which means *whoever changes his religion kills him* (Rahmah & Zainuddin, 2021).

In the current context, there is a thought of abolishing the law of killing apostates, including in countries based on Islamic law. Because in this era of globalization, every part of the world has become a place of majority and minority religions. Even in an Islamic country, there are various races, tribes, and cultures, including religions.

According to An Naim, if apostates are killed, doesn't that contradict modern ideas about freedom of belief? Does it also not contradict the clear concept of Islam? *لا إكراه في الدين* *la ikraha fid din*, There is no compulsion in religion. An Naim says we must reinterpret the concept or relationship between the Islamic idea of apostasy and global citizenship. For An Naim, the Islamic principle of religious freedom is reflected through verses *la ikraha find din*. There is no compulsion in religion; it is universal.

The death penalty for apostates is a punishment born out of a very specific historical situation. It was born in a historical situation where converting or abandoning religion in ancient times was seen as a political betrayal. Because in ancient times, a person's political identity was determined by religion. And apostate deeds in those days were considered treason against the state. Therefore, apostasy is something very serious. Even in Abu Bakr As Siddiq (575 AD) (Issah & Rahim, 2023). Ibn Baththal and Purnomo, (2017) explain that many scholars agreed to provide an opportunity for apostate conversion. However, there were some groups, namely from Ahlu Dhahir, who stipulated that apostates should still be killed.

In Abu Bakr's time, the practice of apostasy was considered a practice of separatism, contrary to the state. So that if it is killed, it is understandable. This is certainly different from today. The punishment of apostasy in the form of the death penalty is no longer relevant today because it contradicts the concept of global citizenship and also the main tenets of Islam about freedom of belief, *la ikraha fid din*. From Abdullah Ahmad An Naim's view above, it can be seen that respect for citizens' beliefs is one of the elements of global citizenship. The state should not impose or blame the religion professed by citizens. The state has the right to protect and facilitate efforts to support the worship and faith of citizens.

To better understand, researchers describe the characteristics of Abdullah Ahmad An Naim's global citizenship perspective in the following Table 1:

**Table 1. characteristics of Abdullah Ahmad An Naim's global citizenship perspective**

<b>Characters of Global Citizenship An Naim's Perspective</b>	<b>Characters of Global Citizenship Naka you's Perspective</b>	<b>Common Elements</b>
1. Respect for human rights	1. Reducing conflict	- Attitude - Behavioral capacities
2. Respect for citizens' beliefs	2. Embrace diversity	- Deep knowledge - behavioral capacities
3. Attempt to separate religion and state	3. Active and positive role in plural society	- Cognitive skills - Non-cognitive skills

### **The Global Citizenship: State Respect for Faith**

The next book from Abdulah Ahmad An Naim, which, according to researchers, intersects with the concept of global citizenship, is Islam and the Secular State, where An Naim argues that in a secular state, a person can become religious and can apply religious practice according to what he believes. Whereas in traditional countries or countries that adhere to a traditional state system, citizenship is determined by the religion of the person concerned. If, in an Islamic country, you are a Muslim, then you are the main citizen. If you are in a Christian country, then if you are a Christian, you are the main citizen. The rest are second-class citizens. So, in a religious country, if you are religious or your beliefs do not match the beliefs of that country, then you will be a second-class citizen.

Now, the context has changed. The concept of citizenship is no longer based on religion but citizenship that is not tied to religion but has become as widespread as global citizenship. You become an Indonesian citizen not because you are a Muslim, or not because you are a Christian, a Hindu, or so on, but because you live in Indonesia and are loyal to the Indonesian state (Shaleh & Wisnaeni, 2019). In the sense of a neutral state, this value espoused by a secular state does not favor one religion as is the practice in today's modern state, so you can live as a believer and religion according to what you believe. If you are Shia, then you are free. If you are an Ahmadiyya, then respect your faith. If you are a Sunni Muslim, then you are respected. If you're a Christian, you're a Hindu, you're a Buddhist, then everything is respected. Because, in this case, the state does not take sides in one belief.

In modern times, the concept of citizenship is not built on the concept of religion but on the concept of global citizenship. Now, a citizen in a modern country can be anyone, Christian, Muslim, or anyone else, but he is recognized as a citizen. There is no discrimination there. A popular problem today in terms of the concept of global citizenship in Indonesia is the establishment of houses of worship for minorities, whether minorities of different religions and beliefs or sects of minority religious groups continue to be a serious problem. Ironically, this problem has been increasing since the mid-20th century. The Ministry of Religious Affairs accountability report (2019) released 47 facts of cases of violence in the name of religion that occurred in the last 10 years.

Efforts to block the establishment of places of worship of religion with the aim of sentiment contradict the concept of global citizenship, especially in guarding equality, tolerance, and respect for beliefs (Ikhsan, 2017). Based on this problem, if drawn in the idea of An Naim, then sharia can exist in the public life of modern Islamic society. In other words, religion and secular political

philosophy can influence state policy (Hidayat, 2022). According to researchers, one of the results of secular political philosophies is global citizenship.

## CONCLUSION

Abdullah Ahmed An Naim's perspective on global citizenship offers a profound reorientation of Islamic teachings, particularly within Sharia, to better respect human rights, including religious freedom. His advocacy for a secular state aligns with the principles of global citizenship, emphasizing neutrality and non-interference with citizens' beliefs. The envisioned formulation of Islam and global citizenship seeks equality, peace without discrimination, and utmost respect for individual choices. A Naim asserts that a state reflecting global citizenship must eschew discrimination among its citizens, emphasizing the freedom to choose one's religion without compulsion. This aligns with internationally recognized principles of human rights and legal provisions. His recommendation for secular governance emphasizes the importance of allowing individuals to make choices freely without state interference. Naim's concept broadens the perspective on citizenship in Islam, transcending political, religious, and social backgrounds. Furthermore, his thoughts on refugee acceptance echo the global citizenship discourse, emphasizing the humanitarian aspects of providing refuge. In essence, An Naim's vision contributes significantly to fostering a more inclusive and egalitarian society rooted in the principles of global citizenship.

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