

HARMONY WITH ENVIRONMENT SECRET OF THE SUCCESS STORY?



Otobiografi Ahmad Syafii Maarif:
Titik-titik Kisar di Perjalananku
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Sejak dari hulu jauh di utara Nagari Unggan sampai ke Muara Sumpu, Batang Sumpur hampir tidak ada yang lengang dari pepohonan, tempat burung, kera, tupai, dan bermacam jenis makhluk bermain, bersenda gurau, dan mencari makan. Sebuah eko-sistem yang harmonis sekali. Pohon memberi kehidupan pada makhluk di atas, sementara kotorannya yang jatuh ke tanah memberi kesuburan kepada pepohonan.¹

This autobiography is a part of history, as many parts of its content reveal dynamic aspects of life in West Sumatera.² Its author provides the importance of living in harmony with the environment, as he states that:

Hujan membasahi dan menyuburkan bumi untuk kepentingan makhluk hidup. Alangkah teratur dan dahsyatnya perputaran ini. Tetapi jika manusia tidak cukup cerdas membaca perkisaran ini, lalu lingkungan dirusak semau gue tanpa memperhatikan dampaknya bagi kehidupan berjenis makhluk, air hujan akan mendatangkan banjir yang dapat meluluhlantakkan kampung dan kota, sawah dan ladang, bahkan peradaban.³

However, a little part of it, as mentioned by the author, whom I usually call

¹ Otobiografi Ahmad Syafii Maarif Titik-titik Kisar di Perjalananku (2006): Yogyakarta: Ombak, p. 20. Bold of some of the words by the reviewer.

² C.f. Sukidi (2006), "Buya Syafii: Guru Bangsa Kita", *Kompas*, Selasa 6 Juni, p. 6. He has written: Otobiografi ini hadir sebagai saksi sejarah atas kesetiaan, pengabdian, dan persembahan hidup Buya Syafii untuk bangsanya tercinta. Kesetiaannya pada Pancasila, UUD, NKRI, dan Ikrar Kebhinnekaatunggalikaan [yang] tak pernah luntur sedikit pun. Menjadi Muslim yang otentik te-nyata justru memperkuat sosoknya sebagai patriot dan nasionalis sejati.

³ Otobiografi, *op. cit.*, p. 21.

Bung Syafii, is a kind of myth. By reading it anybody may learn a lot of lessons. As a part of history, it has educational values and a lot of secret ingredients. This stresses that history is a lesson of life (*vitae magistra*), which means that the details of Bung Syafii's autobiography strengthen the claim that history is a living teacher. In relation to this, it is important to quote what has been written by Soedjatmoko in one of his touching and 'flying winged' messages:

Di dalam ilmu sejarah tidak ada tempat untuk keajaiban dan kegaiban sebagai faktor dalam pembeberan sejarah. Jika sekiranya seorang ahli sejarah, berdasarkan agamanya menghubungkan sejarah dengan pekerjaan Tuhan atau campur tangan Tuhan dengan sejarah, akan dipandanginya campur tangan itu di dalam faktor-faktor duniawi yang sedang berjalan itu dan yang bersama-sama mempengaruhi dan menentukan jalannya sejarah. Campur tangan itu tidak akan dipandanginya sebagai suatu unsur tersendiri di samping faktor-faktor duniawi itu.⁴

Another strength of this autobiography lies on the presentation of some of *ayat-ayat kaunyah*, or the 'natural signs'.⁵ These aspects are usually neglected mostly by muslim scholars. Why? Most of them concentrate their activities on learning and discussing what are known as *ayat-ayat qauliyah*, that is, *al Qur'an* and *al Hadits*. This unfortunate condition of neglect is also found in providing interpretation of the Qur'an, especially if we agree with the opinions of Hamka, who was born, as Bung Syafii, in West Sumatera. Hamka is also well known due to the fact that some of his books deal with history. One such books is *Sejarah Ummat Islam*, which consists of several volumes. He says in one of his well known writings, namely, *Tafsir al Azhar*, that:

Adapula syarat-syarat lain yang sangat diabaikan oleh Ulama-ulama yang telah terdahulu itu. Yaitu di dalam al-Qur'an sangat banyak ayat-ayat yang menerangkan soal-soal alam,

⁴ Soedjatmoko, "Merintis Hari Depan", Soedjatmoko (1984), *Etika Pembebasan*, Jakarta: LP3ES, pp. 15-34. Formerly it is a paper presented at The First Seminar Sejarah on December 14, 1957 in Yogyakarta, it was published for the first time by Seminar Sejarah, Yogya: [no name of the publisher and the year of publication], p.32. Finally it is also published in *Etika Pembebasan*.

⁵ One of them is stressed by the author due to fact that it is going to destroy mankind and the world itself, if some of us disregard it and the situation is out of control when some elements of the authority are 'working hand in hand' with the destroyers of forests.

. . . . para perusak hutan, apalagi hutan lindung adalah manusia yang tidak beradab, tetapi sering mendapatkan perlindungan dari aparat, demi upet. Cara kasar inilah yang telah merusak Indonesia sampai batas-batas yang sangat jauh. Jika pada satu saat ada pulau di Nusantara berubah menjadi padang pasir yang tandus, maka itu adalah akibat dari dosa dan dusta kolektif mereka yang main dalam proses penggundulan hutan itu. (Otobiografi op. cit, p. 20)

*lautan dengan ombak gelombangnya, kapal dengan pelayarannya, tumbuh-tumbuhannya, angin dan badai, awan membawa hujan, dari hal bintang-bintang dan manazilnya, dan burujnya, demikian juga keadaan matahari dan bulan. Ayat-ayat yang seperti ini jauh lebih banyak daripada ayat-ayat yang mengenai hukum dan fikih.*⁶

Sukarno as the first president of the Republic of Indonesia had put Hamka in jail without any clear accusations, eventhough these two persons had been known as activists of Muhammadiyah before the Indonesian Independence. When Sukarno was under the influence of PKI, or Partai Komunis Indonesia, Pramoedya Ananta Toer as the chief editor of "Lentera" of *Bintang Timur*, a leftwing newspaper, tried hard to corner Hamka by accusing him as a plagiator of Mustafa Lutfi's novel as it is shown in Hamka's *Tenggelamnya Kapal Van der Wijck*. However, this character assassination failed.⁷ Finally Hamka was considered 'very dangerous' because he used to be one of the leaders of Masjumi, or Madjlis Sjura Muslimin Indonesia.⁸ However, to some extent Hamka supported Sukarno's opinion. In one of his writings Sukarno states that:

"Demi Allah 'Islam science' bukan hanya pengetahuan Qur'an dan Hadits saja; 'Islam science' adalah pengetahuan Qur'an dan Hadits plus pengetahuan umum! Orang tak dapat memahami betul Qur'an dan Hadits, kalau tak berpengetahuan umum. Walau tafsir-tafsir Qur'an yang masyhurlah dari zaman dahulu, yang orang sudah kasih titel tafsir yang 'keramat'. . . . masih bercacad sekali; cacad yang dimaksudkan ialah risalnya: bagaimanakah orang bisa mengerti betul-betul firman Tuhan, bahwa segala barang sesuatu itu dibikin oleh-Nya 'berjodoh-jodohan', kalau tak mengetahui biologi, tak mengetahui elektron, tak mengetahui

⁶ Hamka (2005), *Tafsir al-Azhar*, Juz 1, Jakarta: Pustaka Panjimas, p. 5.

⁷ Bokor Hutasuhut (2006), "Gagal Membabat Total", *Horison*, Th. XXXXI, No. T3.2, p. 14. C.f. Tautiq Ismail (2006), "Mengenang Pramoedya Ananta Toer (1925-2006) Sisa Rantai Dendam Perang Dingin", *Horison*, Th. XXXXI, No. T3.2, p. 8.

⁸ Hamka was jailed as he was accused with many misdeeds against the Indonesian government, but without any proof and trial at all. More correctly he got *fitnah*, or slander, as he was accused for planning to kill the ministry of religious affairs, K.H. Saifuddin Zuhri. He was even accused of planning to carry out some *coup d'etat* and want to take over the power with the help of the prime minister of Malaysia, Tengku Abdul Rahman Putera. Hamka was freed from jail after the old order, *orde lama* or *Orla*, collapsed. (Hoedaifah Koeddah dan Titik Ananta Toer (2006), "Haji Kanak-kanak Sisa Tahayul dan Presisi Rapi", *Horison*, Th. XXXXI, No. T3.2, p. 25; C.f. Hamka (1983), *Tafsir Al-Azhar*. Jakarta: Pustaka Panjimas, Juz I dan II, pp. 50-8.) However, Hamka had no ill feeling at all; he paid respect to Bung Karno. When he passed away, Hamka became the *imam of salat jenazah*, or the person leading prayer for the deceased, of this first president of the Republic of Indonesia. Hamka forgave and forgot Sukarno's misdeed, though Hamka suffered a lot when Sukarno was in power as the president of the Republic of Indonesia.

*positif dan negatif, tak mengetahui aksi dan reaksi?*⁹

One of the many examples of the *ayat-ayat* al Qur'an that stimulate people to use their reason in thinking a lot about *ayat-ayat kauniyah* can be seen in many verses of the Qur'an such as in S. al Hajj (the Pilgrimage, 22): 46. One of these *ayat-ayat kauniyah* is mentioned in *ayat* 4 of S. *Ar Raad* (Thunder, 13): 11, that:

And there are on earth [many] tracts of land close by one another [and yet widely differing from one another, i.e., regarding the nature of soil, fertility, and kind of vegetation. The necessity of this interpolation—which, in the consensus of all commentators, convey the meaning of the above phrase—becomes apparent from the subsequent clauses.]; and [there are on it] vinyards, and from one root or standing alone [Lit., “non-clustered” (*ghayr sinwan*)- i.e., each tree having separate roots.], [all] watered with the same water: and yet, some of them have We favoured above others by way of the food [which they provide for man and beast. C.f. 6: 99 and 141, where a similar stress is laid on the multiformity of plants – and their varying beneficence to man and animal – as some of signs of God’s purposeful, creative activity]. Verily, in all this there are messages indeed for people who use their reason.¹⁰

However, as time went on, there have been some positive trends among some of the muslim scholars. Some of them have begun to pay a lot of attention to *ayat-ayat kauniyah*. This encouraging situation can be seen in many of their books, whether the books were written by Indonesian Muslims or others. One of such books is Wisnu Arya Wardhana’s (2006), *Melacak Teori Einstein dalam al Qur’an* Penjelasan Ilmiah tentang Teori Einstein dalam Al Qur’an. This book was published for the first time in Dec. 2005, but within 8 months it was published for the second time. Another book dealing with *ayat-ayat kauniyah* is written by Jamaluddin Mahran and ‘Abdul ‘Azhim Hafna Mubasyir’s, *Al-Ghadza’ wa Ad-dawa’ fil Qur’anil Karim*.¹¹

The autobiography of Bung Syafii is divided into 9 (nine) chapters, i.e., 1. Bumi Kelahiran, Ibu-Bapak, dan Saudara-saudaraku, 96 pp.; 2. Ke Yogyakarta dan

⁹ Sukarno (1965), *Dibawah Bendera Revolusi*, Djakarta: Pan. Penerbit, I, p. 336. This quotation, as the other quotations with the old spelling, is converted with the new spelling, or FYD.

¹⁰ Muhammad Asad (1980), *The Message of THE QUR’AN*, Gibraltar: Dar al Andalus, p.357.

¹¹ This book was translated into Indonesian by Irwan Raihan (2006) into, *Al Qur’an Bertutur tentang Makanan dan Obat-obatan*, Yogya: Pustaka Pelajar. The translation of this book was published for the first time in Sept. 2005, but within 13 months it was published for the second time. Please read also Hossein Nasr’s (1984), *Science and Civilization in Islam*, Kuala Lumpur: Dewan Pustaka Fajar; A. Baiquni’s (1983), *Islam dan Ilmu Pengetahuan Modern*, Bandung: Pustaka; Ahmad As Shauwy [et. al. 3] (1999), *Islam dan Ilmu Pengetahuan Modern*, Jilid 1, Jakarta: Gema Insani Press; and Abdul Majid bin Aziz al-Zindani [et. al. 3] (1999), *Islam dan Ilmu Pengetahuan Modern*, Jilid 2, Jakarta: Gema Insani Press; finally Shaharir M. Zain’s (1988), *Pengenalan Tamadun Islam dalam Sains and Teknologi*, Kuala Lumpur: Dewan Bahasa Pustaka.

Peran Sanusi Latief; 16 pp.; 3. Anak Panah Muhammadiyah; 17 pp.; 4. Meniti Titian Kehi-dupan, Mengakhiri Masa Lajang; 33 pp.; 5. Musibah Silih Berganti; 20 pp.; 6. Secerch Harapan dan Beragam Tantangan; 40 pp.; 7. Berkiprah Menyongsong Masa Depan; 109 pp.; 8. Masa Depan Indonesia; 37 pp.; dan 9. Akhirnya, 8 pp.

Moreover, this autobiography is provided with many personal photos of the author's activities, Pengantar Penerbit p. vii, Pengantar Penulis, p. xv, and Glossary, p. xxii. It is closed with the Rekam Jejak p. 409, Lampiran p. 453, and finally Indeks p. 455. In addition to these strengths, however, there are some weaknesses. Why? It seems to lack of harmony among many chapters at least in the matter of the amount of the pages. There are misspellings that must be corrected for the second revised edition. Similar things happened to the indexes that must be updated according to the contents. Last but not least, this autobiography badly needs a 'full' or complete *glossary*.

As a whole this autobiography is very interesting as its language runs quite smoothly and the readers will enjoy it as they are reading a novel.¹² Its content is full of details, and will 'force' the reader to read it up to the end. However, some of its details deal with the environment of the place where he was born and they are full of frankness of his 'shallowness' as shown below:

Batang Sumpur mengalir dari utara ke selatan menuju Sisawah dan Padang Lawas. Pertemuan Batang Sumpur dengan Batang Sinamar disebut juga Muara Sumpur (dalam Bahasa Minang Muaro Sumpu). Di kala kecil, aku pun pernah naik perahu dari Sisawah ke muara itu. Transportasi perahu sangat menyenangkan, sebab kita dapat bersahabat dengan air sebagai sumber kehidupan. Di sini aku harus berterus terang bahwa pada saat naik perahu itu apresiasiku terhadap lingkungan alam terasa dingin-dingin saja, belum menggeliat, jika bukan tumpul sama sekali.¹³

On the basis of my discussion with many of persons who have read it, they almost do not believe in the colorfulness of Bung Syafii's life. They almost do not believe that there is much bitterness in many aspects of Bung Syafii's life. In short, some of the early stage of Bung Syafii's life, especially when he left West Sumatera

¹² To some extent Bung Syafii uses some of the tricks that have been presented by one of his former teachers, *i.e.*, P. Swantara. This senior journalist of *Kompas* has presented the clues that will make most readers interested to read the book; a writing must be: ". . . menarik, andaikan penyajiannya tidak dapat diterka, tidak membosankan, seakan sebagai umumnya isi khutbah, yang membuat sebagian pembacanya dapat terlelap atau sekurang-kurangnya mengantuk [karena tidak] ada human interestnya, syukur [tulisan itu] dapat menggelitik keingintahuan para pembacanya, tapi harus tetap komunikatif, arif dan memukau." (P. Swantara (2002), "Belajar Menulis dari Andrew dan Katharine", in Y.B. Margantoro (Ed), *Menulis Itu Panggilan*, Yogya: Media Pressindo, pp. v-viii)

¹³ *Otobiografi op. cit.*, p. 18.

for Java to further his study at Madrasah Mu'allimin Muhammadiyah and when he went to the US to get more knowledge, is mostly full of misery.¹⁴ Bung Syafii has even suffered a lot as he 'lost' two out of his three sons. Two of them passed away when they were *balita*. Due to this detail of the autobiography, there are many mass media such as *Gatra*, *Kompas*, *Republika*, *Suara Merdeka*, and *Tempo*, which have presented reviews of this auto-biography.

However, the situation is getting better as Bung Syafii has been promoted as one member of the teaching staff at IKIP Yogyakarta. Unfortunately, some of his friends at the School of Social Sciences were paid no respect to him. He was considered 'stupid', but: "In choosing to become a teacher and a professor, he [Ahmad Syafii Maarif] opted for a simple life, which at the beginning was very challenging for his wife and child. But he was happy and thankful for his family, his village, and his organizations, as well as the universities that contributed to his achievements and his joy."¹⁵

People who deal with and understand history, would find it very difficult to make, or repeat, similar, or identical, mistakes which have done before.¹⁶ This is similar with one sentence which has been stressed by Nye: ". . . those who do not know history are doomed to repeat it (making mistake)".¹⁷ As one of the important leaders of Muhammadiyah, in his autobiography Bung Syafii reveals some of the misdeeds of one of the US ambassadors. It is also stated in one of Bung Syafii's articles as follows:

. . . . kita tidak boleh asyik sendiri dan kurang memperhatikan nasib sesama umat Islam, yang dipojokkan. Buktinya: „Gedung Putih memerintahkan [Dubes] Boyce mendatangi saya [Bung Syafii] supaya saya secara diam-diam bersedia menda-tangi pejabat-pejabat Indonesia, seperti Ketua MA, Kapolri agar tidak mengelu-arkan Abubakar Ba'asyir dari tahanan menjelang pemilu 5 April.”¹⁸

¹⁴ C.f. Ari Susanto dan Agnes Rita Sulistyawaty (2006), "Syafii, Anak Panah Muhammadiyah", *Kompas*, 8 September. They have written:

Dalam otobiografinya Syafii membentangkan secara jujur tentang dapur kehidupan rumah tangganya, mengungkap fakta yang baik maupun yang buruk. Semua kisah hidupnya dari Sumpur Kudus, dan perantauannya di Yogyakarta, Lombok, serta Solo yang penuh kepahitan hidup, mulai dari impitan [sic.] ekonomi yang pas-pasan sampai dengan kehilangan dua anaknya, dia ceritakan [secara cukup] detail.

¹⁵ Jusuf Wanandi (2006), 'Syafii Ma'arif's Impressive New Memoir', *The Jakarta Pos* online, June 29.

¹⁶ Lihat Roeslan Abdulgani (1963), *Penggunaan Ilmu Sedjarah*, Djakarta: Prapantja.

¹⁷ Russel B. Nye (1954), "Foreword", dalam Carter V. Good and Douglas E. Scates, *Methods of Research*, New York: Appleton-Century-Crofts Inc., p. vi.

¹⁸ Ahmad Syafii Maarif (2004), "Gedung Putih dan Ba'asyir", *Republika*, April 13, p. 12.

This *Otobiografi* also provides Bung Syafii's critics with information of the invasions of the US into Afghanistan and Iraq. He does provide a just but ugly label for the US as shown in this sentence: "*Tetapi penyerbuannya [AS] terhadap Afghanistan dan Irak belum lama ini tidak ada perkataan lain yang tepat ditembakkan kepadanya kecuali tindakan biadab.*"¹⁹ Bung Syafii's bitter but just label on the invasion of the US into Iraq to some extent was identical with a criticism on this imperialistic invasion presented by the former president of the US, Gerald Ford. This is based upon his interviews, which were able to be revealed when Ford passed away, and this happened a couple days ago.²⁰ It is also similar with what is expressed in many of the mass media in the US itself. One of them is shown in *Newsweek*.

One by one, the reasons for sending America to war in Iraq seem to have crumbled. Investigations found no weapons of mass destruction and no proof of claims that Saddam Hussein was plotting with Al Qaeda's terrorists. A year after liberation, Washington's last, best justification for the war seemed to be the promise to transform Iraq into a mode of liberty and justice. Now many Iraqis have begun to disbelieve that. Instead of the rule of Law, they see not only America misdeeds but an explosion among their fellow Iraqis of lynchings, private militias and kangaroo courts.²¹

To achieve a success story, people's attitude must be in harmony not only with nature but also with society itself. This must be highlighted if we are to agree with one of AK Prodjosantoso's scientific articles, *i.e.*, "Pendidikan Lingkungan yang Berbasis pada Masyarakat"²². In the case of Bung Syafii, due to his cultural background, his family has the final and decisive right if he wants to carry out his

¹⁹ *Otobiografi op. cit.*, p. 315.

²⁰ News of Metro TV on Friday morning, Dec. 29, 2006. C.f. "In a July 2004 conversation with Bob Woodward, published last week, Ford said "I don't think I would have gone to war" in Iraq. He criticized both Vice President Dick Cheney and former Defence secretary Donald Rumsfeld for "making a big mistake in justifying going into the war in Iraq." Evan Thomas (2007), "More Than Met the Eye", *Newsweek*, January 8, p. 35.

²¹ Melinda Liu and Babak Denghanpisheh (2004): Liu, Melinda and B. Denghanpisheh (2004), "Questions of Justice", *Newsweek*, May 17, p. 25; C.f. "World View" of Fareed Zakaria, his writing shows that the situation in Iraq is getting worse than it has been reporting since the US's invasion. Especially if we agree with The Iraq Study Group report—which Rumsfeld boasts he not really read:

. . . there is significant underreporting of the violence in Iraq . . . A murder of an Iraqi is not necessarily counted as an attack. If we cannot determine the source of a sectarian attack, that assault does not make it into the database. A roadside bomb or a rocket or mortar attack that does hurt U.S. personnel doesn't count. For example, on one day in July 2006 there were 93 attacks or significant acts of violence reported. Yet a careful review of the reports for that single day brought to light 1,100 acts of violence. ("Losing the War, as Well as the Battle", *Newsweek*, Dec. 25, 2006/January 1, 2007, p. 17)

²² AK Prodjosantoso (1993), "Pendidikan Lingkungan yang Berbasis pada Masyarakat," *Cakrawala Pendidikan*, Edisi Khusus Dies Natalis, Mei, pp. 1-7.

intention to study at Madrasah Mu'allimin Muhammadiyah in another island, Java, as he wants to get full support especially in the form of financial support. Finally, not only he studied in Java, but also he went abroad to satisfy his thirst for knowledge after graduating at FKIS and became a lecturer at his almamater. This is shown in this quotation:

Aku sudah merantau sejak tahun 1953 dalam usia 18 tahun: ke Jogjakarta, Lombok, dan Surakarta. Kemudian kembali ke Jogja untuk meneruskan kuliah pada FKIS IKIP dan menetap di kota ini sampai saat tua. Dari kampus IKIP (sekarang Universitas Negeri Yogyakarta, UNY) aku meneruskan studi ke Amerika Serikat dengan mengunjungi tiga kampus: Northern Illinois University (DeKalb), Ohio University (Athens), dan the University of Chicago (Chicago) antara tahun 1972-1982²³

It is more interesting when one wants to get a description of Bung Syafii's attitude toward choosing his own wife. In this interesting matter, it is worth knowing the written explanation and evaluation in Bung Syafii's own words. Some of the readers may disagree with him, or consider it as a childish attitude, or conservative. Bung Syafii's real and colorful attitude is shown in the following sentences:

Aku tidak mencari jodoh sendiri, tetapi dicarikan pihak keluarga. Dari sisi ini, aku tidaklah tergolong modern, bahkan kuno. Sudah merantau ke mana-mana, bini harus dicarikan, tetapi memang itulah aku. Untung ada gadis yang mau bersuamikan anak rantau si bujang lapuak, yang tidak punya apa-apa secara materi dalam usianya hampir mencapai 30 tahun ketika itu.²⁴

This book also shows Bung Syafii's attitude and his relation with other non-muslim leaders, such as Buddhist, Christian, and Hindu leaders. One of them, Kardinal Julius Darmaatmaja SJ, tells frankly that he has a 'special attitude' toward Syafii. The cardinal was once doubtful that Syafii is one of the open minded muslim leaders.

'Dulunya saya takut dengan Pak Syafii. Saya menjadi lebih berani saat Uskup Agung Semarang, Mgr. Suharyo menceritakan bahwa Pak Syafii juga mengajar di Seminari Tinggi di Yogyakarta. Keberanian itu belum tuntas terbuka, namun saat bertemu langsung dan merasakan jabat erat tangannya yang keras, saya merasa hatinya sungguh-sungguh terbuka.'²⁵

²³ *Otobiografi op. cit.*, pp. 71-71.

²⁴ *Ibid.*, p. 43.

²⁵ "Transformasi Kebangsaan Otobiografi Syafii Maarif: Keutuhan Bangsa Harus Dijaga", (2006), *Kompas*, Kamis 8 Juni, p. 13.

The nature of Syafii's personality is strengthened by the nature of Islam itself if we are to agree with the comment of one of the great and best historians in the twentieth century. It is clearly shown in these following sentences: ". . . in practice the Muslims came to recognize that the adherents of all other higher religions had a moral claim to be tolerated by the followers of Islam on the implicit ground that they too, in their degree, had been recipients of the revelation from the One True God."²⁶

Finally, it needs to be stressed that Bung Syafii's success as one of the best historians and muslim leaders cannot be separated from the support of his wife. In overcoming the many obstacles and accomplishing his great plan, Bung Syafii owed a lot of debt to his wife. Why? Though in many occasions there are lots of tension in relation between Bung Syafii and his wife, but as whole his wife provides many contributions in achieving Bung Syafii's goal either in academic and daily life, or in organization.²⁷ Last but not least it is worth to present the warning of Bung Syafii dealing with environment in Indonesia, in the following sentences:

"Indonesia makin lama makin tak berdaya menghadapi bahaya banjir dan tanah longsor yang telah membunuh banyak manusia, gara-gara orang menzalimi hutan dan lingkungan."

²⁶ A. J. Toynbee (1988), *A Study of History* The One-Volume Edition, London: Oxford Un. Press, p. 431, *c.f.* pp. 240 and 340. The sympathetic and honest description of the best and great historian in the twentieth century is completely different in compararison of the 'true experience' of the dynamic history in the West. It is shown in the following sentence:

On the other hand, Europe has known Islam for thirteen centuries, mostly as an enemy and a threat. It is no wonder that Muhammad more than any other of the world's religious leaders has had "a poor press" in the West, and that Islam is the least appreciated there of any of the world's outside faiths. Until Karl Marx and the rise of communism, the Prophet organized and launched the only serious challenge to Western civilization that it has faced in the whole course of its history. How serious a challenge, how menacing a threat it once seemed is worth recalling. The attack was direct, both military and ideological. And it was very powerful. (Wilfred Cantwell Smith (1963). *Islam in Modern History*. New York: A Mentor Book, pp. 109-110)

²⁷ Without the support of the wife, some great people had many difficulties in carrying best their duty during their lives, such as clearly shown in this quotation:

Pada usia tua, didorong rasa tersiksa oleh kesenjangan antara ajaran-ajarannya dengan kemakmuran hidup yang dinikmati keluarganya, serta pertengkaran tak berkesudahan dengan isterinya, Tolstoy meninggalkan rumahnya pada suatu malam. Beberapa hari kemudian ia jatuh sakit dan wafat di sebuah stasiun kereta api, meninggalkan sejumlah karya besar yang tak lapuk oleh gerak zaman, termasuk novel pendek ini. (Anton Kurnia (2003), "Dari Lentera Dipantara", Leo Tolstoy, *Kembali Pada Cinta Kasihmu*, translated by Pramoedy Ananta Toer [without presenting the original title], Jakarta: Lentera Dipantara, p. 6)

²⁸ *Otobiografi*. . . . (2006), p. 22. Bold of some of the words by the reviewer. C.f. A. Syafii Maarif (2007), "Keresahan Walhi tentang Pulau Jawa," *Republika*, Jan. 2, p. 12. C.f. Yuda (2006), "Bush Datang, Lingkungan Rusak," *Hidayatullah*, Des., p. 10.

Akibatnya yang fatal adalah bahwa tanah kehilangan kekuatan penyanggahnya. Kerakusanlah yang menjadi sebab utama kerusakan lingkungan itu.”²⁸

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