

The Muslim World League dan Wacana Post-Wahabisme: Representasi dan Diseminasi Citra Baru Islam Arab Saudi = The Muslim World League and Post-Wahhabism Discourse: The Representation and Dissemination of the New Islamic Identity of Saudi Arabia

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Abstrak

Orientasi Organisasi the Muslim World League kontemporer telah bertransformasi dari kecenderungan label organisasi konservatif, takfiri, dan eksklusif menjadi organisasi moderat, inklusif, dan toleran. Kehadiran Al-Issa telah mengubah citra konservatif MWL ke arah yang lebih moderat, dengan visi moderasi, toleransi, dan koeksistensi. Perubahan tersebut berangkat dari tuntutan internal (Kerajaan Arab Saudi) dan eksternal (wacana geopolitik global). MWL mulai keluar dari hegemoni tradisi lama ideologi politik-keagamaan wahabi Arab Saudi, beralih merepresentasikan gerakan-gerakan baru yang bersebrangan dengan tradisi dan ideologi wahabi. Fenomena tersebut disebut sebagai post-wahabisme, sebagaimana diistilahkan oleh Schulze, Lacroix, dan Derbal. Penelitian ini melihat bagaimana wacana post-wahabisme mempengaruhi orientasi MWL pasca 2016, yakni di era Sekretaris Jenderal Al-Issa dan Putra Mahkota Muhammad bin Salman. Penelitian ini merupakan penelitian kualitatif dengan pendekatan deskriptif-analitis berdasarkan data pustaka dan wawancara. Teori post-islamisme (Asef Bayat), relasi kuasa pengetahuan (Foucault), dan soft power (Nye) digunakan untuk membingkai pengaruh wacana post-wahabisme pada MWL sekaligus interaksi relasi-kuasa dan kepentingan Kerajaan terhadap MWL. Hasil dari penelitian ini menunjukkan bahwa Kerajaan memiliki intervensi kuat terhadap orientasi organisasi dan wacana post-wahabisme telah mempengaruhi orientasi MWL. Pengaruh tersebut direpresentasikan melalui bentuk sikap afirmatif MWL terhadap rekonstruksi identitas nasional dan keagamaan, upaya counter narasi ekstremisme dan terorisme, rekonsiliasi dengan Yahudi, dan advokasi emansipasi wanita. Adapun diseminasi wacana post-wahabi dilakukan oleh MWL melalui keterlibatan secara massif pada forum dialog lintas madzhab islam dan lintasagama, serta menjalin mitra kerjasama yang baru, yakni dengan representasi Komunitas Yahudi, Kristen, Islam Pluralis-Demokratis dan Islam Syiah. Di sisi lain, MWL tetap mempertahankan beberapa ideologi dan tradisi politik-keagamaan Wahabi-Saudi, seperti konsep ketaatansuprematif terhadap pemimpin dan relasi yang masih berjarak dengan kalangan sunni-sufi. Seluruh Perubahan tersebut merepresentasikan peran MWL sebagai aktor strategis proyek soft power Arab Saudi dalam upaya mempromosikan citra baru islam Arab Saudi kontemporer secara global.

.....The contemporary Muslim World League Orientation has transformed from the tendency to be labelled as a conservative, takfiri, and exclusive organization to a moderate, inclusive and tolerant organization. The presence of Al-Issa has changed the conservative image of the MWL towards a more moderate one, with a vision of moderation, tolerance and coexistence. This change is based on demands from the internal (Kingdom of Saudi Arabia) and external (global geopolitical discourse) factors. The MWL began to extricate from the hegemony of the old tradition of Saudi Arabia's Wahhabi political-religious ideology, shifting to representing new movements that are at odds with the Wahhabi tradition and ideology. This phenomenon is called post-Wahhabism, as Schulze, Lacroix, and Derbal mentioned. This study examines how the discourse of post-Wahhabism influenced the orientation of the MWL post-2016, specifically in the

era of Secretary-General Muhammad Abdulkarim Al-Issa and Crown Prince Muhammad bin Salman. This research uses a descriptive-analytical qualitative approach based on library research and interviews. The theory of post-Islamism (Asef Bayat), power-knowledge relations (Foucault), and soft power (Nye) are used to frame the influence of post-Wahhabi discourse on MWL as well as the interaction of power relations and the Kingdom's interests towards MWL. The results of this study indicate that the Kingdom has a decisive intervention in the orientation of the organization, and the discourse of post-Wahhabi has influenced the orientation of MWL. This influence is represented through MWL's affirmative attitude towards reconstructing national and religious identity, efforts to counter extremism and terrorism narratives, reconciliation with Jews, and advocacy of women's emancipation. Then, the dissemination of post-Wahhabi discourse is carried out by MWL through massive involvement in cross-Islamic schools of thought and inter-religious dialogue forums, as well as establishing new cooperation partners, namely with representatives of the Jewish, Christian, Pluralist-Democratic Islam and Shia Islam communities. On the other hand, MWL still maintains some Wahabi-Saudi political-religious ideologies and traditions, such as the concept of supremacy obedience to leaders and relations that are still distant from Sunni-Sufi communities. All these changes represent the role of MWL as a strategic actor in Saudi Arabia's soft power project in an effort to promote a new image of contemporary Saudi Arabian Islam globally.