



RELATIONSHIP BETWEEN ISLAM AND JUDAISM IN THE MODERN ERA

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ABSTRACT

This paper aims to describe the relationship between Islam and Judaism in the Modern Era. The three main points answered in this paper are; The method used is the method of writing history which includes heuristics, source criticism, interpretation, and historiography. The historical method is helpful for systematically and objectively reconstructing the past to reach a complete conclusion. The study results show that the modern era's relationship between Islam and Judaism is Islam and Jews as a nation designation for the nation of the descendants of Prophet Ishaq (son of Prophet Abraham). Judaism as a religion is a divine religion broadcast by the Prophet Moses, guided by the Torah. In the history of its journey, Jews developed rapidly in Israel, while Muslims developed in various regions and countries; even in its history, Islam once dominated Western power, which led the world towards high civilization and culture. Relations between Islam and Judaism were initially quite open, evidenced in the order of life of the people of Medina under the reign of the Prophet Muhammad. However, it didn't last long because the Jews wanted to dominate by instilling influence on the Muslims, then they (Jews) failed, and consequently, they were expelled.

Keywords: History; Islam; Judaism

1. INTRODUCTION

History shows that the Jews are a minority group on God's earth with negative stereotypes attached to them. The peak of the negative assessment attached to them emerged as a world conversation when the Jews succeeded in establishing the state of Israel, and the Jews forced their way into Palestine to settle and take over the Palestinian state, which was claimed as the land promised by God.

The discussion of Judaism and Islam has always been an endless topic in academic and non-academic nuances. Judaism is always associated with Zionism, while Islam is always associated with the struggle of the Palestinian people to defend their land. Talking about the history of Judaism also means discussing the history of the Children of Israel. The two are difficult to separate because the Children of Israel only fully support Judaism. However, the discussion about the history of Judaism is only limited to the religion that was revealed to the Prophet Moses as and was taught to his people. In that case, the history can be separated so that the beginning or beginning of Judaism starts from the time of Prophet Moses as. Furthermore, when talking about the Jewish religion when it is connected with the history of the Children of Israel and when it is connected with the Prophet Moses as, it is very closely related to the Islamic religion. From this aspect, it can be understood that the discussion on the relationship between Judaism and Islam is urgent and significant to explore in this modern era.

2. METHODS

This study uses historical research or historical methods, namely the interpretation of a period, to understand historical reality. The process of collecting data by collecting the necessary sources or data is focused on documents, scientific literature, and other writings related to the subject of Islamic-Jewish relations.

Furthermore, criticizing by selecting historical sources that have been obtained. Interpret the data in the form of a concept based on an analysis of the historical sources that have been received. The data obtained during the research process were then analyzed using the following steps: data reduction, data presentation, and data verification. Qualitatively analyzed and then presented descriptively, namely describing, describing, and explaining the problems closely related to this research.

3. RESULTS AND DISCUSSION

1) Brief History of the Jewish People

Three terms are often used in naming the Jewish people or nation: Jewish, Hebrew, and Israel. Besides that, the word can also be associated with the words of the prophet Moses as he once said; “Innā Hudhā Ilaika”, meaning “we submit and return to repentance”. Among these terms or names,

the most popular and longest-lasting is “Jews” or “Judaism” in Western literature. But the Jews themselves prefer to call themselves “Israel” even though the oldest (old) term is “Hebrew”.

At first, many adherents of Judaism or Judaism lived in Palestine and its surroundings. Palestine is a country in the Middle East region which means the land of the Philistines. The Palestinian al-kitāb (gospel) is also called the land of Israel, the land of God, the holy land, and the Abrahamic peoples. This country has a long history of Judaism, Christianity, and Islam. In it are the city of Jerusalem with the names Ursalam, Yopus, City of David, Judes, Aclia, and Capetalina (at this time, the Palestinian term appeared for this city area and various cities around it). Palestine is also called the land of Kan'an. For more than 4000 years, the Kan'an people have lived in Palestine; they have built cities and palaces, places of worship decorated with idols erected to worship nature, especially the God of Storms who created humans. Their houses are built in beautiful and unique shapes. This country later became where some of the Prophets of Allah descended, calling on mankind to proclaim Him as one. Among them is Ibrahim as. He had been in Mecca and left his son Ishmael who became the father of many Arab tribes.

Meanwhile, Ibrahim also had a son named Ishaq, who lived in Palestine. Ishaq has a son named Jacob, who is also called Israel. Ya'kub was blessed with many children, including Lawe (descendant of Moses, Aaron, Ilyas, and Ilyasa), Yehuza (descendants of David, Solomon, Zakaria, Yahya, and Isa), Yusuf and Benjamin (descendants of Jonah). When the land of Kan'an was hit by famine, Israel brought her children to Egypt, at which time Joseph became the Ruler of Egypt. Thus formed the Children of Israel in Egypt, where they were oppressed during the time of the Pharaoh. So at the command of Allah swt, Moses as brought them to enter the holy land of Palestine. In this country, the Prophet Moses as. accepted the teachings of Allah SWT to be used as a guide for his people. These teachings are contained in the Torah.

Around the 13th or 14th century BC, the Hebrew tribes, under Joseph's leadership, succeeded in controlling several parts of the Palestinian area. However, according to Dr. Fuad Muhammad Fachruddin, the Jews never occupied Palestine as a united nation, except during the time of the prophets David and the prophets Abraham for 50 years, because at that time, the Jews were divided into two kingdoms, namely: Israel and Yahuza. Starting from the 7th century BC, their empire was successively under attack from Persia (Iran), Macedonia, Assyria, and Babylon. In 64 BC, the Roman empire controlled Jerusalem, then spread its wings to the entire Palestinian area, which the Adonian,

Etoria, and Arab Jews then controlled. Simultaneously, the Torah deviated from the original with the advent of the Talmud, the new Jewish manual.

In 599 BC, they staged a rebellion against King Babylon, which they finally captured and their treasures stored in Solomon's temple were confiscated. In 593 BC, they held another rebellion, so in 588 BC, they were visited by the King of Babylon, then the Jewish forces destroyed and burned Solomon's temple and the Jews were taken prisoner and taken to Babylon. In 536 BC, the King of Persia freed the captives, and the Jewish area became a part of the Persian empire. In 332 BC, it passed into the hands of Iskandar Macedonia, who defeated the Persians and occupied Syria and Palestine.

In 63 BC, Palestine was entered by the Roman army, and in 37 BC, Herod was appointed as king over the Jews, and in the end, he embraced Judaism. During the reign of King Herod, the Prophet Isa As was born, then the kingdom passed into the hands of Platus (26–36 AD), and during this time, the Prophet Isa was crucified (according to Christian opinion).

The arrival of Isa As, bringing with him the teachings of Allah SWT, which were compiled in the Bible, was immediately challenged by the Jewish people. Even so, the religion of Jesus, later known as Christianity or Christianity, gradually succeeded in instilling its influence on the region's people. In 70 AD, the Roman commander Titus destroyed Jerusalem and Solomon's temple. Jews were killed and many of them were taken, prisoner. In 135 AD, the Jews revolted against Roman rule. So sent a guardian from Rome named Jolious. This guardian can control the situation by killing 580,000 Jews in one fierce battle. From that time on, the Jewish people were scattered all over the world. To forget them about Jerusalem,

2) Brief History of the Journey of Muslims

If the terms often used in naming the Jewish people or nation are Judaism, Hebrew, and Israel, then several terms are often used in naming Islam. Sometimes called *dīnullāh* (God's religion) and *dīnulhaq* (true faith). Also commonly referred to as *al-dīnul khālish* (a clean and pure religion from polytheism). Islam was initially broadcast in Mecca, Medina, and other areas, and historically, Muslims have been in Spain for seven centuries. History also records that the Muslim community once shifted the domination of the Persian and Roman powers, whose strength at that time perhaps

also resembled that of the present Western powers. The Ottoman Empire also entered the gates of Vienna and was beaten back in 1683 AD.

In its long journey into the heart of Europe, the Ottoman Empire left Muslim communities in Bulgaria, Albania, and the former Yugoslavia, now better known as Bosnia and Herzegovina. In the inter-ethnic crisis in Bulgaria a few years ago, this Muslim community preferred moving to Turkey rather than changing their Muslim names to Bulgarian names. Not to mention if we look at the Muslim community in the countries of the former Soviet Union in Turkistan, Uzbekistan, Azerbaijan, and other Central Asian countries. They are all still allied with today's Muslim Turkic peoples. Our admiration for the movement of the spread of Islam throughout the world will increase if we examine how the process of spreading Islam in the Indian subcontinent, the African continent and Southeast Asia, especially Indonesia.

It stands to reason that at that time the Western world harbored curiosity as to why their younger siblings could gain the world community's sympathy in a relatively short period. Before the area of Islam expanded to such a large area, Muslims actually had intensive contact with the West, not only in the present sense but also in the sense of Greek civilization. Muslims on a large scale carried out the movement to translate Greek scientific books. At that time, it seemed that the disbelievers were not good at science, so they could pursue scientific fields diligently. Various branches of knowledge were obtained and simultaneously adopted by Muslims, ranging from logic, philosophy, chemistry, literature, and law.

In short, Islamic culture at that time also acted as an intermediary between ancient Greek culture and modern scientific civilization. However, it is precisely this intermediary function that history wants to forget because people's misunderstanding of the meaning of Greek literature contributed significantly to the formation of a new Islamic civilization in the era of the Abbasid empire. But one thing is clear the expansion of culture and science at that time was not immediately followed by the era of colonialism and imperialism as has been done in the West for the last five centuries. But those are all memories of the past that are romantic in nature. Immediately after Baghdad fell into the hands of the Mongols (1258 AD), namely five centuries after Muslims colored the world arena, Western nations began to improve themselves.

According to historians' records, the influence of Ibn Rushd (1126-1198 AD), and Ibn Sina' (980-1037 AD), as well as other Muslim scientists, was very large in the West. Al-Qanun fi al-Thib by Ibn Sina' was still a reference for the study of medical science in the West until the 16th century. For the West, the intellectual treasures of Islam are sufficient to provide valuable inspiration to develop their own culture. Meanwhile, after the fall of Baghdad, there were 3 (three) major Islamic empires, namely the Ottoman Empire, the Mughal empire in India, and the Safavid empire in Persia. At the same time, the West is building a new power.

The West did not take too long to adapt to the culture developed by Muslims. Only 250 years after the fall of Baghdad, the Islamic empire in Spain had been driven out of Cordova. Starting in 1492 AD, the Islamic empire in Spain was destroyed. At the same time, Columbus's expedition, which was initially looking for the Moluccas, discovered the American continent. Even the Spanish entourage had also arrived in the Philippines in 1511 AD, and Portugal had also arrived in Maluku (Ternate-Tidore). The Dutch VOC entered Batavia in 1602 AD, where the century of colonialism and imperialism began.

3) Relations between Islam and Judaism in the Modern Era

Ups and downs often marked harmonious relations in the Middle Ages and what happened to Jews and Muslims. After harmonious ties were established in Medina and Andalusia, the Ottoman Turks had to be erased due to the formation of Zionism and its politics which they built by spreading calls to other Jews to unite to establish a state. Israel, which they took by force from the Arab-Palestinian population. Dialogue between Judaism and Islam has been recorded quite well and is developing in several countries, such as Europe and the United States, to create religious tolerance and harmony.

But for most Muslims in the world, Judaism always invites many stereotypes both on theological grounds (religious teachings) and negative socio-political constructions about Jews as a nation that is considered greedy, full of conspiracies, and cursed by God, as is the case when talking about ethnicity Chinese in Indonesia.

The problem is that Jews, as members of the Ibrahim family, are not recognized in Indonesia. Although there is a Jewish community in Surabaya, for example, but the Government of Indonesia

has not yet indicated that it will recognize it legally even though it has been given the de facto right to life.

In the life of the Indonesian Muslim community, the response to Judaism and Israel is still reactionary and demagogic. When Abdurrahman Wahid, before and while serving as President of the Republic of Indonesia, proposed to open diplomatic relations with Israel, immediately the reaction and against this proposal hardened in several Islamic movements. In the academic arena, Nurcholish Madjid (familiarily called Cak Nur) was once considered an agent of the Jews in Indonesia after delivering a discussion on Islam at Taman Ismail Marzuki, Jakarta, October 1992, which in turn sparked a polemic between Media Da'wah magazine and the journal *Ulumul Qur'an*, after the journal published the writings of R. William Liddle about the scripturalism of Da'wah Media in the Cak Nur case.

Ismail R. Al-Faruqi's idea in his book *Islam and the problem of Israel* provides a summary of the modern Islamic view of Israeli-Jews:

1. The problem of the Jewish Holocaust in Europe is European or Christian. As such, it must be understood against the religious, social, and historical backdrop of medieval and modern Europe.
2. Zionism was created in Europe due to the circumstances faced by the Jews in the 19th and early 20th centuries.
3. Israel as another form of western colonialism in Muslim lands.
4. The danger resulting from the existence of a colonial state like Israel is quite large. Israel is not only a threat to the Palestinian people but also a threat to Arabs and Muslims as a whole.

Stereotypes towards Judaism facing the currents of Western domination of the Islamic world can be seen in Sjafruddin Prawiranegara's conclusion that he identified capitalism and communism eventually reached what was called Judaism.

This identification is partly because communism is actually another type of capitalism, as seen in the Soviet Union. In addition, capitalism and communism originate from or are heavily influenced by the Jews. Sjafruddin gave an example that Karl Marx was of Jewish descent, and his father was a rabbi, so the religion of communism was reduced to a form of renewal of the Jewish religion. Sjafruddin's opinion is, of course, not that surprising. Still, his conclusion that simplifies in such a

way between Karl Marx of Jewish descent and his thoughts, later known as Marxism/Communism, is a separate issue.

It seems that the situation of the Arab-Israeli war heavily influenced his opinion after the establishment of the state of Israel in May 1948, where both the United States as the main agent of capitalism, and the Soviet Union as the main agent of communism, supported the formation of the state of Israel. The issue of the Israeli and Palestinian conflicts has also consumed much energy from the international community since the wave of Jewish diaspora emigration to the formation of the State of Israel in the Land of Canaan (now Palestine). The conflict between the two most prominent at the theological level is the emergence of complex religious interpretations in the form of religious movements from the two main groups of people of the Abrahamic religion: Judaism and Islam. Not infrequently, these religious movements result in violence because to defend the claim of truth (saving mankind and upholding God's law), one has to kill one another in the name of monotheistic religions.

There are three main currents in Jewish religious thought: the Reformer, Orthodox and Conservative schools. These three major schools of Judaism which emerged after contact with modern world politics, must be specified, for all of them continue the Torah as the stronghold of Jewish rabbinism and accept the Torah as the continuation of their symbol and myth, its laws as their norm, its theology as the rock. their test. Between 1800-1850, all of these streams were formed.

Among the three typologies of Jewish religious sects above, the most prominent manifestation is Zionism which succeeded in forming the modern State of Israel. The Zionists chose the Land of Israel in Palestine for their homeland, the home of the Jewish people who have multiplied the diaspora for more than five thousand years. The reason for choosing Palestine as their homeland is because Palestine is the land promised by Yahweh since Abraham, so there is no other acceptable place for Diaspora Jews to return to. This theological-historical reason defeated the political offer of the British Colonial Government which had offered the initiator of Zionism, Theodor Herzl, a homeland for the Jewish nation in its other colony, namely Uganda.

CONCLUSION

After studying the relationship between Islam and Judaism in the modern era, it was concluded that the existence of a harmonious relationship between Islam and Judaism in the Middle

Ages was often marked by ups and downs and what happened to Jews and Muslims. Zionism and its politics that they built by spreading calls to other Jews to unite to establish the state of Israel, which they took by force from the Arab-Palestinian population, from where the conflict emerged, which continues to this day. Perhaps the cause of the breakdown in intimate relations between Islam and Judaism was a need for better communication.

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