



The Muslim Community in ASEAN Community: Looking from Islamic Perspective¹

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Abstract

The purpose of this article aims to explore and apply the Islamic concept to the case of the Muslim community in the context of ASEAN Community that includes the connecting between people-to-people link within ASEAN Community as which the principle of Islam concept known as “*ummah*” which influences on the process of ASEAN identity building within the region. This paper will also touch on the Muslim community in the ASEAN region, their immense potential to become important contributor towards ASEAN Community, the implementation of Muslim community forwards to the vision of ASEAN Community as said that “One Vision, One Identity, One Community” are discussed that this also in this article raises the challenge to Muslim in the region to envision a community of ASEAN, are discussed.

Keywords: Muslim Community/ Ummah/ Muslim Perspective/ ASEAN

Introduction

In the globalization era today, the economy is a driven and push the world move forward very fast and every country around the world getting together in the global society which they can't living alone as a reason why every country in the region of the world have to group themselves within their region for cooperation and increase their bargaining powers as well as their competitiveness in international arena for gaining mutual benefit and develop themselves. Hence, in the country within Southeast Asia region tried to have the commitment to unite as a community to achieve the ASEAN Community in the end of 2015 by the Association of Southeast Asia Nations

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(ASEAN) which found by Indonesia, Malaysia, Philippines, Thailand and Singapore in 8 August 1967, Vietnam became its member in 1995, Myanmar and Laos joined in 1997 and Cambodia became the member in 1999, ASEAN is now totally combined of the 10 countries in Southeast Asia region promised that in the end of 2015 will become ASEAN Community which comprised of 3 pillars such as ASEAN Political Security Community (APSC), ASEAN Economic Community (AEC), and ASEAN Socio-Cultural Community (ASCC). The ASEAN member countries are also agreed to adopt the ASEAN Connectivity within the region and outside the region as well. In this way each country's people can able to work freely in any ASEAN member countries. In fact The ASEAN Population totally about 600 million which half of them are Muslim. Hence, it is necessary and important for us to understanding the nature of Islam and Muslim in general and their identity within the region in particular because Muslim in ASEAN region is also important to contribute for ASEAN Community and create ASEAN Connectivity as well. For this region we can said that ASEAN is a land of pluralist society because of the diverse ethnic and religious groups are living in the region for long times, the division of ASEAN on the basic religions found that the countries' population is predominantly Buddhists are Thailand, Cambodia, Laos, Myanmar, Vietnam and Singapore but the Philippines are predominantly Christian however for Muslims Majority countries are Brunei, Indonesia and Malaysia. Apart from religious differences, minorities also have a different faith and traditions, way of life, language and culture.

The national religion of Brunei is Islam, it has a population of Muslim about 67 percent along with Buddhist and there are some Christian, Hindu, indigenous beliefs and so on. Cambodia which the Constitution has provided that Buddhism is the national religion and it is about 7 percent of the Muslim population. Indonesia with Islam as the state religion, the Muslims in the country about 88 percent of Indonesian Muslims is the majority. Muslims are a small minority in Buddhist-majority Laos and constitute about 1 percent of the population. Muslims in Laos are visible in the capital city, Vientiane, which has a mosque. The Muslim population in the country is mostly engaged in trade and manages meat shops. A small community of Cham Muslims from Cambodia who escaped the Khmer Rouge is also found in Laos that Muslims live primarily in urban areas. Malaysia is a majority Muslim population, estimated at 60.4 percent, which is the official national religion of the country and Malaysia is Muslims living there about two in three of



the country. For Myanmar are Buddhists, most of the country that Buddhism is the state religion in the year 1974 and Myanmar's many traditions associated with Buddhism. Myanmar has about 15 percent of the Muslim population. In the Philippines mainly Christian, this is the national religion and will include Islam as a religion minor, about 10 percent, mainly Filipinos on the island south of the country. Singapore has no state religion, because of the freedom of citizens to choose their own religion as they believe. Singaporeans today are mostly Buddhist population followed by Islam about 16 percent, and the population was irreligious. In a minority of countries, Thailand's population is Buddhist; it became the foundation of faith, culture, and national identity in the present, followed by Islam about 10 percent mostly Muslim southern Thailand. But there are some Christian and other religions as well. For Vietnam no national religion in the country, Vietnamese Constitution stipulates that citizens have the freedom of choice of religion. As ruled by the socialist regime whose presence was blocked. Muslims are about 1 percent and Mahayana Buddhism which has the most esteemed. (Asia Muslim Population in 2014, online)

Country	Muslim Percentage	Muslim Population (million)	Total Population (million)
Brunei	67 %	0.27	0.4
Cambodia	7 %	1.01	14.4
Indonesia	88 %	218.68	248.5
Laos	1 %	0.07	6.7
Malaysia	60.4 %	18	29.8
Myanmar	15 %	8.00	53.3
Philippines	10 %	9.62	96.2
Singapore	16 %	0.86	5.4
Thailand	10 %	6.62	66.2
Vietnamese	1 %	0.90	89.7

Sources: Asia Muslim Population in 2014, from <http://www.muslimpopulation.com/asia/>.

As People in ASEAN member states mentioned above, the principles of religion, self-esteem, which reflects of lifestyle, art, architecture, and culture and the politics of identity



depictions of each country. Understanding about the religion of the people of the member states of ASEAN. It is the basis to enter into the heart of that nation and the basis of peaceful coexistence on a variety of race and religion.

Islam and Muslims in the ASEAN region

Islam is the second largest of the world's religions. Muslim countries extend from North Africa to Southeast Asia, but the one billion members of the Islamic community stretch across the globe. Muslims constitute a majority in more than fifty countries and a significant minority in many others. Though the Arab world is often regarded as the heartland of Islam, the majority of Muslims are in fact to be found in Asia and Africa, homes to the largest Muslim communities: Indonesia, Bangladesh, Pakistan, India, Central Asia, and Nigeria. Islam has grown significantly in recent years in the west, where it is now the second largest religion in many parts of Europe and the third in the United State. (William John, 1971) The Arabic word Islam means 'peace' and also 'submission' to the Will of God, hence it is the peace that lies in submission to God. As regards submission there are many ways, but Islam is the straightway as is evident from the very words "show us the straightway" that appear in the verse (6) of the first Chapter of the Qur'an, while the verse (7) clarifies the meaning of "Straightway", as the way of those on whom God has bestowed His Grace, but not of those who have earned the wrath of God and who have gone astray. (M. Musleh-uddin, 1999, p.13)

As we have mentioned earlier that the term *Islam* is derived from the Arabic root *s-l-m*, which means submission or peace. Muslims are those who surrender to the will of God or law and as a result, Muslims believe, are at peace with themselves and with God. To embrace Islam is to become a member of a worldwide faith community (*ummah*). Thus, believers have both an individual and corporate religious identity and responsibility or duty to obey and implement God's will in personal and social life. Clifford Greetz (1964, pp 379-381) discusses the nature of Islam in Southeast Asia that is diverse and can be divided into several approaches together. The region comprises more than half of the Muslim population accounting for 20 percent of the global Muslim population. Islam is the most populous country. Indonesia 80 percent in Malaysia and 60 percent in



other countries where Muslims are a minority in Cambodia, Myanmar, the Philippines, Thailand and Singapore. Muslims in Southeast Asian Islam has been spread through Persia and India by Arab traders of time and processes to Islam at a slower pace and incoherent. Islam entered the region very seriously rooted in the 14-17 century, however, the advent of colonialism; it has an impact on the spread of Islam in the region. But Islam is the true owner of the sovereignty of Allah only and the principles completely through the Quran and the *Sunnah* of the Prophet Muhammad. So the vision of freedom has been secured from the Islamic Allah, Allah is not from men themselves to secure equality and justice that we must not violate human rights themselves.

ASEAN Motto for Muslim

According to the Chapter 11, Article 36 of the ASEAN Charter has mentioned that ASEAN motto is "One Vision One Identity One Community", if we compared with the concepts of Islam towards what can be said is this, in the Muslim community in ASEAN community. It is based on the same vision, as One Vision is One *Aqidah*, One Identity is One *Ibadah*, and One Community is One *Ummah*.

One Vision as “One *Aqidah*”

Aqidah or we can say in other word as *Iman*. The Islamic creed (*aqidah*) as found in the Quran is quite simple: the so-called five articles of faith-belief in God, angels, Prophets, scriptures, and the Last Day-sum up that creed, and it was only later that more detailed formulations began to appear. There of the five articles-the first, third, and fifth-are the principal articles; the second (belief in angels as the servants and worshipers of God) is a corrective to the pre-Islamic view of angels as daughters of God, and the fourth (belief in scriptures) is an important supplement to the third. Thus modern as well as classical scholars frequently maintain that the triad of God-Prophet-Judgment Day constitutes the essential belief system of Islam. (John L. Esposito, 1995, p 94) *Iman* as literally “faith” or “belief,” in the word *Iman* is technically faith in the religion of Islam, the person with *Iman* being a *mu'min*, is that the Arabic word connotes security: one who believes becomes secure against untruth and misguidance in this world and against punishment in the next, the Quran throws light on this connotation through subtle wordplay: it is “those who have believed”



who shall enjoy “security” (where God is described as *mu'min*, “protector, guarantor of security”) *Iman*, in the sense of “to become a believer” distinguishes a Muslim from a non-Muslim. As a summary statement, it represents belief in the following: the oneness of God, angels, prophets, revealed book, and the hereafter. The phrase *iman bial-ghayb*, usually translated “belief in the unseen,” stands for belief in metaphysical realities that are inaccessible to the senses but are presumably affirmed by reason.

According to several Quranic verses (e.g., surahs 6.111; 10.99, 100), if God had wished them to believe, all human beings would have believed. Such verses do not teach fatalism but the exact opposite, namely, that since God does not compel anyone to believe, therefore every individual is free to make his or her own choice. *Surah* 18.29 says: “And say: The truth is from your Lord, so whoever wants to, let him believe; and whoever wants to, let him disbelieve.” On the other hand we read in the Quran that God hardens the hearts of those who have become thoroughly evil and so deserved the hardening of heart. Their hearts “stamped” by God, such people are rendered incapable of believing, where Moses prays to God to “seal up” the hearts of Pharaoh and his followers so that they may not believe until they see the promised punishment descending on them). The Quran establishes a close connection between faith and action, or *Iman* and *Amal*: true *Iman* manifests itself in right conduct, which, to be fruitful, must be grounded in right faith. The Quran requires “those who have believed” to conduct themselves in certain ways. For example, the believers are commanded to obey God, the Prophet, and the authorities fulfill their commitment, speak the truth and say the right think, perform the ritual prayer, spend of their wealth in the way of God, fight in the of God, steadfastly, shun wine - drinking and gambling, refrain from making transactions involving interest, and avoid treating condescendingly those they have done favors to. *Iman* is also the basic of Islamic brotherhood, and the series of injunctions given, for example, in *surah* 49.9-12 are explicitly predicated on that premise. *Surah* 23 opens with the statement, “The believers have achieved success,” and explains who the believers are giving details of a certain type of conduct. *Iman* and *Aman* are thus inseparable, several verses explicitly stating that actions that are apparently good but lacking a basic in *Iman* will be nullified.



In view of this connection between *Iman* and *Aman* it might seem surprising that the question of the relationship of faith and works occasioned serious debate in early Islamic history. According to one group, one guilty of a major sin ceases to be a Muslim since the militant *Khawarji* were not content to state their views but fought against all those who differed with them, they faced strong opposition from the majority of the Muslim population. On the doctrinal level, however, the anti-khariji polemic resulted in the formulation of a view that undermined the integral relationship between *aman* and *iman*. The *Murji'I* reaction (the *Murji'ah* from *irja'* "postponement"-put off the verdict on the grave sinner until the Last Day, Leaving the matter in God's hands) stressed, or rather overstressed, the importance of *Iman*, in effect devaluing *amal*.

1) Belief in one God, The most fundamental and most important teaching of Prophet Muhammad (blessing of Allah and peace be upon him) is faith in the Oneness of God. This is expressed in the primary *Kalimah* of Islam as "There is no deity but Allah" (*La ilaha ilallah*). This beautiful phrase is the bedrock of Islam, its foundation and its essence. It is the expression of this belief which differentiates a true Muslim from a *kafir* (unbeliever), *mushrik* (one who associates others with God in His Divinity) or *dahriyah* (atheist). The acceptance or denial of this phrase produces a world of difference between man and man. The believers in it become one single community and those who do not believe in it form an opposing group. For the believers there is unhampered progress and success in this world and in the hereafter, while failure and ignominy are the ultimate lot of those who refuse to believe in it. But the difference between the believers and the unbelievers does not result from the mere chanting of a few words. Obviously, the mere utterance of a phrase or two is not in itself important. The real difference lies in the conscious acceptance of this doctrine and complete adherence to it in practical life. Mere repetition of the word 'food' cannot dull hunger; mere chanting of a medical prescription cannot heal the disease. In the same way, if the *kalimah* is repeated without any understanding, it cannot work the revolution which it is meant to bring about. This can occur only if a person grasps the full meaning of the doctrine and accepts and follows it in letter and spirit. We avoid fire because we know that it burns; we keep away from poison because we know that it can kill. Similarly if the real meaning of *Tawhid* are fully grasped, we avoid, in belief as well as in action, every form of disbelief, atheism and polytheism. This is the natural consequence of belief in the Oneness of God.



2) *Belief in God's Angels*, The Prophet Muhammad (blessings of Allah and peace be upon him) has further instructed us to have faith in the existence of God's angle. This is the second article of Islamic faith and is very important; because it absolves the concept of *Tawhid* from all impurities and frees it from the danger of every conceivable shadow of *shirk* (polytheism). The polytheists have associated two kinds of creatures with God are those who have material existence and are perceptible to the human eye, such as the sun, the moon, stars, fire, water, animals, great men and soon. And Those who have no material existence and are not perceptible to the human eye: the unseen beings who are believed to be engaged in the administration of the universe; for instance, one controls the air, another imparts light, another brings rains, and so on and so forth. The alleged deities of the first kind have material existence and are before man's eye. The falsity of their claim has been fully exposed by the *kalimah-La ilaha illallah*. This is sufficient to dispose of the idea that they enjoy any share in divinity or deserve any reverence at all. The second kind of things, being immaterial, are hidden from the human eye and are mysterious; the polytheists are more inclined to pin their faith in them. They consider them to be deities, gods and God's children. They make their images and render offerings to them. To purify belief in the Oneness of God, and to clear it from the admixture of this second kind of unseen creatures, this particular article of faith has been expounded. Muhammad (blessings of Allah and peace be upon him) has informed us that these imperceptible spiritual beings, whom people believe to be deities of gods or God's children, are really His angles. They have no share in God's divinity; they cannot deviate from His commands even by the slightest fraction of an inch. God employs them to administer His Kingdom, and they carry out His orders exactly and accurately. They have no authority to do anything of their own accord; they cannot present to God any scheme conceived by themselves, and they are not even authorized to intercede with God for any man.

3) *Belief in God's Books*, The third article of faith which Muhammad (blessing of Allah and peace be upon him) has commanded us to believe is faith in the Book of God; Books which He has sent down to mankind through Hiss Prophets. God had revealed His Books to His Prophets before Muhammad (blessing of Allah and peace be upon him) and these books were sent down in the same way as He sent down the Quran to Muhammad (blessing of Allah and peace be upon him). We have been informed of the names of some of these books: Books of Abraham, the *Torah* of Moses, *Zabur* (Psalms) of David, and the *Injil* (Gospel) of Jesus Christ. We have not been



informed of the names of Books which were given to other Prophets. Therefore with regard to other existing religious books, we are not in a position to say with certainty whether they were originally revealed books or not. But we tacitly believe that whatever Books were sent down by God is all true. Of the Books we have been told, the Books of Abraham are extinct and not traceable in existing world literature. David's *Zabur*, the *Torah* and the *Injil* exist with the Jews and the Christians, but the Quran says us that people have changed and added to these books, and God's words have been mixed up with texts of their own making. This corruption and pollution of the Books has been so large and so evident that even the Jews and the Christians they admit that they do not possess their original texts, and have only their translations, which have been altered over many centuries and are still being changed. On studying these Books we find many passages and accounts which evidently cannot be from God. God's words and those of man are mixed together in these books, and we have not means of knowing which portions are from God and which from man. We have been commanded to believe in previously revealed Books only in the sense of admitting that, before the Quran, God had also sent down books through His Prophets, that they were all from one and the same God, the same God Who sent the Quran and that the sending of the Quran as a Divine Book is not a new and strange event, but only confirms, restates and completes those divine instructions which people had mutilated or lost in antiquity.

4) *Belief in God's Prophets*, In the last chapter we explained that God's Messengers had been raised among every people, and that they all brought essentially that same religion-Islam-which the Prophet Muhammad (blessing of Allah and peace be upon him) propagated. In this respect all the Messengers of God stand on a par with each other. If a man belies any one of them, he, as it were, belies all, and if a man affirms and believes in one of them, he must and ought to affirm all. The reason is simple. Suppose 10 men make and the same statement; if you admit one of them, to be true, you *ipso facto* admit the remaining nine as true, and if you belie any one of them, by implication you belie all of them. It is for this reason that in Islam it is necessary to have implicit faith in all the Prophets of God. One who does not believe in a particular Prophet would be a *kafir*, though he may profess faith in all the other Prophets. Tradition has it that the total number of Prophets sent to different peoples at different times is 124,000. If you consider the life of the world since it was first inhabited and the number of different peoples and nations that have been on it, this



number will not appear too great. We have to positively believe in those of the Prophets whose name has been mentioned in the Qur'an. Regarding the rest, we are instructed to believe that all the Prophets sent by God for the guidance of mankind were true. Thus we believe all the Prophets raised in India, China, Persia, Egypt, Africa, Europe and other countries of the world, but we are not in a position to be definite about a particular person outside the list of Prophets named in the Qur'an, whether or not he was a Prophet, for we have not been told anything against the holy men of other religions. It is quite possible that some of them might have been God's Prophets, just as the followers of Moses and Jesus (peace be upon them) have done. Therefore, whenever we express any opinion about them, it should be about the tenets and rituals of their religions; as for the founders of those religions, we will remain scrupulously silent, lest we should become guilty of irreverence towards a Prophet.

5) *Belief in life after death*, the fifth article of Islamic Faith is belief in life after death. The Prophet Muhammad (blessing of Allah and peace be upon him) has directed us to believe in resurrection of this belief, as taught to us by him, are as follows that the life of this world and of all that is in it will come to an end on an appointed day. Everything will be annihilated. That day is called *Qiyamah*, i.e. the Last Day. That all the human beings who have lived in the world since its inception will then be restored to life and will be presented before God Who will sit in judgment on that day. This is called *Hashr* (Resurrection). That the entire record of every man and woman-of all their doings and misdoings-will be presented before God for final judgment. That one who excels in goodness will be rewarded; one whose evils and wrongs outweigh his good deeds will be punished. That those who emerge successful in this judgment will go to Paradise and the doors of eternal bliss will be opened to them; those who are condemned and deserve punishment will be sent to Hell-the abode of fire and torture.

One Identity as “One ‘Ibadah”:

Ibadah is an Arabic word derived from ‘*Abd* (a slave) and it means submission. Allah is your Master and you are His slave and whatever a slave does in obedience to and for the pleasure of his Master is ‘*Ibadah*. The Islamic concept of ‘*Ibadah* is very wide. If you free your speech from filth, falsehood, malice and abuse and speak the truth and talk goodly things, and do all this only



because God has so ordained, they constitute ‘*Ibadah*, however secular they may appear. If you obey the law of God in letter and spirit in your commercial and economic affairs and abide by it in your dealings with your parents, relatives, friends and all those who come into contact with you, all these activities of your are also ‘*Ibadah*. If you help the poor and the destitute, give food to the hungry and serve the afflicted and do all this not for any personal gain but only to seek the pleasure of God, this is all ‘*Ibadah*. Even your economic activities you undertake to earn your living and to feed your dependants are ‘*Ibadah* if you remain honest and truthful in them, and observe the law of God. There are 5 key practices between man and God.

1. Confirmed verbally "There is no god but Allah's, and the Prophet Muhammad is His Messenger" This oath or affirmation. Tantamount to admitting that from today onwards, I will strongly adhere and worship to Allah, the Lord of the universe's sole purpose only. And we will ask for their practice in the discipline, moreover according to the exemplary life of the Prophet Muhammad and rules in Islam such as we will also worship the true God only, not to worship the god of all gods and all things. His addition to the God and we will practice him to follow when using. We will stop when he stopped by an injunction. We will not allow God or worship a false God, including property husband, wife, children, family honor these passions into a dominant power in his heart replace God anymore. And we will life style according to the tradition and precedent of God until the end.

2. Pray (Salah) is the most fundamental and most important of these obligations. *Salah* are the prescribed daily prayers which consist in repeating and refreshing five times a day the belief in which you repose your faith. You get up early in the morning, cleanse yourself, and present yourself before your Lord for prayer. The various poses that you assume during your prayers are the very embodiment the spirit of submission; the various recitals remind you of your commitments to your God. You seek His guidance and ask Him again and again to enable you to avoid His Wrath and follow His Chosen Path. You read out from the Book of the Lord and express witness to the truth of the Prophets and also refresh your belief in the Day of Judgment and enliven in your memory the fact that you have to appear before your Lord and give an account of your entire life.



3. *Fasting*. What prayers seek to do five times a day, fasting in the month of Ramadan (the ninth month of the lunar year) dose once a year. During this period we eat not a grain of food not drink a drop of water from dawn to dusk, no matter how delicious the dish or how hungry or thirsty we feel. What is it that makes us voluntarily undergo such rig ours? It is nothing but faith in God and the fear of Him and the Day of Judgment. Each and every moment during our fast we suppress our passions and desires and proclaim, by so doing, the supremacy of the Law of God. This consciousness of duty and spirit of patience that incessant fasting for a whole month inculcates in us help us strengthen our faith. Rig our and discipline during this month bring us face to face with the realities of life and help us make our life, during the rest of the year, a life of true subservience to His Will. From yet another point of view fasting has an immense impact on society, for all the essential equality of men and thus goes a long way towards creating in them sentiments of love and brotherhood. During Ramadan evil conceals itself while good comes to the fore and the whole atmosphere is filled with piety and purity. This discipline has been imposed on us for our own advantage. Those who do not fulfill this primary duty cannot be relied on to discharge their other duties. But the worst are those who during this holy month do not hesitate to eat or drink in public. They show by their conduct that they care nothing for the commands of Allah in whom they profess their belief as Creator and Sustainer. Not only this, they also show that they are not loyal members of the Muslim community-rather; they have nothing to do with it. Only the worst can be expected of such hypocrites.

4. *Zakah*. Every Muslim whose finance are above a certain specified minimum must pay 2½ per cent of his cash balance annually to a deserving fellow-being, a new convert to Islam, a traveler or a person with debts. This is the minimum. The more you pay, the greater the reward Allah will bestow on you. The money that we pay as *Zakah* is not something Allah needs or receives. He is above any want and desire. He, in His being Mercy, promises us manifold rewards if we help our brethren. But there is one basic condition for being thus rewarded: when we pay in the name of Allah, we shall neither expect nor demand any worldly gains from the beneficiaries nor aim at becoming known as philanthropists. Hence, *Zakah* is as basic to Islam as other forms of ‘*Ibadah*; *Salah* (prayer) and *Sawn* (fasting). Its fundamental importance lies in the fact that it fosters in us the quality of sacrifice and rids us of selfishness and plutolatriy. Islam accepts within its fold only those who are ready to give away in God’s way some of their hard-earned wealth



willingly and without any temporal or personal gain. It has nothing to do with misers. A true Muslim will, when the call comes, sacrifice all his belongings in the way of Allah, for *Zakah* has already trained him to do so. Muslim society has much to gain from the institution of *Zakah*. It is the bounden duty of every well-to-do Muslim to help his lowly-placed, poor brethren. His wealth is not to be spent solely for his own comfort and luxury-there are rightful claimants on his wealth, and they are the nation's widows and orphans, the poor and the invalid; those who have the ability but lack the means to get useful employment and those who have the talent but not the money to acquire knowledge and become useful members of the community. He who does not recognize this owe call on this wealth of such members of his own community is indeed cruel. For there could be no greater cruelty than to fill one's own coffers while others die of hunger or selfishness, greed and acquisitiveness. Disbelievers, devoid of sentiments of universal love, know only how to preserve wealth and to add to it by ending it out on interest. Islam's teachings are the antithesis of this attitude. Here one shares one's wealth with others and helps them stand on their own feet and become productive members of society.

5. *Hajj*, or the pilgrimage to Makkah, is the fourth basic '*Ibadah*'. Then there are, as in other '*Ibadah*' many benefits that Muslims can derive from this pilgrimage. Makkah is the center towards which Muslim must converge once a year, meet and discuss topics of common interest, and in general create and refresh in themselves the faith that all Muslim are equal and deserve the love and sympathy of others, irrespective of their geographical or cultural origin, Thus the pilgrimage unites the Muslims of the world into one international fraternity.

One Community as "One *Ummah*"

Ummah often translated "Muslim community"; the term *Ummah* designates a fundamental concept in Islam. Although its meaning has constantly developed through history, it has often been used to express the essential unity of Muslim in diverse cultural settings. Use in Quran and Hadith. The term *Ummah* occurs sixty-four times in Quran. Most studies of the Quranic concept of *Ummah* assert that the term designates a people to whom God sends a prophet, or a people who are objects of a divine plan of salvation. According to these studies, the term *Ummah*



refers to a single group sharing some common religious orientation. In Quranic usage, however, the connotation of community and religion do not always converge, and the word has multiple and diverse meaning. In several instances *Ummah* refers to an unrestricted group of people. *Surah* 28.23, for example, reads, “And when he [Moses] came to the water of Madyan, he found on it a group of men (*Ummah min al-nas*) watering” The term can also mean a specific religion or the beliefs of a certain group of people (43.22-23);, or an exemplar or model of faith, as in the reference to Abraham as an “*Ummah*, obedient to God”(16.120). *Ummah* also refers to the followers of prophets (“For every *Ummah* there is an apostle,”) to a group of people adhering to a specific religion (“To each one of you We have appointed a law and a pattern of life. If God had pleased He could surely have made you all a single *Ummah*,”5.48) to a smaller group within the larger community of adherents (“They are not all alike; among the people of the Book is an upright *Ummah*, 3.113) to the follower of Muhammad who are charged with a special responsibility (“And thus We made you a medium *Ummah* that you may be the bearers of witness to the people and that Apostle may be a bearer of witness to you,”2.143); or to a subgroup of these follower (“So let there be an *Ummah* among you who may call to good, enjoin what is right and forbid the wrong, and these it is that shall be successful,”3.104).

Ummah often denotes a misguided group of people (“Were it not that all people would be a single *Ummah*, We would certainly have allocated to those who disbelieve in the Beneficent God [to make] of silver the roofs of their houses and the stairs by which they ascend,”43.33), or a misguided party from among the followers of a prophet (“And on the day when we will gather from every *Ummah* a party from among those who rejected Our communications, then they shall be formed into group,” 22.83, or “Then We sent Our apostles one after the other; Whenever there came to an *Ummah* their apostle, they called him a liar, so We made one follow the other [to its dooms], and We turned them into by gone tales,”23.44). Finally, *Ummah* could mean a period of time (“And if We hold back from them the punishment until a stated *Ummah*/period of time, they will say,”11.8) it can also mean an order of being (“And there is no animal that walks upon the earth nor a bird that flies with its two wings but they are an *Ummah* like yourself,”6.38).



The occasional rift between the civil and religious notions of *Ummah* in Quranic usage has parallels in Hadith literature. In several traditions Muhammad is said to use “my *Ummah*” to mean the group related to him by lineage rather than by religion. It is the Hadith literature; however, that provides the concept of *Ummah* its precise and focused meaning. Besides the Quran, the earliest extant source available is a set of documents written by Muhammad shortly after his arrival at Medina. These documents, commonly referred to in modern scholarship as the “Constitution of Medina,” comprise several practical provisions designed to regulate social and political life in Medina under Islam. Most scholars agree that main purport of the Constitution is political and not religious. It defines treaty relations between the different groups inhabiting Medina and its environs, including the Muslim tribes of Medina, Muslims who emigrated from Mecca, and Jews. (Ahsan Abdullah, 1992) The “constitution” starts with the pronouncement that all these groups constitute “one distinct community (*Ummah*) apart from other people.” In the forty-seven clauses of the constitution the term *ummah* appears in only one other instance, when the Jews of Banu Awf are said to constitute “an *Ummah* with the believers.” The same clause goes on to state that the Jews have their religion and the Muslims have their. The meaning of the term *Ummah* in the constitution is clearly not synonymous with religion. The Constitution also delineates relations with religions of mutual aid among the different constituent tribal groups, actions to be taken against those who violate the terms of the agreement, and actions to be taken against criminals belonging to the incipient community in Medina. Rather than supplanting or abolishing tribal bonds, the constitution regulates relations among tribes, and between them and the outside world, on the basis of the order of the *Ummah*. *Ummah* here is a concept of daily life that also stands for a certain kind of identity and defines a social unit.

While the Constitution of Medina seems to sanction diversity within the Islam *Ummah*, the Quran sanctions differentiation among various *Ummahs* as a norm decreed by God. *Surah* 10.19 reads, “people were once a single *Ummah*; but they differed (and followed different ways). Had it not been for the word proclaimed by your lord before, their differences would have been resolved”. There is a sense, therefore, in which the concept of the *Ummah* refers to an ideal state, an original all encompassing unity that is always invoked but never completely recovered. This rudimentary concept of the *Ummah*, however, is complemented by the narrower concept of the *Ummah* of believers. This is the “medium *ummah*”(2.143), which is further qualified in the Quran as: “the best



Ummah evolved for mankind, enjoining what is good, forbidding what is wrong, and believing in God”(3.110). This specific *Ummah*, or the follower of Muhammad, is further differentiated from the followers of earlier messengers and prophets; whereas the latter’s sphere of influence is restricted to particular peoples, the former’s scope is all of humanity. When referring to prophets before Muhammad, the Quran says, “To every *Ummah* we have sent an apostle [saying:] Worship God” (16.36; see also 10.47 in reference to Muhammad, however, the Quran adds, “Say O men, I am verily the apostle of God to you all”7.158). The universality of Muhammad’s mission was thereby asserted, and the “medium *umma*” shouldered the central role in the fulfillment of this mission after him, and it is well known that. Muslims are not the only people who live on this planet alone. But we also have other ethnic peoples, races, and other lineage was produced and co-residence, The Quran states that “O mankind! We have created you from a male and a female, and made you into nations and tribes that you may know one another” (49.13)

Among the multiplicity of peoples and races, human was not born in this world alone. But also have the natural resources and wealth is created in conjunction with. We will find it some wealth to some people, as there is with much other wealth to other generations. Human beings can’t avoid dependence on each other. When people live in crushing, the relationship between human activities has a wider and more, from one person to another, from group to group, from one nation to another nation. Finally, the relationship between people occurs. And thereby contribute to help in the production process. This exchange trading business and direction of joint stability in order to meet the needs of everyone fully and completely (Secretary General’s Report, 2005). As well as the needs of the human that I could not just rely on self-dependence or only ethnic group, otherwise, of the same but to rely and depend on the sweat and labor of human. At the community, region, country and continent to replacements in the illicit shortage or to improve the lives for the better and create a better economic base because all people and all nations have the capacity, skills, and possess the resources and wealth are different. The Quran states that “Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and we raised some of them above others in ranks, so that some may employ others in their work. But the mercy (Paradise) of your Lord (O Muhammad) is better than the (wealth of this world) which they amass” (43.32)



Conclusion

Therefore, the Muslim community in ASEAN community the cultural differences are not a barrier anymore in the community as one, which the cooperation in all sectors of the ASEAN Community. Is essential in the same community as equals both the social and economic there are many Muslims who are part of the ASEAN Community. And there are those who believe, faith in other religions a number of other It is part of the ASEAN Community as well. Which all parties must be willing to accept each other's differences, Mutual respect and treated equally under the Charter was set up. The belief and the faith of the people of Southeast Asia, there are ethnic groups of Southeast Asia is one of the ASEAN community blend dependency share the mutually beneficial under the cooperation together in the Southeast Asia. There are many ethnic groups with a population of over 86 million people and Islam is the religion with the most revered in Southeast Asia with an estimated number of more than 240 million people, representing 40% of the total population. There are also The Buddhist Cult of ancestor worship and Confucianism, Christianity etc, religion is diverse in Southeast Asia, and no country yet has the same religion. Therefore, differences in beliefs, faith of ethnic Southeast Asia, available in each country can hold together for a long time then. It's not any obstacles ASEAN community to fuse to become world powers, and identity of Southeast Asia. The cultural, beliefs, faith became part of the unity of ASEAN community the sustainable.

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