ABSTRAK

Fokus kajian ini ialah mengenai komunalisme, dan kesannya ke atas peradaban India, perbandingan pemikiran Sir Syed Ahmad Khan dan Mahatma Gandhi. Untuk memahami masalah komunalisme secara lebih lanjut, bab kedua khusus membincangkan mengenai konsep komunalisme. Dalam hubungan ini, pemikiran dua tokoh tersebut dikaji, untuk mengetahui sama ada terdapat kaitan pemikiran mereka dengan komunalisme dan pertumbuhannya di India yang sukar dipadamkan. Hasil yang didapati menunjukkan kedua mereka, bukan merupakan sumber kepada masalah komunalisme, malahan merekalah yang berusaha sedaya upaya menganjurkan berbaik sangka antara masyarakat Hindu dan Islam supaya mereka hidup bersama secara aman dan harmoni. Namun, dalam percaturan masa, rupa buruk komunalisme terserlah, di mana ketamakan dan kegilaan kuasa pihak yang berkepentingan mencetuskan huru-hara dan kacau bilau, di mana manusia yang tidak berdosa dibunuh. Dengan demikian, komunalisme dapat dikatakan sebagai akibat daripada fahaman ekstremisme agama, iaitu manusia menggunakan agama untuk memusnahkan agama lain atas nama agama kumpulan tertentu. Ia juga akibat daripada fahaman politik yang tidak rasional, iaitu kuasa politik, digunakan untuk menarik sokongan massa supaya menyokong agenda tersembunyi penguasa politik. Dan, perbezaan taraf ekonomi di kalangan masyarakat India, merupakan satu lagi faktor, di mana masyarakat yang mementingkan kelas di kalangan kasta atasan, tidak ingin melihat kek ekonomi mereka dibahagikan bagi membantu golongan mundur. Akibatnya, daya-usaha Suruhanjaya Mandal yang ditubuhkan untuk membantu golongan mundur tadi, disabotaj dengan menggunakan kaedah kekacauan komunal yang dinyatakan di atas. Terakhir, polisi "pecah kemudian perintah" yang ditinggalkan oleh penjajah British, digunakan sebagai senjata oleh kumpulan elit berkenaan. Peristiwa sebegini berlaku, terutamanya setelah kemerdekaan India, di mana para pelahap kuasa politik dan ekonomi, memainkan peranan "menghalalkan cara asalkan maksud tercapai" untuk memenuhi kehendak dan ketamakan mereka. Samseng dan penyeludup haram digunakan supaya berlaku rusuhan komunal di kalangan orang Hindu dan Islam. Kekacauan komunal meninggalkan kesan yang amat teruk, di mana rumah-rumah kediaman, rumah kedai, dan bangunan perniagaan dibakar. Harta benda dijarah dan pemiliknya dibunuh. Dalam kes ini, tragedi Gujarat pada 2002M, dikatakan sebagai tragedi paling kejam dalam sejarah India moden, di mana ribuan nyawa melayang dan puluhan juta nilai harta benda dibakar atau musnah. Dengan demikian, komunalisme boleh memberi kesan trauma mendalam kepada orang-orang India - apa pun kepercayaan mereka - iaitu kesan yang boleh memusnahkan peradaban India, dalam banyak aspek seperti sosiopolitik, sosioekonomi, kemasyarakatan dan keharmonian beragama antara masyarakatnya yang berbilang kepercayaan dan agama.

ABSTRACT

This study focused on communalism and its effect on the civilization of India, in comparison with the thought of Sir Syed Ahmad Khan and Mahatma Gandhi. To understand the problem of communalism handsomely, chapter two dedicated with the broad concept of communalism. In this connection, it is imperative, but, to study the background and thoughts of Sir Syed Ahmad Khan and Mahatma Gandhi, as to know, whether both of them got to do with the growth and spread of communalism in India, which, very difficult to diffuse. The result of the study showed, both of them were not the root source of the problems of communalism. But instead, they acted as promoters instilling goodwill among Hindus and Moslems and urging them to live together in peace and harmony. But, alas, in the course of time, the ugly faces of communalism emerged, where greediness and power madness, led to the chaotic and unrest situation among masses of which innocent people being murdered. As such, communalism can be said as a result of religion extremism, where people used religion to destroy other religions in the name of upholding other group's religion. It's also the result of political irrationality, where political power, were used to woo masses to support the hidden agenda of the political masters. And, economic disparity among the people of India, being another factor where class conscious society of the higher castes, would not like to see their economic cakes being divided to help other backward classes, thus the effort of the Mandal Commissions being sabotage through communal riots. Last, but not least, were the policy of "divide and rule" left behind by the British colonial, being used as weapons by the elite groups. These happenings occurred, especially after the independence day, which saw the political and economic power grabbers, played to the tune of "ends justifies the means" in fulfilling their needs and greediness. Thugs and bootleggers were used to create communal riots among Hindus and Moslems. Communal riots left behind terrible effect, where houses, shop lots, and business buildings were burnt down. Properties were looted and the owners killed. In this case, the Gujarat tragedy in 2002, cited as one of the most brutal and worst tragedy in modern times India, where thousands of lives perished and tens of millions worth of property burnt or damaged. Thus, communalism gave Indian peoples - irrespective of their creeds - a big trauma in the long run, a devastated effect to the civilization of India, from many aspects, such as socio-political, socio-economical, societal at large and the religious harmony among their multi-religious society.