

THE EMERGENCE OF THE ARCHIPELAGO ISLAMIC IDEA AND ITS PROBLEMS

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Abstrak

Islam coming to Indonesia did not come to an empty land, but its people had been built on solid traditions and culture. Nusantara Islam is a religious expression that is in accordance with the local culture of the archipelago, because in it there is a dialectic between religious texts and local culture and traditions of the archipelago. The arrival of Archipelago Islam was also influenced by several factors, because the emergence of Archipelago Islam included religious relations and attitudes towards the homeland. However, as time goes by, there are problems with Islam Nusantara. The idea of archipelago Islam, and the figures who initiated the da'wah strategy. propaganda strategy. It is hoped that this article will be able to provide information related to the idea of archipelago Islam and the problems of archipelago Islam itself.

Keywords: The Idea of Archipelago Islam, and its Problems

INTRODUCTION

The emergence of terminology and discourse on Islam Nusantara that was promoted by Nahdlatul Ulama' in the 33rd Muktamar in Jombang. Has invited us to discuss a phenomenon within the body of Islam which is in the world's spotlight, namely the idea of archipelago Islam and its problems. By exploring local wisdom that develops with the diversity of Muslims in Indonesia who uphold the values of justice, tolerance and love of peace. Islam Nusantara is expected to be anti-thesis for radical thoughts in religion as well as actions to reject the concept of a state based on Pancasila.

Islam Nusantara itself is a discourse on Islam that came to the archipelago. Starting from the civilization of saints and scholars' throughout history, starting from Samudra Pasai, Malacca, Palembang, Banten, Java, Pontianak, Bugis, Ternate, Tidore in Maluku and Papua. How to look at Islam using the perspective of the Archipelago itself. Not a Western or Arab perspective which has always been able to understand archipelago. Islam Nusantara is here not to shift the purity of Islam but to become an affirmation that Islam is present in this archipelago peacefully by adapting local values and traditions that have long been rooted.

Historical awareness among Indonesian Muslims must be awakened. So that the authenticity of Islamic teachings as taught by salafuna sholih in Indonesia is maintained. Along with the times, the existence of Indonesian Islam was undermined by the movement of transnational Islamic puritanism groups.

The pattern of Islam in Indonesia is considered to have lost the originality of Islam itself. The opening of Islam in Indonesia to accommodate acculturation with local culture and wisdom. Nusantara Islamic thought is important to demonstrate to the wider community. With the spirit of *rahmatan lil alamin*, Islam Nusantara is expected to be a solution in counteracting the problems of the Islamic archipelago.

RESEARCH METHODS

This research uses a qualitative descriptive methodology with a literature study data collection method for books, literature, or previous research articles that are relevant to the problems to be solved in this study. In addition, the researcher also collects the collected data and then analyzes it so that it can be clearly understood regarding the phenomena raised in this study.

In analyzing a problem which is abbreviated in research, the writer uses qualitative methods, namely qualitative data methods require the ability to analyze differences in qualitative data. Which will be resolved if the theoretical concepts used are then defined carefully and well. In this method the ultimate goal of the analysis work is very concerned, then the results of the analysis can be used as answers regarding the variables expressed. Data collection in this study was carried out by browsing journals, websites, blogs, books, scientific papers that are in electronic media. .

The approach used by the author is a conceptual approach that analyzes the emergence of the idea of Nusantara Islam and its problems. In collecting data, the author uses literature review by gathering key sources from various scientific works in the form of books and journals, and accompanie by sources taken from the most popular news stories.

DISCUSSION

1. Exploring the Causes of Emergence Affirmation of ideas

Judging from the history of the emergence of the term, Islam Nusantara is actually an embodiment of Islamic values that have been acculturated with local culture, namely Nusantara/Indonesian culture. This can be seen from the characteristics of the implementation of Islam Nusantara itself. This can happen for several reasons, namely *the first* is the strong relationship between Islam and local culture. *Second* , the attitude of religion towards the homeland (Archipelago). *Third* , with love for tradition and homeland, it is evident that Nusantara Islam has never rebelled against a legitimate government. Because it is based on the teachings of *ahlusunnah wal jamaah* which has the character of *tasamuh* (tolerance/flexibility), *tawasuth* (moderate), *tawazun* (balanced), *l'tidal* (keeping justice). These characteristics become the spirit of Islam Nusantara so as to create a face

that is friendly, peaceful, polite and soothing. Because his teachings can be harmonized with the context or social conditions of society so that acculturation occurs with the culture and socio-political conditions of the local community. Islam Nusantara is a distinctly Indonesian style of Islam, combining theological Islamic values with the values of local traditions, culture and customs in the country. The character of Nusantara Islam shows that there is local wisdom in the archipelago which does not violate Islamic teachings, but instead synergizes with existing customs in Indonesian territory. Islam Nusantara is Islam that is friendly, open, inclusive and able to provide solutions to major problems of the nation and state. Dynamic Islam, friendly with various ¹cultural, sub-cultural and religious environments.

The understanding, experience and methods of da'wah of the Ulama of the Archipelago have so far given a good impression, namely Islam that appears with a happy face, is not arrogant, tolerant but not wishy-washy, beautiful and peaceful. There are several opinions from state and religious leaders who describe the concept of Islam Nusantara, as stated by KH Said AqilnSirad, Chairman of the PBNU "Islam Nusantara as a form of affirmation of Islam that provides prosperity and peace for all Indonesian people." Prof. Dr. Azymardi Azra, an Islamic thinker, said; "...Islam Nusantara is needed by the world community today, because of its distinctive feature of promoting the "middle way."²

Mr. Jokowi –President of the Republic of Indonesia said; "Islam Nusantara is a friendly Islam, not radical, inclusive and tolerant." Meanwhile, Rois Syuriah PBNU, Mr. KH Masdar Farid Mas'udi said that, Islam Nusantara is global Islam, Islam that is full of tolerance, to those with different beliefs or understandings. Not because Indonesia is a place where revelations descend, but we can be proud of Indonesian Islam which is full of tolerance and not rhetoric. Even world leaders have responded positively to Nusantara Islam. For example, Dr. James B Hoesterey – an Islamic expert at Emory University in Atlanta, Georgia, USA, is of the opinion that Islam Nusantara is an idea worthy of emulation by the international community. Also Dr. Clara Formichi, an expert in Islamic history at Cornell University in Ithaca, New York, said, "The idea of Nusantara Islam is very closely related to Indonesian history and culture. I don't know if it can be implemented in other countries or not, but what is clear is that it can be an example to understand why someone embraces Islam."³

"Islam Nusantara is a combination of theological Islamic values with the values of local traditions, culture and customs in the country. This is not

¹ Ahmad Sahal, 2015, Munawir Aziz (editor), *Islam Nusantara from Ushul Fiqh to Historical concepts*, PT Mizan Pustaka, Bandung, p. 239-240

²AULA, 2015, PT AULA Media Nahdlatul Ulama, Surabaya, p.18

³AULA, 2015, PT AULA Media Nahdlatul Ulama, Surabaya, p.19

new in Indonesia. As an Islamic community organization, Nahdlatul Ulama carries out the concept of Islam Nusantara which shows local Indonesian wisdom," said PBNU chairman KH Said Aqil Siroj.⁴

Meanwhile, from the research conducted by the author, according to the Ulama in Cilacap Regency, who are members of the Cilacap Regency Nahdlatul Ulama Branch (PCNU), it can be concluded that; Islam Nusantara is Islam that prioritizes **mercy** /compassion, which soothes, protects, moderates, accepts local culture that does not conflict with Islamic teachings, emphasizes dialogue or harmonizes syar'i texts and reality, not just rituals, but still in accordance with the basic knowledge and cultural **treasures** so as to create harmony between religion, culture and the nation itself which is a manifestation of **Ahlusunnah teachings wal jamaah** (Aswaja) which is taught and practiced by Nahdlatul Ulama (NU) both from within the Nahdlatul Ulama (NU) organization itself and from other organizations that agree with Nahdlatul Ulama (NU). Because outside Nahdlatul Ulama (NU) many claim to be *Ahlusunnah Islam wal congregation* but in practice its teachings are not the same as NU, even though Islam Nusantara is an Islamic understanding of NU's ideas.

2. The Challenge and Newness of the Emergence of the Islamic Archipelago Idea

Simultaneously with the 33rd NU Congress in Jombang which carried the theme, Strengthening Archipelago Islam for Indonesian and World Civilization, its older sibling, Muhammadiyah also held the 47th five-yearly grand party which took place in Makassar on 3-7 August 2015. the theme of the Mukhtar: "Change Movement Towards a Progressive Indonesia", Muhammadiyah is determined to provide enlightenment. The enlightenment movement (tanwir) is a progressive Islamic practice to liberate, empower and advance life. The Enlightenment movement is presented to provide answers to human problems in the form of poverty, ignorance, underdevelopment and other problems that are structural and cultural in nature. The enlightenment movement presents Islam as a solution to the problems of spiritual drought, moral crisis, violence, terrorism, conflict, corruption, ecological damage and other forms of crimes against humanity. The Enlightenment Movement is committed to developing just social relations without discrimination, glorifying the dignity of men and women, upholding tolerance and pluralism and building primary social institutions. ⁵So how do we understand Islam Nusantara in the style of NU vis a vis Muhammadiyah Progressing Islam?

⁴The official website of the Cilacap Regency PCNU is online

⁵Mustofa, Saiful. 2015, "Strengthening Nusantara Islam for Progressive Islam: Tracing the Epistemological and Historical Roots of Islam (in) the Archipelago", Epistemé, Vol. 10, No. 2, December 2015 p 411

Najib Burhani⁶

A young Muhammadiyah intellectual—as quoted by Akhmad Sahal, sees it as a different form of response to the same thing : globalization. Islam Nusantara which he described as “the style of Nusantara, but the content is Islam. The dress is Indonesian but the body is Islamic” is a manifestation of the attitude towards globalization with indigenization; emphasizing cultural uniqueness. This is different from Muhammadiyah, which in Najib's eyes emphasizes universalism and cosmopolitanism in response to globalization. But Najib, according to Akhmad Sahal, failed to see how from the perspective of ushul fiqh, the two jargons actually reflect two sides of the same coin , namely Islamic contextualism. Both "Islam Nusantara" and "Progressive Islam" both consider changes in the situation and condition of society, by using the principle of benefit as the benchmark. The first emphasizes the renewal of Islamic understanding due to changes in geographical context (from Arabic to the Archipelago), while the second calls for Islamic reform because changing times demand renewal (tajdid) . Bambang Purwanto, UGM historian, was quoted as ⁷saying Muhammadiyah as an example of a cross-cultural product in diversity involving Islam, Javanese, Minangkabau and Western modernity. According to him, the process of forming Muhammadiyah awareness and identity took place in the process of modernizing Indonesian society in the 20th century. The early generation of Muhammadiyah was a product of Islamic modernization with a pulse of cosmopolitanism because it grew on a spectrum of diverse "nations" which became the forerunner of a pluralistic Indonesia in the future. This is where cosmopolitanism manifests in open behavior and superior competence in cross-cultural interactions. With the cosmopolitan Muhammadiyah model, Fajar Riza Ul Haq can interpret the scope and scope of the actualization of da'wah more contextually. Since the beginning, Muhammadiyah has outlined that preaching must advance and delight, as read in the 1914 articles of association. This is in line with the thoughts of KH. Ahmad Dahlan that the true essence of Islam is a pure mind and heart so that differences in groups and nations do not become a barrier to solidarity in liberating people from suffering. As an effort, the 2003 Muhammadiyah Tanwir Session in Makassar approved the concept of cultural da'wah. This organizational decision marked a reorientation of the missionary vision and strategy according to the reality of cultural pluralism and differences in social identity in society. Thus, according to Ul Haq, a young Muhammadiyah intellectual and executive director of the Maarif Institute, said that progressive Islam which is

⁶Mustofa, Saiful. 2015, "Strengthening Nusantara Islam for Progressive Islam: Tracing the Epistemological and Historical Roots of Islam (in) the Archipelago", *Epistémé*, Vol. 10, No. 2, December 2015 p 412

⁷Mustofa, Saiful. 2015, "Strengthening Nusantara Islam for Progressive Islam: Tracing the Epistemological and Historical Roots of Islam (in) the Archipelago", *Epistémé*, Vol. 10, No. 2, December 2015 p 413

Muhammadiyah's proposal treats Islam within the framework of public civility values, closely related to the interests of society. The idea of progressive Islam as the formula for this organization's answer to the complexities of national and humanitarian issues today must be institutionalized and cultivated so that it becomes an ethos, not just a logos.

Thus, Mustofa concluded, the two largest religious organizations in Indonesia actually represent the history of the archipelago's Islamic civilization which has been going on for so long. Derived from the same source, namely the Islamic treatise Rasulullah SAW, NU and Muhammadiyah incarnate as religious organizations that reflect their respective typologies. Of course, the character and nature of each organization is like a branching road that ends in the same way. For him, NU and Muhammadiyah are both Islamic mass organizations that have inherited the Islamic Nusantara tradition (urf ') in terms of place and character. They are a representation of Islam with an archipelago character. Therefore, both substantially and historically, Islam Nusantara does not solely belong to NU, it belongs to people and Islamic groups who are rooted in their archipelago. In addition, Azyumardi Azra considers that Nusantara Islam as represented by NU and Muhammadiyah has almost all the potential to progress in order to create a civilization that is rahmatan lil alamin. The big capital is the wealth and diversity of institutions ranging from mosques, schools, madrasas, Islamic boarding schools, universities, hospitals and clinics, social assistance homes, cooperatives, to other economic businesses. So many foreign circles since the late 1980s, such as Fazlur Rahman, a Pakistani intellectual, see the great potential of Islam Nusantara to stand at the forefront in advancing global Islamic civilization. With Wasathiyah Islamic civilization (middle way) Islam Nusantara can contribute to a more peaceful and harmonious world civilization. Hopes like this, according to Azyumardi Azra, are increasing amid ongoing conflicts in the Muslim countries of the Arab world, South Asia, West Asia and Africa. For this reason, NU and Muhammadiyah as well as other wasathiyah Islamic mass organizations, not only need to increase their thinking and charity efforts in the country, but also have to be more expansive in spreading wasathiyah Islam to foreign countries. That way, Islam Nusantara can stand at the forefront in realizing Islam as rahmatan lil alamin.⁸

In this context, KH. Afifuddin Muhajir firmly believes that Islam Nusantara can be proposed to build civilization not only for Indonesia, but also for world civilization. Muhajir defines Islam Nusantara as understanding and practice of Islam in the archipelago as a result of the interaction between

⁸Mustofa, Saiful. 2015, "Strengthening Nusantara Islam for Progressive Islam: Tracing the Epistemological and Historical Roots of Islam (in) the Archipelago", *Epistemé*, Vol. 10, No. 2, December 2015 p. 41

the text of the Shari'a and the local reality and culture. Islam Nusantara has long been a manhaj (method) built and implemented by Walisongo and then followed and continued by Ahlussunnah scholars in the country until now. In the context of the modern Indonesian state, Muhajir gave an example of how archipelago scholars understand and apply Islamic teachings through the process of the birth of Pancasila as the basis of the state which in the process is extracted from the Indonesian nation's culture. Although at first Indonesian Muslims objected to being made the basis of the state because they tended to idealize Islam as the basis of the state for the Republic of Indonesia which had just been freed from foreign colonialization, in the end they consciously accepted Pancasila as the basis of the state due to substantial considerations in accordance with the essence of Islamic teachings.⁹

For the writer, Islam Nusantara is a dynamic movement and pulse that continuously beats for efforts to renew Islam carried out in the archipelago that transcends space and time, but is carried out intertwined between new things encountered and old legacies. Because, according to Nurcholis Madjid, looking at and referring to the old heritage is a necessity in the movement of renewal for every generation. For this figure who is popularly known as Cak Nur, each generation cannot totally start a renewal effort from scratch, instead there must be a willingness to believe in faith, which he means to carry out and utilize the process of accumulation of past thoughts, in order to achieve the final accumulation stage. where these thoughts lead to a most useful achievement.

Although it has a spirit that is firmly rooted in tradition, on the one hand, and on the other hand expands the space for cosmopolitanism, Islam Nusantara for NU circles, admitted Akhmad Sahal, is not intended to become a new school of thought or sect, let alone to change Islamic doctrine. According to Sahal, the NU community defines Islam Nusantara as Islamic teachings and practices that are tolerant, peaceful, and accommodating to the culture of the archipelago. Such a character has been formed partly because in the history of Islamic da'wah in the archipelago, it was not done by muzzling tradition, but instead embracing it and making it the development of Islam. A similar view was conveyed by Abdul Moqsith Ghazali, that the idea of Islam Nusantara came not to change Islamic doctrine, but only to find ways to anchor Islam in the cultural context of a diverse society. According to Ghazali, such efforts in ushul fiqh are referred to as *ijtihad tathbiqi*; *ijtihad* to apply the law, and not *istinbathi ijtihad*; *ijtihad* to create law. The idea of Islam Nusantara is an *ijtihad tathbiqi* in responding to contemporary Islamic

⁹Ghazali, Abdul Moqsith, 2016. "Methodology of Nusantara Islam", in Akhmad Sahal and Munawir Azis, *Islam Nusantara from Ushul Fiqh to Understanding Nationality*, Bandung: PT. Mizan Pustaka, print. III, 106-115.

developments.

KH. Yahya Cholil Staquf presented evidence that in an atmosphere that is not politicized, Islam has proven successful in grounding its core teachings in the life of the people of the archipelago compared to other regions in the world. The reason is the willingness of Islam Nusantara to empathize with the "other" and engage in intensive dialogue with reality, instead of forcing its understanding of reality by force. The success of Islam Nusantara is also due to the belief that religion should be used as a path to enlightenment of the human soul and that Shari'a is enforced to support human happiness, not the other way around, as a repressive tool for power. In the archipelago, Islam has gained its freedom to carry out the commands of the Koran and as-Sunnah as a source of love and mercy for all of nature, *rahmatan lil ' alamin*.

KH. Mustofa Bisri, who is fondly called Gus Mus, makes us aware that Islam, which has been lived by Muslims in the archipelago, suddenly feels unique and interesting after the rise of the phenomenon of the diversity of groups outside who call themselves Muslims and carry the flag of Islam but always do things that trouble the world. The world then became wondering about Islam which is *rahmatan lil'alamiin*, Islam that is friendly, peaceful, and calm. Gus Mus hopes that the answer to the world's questions lies with Islam Nusantara.¹⁰

Akhmad Sahal does not deny that there are a number of people who are against and fail to understand about Islam Nusantara accusing it of being a new form of primordialism, dividing Islam, anti-Arab, and, in fact, accusing it of being a new strategy from JIL (Liberal Islam Network), West, and Zionists.

Another form of failure by many parties in understanding the discourse on Islam Nusantara, according to Nadirsyah Hosen,¹¹ is sarcastic accusations that NU members are anti-everything Arabic, so they insinuate that when NU members finish their prayers they do not read *assalamu 'alaikum* to the right and left because it is replaced with good afternoon- good evening, NU members who die will be shrouded in batik cloth, not a white shroud. Hosen was furious with the inconsequential accusations that reflected their lack of understanding of the notion of Islam Nusantara. Hosen, who claims to be the *khadim* of NU members in Australia-New Zealand, tried to ward off this sarcasm by stating that NU members know their knowledge so that in matters of Nusantara culture they accommodate it proportionally,

¹⁰Bisri, KH. A. Mustofa, 2016. "Remarks: Nusantara Islam, What Creature Is That? ", in Akhmad Sahal and Munawir Azis, *Islam Nusantara from Ushul Fiqh to Understanding Nationalism*, Bandung: PT. Mizan Pustaka, print. III, 13-14.

¹¹Hosen, Nadirsyah. 2017, "Islam Nusantara and Anti-Arab Accusations", <http://www.nu.or.id/post/read/75237/islam-nusantara-dan-tuduh-anti-arab>, Tuesday, 07 February 2017 12:05, accessed 28 April 2017 at. 10.16 WIB.

so that Islam Nusantara does not clash with Shari'at but fills in the application of Shari'a implementation. at by accommodating culture. Hosen strengthens his argument with several common rules in ushul al-fiqh: namely: first, al-'Adah Muhakkamah (customs are used as a guide for establishing law). Second, the rule: al-Ma'ruf 'urfan ka al-Masyrut Syartan (a good thing that is known habitually is accepted as a condition) or al-Tsabit bi al-dalalah al-'urf ka al-tsabit bi al-dalalah al -nash (assigned by indication from custom is of the same status as specified under nash directive). Third, Ma raahu al-muslimun hasanan fa huwa 'indallah hasan (what is considered good by Muslims, in the sight of Allah is also considered good). Hosen emphasized that all of these principles had been studied for their application in Indonesian society by kiai and NU members (Nahdliyin) so that their way of da'wah and views was very flexible, flexible, and, however, straight.

With some of the principles that exist in NU, namely: tawazun, tasamuh, tawasuth and i'tidal, then according to Hosen, if there are only straight principles then the NU is not complete, and similarly when it is only flexible or flexible it is not good enough . -The NU. Hosen explained, the Nahdliyin do not question whether when praying, a person wants to wear a batik shirt, sarong, turban and robe, or even a black cap, white cap, or blankon, then the prayer is still valid as long as it can cover the nakedness and is clean from uncleanness. We also don't need to question the expression akhi-ukhti, as others prefer to be called mas or sis. Likewise, feel free to like the expressions of ummi-abi, mamahpapah, and mothers or other affectionate nicknames. Preferring to eat kabuli rice or more delicious by eating jengkol and petai is a favorite menu choice. The point, said Hosen, is that you don't have to be anti-Arab, but you also don't have to force other people to be like Arabs. Replacing local terms and regional languages as well as Indonesian with Arabic in order to make it seem more Islamic and then force others to follow you, is of course an unwise and disproportionate thing. Hosen underlined that NU members are used to studying classical Islamic knowledge in Arabic books but that doesn't mean they have to be more Arabic than Arabs, because of their historical and local awareness that we are still Indonesian citizens, and not Arab residents. Therefore, Islam in Java, Islam in Indonesia, is as valid and valid as Islam in Mecca and Medina, without having to dress and eat the same food as the people in the city of Haromain. Hosen is surprised, and at the same time confused, why there are still many parties who fail to understand (or deliberately don't want to understand) and continue to clash Islam Nusantara with other models of Islamic interpretation and application. Or will there really be people who will applaud seeing us keep on rocking? Such was the astonishment and confusion of a Nadirsyah Hosen, who could be, representing some of the Nahdliyin and supporters of the idea of Nusantara Islam

3. Figures Initiating Da'wah Strategy

The creeds and the Shari'a contained in the Koran : from the evil.

They are the lucky ones.” (QS. Al-Imran [3]: 104). ¹²Wherever Muslims go and are, even though initially Islam was only brought by traders, they still have the belief to convey the religion of Islam in accordance with the words of the Prophet SAW: "Convey what comes from me, even if it's one verse".¹³

Culture and religion before Islam entered greatly influenced the pattern of Islam in the archipelago, this culture also greatly influenced the method of Islamic propagation. The entry of Islam into the archipelago by traders from the Middle East simultaneously conveyed Islamic da'wah to the local community. Their da'wah approach by understanding the culture of the local community makes Islamic teachings easily accepted. Before the arrival of imported religions such as Hinduism, Buddhism, Christianity and Islam, Indonesia was not a vacuum or an empty reality but already had its own culture (in the form of religion or tradition) so that Hinduism became Hindu-Javanese as well as Islam. The local religion at the time Islam was present was adhering to animism and dynamism. Animism is the belief in anima, all objects, which move or have no spirit, including the spirits of wandering ancestors who can eat and drink, can be angry or happy and can be controlled by sorcerers and shamans. Dynamism is believing in "mana", the magical power that exists in humans or animals that fixate on wood, rocks, trees which can have good or bad effects and can be controlled by shamans and ceremonies. ¹⁴The understanding of animism and dynamism in Indonesian society has similarities that are opportunities to be approached in introducing Islamic teachings, for example: a great sense of unity that creates a high sense of solidarity, thin individual characteristics because everyone is related to one another, violations of one people will cause harm to the whole society, high spirit of cooperation and mutual cooperation in economic life and other aspects and a sense of submission and respect for leaders.¹⁵

The presence of Islam further enhances the positive cultural values that exist in the archipelago. The opportunity to preach about egalitarian teachings in the midst of an understanding of caste in Hindu-Buddhist society coupled with dialogue on local culture is the key to the success of Islamic da'wah in the archipelago. This egalitarian teaching has become a panacea for alienation and exclusion from social hierarchies in Hindu-Buddhist religions. The arrival of Islam in the archipelago prompted major changes in Indonesian society in a number of aspects such as:¹⁶

1. Teachings about monotheism or the oneness of God in the midst of beliefs

¹²Mochammad Faizun, "Preaching Through Art and Culture," Mochammad Faizun Blog (blog), tt, accessed 18 September 2019.

¹³Karim, Islam Nusantara, 139.

¹⁴Wijaya, Usantarakan Islam: Tracing the Traces of the Endless Struggle in the Archipelago, 38.

¹⁵Karim, Islam Nusantara, 126.

¹⁶Kareem, 135.

that worship gods or gods.

2. Humans before Allah are the same and piety to Allah which makes humans more noble than others.
3. Human life in society is bound in unity and unity which is divided according to the social structure.
4. Community life is governed by rules made by deliberation in accordance with the common will.
5. The favors of Allah that are poured out in the heavens, the earth, and between them must be enjoyed equally.

The influence of Islam in Indonesian society also has an impact on rituals, worship and morals, such as Hari Raya sermons and Friday prayers increasing. Da'wah Islamiyah continues to develop throughout the archipelago, through Islamic boarding schools that adhere to traditional schools on the outskirts of the city where there is a mixture of Islamic education and indigenous culture. Meanwhile, for urban communities, madrasas were established which were fostered by a modern education system in collaboration with Islamic institutions such as Muhammadiyah, NU, and so on so that there was a mix between Indonesian culture and Western education.

The development of Islam in the archipelago underwent a long process, through very long channels of Islamization apart from trade, also through marriage, tasawuf orders, education and the arts (building arts, sculpture, sculpture, music, dance and literature known as manuscripts or manuscripts that write Islamic teachings in Jawi Malay, Pegon and Arabic). Building art and sculpture are often found in ancient mosques. In Indonesia, ancient mosques have their own peculiarities which designate traditional building art patterns known in Indonesia before the arrival of Islam which adapted to Hindu culture. They do not slaughter cows as a sacrificial animal to respect Hindu teachings which regard cows as sacred animals. This is proof that Islam entered the archipelago peacefully. Apart from that, psychologically and as a da'wah strategy, the continuation of the pre-Islamic tradition of building art and sculpture is a very wise tool for Islamization so that it can attract non-Muslims to embrace Islam. The process of mixing between Islam and Indonesian culture apart from being seen in rituals also has an impact on the tools used during prayer such as prayer mats, tasbeih and so on, the existence of Islamic-style institutions such as zakat institutions, endowments and arrangements for the implementation of the pilgrimage, how to dress, kasidah, tahlil, and so on, forming its own cultural pattern such as a government system based on Pancasila, a deliberative system, and so on.¹⁷

The acculturation of Islam and the culture of the Archipelago also has an impact on the use of Arabic absorption words such as the People's Consultative

¹⁷Kareem, 144.

Assembly, the People's Representative Council, the Supreme Court, and so on. Many languages used to this day are Arabic adoptions with various pronunciation adjustments to Javanese such as the letters 'ain become ngain, kha become ka and ha are often also pronounced with "ka"; alamin becomes experienced, the pronunciation of Allah becomes Allah.¹⁸ It can also be seen in the art of calligraphy which is similar to Javanese writing which has the same style as Malay writing, a mixture of Arabic calligraphy and Javanese calligraphy which is usually used as a mosque decoration. In giving names, there is also open acculturation, namely: Muslims in Indonesia use Islamic names in addition to the names of their own culture, there is also a mixture of indigenous culture and Christian culture, giving father's name behind someone's name, for example: Muhammad bin Abdullah, Umar bin Khattab, and so on.¹⁹

CONCLUSION

In conceptualizing the Islam of the Archipelago, Islam completely no longer presents itself in a rigid and closed manner, but respects diversity. Islam thus really accommodates the values that are already contained in a certain area. If Nusantara is interpreted as a place or region, then the term Islam Nusantara must cover all Islamic sects and mass organizations in Indonesia. It means that Islam Nusantara is solely not just a property or characteristic.

Vice versa, if Nusantara is interpreted as special values, it means profiting from the character and characteristics of Islam in Indonesia which contains elements of mahdoh and muamalah worship. However, it should be understood that the designation of a place also means uncovering the elements that exist in that particular place. So, whether we like it or not, we must continue to embrace the character and characteristics of a region called the Archipelago. Although holding the same basic principles and teachings in faith and worship, each domain has its own religious and cultural character, both Nahdatul Ulama and Muhammadiyah.

The theme of Nusantara Islam was reaffirmed at the 33rd NU Congress in the City of Santri, Jombang, East Java, on 1-5 August 2015. It is no longer a new theme, but of course there is a strong reason why at this Congress, NU carries the theme, Strengthening Islam Nusantara for Indonesian and World Civilization, not only emphasizes ideology but more than that to sow a tolerant and peaceful civilization. By carrying out the theme of the Muktamar, Movement for Change Towards a Progressive Indonesia, Muhammadiyah is determined to provide enlightenment. The enlightenment movement (tanwir) is a progressive Islamic practice to liberate, empower and advance life.

The Enlightenment movement is presented to provide answers to human

¹⁸Kareem, 147.

¹⁹Kareem, 152.

problems in the form of poverty, ignorance, underdevelopment and other problems that are structural and cultural in nature. The enlightenment movement presents Islam as a solution to the problems of spiritual drought, moral crisis, violence, terrorism, conflict, corruption, ecological damage and other forms of crimes against humanity. The Enlightenment Movement is committed to developing just social relations without discrimination, glorifying the dignity of men and women, upholding tolerance and pluralism and building primary social institutions.

Furthermore, the two largest religious organizations in Indonesia actually represent the history of the archipelago's Islamic civilization which has been going on for so long. Derived from the same source (Rasulullah Saw), NU and Muhammadiyah were transformed as religious organizations that reflected their respective typologies. Of course, the character and nature of each organization is like a branching road that ends in the same way. So that the author does not intend to dichotomize both parties.

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