

Islam Nusantara

by Muhammad Harfin Zuhdi

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ISLAM NUSANTARA THAT IS SACRED AND IGNORED (THINKING ANALYSIS OF SASAK LOMBOK ULAMA)

Musawar, State Islamic University (UIN)

Muhammad Harfin Zuhdi, State Islamic University (UIN)

ABSTRACT

This article reveals the views of ulama of Sasak regarding to Islam Nusantara as a characteristic of religiosity in Indonesia which is considered friendly, tolerant, appreciating differences and caring for others. However, there is a problem, whether all Indonesian society's diversity can be said to be Islamic Nusantara? For that, the author uses qualitative methods with a sociological approach accompanied by observation techniques and in-depth interviews. This study found that Islamic Nusantara is divided into two characteristics, namely: Islam Nusantara which is sacred, which is in accordance with the teachings of Islam as a benchmark that is flexible with the situation, conditions, tolerant towards others, syncretic Arabism and local, pluralistic in cultural da'wah, nationality and universal humanity, love of nationalism, becoming a tolerant Islam in a multicultural society, both in the local sphere of Lombok society that is multiculturally and nationally. Second, Islam Nusantara is ignored, which as a pattern of diversity that violates and differs from general teaching of Islam in terms of very basic teachings and there are no customary norms of Nusantara as a characteristic of Indonesian Muslim society.

Keyword: Islam Nusantara, Islam Nusantara that is Sacred, Islam Nusantara that is Ignored, Islam Salafi, Islam Waktu Telu.

INTRODUCTION

Islam Nusantara in Perspective of Master Teacher of Lombok, is an effort to reveal phenomena that occur in the Indonesian Nusantara, because the term "Islam Nusantara" becomes a big idea in providing religious colors in Indonesia, which expects a way of religiosity that has a friendly and moderate style (Sucipto, 2007) and promoted by large organizations of NU and Muhammadiyah that preach moderate, modern, open, inclusive and constructive Islam (Maarif, 2009) and make moderation and tolerance become general characteristics (Bruinessen, 2004). Furthermore, the ulama of Sasak Lombok also act as a guard for moderation (Qomar, 2013). Islam Nusantara which is considered as the face of moderate Islam offers a liberating discourse that is enlightening, because it does not rest on violent approaches and haste (Basya, 2007). But moderate Islam is also an effort to save the condition of the world today (Imarah, 2007), which is capable of responding to traditions that have been united in society wisely and become Islamization and intensification of the formation of Islamic identity and traditions in the Nusantara (Azra, 2002), because the local Muslim community also has a network of collective memory about the process of Islamization that took place among them, then recorded in various local historiography.

In this regard, the ulama of Sasak Lombok divided the Nusantara Islam into two categories, namely the Nusantara Islam that sacred and the Nusantara Islam that is ignored¹. This form division is based on two sides of consideration, namely “*Islam*” and “*Nusantara*”. These two words describe two conditions that must be fulfilled so that they are called Islam Nusantara, because these two words are the principles and characteristics of the religiosity and personality of the Nusantara.

RESEARCH METHOD

The method applied in this research is both normative and empirical legal research. It also applied some court decisions, both general court and constitutional court. While the empirical legal research is the views of ulama of Sasak regarding to Islam Nusantara as a characteristic of religiosity in Indonesia which is considered friendly, tolerant, appreciating differences and caring for others. The data collected both primary and secondary data. Primary were collected through interview with criminal law agencies such as investigator, both police and special investigator and prosecutor. Secondary data was collected at some law enforcement institution. The data collected then analyze qualitatively.

RESULT AND DISCUSSION

Islam Nusantara that is Sacred

This category cannot be separated from the process of Islamization in the Nusantara that experienced a very complicated and long process which gradually causes Islam to be integrated with the traditions, norms and ways of life of local residents (Huda, 2013), so that there is an encounter between the teachings of Islam that have just come brought by Islamic preachers with local traditions that have been united in society, including the people of Lombok, that individually and collectively, cannot be clearly classified which are Islamic and which are local products, then bequeathed and transmitted from the past to the present (Khalil, 2008), which is further adapted to Islamic values, as in the Islamic palaces of Pajang and Mataram, but the customs are still maintained (Hariwijaya, 2006), and even still clearly inscribed until now. This is where the encounter between Islam and tradition occurs with the process of mutually adjusting and influencing cultural acculturation between local cultures, (Yusuf & Haris, 2014), which results a new culture, both physical and non-physical which later became the characteristic of the culture of Indonesian Islamic society that is not separated from the traditions of its adherents (Machasin, 2011).

Local tradition is never static or stopped but develops, so that the attitude of Islam in dealing with culture can be divided into three: (1) accepting and developing a culture that is in accordance with Islamic principles and useful for the glorification of human life; (2) rejecting traditions and cultural elements that are contrary to Islamic principles; (3) just leave it like how to dress. This attitude also appears among the masters teacher related to Islam Nusantara, because the way of religiosity of Islamic communities in Lombok is grouped into 3 Islamic types, Islam Waktu Lima (The way Salafi-style Islamic diversity is spread in several regions; Mataram City, West Lombok, East Lombok and Central Lombo and North Lombok). Islam Waktu Telu (Islamic way of Islamic style in Telu, West Lombok, East Lombok and Central Lombok). And Islam in the style of Salafi (The way Salafi-style Islamic diversity is spread in

several regions; Mataram City, West Lombok, East Lombok and Central Lombok and North Lombok). The way of religiosity exists in the Nusantara, so that it becomes part of the majority of Islamic culture in Indonesia, the result of a dialogue between universal Islamic values and the cultural characteristics of the Nusantara.

Moreover, the Master Teacher of Lombok argue that the Islam Nusantara that is sacred is an enlightenment movement (tanwir) towards the praxis of Islam which is progressing to liberate², empower and advance the lives of the Indonesian people who are presented to provide answers to humanitarian problems in the form of poverty, ignorance, backwardness and other problems that are structural and cultural (Saiful, 2015; Mujamil, 2015). The enlightenment movement shows Islam to answer the problem of spiritual drought, moral crisis, violence, terrorism, conflict, corruption, ecological damage and other forms of crimes against humanity. Enlightenment movement is committed to developing equitable social relations without discrimination, glorifying male and female human dignity, upholding tolerance and pluralism and building major social institutions. This type of Islam Nusantara is a manifestation of the attitude towards globalization with indigenization; emphasize the uniqueness of culture that makes the principle of benefit as its benchmark. Firstly emphasizes the renewal of understanding Islam because of changes in geographical context (from Arabic to the Nusantara), while the second calls for Islamic renewal because the changing times demand reform/tajdid. This is where the Master Teacher's struggle lies to defend the Islam Nusantara that is sacred, because it is expected to be the unifying of all components of the Indonesian Muslim community by having a sense of responsibility for the integrity of the nation and the State with a diversity of cultures, customs, and even ways of religiosity in the framework of peace, comfort, and well-being which is the collective benefit for life.

Islam Nusantara that is ignored

This form of religiosity needs attention to become an Islam Nusantara that is in accordance with aspects of togetherness in order to understand the Nusantara's identity in various aspects based on Islamic teachings that are exclusive. The form of the Islamic Nusantara can be found in religious ways on: (1). Islam Waktu telu, where the side of religious practice does not have an established scientific structure, both in terms of theology or fiqh as possessed by general Muslim in the Nusantara. For example, the practice of fiqh in worship is not in accordance with the teachings of Islamic fiqh, such as the implementation of prayer of Islam Waktu Telu performs three times a day, namely maghrib, ishā "and zuhr. *Likewise, fasting is done only three times; at the beginning, middle and end*" (Noor, 2004). Besides that, there is a ritual called Sembahyang Qulhu Sataq or four rak'ah prayers which marks the recitation of Surat al-Ikhlās each one hundred times which ends with eating together among the kyai and ketupat being the main ritual meal (Saiful, 2015). This method is not found in any fiqh literature. Likewise, in terms of theology, no reference is found, for example whose theology is adopted. On the other hand, the development of life is very dependent on customs, so it does not have a view of technological progress that is so fast; (2). The way of religious diversity in the style of Salafi Islam, which is a way of religiosity that is very disrespectful of the culture and customs that develop in the Nusantara? For example the customs and culture that developed in the Nusantara life, traditions such as seven months, selamatan 1 day, 7 days, 40 days, and 1000 days in Java and in Lombok there are tahlilan, mituq, nyiwaq, metang dase, nyeribu, pilgrimages to

the graves of the saints and ulama, serakalan during the hajj season, lebaran topat, and others³. Rejection of all traditions like this is considered as bid'ah, which is an act that should not be done because it was never done by the Prophet. The concept of bid'ah becomes instrument to assess the traditions of the people in religion in Indonesia. Based on this rejection, this community considered as "*Islam Nusantara that is ignored*" because it is in accordance with the concept of al-Wala (support) and al-Bara (Ali, 2012), which is standardization for Salafi to see community practices (Muhammaddin, 2013). Meanwhile, due to the rejection of tradition and adat as above, there is a reaction from the community so that there is an unwanted tension by the community. Because this tradition is sociologically a characteristic feature of Islam in the Nusantara, so it is called "*Islam Nusantara*" which contains two important elements, namely actors and objects? The actors here are followers of the religion that lives in the Nusantara and the object is Islam. Therefore, the word Islam and The Nusantara cannot be separated, even interrelated and both explain themselves, namely the adherents of Islam with any of its mazhab in the Nusantara, because this wording is called the tarkib al-Idhafi which is discarded by the letter "*fi*"⁴ so that it means "*Islam in the Nusantara*" which contains the followers of Islam in the Nusantara.

CONCLUSSION

The view of Ulama of Sasak Lombok related to "*Islam Nusantara*" which became the focus of discussion in various circles was the reality of the development of thought. The development of these thoughts signals the ulama attention to the problems of society, both related to religion and others. Sociologically, the way of religiosity influences the relationship of the community whether it will lead to togetherness or cracking. To build togetherness in difference, it takes a paradigm that can unite all elements, then found a term, namely "*Islam Nusantara*", in this case in the view of the ulama of Sasak Lombok is divided into two; that is Islam Nusantara that is sacred, that is the way of religiosity that is in accordance with Islamic science and in accordance with the personality of the Nusantara. Whereas, Islam Nusantara that is ignored is a way of religiosity that deviates from one of two things, which is not in accordance with Islamic science or not in accordance with the characteristics of the Nusantara personality.

ENDNOTE

1. Interview with Tuan Guru Masnun Tohir, on June 2, 2018.
2. Interview with Tuan Guru Subhan Acim Abdilah, 2 June 2018.
3. TGH. Taquiddin Mansur, Interview, Thursday, 20 Juli 2017.
4. Tuti Munfaridah, Islam Nusantara sebagai Manifestasi Nahdhatul Ulama, Wahana Akademika.

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