



ISLAMIC EDUCATION IN THE PERSPECTIVE OF ISLAMIC NUSANTARA

Nik Haryanti

Institute for Islamic Studies (IAI) Pangeran Diponegoro Nganjuk
East Java Indonesia

Email: nikharyanti1983@gmail.com

Abstract: This research is grounded by the phenomenon that requires for Islamic education to return to its historical roots, this is done to affirm identity, character, and uniqueness. Indonesian Islamic Education can not be separated from the history of da'wah and its characteristics pioneered by the guardians, merchants, mubaligh. History becomes the main reflection as well as the main data to formulate the ideal type of Islamic education or the present. There is a spirit that is timeless, even underlying the ideal education model in the contemporary era that is the spirit of Islamic education ala the wali find the momentum and at the same time the container through three existing educational institutions: cottage, campus, and customary institutions. All three require integration effort, synergy, and contextual modification. If the system of these three institutions are connected then the epistemology of Islamic education typical of the archipelago can be realized.

Keywords: Islamic Education, Islamic Nusantara

Introduction

Islamic education in Indonesia can not be separated from the history of da'wah and its characteristics pioneered by the guardians, merchants, mubaligh. History becomes the main reflection as well as the main data to formulate the ideal type of Islamic education. If the data talks that the epistemology of early Islamic da'wah reflects a blend of Islamic

values, universal logical ratios, and cultural contextualization efforts then Islamic education should be able to implement such epistemological integration (Sugiri 1996: 43). It is'nt exaggeration to say that a logical rational spirit exists in the early Islamic educational model. This character can be found through a critical reading of the individuals of the mubaligh, which in fact some of them are merchants. Islam is spread by traders (Arabs, Persians and Gujarati) (Edyar, et al, 2009: 207) who have a business orientation in their daily lives, and the profit and loss paradigm can not be separated from his personality. It is perfectly legitimate that in the future, including today, Islamic Education is developed by businesspeople as historically exemplified.

Given Islam is a religion of 'import' imported from the culture of foreign communities, of course the process of spreading can not be separated from the media used. The traders and mubaligh's came to the archipelago by boat on the sea lane, and they first stopped in the coastal areas. So, the Muslim nation of the archipelago was first a coastal society, with all the characters and personality open, plural, rational and logical



(Al-Usaury, 2003: 336). The combination of mubaligh character as the subject of Islamic education and coastal society as its object is the inspiration for the present generation. As the subject of education, principals, managers, supervision, operational managers, the early preachers of Islam were ideal. They have extensive experience, international insight, become actively involved in global competition, and struggle with the materialistic dynamics of each day. Islam propagated through trade routes has profound logical consequences, especially for Islamic education managers and the recipients as learners. The great advantage is that it has the character of the universal rational values attached to the person of the da'i as well as those who accept the teachings of Islam.

Since the subject of Islamic education here holds the universal values sustained by the experience of international level, then automatically all logical rational-supporting considerations for the spread of Islam and acceptance of Islamic teachings are conducted, including understanding the socio-political contexts of its time. At the beginning of the spreading of Islam, many coastal dukes wanted to escape from the central powers that were located more inland. Such an effort of independence demands a new cultural symbol which is useful for political interests. For this reason, the arrival of Islamic teachings finds the right momentum with the interests of the dukes. The arrival of Islam is more easily

accepted, and later can be used as a political capital to build the Islamic kingdom (Al-Usaury, 2003: 201).

The Indonesian nation is well known as a religious nation (religious and religious) and culturally (behaves on the basis of cultural values held) that are noble or primal. Because it is good in the life of the nation in general and education in particular, the position of religion, especially religious and cultural education becomes very important. Religion, through the text of the teachings and the role of adherents have a link with the life of nationality. Religion when united with the life of its adherents requires the existence of internalization, namely the appreciation and embodiment of the unity of the teachings in the life of adherents. Yet the integration of religion with its adherents through the internalization of values has always had a dynamic between immanent and transcendent matters, resulting in a complexity of complexity, including the integration between Islam and Indonesia (Abdullah in Nashir, 2013: 21).

Islamic education is seen as an effort and a way of working, having at least three characters, as written by Azra (2000: 10), that is first, that Islamic education has the character of emphasis on the search for knowledge, mastery, and development on the basis of worship to Allah SWT ; second, Islamic education is a recognition of one's potential and ability to develop in a



personality; third, Islamic education is an exercise of knowledge on the basis of responsibility to God Almighty.

Efforts to realize the goal, one way is poured through Islamic Religious Education (PAI). Islamic Religious Education (PAI) is a conscious effort, which is a guiding, teaching and / or training activity conducted by Islamic educators in a planned and conscious manner with the aim that learners can grow their *aqidah* through giving, fertilizing and developing knowledge, , habituation, and the experience of learners about the religion of Islam so that it becomes a growing Muslim faith and piety to Allah SWT which in the end embodies the Indonesian people who are religious and have a noble character (Darajat, 2005: 172).

In Indonesia, Islamic religious education materials in schools are not only provided in Islamic schools such as Madrasah Ibtidaiyyah (MI), Madrasah Tsanawiyah (MTs), Madrasah Aliyah (MA) and Islamic schools such as Islamic Elementary School (SDI) , Islamic Junior High School (SMPI) and Islamic High School (SMAI), even in Islamic Higher Education, but given to public schools ranging from elementary school to college. One of the main subjects studied in Islamic Education is the History of Islamic Culture (SKI). SKI in Madrasah Tsanawiyah is one of the subjects that examines the origin, development, role of culture / civilization of Islam and the figures who excel in the history

of Islam in the past, ranging from the development of Islamic society during the time of Prophet Muhammad SAW and Khulafaurrasyidin, Bani Umayyah , Abbasid, Ayyubid until the development of Islam in Indonesia. Substantially, the subjects of History of Islamic Culture have a contribution in giving motivation to the students to know, understand, live the history of Islamic culture, which contains the values of wisdom that can be used to train intelligence, shape attitudes, character and personality of learners (Permenag RI, 2013: 14).

Thus, historical education becomes important. Through history, will be able to get a picture of life in the past. While through education, I can interpret the picture to build a better future. Cultural history is a reflection of the life of mankind in the past in which there are various events of human life and the dynamics of its development from time to time. These events and dynamics concern various aspects of their life and culture. Therefore, it is important for humans to understand history. Historically, humans can take wisdom that can then be used in building a better life and culture in the future.

Method

Type of research in this paper is a research library (library research), namely research activities conducted by collecting data from various literature, both in libraries and elsewhere (Nawawi, 1998: 30). In this



study the author of the presentation of scientific reasoning argument that describes the results of research literature and the results of the researcher's thinking about a problem (topic), the results of this literature review contains a topic in which contains some ideas and information from literature sources, library materials used must be discussed critically and profoundly in order to support the idea or proposition to generate conclusions and suggestions. From the above terms it can be said also that this research is more research-oriented on the excavation of data, or precisely references derived from scientific papers, or papers, scientific journals that have been there before.

Methods of data collection or information used is the method of documentation. The document is something written or printed, which can be used as evidence or explanation (Poerwodarminto, 2003: 256). This document may take the form of books, research journals, research reports, theses, theses, dissertations, seminar papers, magazines and newspapers.

The data analysis technique used is the content analysis that is translated by content analysis or content study. Content review as a research technique for the purpose of describing objectively, systematically and quantitatively about communication manifestations. Weber cited by Soejono and Abdurrahman (2009: 13) states that content analysis is a research methodology of a

document. Content review is a research technique that is used to draw a replicative and valid conclusion from the data on the basis of its context.

Discussion

Islamic education with the Islamic Nusantara concept that introduces religion through cultural vehicles will be more easily accepted by the learners because it gives an understanding where the media used is part of themselves and it will quickly digest them. But that is usually difficult to be accepted by the majority of society, just as the concept of Islamic Archipelago is debated its emergence is the concern of the people to culture mixed with religion mixed whereas cultural position here is only as a tool to deliver religion to the hearts of his servants in other words culture media conveyor or limited to an intermediary only to deliver a message to the object.

Religious education is given as a subject for learners can not be separated to form people who are obedient and obedient to the Creator in accordance with the goals and functions that have been formulated and of course based on a proposition that states that nothing is created except to worship to Allah . Therefore, all activities undertaken should be worthy of worship, be it relationship. Seeing the development of Islamic religion of the archipelago can not be separated from various religious styles that always spawned a debate to lead to disputes between people. This kind of thing is the effect of excessive egoism, in



which they give each other the truth about their actions. And did not escape the presence of Islamic Archipelago as one effort to bridge the community to more easily introduce Islam through cultural media also got the spotlight. Not a few of the scholars who oppose because it is considered as a mistake and can give birth to divisions among Muslims themselves.

The process of entry of Islam into the archipelago through various ways, in addition to the method of trading also by riding the culture. Since the beginning of its development Islam has received cultural accommodation because Islam as a religion does give many rules or norms about life. In other terms the process of acculturation of Islam and local culture then gave birth to something called local genius that is the ability to absorb or conduct selection and active processing of foreign culture. On the other hand, local genius has several characteristics, such as being able to survive outside cultures, able to accommodate outside cultural elements and be able to integrate outside cultures into indigenous cultures, local culture in the community will not be displaced by Islam, but will remain awake and polished with the nuances of Islam so that this development is called as acculturation of culture and Islam.

In fact, the concept of Islam Nusantara has a purpose to keep the local culture or tradition as a tool to deepen Islam and remain at the boundary where God is not angry or not

to touch the forbidden hindsight because it considers culture is the result of invention that is preserved and it is part of religion. Therefore, if the goal of religious education in general is polished with content and approaches that match the character of learners who will receive the treatment of religious learning. In the course of religious education experience damage when viewed from the standard results that have been declared. In this modern era, the existence of religion is clashed with increasingly severe challenges that bring bad influence to the generation so that morality and make them away from the guidance of religion. To stem it should be fortified them by providing the provision of religious knowledge from an early age by changing the pattern of learning that is only a formality just to be something urgent to note.

The purpose of religious education presented in formal institutions usually orient on the second goal as has been portrayed by Nurchalis Madjid which aims to understand and implement the value in daily. To arrive at this goal the approach of Islamic concepts in the archipelago can be applied so that the understanding of religion starts from the introduction of the things closest to the learners themselves. Measuring a person's level of piety can not be reached by mathematical calculation because it involves inner affairs. However, it can be seen from the application of the visible values of their



daily life such as temperament, character or other good practice that is in line with the guidance of religion.

Educational Values in Islamic Tradition of Nusantara

The values of religious education can be found in the Islamic tradition of Nusantara as follows:

1. The Cascade Tradition

The scope of aqidah material in kasidah is the six pillars of faith, sharia material covers about prayer, fasting, prayer and jihad, while the material coverage about morals is morals to Allah, the Prophet and morals to self. In cascade there are also material values about aqidah, shariah and morals, which where these values can be presented as a reference and delivery of material in Islamic education (Wahyudi, 2008: 2).

2. Hadrah Art

The value of religious education in the arts of hadrah seen in terms of performances or performances and poetry can nilai at once yai tu aqidah values, moral values and worship value (Saputra, 2012: 5).

3. Tahlilan

The value of religious education through the reading of the Divine lapadz, as a means to purify and get closer to the Khaliq and to express gratitude for all the favors and mentadzaburi all creation both in the earth and in the sky.

4. Takbiran As Muslims, it should and should be able to take noblai from a series of sacred lapadz takbir to establish a belief; increase sincerity; perform the worship, by always mentioning and remembering his lapadz with joy and joy and obedience and love and as a form of thanksgiving for the completion of a worship and as a welcome form of the coming of the Muslim day.

5. Salawat Dulang

The values of education in salawat dulang according to Fatimah et al, (2012: 51) mentions that Overall poet salak duku contain Islamic religious values that include aqidah, akhlak, and sharia. The value of aqidah contained in the salawat dulang letters in Kanai Kanagarian Taj i Nan Sabaris Subdistrict Padang Pariaman Regency concerns about aqidah divine, aqidah nubuwwah, aqidah ruhaniah, and aqidah sam'iyah.

6. Prophet's Birth

The value of education that can be drawn from the tradition of commemorating the Prophet's Birth, according to Munadi, (2013: 5-6) are: First: historical motivation, historically Muslims fully believe in the legality of Muhammad as a figure who is hoping to build a new civilization by doing a reform fundamental to the tradition of ignorance which at that time was in the degradation of moral is very apprehensive. Secondly: theological motivation, the theological aspect has a strategic role in



motivating people to celebrate the Prophet's birth. It can be seen from the fatwas raised by the scholars of the Hanafi and Maliki schools of thought that "the dictum of law established by the dictum of tradition is the same as the dictum of law established under the law of syar'i". Third: The celebration of the mawlid of the Prophet, which at the same time becomes an instrument of self-introspection and also as a means of improving the quality of personality by reflecting on and imitating the episodes of the Prophet's struggle.

7. Barjanzi Tradition

Some of the values contained in this activity are as follows, (Azimah, 2012: 89) mentions that the reading of the book of barzanji is a proof of the love of the adherents of Islam against the Prophet Muhammad SAW. The poem and the essence written in the book describes good values that can increase the level of one's religiosity. In addition, people can also take the lessons from the life of Prophet Muhammad SAW.

8. Tahlil Plural / Kenduri Ruwah, Riau Islands

The function of syi'iran tahlil also as a medium of da'wah. There is a very prominent influence from tahlil syi'iran that is in improving the pattern of public worship, because people believe that by following tahlilanmer part of worship.

9. Custom Mappacci

According to Nasruddin (2014: 8) said that the traditional ceremony mappacci in the

Bugis Makassar, is a traditional event as one of the series of marriage ceremony that reveals the sense of self-purification, as well as a vehicle for inheritance of the values of purity for the bride. Balimau kasai inherited from generation to generation, this tradition is believed to have lasted for centuries. The background of balimau kasai is to clean oneself outwardly and inwardly before entering the month of Ramadan, in accordance with the teachings of Islam, ie to purify themselves before fasting. By birth, purifying yourself is a clean bath.

10. Seudati Dance

Some content of educational materials developed related to the values of aqidah ketauhidan, law / fiqih, akhlaq exemplare and relationship in the development of cultural life (Ismail, 2016: 7).

Relevance Value of Islamic Education in Islamic Tradition of Nusantara Contemporary Islamic education is often defined as an education system based on Islamic values derived from Al-Qur'an, Al-Sunnah and the result of ijthihad of contemporary-oriented Islamic education experts aligned with modern scientific and technological progress and the needs and demands of modern society. In developing the quality of contemporary education, there are some notes that need attention. First, education is increasingly required to emerge as a leader in the development of quality of human resources (output of education).



Secondly, in the perspective of the world of work, the orientation to the real ability (what one can do) can be shown by very strong educational graduates. Third, as the impact of globalization, the quality of education of a community or group of people, not only measured based on internal criteria but also must be compared with the quality of education of other communities. Finally, as a religious society, the expected education is also to be able to inculcate the character of *Islami* (piety, modesty, patience, courage, wisdom and so on).

The educational phenomenon in Islam is actually very varied. In Indonesia for example, there are many forms and institutions of Islamic education. Call it Cottage, Education Park Al-Qur'an (TPA), Madrasah, Islamic College and so forth. The dynamics of a number of previously impressed educations began to show its existence. The phenomenon of Islamic education transformation is now more open, innovative and modern with its new dynamic. In order to understand the position of Islamic education in the midst of the spirit of national education reform, it is necessary to see the meaning and role of Islamic education in the life of Indonesian society. Similarly, in order to find a new paradigm of Islamic education should be started from the existence of Islamic education in the history of life of nation and state. Both in the past, the present and into the future. Therefore, in exploring

the noble values that exist in Islamic education must be accurate and appropriate in determining the position, function and role of Islamic education in Indonesian society today.

Cultural values of the nation are now beginning to wear off. Especially young people are more inclined to enjoy imitating outside cultures than our own indigenous culture. They assume that Indonesian culture is ancient, monotonous and boring. A sense of love and pride in its own culture has been lost. The fate of the Indonesian nation and cultural values is highly dependent on the ability of reasoning, skill, and community management, especially young people as the next generation. Unfortunately until now, the people of Indonesia experience a cultural crisis. This is due to the indigenous culture of the Indonesian nation left to languish, unkempt, and not developed by the competent parties (Maulida, 2015: 5).

The Islamic culture of Nusantara has positive values in maintaining local cultural unity with Islam so as to counteract globalization, westernization and radicalism. The emergence and development of Islam in Indonesia can not escape from the long historical ties for the motherland. Before Islam was present, people in the archipelago had known and run a system of culture and religion that is so complex and cosmopolitan. Various forms of culture and religious practice blend into a distinctive color for this equatorial nation. Departing from it, it is



difficult or even impossible that the local cultural treasures are removed from their roots, even by cultural systems, and by any strategy (Syafrizal, 2015: 5).

Islamic Nusantara tradition has values that have relevance to Islamic religious education, because in it there are a number of religious values that can fill the lack of Islamic religious education. In other terms the process of acculturation between Islam and local culture then gave birth to what is known as the local genius, namely the ability to absorb while conducting the selection and active processing of foreign cultural influences, so that it can be achieved a unique new creation, which is not found in the nation carrying cultural influences. On the other hand local genius has characteristics such as: able to survive against outside culture; has the ability to accommodate elements of external culture; have the ability to integrate elements of external culture into indigenous cultures; and have the ability to control and give direction to further cultural developments (Lutfi, 2016: 10). In the midst of the condition of Indonesia plural nation, Islamic education is expected to teach the Muslim generation to keep the unity of the nation. Or to borrow the term *Muhaimin ukhuwah islamiyah* in a broad sense, ie brotherhood among fellow human beings to form personal and social piety.

Education has been recognized as having a central role in the provision of qualified and highly competitive human

resources (Rohimin, et al., 2009: 9). That way, the Islamic religious education is expected to avoid 1) the growing spirit of blind fanaticism; 2) the growth of intolerant attitude among learners and Indonesian society and; 3) the weakening of religious harmony and national unity and unity (Mustofa, 2015: 8).

Furthermore, Mostofa (2015: 10) stated that the obstacles faced by Islamic religious education are the less touching of unifying aspects taught and contained in Islamic Nusantara and to improve it must be by returning to the true religious teachings. In the long term this nation must be improved through education, including religious education. The study of religion and social ethics practice should receive serious attention in every school / madrasah, from the policy and the curriculum, to the practice and its evaluation so that the religious education reaches its real purpose, that is to build ideal society life and practice or in other words the realization of reality society with the behavior of morality.

Policies that can be done to strengthen Islam Nusantara are as follows: a). Develop a comprehensive religious material so that this material can display the face of religion as a gift for those believers and other religions of *rahmatan lil alamin* in all spheres of life. b). Developing critical, dialogical, and applicative religious teaching methods by sticking to the standards of religious



principles. c). Creating interfaith and interfaith religious life that is interactive, dialogical and tolerant so as to foster the spirit of togetherness and cooperation (Mustofa, 2015: 9). Therefore, this correction is very important to do. The most important thing is to experiment with a contextual universal perspective. This is because the messages of Allah that are arranged in verses of the Qur'an are very full of meaning, but need to be adapted to environmental conditions. Once this is understood, the next is to convey the message through effective and efficient education and teaching media.

Conclusion

The learning of Islamic education has been in effect since long. In the beginning adherents of Islam who at that time still layman want to learn more about the ritual worship or worship mahdahnya especially. This is where the movement of Islamic education started through home, mosque to mosque, to expand as it is today. Religious education is an effort to provide understanding to the learners of religion itself in order to become a noble people according to the allocation of its creation on Earth. Religious education using Islamic studies approach is the concept of education of Islam by making local culture as the medium. This is in line with a postulate that anyone who knows himself, then he will know his Lord

because preserving culture is a form of struggle in maintaining identity.

The concept of Islamic archipelago has a purpose to keep the local culture or tradition as a tool to deepen Islam and remain at the boundary where God is not angry or not touching the forbidden realm. Culture is the result of ijtihad that is preserved and it is a part of religion. Therefore, if the goal of religious education in general is polished with content and approaches that match the character of learners who will receive the treatment of religious learning. The intended purpose is certainly not much different from the goal of religious education in general, it differs only in the area of application of methods to arrive at that goal.

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