

## CHARACTERISTICS OF THE NUSANTARA ISLAMIC EDUCATION MODEL

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### *Abstract*

*Looking at history, Islamic education in the Nusantara cannot be dated in origin based on the process of spreading Islam in the Nusantara. Islamic education in the Nusantara cannot be separated from the dynamics of the development of Islam in the Nusantara. Since Islam was present in the Nusantara, Islamic education has actually shown its form although it is still very simple. Of course, there are shifts, changes, and discoveries in it which are still ongoing. What is examined in the writing above is an effort to bring together as well as formulate Islamic education in the Nusantara using Islamic and archipelagic characters. By emphasizing the orientation and style of education, at least it can describe how the concept of Islamic education is in the frame of Islam Nusantara.*

*Keywords: Nusantara Islamic Education, Characteristics, Orientation and Style of Education.*

### **A. Introduction**

In many examples, Islamic education usually has its own characteristics according to the goals to be achieved. These characteristics become self-evidence that distinguishes one example from another. Likewise in the example of Nusantara Islamic Education which has its own identical characteristics using wasatiah Islamic teachings which tend to teach harmony, peace, tolerance, openness and harmony. Although in the early days of campaigning for the concept of Islam Nusantara, there were various pros and cons to some groups, especially within the intolerant Islamic movement.

Those who reject Islam Nusantara are of the view that there is only one Islam, namely that which is in sync with what has been taught by the Prophet Muhammad. Unbiased Islam is given evidence of self according to a style, approach as well as an exclusive area as a result of which it creates a new identity for Islam as is the case with Islam Nusantara. If there is another Islam outside of Islam that was taught by the Prophet Muhammad, then it is obligatory to adjust it using the standard Islam earlier. But for Islamic thinkers who are in line with using the evidence of the self of Islam Nusantara, they are of the view that the

substance of Islam is indeed one, but in the style or way of expressing Islam, it is very diverse.

Basically, those who agree to use acknowledge the existence of Islam Nusantara as proof of themselves only have an Islamic view on the perspective of its expression. This expression of Islam Nusantara at this time shows the same realities continuously from generation to generation, which in turn will create exclusive characteristics that can be identified, known and understood as a result, making it easier for others to know about Islam Nusantara.

#### 1. Paradigm Of The Context Of Islamic Education And Islamic Education In The Nusantara

Looking at history, Islamic education in the Nusantara cannot be dated in origin based on the process of spreading Islam in the Nusantara. This is a form of integration in Islamic education whether in its implementation in the form of new ideas or as a result based on the continuity of the process of spreading Islam. If studied in depth, the flow of Islamic education that exists at this time has specific goals, among others, to become a form of synchronous Islamic culture using the dynamics of Islamic education found in the Nusantara. Although in the context, there are things that need to be evaluated/developed into a form of discovery that is in sync with the times in the concepts of cultural renewal.

The contest for the development of Islam in the Nusantara in the early days of its spread was very close to using the Islamic da'wah movement which was focused on being placed in the process of systematic religious development.

Among them are through non-formal and informal education, for example, taklim majlis and generic recitations. With the close interaction of Islamic education with the process of spreading da'wah, it has implications for shaping the pattern of Islamic education found in the Nusantara. So if Islam Nusantara can be understood as a typology of Islam in the Nusantara, then Islamic education in the Nusantara can also be interpreted as a typology of Islamic education that has special characteristics of the Nusantara (Sauqi Futaqi, 2019).

The essence of Nusantara Islamic Education is generically an example of education that has special characteristics that refer to cultural values as well as local wisdom found in the Nusantara which tends to teach harmony, peace, tolerance, openness and harmony. This is something that is always campaigned in every discussion in formal and informal institutions. Some of them are a form of effort to counteract the radical ideas that exist in the people, considering that at this time in Indonesia there have been many intolerant movements that massively always put doctrine on the general people, especially in big cities.

## 2. Characteristics of Nusantara Islamic Education

After studying more about the context of Islamic education in the perspective of Nusantara Islamic Education, there is still a clear understanding that Nusantara Islamic education has special characteristics that are self-evident which is inherent in the concept of education. The primary basis for special characteristics in the concept of Islamic education in the Nusantara cannot be separated based on the characteristics in Islamic education in the Nusantara which has an educational orientation and educational style. The forms based on the orientation of education and the style of education in Islam Nusantara are as follows:

### 1. Educational Orientation

#### a. Ilhiyah Oriented

The divine orientation referred to in Nusantara Islamic education is not an orientation that is too high so that it is difficult to choose the level of success, but in this orientation the divine orientation contest becomes the primary spirit in carrying out every process of educational activity. The importance of the divine orientation in Isla Nusantara education as the first orientation which has the aim of controlling the interaction between humans using its Creator, namely Allah SWT.

This was in sync using the special characteristics of Nusantara Islamic education which began with the teachings of monotheism. In addition, the value of divinity also occupies a primary position in Pancasila which is used as the basis of the State, namely in the first precept which reads "Belief in One Supreme God". Thus the concept of divinity in Islamic education in the Nusantara has an important role, namely being good at teaching vertically between humans and using by the Creator.

#### b. Human oriented

This 2nd orientation is a follow-up based on the first orientation. This does not mean that the second must be placed second, but rather an integral part of all human interactions. As a follow-up, success in serving God also means success in establishing interactions between people. If the orientation of Insaniyah education is bad, it automatically indicates the bad orientation of the divine. Even if a person's quality is not complete, it is only concerned with vertical communication, without improving horizontal communication.

Insaniyah values here are values that need to be applied by humans to their relationships using interpersonal relationships. It is a biological necessity that humans are social creatures, which means humans cannot date based on relationships or interactions between people. We can see this concept based on the similarity in the formulation of Islamic education which places human problems as an indicator of success for Islamic education. In several studies related to Islamic education, it is also known the doctrine that the best of humans are those who are useful to other

humans. This indicates that there is a focus in human orientation which results in Islamic education not only being sky-high, but also grounded.

c. Oriented 'Islamic Alamiyah'

The context of Nusantara Islamic Education does not only talk about daily formal *ubudiyah* rituals, but also talks about the aspect that is currently the world's anxiety, namely the biological environment. The environmental crisis invites beliefs to seek legitimacy as the theological basis for the formulation of environmental enlightenment, or what is known as *ecothology*. In this case, Islam is believed to contribute value to overcome environmental crisis cases. This fact is shown by the presence of several Islamic thinkers to find the perfect formulation / formulation of the problem of the biological environment. Seyyed Hossein Nasr, for example, has written works on environmental information from a traditionalist or Sufi point of view. In his first work, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*, Hossein Nasr predicts the dangerous consequences that may exist based on the crisis that occurs in the environment. This book is also a philosophical critique of the latest conception of nature into a material that can be mastered and controlled by the latest science and technology. This is also Nasr's first work in which he challenges the latest science and his secular views.

In another of his books, *Religion and the Order of Nature*, Seyyed Hossein puts an analysis of recent scientific advances on the one hand, and a critique of secular and reductionist philosophies regarding the use of nature, on the other. This book also seeks to revive the sacred new views of nature and traditional cosmology which have been Hossein Nasr's interests throughout his intellectual career. In fact, in the study of Islamic education, which studies many classical thinkers, such as Al-Ghazali, also emphasizes this aspect. He views that all knowledge must be oriented towards the attainment of high spirituality. Natural science, for example, must be used as a process of contemplation (*contemplation*) to identify indications of God's greatness and find the implied message based on every sign of nature.

Tafakkur in this sense is interpreted using empirical reading on the dimensions of spiritual insight and the dominance of knowledge of implied messages. Al-Ghazali also emphasized that religious sciences can only be obtained using the perfection of reason and clarity of reason. Because, only by using *ratio*, humans can get a mandate based on Allah and get closer to Him. This implies that the divine orientation basically contains the consequences of human concern for the universe which is part based on indications of the greatness of God. Therefore, in Islamic education that developed in the Nusantara, many arguments were found that emphasized the importance of establishing harmonious interactions using the universe.

two.

## 2. Educational style

### a. Integrative Islamic education

In the Nusantara also finds its form in the example of integrative Islamic education. In curriculum development, for example, this integration was widely discussed by Muslim scientists such as Fazlur Rahman, Seyyed Hossein Nasr, Ismail Raji` al-Faruqi, and Sheikh Muhammad Naquib al-Attas. In Indonesia, the effort to integrate knowledge was also developed by Muslim scientists, for example Kuntowijoyo using the concept of "Islamic Science," using the Qur'an to produce a scientific framework, which in this case can be done in 2 ways, namely:

- (1) integralization, namely the integration of human scientific wealth using revelation;
- (2) objectification, namely producing Islamic knowledge as a blessing for all people.

Imam Suprayogo shows this integration by illustrating a complete tree, where religious studies must be supported using other scientific foundations so that Islamic studies can stand strong. The integration, in Amin Abdullah's view, needs to be integrated using interconnection. The integrative-interconnective approach is an approach that seeks to respect each other, on the meaning of generic science and a conscious belief in each other's limitations in solving human problems. This will give birth to a collaboration that at least knows each other's approach (approach) and method of thinking (process and procedure) between the two scientists. The principle of integration offered by the thinkers above is at least able to restore the spirit of Islam Nusantara in the formulation of Islamic education policies.

### b. Character Based Education

The destruction of civilizations of nations that have ever existed in history is always related to the decline of morals, manners, and/or character. In assessing Islamic civilization, Al-Attas made a statement that the root of Islamic decline is the lost of adab (loss of adab). The loss of adab results in misunderstanding and confusion in science. This issue of adab or morals is the most important point in the formulation of Islam Nusantara. If you look at the dynamics of Islamic education in the Nusantara, character-based education tends to be a very emphasized example. One proof that the example of Islam and its educational institutions do not try to reduce the character of Islam and its Nusantara. Both the hero figures as well as the Kyai permanently adhere to the concept of character building when looking at education issues.

### c. Multicultural Insight Education

The encounter of Islam using various cultures and running in harmony on the Nusantara shows a high respect for diversity.

Conceptually, Kiai Tholhah Hasan tries to formulate a multicultural Islamic education. According to him, multicultural Islamic education is education that places multiculturalism into one vision of education, using inclusive, egalitarian, democratic, and humanist primary characters, but permanently solid in spiritual values and beliefs according to the Qur'an and al-Hadith. In this case, multicultural Islamic education has special characteristics in placing multiculturalism into the vision of education.

The special feature lies in the values that are explored based on the doctrine, historical news and intellectual dynamics of Muslims into embodiments based on the teachings contained in the Qur'an and al-Hadith. Based on Tholhah Hasan's study, in Islamic studies or inclusive Islam, there are still roots of inclusive values that encourage the realization of a multiculturalist culture. The roots of this inclusive value are a collection of doctrines, historical news, and Islamic cultural dynamics, since the time of the Prophet Muhammad until now, which make it easier for Islam to become a belief that has an "inclusive character". Among these inclusive values are Ta'aruf (knowing each other), At-Tawassuth (Moderate), At-Tasamuh (Tolerance), At-Ta'awun (Please Help), At-Tawazun (Harmony), and At-Tasyawur (Dialog).

#### d. Sufistic Education

In the PBNU LESBUMI National Working Meeting on Wednesday-Thursday, 27 and 28 January 2016 at the PBNU Building, made seven ways of culture or Saptawikrama (Al Qowaid As Sabah). The contents based on the seven methods are as follows:

- 1) Gathering and consolidating movements based on the procedures, traditions and culture of the Nusantara;
- 2) Develop examples of Sufistic education (tarbiyah wa ta'lim) that are closely related to using empirical in each educational unit, especially those managed by formal education forums (ma'arif) and Rabithah Ma'ahid Islamiyah (RMI);
- 3) Building independent issues in interpreting local wisdom and Islamic culture of the Nusantara in an ontological and scientific epistemological manner;
- 4) Build strength and become a nation characterized by Bhinneka Tunggal Ika to knit back the maritime civilization of the Nusantara;
- 5) Reviving diverse cultural arts in the realm of Bhnineka Tunggal Ika according to the values of harmony, peace, tolerance, empathy, mutual cooperation, and excellence in arts, culture and science;
- 6) Utilizing information and communication technology to spread the Nusantara Islam movement;
- 7) Prioritizing the principle of independent struggle to become a proof of the nation's self to face global challenges.



Although the seven cultural methods above relate to the Islam of the Nusantara in a generic way, there is one specific way related to using Islamic education that is still in point 2, namely spreading examples of Sufistic education (tarbiyah wa ta'lim) which are closely related to using empiricism in each educational unit. , especially those managed by formal forums (ma'arif) and Rabithah Ma'ahid Islamiyah (RMI).

This point is not without reason because historically, Islam which emphasizes in the inner region (esotericism) presents more substantive Islam. Substantive Islam is not easily trapped in extremist behavior, and its distinctive characteristic is that it is very flexible and open to establishing existing socio-cultural relationships. Education using a Sufistic style puts forward rich Sufistic values using wisdom values. Sufistic education also shows an educational formulation that teaches openness to disparities. In fact, there are many Sufistic teachings that encourage the realization of a tolerant people. The character of Sufi tolerance is also well explained by the historian, Marshal Hodgson in his book *The Ventur of Islam* that usually, Sufis tend to be tolerant of local differences, although Shari'ah scholars tend to be less tolerant.

The ulema are obliged to concentrate in matters of outward conformity, as instructed in the Shari'a, on maintaining the framework of rules and institutions for the sake of social unity. On the other hand, for the Sufis, external things take precedence. For most of them, especially in the mid-Early period, even the disparity between Islam and other cultural traditions such as Christianity is secondary; as well as the multiple disparities in the procedures for social norms among the people of Muhammad. What is crucial for them is the spiritual inclination of the heart to God.

The character of the Sufis who prioritize spiritual aspects in approaching God needs to be an afterthought for religious people in the midst of the existing disparities. What is prioritized in religious life is not selfishness in raising the banner of belief in the public sphere, but sincerity in gaining the pleasure of God. The boundaries of belief, race, culture, politics, and ideology that often give birth to intolerance behavior can at least be penetrated by imitating the Sufistic character who tends to be tolerant. Sufistic teachings also show the concept of affective-based multicultural education, using characteristics in developing an inclusive diversity mindset, developing enlightenment for learning to live in disparities.

Among the inspirations of Sufism in multicultural education was shown by Said Aqil Siraj who said that in Sufism, IQ (dzaka 'aqli), EQ (dzaka dzihni), and SQ (dzaka qalbi) are components that need to be developed harmoniously as a result of creating extraordinary usability.

usually both horizontally and vertically. In principle, humans need to be returned to the "center of existence" (markaz al-hasil) or "spiritual center" and kept away based on "life at the edge of the circle of existence. In the midst of multicultural conditions, if it should be maintained and developed, it is the strengthening of spirituality-based education which will in fact strengthen the authenticity of humanism which is always portrayed by the essence of divinity. Seyyed Hossein Nasr himself, through his work *Knowledge and the Sacred*, describes metaphysical matters that bring together authentic spiritual beliefs and traditions in a single point of transcendent unity. Namely, the God who is sought (believers) through multiple beliefs (becomes the paths to God). This is the basic essence of the perennial philosophy perspective.

If it is claimed to be a perennial religion (perennial beliefs and or traditions), it means that there is the same essence in every belief. Its philosophical formulation: the heart of religion or the religion of heart. This does not mean to obscure one's religiosity, but to emphasize that humans in their struggles always reach the center (God). Focusing on God also means not worrying too much about the existence of disparities.

A well-known Sufi, Ibn 'Arabi, more emphatically calls the God that humans believe in or "the God of belief" is an image or form of God, or a new thought, concept, view, or idea about God created by human logic or his imitation. God, for example, is not God as He really is, God in Himself, His substance, but is a God created by man in sync using his abilities, knowledge, perception, and perception. Quoting al-Junayd's words, Ibn 'Arabi said, "The color of the water is the color of the vessel it occupies" (*Lawn al-ma' lawn ina'ih*). That is why God through a qudsi hadith says, "I am what My servant thinks about me" (*Ana 'inda zhann 'abdi bi*). God is suspected, not known.

In other words, God is only on human's assumption, not on his knowledge. Sufistic teachings that tend to have a multicultural perspective are in line with what the Sufi teachers did in sharing Islamic beliefs through informal education. With politeness, flexibility, and wisdom, Sufi teachers can embrace various layers of the people to get Islam. Without Sufistic teachings, the possibility of spreading Islam or even Islamic education in the Nusantara will result in rejection of the people.

#### **D. CONCLUSION**

Islamic education in the Nusantara cannot be separated from the dynamics of the development of Islam in the Nusantara. Since Islam was present in the Nusantara, Islamic education has actually shown its form although it is still very simple. Of course, there are shifts, changes, and discoveries in it which are still ongoing. What is examined in the writing above



is an effort to bring together as well as formulate Islamic education in the Nusantara using Islamic and archipelagic characters. By emphasizing the orientation and style of education, at least it can describe how the concept of Islamic education is in the frame of Islam Nusantara. The discussion using the emphasis of the study above is also intended to provoke, stimulate, and encourage further discussion and research. This encouragement is relatively reasonable considering the great potential of the existence of Nusantara Islamic education in responding to global challenges, especially in giving birth to religious behavior and social behavior of the educated generation. In the end, Nusantara Islamic education is the accum of moderate education.

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