

# Education in The Islam Nusantara Perspectives

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**Abstract:** This study aims to introduce the concept of Islamic learning with a distinctive archipelagic personality, as a conceptual proposition for the growth of today's citizens. This is a logical consequence of the meaningful position of learning as a forum for the regeneration of citizens. This research is a literature research. Data collection techniques by reviewing the literature related to the research theme. Furthermore, the data found will be reduced according to the research theme for further conclusions drawn. This study provides an understanding that the development of Islam Nusantara cannot be separated from Nusantara Islamic Education. From the birth of Islam in the archipelago, Islamic education has positioned itself as an important part of education, but it is still in a simple and very local environment. Over time, Islamic education in the archipelago has experienced a shift, progress, change and innovation which of course continues to grow today.

**Keywords:** Education, Islam, Islam Nusantara

## 1. Introduction

The discourse of Islam Nusantara continues to be popular in Islamic studies in Indonesia. This discourse also continues to be widely discussed in several scientific forums. Interest in this study is not only a matter of novelty, but also because it is considered an Islamic typology that is not only relevant to the Indonesian context, but also offers answers to various religious cases both at the local and global levels. Moreover, some countries are interested in bringing Islam in the archipelago as a significant theme in international forums.

This idea is interesting to be discussed further with various dialogues on how to translate Islam in the religious landscape of Muslims, both institutionally and culturally. Institutionally, one thing that needs to be discussed is the issue of Islamic learning in the archipelago, considering that Islam also appears to carry an educational mission (learning), which is to give birth to the next generation through lessons ranging from its very simple form to professional institutionalization as it is today. That is, Islam Nusantara has a logical consequence of the development of Islamic learning with a distinctive style and typology of the archipelago.

The question after that, if Islam Nusantara brought about the epistemological consequences of Islamic learning in the archipelago, how is the intersection of Islamic learning with learning found in liberal countries, especially those brought by the Dutch Colonial?. This issue relates the historical study of how the formulation of Islamic learning currently adopts Liberal learning found in the West. This relates to the influence

of the schooling system that the Dutch brought along with the development of Liberal discourse in the Western world. However, in this intersection, there is an interesting phenomenon that Islamic learning – in cultural contact at that time – did not entirely accept the concept of liberal learning. There are some critical notes, as well as a rejection of the liberal education system. In fact, even though the Dutch held governmental power, many Islamic learning communities, especially Islamic boarding schools, always maintained the learning values as taught by the scholars who spread the religion of Islam.

Coinciding with the historical dynamics of the intersection of Islamic learning with the modern education system – more fitting the school system, Islamic learning always shows a certain unique color. Early on, Islamic learning played a role as a "regeneration of ulama" rather than producing reliable personnel along with the growth of the division of labor in the modern system. Second, Islamic learning in the archipelago does not entirely adopt the learning pattern where Islam first appeared in Arabia, but seeks to carry out harmonious ties with the culture of the citizens of the archipelago. This can be seen from the institutionalization of Islamic learning, such as surau, pesantren, ta'lim majlis, and others, all of which contain cultural messages for the citizens of the archipelago, both in terms of modules, procedures, and educational media. Third, in the midst of the strengthening of the influence of the liberal learning system in the West, Islamic learning in the archipelago does not just make it a new learning system, but makes it a source of support by always being strong on Islamic and archipelagic values. Of course, the percentage of the size of the influence depends on which Islamic learning system, given the institutional comparisons that exist. In addition, the existence of pesantren still shows various typologies, because usually the kiai's discipline tendency really determines the learning style of the pesantren he cares for.<sup>1</sup>

Based on these readings, it feels very meaningful to introduce the concept of Islamic learning with a distinctive archipelagic personality, as a conceptual offer for the growth of today's citizens. This is a logical consequence of the meaningful position of learning as a forum for the regeneration of citizens.

## 2. Discussion

### 2.1. *The Definition of Islam Nusantara*

Many think that Islam Nusantara is a new religion or a new Islamic school and a new sect that narrows the sacred teachings of Eastern Islam. Islam Nusantara is a method of mastering and carrying out religious education with systems and values or traditions that exist in the archipelago. Here it is very clear that this is not to replace the religious education brought by the East, but an effort to make it easier to maintain the principles in the teachings of Islamic religious education. That is, Islam Nusantara is a strategy for the actualization of religious education within the Indonesian nation to always protect the

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<sup>1</sup> Sauqi Futaqi, 'Pendidikan Islam Dalam Perspektif Islam Nusantara', February, 2019, 349 <<https://doi.org/10.35542/osf.io/qvjfa>>.

principles that Islamic religious education is the same as contained in the Al-Quran and Hadith.<sup>2</sup>

The discourse of Islam Nusantara continues to be well-known in Islamic studies in Indonesia. This discourse also continues to be widely used in several Science Forums. The interest in this research is not only novelty, but also because it is considered a typology of Islam that is not only relevant to the Indonesian context, but also provides answers to various religious, local and global issues. Moreover, some countries are interested in using the Islamic Archipelago as a meaningful subject in international forums.

If only to control and enforce the constitution made by mankind requires multi-layered features, not to mention mastering and practicing Islamic teachings that are general and created by God, so of course a more environmentally friendly interpretation and surgical instruction is needed. born above and below Some of the novels by scholars, scholars belonging to peer groups, tabiin, tabi tabiin to the scholars of the archipelago. For example, the description of Islam, Iman and Ihsan then gave birth to the knowledge of Sharia (fiqh, usul fiqh) Tafsir and the application of Islamic teachings and after that were born the books of aqidah (tawhid) describing the teachings of faith, also appeared in Sufi books and Sufi Morality for describe the concept of ihsan.

Islam entered and entered the archipelago is a surgical guide and technical guide, which is reflected in various novels by scholars. There are To promote the communication and explanation of Islam, the scholars in the archipelago Efforts to improve the methods and technical guidelines of the previous work Then it became known as Islam Nusantara.

Islam Nusantara does not mean anti-Eastern teachings, on the contrary, it will be an intermediary that bridges between Eastern culture and local culture, making it easier for Indonesian people to understand the teachings of Islamic religious education. The behavior of Islam Nusantara which refers to the Al-Quran and Hadith but with the madzhab system and also the tradition of translating into the local language. This does not mean abandoning religious teachings that are guided by the Qur'an or Hadith, on the contrary it describes the behavior of prudence and Tawadu' for the Indonesian people to give meaning and interpret the substance of religious teachings while also protecting the authenticity of reading.

## **2.2. Islamic Education in Nusantara**

The beginning of the growth of Islamic education in Indonesia was very simple and still contained local values. Islamic education starts from the teaching and learning process. Pesantren produced great cultural figures in the 20th century, one of which was Kyai Wahid where he had the same position as the founder of the Malay Islamic Archipelago civilization. The Dutch record also confirms that during the Dutch colonial period the number of Islamic boarding schools in the archipelago reached 1000. Then

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<sup>2</sup> Pascasarjana Stainu Jakarta, 'Mengenal Sepintas Islam Nusantara Ngatawi Al-Zastrouw', 1.1 (2017), 1–18.

further records state that in 1831 the number of Islamic boarding schools in the archipelago reached 1,853 of which the number of students was around 16,556. Islamic boarding schools are scattered in various cities, including Cirebon, Semarang, Kendal, Demak, Grobogan, Surabaya and so on. In this century also the beginning of the opening of renewal of Islamic ideas and movements in the archipelago continuously and continuously. The object that cannot be separated from the renewal is the Minangkabau region, it is the region that gets the dominant initial touch from the wave of modernization of Islamic education. In this area also born many thoughts from Islamic figures including H. Abdullah Ahmad, he was born in Padang Panjang in 1878, then he became a pioneer of reform in the field of education. Thanks to him, West Sumatra has also experienced the impact of progress in the field of education, namely the existence of Al Washliyah or an Islamic organization originating from Medan where this organization learned from Minangkabau about how to manage education.<sup>3</sup>

young man who decided to stay in Mecca and study in the holy land as well. This has made the network of Eastern clerics stronger. Here also born figures such as Sheikh Nawawi Al-Bantani and also at-Turmusi after Hamzah Fansuri.

Although the network of ulama and the Middle East is starting to strengthen again, this does not make the ulama careless, they will ignore the Dutch traces of science that teach general sciences. In 1920-am Islamic boarding schools began to use the teachings of general science including earth science, Dutch language and other general sciences to balance world civilization. more systematic in addition to non-formal and informal strategies such as general recitation and majlis ta'lim. Although in the early days of the spread of Islam, Islamic education was very much in touch with Islamic da'wah, but in terms of the focus of the study, Islamic education was placed as a systematic process of developing religious competence.

### ***2.3. Educational Orientation in the Perspective of Islam Nusantara***

#### ***2.3.1. Divine***

The first orientation that is placed in the orientation of Islamic religious education is the divine orientation. Where this orientation is not meant to be too difficult to reach and to find indicators for success, even this orientation becomes the main and peak spirit for Islamic education and all its activities. Islamic education is a teaching which prioritizes obedience to God and also good relations for the people and God. This is also in line with the character of the spread of Islam with the introduction of the teachings of Tawhid. It is also the fact that the study of Tawhid occupies the first position in learning in Islamic boarding schools.

From the statement above, we can also see that Pancasila is the first precept which reads Belief in One Supreme God as proof that in the basis of the state the position of

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<sup>3</sup> Mohammad Al Farabi, 'MODERNISASI PENDIDIKAN ISLAM DI INDONESIA : Kasus Adabiyah School', 1.3 (2020), 248–71.

divinity is in the first position. This is a sign that the value of divine education and the basis of Islamic education is also related to the ideology of the Indonesian nation. So, it is very clear that the concept of divinity is the most important orientation in implementing Islamic education in the archipelago.<sup>4</sup>

### 2.3.2. *Insaniyah*

This human orientation is in the second position after the divine orientation, but that does not mean that this orientation must be secondary, in fact this orientation is an integral part in all human relations which is called *ukhuwah Islamiyah*. *Ukhuwah Islamiyah* has the meaning of brotherly bonds that exist between human beings, this is also mentioned in the Qur'an and Hadith that *ukhuwah Islamiyah* is something that must be an important concern for Muslims. This *ukhuwah* is in the form of a faith bond that unites the hearts of all Muslims in the world even though all humans have significant differences including differences between ethnic groups and homeland as well as differences in language, however, each other has a bond in Islam which makes a solidity in religion.<sup>5</sup>

Therefore human education is also very important education because if there is a failure in this learning then there is a bad *ukhuwah Islamiyah* as well, automatically making the qualification that the human orientation being taught is very bad. Even humans will get worse if only concerned with vertical communication without any horizontal communication. The value in this human being is very important values applied by the people to build communication and interaction between fellow human beings. This proves that humans are essentially social creatures where humans cannot live alone and always need involvement with other humans. This concept can be taken from the tendency to formulate Islamic education by placing the problems that exist in society as an indicator of the success of Islamic education. In Islamic religious education there is also a term that the best of humans are those who are most beneficial to other humans. This creates pressure on human orientation which not only violates but must also be grounded.

### 2.3.3. *Natural*

In Islam, it also discusses the environment which is a concern for citizens in the environmental crisis. Islam is considered a savior to overcome problems in the environmental crisis.<sup>6</sup> This reality is shown by the presence of some Islamic thinkers to find the right formulation / formulation of the problem of the area of life. Seyyed Hossein Nasr, for example, has written many works on the issue area from a traditionalist or Sufi

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<sup>4</sup> Futaqi.

<sup>5</sup> Eva Iryani and Friscilla Wulan Tersta, 'Ukhuwah Islamiyah Dan Perananan Masyarakat Islam Dalam Mewujudkan Perdamaian: Studi Literatur', *Jurnal Ilmiah Universitas Batanghari Jambi*, 19.2 (2019), 401

<sup>6</sup> Mohamad Badrun Zaman and others, 'Harmonisasi Pendidikan Islam Dan Negara :Pengarustamaan Nilai-Nilai Pancasila Dalam Orientasi Pendidikan Pesantren Di Indonesia', *Jurnal Tarbawi Stai Al Fithrah*, 10.2 (2022), 139–1644

point of view. In his first work, *The Encounter of Man and Nature: The Spiritual Crisis of Modern Man*.

Nasr predicts the risky consequences that could arise from the crisis in the area. The novel is also a philosophical critique of the modern conception of nature as a module that can be understood and controlled by modern science and technology. This is also Nasr's early work in which he challenged modern science and its secular views. In another of his books, *Religion and the Order of Nature* Nasr shares an analysis of the emergence of modern science on the one hand, and a critique of secular and reductionist philosophies regarding nature, on the other.

In the study of Islamic learning which studies many classical thinkers such as Al-Ghazali also emphasizes this aspect. He views that all knowledge must be oriented towards achieving great spirituality. Natural science, for example, must be made as a process of meditating (contemplating) to identify signs of God's greatness and take lessons from every indication of nature. *Tafakkur* in this interpretation is meant by reading reality in terms of spiritual knowledge and the ability of wisdom knowledge. Al-Ghazali also emphasized that religious sciences can only be obtained with the perfection of reason and clarity of mind. Because, only by reason can humans receive the mandate from Allah and draw closer to Him. This has an interpretation that the divine orientation basically has the consequence of human concern for the universe which is part of the sign of God's greatness. Therefore, in Islamic learning that grew in the archipelago, there were also many arguments that emphasized the meaning of carrying out a harmonious bond with the universe.

## ***2.4. The Pattern of Education in the Perspective of Nusantara Islam***

### ***2.4.1. Integrative Education***

Nusantara Islam also finds its form in an integrative model of Islamic education. The curriculum in its development has been widely discussed by philosophers, namely in integration education including Sayyed Hossein Nasr, Sheikh Muhammad Nasib al-Attas, Fazlur Rahma and also Ismail Raji' al-Faruqi. Even in this country the science of integration is attempted by Islamic philosophers who use the concept of "Islamic science" with the Al-Quran as its guide, this scientist is Kuntowijoyo. So there are two ways in the concept of Islamic science, namely;

- 1) By exploring science by studying or deepening revelation;
- 2) objectification, namely the grace obtained from the creator for the enjoyment of all His people.

In his illustration, Imam Suprayogo gives a picture of integration by likening a whole tree, where the teachings of Islamic religious education must be developed as a whole and supported by likening the roots in a tree which makes it strong in piety or in religion. There is also Amin Abdullah who holds the view that integrity must be collaborated with interconnection. This approach will produce knowledge that has a sense of trying to understand each other. That is, each of the sciences, both religious and general,

understand each other's limits to study or to find solutions to problems that exist in society. This creates effort to keep working together in understanding the approach, and also the way to always think between the two educations. The principle of integration offered by the thinkers above can at least restore the spirit of Islam Nusantara in the formulation of Islamic education policies.<sup>7</sup>

#### **2.4.2. Character Based Education**

The destruction of the civilization of nations that once existed in history is always related to the decline of morals, manners, and/or personality. In calculating Islamic civilization, Al-Attas made a statement that the origin of the decline of Islam was the lost of adab (the loss of adab). The loss of adab results in misunderstandings and errors in science. This matter of manners or morals is the main point in the formulation of Islam Nusantara. When looking at the dynamics of Islamic learning in the archipelago, personality-based learning tends to be a model that is highly emphasized. One of the facts is that the Islamic model and its educational institutions do not try to reduce the personality of Islam and its archipelago. Both the hero figures and the Kyai always adhere to the concept of character building in looking at learning matters.<sup>8</sup>

#### **2.4.3. Multicultural Insight Education**

The encounter of Islam with various cultures and running in harmony in the archipelago shows a high respect for diversity. Conceptually, a Kiai Tholhah Hasan tries to formulate a multicultural Islamic education. According to him, education, multicultural Islamic education is one that places mutual tolerance as its educational vision, using the virtues of egalitarian, humanist and inclusive characters, but does not change the solidity of spirituality values and beliefs in religion based on the Al-Quran and Hadith. In this case, multicultural Islamic education has multicultural characteristics which are shown in placing multiculturalism as a vision in education. This characteristic is contained in the values obtained from historical facts, intellectual dynamics and Muslim doctrine as something that is manifested in teachings that adhere to the understanding of the Qur'an and Hadith.<sup>9</sup>

#### **2.4.4. Sufistic Patterned Education**

What is put forward in this Sufistic learning style is learning that is very local with the value of wisdom. The offer in Sufism opens up in terms of difference. Even in terms of Sufistic education, there are many who make the realization of tolerance in society. In the book *The Ventur of Islam* created by Marshal Hodgson, in general, Sufis have a high

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<sup>7</sup> Moh. Mizan Habibi, 'Corak Pendidikan Islam Inklusif', EL-Tarbawi ; Jurnal Pendidikan Islam, X.1 (2017), 35–48.

<sup>8</sup> Mardiah Baginda, 'Nilai-Nilai Pendidikan Berbasis Karakter Pada Pendidikan Dasar Dan Menengah', Jurnal Ilmiah Iqra', 10.2 (2018), 1–12

<sup>9</sup> Suharsono Suharsono, 'Pendidikan Multikultural', EDUSIANA: Jurnal Manajemen Dan Pendidikan Islam, 4.1 (2017), 13–23.

tolerance for local inequalities, although shari'ah scholars are usually not tolerant. So, these Sufists offer the concept of affective-based multicultural education. This is in line with what was done by Sufi scholars who easily embraced various levels of society to become Muslim or accept Islam. So there is a possibility that without Sufi teachings, Islam Nusantara will not develop well in the society.

### 3. Conclusion

The development of Nusantara Islam cannot be separated from Nusantara Islamic Education. From the birth of Islam in the archipelago, Islamic education has positioned itself as an important part of education, but it is still in a simple and very local environment. Over time, Islamic education in the archipelago has experienced a shift, progress, change and innovation which of course continues to grow today.

The above study is expected to bring together and also formulate Nusantara Islamic Education with Islamic and Indonesian characteristics with the efforts that have been made. The focus of the discussion is to provoke and encourage wider knowledge and insight. The impetus that occurred had a very good impact on improving the Islamic education of the archipelago in balancing the shocks of world civilization, especially in being religious and also social attitudes towards other humans. In the end, this becomes a good reference for education to create a superior society or generation.

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