

ISLAMIC EDUCATION IN THE CONCEPT OF NUSANTARA ISLAM: NASARUDDIN UMAR'S VIEW

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ABSTRACT

Education is one of the important aspects of Islam that has a great influence on the progress of society. Islam Nusantara is an Islam that has unique characteristics and characteristics typical of the archipelago. Nasaruddin Umar is a figure who discusses Islam in the archipelago. His thoughts provide an in-depth view of how Islam Nusantara has contributed to Islamic Education. This study aims to analyze Islamic education where there are Islamic values in the archipelago according to Nasaruddin Umar's thoughts. The research method used is a literature study approach. Islamic Education in the Islamic Frame of the Archipelago: according to Nasaruddin Umar, it is very vital and the values of Islam Nusantara need to be implemented in Islamic education and its application can be applied by introducing the concept of *multireligious* education, strengthening tolerance in Islamic educational institutions, instilling love for the homeland to the community, and building a *generation of khoiru ummah*. The implementation of Nusantara Islamic values will provide a religious foundation that is not easy to blame fellow religious people and has a positive impact on all citizens of the archipelago and even for all citizens of the world.

Keywords: *Islam Nusantara, Islamic Education, Nasaruddin Umar.*

A. INTRODUCTION

Islam is a religion for all beings in this world. Islam was also born and grew in diversity. Islam is accepted not only as a religion and belief, but also its values are also applied in the national and state system. Islam highly upholds the values of tolerance and diversity. Islam is a clear proof of attitudes, values and ethics that are very compatible for a very pluralistic nation. Islam shows majesty with its firm attitude of conveying the values of truth, morality and respect for diversity (Nasaruddin Umar, 2019:15). This is what made the term Islam Nusantara emerge. In essence, Islam Nusantara has existed since the time of walisongo. However, it has a different term and when viewed from the substance it has the same, namely explaining the essence of

religion carried out by Muslims in Indonesia. Islam Nusantara exists not as a madzhab or a new school, but Islam Nusantara exists to provide a method in applying a madzhab both in speech and thought in exploring a law about Islam from various sources of law that are combined with culture, region, community conditions, and local wisdom in Indonesia. Islam Nusantara strives for religion and culture to be harmonious without contradicting each other. It aims to realize a religious understanding that unites and seeks common ground that previously separated the two. The impact of cultural and religious acculturation has resulted in Islam that is closer to Indonesian society, known as Islam Nusantara. The study of Islam Nusantara is interesting because it shows that Islam in the archipelago adapts distinctive local values. This adaptation creates a different form of Islam in terms of diversity compared to Islam in Arabia, where it comes from (Azizi Ali Mursyid, 2020). One of the products of the archipelago's Islamic symbols that we often see is the habit of students and kiai wearing sarongs. In addition to covering the aurat, the sarong was never exemplified by the Prophet Muhammad PBUH in his time. Instead, the Prophet adopted the traditional Arabic garment of the robe. Now, the sarong has become a cultural symbol of Islam and the identity of the Muslims of the archipelago. Until now, the tradition of wearing sarongs is often used by Indonesian people, especially students and nahdliyin. Even Nahdlatul Ulama is often referred to as the organization of the sarungan.

The diversity of society has implications for the field of education, including formal, informal, and non-formal education. In general, education can be interpreted as a humanization process that elevates humans to a more humane stage. That is, education is an effort to guide humans out of ignorance by revealing the true nature of human beings. This learning process emphasizes the effort to understand the individual in order to accept differences with others. In this case, Islamic education in Indonesia has a great influence. Understanding Islamic education itself can be traced through the history of the emergence of Islam. Of course, in understanding it, it is not understood as an established and systematic education system, but the educational process often occurs incidentally, often even more often as an answer to the problems that developed at that time. Islamic education certainly provides teachings to respect differences, it has been explained in the Qur'an that there are differences to get to know each other. As we know that improper religious education will be very dangerous, religious teachings with a model of mocking and bringing down other groups or religions can create divisions between Muslims themselves and the Indonesian people. There are several figures who call for Islam Nusantara including Nasaruddin Umar, Said Aqil Sirodj and also

Abdurrahman Wahid or commonly known as Gus Dur. Nasaruddin Umar is a thinker who developed the concept of Islam Nusantara, offering a view rich in local wisdom and of course very good for Islamic education in Indonesia. It is evident in his work and on various occasions he raised the Islam of the archipelago.

B. LITERATURE REVIEW

Islam Nusantara is an understanding and application of Islamic teachings in the archipelago derived from the collaboration between sharia and culture. In the same sense, Islam Nusantara is a typical Islam in the Indonesian style, combining theological Islamic values with local traditional values, culture, and customs in the country (Mujamil Qomar, 2015:200). Education is the process of changing the attitude and behavior of a person or group of people in an effort to mature human beings through teaching and training efforts. This first definition emphasizes that substantively, Islam Nusantara is the understanding and application of Islam that develops in the archipelago as a result of the synthesis between revelation and local culture, so that it reflects local wisdom. Meanwhile, the second definition describes Islam Nusantara as Islam with Indonesian characteristics, which is also the result of a combination of theological Islamic values with local traditions. However, this second definition limits its area of movement only to Indonesia, so it is narrower than the first definition which covers the archipelago. Furthermore, there is an understanding of Islam Nusantara which is emphasized as a da'wah methodology, different from the first and second definitions. This definition states that "Islam Nusantara is a da'wah methodology to understand and apply the universality (*syumuliyah*) of Islamic teachings according to the principles of *Ahlussunnah wal Jama'ah*, in a model that has interacted with good traditions (*'urf sahih*) in the archipelago, especially in the territory of Indonesia, or bad traditions (*'urf fasid*) who are or have undergone a da'wah process in the form of amputation, assimilation, or minimization, so that it does not conflict with the dictums of shari'ah". In the idea of Islam Nusantara, there are values that form and strengthen the identity that is unique to Indonesia, and these values are expected to be able to answer the challenges of the times and maintain the identity that exists in Indonesia. Although these values have been taught in Islamic teachings, in reality their application is not yet so. Some of the values of Islam Nusantara are:

a. Tolerance

Islam must be understood in its entirety by looking at the geographical context and the time period that goes hand in hand with it because this effort will provide dynamic updates in answering the challenges of the times, so that Islam is not afraid to dialogue with different people from various angles and even contradictions. Thus, through this step, the diversity of understanding obtained from

responsible interpretation will not be considered to deviate from Islam (Muhammad Rafi'i, 2021:33). Tolerance is a very important value in Nusantara Islam. In Indonesia, religion is not only limited to Islam, but also includes other religions such as Christianity, Buddhism, and Hinduism. If we only focus on the interests of one religion without paying attention to tolerance, then creating unity and peace in Indonesia will be a big challenge.

b. *Rahmatan Lil Alamiin*

The message of *rahmatan Lil'âlamîn* animates the characteristics of Islam Nusantara, a face of Islam that is moderate, tolerant, peace-loving and respectful of diversity. Islam that embraces is not hitting, Islam that builds is not insulting, Islam that uses the heart is not cursing, Islam that invites repentance is not blasphemy, and Islam that gives understanding is not imposing (Sarno Hanipudin, 2023:60). This concept has become the spirit of Islam in the archipelago. Therefore, in its actualization, Islam Nusantara presents a friendly, peaceful, polite, and soothing face. This is because the mission and teachings can be in harmony with the environment so that acculturation occurs with the social culture of the surrounding community. Islam Nusantara is based on the faith of monotheism as the essence of Islamic teachings brought by the Prophet Muhammad (saw).

c. Compassion

In Islam, the spirit of loving and loving has a very strong legitimacy because it can be the main foundation for a safe country and a united society. Islam is a religion that (should) spread love (not violence and coercion) to the universe, to all mankind around the world (Sarno Hanipudin, 2023:60). That way we will easily identify da'wah that is full of love or full of hatred. Islam Nusantara was born by prioritizing a very high sense of affection. This can be seen from the Islamic da'wah system in the archipelago which is not easy to blame the '*layman*' for religious understanding. However, it embraces all groups tightly so that they can accept and understand Islam easily and comfortably.

C. RESEARCH METHODS

This research is a library research. Literature research is research related to data collection methods, reading and recording and processing research materials (Mestika Zed, 2024:3). This research intends to reveal a problem or event as it is based on written data such as books, journals, articles and other scientific works that are considered relevant and supporting as a source of data. The approach

taken by the author uses a qualitative approach. where the author will analyze the data and describe it critically and systematically.

D. RESULTS AND DISCUSSION

Nasaruddin Umar was born in Ujung Bone, South Sulawesi on June 23, 1959. His father, H. Andi Muhammad Umar, was a teacher at an elementary school in his city. Meanwhile, his mother, Hj. Andi Bunga Tungke, is busy with the confectionery business every day. For Nasaruddin, the most meritorious person in his life was his parents, because both were very disciplined, firm, and diligent. Meanwhile, his grandfather, H. Muhammad Ali Daeng Panturuh, was a founder of the Muhammadiyah movement in South Sulawesi, which means that Nasaruddin Umar himself genealogically, indeed came from the descendants of scholars.

Nasaruddin is a Muslim scholar as well as a mufassir from Indonesia who is famous for his various scientific works, positions and thoughts on gender. Nasaruddin is also a Grand Imam of the Istiqlal Mosque in Jakarta, a professor of Tafsir at the State Islamic University (UIN) Syarif Hidayatullah, and the rector of the Qur'an Science college. Some of the positions he has held are as deputy Minister of Religion in 2011-2014 and he was also the Director General of Islamic Community Guidance at the Ministry of Religion of the Republic of Indonesia. Nasaruddin Umar is the founder of the Interfaith Community Organization and a member of the Anglo-Indonesian advisory team founded by the former British prime minister, Tony Blair. Islam Nusantara is a unique concept in the development of Islamic teachings in Indonesia. In contrast to Islamic practices in other places, Islam Nusantara has characteristics that combine Islamic values with local wisdom and Indonesian culture. This approach not only enriches the local culture but also creates harmony among various community groups. Nasaruddin Umar explained about several Islamic values of the archipelago, including

a. Inclusive

The long road of Islamization in the archipelago has ushered in Indonesia as a nation with a moderate Islamic character. It can be understood that the process of Islamic moderation continues and is continuous between generations. Inclusive Islam is an open Islam. Open here is not only the issue of da'wah or law, but also the issue of monotheism, social, tradition, and education. This is because there are some groups or tribes who think that all religions are true.

A Muslim is expected to be aware of the values of truth and goodness that are also offered and taught by other religions. A Muslim must be convinced that the religion he embraces is the most correct in the entire universe, but in his daily life he does not show an attitude of "pretentiousness" or "willingness to win on his own". This is especially in the context of the association of fellow human beings which in Islam is known as "*hablum minannas*" (Ahmad Fuadi, 2018:53). Nasaruddin Umar explained that Inclusive Islam is often interpreted as an understanding of Islam that is open, accepts and acknowledges the values of truth that come from outside oneself without questioning where these values come from. Of course, these values are as long as they do not contradict the substance of their teachings which are sourced from the Qur'an and hadith (Nasaruddin Umar, 2019:131). Nasaruddin Umar also added that by comparison, inclusive Islam is somewhat similar to the logic used in the 1965 Vatican II Council on Catholicism, which made a fundamental change in attitude, namely accepting truth sourced from outside the Catholic Church. Catholics are asked to respect the values of truth and what is considered good from other religions.

b. Tolerance

Tolerance is understood as the embodiment of recognizing and respecting human rights. Freedom of belief in the sense of no coercion in terms of religion, freedom of thought or opinion, freedom of assembly, and so on. Tolerance does not mean agreeing to different views, but rather recognizing the human right of everyone to have different opinions. Tolerance includes recognition of diversity and diversity in society regardless of gender, ethnicity, religion, and belief. Tolerance does not mean agreeing with the values of others. Differences of opinion remain, but they do not need to cause conflict or hostility. Nasaruddin Umar said that tolerance is more pronounced and meaningful in a plural and heterogeneous society like in Indonesia which consists of various ethnicities, religions, customs, and local wisdom. The more plural and heterogeneous a nation or community is, the more tolerance is needed (Nasaruddin Umar, 2019:131). He also added that a plural-heterogeneous society without a tolerant attitude or *tasamuh* must always be colored by primordial and conceptual tensions.

c. Nationalist

Indonesian people experience a positive historical flow in building their national spirit. The national awakening that occurred in the 20th century was marked by resistance and

struggle against colonialism and colonialism to liberate the country of Indonesia. And in the historical record, Muslims with their nationalist spirit have a very large role and contribution in the liberation and formation of the Unitary State of the Republic of Indonesia (NKRI). The spirit of nationalism of religious leaders (ulama) in the pre-independence period is also the substance of the idea of Islam Nusantara (Efi Afifi, 2022:76). Nasaruddin Umar explained that various specificities that Indonesia has, such as the breadth of territory, the number of ethnicities, races and cultures, affect the function of religion in the national system. Among the functions of religion in the life of the state is to enlighten the people and all citizens, namely how to make religious values directed to support the goals of the state without having to set aside the principles of religious teachings themselves. In this explanation, it is clear that Islam Nusantara has an important role in fostering nationalist attitudes not only towards its people but also towards all citizens. Playing an active role in realizing the country's goals without even abandoning religious teachings. Islamic education in the concept of Islam Nusantara according to Nasaruddin Umar can be applied by:

a. Introducing the *concept of multireligious education*

When students are introduced to the monoreligion education system from an early age, in the sense that only one religion is true and must be embraced and maintained in its purity, then it is not surprising that students consider only their religion to be true and other religions are not true. Moreover, if religious teachers are antipathetic to other religions, then a personality is formed that considers people of other religions as "other people". Nasaruddin Umar added that the Ministry of Religious Affairs is responsible for helping to prepare facilities, including religious teachers according to the needs of students (Nasaruddin Umar, 2019:265). Nasaruddin Umar argues that the understanding of the systematic concept of multireligion in education is very urgent. Multireligious education here is religious education that does not teach religious education that is believed by students, is also taught systematically the concepts of religion and other beliefs, in order to provide an early understanding to children that in addition to the religion they adhere to, there are also other religions and other beliefs that have adherents and followers (Nasaruddin Umar, 2019:267).

b. Strengthening Tolerance in Islamic Educational Institutions

Although it has become an inherent part, it is important to increase tolerance in Indonesia. Strengthening the values of tolerance is a must in dealing with changes that occur in society. With diverse political, economic, and socio-cultural dynamics, challenges to tolerance continue to emerge. Strengthening education about tolerance is a very important issue for modern society, especially in introducing the concept of diversity to the millennial generation. These steps include combing the curriculum and realizing diversity fiqh. The first step is to comb the curriculum. The curriculum is a barometer to measure the achievement of educational expectations which is a guide for KBM at all levels of education units (Akhmad Saufi, 2019). The consequence is that it must be managed optimally so that the output is also brilliant. Curriculum management needs to review practical and theoretical reviews so that it runs in order to balance technology, human life and science (Razali, 2015:10). The sweeping of curcumulus and reading materials is carried out by almost all countries, including Indonesia. It's just that the way of entry is different. There are countries that comb the curriculum and syllabus by removing all potential material that has the potential to cause hard understanding. There are also ways of comparing opinions or other views, even though the postulates are the same. Nasaruddin Umar explained that the material on comparative madhhab (*muqaranah al-madzahib*) is an important material in religious learning.

b. Instilling Love for the Fatherland to the Community

Islam Nusantara plays a role as a pioneer for Muslims to love their homeland, which is the basis for the formation of civilization. The civilization of a religion and nation is achieved with the existence of the homeland. Indonesia emphasizes an understanding of racial, ethnic, and cultural diversity that requires new constructions and paradigms for equality, harmony, and creating democracy. This is well accepted to maintain the unity and integrity of a multicultural nation. Fostering love for the homeland can be achieved by being aware of the deindonization of religious understanding. Nasaruddin Umar explained that if this happens, as a result there will be a term Iranization of Shi'ah, Arabization of Islam, Pakistanization of Ahmadiyah, etc. Of course, it makes the easing of the joints of nationality in society. Religious teachings that have been supporting Indonesian culture, each of them detaches themselves, even local elements inherent in religious teachings are considered heretical.

c. Building the *Khairu Ummah* Generation

The concept of *khoiru ummah* according to the two verses is a community of people who always call for goodness and tell those who are makruf and prevent evil. The *mufassir* added that the concept of *khoiru ummah* in the verse is to spread positive energy, especially to mankind without distinguishing gender, class, ethnicity, nationality, skin color, religion and belief. It does not include *khoiru ummah* for people who like to insult and blaspheme others. The obstacle to the realization of *khoiru ummah* is to scatter and quarrel. *The ideal ummah* always spreads peace, strengthens brotherhood and is able to cooperate with each other. In Islam there is no prohibition to do good and cooperate with people of different religions. One of the characteristics of *khoiru ummah* is anti-discrimination. The invitation to be part of the *khoiru ummah* is not only interpreted formally, namely being part of the Muslim community, inviting people to have inner strength and then being able to provide positive energy to others and the universe. In this context, *Khoiru ummah* is a social concept that focuses on awareness to promote politeness and brotherhood in the nation and state (Nasaruddin Umar, 2019:444).

E. CONCLUSION

Based on this research, the author concludes that Islamic Education in the Islamic Frame of the Archipelago: according to Nasaruddin Umar, it is very vital and the values of Islam Nusantara need to be implemented in Islamic education and its application can be applied by introducing the concept of *multireligious* education, strengthening tolerance in Islamic educational institutions, instilling love for the homeland to the community, and building a *generation of khoiru ummah*. The implementation of Nusantara Islamic values will provide a religious foundation that is not easy to blame fellow religious people and has a positive impact on all citizens of the archipelago and even for all citizens of the world.

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