

The Relation Between Nusantara Islam and Islamic Education in Contemporary Indonesia

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Abstract

Relation between 'Nusantara Islam' and Islamic education in contemporary Indonesia is a pivotal issue. It is because of many fundamental reasons, such as, historical, social, political, cultural, religious and educational perspectives. In this context, this article focuses on the relationship and the contribution of Nusantara Islam in Indonesian Islamic educational context from time to time in all aspects. The research in this paper is qualitative with descriptive analytical approach and documentary method. The general objective of this study is to find out what and how the history of Nusantara Islam in the country? What and how the history of Islamic education in Indonesia? How is the relationship between Nusantara Islam and Islamic education in contemporary Indonesia? The results showed that, first and foremost, is the history of Nusantara Islam is a portrait of a very complex history, which extends from the Aceh to Papua and elsewhere in Indonesia. Second, the history of Indonesian Islamic education is the discussion about institution, content of materials and objectives of Islamic-based education from time to time. Third, the relationship between Nusantara Islam and Islamic education in contemporary Indonesia has a strong "bond" with each other. Ultimately, the relationship is so closely linked to the development and progress of the nationhood.

Abstrak

Hubungan Islam nusantara dan pendidikan Islam di Indonesia kontemporer merupakan isu yang penting karena berbagai alasan sejarah, sosial, politik, budaya, agama hingga pendidikan. Tulisan ini fokus pada relasi dan kontribusi Islam nusantara dalam pendidikan Islam di Indonesia dari waktu ke waktu dalam semua aspeknya. Penelitian dalam tulisan ini bersifat kualitatif dengan pendekatan deskriptif analitis dan menggunakan metode dokumentatif. Tujuan umum penelitian ini adalah untuk mengetahui apa dan bagaimana sejarah Islam nusantara di Indonesia? Apa dan bagaimana sejarah pendidikan Islam di Indonesia? Bagaimana hubungan antara Islam Nusantara dan pendidikan Islam di Indonesia kontemporer? Hasil penelitian menunjukkan bahwa: pertama, sejarah Islam nusantara merupakan potret sejarah yang sangat kompleks tersebar dari ujung Aceh hingga Papua dan kawasan lain di Indonesia. Kedua, sejarah pendidikan Islam di Indonesia merupakan bahasan tentang institusi, materi dan tujuan pendidikan yang berbasis Islam dari masa ke masa. Ketiga, hubungan antara Islam Nusantara dan pendidikan Islam di Indonesia kontemporer memiliki keterkaitan yang erat satu sama lain. Dari era ke era, hubungannya sangat terkait erat dalam pembangunan dan kemajuan bangsa.

Keywords; Nusantara Islam; Islamic Education and Progress of Nation

A. Introduction

Nusantara Islam and Islamic education is now becoming an important and interesting discussion as one solution to the problems of this nation. As we know that Islam in Indonesia lately tackle radicalism to local and global terrorism. In this case, Nusantara Islam as counter discourse for the local and global community in addressing the problem of radicalism and terrorism. Moreover, Nusantara Islam is a unique alternative in typical of Indonesian Islam.

The face of Nusantara Islam of course can be seen from Islamic education institutions in contemporary Indonesia, especially madrasah and pesantren, which is often concerned by the government and the world.¹ The assumption that the Organization of Islamic education is regarded as a terrorist is not true. Most of all Islamic educational institutions in Indonesia teaches peace and goodness. The problem of radicalism and terrorism is not a product of Islamic educational institutions in the country. But, the problem of radicalism and terrorism is a matter of personal instead of institutional education Islam in Indonesia. Of course, here is still ongoing process in making peace and best for all.

In this context, Nusantara Islam are values of goodness for all. Nusantara Islam also as a new way to export typical Indonesian Islam to the world. As revealed by Azyumardi Azra recently on what made the difference Islam in Indonesia and in other countries? The answer is about developments in the field of Islamic education. Indonesia has many Islamic educational institutions including the Surau, boarding schools, Raudhatul Atfal, Madrasah Diniyah to Islamic universities both public and private. The Islamic Education is a capital to build the Islamic civilization. Now it's time to "export" Indonesian Islam to another country so that Indonesia could play a significant role in the global arena. Here, Islamic education is the transformation of the media who have contributed in an effort to export and to transfer of knowledge, science and Islamic studies in Indonesia context.²

Actually, the discussion on the relationship between Nusantara Islam and Islamic education is not really newest issue. But it is still important to talk this time because it is relevant to the conditions and the

¹ See MC. Ricklefs, *Sejarah Indonesia Modern*, (Yogyakarta: Gadjah Mada University Press, 1991), 8-27.

² See Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal*, (Bandung: Mizan, 2002), 3-19.

situation in the global and local challenges. In this context, this article focuses on the relationship and the contribution of Nusantara Islam in Indonesian Islamic education from time to time in all its aspects. The research in this paper is qualitative with descriptive analytical approach and method dokumentative. The general objective of this research is to find on what and how the history of Nusantara Islam in the country? What and how the history of Islamic education in Indonesia? How is the relationship between Nusantara Islam and Islamic education in contemporary Indonesia?

B. Discussion

In general, the results in this paper show that the history of nusantara Islam is a portrait of a very complex history extending from the Aceh to Papua and elsewhere in Indonesia. In addition, the history of Islamic education in Indonesia is a discussion of the institution, content and objectives of Islamic-based education from time to time. Then, the relationship between Nusantara Islam and Islamic education in contemporary Indonesia have a strong bond with each other. From era to era, the relationship is so closely linked to the development and progress of the nation

C. The Genealogy of Nusantara Islam

The term of Nusantara Islam is often described by various arguments related to diversity in perspectives. There are at least three arguments. First: "Nusantara Islam" was declared because there is an understanding of religion that unique in Indonesian society, which adopts Asy'ari in terms of faith, adheres Shafi'i school of fiqh and adopts the Imam Al-Ghazali in Sufism. Second: "Nusantara Islam" is necessary as an attempt to reinterpret the typical Jurisprudence Indonesian society, which is different from the Arab community. Third: "Nusantara Islam" as an alternative to a peaceful Islam, which is different from Islam in the Middle East that related to conflict and war messages.

Azyumardi Azra said that Nusantara Islam is a distinctive Islam resulting from vivid, intense and vibrant interaction, contextualization, indigenization and vernacularization of universal Islam with Indonesian social, cultural and religious realities--this is Islam embedded. Nusantara Islamic orthodoxy (Ash'arite theology, Shafi'i school of law, and Ghazalian Sufism) nurtures the Wasatiyyah character--a justly balanced

and tolerant Islam. Nusantara Islam, no doubt, is very rich with Islamic legacy--a shining hope for a renaissance of global Islamic civilization".³

In other opinions, Komarudin Hidayat in his article titled "Islam Nusantara", said Nusantara Islam is a part of the re-interpretation of the fiqh. The reason, according to him, the people of Indonesia is different from the Arab community. If the Arabs, he said, live in the community of the desert, full of an atmosphere of conflict and war. As for the Indonesian people to love and to live in peace in agrarian societies and maritime. Such differences need to re-interpretation of jurisprudence. In some areas of the archipelago, said Komarudin, the women are used actively farmed. They were told to change clothes difficult customary with Arab women's clothing models. This is called Komarudin Hidayat as "indigenization of Islam"; namely the need for re-interpretation based on time, place and the needs of the times. Instead of the basic teachings of Islam which is converted, Komaruddin said, but the method is accompanied contextualization according to the commentary on cultural heritage as a maritime and agricultural communities.

Lukman Hakim Saefudin Minister of Religious Affairs of the Republic Indonesia also stated that Nusantara Islam is Islamic Values in Indonesia. In this case, Saefudin said, Nusantara Islam is the practice of Islam in the archipelago which is already understood and practiced by Muslims since Islam in the archipelago. Clearly, Saefudin explained that Nusantara Islam are the values of Islam that is applied in the archipelago and stayed in the archipelago by archipelago and may not be the same in other countries, because there muhakamah (tradition) activities become law. That is according to Lukman that the tradition in many places it was different so that in applying the law can be different and maybe not the same it was better than the others, because of the difference it appeared be conditioned respective areas or regions that vary which is a blessing.

The study on the history of Nusantara Islam is now becoming an important part to understand the flow, the formation and the spectrum of Islam in this country. An understanding of the islamization of Islam in this country is important to understand the the values of Islam in the archipelago (peace, respect, tolerance and goodness values), in the past, present and future. Abdurrahman Wahid also gave the best explanation on

³ See Azyumardi Azra, *Islam Nusantara: Jaringan Global dan Lokal*, (Bandung: Mizan, 2002), 35-99. Also Azyumardi Azra, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Milenium Baru*, (Jakarta: Logos, 1999), 17-38.

the topic. Understanding this history is important, as today there is a failure to understand the value and the face of typical Islam in Indonesia. The campaigns of some groups of radical organizations who want spread Islamic caliphate is part of a narrative of failure to imagine the past for Muslims in Indonesia.

Professor Michael Laffan in his book "The History of Islam in Nusantara" reveals an argument about how the values of Islam in Indonesia was formed. In this case, read the history of Islam in the archipelago became an adventure to examine a broad spectrum of diverse stories, ideologies, sects and Muslim ritual in this country. Book's Laffan, with a strong argument, tells the history of Nusantara Islam as an integral part of the colonial narrative. Whereas, the history of colonialism, also affected the formation of values of Islam in Nusantara.

In this context, it can be said that Nusantara Islam is a portrait of the history of Islamization from Aceh to Papua and elsewhere in Indonesia. So the face of Nusantara Islam is the face of Islam multicultural. Sumanto al-Qurtuby (2003) in his book "Arus Cina-Islam-Jawa/ The China-Islam-Java" told us that the role of Chinese in the spread of Islam in Nusantara.⁴ He suggests that Nusantara Islam can not be separated from the process of Islamisation Nusantara itself that influenced and played by various parties, including Chinese citizens from China, named Cheng Ho. In this context, the theory of the Islamization be of particular concern. In general, the Islamization of Nusantara Islam attributed to two major theories of "the theory of Arab and India". Theory of Arab or Middle Eastern states that Islam entered Indonesia directly from the Arab world, precisely Hadramaut. This theory was first revealed by Crawfurd, who then "echoed" by most Muslim historians Indonesia. Meanwhile, the theory of India (Gujarat) popularized by Snouck, stating Islamization in Indonesia because the scholars of Gujarat, India.

According to Choirul Mahfud in his article "The Role of Cheng Ho Mosque: The New Silk Road, Indonesia-China Relations in the Islamic Cultural Identity" states that two major theories above criticism. Academics and historians now exist that assess the history of Islamization in Indonesia can not be separated from the "theory of China". This theory states that Islam spread to the archipelago/ nusantara is not only from the

⁴ See Sumanto al-Qurtuby, *Arus Cina-Islam-Jawa: Bongkar Sejarah atas Peranan Tionghoa dalam Penyebaran Agama Islam di Nusantara*, (Yogyakarta: Inspeal Press dan INTI, 2003), 9-18.

Middle East/ Arab and India, but China's influence is characterized by Zheng He's expeditions also to the homeland.⁵

Tan Ta Sen in his book on "Cheng Ho: Spreading Islam from China to Nusantara" stating that the Islamization of nusantara can not be separated from China with evidence of Zheng He's expeditions in nusantara.⁶ Slamet Muljana in his book on "Hindu-Javanese kingdom collapse and the emergence of Islamic countries in nusantara", also stating firmly and boldly in the early years of the New Order that the Chinese people as a carrier and disseminator of Islam in nusantara.⁷ Images of Chinese history in the process of Islamisation of nusantara Islam includes part of the discovery process in Indonesia Muslim Chinese identity.

Afthonul Afif explained in his book "Identity of Indonesian Chinese Muslim" who analyze and understand to what Indonesian Chinese citizen's decision to embrace Islam. Through his book, by trying to retrace the footsteps of their existence in Nusantara, to dissect the great struggle beings Muslim Chinese post-New Order, Afif wants to say that the history of Chinese Islam in Indonesia is the history of the struggle for positive social identity. In this case, the Chinese Muslim also have diverse backgrounds and are not homogeneous, especially in the economic aspects to the reason why entering Islam to the dressing fashion.⁸

Rezza Maulana in the book of "Muslim Chinese/ Chinese Muslim" also states that the traces of Chinese Islam in Indonesia and Islam Nusantara could not be deleted. Traces of Chinese culture and Chinese Muslims also pretty much scattered here. Starting from the language, the architecture, the conception of spiritual and mundane, the names of streets, various clothing accessories until the name of food.⁹ In another perspective, Ihsan Tanggok in his book on Reviving the new Silk, stating that many historians have noted about the history, religion, and culture of

⁵ Choirul Mahfud, "The Role of Cheng Ho Mosque: The New Silk Road, Indonesia-China Relations in Islamic Cultural Identity." *Journal of Indonesian Islam* 8.1 (2014): 23-38.

⁶ Tan Ta Sen, *Cheng ho: Penyebar Islam dari China ke Nusantara*. (Jakarta: Penerbit Kompas, 2010), 223-254. Juga baca Tan Ta Sen. *Cheng Ho and Islam in Southeast Asia*. (Singapore: Institute of Southeast Asian Studies, 2009), 1-9.

⁷ Slamet Muljana, *Runtuhnya Kerajaan Hindu-Jawa dan Timbulnya Negara-negara Islam di Nusantara* (Yogyakarta: LKiS, 2005), 8-99.

⁸ Afthonul Afif, *Identitas Tionghoa Muslim Indonesia: Pergulatan Mencari Jati Diri*. (Depok: Penerbit Kepik, 2012).

⁹ See Rezza Maulana, *Tionghoa Muslim/Muslim Tionghoa*, (Yogyakarta: IMPULSE, 2010).

China is contributing to provide the essential knowledge on the relationship between China and Indonesia that happened in the past and need increased again in the future.¹⁰ From time to time, the relation between Indonesia and China, of course, need to understanding to be the best for all countries' developments.

D. The Genealogy of Islamic Education in Indonesia

The historical roots of Islamic education in Indonesia arose and developed as long as Islam in this archipelago.¹¹ Overview likewise occur in historical maps of Islamic education in Indonesia. In the pages of history, growth and development of Islamic education in Indonesia is part of the implementation of Islamic teachings related to science.¹²

Historically, Islamic education has become an integral part of the history of Indonesia. As a system, Islamic education has become a sub-system of national education. In this context, the role of Islamic education can not be ignored. Therefore, education needs to be understood not only for the nation, but also should contain the aim of fostering the human personality.

In this case, it can be said that since the beginning of the development of Islam in the archipelago, education is top priority for Muslim community in Indonesia. The school history of Muhammadiyah and Nahdlatul Ulama's pesantren are some evidence. Moreover, the interests of the Islamization of the archipelago encourage Muslims in teaching of Islam, although the system is still very simple, where instruction is given by the system halaqah in a places of worship, mosques, prayer room, even in the homes of scholars/ ulama.

The need for education to encourage people adopting Islam in Indonesia and transfer of religious and social institutions that already exist in Islamic educational institutions in Indonesia. Muslims in Java transfers Hindu-Buddhist's religious institutions into boarding schools/ pesantren, the Muslims took over surau in Minangkabau as a relic of indigenous local communities into Islamic educational institutions , and so the people of Aceh by transferring public institutions meunasah as Islamic educational

¹⁰ See M. Ikshan Tangkok, dkk., *Menghidupkan Kembali Jalur Sutra Baru: Format Baru Hubungan Islam Indonesia dan China*, (Jakarta: Gramedia Pustaka Utama, 2010).

¹¹ Azyumardi Azra, *Pendidikan Islam, Tradisi dan Modernisasi Menuju Milenium Baru*. (Jakarta: LOGOS, 1999), 12-23.

¹² M. Quraish Shihab, *Wawasan al-Qur'an*. (Bandung: Mizan, 1996), 328.

institutions. Of course, there are many examples in other regions in the country from Sabang to Merauke (like Makasar, Mataram NTB and other places). The development of Islamic education in Indonesia, among others, is marked by the emergence of various educational institutions in phases, starting from the very simple, to the stages of the already modern and complete. Islamic educational institutions have played a role in the function and in accordance with the demands of society and at the time.

E. Relation between Nusantara Islam and Islamic Education

The relationship between Nusantara Islam and Islamic education in Indonesia are like two sides of a coin. With each other to have a close relationship and can not be separated. Islamic education in Indonesia took place since the arrival of Islam in Nusantara with the mosque as a center of worship and a place of learning. Although it can not escape the power of political factors, the relationship between Nusantara Islam and Islamic education is very influential for Indonesia.¹³

In general, the relationship between Nusantara Islam and Islamic education can be seen from: First, the aspect of publication on Islamic materials. The publication of its posted by the Islamic religion scholars and Islamic thinkers in Nusantara which can be accessed and understood the information from a variety of literatures. Some books show many informations on Islamic knowledge and various publications on Islamic materials from the scholars of Nusantara and their works already made friends briefly by Nicholas Heer (2008) under the title *A Concise Handlist of Jawi Authors and Their Works*. Among the scholars of Nusantara known as the Ahlussunah waljamaah Sheikh Ihsan ibn Muhammad Dahlan al-Jamfasi al-Kadiri titled book on *Irsyad al-Ikhwan fi Bayan Ahkam Syurb al-Qahwah wa al-Dukhan*, dan *Siraj al-Talibin fi Syarh Minhaj al-Abidin*; Muhammad As'ad ibn Hafid al-Jawi, an-Nubzah al-Saniyah fi al-Qawaid al-Nahwiyah (1304/1886); Muhammad Sa'id ibn Muhammad Tahir Riau, *Kitab 'Iqd al-Jawhar fi Mawlid al-Nabi al-Azhar* (1327/1909); Muhammad ibn (?) Salih ibn 'Umar al-Samarani, *Hadis al-Mi'raj*, KH. Ahmad Dahlan's notes and other clerics from Muhammadiyah. The other scholars who have distinguished also recorded properly, such as Hamzah Fansuri al-Jawi, Sheikh an-Nawawi al-Bantani al-Jawi, Shaykh Abd ar-

¹³ See Choirul Mahfud, *Politik Pendidikan Islam di Indonesia*, (Yogyakarta: Pustaka Pelajar, 2016), 17-39.

Rauf al-Singkili al-Jawi, Abd al-Samad al -Falimbani al-Jawi, Kiai Bisri Mostopha with Pegon Tafsir al-Ibriz, and others.

Works of scholars archipelago (ulama Nusantara) in the local language for the spread of Islam is one of the advantages and peculiarities of Nusantara Islam, apart from understanding the moderate. Moderation was the way of accommodations in understanding of local traditions in his Islam, like tahlilan, Muludan, sea alms, mitoni, and so on as long as like only belong to traditional Indonesian Islam. In this context, we may know why Islam is very easy inculturated to the local traditions and cultures. Of course, many answers and factors. Islamic tradition in Nusantara that has developed in the country was also developed in the Middle Eastern countries, such as Morocco, Yaman and its surroundings. Talking about Nusantara Islam also revealed a link between the teachings of Islam with local tradition in different from mainstream Islamic tradition of his native Arabic, especially in Indonesia. There are many reasons why different in da'wah strategy is very important, because many factors and of course different place and people we can use different approache, method and strategy for successful in teaching of Islam. Nusantara Islam is also known as the Islamic mystical, it can be seen in the work of Alwi Shihab, roots of Sufism in Indonesia (2009) and the book Miftah Arifin, Sufi Nusantara: Biography, Intellectual Work and Thought Mysticism (2013). Of course, Nusantara Islam is not only of Sufism, but all aspects of Islamic teachings, such as fiqh, tawhid al-Qur'an, al-Hadith, and more.

Nusantara Islam also discuss the key messages about the moderation of Islam, religious harmony and peace. Message moderation of Nusantara Islam can be seen not only in its development through acculturation alone, but also when Islam initial entry into the country through a process of peace that lasted for centuries. Until now, Islam in Indonesia also have a good experience in the relation among religions, cultures and beliefs. Not much going on military conquest, political upheaval, or coercive power structures and norms of society from abroad.

It can be found in the work of Azyumardi Azra on *The Transmission of Islamic Reformism to Indonesia: Network of Middle Eastern and Malay Indonesia 'Ulama in the Seventeenth and Eighteenth Centuries* (KITLV, 2004)], L.W.C. van den Berg (1989), *Hadramaut and Arab colonies in Nusantara* [translation of *Le Hadramout Et. Les Colonies Arabes Dans L'Archipel Indien*], Ahmad Ibrahim, et al. (1989), *Readings on Islam in Southeast Asia*, Slamet Muljana (2005), *The collapse of the kingdom of Hindu-Javanese and the emergence of Islamic countries in the*

archipelago, and the work of Islamic history Archipelago by Michael Laffan (2011), *The Makings of Indonesian Islam (Orientalism and the Narration of a Sufi Past)* and others.

Second, aspects of Islamic educational purposes. Islamic education is essentially a process that takes place continuously and sustainably. In this case, the duties and functions carried Islamic education is a fully human education and long life education.¹⁴ If the results of the International Conference on Islamic Education mentioned that Islamic education is a process of understanding the teaching, guidance, training and exemplary to achieve growth of human personality in all its aspects, whether physical, intellectual, spiritual, scientific and language. Everything was to be done in achieving the ultimate goal of perfect devotion to God. The hope is that Islamic education remains robust the presence and provide alternative solutions according to the needs and challenges of the time.¹⁵

Third, aspects of Islamic educational institutions. From era to era, many Islamic educational policies that have been made. Starting from Islamization of Nusantara Islam until now, there was some association Nusantara Islam in Islamic educational practice in some models of Islamic education institutions, including:

1. Langgar, Surau, Mushalla (mosque). Langgar or mushalla as an Islamic institution that is the basic level of education for children.¹⁶ Education for children is also called the Wildlife recitation of the Qur'an. They learn by reading a letter hijaiyah. Once able to read short letters, allowed to read the Qur'an from the beginning until they best in reading. Other materials that are taught are lessons starting wudlu for worshiping and praying.

2. Pondok Pesantren (Islamic Boarding School). Islamic boarding school is a place of learning between Kiai and students about the "kitab kuning" (yellow book), held traditionally-Islam.¹⁷ Amin Abdullah explained in different variations, the world is the center of the nursery schools of Islamic values, cultivate an attitude to be religious and the

¹⁴ Syahril, *Modernisasi Pendidikan Islam*, dalam *Sejarah Pendidikan Islam, pada Periode Klasik dan Pertengahan*, Abuddin Nata (ed.), (Jakarta: Rajawali Press, 2004), 189.

¹⁵ Harun Nasution, *Pembaharuan Dalam Islam*, (Jakarta: Bulan Bintang, 1994), 11.

¹⁶ *Ibid.*, 123-140.

¹⁷ Ali Maksum, *Ajakan Suci*. (Yogyakarta: LTN-NU, 1993), 121.

spread of Islamic sciences-Da'wah Islamiyah.¹⁸ Mastuhu stated that Islamic boarding schools are traditional Islamic educational institutions that learn, understand, explore, appreciate and practice the teachings of Islam with an emphasis on the importance of religious morals to guide everyday behavior.¹⁹ The viability of the schools depends on the attractiveness of the central character (kiai or teachers) who heads if the leader in full control as religious knowledge, authority and teaching skills as well as other property that necessary.²⁰ Usually the age of Islamic boarding schools will continue and endure. Instead schools will back off and may be lost if the heir or descendant scholars who inherit it, does not meet the requirements.

3. Madrasah. Madrasah is the place to learn in the classroom system and Islamic religious schools designated as a place of learning. The system used in the madrasah is a blend of boarding systems with the school system. Because of their reforming ideas that flourish in the Islamic world and the rise of the Indonesian nation, step by step non-religions materials/ subjects into the curriculum of madrasahs (Islamic schools).²¹

4. Majelis Ta'lim. This assembly (Majlis) meant as a way of preaching and sermons initiated and established through study groups is both limited and open to the public. Today the thriving informal gatherings and special preach or teach religion as well as a forum for information and communication. Function and its role as a medium of community development in religion context.

5. Islamic College/ Universities. After Indonesia's independence, the government continuously improve both the quality and quantity of educational institutions in line with national development. Therefore madrasahs experienced a very rapid growth. To meet the needs of teachers of Islamic religion, in 1950 the Department of Islamic Religious Teachers has established Islam (SGAI). By reason of increased efficiency, effectiveness, quantity and quality of higher education, the government of the era to era founded the Islamic university, including State Institute for Islamic Studies (IAIN), State Islamic University (UIN), and STAIN until

¹⁸ Amin Abdullah, *Falsafah dalam Era Postmoderenisme*. (Yogyakarta: Pustaka Pelajar, 1995),13.

¹⁹ Mastuhu, *Dinamika Sistem Pendidikan Pesantren*. (Jakarta: INIS, 1994),55.

²⁰ *Ibid*, 24-57.

²¹ Founding madrasah organized by pesantren (Islamic boarding school) for providing all needs of sciences or national materials as there is not in pesantren. See Hasbullah, *Sejarah Pendidikan Islam di Indonesia*. (Jakarta: LSIK, 1999), 165.

now. The Islamic Higher Education has a fundamental duty to provide education, teaching, research and community service in the field of Islamic religious knowledge in accordance with the applicable legislation. Islamic higher education strives to be a center of excellence that is the central research and development of Islamic religious sciences are directed to the creation of educational objectives, seeks to prepare students to be members of the public who have academic ability and professional, who is able to develop, disseminate and apply knowledge of Islam, as well as to increase the intelligence of the people and the welfare of society and the life of the nation.

All the explanations as mentioned above, we can see that the relationship between Nusantara Islam and Islamic education in contemporary Indonesia is very significant in influencing the social and cultural traditions and Islamic education in Indonesia in the past, present and future. We may see many examples of Islamic education in contemporary Indonesia such as Pondok Pesantren Nahdlatul 'Ulama or Muhammadiyah in Java, Sumatera, Lombok NTB, and other places in making good muslim/ muslimah.

F. Conclusion

Discussing on the relationship between Nusantara Islam and Islamic education in contemporary Indonesia has an important values in the context of sustainability and social religions and political change. In the aspect of sustainability, today's Nusantara Islam and Islamic education is a continuation of the dialectic of Nusantara Islam earlier period. In the aspect of change, Nusantara Islam and Islamic education and the contribution each has tremendous implications for the nation's progress. For the future, many challenges in Islamic education (capitalism, globalisation, multiculturalism, and others) for giving the best solutions. Here, the face of Nusantara Islam and Islamic education in contemporary Indonesia is highly dependent of how the synergy of the two for meaningful Islam as rahmatan lil alamiin .

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