



**ISLAM NUSANTARA AND WORLD PEACE A CONCEPT OF STRUGGLE
NAHDLATUL ULAMA IN INDONESIA**

Abdul Mu'id H*

Gatang Baru RT.05 RW.02 Boboh Menganti Gresik East Java, KH.Yadi Gantang Baru Boboh Menganti

ARTICLE INFO

Article History:

Received 25th February, 2018

Received in revised form 20th

March, 2018 Accepted 8th April, 2018

Published online 28th May, 2018

Key words:

Islam Nusantara, and World Peace.

ABSTRACT

Popularity of Islamic thought in Indonesia (nusantara) initiated by Prof. Dr. KH. S'aid Agil Siraj, MA is grounding of Islam Rahmatilil alamin because Allah SWT sent Prophet Muhammad SAW to organize the life of the people throughout the world in peaceful ways, and not through violence. This thought is in line with the thought of Wali Songo, especially the concept offered by Sunan Kalijaga in his Da'wah. When Sunan Kalijaga implemented and offered the Concept of goodness, he used Perwayangan Art. He invited people cultural approach. Therefore, Islam flourished in this beloved country through a very elegant, polite, non-coercive and punching approach, without mocking and abusing and hating. That there is mutual searching and loving, embracing and appreciating each other. Therefore, love of peace and full of wisdom brings blessings throughout the universe and the world. Then, Islam Nusantara Ala Ahlusunnah Waljamaah bring blessings for the ummah in general. If we speak of Islam Nusantara, then what is meant by Islam Nusantara Ala Ahlusunnah Waljamaah is that we see reality in real life economically. Wali Songo who has died centuries are able to move the economy, not only to NU community but also to bless the whole society who live around the Cemetery whether Chinese, Arabs and others. Those are the power of God who gives privilege to the person he loves, so that the other also get the benefits. (Thought Dr. H. Abdul Mu'id, M.Pd.I), (Bhs. Inggris).

Copyright © 2018 Abdul Mu'id H. This is an open access article distributed under the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original work is properly cited.

INTRODUCTION

One of the ideas of Said Agil Siroj is that grounding Indonesia Islam in the international world and in the world of Rahmatilil alamin, so that Islam is not seen negatively by international world. The idea is agreed by the government along with filtering the image of Indonesian Islam that is against violence and radicalism. It is a necessity that Islam, since the time of Prophet Muhammad SAW, has never committed violence and atrocities organized or disorganized. Islam teaches the concept of peace, especially Islam in Indonesia driven by nine guardians (Wali Songo) teach the values of peaceful and coolness, proved NU great in Indonesia because NU apply the concept of Tasamuh, I'tidal and Tawazun. Therefore, Islam can be glue of all elements in Indonesian society that is able to embrace all the parties, not to hit, and to strike out. That is the concept offered by the NU Nusantara which is led by Songo Wali and forwarded by Kyai Said Agil Siroj. NU holds that the Qur'an never compels people to convert to Islam, and converts to religion (Al-Baqarah: 1: 256). So, if, the United States (US) recognition of Jerusalem as the capital of Israel immediately

trigger the tension that exists in the Middle East, various groups in Palestine have expressed their rejection of the US and Israel as well as some countries in the world, not to be missed by the Nahdlatul Ulama (NU). Because the confession hurt all Muslim countries in the world, even though the two countries proclaim the capital of Israel is Jerusalem, but the majority of voting in the United Nations continued to reject the recognition of the US and Israel.

NU's view on the attitude of US President Donald Trump who state that Jerusalem is the capital of Israel is an act that will disrupt and destroy the world peace. This attitude will make the world's situation gets hotter and lead to an endless conflict. PBNU also strongly condemns such unilateral acts of recognition. Jerusalem is not the capital of Israel but Jerusalem is the capital of Palestine that we have recognized as sovereign. PBNU urges the United Nations to immediately grant and authorize the membership of the State of Palestine to become an official member of the United Nations and to grant equal rights as an independent people and country. Secretary General of the NU, A. Helmy Faishal Zaini said that the conflict that occurred at Al-Aqsa Mosque is actually a very heartbreaking humanitarian tragedy. In that tragedy the true right of worship is the basic thing of every human being, constrained and intervened. This is what he thinks is very

**Corresponding author: Abdul Mu'id H*

Gatang Baru RT.05 RW.02 Boboh Menganti Gresik East Java, KH.Yadi Gantang Baru Boboh Menganti

contrary to the principle, right, and at the same time a sense of humanity. (NU Online: 2017).

Islam Nusantara and World Peace ideas

Indonesia is known as a democratic Muslim country characterized by moderate Islam. Principle of *tasamuh* or tolerance become the main theme in NU 33rd Congress in Jombang on 1-5 Agustus 2015 that attracted public attention. many people argue this theme but many people also support it. Islam Nusantara can be the entrance to world peace. The concept contained therein leaves no gap for extremism, intolerance and radicalism. Because it will damage the image of Islam in international world.

Islam Nusantara is Islam that is born and wrestled and rooted in Nusantara culture, from the perspective of the Nusantara (Indonesia) itself. Not a Western or Arab perspective that has always been biased in understanding Islam of Indonesia. Study of Islam in Indonesia is not just a study of the Islamic region, but more importantly is a study of Islamic values that exist in this region (Indonesia) that has grown and developed for centuries by the guardians and scholars of Indonesia. (KH Said Aqil Siroj, *Islam Source of Inspiration of Nusantara Culture*, 2015)

Abdurrahman Wahid (Gus Dur) in his popular writing also emphasized the basic value of Islamic teachings (*Weltanschauung Islam*) in three parts; equality, justice and democracy. These three are embodied in the attitude of Islam, nationality and humanity. That is why there is a priority agenda where Gus Dur invites to create public awareness of what Muslims should do in Indonesia. In other words, the nationalism of Muslims in Indonesia must coincide with establishing and maintaining relationships with every element of the nation. Instead of actualizing the spirit of Islam to schedule the bloodshed as is now experienced by some Middle Eastern countries. (Pribumisasi Islam, 2001)

The NU organization that present in the Islamic Nusantara movement as a confirmation of a blessed Islam for the universe has a myriad of values as a foundation in upholding humanism. Humanitarian issues that occur, not least for Muslims or non-Muslims, is also a matter of Muslims. The conflict between Israel and the Palestinians is not just a conflict between Islam and Jews, but between Israel's rulers and the conquered Palestinians. But this does not mean justifying the actions of Israeli soldiers who attacked the Palestinians. In Indonesia it is necessary to export Islam Nusantara with active participation as an advocate of peace, tolerance and justice in the regional and international sphere. Indonesia should be more actively involved in the settlement of humanitarian issues. As is currently happening in Jerusalem, Palestine. *Khasanah Islam Nusantara* should be the spirit of peace to the world, that Islam Indonesia teaches tolerance, brotherhood of fellow human beings and peace love., (MUKHLISIN, 12,12, *Khasanah Islam Nusantara For Peace of Palestine And World*), because Islam nusantaralah can keep the joints of peace in the midst of the global world arena. Islam is torn apart because of the issue of terrorism and radicalism, whereas Islam teaches peace.

The view of Director of Islam Nusantara Center (INC), Ginanjar Sya'ban stated that Islam Nusantara is a source of inspiration for the Muslim world. According to him, Islam Nusantara offers a variety of solutions in an effort to realize

the peace and unity of the world, especially creating harmony within the Muslim community. "Many other countries want to learn about the unity, brotherhood, and tolerance shown by Indonesian," Ginanjar said when presenting the reflection at the end of 2017 which was held by Islam Nusantara Center at UIN Syarif Hidayatullah Jakarta on Thursday (28/12). Ginanjar explained that Indonesia is currently being asked to help resolve the conflict in Afghanistan that has occurred over 40 years. "Until now, it is unfinished and can not solve the problems that exist in their own country (Afghanistan)," he said.

Indonesia now also become an inspiration for other countries in fighting for the rights of brothers in the country of Rakhine State, Myanmar. "Indonesia's struggle and diplomacy for the problems at Rakhine State is one of the world's most visible," he said, but although Islam in Indonesia is regarded as the world's qibla for the answer to the latest conditions in the Middle East. Indonesia still can not be careless in the middle of global battle.

While the author of the book *Masterpiece Islam Nusantara*, Zainul Milal Bizawie convey that the characteristics of Islam in Indonesia is a new face that can be used as an oasis of thought for the Arab world and the Islamic world in general. They (the Arab world) began to glance at the face of Islam that thrives in Indonesia. "Islam Nusantara get special attention," he said. Meanwhile, according to Zainul, the attitude of the Arab world is proof that the Islamic Indonesian Muslim community is no less competitive with the growing understandings in the Middle East (LiputanIslam.com).

On the other side, Indonesia is the country with the largest number of Muslims in the world. Hearing the word 'Indonesia', we are also reminded of the diversity of tribes, languages, and cultures owned by this second largest country. With various tribes, languages, and cultures, Indonesia remain harmonious, especially with a variety of adherents of his religion. *Bhineka Tunggal Ika*, which became the glue for the Indonesian people to live in harmony to this day. Indonesia has a national language as a unifying language for 720 local languages as well as 1200 tribes. Various tribes and cultures survive without feeling that the tribe and culture are more 'high' than others. On the occasion of President Jokowi's visit to the conflict-plagued country, the President of Afghanistan speaks privately with President Jokowi, who is essentially President Jokowi carefully cautioned, because Indonesia is a multi-ethnic country with a population of about 260 million people composed of various tribes, ethnicity. If Indonesia has been harmonious and peaceful because Indonesia is a country that deeply appreciates the difference and the country that succeeded in applying *pancasila* democracy as a pillar of the state. But on the contrary, if Indonesia is not able to be managed properly, then the opposite happens. *Naudhubillah*.

Therefore, NU as the largest Islamic Organization in Indonesia has a very vital role in the role of a highly respected organization in the world. As for Islam as a religion of majority with the number of adherents in the archipelago, it is wrong if Islam is considered as a religion near terrorists, and radical because Islam has never taught the values of terrorism, radicalism, which is Islam *rahmatul lil alamin*. If there is an assumption that the wrong one should be changed and straightened out. In fact, Islam teaches human harmony and equality of dignity for all people. As a country with the largest

Islam in the world and has a variety of tribes and cultures, it is possible Indonesia becomes a place of study abroad for tolerance and world peace.

One example is an international seminar on Islam held at the United Nations Building on May 29 and seems to be the first step for a wrong paradigm shift of Islam. The seminar is interesting to note and compared to other Islamic seminars because for the first time, a seminar on Islam was held in the building of the world peace organization.

One of the resource persons who attended the seminar was Dahlan Iskan (former Minister of SOE). Dahlan Iskan said, that the mainstream media is currently still discredited Muslims. Hopefully, after this seminar, there is a follow-up to change the mainsteram media. Furthermore, Dahlan Iskan said building economic power is the most effective way for the world to see Islam in Indonesia as a not only fat country, but progressing in its economy ", he said. The idea of Dahlan Iskan is to remind us about the importance of the Islamic State to build the pillars of the Economy to accommodate millions of people who have not yet obtained decent jobs. Because, it is not impossible if the economic power is well ordered like what is said by Prophet Muhammad SAW. It is the realization of Islamic economic revival. So, muslim is not only the quantity, but the quality is well ordered. Then this economic awakening will continue the strength of radicalism will be eroded, and disappear by itself, (According to the author).

The View of Intektualism on Islam Nusantara

According to Rini Kustiasih, Islam Nusantara is a plenary Islam because it is formed from intercultural dialogue in various major civilizations of the world, such as Persia, Turkey, India, China, Siam and other civilizations. KH Said Aqil Siroj as stated in his biography, Affirming Islam Nusantara. It is interesting to listen to the opinion of the Chairman of the Nahdlatul Ulama Executive Board KH Said Aqil Siroj in front of about 400 participants of International Summit of Moderate Islamic Leaders (ISOMIL) in the opening ceremony on Monday (9/11). With eloquent and fiery Arabic, the kiai from Cirebon, West Java, shares KH Hasyim Asyari's thoughts on Islam and nationalism and how Islam in Indonesia is warm with local culture. Kiai Said speaks in front of participants who not only come from within the country, but also from abroad. The committee noted 35 delegates from 25 foreign countries attending the conference, including Britain, the United States, Austria, Yemen, Jordan, Sudan, North Africa, Belarus, Russia, and even Afghanistan. He cited the old phrase in NU, "It is not complete the faith of a person without the love of the country." The word was like a word for the NU people, even many NU people thought it was a legitimate hadith. In fact, it is the opinion of KH Hasyim Asyari, founder of NU. "Kiai Asyari is a reformer, a genuine reformer, and a true nationalist in the colonial period. he rejects the invaders' inadequacy which only entrusts the school to the elite, while the natives are not allowed to go to school. the colonizers know that if natives do not go to school they continue to be stupid and can continue to be colonized, "said Kiai Said. nationalism, according to Kiai Said, is the basic character for Nusantara Islam brought by NU. Islam Nusantara is not a new school or a new sect of Islam. Therefore, Islam Nusantara is just a designation or concept of Islam that naturally developed in the middle of the culture of the archipelago. Without mentioning Islam Nusantara, the

understanding and recognition of local culture and wisdom are done by NU. History knows the wali sanga or nine guardians who spread Islam on the island of Java since the 15th century. They use a gentle da'wah method with acculturation of local culture.

In the midst of radicalism and the emergence of intolerant groups, the concept of Islam Nusantara is considered to be a tool to maintain a climate of tolerance in the community. Secretary General of Youth Movement (GP) Ansor Adung A. Rochman said that Nahdlatul Ulama and Ansor have been committed to maintaining a tolerant, peaceful, and moderate image of Islam. For Adung, Islam can provide a sense of comfort to all citizens regardless of tribal and religious differences, if all people can practice the concept of Islam that has been rooted in Indonesia, through the concept of Islam Nusantara. "NU and Ansor are committed to maintaining a tolerant, peaceful and moderate Islam that can provide a sense of comfort for all citizens," said Adung when met at the office Kemenko Polhukam, Central Jakarta, Tuesday (27/09/2016). Adung said, the concept of Islam Nusantara itself is actually just a naming of the tradition of NU residents who have done so far. He called Islam Nusantara is an Islam that is run with values keindonesiaan. "Islam Nusantara is the naming that came later for what we have done so far.His history is far away. Indonesia's Islamic model is called Islam Nusantara," said Adung. When compared with other countries, according to Adung, Indonesia with the majority of the largest Muslim community in the world, can provide comfort to all other religious groups to worship. He did not dismiss that the current issue of radicalism has become a challenge for Muslims. But he believes, if the religion of Islam is run with the values of Indonesian, then the challenge in religious freedom can be overcome. "I think the level of religious freedom in Indonesia is not too worrying, but there are challenges such as radicalism, but I see that Indonesia is a very comfortable country for all religious people to carry out religious activities, in contrast to countries in the Middle East or North Africa," he said. Introduced by NU. The concept of Nusantara Islam was first proposed as a major theme during the 33rd NU Congress in Jombang, East Java on 1-6 August 2015. The Chairman of the Nahdlatul Ulama (PBNU) Executive Board KH Said Aqil Siroj once said that Islam Nusantara is Islam which has been plenary because it is formed from intercultural dialogue in various major civilizations of the world, such as Persia, Turkey, India, China, Siam, and other civilizations. He once expressed his opinion in front of about 400 participants of International Summit of Moderate Islamic Leaders (ISOMIL). According to Said, referring to the thoughts of KH Hasyim Asyari, the founder of NU, Islam in Indonesia is warm with local culture. Meanwhile, as quoted from Kompas July 31, 2015 edition, Islamic praxis in indonesia has brought peace in the middle of the plural situation of society. NU then pioneered what could be offered as a new orthodoxy in the Islamic world. NU called Islam Nusantara, moderate and tolerant Islam. Islam is compatible with various components of modern state administration, such as democracy. The diversity of society does not become an obstacle for Islam to fit in with democracy and instead becomes the unifying factor of a nation state entity named Indonesia (Kristian Erdianto: 2016: Islam Nusantara peaceful in coolness).

Although geographically this region lies on the outskirts of the Islamic world, Islam in Southeast Asia is not a peripheral

tradition in the history of Islamic civilization. The largest Muslim-majority country does not exist in the Middle East, but in Indonesia. Expression of Islam in Southeast Asia comes with distinctive characteristics that can not be found in other areas of the Islamic world.

Taufik Abdullah and Sharon Shiddique in *The Islamic Tradition and Awakening in Southeast Asia*, explains the attractiveness of Southeast Asian Islam. Southeast Asia is not just a place for the great world religions-Islam, Buddhism, Christianity, and Hinduism-but also its spread in such a way that the ties that unite its followers can obscure as well as assert the boundaries of political and territorial differences. In this case, the case of Islam is the most interesting, considering that its followers are present in almost all Southeast Asian countries in large numbers and among some countries breaking through the political boundaries that hinder it.

In the beginning, many Islamic studies tend to deny the existence of Islam in this region. According to Azyumardi Azra in *The Network of Middle Eastern and Middle Eastern Scholars of the XVII and XVIII Islands*, the phenomenon occurs for several reasons.

First, the distance of this region from the center of Islamic development in the Middle East. In the study of the old orientalist, the geographical position of Southeast Asia makes this region called *Islamique peripherique*, opposite to the Middle East called the Islamic core.

Secondly, local sources, both written and oral relics, tend to be ignored and less trusted as historical sources. Western scholars have skepticism over the use of local sources about Islam. Third, the reality of social and cultural diversity encountered by Islam. Southeast Asian Islam is often considered impure because it mixes with shirk, superstition, and bid'a.

This assumption has been criticized by many scholars, both Western and Southeast Asian scholars. Azra said the presence of colonialism in the region is also responsible for the creation of that view. Orientalists and colonialists created a variety of distortions about Islam which in the study of the orientalist paradigm is actually kept immortalized.

Islamization, The early history and development of Islam in Southeast Asia can not be separated from this regional relationship with the outside world, such as Arabic, Persian, Indian and Chinese. Southeast Asia is a melting pot, a meeting place of various cultures.

The Silk Road that passes through the region makes the flow of commerce thrive. The records show that the people of Southeast Asia have established relations with Saudi Arabia long before the arrival of Islam.

Thomas W Arnold in *The Preaching of Islam, A History of the Propagation of Muslim Faith* estimates that Islam was brought by Arab merchants at the beginning of the first century of Hijrah. There are many references that record trade relations between the East and the Arab world have been intensified since the first centuries AD. The process of spreading is done through trade, marriage, politics, and sufism. Nevertheless, it is not the final opinion. There is a debate about when and who brought Islam to this region. The debate involved scholars from within and abroad, such as Snouck Hurgronje, Syed Naquib al-Attas, A Hasjmy, Azyumardi Azra, Hamka, Uka Tjandrasmita, and so on.

One theory said that Islam was brought by the messenger of Sharif Makkah from Arabia in the 7th century AD, while other theories said that Islam brought by merchants from India, Gujarat, Persia, or China. It is understandable that the entry of Islam into Southeast Asia is gradual and may not be done by a single actor. The Strait of Malacca was the entrance of ships from various countries. From the Malacca Strait and the coast of Sumatra, Islam began to flourish in Southeast Asia. The trade routes bring Muslim merchants to the Malay Peninsula, Johor, Perlak, Cirebon, Gresik, and West Kalimantan.

The next period, traders went to Eastern Indonesia, such as Maluku, Ternate, and Tidore. Syed M Naquib al-Attas noted in *Islam in Malay History and Culture*, said that process of entry of Islam to Melayu-Nusantara is peaceful (penetration pacifique). Taufik Abdullah (ed.) explains, in *Thematic World of Islam*, that international shipping and trade stretching from Arab to Chinese through the Malacca Strait also pass Bandar Seri Begawan, Brunei Darussalam.

According to *Selasilah or Tersilah Brunei*, the first king of Brunei who embraced Islam was Alang Betatar with the title of Sultan Muhammad at the beginning of the 15th century, Islam has been found in this region since the 11th century. The ethnic Muslim Cham that spread in Vietnam, Cambodia and Thailand had been influenced by Islam before the fifteenth century. The trade routes connecting the Pasai, Malacca and Brunei Oceans are also inseparable from the Southern Philippines. According to *Hikayat Sulu*, the first preacher who came to this region was Shaykh Karim Makhdum. He arrived in the Sulu and Jolo Islands in 1380 AD. After that, many traders and clerics followed in the footsteps of Sheikh Makhdum. They settled there and taught Islam to the local people. The Philippines was also a part of the 15th century Brunei Sultanate. Islam in this place is getting stronger thanks to the arrival of Muslim traders from Jolo, Mindanao, Malaysia, and Indonesia.

The wave of the spread of Islam grew steadily in the 12th century. According to Azra, mass Islamization occurred in that century when Sufi teachers came to introduce Islam to the local people. Specifically, since the 13th century, the Abbasids were shaken by Mongol attacks.

Many teachers of Sufism boarded a Muslim merchant ship from the Middle East. The practice of Sufism was reinforced by tarekat groups, such as Syattariyah, Qadariyah, Naksyabandiyah, Khalwatiah, and Kubrawiah. This fact generally affects the local Islamic style. The developing Islam is an accommodative Islam (if not syncretic). In general, Sufism is more readily accepted because this teaching is in some ways able to bridge the background of the local community influenced by Hindu-Buddhist teachings and local beliefs. Although this stage of Islam is very colored aspect of Sufism, it does not mean sharia aspects are ignored altogether. It is seen from the attitude of the scholars, such as Nur al-Din ar-Raniri and the firmness of Wali Songo with Sheikh Siti Jenar who embraced *wahdatul wujud*. The tendency toward orthodoxy gradually intensified from the seventeenth century. The process of Islamization is increasingly massive is also inseparable from the role of the sultanate. The Islamization process began when the local monarch converted to Islam and followed the domination of the royal role in the Muslim community. The Kingdom not only functions as a political

institution, but also the establishment of other Muslim institutions, such as education and justice.

The Sultanate also became a patron for the development of intellectual and Islamic culture. Based on archaeological evidence, Samudra Pasai is the first Islamic kingdom in Malay-Nusantara. Then came the Malacca Sultanate, Aceh, Palembang, Riau, Tumasik, Perlak, Johor, Demak, Cirebon, Banten, Tallo Cave, Ternate Tidore, Banjar, and Bima. There are also Sulu Sultanate, Lanao, and Maguindanao in the Philippines, as well as the Brunei Sultanate in Brunei Darussalam.

Colonialism, in the fifteenth century. Colonial power began to enter the region of Southeast Asia. The arrival of the Europeans breaks the chain of Islamization that has not yet been finalized. Portuguese in the eastern region of Indonesia, Spain in the Philippines, Britain in Malaysia, and the Netherlands in Indonesia. In Southeast Asia, Thailand is the only country that has never been under the influence of colonialism. When at the time of the empire, Anthony Reid called it the age of commerce, colonialism destroys the Muslim economy. Colonialism also led to the collapse or weakening of the influence of the Islamic empire.

On the other hand, the consolidation of the Muslim community gained momentum during this period. Islam became a social force that brought people together against the invaders. This jihad discourse was introduced by a number of scholars, such as Abdus Samad al-Palimbani and Daud bin Abdullah al-Pattani. Azra added, at this time, awareness of the scholars to educate and social activities more powerful because of their role in politics marginalized by colonial power. Islamic educational institutions, such as pesantren and tarekat, experienced phenomenal growth in the 19th century. These traditional Islamic educational systems have an important role in supporting anti-colonial forces.

The Dutch government put a reasonable fear of the tarekat group. In particular, against the Qadiriyyah and Naqsyabandiyah congregations that have many followers in Indonesia and recorded frequent voices of resistance. In addition, the Dutch Government also sought to control Islamic educational institutions through the 1905 Master Ordinance. The Southeast Asian Muslim community is also supported by a network of scholars who are directly connected with the most important Islamic world authority: Makkah-Madinah. This holy city has been the attraction of the Javanese people from the beginning. They came to perform the pilgrimage and settled in science. The phenomenon led to Javanese clerics, such as Sheikh Yusuf al-Makassari, Abdur Rauf Singkel, Abdus Samad al-Palimbani, and Muhammad Arsyad al-Banjari. It also created a network of scholars between Middle Eastern and Southeast Asian scholars. The role of the Ashhab al-Jawiyin is very important in the development of Islam since the 17th century. Not only Southeast Asia Islam lead to a more scripturalistic one, but also awakens Islamic intellectualism. At the end of the nineteenth century, the ease of transportation post-opening of the Suez Canal further increased the intensity of the voyage to the Middle East. Many more Muslims traveled to Makkah and Medina.

Entering the beginning of the 20th century, the Islamic reform movement began to enter Southeast Asia. This idea was brought by pilgrims returning from the Holy Land. The discourse of modernism carried by Jamaluddin al-Afghani,

Muhammad Abduh, and Rashid Ridha is also present through publications such as al-Manar. In Indonesia, the idea of modernism led to Islamic reform organizations, such as Muhammadiyah, al-Irsyad, Sarekat Islam, and Persis, (ISLAMNUSANTARA.COM).

At the same time, the expansion of the modernists became the most important factor in the process of consolidating traditional clerics who later joined the Nahdlatul Ulama. Entering the middle of the 20th century, one by one country in Southeast Asia gained independence. In this phase, a tough debate between nationalism and Islam becomes a subject that can not be ignored, (Nashih Nashrullah: 10/12/2015).

According to the views of Indonesian Foreign Minister Retno Marsudi, (Retno Marsudi: 2017), Women are agents of change for world peace. This was revealed by Foreign Minister Retno in the event 'UN Women: Agent of Change, Builder of Peace with Minister of Foreign Affairs', at Fairmont Hotel, Jakarta, Thursday, November 30, 2017.

"Women are agents of change for peace. And there are three aspects that prove it," said Foreign Minister Retno. The first aspect is that women are natural agents of peace. Women are given instinct to protect what is there. It is a natural feature of every woman to protect her family. The second aspect, says Foreign Minister Retno is that women are naturally credible. This is evidenced by the belief that women receive from their children.

Indonesia uses women as part of UN peacekeeping forces. Trust is needed for refugees to be open to women members of the world peace forces. A total of 2,700 women have been deployed as peacekeeping troops from Indonesia. "The third aspect, women as natural agents to teach tolerance," said Foreign Minister Retno. To achieve gender equality, women are the first mover. By teaching tolerance to children from home, it can be brought to the outside world. Foreign Minister Retno said that Indonesia is very active in issues of women's empowerment, both in international and regional contexts. This is evidenced by President Joko Widodo became one of the country leaders who participated in He For She campaign. "We can also see the main steaming gender policy in every policy. we really try to do. We see in the cabinet now there are nine women who became ministers," he explained.

In fact, this is seen by international world. therefore, Foreign Minister Retno was awarded as UN's Change Agent for Peace from last September in New York, USA. (ISNU), (Source: Metrotvnews).

Indonesia: Andalusia Future and World Peace Inspiration

According to Gugun's view, (Lecturer UIN Jakarta, 2016) Indonesia and Andalusia are two things that have different space and time. Indonesia is in Southeast Asia while Andalusia is in Europe. Indonesia existed from 1945 to present and civilization-Andalusia existed from the 7th century until the end of the 14th century. But both have in common that is as an outer region of Arabia which became the spreading of Islam. Both were once places where Islamic civilization blossomed. The history is different. Islam in Andalusia is now unbound, uprooted to its roots. Now everything is just history. The mosques have turned into churches. azan has turned into a bell chiming, the chanting of the sacred verses has been replaced by the strains of the Mass. While Islam in Indonesia increasingly more massive day. Even Indonesia became the

most populous Muslim country in the world. Indonesian Muslims are able to live side by side in harmony with other believers with a fairly proud level of *telorance*.

Islam illuminated the Andalusian earth for nearly 900 years. Islam with the peace mission is now brought into the territory of Spanish and Portuguese country in the 7th century AD. Spain was conquered by the army of Islam under the leadership of Tariq Bin Ziyad and then under the Caliphate of Bani Umayyah II. then. the name changed to Andalusia (Lapidus: 2000: 582). In the shadow of Islam Andalusia with its capital Cordoba thrived and became the only civilization of the world that existed in Europe in the Middle Ages. Historians note that Andalusian progress, whether economic, military, educational and cultural, has never been equaled except by Baghdad. Capital of the Abbasid Caliphate in the east of the Islamic world (Khitti: 2013: 669).

Islam is growing rapidly with science and technology and harmony among religious people. it was born a number of scholars of Ibnu Rusydi Az-Zarqali, A-Zahrawi, Ibn Bajjah, and Ibn Firmasi. with their knowledge, they brought the torch of civilization that illuminated Europe from darkness and backwardness (Soebachman: 2014: 43). Introduce modern thought, introduce Aristotle, Socrates, and Plato, and certainly prove that Islam is the religion of *lil alamin* grace.

History records, Cordoba, Sevilla, Valensia, Toledo, and Granada, are cities of Islamic civilization that witness to how Islam ever triumphed in the Hispania peninsula. united with Christians, Jews, and other religious adherents with tolerance. *Telorance* is one thing that can not be separated from Muslim Andalusia. Narrated, so much love of the Andalusian Christians against the Muslims, they adopted the culture and way of life of the Muslims such as language and dress. These are the people called *Mudejars*, Arabs who are Arabized or precisely Islamicized (Lapidus: 2000: 588). The harmony continued for centuries with the caliphs and emirs who were pious again wise.

However, when greed in the name of religion, mutual suspicion, and betrayal among human beings are pounded by the drums, harmony is lost. The Spanish Christians under Ferdinand and Isabella ordered the destruction of Andalusian Islam. The kingdom is conquered, the Sultan is humiliated, Islam is defamed, and his people are expelled, killed, and slaves. The king and queen couple made an institution (Inquisition) to destroy Islam and its culture to its roots. Thousands of books burned, dozens of palaces occupied, and hundreds of mosques used as cathedrals. Islam that has made civilized Europe is now not left at all. Lost, destroyed, torn apart with martyr blood flow.

Islam Indonesia: Islam with Smiling Faces

What happened in Andalusia is inversely related to what happened in Indonesia, Islam entered Indonesia since the seventh century spread widely in the 14th century (Abdullah: 2016: 33). Those were the years when the Andalusian Islam suffered a setback. Islam entered the land of *gemah ripah loh jinawi* was brought by the Arab traders, Persia and Gujarat. Islam is easily accepted by the locals. Not only the ordinary citizens, the nobles in the droves of this religion. Year after year, there were spreaders of Islam in the archipelago along with the rise of Islamic empires like Samudera Pasai and

Demak. Many of the disseminators are local clerics such as Sunan Kalijaga and some other wali Sanga.

Islamic civilization in Indonesia is not as fast as the Islamic civilization of Andalusia. When Islam was on the peak of its glory suddenly came European Imperialism to Indonesia. One by one the Islamic kingdom in the Indonesia fell into the hands of Portuguese, Spanish, British, and finally the Dutch. Under Dutch rule, Indonesian Muslims are oppressed and their freedoms are limited. The Dutch left, then came the Japanese invaders. Japan is no better than the Netherlands either. In fact, in some ways the Japanese invaders were more to tarnish the honor of Islam. But it should be noted, although the Islamic civilization in Indonesia is not as advanced as Andalusia, even its development stalled due to Western occupation, Islam still survive as the majority religion of the population. Even now, in the era of religious freedom is increasingly massive.

There are at least two things that cause Islam in Andalusia can not survive while Islam in Indonesia can survive until now and become the majority religion of the population. First, Islam entered Andalusia with "sword". It means Islam goes there with war or conquest. Andalusia became a Muslim because it was conquered by the power of Islam, so that when the strength of Islam weakened local Christian powers tried to repel the power of Islam. This is different from Islam in Indonesia who enter in peace without bloodshed. Islam enters through trade relations. Residents flocked to Islam because of interest in Islam, one of them because Islam does not apply the caste system. In addition Islam entered through marriage between Arab, Persian, and Gujarat merchants with local ruling princesses. So that in turn produces a generation of Islamic rulers.

Second, Islam in Andalusia does not really penetrate into the fabric and culture of the local community. At that time, the majority of Andalusian Muslims who are Muslims are Arabs or Arab descendants who live with Arab culture. Speaking Arabic, eating in Arabic ways, dressed in Arabic ways, associating Arabic ways, and rulers therein also came from Arabs who certainly upheld the fanaticism and superiority of the Arab nation. So no wonder when in Andalusia the Arabs are destroyed, then Islam was also destroyed with no trace. While in Indonesia, from the beginning of entry until now, Islam is able to assimilate and experience acculturation with local culture. The scholars are so wise in spreading Islam that it really penetrates into the cultural joints of the local community. The contents of how Sunan Kalijaga preaches through Wayang media, how Sunan Bonang preaches through musical instruments, and how other scholars include Islamic values through local traditional ceremonies such as *tahlilan* and others. It is a brilliant move by past Indonesian clerics who now make Islam endure and unite with the culture of Indonesianism without abandoning the essence of Islam itself. This peaceful spreading of Islam is what Haidar Nashir, the head of PP Muhammadiyah, has affirmed while also giving *sibghah* (dye) of harmony character in the religious of Indonesian Muslims (Republika: 2015).

Viewed from the unique historical side, then Islam Indonesia has a unique characteristics as well. As mentioned in the above paragraph that Islam in Indonesia is spread in a peaceful and non-violent manner. This is what makes Islam Indonesia a peaceful, moderate, friendly, and tolerant Islam. According to Haidar Nasir, the softer, peaceful, tolerant, and non-violent

Islam is inherently embedded in the character of the island's inhabitants who are generally of such character. Almost all ethnic and regional societies in this country have a peaceful nature, not attached to certain ethnic and class, only its often different symbolic expressions.

The future of Andalusia and World Peace Inspiration

The success of Indonesian Islam in displaying its peaceful and moderate face is not a figment. Indonesian Muslims can remain united in peace among the thousands of different schools of jurisprudence, mass organizations, and cultural backgrounds (Maarif: 2015: 46). Indonesia, which consists of various islands, ethnic groups, and languages makes the culture of the community different. But it does not necessarily make the Muslims divorced let alone war. Indonesian Muslims can still smile amid various differences. According to Yunahar Ilyas, the Islamic peace of Indonesia is what distinguishes Indonesian Islam from Islam in the Middle East, which tends to be rigid and intolerant, resulting in division and civil war (PWMU.CO: 2016). Opinions are also in line with what is said Chairman of PBNU Said Aqil Siradj and former Chairman of PP Muhammadiyah Din Syamsudin (Kompas.com: 2015).

Indonesia's friendly, tolerant, and peaceful Indonesian culture has been recognized worldwide and should be a role model for the Islamic world. In an article published by Time Magazine (23/9/1996) on the issue of "The New Face of Islam", it is mentioned that Islam in Indonesia is a gentle Islam formed by tropical winds and long multi-cultural experiences, illuminating the way to an Islamic future great (Republika: 2015). Egyptian Al-Azhar scholars also often praise Islam Indonesia as a moderate and friendly Islam and concerned with peace (Republika: 2016). This is not an exaggeration considering Al-Azhar is a world Islamic institution that seeks to spread moderate Islamic ideologies.

The friendly, moderate, and tolerant features of Indonesian Islam are the provision to make Indonesia a future Andalusian and inspire world peace. In realizing these great ideals, there are at least a few things to do. First, to defend the Islamic style of Indonesia itself and to maintain it wholeheartedly. Secondly, prepare for a reliable generation of Muslims in faith and taqwa and professionals in science and technology. Third, spread the ideology of moderate Islam a la Indonesia to various parts of the world. This can be done by taking the position of Indonesia in the world arena Whether utilizing the Indonesian diaspora and utilizing Indonesia's relationships in the international world. Fourth, preventing the entry and development of radical Islamic understandings and continue to instill moderate Islamic understanding to all elements of Indonesian Muslims.

If the Islamic Ummah still retains its Islamic style and is supported by qualified human resources it is not impossible that Indonesia will become the "Andalusia of the Future". That is to be a fair and prosperous country, gemah ripah loh jinawi. Country where Islam can unite with science, technology, and local wisdom. The land where the teloransi between religious people consumes in the bones, is deeply imprinted in the heart and flows based on monotheism and diversity of the country that became the model of other nations in running Islam and peace.

Pbnu Contribution in Islam Nusantara in Campaigning Islam in Korea

General Chairman of the Board of Nahdlatul Ulama (PBNU) KH Said Aqil Siroj spread the values of Islamic Nusantara in South Korea. Through these values, NU does provide a gap for extremism and radicalism.

Said Aqil and Pagar Nusa M Chairman Nabil Haroen are the guest of honor in the initiative of Family Peace Association, a humanitarian organization that organizes peace and prosperity in the international sphere. The organization is supported by religious leaders, cross-country political and military leaders. In his speech, Said affirmed how the Islamic values of Indonesia become the door for peace initiation. The values have been developed and practiced the by kiai and pesantren community joined in Nahdlatul Ulama.

"NU developed the concept of brotherhood: wathaniyyah, islamiyyah, insaniyyah so there is no gap for extremism and radicalism," he said in Seoul, Saturday (2/12/2017). Said came at the invitation of Dr. Hyun Jin Moon from Global Peace South Korea.

Said explains, religion and nationalism should be bridged in a peace concept. "With the concept of brotherhood, in Indonesia, religion and nationalism are not contradictory, just hand in hand," said nurse Pesantren Luhur as-Tsaqafah, Jakarta.

"The founders of this country, formulating Pancasila as the basic philosophy of the state. Pancasila allows togetherness for 1340 tribes, 740 regional languages, 6 religions and many schools of trust," said the scholar who has been active in conducting peace diplomacy in the international sphere.

Said explained that the basic concept of the Indonesian nation has a crucial role to knit peace. "Pancasila stands firmly on the principles of divinity, humanity, unity, popular democracy and social justice," he said in front of political leaders, military officials, defense observers, businessmen and religious leaders in Asian, European and American countries.

Meanwhile, Nabil Haroen asserted that NU and Pagar Nusa play an active role in international peace. "The warriors of Pagar Nusa guarding the kiai and guarding the Unitary Republic of Indonesia have been proven and we are participating in the world peace by helping to reduce conflict in some hostile countries," said Nabil.

He added that Pagar Nusa has cooperated with Polri, TNI and BIN, as well as state institutions in the field of state security and defense, in several strategic partnerships. "I hope, with the involvement of Nahdlatul Ulama and Pagar Nusa, in the Family of Peace Association, will contribute to the initiation and realization of world peace," Nabil said. According to Zen Teguh, Chinese Government who believed in communism feared that religion would become a vehicle for foreign entry and led to the growth of misguided allegiance. Do not let religion teach loyalty to "god", and defeat loyalty to the nation and country itself. Because of this, in the early years of communist rule, institutionalized religion was forbidden. Since I was in Harbin, China, a year and a half ago until now, I actively follow (mainly) Jum'at prayers in mosques. A few days ago, for the kindness of a native Chinese student, I also had the opportunity to visit the Catholic Church, the Protestant Church, the Orthodox Christian Church, and the Buddhist Temple all located in the city center. Based on the data I

obtained, the followers of Islam, Buddhism, Christianity, Hinduism and local religions such as Taoism, Confucianism and others are free to perform religious rituals in their respective houses of worship, while remaining under strict control. The government supervises and controls religious people through state-run associations. The most watched thing of the state is the growing potential for resistance to the moral authority of the state, especially those coming from outside parties. In such conditions, Muslims in China need partners as well as reference the existence of Muslims who have a pattern of relations between religion with the state in their respective positions. The government and Chinese need an example that the existence of a true religion can be a pillar for the establishment of the state, and not the other way around. Reference that the writer mean is the contribution of santri (students) for the establishment of the Unitary State of the Republic of Indonesia, from the past until now. In that occasion, the young ambassadors of Indonesia who are members of the special branch of NU China can take a role. By showing the tolerant face of Islam and appreciating the local culture in one country, the uniqueness of Indonesian Muslims will be recognized by the world community.

CONCLUSION

The thought of Islam Indonesia (Islam Nusantara) was initiated by Prof. Dr. KH. S'aid Agil Siraj, MA in grounding of Islam Rahmatilil Alamin because Allah SWT send Prophet Muhammad SAW to organize the life of the people throughout the world in peaceful ways, and not through violence. This thought is in line with the thought of Wali Songo, especially the concept offered by Sunan Kalijaga in his Da'wah. When Sunan Kalijaga implemented the concept and offered the Concept of goodness, he conveyed the concept through Perwayangan Art. He invited the people through cultural approach by doing the cultural aspect liked by the people. Therefore, Islam developed in this beloved country through a very elegant, courteous approach, without forcing and beating, without mocking and abusing and hating, but it developed through appreciating, loving, embracing, and help each other. Therefore, the love of peace and full of wisdom brings blessings throughout the universe and the world, then the key word is "Rahmatilil Alamin", (Thought of Dr. H. Abdul Mu'id, M.Pd.I).

References

- Abdullah, Rachmad. 2016. Wali Songo: Gelora Dakwah dan Jihad di Tanah Jawa (1404-1482). Sukoharjo: Al-Wafi.
- Khitti, Philip K. 2013: History of The Arabs (terjemahan). Jakarta: Serambi Lapidus, Ira M. 2000. Sejarah Sosial Ummat Islam (terjemahan). Jakarta: Rajawali Pers.
- Maarif, Ahmad Syafii. 2015. Islam dalam Bingkai Keindonesian dan Kemanusiaan. Bandung: Mizan.
- Soebchman, Adiba A. 2014. Jejak Islam dari Langit Eropa Hingga Langit Nusantara. Yogyakarta: Syura Media Utama.
- Asrori, Musthofa. 2015. <http://www.nu.or.id/post/read/59853/delegasi-mesir-islam-di-indonesia-lebih-islam-dari-islam-di-dunia-arab>. (Diakses pada: 5/09/2016: 15:57).
- Mulkhan, Unang. 2016. <http://www.pwmu.co/4824/2016/04/islam-tertawa-yang-bedakan-islam-indonesia-dengan-timur-tengah.html>. (Diakses pada: 5/09/2016: 15:57).
- Nashir, Haedar. 2015. <http://www.republika.co.id/berita/koran/halaman-1/15/06/21/nqa96y-wajah-islam-indonesia>. (Diakses pada: 5/09/2016: 15:57).
- Zuhri, Damanhuri. 2016. <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/16/02/26/o34n01313-grand-syeikh-alazhar-puji-peran-gontor-bentuk-jiwa-dan-pikiran-moderat>. (Diakses pada: 5/09/2016: 15:57).
- Khabibi, Ikhwanul. 2016. <http://news.detik.com/internasional/3230063/menawarkan-wajah-islam-moderat-ala-indonesia-untuk-australia>. (Diakses pada: 5/09/2016: 15:57).
- Liauw, Hindra. 2016. <http://nasional.kompas.com/read/2015/07/30/01353821/Ini.yang.Bedakan.Umat.Islam.Indonesia.dan.Timur.Tengah>. (Diakses pada: 5/09/2016: 15:57).

How to cite this article:

Abdul Mu'id H (2018) 'Islam Nusantara and World Peace A Concept of Struggle Nahdlatul Ulama in Indonesia', *International Journal of Current Advanced Research*, 07(5), pp. 12522-12529. DOI: <http://dx.doi.org/10.24327/ijcar.2018.12529.2204>
