

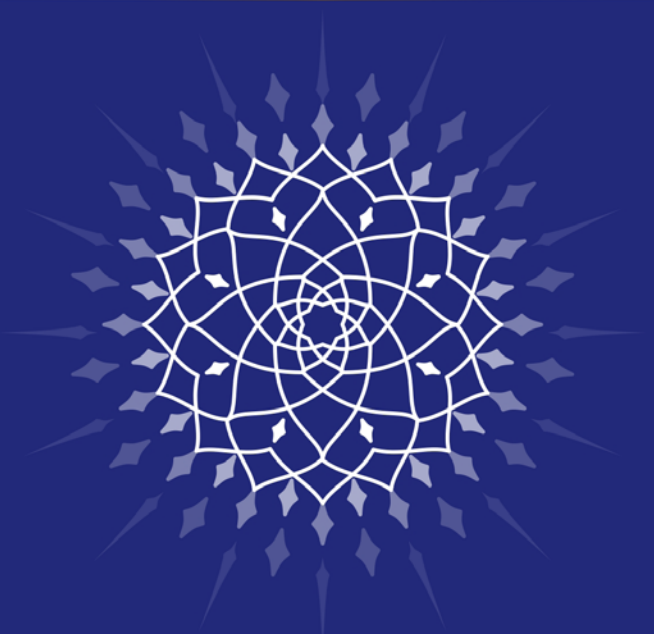
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NUSANTARA ISLAMIC EDUCATION

CULTIVATING CULTURAL EDUCATION VALUES OF ISLAM NUSANTARA
IN MA (ISLAMIC SENIOR HIGH SCHOOL) ALI MAKSUM KRAPYAK

Sembodo Ardi Widodo

THE DYNAMICS OF ISLAMIC CALLIGRAPHY TEACHING
AND LEARNING IN SOUTH SULAWESI

Abd. Aziz Ahmad

TRACING THE HISTORY OF THE ARABIC-JAVANESE LANGUAGE
TRANSLATION BOOKS IN NUSANTARA ISLAMIC EDUCATION

Abdul Munip

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Volume 5, Number 1, June 2016/1437

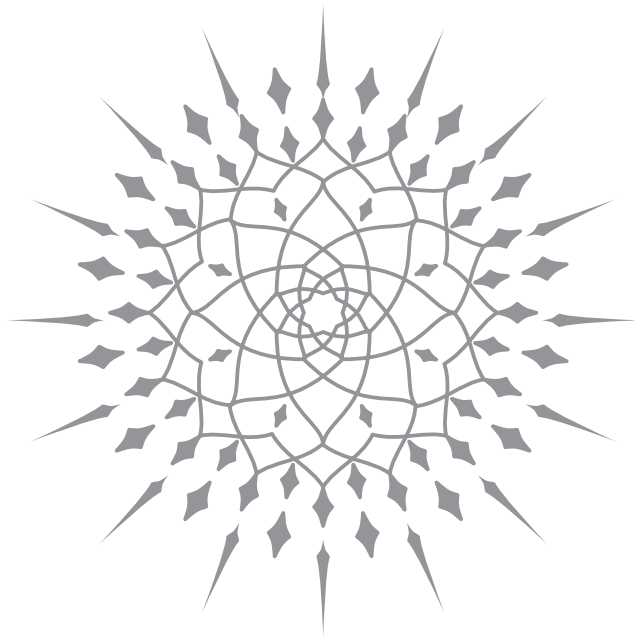
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Cultivating Cultural Education Values of Islam Nusantara in MA (Islamic Senior High School) Ali Maksum Krapyak

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Abstract

This research aims to determine the cultural education values of Islam Nusantara at Islamic Senior High School of Ali Maksum Krapyak Yogyakarta and how those values are taught through education. This research uses qualitative approach by using data collection technique through observation, interviews, and documentation. The process of analysis data used is qualitative. The results of this study show that Islam Nusantara is an Islamic style of Indonesia, a combination of Islamic theological values with the local traditions, culture and customs. There are three pillars in Islam Nusantara, there are thought, movement, and *'amaliyya* (action) and there are five signs of Islam Nusantara, namely reform (*ishlahiyyah*), *tawazuniyyah*, *tathawwu'iyah*, *akhlaqiyyah* (politeness), and *tasamuh*; The cultural education values of Islam Nusantara in MA Ali Maksum is the value of nationalism, diversity (pluralism), and the value of NU (tasamuh, tawazun, tawasuth); The madrasah activities consist of *Muludan*, grave pilgrimage, *halal bi halal*, *Muharroman*, haul of the founder (dies natalis), competitions reading *kitab kuning* (yellow books), etc., that those are the typical product of Islam Nusantara.

Keywords: *Islam Nusantara, Islamic Education Values, MA Ali Maksum*

Abstrak

Penelitian ini bertujuan untuk mengetahui nilai-nilai kultural pendidikan Islam Nusantara di Madrasah Aliyah (MA) Ali Maksum Krapyak Yogyakarta serta bagaimana penanaman nilai-nilai tersebut dalam pendidikan. Penelitian ini

menggunakan pendekatan kualitatif, dengan teknik pengumpulan data melalui observasi, wawancara, dan dokumentasi. Adapun proses analisis data dengan menggunakan analisa kualitatif. Hasil kajian ini menunjukkan: Islam Nusantara adalah Islam yang khas ala Indonesia, gabungan nilai Islam teologis dengan nilai-nilai tradisi lokal, budaya, dan adat istiadat di tanah air; Ada tiga pilar dalam Islam Nusantara, yaitu pemikiran, gerakan, dan *'amaliyyah*; Ada lima penanda Islam Nusantara, yaitu reformasi (*ishlahiyyah*), *tawazuniyyah*, *tathawwu'iyah*, santun (*akhlaqiyyah*), dan *tasamuh*; Nilai-nilai kultural pendidikan Islam Nusantara di Madrasah Aliyah (MA) Ali Maksu adalah nilai nasionalisme, nilai keberagaman (pluralisme), nilai ke-NU-an (*tasamuh*, *tawazun*, *tawasuth*); Kegiatan-kegiatan yang ada di Madrasah adalah tradisi Muludan, ziarah kubur, halal bi halal, Muharroman, haul pendiri pondok, mengikuti lomba-lomba baca kitab kuning, dan sebagainya yang mana ini semua adalah produk khas Islam Nusantara.

Kata Kunci : *Islam Nusantara, Nilai Kultur Pendidikan Islam, MA Ali Maksu*

Introduction

Islam Nusantara is as a way and an identity of Aswaja understood and practiced by mu'assis (founder) and NU's Muslim scholars. Islam Nusantara is a proactive way of NU members in identifying the particularities which exist in them in order to practice the characteristics of NU. These characteristics are distinctive identity affirmation, but democratic, tolerant, and moderate¹

The popularity of Islam Nusantara term is relatively still new. Previously, we recognize the notion of "indigenization of Islam" in Gus Dur era. The figure of Gus Dur brings the tremendous influence in NU, Indonesia, and even in the world. More than five years after Gus Dur dead, the legacy of his ideas and thoughts are still relevant. For Gusdur, Islam as a universal religion should be blended into the local culture so that Muslims in Indonesia become religious in accordance with Indonesian culture. Then, the idea is evolved into "Islam Nusantara", and now, more broadly, it is popularized and developed with the term of "Islam Nusantara". Islam Nusantara is an embodiment of Islamic values that have been acculturated to the local culture. This indication can be seen in some of the signs.

First is the strong relationship between religion and local traditions. Therefore, Islamic precept style of Muslim scholar of Islam Nusantara does not devastate the strong tradition in the community. However, by forming the dialogue and negotiation, it is able to reach the agreement together to assimilate and accept

¹ KH. Ma'ruf Amin (Rais Aam [the chairman] Nahdlatul Ulama 2015-2020) in Akhmad Sahal and Munawir Aziz, *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan* (Bandung: PT Mizan Pustaka, 2015) in the last appendix without page.

gracefully. Hence, it produces the religious rituals blended with popular culture, such as *tablilan*, *selametan*, *wetonan*, *Muludan*, and so on.

Second is the stand of religion and country that can be seen from the movement of Islam Nusantara scholars to defend the independence, build a state, and oversee the transition of leadership. They reject the presence of foreign imperialism and use Islamic schools as the basis of resistance to imperialism both of political and cultural imperialism. And also, they involve making arrangement for national constitution based on religion and tradition.

Third, with the spirit of nationalism, it is proven in the history that Islam Nusantara never rebels against government because the rebellion is considered as treason against the state²

Islam Nusantara scholars thought that has spread and blend in with several great civilization countries such as Turkey, India, China, and others, result a doctrine called by *ablussunnah wal Jama'ah* which has the characteristics of *tasamuh* (tolerance), *tawasuth* (moderation), and *tawazun* and *i'tidal* (keep balance) that are many applied in various Islamic schools around the country.

These characteristics become the spirit of Islam Nusantara. Therefore, in the actualization, Islam Nusantara brings a friendly, peaceful, polite, and reassuring condition. Because the mission and its teachings can be aligned with context, it produces the acculturation with the social culture of the surrounding community. The flexibility of Islamic teachings in archipelago in the communities makes Islam Nusantara dynamic and becomes the source of inspiration for people. Based on this fact, Islam Nusantara network that has formed over the centuries finds the new urgency to be rebuilt. It is not as the only NU's duty because this movement will be stronger if all Islamic organizations *ablussunnah wal Jama'ah* gather and care Islam Nusantara to be united to do the same work³

MA Ali Maksum Krapyak Yogyakarta is chosen as the object of study based on several reasons. First, MA Ali Maksum is taught in Islamic schools born from Islamic boarding school. Culturally, it is a product of Islam Nusantara as the oldest boarding school in archipelago. Second, Madrasah Aliyah (MA) Ali maksum is very strong in applying the Islamic values through education, so it can be assumed that this school has philosophical Islamic education can be explored further.

As an educational institution with a strong character in realizing the values of Islam, Islamic senior high school of Ali Maksum wants to educate the nation

² Abdullah Ubaid and Mohammad Bakir, *Nasionalisme Dan Islam Nusantara* (Jakarta: PT Kompas Media Nusantara, 2015), . xi-

³ Ibid., xii.

and develop the identity of Indonesian Muslims to be a Muslim who is faithful and devoted to Allah, Muslims that have the noble character, healthy physical and spiritually, independent, and also have the responsibility of religious, civic, and nationality. This institution also has the purpose to educate the community through the build up and development of the boarding school.⁴

Problems statements that want to be revealed in this study are how the cultural values are developed within Islam Nusantara education in MA Ali Maksum, and howis the cultivation of those values.

Islam Nusantara

Islam Nusantara is an Indonesian Islamic style, a combination between Islamic theological values with local traditions, culture and customs in Indonesia. Islam Nusantara characters show local wisdoms which do not violate the Islamic precept, but the presence of Islam can synergize the Islamic precept with local customs widely spread in Indonesia. The presence of Islam is not to undermine or challenge the existing tradition. On the contrary, Islam comes to enrich and convert the traditions and cultures exist gradually (*tadriji*) may take some decades or generations. Islamic fusion between customs and traditions in Archipelago then form a social system, educational institutions (such as Islamic schools) and the sultanate system (Said Aqil Siroj: 2015). This tradition is called Islam Nusantara, an Islam which has been blended with the traditions and culture.

History about Islam Nusantara actually had existed since the era of Islam propagator in archipelago, one of which is commonly known as Walisongo (Nine Islamic leader) namely Maulana Malik Ibrahim (Malik Ibrahim), Raden Rahmat (Sunan Ampel), Maulana Makhdum Ibrahim (Sunan Bonang), Raden Sahid (Sunan Kalijaga), Syarif Hidayatullah (Sunan Gunung Jati), Raden Qasim (Sunan Drajad), Raden Paku (Sunan Giri), Ja'far Sadiq (Sunan Kudus), and Raden Umar Sa'id (Sunan Muria). Here, Raden Rahmat is portrayed as a very decisive role in Islamizing Java Island, he is considered as a leader of Walisongo namely known as Sunan Ampel as a name of the place when he established a center of Islamic teachings⁵

As an example of Islam Nusantara Walisongo, Sunan Kalijaga is very tolerant of local culture. He believes that people will stay away if their principles are attacked. Hence, they should be approached gradually while following and influencing. Sunan Kalijaga believes when Islam has been understood, the traditions will lose. Thus,

⁴ See more, read the document of MA Ali Maksum 2013, especially related to vision, mission, and the purpose of madrasah.

⁵ Azyumardi Azra, *Islam Nusantara: Jaringan Global Dan Lokal* (Bandung: Mizan, 2002), 30.

the teachings of Sunan Kalijaga are impressed syncretic (adjustment between sects) in introducing Islam. He uses sculpture, puppets, gamelan, as well as sound art mysticism as a means of propaganda. He is the creator of clothing piety, celebration of *sekatenan*, *grebeg maulud*, *layang Kalimasada*, and puppet of *Petruk* becomes a king. The urban landscape of keratin town square with two banyan and mosque is believed to be the work of Sunan Kalijaga.

The propaganda methods are not only creative, but also very effective. Most of the Java Duke embraces Islam through Sunan Kalijaga. Among them are Duke Pandanaran, Kartasura, Kebumen, Banyumas, and Pajang (now is known as Kotagede). Sunan Kalijaga was buried in Kadilangu, Demak⁶

Likewise, the method used by Sunan Kudus in approaching people through symbols of Hindu and Buddhist, it is seen from the architecture of the Kudus Mosque, the architecture of towers, gates and showers ablutions symbolizing eight Buddhist path which are the form of compromise by Sunan Kudus.

There is a famous story, a time he lures the communities to go to the mosque to listen *histabligh* (an Islamic speech). He intentionally tethers his cow named *Kebo Gumarang* in the courtyard of the mosque. The Hindus who idolize cow become fall into sympathy especially after hearing Sunan Kudus explanation about *Surah al-Baqarah* which means "cow". Until now, some people in Kudus still refuse a tradition to slaughter a cow. Sunan Kudus also composes stories of *ketauhidan* (god unity/monotheism). The stories are arranged in a series so that people are interested to follow the sequel. As an approach that seems to copy 1001 night stories from the time of the Abbasid Caliphate, Sunan Kudus approaches the society. However, it should be noted that not all of Islamic teachings can be adapted to the culture and reality. So it should be noted the difference between principles of *fikih* (jurisprudence) worship (ritual) with muamalat (social)⁷

For NU as the biggest organizations, Islam Nusantara refers to historical facts the spread of Islam in the archipelago with cultural approach, not with the rigid and radical doctrine. Islam in the archipelago is preached by way of embracing the culture, aligning culture, respecting the culture, and not muzzling culture. From that history, NU will be determined to retain the character of Islam Nusantara which is friendly, peaceful, open and tolerant. President of Indonesia, Joko Widodo has also openly expressed the support on the Islamic model of the archipelago, Islam which is full of manners and tolerance⁸

⁶ Sahal and Aziz, *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*, v.

⁷ Ibid., 66–67.

⁸ Zainul Milal Bizawie in *ibid.*, 239.

Another example, Sunan Kudus builds mosques with minarets resembling a temple or shrine. Modifying the concept of “Meru” Hindu-Buddhist, Sunan Kalijaga builds *Ranggon* or roof of the mosque with three bunk as according Abdurrahman Wahid, it is to symbolize the three stages of a Muslim religiosity, namely *iman* (faith), *Islam* and *ihsan* (charity).⁹

A comitte of *Nahdlatul Ulama* who is also the chairman of MUI standing for Majelis Ulama Indonesia (Indonesian Muslim Scoolars Council), KH Ma’ruf Amin says that Islam entering the archipelago is introduced by peaceful means. “Because proved to be able to bring peace in the lives of people in Indonesia, there are a lot of people who voluntarily convert to Islam at that time.”¹⁰

K.H. Ma’ruf Amin insists that Islam Nusantara is not a new sect but an Islamic religious tolerant that is able to be engaged with local cultures. Since in the era of Walisongo, this concept has been applied and it can be aligned with people’s lives so that Islam can thrive in the archipelago broadly.

A concept of Islam has characters mannered, never forced, and no violence and intimidation are as the ways of Muhammad, the prophet of Allah in spreading Islam. Islam is neitherradical highly textual nor liberal. So, Islam Nusantara is in the middle based on the principles *tawasuthin* NU. Islam Nusantara always builds a good relationship with others, loves and not against each other. In many ways, Islam teaches to help each other and not look at who is being helped.

With the concept of Islam Nusantara was proposed in the 33rd conference of NU in Jombang yesterday, people embrace Islam is not because of coercion but voluntarily due to esteem the values of tolerance. It is also the key to success as Wali Songo do in spreading Islam in Java. If Islam is spread radically, certainly Islam would not have developed as today.

However if in its development there is terrorism in the name of Islamic jihad, to consider others as infidel, it is not true. There is no conflict war and Indonesia is a peace country so it is not true to do a terrorist jihad because it gives the impression of Islam radical but actually not. Islam Nusantara also always keeps the tradition in the community that is not contrary to Islamic precept. There is a paradigm, which is good and which one is not, the way of thinking that is dynamic, not static. Even Islam Nusantara does not only keep the image, but also does the action¹¹

⁹ Abdurrahman Wahid, *Pergulatan Negara, Agama, dan Kebudayaan*, (Jakarta: Desantara, 2001), page. 118.

¹⁰ Ma’ruf Amin, “Indigenization of Islam in the Archipelago Held” (Auditorium Islamic School Nahdlatul Ulama (STAINU) Purworejo Regency, January 8, 2016).

¹¹ Ma’ruf Amin, *Www.islamnusantara.com/islam-Nusantara-Sejak-Zaman-Wali-Songo-Ajarkan-Kesantunan*, n.d.

Pillars and signs of Islam Nusantara

Basically, there are three pillars or essential pillar in Islam Nusantara, first, thought (fikrah); second, movement (harakah); and third, the real action (amaliyyah). The first pillar, thought consists of thinking moderately, (tawassuth) means that Islam Nusantara is neither textual nor liberal. Textual means to think rigidly on text (nas) (*al-jumud al-manqulat*) as happened to Wahabi community in understanding the texts of the Koran. One of Imam al-Qarafi statements, an expert scholar of *usul fiqh*, "*al-jumud 'ala al-manqulat abadan dhalal fi al-din wa jahl bi maqashidibi*" reading static (without interpretation) against the text is a form of religion fallacy and ignorance of religious purposes. Liberal is a way of thinking that is free regardless of the methodology agreed upon among Muslims scholars as advisors among NU.

The second pillar is the movement, means the spirit that controls Islam Nusantara for improvements. Islam Nusantara is on duty to make improvements (reforms) for *Jam'iyya* (associations) and *jemaah* (assembly) that are not only based on tradition, but also innovation. Islam Nusantara is a reformation towards a better stage continuously. Thus, the position of Islam Nusantara does not only take good things (al-akhdz bi al-jadid al-ashlah), since the term "take" impressed passive, but Islam is also to innovate, to create a good with the continuously process. Innovation is not enough, must be accompanied with an active and critical attitude.

The third pillar is *amaliyyah* (action). Islam Nusantara as Aswaja of NU emphasizes that all the things done by Nahdliyin must be based on *fiqh* and *usul fiqh*; a discipline to connect the actions ruled by al-Qur'an and Sunnah. In this way, the action (amaliyah) of Islam Nusantara is very respectful to the traditions and culture that have lasted in the community for a long time. Tradition or culture in *usul fiqh* is called *'urf* (custom) is not just muzzled, but also be treated to the extent not deviating from Islamic moral values. Thus religious practice is basically done by Walisongo and then inherited to the founders of NU to us¹²

There are five signs of Islam Nusantara. First is the reform (ishlahiyyah), is a thought, movement, and action done by the nahdliyin always oriented to the improvement. In the aspect of thinking for example, there are always developments (tathwir al-fikrah) because the thought of Islam Nusantara is devoted to the continued improvement. The way of thinking is not static and not beyond the bounds.

¹² KH. Ma'ruf Amin (the chairman of Nahdlatul Ulama 2015-2020) in Sahal and Aziz, *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*.

Second, *tawazuniyyah* which means balanced in all areas. If a motion is implemented, then the balance aspects should also be taken into consideration. Tawazuniyyah considers the justice.

Third *istathawwu'iyah*, which means voluntary (volunteerism). One thing involunteerism is in running thoughts, movements and action, *nahdliyin* should not impose on other parties (la ijbariyyah), means NU should pay attention to the rights of people outside of NU. Internally, NU members also must not be fatalistic (jabbariyyah), should always strive and innovate upholds the three pillars of Islam Nusantara. In other words there is no coercion but it does not mean not do anything.

Fourth, politeness (akhlaqiyyah), a thought, movement, and the action of Islam Nusantara community conducted with courtesy in accordance with the ethics of community, state and religion.

Fifth, *tasamuh* which means being tolerant, respect to other parties. This tolerant attitude is not passive, but the critical and innovative. In everyday language, NU members are to agree to disagree.

Conceptually, the five signs of Islam Nusantara are easy to be spoken, but difficult to be realized. Difficult here does not mean cannot to do. For example, Islam Nusantara is as the mediator in viewing the two sects of religious formalism and religious substantial. Both sects should be maintained as long as not cause a conflict. The principles that must be maintained in this case is an agreement (consensus), democratic, and constitutional¹³

The Seeds of Islam Nusantara Education

In its development, Islamic education in Indonesia is signed by the emergence of various educational institutions in phases, starting from a very simple, to the stages that are already modern and complete. Islamic educational institutions have played a role in accordance with the demands of society and era. The development of educational institutions has attracted the attention of experts both domestic and abroad to carry out comprehensive scientific studies. Now, there are lots of the research of experts informing the growth and development of Islamic education institutions. The purpose is other than to enrich Islamic science, as well as a reference and comparison for the managers of Islamic education in subsequent periods. This is in line with the generally principle followed by Indonesian Muslim community which is to preserve the old tradition considered good and take the new tradition

¹³ KH. Ma'ruf Amin (The chairman of Nahdlatul Ulama 2015-2020) in *ibid*.

better. In this way, efforts to develop Islamic educational institutions will not be separated from the cultures radically¹⁴

In the early development of Islam in Indonesia, mosque is the only center of various activities either religious, social, or educational activities. The educational activities in the mosque are still modest for the Muslim community. So it is no wonder if the public at that time put a hope in mosque as a place to build a better Muslim. In the beginning, mosque is able to accommodate the necessary public education activities. However, due to limited place cannot accommodate people to study, it is performed a variety of development until the establishment of Islamic educational institutions can specifically serve as a means of accommodating the learning activities in accordance with the demands of society at that time. From this, begins to appear some terms of educational institutions in Indonesia¹⁵

Islam Nusantara Education in Islamic Schools

The history of the Islamic boarding school system is started from the development of Islam pioneered by Walisongo and spread to the corners of the archipelago. Islamic boarding school is an Islamic educational institution and the spread of Islam with its function which are as a propaganda agency, the cadre of scholars, scientific development, and community service¹⁶

The principal reason for the emergence of Islamic schools is to transmit traditional Islam as found in classical texts were written since centuries ago. In the sixteenth century, Islamic schools have an important role as a center of Islamic studies other than mosque.

Referring to the concepts proposed by Mastuhu, an Islamic school is an institution of "traditional" Islam to learn, explore, appreciate and practice the teachings of Islam by emphasizing the importance of religious morals to guide everyday behavior.¹⁷ The key element of traditional Islam is an Islamic institution itself and the charisma and personality of clerics (*Ajengan*, master, etc.)¹⁸

¹⁴ Samsul Nizar, *Sejarah Dan Pergolakan Pemikiran Pendidikan Islam* (Ciputat: Quantum Teaching, 2005), 279.

¹⁵ <http://istanailmu.com/2011/02/03/latar-Belakang-Munculnya-Lembaga-Pendidikan-Islam-Di-Indonesia/html>, n.d.

¹⁶ Soeleiman Fadeli and Mohammad Subhan, *Antologi NU: Sejarah-Istilah-Amaliah-Uswah* (Surabaya: Khalista, 2007), 133.

¹⁷ Mastuhu, *Dinamika Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Sistem Pendidikan Pesantren* (Jakarta: INIS, 1994), 55.

¹⁸ Martin Van Bruinessen, *Pesantren Dan Kitab Kuning: Pemeliharaan Dan Kesenambungan Tradisi Pesantren*, III 4 (Ulumul Qur'an, 1992), 74.

Islamic boarding school in a historical review is originally the oldest of Islamic religious publicated educational institutions. In line with the dynamics of community life, the function becomes increasingly rich and varied in essence can not be separated from the original function. The establishment of an Islamic boarding school has a different background, in essence is to fulfill the need of people who want to study. In general, it is initiated by the recognition of a public figure to clerics (kyai) who have the depth of knowledge and magnanimity. Then, the public learns to the cleric either from inside or outside the region and they start to build houses around the residence of clerics¹⁹

According to the experts, a school can be called Islamic school if it fulfills for five conditions, there are the availability of clerics, rooming house, mosque, students, and teaching of reading (kitab kuning) yellow book. Thus, when people write about Islamic boarding schools, the topics that must be written at least are:

- Mosque, coverage as the rooming house.
- Pupils, encompass a condition, properties, and assignment of students
- The rooming house, including the terms of the physical and non-physical, financial, point, guard, and others
- Cleric, including the condition clerics for present and future.
- Yellow Book including curriculum schools in the wide sense.²⁰

So far, one of the Islamic educational institutions in Indonesia that exists is Islamic boarding school due to two things: (1) Islamic school inherits and preserves continuity of the Islamic tradition developed by scholars from time to time and it is not limited to a particular period in the history of Islam.²¹ Or, according to Martin Van Bruinessen, the emergence of Islamic schools is to transmit traditional Islam as found in classical texts that were written centuries ago.²² (2) Islamic boarding school is a place to educate future leaders in the community. Islamic school can not be ignored due to its role to form many community leaders.

The learning methods implemented in Islamic boarding school are as follows:

1. *Wetonan*

Wetonan is a method of a cleric reading one book in front of the students who also holds and noticed the same book. With this method, the students

¹⁹ Akhiruddin KM, *JURNAL TARBIYA* 1 (2015): 197.

²⁰ *Ilmu Pendidikan Dalam Perspektif Islam* (Bandung: Remaja Rosdakarya, 2010), 191.

²¹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: PT Logos, 1999), 107.

²² Van Bruinessen, *Pesantren Dan Kitab Kuning: Pemeliharaan Dan Kesenambungan Tradisi Pesantren*, 73; Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1999), 17; Howard M. Federspiel, "Muslim Intellectuals in Southeast Asia," *Studia Islamika* 6 (1999): 51. .

just listen and pay attention to the reading and discussion of the contents of the book by clerics. Not used attendance, evaluation, and there is no classical pattern used in the process of learning, the clerics are usually surrounded by students in a circle called *halakah*.

2. *Sorogan*

Sorogan is a method of learning students to a cleric privately. In this *sorogan* method, students come to a cleric bringing the yellow book (kitab kuning) or the bald book (kitab gundul), and then read and translate it while cleric observing. *Soroganis* as an important method for the students, especially students who want to become clerics. By sorogan method, students will acquire knowledge and more focused on the requirements for becoming clerics, to understand the science in Islamic boarding school.

3. *Muhawarah*

Muhawarah is an activity to practice conversing using Arabic language required by Islamic schools to students during their stay in the boarding school. These activities are usually combined by exercises of *muhadastah* and *muhadharah* which is usually performed once in 1 or 2 weeks. The project's aim is to train the student skill in performing speech.²³

4. *Mudzakarah*

Mudzakarah is a scientific meeting that specifically discusses the world issue (diniyah) such as worship and faith and religious issues in general. In *mudzakarah* there are two levels of activity: first, *mudzakarah* organized by fellow students to discuss an issue with the purpose to train the students in solving problems by using the source books available. Second, *mudzakarah* led by clerics, and the results will be proposed to be discussed and assessed as in a seminar. In this *mudzakarah*, students test their skills, both in Arabic as well as skill in citing argument sources in Islamic classical book.

5. *Bandungan* (Sundanese)

This method is applied only in Islamic schools in West Java. The term of "Bandungan" means "giving attention" carefully when cleric reads and discusses the book. Pupils only give codes or replace the sentence that is considered difficult in the book and after cleric has finished discussing the contents of the book, the students are allowed asking a question or opinion.

²³ Imron Arifin, *Kepemimpinan Kyai Kasus Pondok Pesantren Tebuireng* (Malang: Kalimasahada Press, 1995), 39.

6. Taklim Assembly (majlis taklim)

Methods taklim assembly is a media for the delivery of Islamic teachings that are general and open. The congregation consists of various people that have background knowledge which are not limited by age level and sex differences. This recitation is held only at certain times as once a week, once in two weeks, or once in a month. The material taught generally contains of religious sayings that are *amar ma'ruf nahi munkar* (commanding the good and forbidding the evil). There are materials taken from certain books, such as the interpretation of the Koran and Hadith.²⁴

The development of Islamic boarding school nowadays is getting better. Islamic boarding school is a joint institute between the pondok (rooming house) and boarding system which provides education and teachings in Islam with nonklasikal system. The students could live in the rooming house provided or called "santri kalong (student's bats)". As an Islamic educational institution, Islamic boarding schools teach the general and special (religious) materials that are related to the following matters:²⁵ *Aqidah* lesson is that the material contains knowledge of *tauhid* (monotheism/ the unity of god). In the science of monotheism (tauhid), it is developed material related to the pillars of faith; *Shari'ah* related to Islamic law or *fiqih*, *fiqih* of worship and *fiqihmu'amalah*; Arabic language lessons, namely *nahwu*, *shorof*, *science bayan*, *balaghah*, and *Ma'ani*; teaching the sciences of the Koran; teaching *fiqh* and *usul fiqh*; *manthiq* studies; ethical lessons of Islam in daily life or called by *Bahrul adab*; lesson of Prophet Muhammad; hadith; English; chemistry, mathematics, physics; *fara'id*; *falaq* (astronomy); Bahasa, Pancasila (five basic principles of the Republic of Indonesia); skills; *muthala'ah*; five schools of jurisprudence; Tafsir (interpretation), Tajweed (lesson teaching Koran pronouciation); *bahtsul kutub*.

The existence of cleric in Islamic school is an apocalyptic emblem always respected and obeyed sincerely. The students and the surrounding community are always trying to be close to the clerics to obtain a blessing because according to their opinion as stated by Zamakhsyari Dhofier, Kyai (cleric) has a position that is not achievable, that can not be understood by schools and communities to see the greatness of God and the secrets of nature.²⁶ Clerics are people to ask or reference sources, a place where to solving all matters and asking for advice and guidance.²⁷

²⁴ Arifin, *Kepemimpinan Kyai Kasus Pondok Pesantren Tebuireng*.

²⁵ Hasan Basri and Beni Ahmad Saebani, *Ilmu Pendidikan Islam Jilid II* (Bandung: Pustaka Setia, 2010), 235–36.

²⁶ Zamakhsyari Dhofier, *Tradisi Pesantren*, V (Jakarta: LP3ES, 1985), 56.

²⁷ Abuddin Nata, *Sejarah Pertumbuhan Dan Perkembangan Lembaga-Lembaga Pendidikan Islam di Indonesia* (Jakarta: Grasindo, 2001), 140.

Here are presented some of the prominent features in the life of Islamic schools, so that to set it apart from other educational systems. There are at least eight characteristics of education schools:

1. A close relationship between students and clerics (kyai)
2. The adherence of students to clerics
3. Life-saving and simplicity
4. Independence
5. Dare suffering to achieve a goal
6. Granting diplomas ²⁸

The characteristics above are the description of original figure of Islamic boardingschool called an Islamic traditional boarding school while the dynamics and development of civilization has led to the continuous change in some schools. The progress makes boarding school in recent times evolving into a more modern style. Thus, when seen from the styles, Islamic schools can be categorized in two kinds, *Salafi* and *Khalafi*. *Salafi* Islamic school or more often called by Islamic traditional schools are schools which still retain its traditional values in the sense of not undergo transformation in the education system or no outstanding innovations of this Islamic school. Generally, these Islamic schools still exist in rural areas or hinterland. So, the village is the lastwayin maintaining the traditions of Islam.

While Islamic modern boarding schools or *Khalafi* has undergone the significant transformation in both the education system and institutional elements. The subject and the method have been fully used by modern system. Development of talents and interests are really concerned so that the students can express their talents and hobbies proportionally. Teaching systems are implemented equally between religion and science, mastering foreign language is also required.²⁹

Cultivating Values of Islam Nusantara in Madrasah Aliyah (MA) Ali Maksum Krapyak Yogyakarta

MA Ali Maksum is one of schools pioneered by KH. Ali maksum, a developmentof Islamic boarding schools that still exists. Islamic senior high schoolwas established in 1962 under the name of MTs for 6 years. Along with the development of Madrasah, the 6-years MTs was divided into MTs for 3 years and MA for 3 years. In 1990, when Islamic boarding school was experienced leadership alteration, Madrasah Aliyah changed its name to Madrasah Aliyah Ali Maksum. This was done to facilitate the management.

²⁸ Ibid., 118–19.

²⁹ Nizar, *Sejarah Dan Pergolakan Pemikiran Pendidikan Islam*, 290.

1. The Values of Islam Nusantara in Madrasah Aliyah (MA) Ali Maksum

The term of “Madrasah” is not only interpreted in a narrow sense, but also could be interpreted as houses, palaces, *kuttab*, library, *surau*, mosques, and others, and even a mother could also be said as Madrasah beginners.³⁰

Azyumardi Azra states that throughout the history of Islam, Madrasah is used as a place to teach *al-'ulum al-Islamiya* or *al-'ulum al-diniyah*, religious sciences emphasizing on the field of *fiqh*, *tafsir* and *hadith*. Meanwhile, sciences or “non-religious” or profane, particularly the sciences, is the base of the development of science and technology since the beginning of madrasah development in a marginal position.³¹

Madrasah in Indonesia is different from Madrasahs developed in the Middle East. Madrasah in Indonesia is seen as a further development or an update from boarding educational institutions and *surau*.³²

MA Ali Maksum is an Islamic school taught in Islamic boarding school, school which was born from Islamic boarding school. Culturally, it is a product of Islam Nusantara. Madrasah Aliyah Ali Maksum is a basically Islamic boarding school. Here, there is no dichotomy between schools and boarding schools. Madrasah Aliyah Ali Maksum also creates an Islamic school curriculum by a national curriculum integrated into a collective curriculum.

There is material taught both in Madrasah and also in Islamic boarding school, and it must be followed by all the students. Madrasah Aliyah Ali Maksum is still used the Islamic boarding school as a backdrop and a principle. Islamic boarding school is the oldest of genuine educational institution in the propagation of Islam in Indonesia.³³

What is taught to students in Madrasah is associated with Islam Nusantara commonly obtained from Islamic boarding schools. It teaches the examples of things that commonly taught in Islamic boarding schools so that expecting the students to be people who have good morals, behavior, and be a good citizen for the nation who knows, not only understand the theory, but knows how to interact in the society.³⁴

³⁰ Suwito, *Sejarah Sosial Pendidikan Islam*, (Jakarta: Kencana, 2005), page. 214.

³¹ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: PT Logos, 1999), vii–viii.

³² Maksum, *Madrasah: Sejarah Dan Perkembangannya* (Jakarta: Logos Wacana Ilmu, 1999), 80.

³³ KH. Hilmy Muhammad The headmaster of Madrasah Aliyah Ali Maksum Krapyak, April 22, 2016, 14.00pm.

The headmaster of Madrasah Aliyah Ali Maksum Krapyak, interview.

The values of Nationalism

Nationalism value in MA Ali Maksum is equal to the values of nationalism in Islamic boarding schools. Here, it adopts national education including civics lessons, which teach the nationalism and its values. Nationalism taught is not only in terms of a narrow sense which is based on region, area, but Islamic nationalism makes the children to concern with the condition of Indonesia and nationality of Muslims all over the world. Besides, it is also taught to play a role of brotherhood and the duty in defending the nation.³⁵ In NU, defence of the nation is everyone's duty and MA Ali Maksum also holds national ceremonies in major holidays, such as August 17.³⁶

Values of Diversity (Pluralism)

In MA Ali Maksum, school teaches what have been taught by Kyai (clerics) and guardians about what should be done when dealing with the public relating to culture in the community. It is expected not to be frontal but accommodating that could receive diversity. Culture and religion do not have to be blasted; religion still remains as the basis.

MA Ali Maksum still appreciates what become humans works and creations as long as not contradicts *sharih* (obviously) with religion. Even if it againsts the religion, the way of solution is not to be frontally, not to be face to face, but gradually. It is taught in the lessons of *aswajaa*, NU, as well as moral lessons.

The structure of the lessons in Madrasah (Madrasah curriculum and the rooming house) MA Ali Maksum is as follows:

- For class X *Aliyah* (Senior high school), students are expected to have the ability how to fill in what the needs personally to be independent.
- For class XI *Aliyah* (Senior high school), it is taught the sociology, how to adapt to the community in the future, the moral principles on how to interact and communicate with the public with *mabadi' khoiru ummah* principle, a principle of honesty, courage, *tawadhu'*, and tender-hearted. In the field of religious skills, students are equipped with how to speech, how to be a host, as well as serving the corpse. The difference is class X *Aliyah* is taught how to be independent while class XI *Aliyah* is taught to be able to interact with society.
- As for the class XII *Aliyah*, students are expected to have a religious concept, guidance, but students also are expected to be able to graduate

³⁵ Ibid.

³⁶ Alfa Syarif student class XI MA Ali Maksum Krapyak, April 21, 2016, 10.00 am.

and attend classes in the college. Besides, it is held the matters with the concept of nationalism, democracy, and human rights based on the teachings of Islamic laws.³⁷

Values of NU

Every lesson in Ramadan (fasting month), students of class X Aliyah are given a special lesson of NU for 20 days. The headmaster thinks about giving material of NU in Arabic themes. So NU's lesson is in 20 modules / 20 qishoh / 20 hours of lessons. In this Ramadhan activity, it is taught the history of how Islam in Indonesia, Walisongo, *Ahlus Sunnah Wal Jama'ah*, NU, and what are the characteristics of NU which is already provided in lessons of NU. It will be tried to be implemented in Arabic.³⁸ Within 20 days, one time is specially lesson for *Qonun Asasinya* of KH. Hasyim. Anyway to read books and the values of NU's all are already accustomed. Then, each year students of class XI are given book entitled *Hujjah Ahlul sunnah Wal Jama'ah* written by KH. Ali Maksum.³⁹

Value of Tasamuh

MA Ali Maksum also teaches tolerance as Alfa Sharif, a class XI student of MA Ali Maksum says that in Islamic school is also taught to be tolerant towards anyone.⁴⁰ Dr. KH. Rithy Muhammad, MA also explains that Madrasah also teaches tolerance for religions as long as they do not interfere with our religion, then it will no need to hurt each other. It is never taught to do violence. It is as a foundation since in the beginning at the Qur'an Islamic boarding school by KH. Munawwir and geographically, we are also located in educational and cultural city.

2. Madrasah Activities Reflecting Islam Nusantara

Islam Nusantara is about how Islam in the archipelago could develop in such a way. In social life, we mingle; merge with no insulation between the communities. When there is a big event, we invite the community, and vice versa. To mingle with people is not easy, formerly Krapyak village is just *Abangan*, but now there are seven mosques around Krapyak, yet another Mushola, thanks to Ali Maksum alumnus that are participated on this development.⁴¹

37 The headmaster of Madrasah Aliyah Ali Maksum Krapyak, interview.

38 KH. Hilmy Muhammad, explains NU consisting of history, thought, development, the leadership and what is *Banomya*. It is aimed in Arabic and there is no explanation.

39 The headmaster of Madrasah Aliyah Ali Maksum Krapyak, interview.

40 student class XI MA Ali Maksum Krapyak, interview.

41 The headmaster of Madrasah Aliyah Ali Maksum Krapyak, interview.

Then on the activities in Madrasah, Alfa Sharif says that every once a year, it is held *haul* (dies natalis) of founder of Islamic boarding school, following competitions reading yellow book (kitab kuning), a pilgrimage to the tombs of Walisongo one in every two years. In addition, Dr. KH. Rithy Muhammad MA also says that in Madrasah there is also a tradition called *Muludan*, grave pilgrimage (every week is given time for grave pilgrimage), *halal bi halal*, *Muharroman*, and so on. Those activities are typical product of Islam Nusantara. Islam Nusantara embraces people in Islamic propaganda can be accommodated to the society and local culture, it is proved now the largest Islamic community as role modes of Islam Nusantara including the Javanese script called *Pegon*. *Da'wah* (propaganda) is done gradually, slowly by embracing not with a frontal way but by accommodating attitude.⁴² MA Ali Maksum also takes the principle of NU, *almuhafadlatu 'alal qodimish sholih, wal akhdzu bil jadidil ashlah*.

Conclusion

Islam Nusantara is an Islamic style of Indonesia, a combination of Islamic theological values with the local traditions, culture and customs. Islam Nusantara characters show local wisdoms which do not violate Islam precept, but the presence of Islam precisely can synergize between Islamic precept and local customs widely spread in Indonesia. The presence of Islam is not to undermine or challenge the existing tradition. On the contrary, Islam comes to enrich and convert the traditions and cultures that still exist *tadriji* (gradually) that may take decades or generations. Islam fusion with customs and traditions in the archipelago is then formed social system, educational institutions (such as schools) and sultanates. The tradition is called Islam Nusantara, an Islam which has been fused with the traditions and cultural heritage.

The cultural values of Islam Nusantara in MA Ali Maksum are the value of nationalism, diversity (pluralism), NU (*tasamuh*, *tawazun*, *tawasuth*, and so on). For school activities reflecting Islam Nusantara are tradition of *Muludan*, grave pilgrimage either to the tomb of the founder of Islamic boarding school as well as the graves of Walisongo, *halal bi halal*, *Muharroman*, *haul* (dies natalis) for the founder of Islamic boarding school, following the contests reading yellow books (kitab kuning), and so on where this all is a typical product of Islam Nusantara.

⁴² Interview with KH. Hilmy Muhammad, the headmaster of Madrasah Aliyah Ali Maksum Krapyak on Friday, April 22 2016 at 14.00 pm.

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