

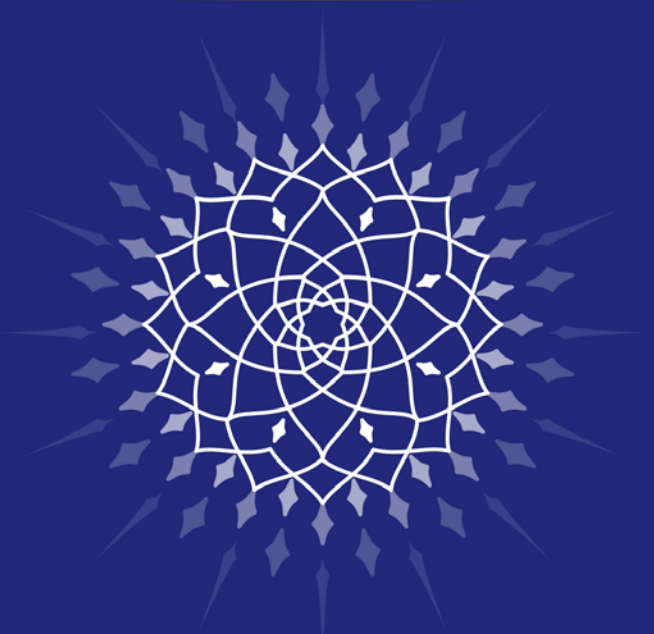
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NUSANTARA ISLAMIC EDUCATION

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

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

Abdul Munip

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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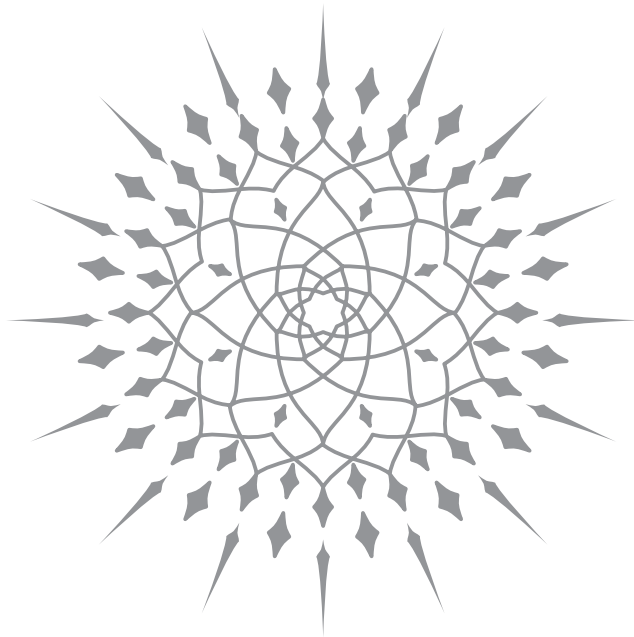
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Indigenization of Islamic Nusantara Education: Case Study on the Nahdlatul 'Ulama Regional Representative Council of West Java

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Abstract

This paper discusses the values of Islamic Nusantara Education which is considered to be one of the solutions to the various problems related to the fanaticism of groups that occurred in Indonesia. The purpose of this study is to describe the values of Islamic Education developed by the Nahdlatul 'Ulama Regional Representative Council of West Java, which can be used as one source of Islamic values in education. This is done because the Nahdlatul 'Ulama is one of the biggest majority group in Indonesia which still preserves the cultural values which are then internalized to the public. The method used in this study is a qualitative case study. From the research conducted, it was found that there are four things considered as the adopted, maintained, and inherited pedagogical value among members of the Nahdlatul 'Ulama Regional Representatives Council of West Java, which can be used as values in Islamic education – tolerant (tasamuh), balance (tawazun), moderate (tawasuth), and mutual assistance (ta'awaun).

Keywords: *Indigenization, Islamic Nusantara Education, NU*

Abstrak

Tulisan ini membahas nilai-nilai Pendidikan Islam Nusantara yang dianggap dapat menjadi salah satu solusi bagi berbagai permasalahan terkait fanatisme golongan yang terjadi di Indonesia. Adapun tujuan penelitian ini yaitu untuk mendeskripsikan

nilai-nilai Pendidikan Islam yang dikembangkan oleh Dewan Perwakilan Daerah Nahdlatul 'Ulama Jawa Barat yang dapat dijadikan sebagai salah satu sumber nilai dalam pendidikan Islam. Hal ini dilakukan karena Nahdlatul 'Ulama merupakan salah satu kelompok mayoritas terbesar di Indonesia yang masih memelihara nilai-nilai budaya yang kemudian diinternalisasikan kepada masyarakat. Adapun metode yang digunakan dalam penelitian ini adalah kualitatif melalui studi kasus. Dari hasil penelitian yang dilakukan didapatkan ada empat hal yang dianggap sebagai nilai pedagogis yang dianut, dipelihara, dan diwariskan di kalangan anggota Dewan Perwakilan Daerah Nahdlatul 'Ulama Jawa Barat yang dapat dijadikan nilai dalam pendidikan Islam yaitu toleran (*tasamuh*), keseimbangan (*tawazun*), moderat (*tawasuth*), dan tolong-menolong (*ta'awaun*).

Kata Kunci: *Pribumisasi, Pendidikan Islam Nusantara, Nahdlatul 'Ulama*

Introduction

Observing the condition of Islamic education in Indonesia sometimes raises the concern associated with the picture of deterioration, backwardness, and other conditions that are completely unclear.¹ On the moral aspect, the phenomenon of the community powerlessness to face the modern world seen from the many problems that arise even to the very dangerous extreme behavior, for example, suicide bombings and killing others as a form of despair and helpless attitude – whatever the cause behind them.² Another phenomenon is the emerge of accusations between one group against another for the provision of nickname as *Abli Takfir* (people who heathen-ing others easily), *Abli Tasyrik* (people who polytheistic-ing others easily), *Abli Tabdi'* (people who *bid'ah* others), *Abli Tasykik* (attemption to instill doubt) and *Anti Madzhab*.³ Seeing these phenomenons, mutual respect, courteous, caring for others, and other noble values seemed to fade in the nation's identity. Therefore, efforts to reaffirm the concept of moderate Islam and tolerance should be pursued.

In ethnography, Indonesia consists of Muslims which is far adrift from the era of Prophet Muhammad and is hundreds of thousands kilometers distant from Arab, have different cultural characteristics, history and traditions from the Arabs.⁴ The reality of these differences open the opportunities that Islam in this country needs to be lived with the attitude of *tasamuh* and *ukhuwah Islamiyya* to create wholeness and peace in Indonesia.

¹ Abdurrahman Assegaf, *Pendidikan Islam Di Indonesia* (Yogyakarta: Suka Press, 2007), vii.

² Ahmad Syafii Maarif, *Islam Dalam Bingkai Keindonesiaan Dan Kemanusiaan* (Bandung: Mizan Media Utama, 2015), 18.

³ Mahrus Ali, *Tak Ingin Jadi Kiai?* (Surabaya: La Tasyuk Press, 2011), xxx.

⁴ Abdurrahman Wahid in Akhmad Sahal and Munawir Aziz (ed.), *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan* (Bandung: Mizan, 2015), 16.

Langgulang states that to achieve harmony of religious life as part of the objectives of Islamic education, it must be related (relevant) to the culture of Islamic societies, values, ideals, goals, needs, and demands in the manpower development, also with the problems that are to be solved by the implementation of the various systems in life.⁵ These elements are necessary to initiate the return values of *syumuliyah* (universal) Islam to the local cultural aspects of the archipelago which can be used as the strength of Islamic teachings.

“Islam Nusantara”, the main theme of the 33rd NU Congress in Jombang on 1-5 August, 2015 reaping active public debate. For the NU, Islam Nusantara is not a new idea or sects that is intended to change the doctrine of Islam. They interpret Islam Nusantara as a tolerant Islam, peaceful and accommodating to the cultural heritage. Such characters that are going to embrace and make it as a mean of developing Islam. As for the cons, Islam Nusantara considered primordial charged, boxing Islamic, anti-Arab, and even accused of being a new strategy of JIL, Western, Zionist, and sort of. “Islam is Islam”, the responses of the opponents.⁶

Islam Nusantara needs to be educated so it appears to be part of the solutions. Islamic Nusantara Education is expected to create systems that *tasamuh* (tolerance), *tawasuth* (moderate), and *tawazun* (balance in society). In addition, people need to understand the attitudes in response *furu'iyah* differences in the context of religion to avoid fanaticism groups, divisions, and even a skirmish between muslims because of the arrogance of each group.

Based on the background above, the study was conducted at the Nahdlatul 'Ulama Regional Representatives Council of West Java in order to describe the values of Islamic Nusantara Education which can be used as one source of Islamic values in education. The approach used in this study is a qualitative case study method. The reason for the selection of the object of the study which is from the circle of NU is the values of noble character derived from the teachings of Islam which has become characteristic for every citizen of NU, both from the level of “*alit*” (the people) to “elite” (officers) who are in Nahdlatul 'Ulama Regional Representative Council of West Java, which is expected to be a model for the citizens of Nahdlatul 'Ulama in Indonesia.

Upholding Indigenization of Islamic Nusantara Education

The concept of Islamic Nusantara Education is a reflection of thought after the outbreak of the idea of 33rd NU congress. Indigenization education of Islam is

⁵ Hasan Langgulang, *Asas-Asas Pendidikan Islam* (Jakarta: Al-Husna Zikra, 2000), 48.

⁶ Sahal and Aziz (ed.), *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*, 16.

not 'javanization' or syncretism, because the indigenization of Islam only consider local needs in formulating the laws of religion, without adding to the law itself. Also, instead of leaving for the sake of cultural norms, but in order to accommodate the needs of the cultural norms that remain grounded in the understanding of the passage, with plays to the proposal jurisprudence and rules of fiqh.⁷ Teaching of religion and culture in some aspects can be changed in accordance with the conditions of the times. While it is true textually in scripture, verses contained every word in it as before. However, it takes an understanding, appreciation, and interpretation into real situations.

The idea of indigenization of Islam Nusantara can be said as the Islamic concept that can not be separated from the legacy of the previous scholars which connected with the previous *Wali Songo* propaganda models, with the ideology of *tawazun*, *tawasuth*, *tasamuh*, and *i'tidal*, and ready to give a solution and the face of Islam to the world.⁸ This concept is a combination of Islamic values that are theocentric with traditional values, and traditions in the country.

Islam as a revealed religion teaches its followers to spread this religion in ways that full of wisdom and wise so that way, people can accept the values of Islam which is humanist and benefit for people and nature.⁹ Therefore, the emerge of "Islamic Nusantara Education" concept is a reaction of the social-historical conditions that cause religious dialogue that meets the various cultures. The stronger the preservation of the local culture that it will greatly support the establishment of a universal religious teachings.

Based on the exposure associated with the concept of Islamic Nusantara Education, the author's views on the concept is a pattern of "persuasive-educative" propaganda which is based on local cultural traditions that think out to the various islamic moderate, peaceful, friendly, and full-tolerant. In short, Islam is the process of indigenization, Islam Nusantara is the result.

Propaganda of *Wali Songo* reflects the above definition, especially the pattern of Sunan Kalijaga and Sunan Kudus propaganda. Sunan Kalijaga for example, are very tolerant to the local culture. He believed that people will stay away if their convictions were attacked. Hence the teaching of Sunan Kalijaga seemed syncretic (adjustment between streams) in practicing Islam. He used sculpture, puppets, gamelan, as well as mysticism sound art as means of propaganda. Likewise Sunan Kudus who approached the community through the symbols of Hinduism and

⁷ Ibid., 35.

⁸ A Musthofa Haroen, *Meneguhkan Islam Nusantara* (Jakarta: Khalista, 2015), 112.

⁹ Syarifuddin Jurdi, *Sosiologi Islam Masyarakat Dan Modern* (Jakarta: Kencana Prenadamedia Group, 2014), 97.

Buddhism. It was seen from the Kudus Mosque architecture. Its towers, gates, and ablution showers symbolizing eight Buddhist ways is a form of Sunan Kudus compromise. The propaganda methods were not only creative, but also very effective (*yadkhaluna fi din wa Allahi afwajan*).¹⁰ Therefore, the necessary compromise of dialectics law text of reality and the local culture is needed. In that way, *Wali Songo* bind the society.

Indigenization of Islamic Nusantara Education should be able to touch and protect all layers of society, coupled with the role of scholars, community, and government in synergy with each other. Education that applied emphasizes *akhlaqul karimah* education, because it is one of the core of Islamic teachings.

The emerge of the idea of Indigenization of Islam Nusantara Education against a religious tradition that is transformative (*tahawwuli wataghyiri*) is an important case. The process of indigenization of Islam Nusantara Education is not only introduce the teachings of Islam. However, between Islam and other ideologies or other cultures, there is a process of take up and learn from each other. The logical consequence of the openness are the necessity to put Islam only as a connecting factor between the local cultures and serve all the local cultures to cultivate a new outlook universality without uprooted from their respective historical roots.¹¹ This idea seeks to reduce “the tension of conflict” between cultures and religions in order to create an atmosphere of harmony in the archipelago.

The process of indigenization of Islam Nusantara ever presented in Southeast Asia, including the archipelago actual functioning and comprehensive list in order of society at that time. Some of the channels that have been made, namely¹²:

1. Trade channel; initially, Islamization occurs through contact with indigenous traders. Muslim settlements that they established in the coastal develop fast because of their economic rate increased either by the participation of the nobility in the trade.
2. Marriage channel; when the number of Muslims is increasing and their income is relatively high, many of the native daughter of the royal family and ordinary people interested and wanted to marry them. Before getting married, these women converted to Islam. During its development, the Muslim women are married by the natives, and so forth.
3. Sufism channel; the propagator of Islam, the Sufis, teach the teachings of

¹⁰ Sahal Mahfudh dalam Sahal and Aziz (ed.), *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*, 66.

¹¹ Abdurrahman Wahid dalam Ahmad Baso, *NU Studies: Pergolakan Pemikiran Antara Fundamentalisme Islam Dan Fundamentalisme Neo-Liberal* (Jakarta: Erlangga, 2006), 284.

¹² Thaba Abdul Azis and Gaffar Afan, *Islam Dan Negara Dalam Politik Orde Baru* (Jakarta: Gema Insani Press, 1996), 122–23.

Islam by “adaptation” to the well-known belief of society. Thus, Islam is easy to understand and be understood.

4. Education channel; the establishment of educational institutions accelerating Islamization. Here, the scholar candidates were educated. After completing their studies, they returned to the village to set up a boarding school, wandered to spread Islam, or became preachers.
5. Art channel; for example, a puppet show in Java. Sunan Kalijaga was a famous puppeteer. He staged the stories of Mahabharat and Ramayana by slipping the message of Islam.
6. Political channel; through the institution of monarchy, Islam spread into the community, such as in Maluku and South Sulawesi. After the king converted to Islam, the people follow in his footsteps. To reinforce his power, Islamic kingdoms recently founded expand its territory by conquering other areas. Then, most of the people in the conquered area were converted to Islam.

In this context, the attention of the Indonesia education scientists and scholars is directed to provide the insight to the public about the varied paths spread of Islam. It means the Islamic Nusantara education version of Nahdlatul 'Ulama seeks to instill the public themselves with a framework of solving religious issues to be addressed by full-tolerant, friendly, and not radical. When found differences in the problem, not necessarily addressed with claims dropping accusations between one group against another.

Education indigenization of Islam Nusantara will not be able to run well, if the entire community is not willing to understand and internalize into them. When a person or a group entering the “social reflection”, automatically, he must enter a region which have no longer sealed bulkhead historically by considerations of skin color, ethnicity, partikularitsa religion, *dar al-harb* and *dar al-Islam*. He entered the “humanity” (*insaniyyah* or humanity).¹³ In other words, education Islam Nusantara if implemented properly in schools, boarding schools, and communities, will create an ideal educational concept and become icons of civilization Islamic world.

Objective Conditions of Nahdlatul 'Ulama Regional Representative Council of West Java

Nahdlatul 'Ulama Regional Representative Council of West Java is part of a NU movement base located at Galunggung Canal Road No.09, Bandung, West Java Province. Established on the basis of public service center (*Khodimmul Ummah*) and the center of Islamic studies (Islamic Center) for people in the region, especially Bandung and West Java in general (01/01-W/Kond-Obj-DPW-NU/09-4/16).

¹³ M Amin Abdullah, *Dinamika Islam Kultural* (Bandung: Mizan, 2000), 61.

The vision of the founding of Nahdlatul 'Ulama in the archipelago region is to realize NU as *Jam'iyya diniyah Ahle Sunnah wal Jama'ah ijtimaiyah* that give serious benefits for the people towards a prosperous, equitable, democratic and independent. The elaboration of the mission is divided into five parts, the first mission in the field of Religion and Da'wa, namely (1) to enhance the development of Islam *Ahle Sunnah wal Jama'ah* and NU propaganda advantage, (2) improve the quality of the field *tahsin, tafhim, Hifdzil Quran* and *qira'atil Quran (Jamiiyatul Qurra wal Huffadz)*, (3) improve the quality and empowerment of the mosque in West Java (Institute Takmir Masjid), (4) improve the quality of guidance and coaching people through *tarikat* activities (*Jam'iyya ahlit thariqah al-Mu'tabaroh an Nahdiyyah*), (5) improve the quality of NU scholars for thought and the propaganda of Islam Aswaja (ISNU) (02/03-W/Vis-Mis-DPW-NU/09-4/16).

Mission 2 in the field of Education and Art, namely (1) to enhance the development of the quality and quantity of the boarding school in West Java (RMI), (2) improve the quality and quantity of education (elementary, middle, and high) (LP Maarif NU), (3) improve the quality of autonomous organizations (school, sports, and arts) (IPNU. Pagar Nusa), (4) improve the quality of guidance and propaganda for the community, women / driver / female student / students (Moslem, Fatayat, IPPNU), (5) improve the quality of teachers and masters (PERGUNU) (03/03-W/Vis-Mis-DPW-NU/09-4/16).

Mission 3 in Economics Populist Benefit of the People, namely (1) the economic empowerment of people, alleviating poverty and improving the welfare of the people, (2) improve the economy of people in agriculture, livestock, industrial, and marine (NU Institute of Agricultural Development), embodies youth activities contributing to increased prosperity and economic community (Ansar Youth Movement) (03/03-W/Vis-Mis-DPW-NU/09-4/16).

Mission 4 Field of Social Community, namely (1) realizing the empowerment of civil society through ZIS (LAZISNU), (2) improve the quality of family welfare social and demographic (Institute for the benefit of Family NU), (3) improve the quality of physical and mental health of the citizens of West Java (NU Institute of Health Care), (4) improve the quality of legal aid and advocacy for the residents of West Java (LBH NU) (04/03-W/Vis-Mis-DPW-NU/09-4/16).

Mission 5 in *Mabadi Khairu Ummah* (Realizing Excellence Ummah), namely (1) realizing the *falakiyah* role to the nation and the development of astronomy (committees *falakiyah*), (2) improve the quality of preaching, either through the writing, translation and publication through various print media/information (institutions *ta'lif wannasyr*), (3) improve the quality of good *siyasah* studies,

religious thought, social religious, etc. (Focus Discussion Group at the confluence regular review), (4) carry out studies, research and improving the quality of cadres competence and NU organizer, autonomous bodies, Institutions and *Lajnah* (Lakpesdam) (04/03-W/Vis-Mis-DPW-NU/09-4/16).

The vision and missions above are being pursued to realize the values of Islam which are considered to start disappearing and evoke the spirit of Islam to make Islam which "*ya'lu wa la yu'la 'alaih*" (teachings sublime with incomparable nobility) thus the implication expected is *rahmatan lil 'alamin* religion.

In general, there are 10 basic programs that became the principal agenda of the two pathways described earlier, namely; (1) empowerment organization, (2) the application of information technology, (3) empowerment of the people, (4) program to improve the quality of education, (5) the service program of the school, the health workforce, and labor, (6) the National and International development of a network, (7) the empowerment program of law and justice, (8) the program of political empowerment of citizens, (9) the development program of preaching and religious thought, (10) the mobilization of funds and program management(02/06-W/10-Prins-DPW-NU/09-4/16)..

In addition, other interesting things from Nahdlatul 'Ulama is a tradition that is still attached and continues to be maintained as an effort to increase *ubudiyah* and traditions of worship by reading maulid *diba'i*, *tahlilan*, *istighotsah*, and sort of, that are always passed on to their descendants (02/09-W/Tradi-Warg-NU/09-4/16). NU members who constantly practice are considered to have a tendency of high religious as an effort to increase their faith. Besides, as an effort to raise NU as well as to stem the influx of non-ideology Aswaja (03/11-W/Tradi-Warg-NU/09-4/16). Hereditary tradition has become the spiritual education to collect a person in an event. This tradition includes *Jam'iyya* education to foster a caring attitude towards others and to build a strong brotherhood. This sort of thing should be followed by other Muslim circles as a way to strengthen unity in a group.

Values of Pedagogical Education indigenization of Islam Nusantara based Perspective of Nahdlatul 'Ulama Regional Representative Council of West Java

Every society organizations (ORMAS) or has the oldest and pedagogical values (read: education) as a characteristic and identity that can be used as a source of ideas and contributions to the community and other ORMAS. The true values will be preserved and passed on to the next generation who will continue the struggle relay predecessors. Pedagogical values obtained based on the interview with

the core leaders who are in the Regional Legislative Assembly of Nahdlatul 'Ulama Jawa Barat (DPW NU Jabar) in this study are, *Tasamuh*, *tawazun*, *Tawasuth*, and *Ta'awun* (05/01-W/Prib-Pendidikan-Islm-Nus/25-4/16).

a. *Tasamuh* (Tolerance)

Establish religious harmony with the differences that are owned by every *madzhab*, ORMAS, and the other *madzhab* requires maturity in attitude, by tolerance (*tasamuh*) as a form of avoiding a split between groups that led to the brotherhood among Muslims (*ukhuwah Islamiyya*).

In *madzhab* of jurisprudence, NU adhered to the *madzhab* Shafi'i of which historically is the role of the *Wali Songo* who returned archipelago syafi'iyah culture. Of three other *madzhab* like Maliki, Hanbali, and Hanafi are used as a reference in determining whether a case in religion. Bigotry was kept away from the minds of the Nahdiyyin which considered did not believe to other *madzhab*. Although in reality, the *madzhab* Shafi'i used as the main reference in carrying out their religious life.

Tasamuh can be regarded as a tolerant attitude to dissent both religious issues, which are *furu'iyah* or *khilafiyah*, as well as in social and cultural problems (07/02-W/Makn-Prib-Pendidikan-Islm-Nus/25-4/16). This could build multicultural awareness between *mazhab* without each other down and build inter-religious harmony. As *ushul* rule reads "prevent damage precedence over creating benefit"¹⁴

b. *Tawazun* (Balance)

One of the social attitudes which must be maintained is *tawazun* (balance). Balance in *khidmah*, is aligning between *khidmah* for the benefit and the world hereafter. *Khidmah* to God and to man, as well as the surrounding environment.

NU realizes that true Islam is not just taking care of the theological-spiritual aspect alone, but interact with the social dimension. In another sense, Islam is not a doctrine governing the relationship with God (*hablum min Allah*), but also organize the life of society (*hablum min al-nas*). The evidence of interaction with Allah is when manifested in good social life.

When compared with a pair of scales (*mizan*), Islam maintains a balance between this world and the hereafter, between individuals and groups,

¹⁴ Abdul Karim Zaidan, *100 Kaidah Fikih Dalam Kehidupan Sehari-Hari* (Jakarta: Pustaka Al-Kautsar, 2008), 131.

between prayer and effort, between *ushul* and *furu'*, between the means (*wasilah*) and destination (*ghayah*), between day and night, and forth.

c. *Tawasuth* (Moderate)

Tawasuth is the opposite of the nature of syncretism (confounds all elements) without compromise. Not too confining themselves and reject the truth or meeting with certain elements. In context, *at-Tawasuth* is put yourself in the middle in the face of things, there is no element of partisanship. However, all these characters are no limitations.

Tawasuth as understood *Jam'iyya* among Nahdlatul 'Ulama is being cored center with a core middle attitude to uphold the principle of life must be fair and straight in the midst of life together¹⁵.

Placement *tawasuth* principle-oriented character, action, and human character and the community that is always in the clear boundaries. *Tawasuth* in the perspective of Islamic education, namely, to explore and uncover ideas and methodologies from the west and Islam, then discuss between philosophy and religion.

d. *Ta'awun* (Helping)

At-Ta'awun means helping. The principle is built to uphold the solidarity of fellow Muslims, mutual ease the burden on each other, and together in kindness. The purpose of *ta'awun* is to avoid the nature of the hostilities, put fraternity, and always sincere in charity without hope of being.

Helping each other either fellow Muslims and non-Muslims, while not concerning aspects of worship and *aqidah*. Keep in mind that with the principles adopted by the *ta'awun nahdliyyin* a positive impact on people's behavior, among others, *ta'awun* will work quickly to resolve, utter the love and compassion among humans, facilitating the work of others, and reveal unity.

Internalization of Islam Nusantara Development Trilogy: The Universality of Islam, Tradition, and the Propagation Perspective of Nahdlatul 'Ulama Regional Representative Council of West Java

Universal teachings of Islam which must be upheld in order to become a form of internalization of positive character. The internalization process Islam Nusantara Trilogy conducted by the NU Regional Representative Council of West Java on

¹⁵ Khittah NU Keputusan Mukhtamar XXVII NU, N omor 02/MNU-27/1984.

society must be understood, interpreted and internalized into the characters, so the characters are formed result in behavior that serious benefits for others, love of local wisdom, be moderate, not radical, friendly and manners. If the values are successfully internalized, it will create a harmonious life, respect the differences of each group, and become icons of revival unity of the Muslims in the world as a country “*baldataun thayyibatun wa rabbun ghaffur*”.

Nusantara Trilogy question is, first, the universality of Islam (*syumuliyah*) cover aspects of theology (*'aqaidiyah*) which includes the belief in Allah, aspects of religious practices (*'amaliyyah*), the laws relating to charitable man, and aspects of the mind character (*tahdzibiyah*) who ordered the man to adorn himself with good manners (*good moral*). Secondly, traditions (*'urf*), good habits prevailing in the society legitimized by law, or Shari'ah not discuss it. Third, propaganda, in addressing civilization, treasures, and local wisdom in the archipelago needed social engineering by way of amputation (cutting traditions diverge), assimilation (adjusting traditions that do not conflict with Islamic Shari'ah), and minimization (reduce the impact of a practice that deviates) in order to create the teachings of *Islam Salih li wa kulli zaman*.

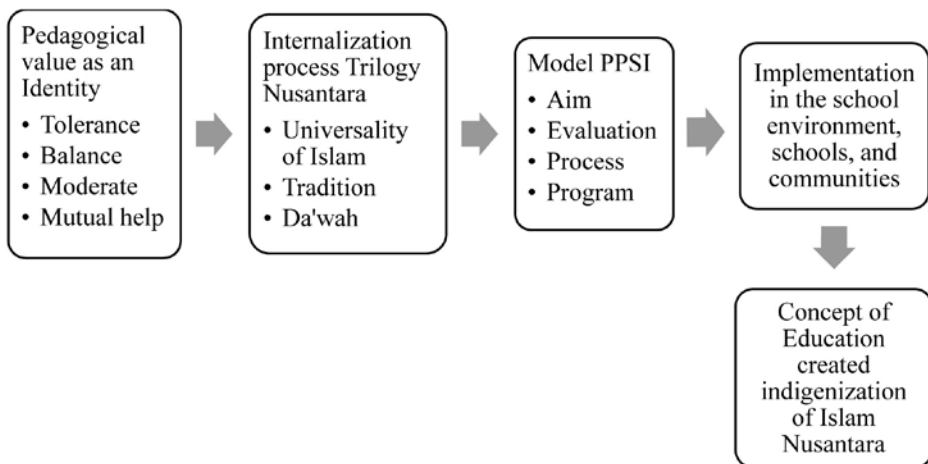
The development of the concept of the Nusantara Trilogy perspective Legislative Assembly of Nahdlatul 'Ulama West Java Regional can be developed into several components by referring to the model of ITS (Development Procedure Instructional Systems) adapted to research studies consisting of (1) the purpose, (2) evaluation, (3) processes, and (4) program:¹⁶

- 1) Destination, in terms of objectives be adjusted with the results of the decision in 33rd NU congress in Jombang are then extracted the essence contained in the objectives, including: (1) Making Islam as a *Rahmatan lil 'alamin* religion, (2) Establish a good moral, (3) Avoid divisions, and (4) restore the identity of Islam (04/01-W/Makn-Prib-Pendikan-Islm-Nus/25-4/16). To achieve the objectives of Islamic Nusantara education, then as a result of the commitment of the 33rd congress of Nahdlatul 'Ulama Regional Representative Council of West Java, which become a vehicle in an effort to make it happen.
- 2) Evaluation, to date method to evaluate a program is done by informal, i.e. selecting the *Shura* (consultation) is conducted by the chairman of the board representatives along with the core committee and some pilgrims who are active in Islamic studies, it is in order maintain the quality of understanding and practice of each individual. Which is expected to choice paradigm intact and aligned.

¹⁶ Rusman, *Model-Model Pembelajaran* (Depok: Raja Grafindo Persada, 2013), 148–49.

- 3) Program and the process undertaken at this time through formal and informal channels, in formal precisely in schools and boarding schools are usually the students are given an understanding through the material Jurisprudence *syafi'iyah* and other *madzhab* in an effort to broaden the Islamic students, the material character is given an understanding of ethics in the study contained in *az-Zarnuzi* work with the book title *Ta'lim ta'dhim Muta'allim* mainly related to the teacher who become one of the studies. Informally, delivered in informal gatherings around the Islamic materials that are tailored to the level of community comprehension. Of the two formal and informal channels, the activities carried out include teaching (*ta'limul kitabwa hikmah*), habituation (*tajriibi*), warning (*Tadzkirah*) in the aim of motivating and enforcement, as well as the internalization of the values of Islamic Nusantara Education indigenization.

The development of Islamic Nusantara Education indigenization, based on the perspective of Nahdlatul 'Ulama Regional Representative Council of West Java can be seen in the following figure:



Picture 1.

Conclusion

Nahdlatul 'Ulama Regional Representative Council of West Java as one of the groups of Islamic movements in the archipelago still preserve local traditions in accordance with Islamic Shari'a without changing things fixed (*tsawabit*), with the purpose of inheritance of Islam Nusantara more identical and smelting Islamic value that refer to the existing culture in the archipelago. Apart from any party who disagree with the concept of Islam Nusantara, among Nahdiyyin remain wise

in accordance with the principles they hold dear. This is reflected in the nature of a tolerant (*tasamuh*), balanced (*tawazun*), moderate (*tawasuth*), and mutual help (*ta'awaun*) for others. Inheritance process conducted by the Regional Legislative Assembly of Nahdlatul 'Ulama Jawa Barat actualized through programs designed at schools, boarding schools, and informal gatherings that all is done in a systematic and sustained from one generation to the next.

Indigenization of Islam Nusantara Education stressed the importance of the ethical aspects of public life by way of proselytizing "persuasive educative" like preaching to the *Wali Songo*. In other words, the cultural propaganda as a cultural channel distribution process can prevent people from fanaticism class (*ta'asub*) which makes Muslims disunited. This is what can make Islam seem full authority and became a symbol of unity of the Muslims in the world.

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