

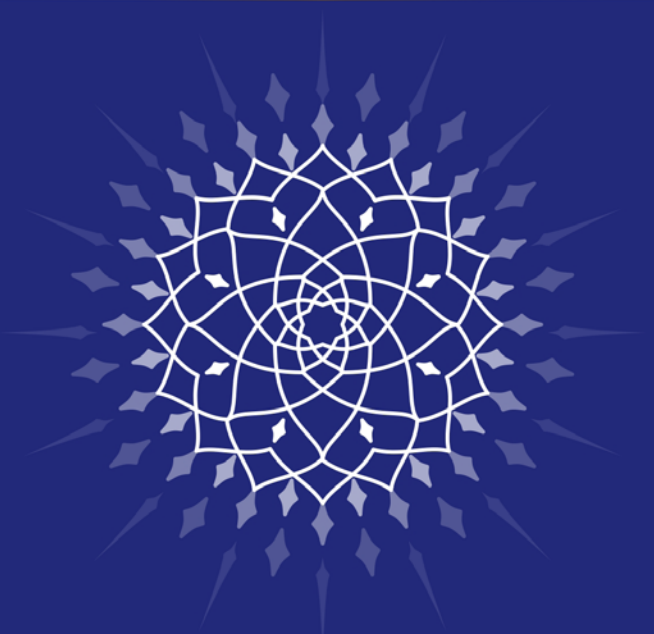
Volume 5, Number 1, June 2016/1437

ISSN *Print* : 2301-9166

ISSN *Online*: 2356-3877



Jurnal Pendidikan Islam



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

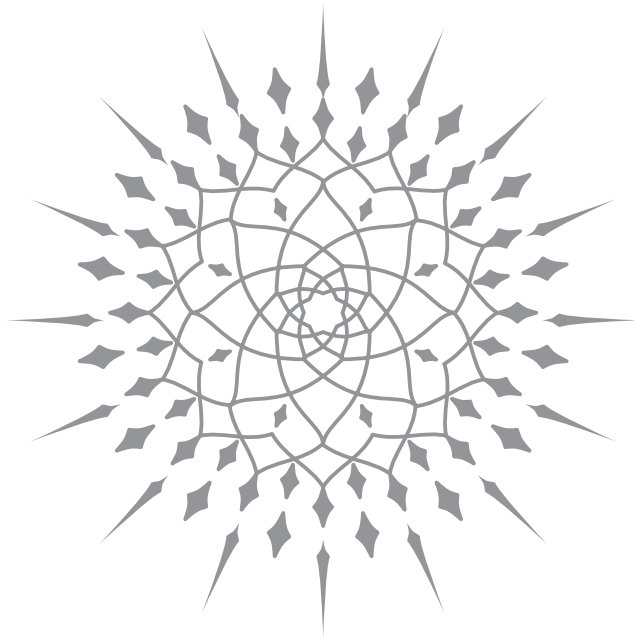
P-ISSN : 2301-9166

E-ISSN : 2356-3877



Jurnal

Pendidikan Islam



Jurnal Pendidikan Islam (*Journal of Islamic Education*) – JPI, is a periodically scientific journal published by the Faculty of Tarbiyah and Teaching Science, State Islamic University (UIN) Sunan Kalijaga Yogyakarta. The journal focuses its scope on the issues of Islamic education. We invite scientists, scholars, researchers, as well as professionals in the field of Islamic education to publish their researches in our Journal. This Journal is published every June and December annually.

Jurnal Pendidikan Islam (*Journal of Islamic Education*) – JPI, has been accredited by the Ministry of Research, Technology and Higher Education with Keputusan Direktur Jenderal Penguatan Riset dan Pengembangan Kementerian Riset, Teknologi, dan Pendidikan Tinggi Republik Indonesia No. 1/E/KPT/2015, date 21 September 2015.

All Rights Reserved:

No part of this publication may be reproduced in any form without prior written permission from Jurnal Pendidikan Islam (JPI), to whom all requests to reproduce copyright material should be directed. Jurnal Pendidikan Islam (JPI) grants authorisation for individuals to photocopy copyright material for private research use. This authorisation does not extend to any other kind of copying, by any means, in any form, and for any purpose other than private research use.

Printed Journal Subscription Information:

Institution:	Rp. 60.000,-/issue	Rp. 110.000,-/year
Individual:	Rp. 50.000,-/issue	Rp. 90.000,-/year
Outside Indonesia:	\$ 60/year (individual)	\$ 60/year (institution)

For detailed information of printed journal subscription feel free to contact the journal manager at jurnaljpi@yahoo.co.id / jpi.ftk@uin-suka.ac.id.

OPEN ACCESS JOURNAL INFORMATION

Jurnal Pendidikan Islam (*Journal of Islamic Education*) committed to principle of knowledge for all. The journal provides full access contents at <http://ejournal.uin-suka.ac.id/tarbiyah/JPI>

Mailing Address:

Jurnal Pendidikan Islam (JPI)
Faculty of Tarbiyah and Teaching Science, 4th floor, Room of 416
State Islamic University (UIN) Sunan Kalijaga Yogyakarta
Jl. MarsdaAdisucipto Yogyakarta 55281 Indonesia
Phone: +62-274-513056, Fax: +62-274-519734
e-mail : jurnaljpi@yahoo.co.id; jpi.ftk@uin-suka.ac.id
Website: <http://ejournal.uin-suka.ac.id/tarbiyah/JPI>



JURNAL PENDIDIKAN ISLAM

EDITOR-IN-CHIEF:

Imam Machali

EDITORS:

Zainal Arifin; Sri Sumarni; Rohinah; Andi Prastowo; Aninditya SN; Hafidh Aziz;
Indra Fajar Nurdin; Rohmatun Lukluk Isnaini; Ali Murfi;

EDITORIAL BOARD:

Abdul Munir Mulkhan, State Islamic University (UIN) Sunan Kalijaga Yogyakarta - Indonesia
Abdurahman Assegaf, State Islamic University (UIN) Sunan Kalijaga Yogyakarta - Indonesia
Claire Marie Hefner, Emory University USA
Dicky Sofjan, Gajah Mada University (UGM) - Indonesia
Hujair A.H. Sanaky, Indonesia Islamic University (UII) - Indonesia
Ismail Swardi Woke, STAIN Sorong Papua
Karwanto, Surabaya State University (UNESA) - Indonesia
Nelly Van Dorn Harder, Woke Forest University Wingate 216 Winston Salem NC
Raihani, State Islamic University (UIN) Sultan Syarif Kasim Riau - Indonesia
Saedah Siraj, University of Malaya - Malaysia
Wahyudi, Indonesian Institute of Sciences (LIPI)
Zawawi Ismail, University of Malaya - Malaysia
Zuly Qodir, Yogyakarta Muhammadiyah University (UMY)-Indonesia

LANGUAGE EDITORS:

Siti Nur Hidayah; Miftahus Sa'adah; Nisa Suhda; Zulkifli Lessy

COVER DESIGN:

Fahrudin Hadi

ADMINISTRATION & IT SUPPORTS

Adi Setiawan; Hafidz Aziz

EDITORIAL OFFICE:

Jurnal Pendidikan Islam (JPI)
Faculty of Tarbiyah and Teaching Science, 4th floor, Room of 416
State Islamic University (UIN) Sunan Kalijaga Yogyakarta
Jl. Marsda Adisucipto Yogyakarta 55281 Indonesia
Phone: +62-274-513056, Fax: +62-274-519734
e-mail : jurnaljpi@yahoo.co.id; jpi.ftk@uin-suka.ac.id
Website : <http://ejournal.uin-suka.ac.id/tarbiyah/JPI>

Daftar Isi

Cultivating Cultural Education Values of Islam Nusantara in MA (Islamic Senior High School) Ali Maksum Krapyak Sembodo Ardi Widodo	1-20
The Dynamics of Islamic Calligraphy Teaching and Learning in South Sulawesi Abd. Aziz Ahmad	21-42
Tracing the History of the Arabic-Javanese Language Translation Books in Nusantara Islamic Education Abdul Munip	43-67
Islam Nusantara as Moderatand Tolerant Islam: a Literature Research Zuly Qodir	69-84
Internalization of Character Education Based on Local Wisdom: Field Studies in Kampung Kahuripan / Tajur Pasanggrahan Village of Purwakarta Regency Helmi Aziz	85-100

- The Islamic Educational Values in The Puppetry:
Study on the story of Cungkring Takon Suwarga by
Dalang Amudy Nata Prawa Cirebon West Jawa**
Nurul Huda SA and Lili Faridah 101-118
- Indigenization of Islamic Nusantara Education:
Case Study on the Nahdlatul ‘Ulama Regional
Representative Council of West Java**
Nadri Taja 119-132
- Islamic Education in the Perspective of Islam
Nusantara**
Sangkot Sirait 133-148
- The Discourse of Islamic Education Development
Based on Islam Nusantara Concept in IAIN Salatiga**
Nur Saheed and Musari 149-170
- Islamic Education For Community of Coastal
South Java: a Case Study of Coastal South Regency
in Purworejo, Central Java)**
Akhdad Kasinu and Sulis Rokhmawanto 171-191
- Islamic Education and Multiple Intelligences
Implementation in Traditional Game of *Sluku-
Sluku Bathok* at Komunitas Pojok Budaya, Bantul
of Yogyakarta**
Khafidlo Fahri Inayati and Ahmad Sihabul Millah 193-212

The Discourse of Islamic Education Development Based on Islam Nusantara Concept in IAIN Salatiga

Nur Saheed

Ma'had Jaami'ah Hasyim Asy'ari Tebuireng, East Java

e-mail: syahidassamarani@gmail.com

Musari

IAIN Mataram

e-mail: musaridr12@gmail.com

DOI : 10.14421/jpi.2016.51.149-170

Received: 28 April 2016

Revised: 4 May 2016

Approved: 06 June 2016

Abstract

Islam Nusantara is a type of interpretations on how to implement Islamic teachings in a contextual basis of reading religious texts. It is aimed to build Ummah's peaceful and harmonious life. Islamic education development based on Islam Nusantara concept which is desired by IAIN Salatiga is an inclusive education on the basis of tolerant values with positive attitudes toward differences as well as heterogeneity, by including Indonesian Islamic education materials and Islam Nusantara values in the courses in IAIN Salatiga. Those values such as tolerant, respecting others, multi culturalism, moderate, hospitable, and peacefulness.

Keywords: *Development of Islamic Education, Islam Nusantara, IAIN Salatiga*

Abstrak

Islam Nusantara adalah jenis interpretasi tentang bagaimana menerapkan ajaran Islam dalam kontekstual pembacaan teks-teks agama. Hal ini bertujuan untuk membangun kehidupan umat yang damai dan harmonis. Pengembangan pendidikan Islam berdasarkan konsep Islam Nusantara yang diinginkan oleh IAIN Salatiga adalah pendidikan inklusif atas dasar nilai-nilai toleran dengan sikap positif terhadap perbedaan serta heterogenitas, dengan memasukkan materi pendidikan Islam Indonesia dan nilai-nilai Islam Nusantara dalam kegiatan perkuliahan di IAIN Salatiga. Nilai-nilai tersebut seperti toleran, menghormati orang lain, multikulturalisme, moderat, ramah, dan kedamaian.

Kata Kunci : *Pengembangan Pendidikan Islam, Islam Nusantara, IAIN Salatiga*

Introduction

Recently, the discourses on Islamic education has been tinted by worries and problems such as: first, religious symbolism, which means that Islamic education “merely focused” on the important of formalities while set aside the spirits of the substantial Islamic teachings. As a result, Islamic education only covers the normative things. Which in turn it lead to euphoria of Islamic symbol that take a shape in a nuisance of the loud cassette voices in the mosques, repeatedly conducting Umrah and Hajj, competing in building and renovating mosques, the obligation of wearing veil, the perception that those who have beard are more Islamic than those who are not, the mushrooming of organizations with shariah label, including education institutions. Second, Islamic education in Indonesia has been colored by Islamic otentification, which means that Islamic education should correspond to the education in the era of the Prophet Muhammad, while other local elements where the education took place were believed as damage or in more extreme expression were seen as bid’ah. Islamic education which use outer systems, such as the dialectic between Islamic teachings and Islamic education with local teachings is not part of the “genre” of Islamic education. Hence, with the Islamic authentication become trademark of the claim as the right teachings that would likely to be applicable for every areas. Hence, those which lies outside the geographical areas should correspond to the model applied in the era of the Prophet (Mecca and Medina). In turn, Islam over there was seen as authentic Islam, whereas Islam in other areas, is not authentic or “Islam peripheral”, which is far from its original characteristics. That is to say that attitude of Islamic religiosity in Indonesia, where Islam experiences accomodation and acculturation with local culture is perceived as not authentic since it has changed from the original teachings.¹ As a result of this way of thinking, Islamic education became exclusive and legal textual in approach, always hostile with cultures and its products. Islamic education was then does not have tolerance and pluralistic ideology to accomodate differences, plurality, and cultural heterogeneity.

The third is globalization stream. The world of today has been entering into modern technological age. Every human needs is being assisted by machines, start from the easiest task until that of complicated tasks. Technological development and its applications are developing fastly, more over in the field of information technology. Every things which is happening in other parts of the world can easily and fastly be accessed by people around the world. In this field, Islamic education is facing tremendous challenges. The strengtning symptompms of globalization which resulted in the hard stream of hegemony of homogeneous western culture,

¹ M. Imdadun Rakhmat, *Islam Pribumi: Mendialogkan Agama Membaca Realitas* (Jakarta: Erlangga, 2003), xviii–xix.

lifestyles, and paradigms which are not all suitable with Islamic culture are easily been adopted by people in Indonesia. Hence, Islamic education was surrounded by many kinds of influences that shifts education values which are not based on Islamic teachings.

On the other hand, changing times should not be understood merely as threat and deviation from religious teachings, but it should be viewed as trigger to conduct active and intensive responses. Religion must not close itself from the advance of technology or by paying passive response, conversely it should be actively respond to it. Religion should not lose its dynamic character, it is the dynamic character of progressive Islam.²

Responding on the above mentioned background, IAIN Salatiga as an education organization which tries to implement the concept of Islam Nusantara, as an Islamic education based on Indonesian values. This discourse is an alternative product of thought as an effort to develop Islamic education system in Indonesia. Educational framework based on Indonesian values is an answer of symbolic Islam way of thinking which refused Indonesian culture. Thus, the discourse developed by IAIN Salatiga is interesting to be explored thoroughly.

Islamic Universalism

Islam is a treatise that has been sent to all mankind regardless their race, nationality, as well as social structure (*Al-Islam salih likulli zaman wa makan*). Islam was not sent to specific nation, the chosen community, so that other people should comply with them. Islamic treatise is a guidance and rahmah for all mankind, as has been explained in the Qur'an shurah Al-Anbiya' [21] verse 107:

The translation: "*And We have sent you (O Muhammad) not but as a mercy for the 'Alamin (mankind, jinns and all that exists)*". (Q.S. Al-Anbiya' [21]: 107)³

This is clear that Islam is a religion of mercy for all creatures (mankind, animals, plants, and all creatures). It means that Islam is a universal religion, this universalism has been manifested in its teachings, which covers religious laws (fiqh), belief (tauhid), as well as ethics (akhlak). For that reason, all Muslims were totally believe that Islam would be suitable for all ages and places as the guidance for all creatures.

From the three aspects of Islamic teachings, according to Dawam Raharjo, basically Islam has only two dimensions, they are worship dimensions (total

² Zubaidi, *Islam Dan Benturan Antar Peradaban* (Yogyakarta: Ar Ruzz Media, 2007), 182.

³ Al-Qur'an dan Terjemah..., p. 331

resignation to God), and *muamalah* dimensions (performing good deeds to others). From this two dimensions, Islam as religion, has been built upon five principles,⁴ are: (1). Reminding humans that they are creatures, (2). Determining equality among people, (3). Recognizing and regulating human rights, (4). Acknowledging and regulating human pleasure, (5). Everyone responsible for his/her own, (6). Using senses to achieve the true iman, (7). Prioritize sense rather than *syara'* when it is contradictory, (8). Changing the miss-power of religious prominences, (9). Recognizing and regulating spirit to move forward, (10). Recognizing and motivating worldly development spirit, (11). Taking the profit of God provisions over His creatures, (12). Giving freedom of thought for humankind, (13). Tightening the relationships between people, (14). Preserving dakwah rights to avoid fitna, (15). Collecting the goodness of living in the world and hereafter.

It is clear that the 15 basic pillars of Islam, underline that Islam brings graces for all mankind, both goodnes in the world and hereafter. The above explanation defines the Islamic universalism. For that reason, Yusuf Qardawi states that Islamic universalism is the characteristics of great Islam. Islam Rahmatan Lil Alamin covers the characteristics of *Rabbāniyyah* (transcendental), *Insāniyyah* (humanistic), *Syumūl* (totality), *Wasa'iyyah* (moderate), *Waqi'iyyah* (reality) clear and explicit, as well as the integration between *As-Šabat Wa Al-Murūnah* (the permanent and the elastic).⁵

From the above characteristics, according to Afifuddin Muhajir as cited by Ahmad Baso, to understand the Islamic universalism we should understand *Nuṣūṣ Syari'ah* (syari'ah texts) from two ways, they are *Maqāṣid Syari'ah*, and *Mabādi' asy-Syari'ah*.⁶

1. *Maqāṣid Syari'ah*

According to Al-Syatibi the word *Maqāṣid Syari'ah* means the purpose of laws revealed by Allah.⁷ For the contemporary ulama such as Jaser Auda, *Maqāṣid Syari'ah* has been perceived as a set of Ilahiah purposes and moral conceptions which underlie the process of *At-Tasyri' Al-Islami* (the compilation of law based on Islamic sharia) such as justice principles, human dignity, free will, purity, ease, solidarity and the like.⁸

⁴ Dawam Rahardjo, *Ensiklopedi Al-Qur'an Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 1996), 116.

⁵ Yusuf Qardhawi, *Al-Khaṣā'is Al-'Āmiyah Al-Islām*, Cet. Ke-VIII (Beirut: Dar Al Fikr, 1993), 3.

⁶ Afifuddin Muhajir, in Ahmad Baso, *Islam Nusantara Ijtihad Jenius & Ijma' Ulama Indonesia* (Jakarta: Pustaka Afid, 2015), xiv.

⁷ Abu Ishaq Al Syatibi, *Al-Muwāfaqah Fi Uṣūli Syari'ah* (Beirut: Darul Ma'rifat, 1997), I-II: 324.

⁸ Jaser Auda, *Al-Maqāṣid Untuk Pemula, Terj. 'Ali 'Abdelmon'in* (Yogyakarta: Suka Press UIN Sunan Kalijaga, 2013), 5.

The substance of *Maqāṣid* is goodness for all, meaning that Allah revealed shari'ah no other than to encourage the mankind to take the goodness while avoid the hazards (*Jalbu al-Maṣālih Wa Dar'u Al-Mafāsidi*) Allah regulations was revealed for the goodness of all humankind and to get rid of danger (hazards) "*Ad-Darār Yudfā'u bi Qadr Al-'Imkān*" any kinds of hazard should be totally avoided when it is possible, when it is not possible, it should be rejected as his best. All were done to gain happiness,⁹ this rules arose from the concept of *Maṣlahah Mursalah*.¹⁰ Thus, the heart of *Maqāṣid Syari'ah* is to gain goodness for all. Whereas the purpose of shari'ah that should be cared are *Hifẓ al-Nafs, Hifẓ al-Dîn, Hifẓ Al-Nasl, Hifẓ al-Māl, Hifẓ al-'Aql*.¹¹

Ahmad Baso states that there are five purposes of syari'ah (*al-'Uṣūl al-Khamsah*) that is called conclusive postulate or big theorem, since it covers the details of religious teaching. For example the previous ulama has a brilliant ijtihad about time of *imsak* as a time before dawn in ramadhan, the interpretation of *Halal Bi Halal* as a social mission of Islam, to the interpretation of *Tā'liq Thalag* to protect women in Nusantara. The theorem of *Al-Ushul al-Khamsah* has also been used by the ulama's to Islamize Nusantara until the interpretation of Pancasila and the State of Indonesian Republic.¹²

In addition, *Maqāshid Syari'ah* for Gus Dur is a guarantee from God as the benefit and enjoyment of rights for every one. Guarantee for safety of life (*Hifẓ al-Nafs*) requires all human beings to be fair to others. The guarantee of believe in religion (*Hifẓ al - Dîn*) requires mutual respect in living, the basic guarantee for the safety of the family (*Hifẓ al - Nasl*) requires the freedom of each individual in the family to develop his own choices without interference. While, guarantee for the safety of property (*Hifẓ al-mal*) makes every individual has the rights to develop his properties and have it in a reasonable and proportional way. Guarantee for the safety of property and profession (*Hifẓ al - 'aql*) present towards to the adherents of the profession with freedom to do their choices at their own risks regarding the success that will be achieved or failure that is shadowing.¹³

⁹ Muhammad Shiddiq Al Burnu, *Al-Wajiz Fī 'Idah Qawā'id Al-Fiqh Al-Kulliyah* (Beirut: Mu'assasah Al-Risalah, 1987), 80.

¹⁰ *Maṣlahah Mursalah* is a conception as one of the methods in determining regulations which is commonly used by Maliki school of thought, where the object of studies range from the effort to excavate the values of *Mashlahah* which are inexplicable by sharia, whether or not it would be adopted. Eventhough there are not clear explanation, the adoption of this kind of *mashlahah* is still have high validity (*mu'tabar*) according to syaria. See Abdul Karim Zaydan, *Al-Wajiz Fī 'Uṣūl Al-Fiqh* (Beirut: Mu'assasah al-Risal, 2001), VII: 237.

¹¹ Imam Abi Hamid Muhammad Bin Muhammad Al-Ghazali, *Al-Musthofa Min 'Ilm Al-Ushul* (Beirut: Dar Al Kutub Al-Ilmiyah, 1983), I: 286-287.

¹² Baso, *Islam Nusantara Ijtihad Jenius & Ijma' Ulama Indonesia*, I: 114-115.

¹³ Abdurrahman Wahid, *Islam Kosmopolitan; Nilai-Nilai Indonesia Dan Transformasi Kebudayaan*

Within the five basic guarantee mentioned above, universalism of islamic thought was depicted as a round and intact way of life. Islamic universalism can be seen in the way people live their life religiously with the recognition of equity and equality and tolerance towards diversity.

2. *Mabādi' asy-Syari'ah*

What is meant by *Mabādi' asy-Syari'ah* is syari'ah's principles. Those principles cover the concept of *Tawassut*, *Tawāzun*, *Tāādul*, dan *Tasāmuh*.¹⁴ It means that in implementing syari'at moslems should act moderately, equally, netrality, and tolerant. The character of Islam as *Rahmatan lil Ālamīn* make the religion to adapt with the new situations and conditions, so that practicing religious teachings in a way that is not exclusive, old fashioned, rigid, elitical, and extreme. On the other hand, religion is developing and at the same time would be able to break establishment. However, the changes should always refer to the purpose of syariah paradigm of *as-Ṣālih wa al-Aṣlah*.

From the two *manhaj*, Islamic universalism is undoubtedly required for the concept of *Rahmatan lil Ālamīn*. Understanding limited number of religious texts (*al Nuṣūṣ al Mutanāhiyah*) within an unlimited phenomenon (*Al-Waqā'i Ghair Al-Mutanāhiyah*), would consequently resulted in contextual dakwah methods and islamic laws. In addition, when people face problems which could not be refered to the texts, they could look into secondary argumentations (outside al-Qur'an and as Sunah). The birth of this secondary propositions was the logical consequences of goodness as the purpose of syari'at.

In *ushul fiqh*, the emphasis on *Maqāṣid Syari'ah*, and *Mabādi' asy-Syari'ah* was the implication of the principle of "*Al-Muḥāfaṣah 'ala Qadīm Al-ṣālih wa al-'Akhḍju bi al-Jadīd al-Aṣlah*" (preserving the old things which is good, while taking the new things which is better), adjusting the steps in accordance with changing current as well as future conditions.¹⁵ They are by flourishing relevant implementative thoughts and concrete movements into every sectors in our life such as aqidah, syariah, akhlak, social, culture, economy, politics, and education.

(Jakarta: The Wahid Institute, 2007), 6–8.

¹⁴ Said Aqil Shiradj in Muhammad Idrus Ramli, *Pengantar Sejarah Ahlussunnah Wal Jama'ah* (Surabaya: Khalista, 2011), 8.

¹⁵ Said Aqil Siradj, *Ahlussunnah Wal Jama'ah; Sebuah Kritik Historis* (Jakarta: Pustaka Cendikia Muda, 2008), 9.

Islam in the context of Indonesian Socio-Cultural

1. 'Urf as Cultural Legalization

Within the dynamic and elastic Islamic syariah, it contains legal foundation which is called 'urf. Ethimologically, 'urf means something that is perceived as good and reasonable.¹⁶ Terminologically, 'urf is something known and become human tradition, including the sayings, deeds or taboos, and is well known as custom.¹⁷ Wahbah Zuhaili translates 'urf as something habitual and performed by human, including what they do, or pronunciation which is used for specific meaning.¹⁸ Thus, can be inferred that 'urf is custom or habit of a group of people whether it is a pronunciation or saying.

The right custom, should be considered in the formation of syara' and legal decision. The validity of 'urf is based on the verse:

“Show forgiveness, enjoin what is good, and turn away from the foolish” (Q. S. Al-A'raf [7]: 199).¹⁹

Goodnes here means “the things which is recognized and is accepted as good in human/ community life.” According to As-Syuyuti as cited by Syaikh Yasin Bin Isa Al-Fadani, the term *Al-'Urf* in the above ayah can be understood as custom or habit. Syaikh Yasin affirmed that which is meant by custom here is that which is not conflicting the shariat.²⁰

Besides the above verse, scholars also based the arguments on a hadits narrated by Ibnu Mas'ud:

“what were considered as good for moslems community, so for Allah they were also good, and conversely that were considered as bad for them, for Allah they were also bad”²¹

The above hadits, showed that each matter which has become custom for muslims community and perceived as something good, so that matter is good before Allah.²² For that reason, the above two verses for the forth

¹⁶ Rasyad Hasan Khalil, *Tārikh Tāsyri'* (Jakarta: Amzah, 2009), 167.

¹⁷ Abdul Wahab Khallaf, *Ilmu Uṣūl Fiqh* (Kairo: Dar Al Qalam, tt, n.d.), 89.

¹⁸ Wahbah Zuhaili, *Uṣūl Fiqh Al Islam*, Cet. Ke-I (Damaskus: Dar Al Fikr al-Mu'ashir, 2001), II: 833.

¹⁹ Al-Qur'an dan Terjemah..., p.176

²⁰ Karim Zaydan, *Al-Wajiz Fi 'Uṣūl Al-Fiqh*, IIX: 254.

²¹ According to Al-Qadli Husain, this hadits was the basis of the principle “*Al-Ādahal-Muhakkamah*”. see Abu Al-Faydl Muhammad Yasin Bin 'Isa Al-Fadani, *Al-Fawā'id Al-Jam'iyyah*, Edition 1 (Beirut: Dar Al-Fikr, 1997), 266.

²² Erwin Yudi Prahara, *Materi Pendidikan Agama Islam* (Ponorogo: Penerbit STAIN Po Press, 2009), 417.

school of thoughts considered ‘urf as one of the basis of Islamic law. Such as the decision of imposing penalties for women, requires equality in marriage while considering the heirs who are not gain certain part in the trusteeship and distribution of inheritance.²³

Ushul fiqh scholars formulate the principle of “*al-Ādah al-Muhakkamah*” from ‘urf argumentation. Imam Malik built many of his argumentations based on the deeds among Madinah’s citizen. Abu Hanifah and his followers contended those thought on some matters considering the diversity of ‘urf. For al-Syafi’i, when he was in Egypt changed numbers of laws he assigned when he was in Baghdad because of different ‘urf.²⁴ In conclusion, people’s custom and habit should be attended and considered in assigning laws. Ignoring rights ‘urf means contending the aspiration of *maqasid as syariat*.

2. Islam and Nusantara Culture

In many cases, new religion or belief should adapt to the culture of the community in order to be accepted. The religious teachings should make adjustment in some ways performed by local aspects, which is not in conflict with the principles of the religions. According to Machasin, al-qur’an itself has been revealed in the frame of Arabic culture. Many of Arabic moral values and communication systems were still maintained such as *kanām* or generosity, *Muru’ah* or corageous, *Wafa’* or fidelity to the promise, and *Ifah* or maintaining self respect.²⁵

The same case applied in the coming of Islam in Nusantara, from the begining, Islam is easy to be accepted by local communities since the preachers conveyed Islam in harmony, it is by embracing good traditions as part of religious teaching so the local community feel happy to embrace Islam as their religion. A religion would not be practicing by a community unless it adopt varied good cultures (*Al-Sunnah Al-Ṣaqafiyah*). For that reason, if the characteristics of local cultures were ommitted from a religion, it would arise antagonical conflicts between the communities.²⁶ When religion ignore local wisdom, it is likely that the religious practices would tend to otentification and fundamentalism. As the consequence, the religion will seem to be paradoxal, ahistoric, and exclusive.

²³ Wahab Khallaf, *Ilmu Uṣūl Fiqh*, 90.

²⁴ Ibid.

²⁵ Machasin, *Islam Dinamis Islam Harmonis Lokalitas, Pluralismee, Terorisme* (Yogyakarta: LKiS, 2011), 186.

²⁶ Muhammad Sholikhin, *Ritual & Tradisi Islam Jawa* (Yogyakarta: Narasi, 2010), 20.

According to Gus Dur, to be religious means to consider local culture and wisdom. Islam as a normative teaching revealed by God should be accommodated into human cultures but without ignoring its respective identities.²⁷ In turn, religious patterns of Islam would be formed according to its local context in the form of “Indigenous Islam” which open to multi interpretation of religious life in different areas. Thus, Islam would not perceived as solitary, on the other hand it is varied, since it experienced continuous history.

In Nusantara, reconciliation efforts between religion and culture were something proper and its evidence can be traced back in history. One example is the preaching method of Walisongo. Sunan Kalijaga for instance used sculpture, shadow puppet, gamelan, as well as suluk as tools to introduce Islam. He created takwa clothes, sekaten celebration, grebeg maulud, layang kalimasada, and story of Petruk become a king in the shadow puppet play, and designed the center of the cities landscape by placing palace which has square with twin banyan trees.²⁸ All of them is still maintained as custe as well as religious culture activities in Indonesia, especially Java.

Another evidence is Demak mosque, the design of *ranggon* or layered roof was taken from the concept of “Meru” from the pre Islamic era (Hinduism-Budhism) which consisted of nine layers. Sunan Kalijaga cut it into three layers only to represent Iman, Islam and Ihsan. At the beginning people believe in one God (iman), they were then implement Islam as way of life (Islam), and the highest level is Ihsan that can be performed through the way of sufism.²⁹ Similarly, Sunan Kudus has also used the same method as Sunan Kalijaga. He approached local people through Hinduism and Budism symbols. This can seen from the arsitechtures of Kudus mosque. The design of its tower, gate, and the showers for ablusion depicted the eight ways of Budha.³⁰ This is different from Christianity which designed its numbers of curches using western architectures instead. While Budhism and Hinduism brought theirs stupas to Indonesia, Islam was not import the Midle East symbols and use it in the local communities. However, it is true that some mosques in Indonesia has also adopted the architectures from Mediterania and India. Islam has a number of varians.³¹ Thus, Islam shows its tolerance principles toward local cultures.

²⁷ Abdurrahman Wahid, *Pergulatan Negara, Agama, dan Kebudayaan* (Jakarta: Desantara, 2001), 111.

²⁸ Afifuddin Muhajir, in Ahmad Baso, *Islam Nusantara Ijtihad Jenius & Ijma' Ulama Nusantara* (Jakarta: Pustaka Afid, 2015), xv.

²⁹ Abdurrahman Wahid, “Pribumisasi Islam”, in Akhmad Sahal and Munawir Aziz (ed.), *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan* (Bandung: Mizan, 2015), 34.

³⁰ Afifuddin Muhajir, in Baso, *Islam Nusantara Ijtihad Jenius & Ijma' Ulama Nusantara*, xv.

³¹ Kuntowijoyo, *Paradigma Islam...*, p. 92

What has been done by Walisongo was not a kind of Javanization or syncretism, as Gus Dur called it “Indigenous Islam” as a method to consider local needs in the formation of religious laws, without making any additional laws. It is not to ignore religious norms, but the norms covers the need of cultures by employing opportunity in the interpretation of religious teachings using *fiqh* and *ushul fiqh*. On the other hand, syncretism is an effort to integrate theology and old belief systems about a numbers of things believed to have supranatural power and its escatological dimensions with Islam to always form pantheism.³²

In sort, using cultural approach, Islam is ready to accomodate local traditions, and filled them with peace Islamic values. Islam is not intervering local cultures by evicting those cultures, and is not making line of demarcation between traditionalist and modernist as vice versa. Moslem scholars preach Islamic teachings peacefully and in slow ways. For example by composing Javanese religious songs as well as initiating *sholawat* and *qasidah* festival, from performing gamelan until rebana, from mking offerings for the spirits and alms during weeding ceremony into the wedding ceremony using *walimah* conception. Those are the examples of how Islam convert local culture, by still using its original symbols and rituals but filled them with Islamic values.

From the above explanation, it is clear that change would always happen everywhere and everytime, no cultures nor religions could stay away of it. It is true that religious text such as Qur’an and hadits should always be maintained, but religious teachings should be understood, interpreted, and translated into the real context by considering social, culture, politics, and economics setting. Those religious based understanding in fact has become culture itself.

The Background of Islamic Education Development based on Islam Nusantara Concept in IAIN Salatiga

In response to the national decree that requires each university to have special characteristics, IAIN Salatiga changed its vision and mission. This is started from the transformation of STAIN into IAIN. The management level consisted of rector, vice rectors, deans, and head of departments at IAIN Salatiga have conducted a discussion talking about what the special characters of the institution. They choose “Islam Keindonesiaan” as the main character. That character is then derived into IAIN Salatiga’s visions.³³

³² Abdurrahman Wahid, “*Pribumisasi Islam*” in Sahal and Aziz (ed.), *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*, 35.

³³ Interview with Dr. Agus Waluyo Vice Rector I of IAIN Salatiga, January 30, 2016.

The distinct characteristic which has been chosen by IAIN Salatiga was not only aimed as differentiation from other Islamic institutions but also as a spirit to develop Islamic education as has been mentioned by the Rector, Rahmat Hariyadi, that IAIN Salatiga lies in Salatiga. Salatiga is a miniature of Indonesia, pluralism and multi culturalism were very exquisite in that city, even the number of foreigners was so big. Culturally, Salatiga is supported by a number of public and private universities which bring together many people with different cultures and background from around Indonesia. This small Indonesia is indeed harmonious since the beginning, while the coming of different people with different cultures is not spoiling the harmony, conversely it triggers tolerance identity among the settlers. Conflicts about religion in this city are almost never happened, as well as the non existence of racial, and cultural conflicts. Indigenous culture of the country is still exist, and the new comers cultures even enriched the indigenous one to strengthen the identity of Salatiga.

One real example of tolerant situation can be seen in Pancasila square, the big mosque was built side by side with Javanese christian church and Batak Christian Protestant Church. In Jendral Sudirman street, Pandawa mosque was built face to face with Indonesian christian church. Similarly, the Kauman mosque which is located at KH Wahid Hasyim street was also built next to a Javanese christian church. The above example explained landscape of the city. Tolerance activities could also be seen from the sharing usage of parking areas around the two worshipping places during feast. Another example is the practice of Islamic teaching at Pandawa mosque which is conducted every Sunday morning at 06.00 am which initially will be closed fastly at 07.00 am to respect church service activities at the other side. That condition illustrate how tolerance and respect one another are highly respected by Salatiga's people, as highlighted by the Rector of IAIN Salatiga, Rahmat Hariyadi.³⁴ This is an interesting condition when in some cities the issue of exclusivism while rejecting differences were still a case. For that reason, Islam Nusantara with its main core is tolerance and Islam *Wasa iyah*, and believe in Islam as *Rahmatan lil 'Alamin*, support and recognize democratic values and modernity which will be proven by IAIN Salatiga.

The Conceptual Idea of Islam Nusantara at IAIN Salatiga

1. Definition

According to Miftahuddin, a member of team who prepare the draft for the transformation of STAIN into IAIN Salatiga, "Islam Nusantara is Islam which is appropriate with Indonesian culture. The cultures are tolerance, moderate,

³⁴ Interview with Dr. Rahmat Hariyadi Rector IAIN Salatiga, January 26, 2016.

respect multiculturalism, with its final destination is to implement Islam as *Rahmatan lil 'Ālamīn*. Islam Nusantara is Islam which respect open minded and appreciate cultures or local wisdom of Nusantara. Epistemologically, it is Islamic teachings which integrated with local cultures of Nusantara, which means islam should bases its argumentation first refers to the Qur'an, followed by hadits, and then local cultures as a source of practicing Islamic teachings.”³⁵

From the above definition, it can be inferred that IAIN Salatiga define Islam Nusantara as religious teaching which have synergy with local values. IAIN Salatiga believes that religion which has embedded in the local culture should always be maintained in its local frame, to re-strengthen the root of culture, while maintaining the community which is religious. It means that Islam Nusantara open intercultural dialogue, Islam as a bridge among many local cultures as well as serve each localities to build universal paradigm without being uprooted from its roots.

Besides Islam Nusantara is being perceived as religious teaching which highly respect localities, epistemologically it regards local wisdom as a source of argument (in addition to Qur'an and Hadits). This is to say that IAIN Salatiga employs the principle of *Al-Ādah Muḥakkamah* in the construction of the body of knowledge of Islam Nusantara. The acceptance of local culture does not mean to accommodate all aspects within the culture, but it also means refusing the cultures which are against islamic teachings, while only those which correspond to Islamic teachings would be accepted. Consequently, we can easily find many variant of Islamic practices because of the existence of different cultures. As the example, the practices of worshiping towards trees or sacred objects were rejected by Islam, whereas the tradition of *sedekah bumi* in the form of offerings, was revised to be a practice of thanksgiving, *selamatan* and philanthropic acts for the poor. Other traditions like grave pilgrimage was also acceptable for uslims since it ia a practice of *Ẓikrul Maut* (death remembrance) and many other traditions. Another characteristics of Islam Nusantara is that it teaches the people to recognize pluralism and multiculturalism where people could live together equally, freedom, in dignity, welfare, and justice for all. It promotes dialogue and peaceful negotiation to solve the problems concerning ideology, politics, economy and social.

³⁵ Interview with Dr. Miftahuddin The member of team to prepare the draft of the transformation of STAIN into IAIN Salatiga M.Ag, February 2, 2016, 14.00am.

According to Miftahuddin, IAIN Salatiga believes in the plurality of faith, and respect the freedom to choose religion, since there are no coercion in choosing faith. Islam is not forbid its followers to have social interactions with any body without differentiating their social status as well as religion. Islam is peace and anti violence. In addition, Miftahuddin states that, this kind of Islam has also been practiced by Walisongo since the centuries ago. Walisongo brought Islamic teachings from the Middle East to Nusantara and implemented it eloquently. They framed the teachings with local cultures. They brought Islam into Indonesian context.³⁶

In line with the above statement, Zakiyuddin Baidhawiy argues that Islam is *Rahmatan lil 'Ālamīn*, which means Islam is peaceful. For that reason, Islam as a peaceful religion becomes a norm. The norms which is absolute and revealed by God in reality corresponds with the norms which arose from the bottom, namely harmonious spirit of Nusantara or Indonesia. It is formed from the synergy between normatif value from God and actual practices from the community. Islam Nusantara bears the characters of tolerance, harmony, moderate, and taking the middle way.³⁷

The moderat values made the moslems to look at everything using black and white glasses. It means that being religious does not mean to be extremely tend to the right or extremely tend to the left. Islam in Indonesia took the middle path, employing wisdom in responding the problems between the right and the left, so that build local creativity as the solution between those two extremes religious practices. This is kind of Islam *Wasāṭan* or '*Ummatan Wasāṭan*.³⁸

On the other words, IAIN Salatiga defines Islam Nusantara or Indonesia as a way to practice Islam in peaceful way, as it is in Nusantara as an exact interpretation result for the recent days. With ethical values such as moderate, pluralistic, respect, friendly, multicultural in views, peace, accommodative, flexible, open, and democratic. It against any kinds of violence in the name of religion.

³⁶ The member of team to prepare the draft of the transformation of STAIN into IAIN Salatiga, interview.

³⁷ Interview with Dr. Zakiyuddin Baidhawiy The director of Graduate school of AIN Salatiga and the team leader to prepare the draft of the tranforation of STAIN into IAIN Salatiga, January 27, 2016, 14.00 pm.

³⁸ The director of Graduate school of AIN Salatiga and the team leader to prepare the draft of the tranforation of STAIN into IAIN Salatiga, interview.

2. Approach

According to Zakiyuddin Baidhawiy IAIN Salatiga employs numbers of approaches in constructing the draft of Islam Nusantara,³⁹ they are:

a. Teological Approach

Islam is revealed as *Rahmatan Lil 'Alamin*. It means that Islam is a religion that brings harmony and wellbeing, and brings advantages for all universe, so the dimensions of Islamic universalism imagined that Islam is a religion which is able to fit into specific time and places. The characteristic of time and places is unlimited. So, Islamic universalism is acceptable when Islam enters into particularities, such as particular time and particular place. For that reason, the Islamic *Rahmatan Lil 'Alamin* concept is symbolized by the adaptive ability of Islam based on time and place as has been recorded by history.

b. Historical Approach

This approach understand Islam as cultural form, Islam as social interaction which is best depicted by Moslems reality. It means that Islam could never be separated from the history and human life which requires time and places. Islam that correlates with the life context of its members. Human reality would always lies under divinity reality.

One reason why we should adopt what so called by Islam Nusantara is that because the Moslems we studied live within the place named Nusantara with its characteristics and dynamics. Nusantara which consists of more than 300 ethnic identities and local languages, as well as its tribes and sub cultures of the mentioned ethnicities. Nusantara thus is a country which is a mega *Unity In Diversity* with tremendous diversity. While Islam was accepted within those very divers cultures. Considering the situation, it is fairly understandable that the practice of Islam in Nusantara is unique compared to its base in Mecca and Medina. When Islam compromise, communicate, and negotiate with locall culture, it would form a hybrid culture, a marriage between Islam and local cultures.⁴⁰

Using this historical approach, Islam entered into cultural particularities of Nusantara which resulted in creative dialectics which was then deliver a genre of Islam Nusantara/Indonesia. Islam that comes from the same source of revelation, but was being practiced in different

³⁹ Ibid.

⁴⁰ Ibid.

ways of plurality. So, Islam Nusantara is a practice of universal Islamic interpretation.

c. Anthropological Approach

Human condition plays important role in understanding religion. Human struggle in their life is in fact a struggle in their religion. Human were created by God in different forms, starting from skin color, racial, language, as well as different ethnical cultures. Human characteristics in some places are different with those in others. From this anthropological approach, it is understood that the practices of Islam in the Middle East is not consequently religious symbols. The middle East should be understood as cultural expression, meaning that everything which is characterized by geographical and cultural expression of Arab people, were not always named as Islam. For example, the Middle Eastern respect other people by stroking their beards, but if it is being practiced in Indonesia for instance the meaning would be an insult. Since Indonesians have different expression of respecting others such as by bowing head. Thus, it is impossible to implement every practices in the Middle East in Indonesia.⁴¹

More over, we need to understand that not every deeds conducted by Rasulullah is considered as sunnah, however, it was also part of cultural expression. For example Rasulullah's fashional expression of wearing cloak, was more a cultural expression rather than a sunnah from the prophet. Wearing clothes was aimed to cover one's *auruh* not because of the model of clothes. So, Indonesian moslems are not obliged to wear cloak or the model of Arabic fashion.⁴²

As a *Rahmatan Lil 'Alamin* Islam is dynamic, it could adapt into whatever time and wherever places. Understanding of Islam requires more on the substantial level rather than focused on labels and explicit symbols. In the social and community context development and implementation of implicit Islamic teachings would consequently shape inclusive, tolerant, and respect diversity in Islamic thoughts. Those three approaches applied by IAIN Salatiga shows that understanding religion should not merely lies on textual basis, on the other hand it should covers contextual understanding by not limiting the religious teaching interpretation into written text only, but also pay attention to the living of Islamic tradition.

⁴¹ Ibid.

⁴² Ibid.

Its Urgency in Developing Islamic Education

Using Islam Nusantara paradigm, the role IAIN Salatiga as an Islamic higher education institution, hold a strategic vision as a center of excellence to promote Islamic Education, harmony, progresivity, tolerance, and Indonesia as a mercy for peace and harmony. In regard to the above paradigm, any kinds of curriculum applied in IAIN Salatiga are addressed to graduate the student with good morality, intellectuality, as well as spirituality based on the above Indonesian values. The values that love harmony in diversity and love nation state flourished with high religiosity.

Rahmat Hariyadi explained, there existed many anomalous trends recently, that the development of technology and cultural achievements has more or less contributed to spirituality dryness, that people somewhat ignore signs of life. Adagiums related to religion or spirituality were claimed as anachronical, and is not relevant with modern life style. Consequently, IAIN Salatiga aims to develop the concept of Islamic education to guide its students to have high spirituality.⁴³

Besides that, with Islamic education discourses based on Indonesian values, education was aimed to raise student awareness about communities plurality, respect multiculturalism and live harmoniously in diversity. Since part of the social problems occurring today are facing conflicts caused by racial, ethnicity and religious diversity.

Islamic education as dreamt by IAIN Salatiga is an open Islamic education but the outcome would be a person with Indonesian values characteristics. In this modern age, no body is able to be totally apart from the influence of other cultures. People meet and interact with other people everywhere even in the virtual world. The conditions make it possible for different cultures to meet, mix, adapt and acculturate with other substances. Consequently, Islamic education is facing new challenges with the negative impacts of such cultures, as well as in the field of morality. Thus, Islamic education was challenged to filter negative substances of cultures which come from foreign cultures.⁴⁴

Furthermore, according to Asfa Widiyanto, Islamic education in Indonesia has been uprooted, meaning that Islamic education in Indonesia today has only provide eastern understanding of religion. It is happened because symbolic religious understanding of religion, religion is understood as Arabic culture symbols. As the example, a person is called religious when he wears cloack, has beard, using

⁴³ Rector IAIN Salatiga, interview.

⁴⁴ The director of Graduate school of AIN Salatiga and the team leader to prepare the draft of the tranformation of STAIN into IAIN Salatiga, interview.

Arabic vocabulary during conversation such as *ana* for I am, *antum* for you, *akhi* for brother and *ukhti* for sister. This understanding make religion seems to be so exclusive, because those who do not show the same performance as he is considered as wrong.⁴⁵

In addition, Islamic education is now entering into political area. Some phenomenon recorded that a number of Islamic education institutions, consider that pancasila, flag ceremony, sing national anthem, as well as respect for the flag as something inccorect. Those who promote this movement was called Islamism. The Islamism movement expect khilafah political system such as Ummayah, Abbasiyah, and Utsmaniyah, and is willing to build Islamic state of Indonesia.⁴⁶ Conversely, the concept of Islam Nusantara which is moderate “*Tawassut*”, and is not extreme. It uphold multiculturalism ideas “*Tasāmuḥ*” and they are moslem who love their country, not Saudi Arabia, Europe, or the USA. For Indonesia, the slogan of “*Ḥubbul Waṭān MinalĪmān*”, loving the country is part of faith, is important.

In line with the above statement, mansur stated that Islam has two aspects, namely normative and historical aspects. Islam in Indonesia is normative Islam which is not ignoring its historical aspects. It means that Islam Indonesia is islam which is correspond to al-Qur’an but is not againts nation state values and state philosophy. So, in relation with Islamic education, the taeching and learning should be adjusted with Indonesian traditions and is taught since Islamic primary school, junior high school, senior high school as well as at the university level. While flag ceremony and paying respect to the national flag are part of nationalism development.⁴⁷

At the level of curriculum, Islamic education curriculum is aimed to reshaping students morality and ethics in correspond to Islamic and Indonesian values so that Indonesian students become a student with Indonesian people characteristics. In other words, IAIN Salatiga desiring an inclusif Islamic education, having high spirituality, good moarlity, open to good foreign cultures, and preserve good local culture while having strong self identity and nationality as Indonesian citizen.

The discourses on Islamic education which is based on Indonesian values proposed by IAIN Salatiga should have special characteristics of Indonesia. In the following are the principles of curriculum development proposed by IAIN Salatiga,⁴⁸ they are:

⁴⁵ Interview with Dr. Phil. Asfa Widiyanto MACHairman of master program in Islamic education and the member of team who prepare the draft for the tranformation of STAIN into IAIN Salatiga, January 26, 2016, 12.00 am.

⁴⁶ MACHairman of master program in Islamic education and the member of team who prepare the draft for the tranformation of STAIN into IAIN Salatiga, interview.

⁴⁷ Interview with Prof. Mansur Guru Besar IAIN Salatiga M.Ag, February 27, 2016, 16.00PM.

⁴⁸ Vice Rector I of IAIN Salatiga, interview.

- a. Requires all faculties to hold a course on Islamic studies in Indonesia
- b. Requires each faculties to structurally include the subject Islam Indonesia within all Islamic courses. For example Fiqh subject should explain the fiqh principles which were written by Indonesian scholars, so that the fiqh nuance would be much suitable with Indonesian people characteristics.
- c. Early avoidance on the material courses which have tendencies to radical Islamic understanding. When delivering fiqh courses, it should present the principles of moderate Islamic laws.
- d. Lecturers must give multi perspective religious materials such as by including the subject of *madzhab* comparison in *fiqh* and *aqidah*.
- e. Lecturers must include the thoughts of previous Indonesian ulama's within the courses of Islam. Including the unit of learning, even though it is not stated explicitly as Indonesian culture, but it should become a hidden curriculum.
- f. Lecturers are obliged to deliver and encourage their students to promote the tolerant values as well as other Indonesian values between people with different faith and religion, race, as well as tribe.
- g. For the subjects of courses conducted by faculties that teach the history of Islamic culture, should include Indonesian culture within it.
- h. University provides facilities for the lecturers to study old Nusantara's manuscripts, for example the manuscript of Syeh Soleh darat, Syeh Nawawi al Bantani and other moslems prominents, whose works may have not yet been studied by scholars.

From the above curriculum development principles cultivated by IAIN Salatiga, it can be inferred that Islamic education in this institution has been aimed to prevent any things that tend to raise blind fanaticism, and to promote tolerance among academicians of the institution with the final aim to strengthen national unity.

Conclusion

Theoretically, Islam Nusantara discourses raised by IAIN Salatiga hold a belief that Islam is a religion of *Rahmatan Lil 'Alamian*, so, Islam should bring grace for everybody. With this graceful characteristics, Islam could enter into any kind of time and places. Islam could adapt and accomodate into differet human cultures in the world. Islamic texts should be understood in contextual ways so that it would bring mercy for all mankind. The combination between dialogical and dialectical approach of understanding Islamic teaching by considering the revelation from God with the actual conditions would contribute to the practice of Islam which

leads to universal understanding of Islam for a mercyful life. There are at least two principles in Islam that are supportive to this idea, namely (*Maslahah al-'Ammah*) and (*Al Muhafazah 'Ala Al Qadim Al-Salih Wa Al-Akhzu Bi Al-Jadid Al-Aslah*).

In the context of Islamic education development, IAIN Salatiga suggests the practice of inclusive religious teaching which is tolerant and recognize multiculturalisms and plurality by including Indonesian islamic materials within the courses delivered in the institution. The final aim of that curriculum development is the development of students who have both private and public piety.

References

- Auda, Jaser. *Al-Maqasid Untuk Pemula, Terj. Ali "Abdelmon" in*. Yogyakarta: Suka Press UIN Sunan Kalijaga, 2013.
- Abu Al-Faydl Muhammad Yasin Bin 'Isa Al-Fadani. *Al-Fawā'id Al-Jam'iyyah*. Edition 1. Beirut: Dar Al-Fikr, 1997.
- Al Burnu, Muhammad Shiddiq. *Al-Wajiz Fi 'Idah Qawā'id Al-Fiqh Al-Kulliyah*. Beirut: Mu'assasah Al-Risalah, 1987.
- Al Ghazali, Imam Abi Hamid Muhammad Bin Muhammad, *Al-Musthofa min 'Ilm Al-Ushul*, Beirut: Dar Al Kutub Al-Ilmiyah, 1983
- Al Qardhawi, Yusuf, *Al-Khaṣā'is Al-Āmiyah Al-Islām*, cet. Ke-VIII, Bairut, Dar Al Fikr, 1993
- Al Qur'an dan Terjemah, Jakarta: Departemen Agama Islam, 2007
- Al Syatibi, Abu Ishaq. *Al-Muwāfaqah Fi Uṣūli Syarī'ah*. Beirut: Darul Ma'rifat, 1997.
- Baso, Ahmad. *Islam Nusantara Ijtihad Jenius & Ijma' Ulama Indonesia*. Jakarta: Pustaka Afid, 2015.
- Guru Besar IAIN Salatiga, Prof. Mansur, M.Ag, February 27, 2016.
- Khalil, Rasyad Hasan. *Tārikh Tasyrī'*. Jakarta: Amzah, 2009.
- Khallaf, Abdul Wahab, *Ilmu Uṣūl Fiqh*, Kairo: Dar Al Qalam, tt.
- Kuntowijoyo, *Paradigma Islam*, Bandung: Mizan, 1993
- MACHairman of master program in Islamic education and the member of team who prepare the draft for the tranformation of STAIN into IAIN Salatiga, Dr. Phil. Asfa Widiyanto, January 26, 2016.
- Machasin. *Islam Dinamis Islam Harmonis Lokalitas, Pluralismee, Terorisme*. Yogyakarta: LKiS, 2011.
- Murfi, Ali. Comparison of PAI and PAK; an Overview of Values of Multicultural Education, *Jurnal Ta'dib*, 20 (1), 2015.

- Prahara, Erwin Yudi. *Materi Pendidikan Agama Islam*. Ponorogo: Penerbit STAIN Po Press, 2009.
- Qardhawi, Yusuf. *Al-Khaṣā'is Al-Āmiyah Al-Islām*,. Cet. Ke-VIII. Beirut: Dar Al Fikr, 1993.
- Rahardjo, Dawam. *Ensiklopedi Al-Qur'an Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*. Jakarta: Paramadina, 1996.
- Rakhmat, M. Imdadun. *Islam Pribumi: Mendialogkan Agama Membaca Realitas*. Jakarta: Erlangga, 2003.
- Ramli, Muhammad Idrus. *Pengantar Sejarah Ahlunnah Wal Jama'ah*. Surabaya: Khalista, 2011.
- Rector IAIN Salatiga, Dr. Rahmat Hariyadi, January 26, 2016.
- Sahal, Akhmad, and Munawir Aziz (ed.),. *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan*. Bandung: Mizan, 2015.
- Sholikhin, Muhammad. *Ritual & Tradisi Islam Jawa*. Yogyakarta: Narasi, 2010.
- Siradj, Said Aqil. *Ahlunnah Wal Jama'ah; Sebuah Kritik Historis*. Jakarta: Pustaka Cendikia Muda, 2008.
- The director of Graduate school of AIN Salatiga and the team leader to prepare the draft of the tranformation of STAIN into IAIN Salatiga, Dr. Zakiyuddin Baidhaw, January 27, 2016.
- The member of team to prepare the draft of the transformation of STAIN into IAIN Salatiga, Dr. Miftahuddin, M.Ag, February 2, 2016.
- Vice Rector I of IAIN Salatiga, Dr. Agus Waluyo, January 30, 2016.
- Wahid, Abdurrahman. *Islam Kosmopolitan;Nilai-Nilai Indonesia Dan Transformasi Kebudayaan*. Jakarta: The Wahid Institute, 2007.
- . *Pergulatan Negara,Agama,dan Kebudayaan*. Jakarta: Desantara, 2001.
- Zahra, Abu, *Uṣūl Fiqh*, Jakarta: Pustaka Firdaus, 2011
- Zaydan, Abdul Karim. *Al-Wajiz Fi `Uṣūl Al-Fiqh*. Beirut: Mu'assasah al-Risal, 2001.

Zubaidi. *Islam Dan Benturan Antar Peradaban*. Yogyakarta: Ar Ruzz Media, 2007.

Zuhaili, Wahbah. *Uṣūl Fiqh Al Islam*. Cet. Ke-I. Damaskus: Dar Al Fikr al-Mu'ashir, 2001.

CALL FOR PAPER JOURNAL OF ISLAMIC EDUCATION

(Accredited by the Ministry of Research, Technology and Higher Education
Number I/E/KPT/2015)

Journal of Islamic Education (JPI) ISSN Print: 2301-9166; Online: 2356-3877 (Accredited by the Ministry of Research, Technology and Higher Education I/E/KPT/2015) is a periodically scientific journal published by the Faculty of Tarbiyah and Teaching Science State Islamic Universty Sunan Kalijaga Yogyakarta. The journal focuses its scope on the issues of Islamic education. We invite scientists, scholars, researchers, as well as profesionnals in the field of Islamic education to publish their researches in our Journal. This Journal is published every June and December annually. The theme of the publication in 2016-2017 are:

Volume and Number	Theme	Submission Deadline	Publication
Vol. 5, No. 1, 2016	Islam Nusantara Educational Concept	May 2016	June 2016
Vol. 5, No. 2, 2016	Pesantren Education	November 2016	December 2016
Vol. 6, No. 1, 2017	Islamic Education and Social Transformation	May 2017	June 2017
Vol. 6, No. 2, 2017	Leadership of Islamic Education	November 2017	December 2017

Scientific paper submitted to this journal should follow the following guidelines:

1. The manuscript has never been published and is the result of a research
2. Written either in Bahasa Indonesia or in English using the standard of academic writing.
3. The manuscript is written using the style of the Journal of Islamic Education. The style is available on www.jurnaljpi.com/http://ejournal.uin-suka.ac.id/tarbiyah/JPI
4. The manuscript is written within 5000 to 6000 words by applying Chicago style of footnote writing (*Chicago Manual of Style* 16th edition).
5. It is recommended to write the manuscript using ZOTERO software as its reference management.

6. The manuscript is submitted online. The online submission could be conducted through www.jurnaljpi.com/http://ejournal.uin-suka.ac.id/tarbiyah/JPI (register)
7. The manuscript submitted would be categorized into three: accepted, need to be revised, and rejected.

EDITORIAL OFFICE:

Jurnal Pendidikan Islam (JPI)

Faculty of Tarbiyah and Teaching Science, 4th floor, Room of 416

State Islamic University (UIN) Sunan Kalijaga Yogyakarta

Jl. Marsda Adisucipto Yogyakarta 55281 Indonesia

Phone: +62-274-513056, Fax: +62-274-519734

e-mail : jurnaljpi@yahoo.co.id; jpi.ftk@uin-suka.ac.id

Website: <http://ejournal.uin-suka.ac.id/tarbiyah/JPI>

Jurnal Pendidikan Islam (*Journal of Islamic Education*) – JPI, ISSN Print: 2301-9166; Online: 2356-3877 (Accredited by the Ministry of Research, Technology and Higher Education I/E/KPT/2015) is a periodically scientific journal published by the Faculty of Tarbiyah and Teaching Science, State Islamic University (UIN) Sunan Kalijaga Yogyakarta. The journal focuses its scope on the issues of Islamic education. We invite scientists, scholars, researchers, as well as professionals in the field of Islamic education to publish their researches in our Journal. This Journal is published every June and December annually. The Journal has indexed by national and international indexing.

Indexed by:

