

Islam Nusantara in Slogan Bhinneka Tunggal Ika: Al-Quran Perspective

Rahma Fitria Purwaningsih¹, Doli Witro^{2*}

¹ Institut Agama Islam Negeri Samarinda, Samarinda, Indonesia

² Institut Agama Islam Negeri Kerinci, Kerinci, Indonesia

*Corresponding email: doliwitro01@gmail.com

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ABSTRACT

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Islam is a religion of peace. However, terrorism, bombings, and inter-religious conflicts affect this image, and Islam is being seen as a radical that cannot tolerate differences. It becomes ironic when Islam is seen as a radical religion in Indonesia which is considered as a pluralist and homogeneous state with the slogan Bhinneka Tunggal Ika. Also, the purpose of Islam Nusantara, which became popular recently in the slogan, has become questionable. This research reflects on how much radicalism has infected Indonesian society and injured cultural differences. It also discusses Islam Nusantara in 'Bhinneka Tunggal Ika', in relation to the pros and cons of differences as well as the value of unity in cultural diversity. A comprehensive literature study and a qualitative approach was used in this research. The study shows that the controversy over the archipelago Islam is as a result of the definition of terms. Furthermore, Islam Nusantara is interpreted as a common ground Islam and is not a new understanding, manhaj, or a paradigm that is synonymous with violence or forceful Islamization of the region.

ABSTRAK

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Islam adalah agama pembawa rahmat. Namun demikian, tindakan terorisme, bom, dan konflik antar agama berpengaruh pada citra Islam sebagai agama radikal dan menolak perbedaan. Hal ini menjadi dramatis manakala Indonesia yang dikenal sebagai negara pluralis dan bersemboyankan Bhinneka Tunggal Ika ikut memandang Islam sebagai agama radikal. Fenomena ini memberi cerminan bahwa radikalisme telah menjangkiti masyarakat Indonesia dan melukai perbedaan kultural bangsa. Seiring dengan hal tersebut, Islam Nusantara yang menjadi viral belakangan waktu lalu menjadi suatu hal yang patut dipertanyakan tujuan dan esensi maknanya. Penelitian ini membahas mengenai Islam Nusantara dalam Bhinneka Tunggal Ika yang dipenuhi pro dan kontra terhadap perbedaan dan mengandung nilai persatuan dalam kemajemukan kultural bangsa Indonesia. Jenis penelitian ini adalah penelitian kualitatif dengan studi kepustakaan. Hasil penelitian menunjukkan bahwa kontroversi Islam Nusantara berputar pada pemaknaan istilah yang digunakan. Islam Nusantara diartikan sebagai Islam jalan tengah dan bukanlah pemahaman baru, manhaj, atau aliran yang identik dengan kekerasan atau islamisasi wilayah dengan cara memaksa.

INTRODUCTION

Discussions about Islam endlessly fill the public sphere and the mass media. Islam, known as a religion of mercy, colors the world through acts of anarchist terrorism, bombings, and inter-religious conflicts that affect the image of Islam as a radical religion and reject differences (Asrori, 2015). Some experts on religion, especially Islam, are one of the causes of division due to paradigms and ideologies of religions that tend to be fanatical and free regardless of the culture (Azra, 2016; Yanti & Witro, 2019). So, the presence of Islam is a question mark in the eyes of those who turn a blind eye to the essence and true teachings of Islam. Therefore, it is only natural for the world to question where a peaceful Islam is said to be a bearer of mercy. At the same time, on the land of his Lord, many groups spread blood and fly flags *lillah* in the name of interests while destroying humanity (Susanto & Karimullah, 2017).

It is dramatic when Indonesia, which is considered a pluralist country and has a *Bhinneka Tunggal Ika*, has become the target of individuals so that some people view Islam as a radical religion. Indonesia is a country that is rich in culture, to religion that can meet face-to-face peacefully in a single unit. Said Aqil Siradj stated that there were at least two groups present to attack Indonesia by cornering Islam, which had long been attached to the culture of Nusantara—then compounded with a society that is less selective in responding to changes and new things. The assumption that the new is right and the outer product is better gives an understanding that culture is an old thing and should not be applied in Islam (Asnawi & Prasetiawati, 2018). So that, the struggle for Islamic ideology is increasingly visible. Coupled with the existence of the Khilafah contestation, which was also encouraged by Islamic political groups and organizations became clear evidence that Indonesia had been attacked by a radical paradigm that affected the stability of diversity (Aziz, 2015).

Radical understanding groups are increasingly endemic in a society that is weak in selection the information. Distorted belief is a problem that occurs within the scope of Islam, but when the understanding touches on the State and Khilafah will undoubtedly disturb the stability of the State, which is based on *Bhinneka Tunggal Ika*. As an example, such as the Islamic State of Indonesia and the Indonesian Mujahidin Council, which is a group that is vigorously fighting for the establishment of a universal Khilafah by offering KUHP and UUD 1945 based on Islamic values. Of course, this has led to conflict in terms of the law and diversity of the Indonesian nation (Laisa, 2014).

Long-standing mistreatment by the elite of officeholders to the community and the inability of commoners to demand justice gives the view that the ruler is like an innocent deity who is dead and far from hell. Then the desire of a handful of people towards an Islamic-based country in totality is caused by dirty politics and the weak democracy in Indonesia. Utilizing these conditions, groups characterized by radicalism are increasingly aggressively spreading the notion of freedom and expanding terrorist

networks in order to reach the peak of Khilafah without looking at the other side of differences in Indonesia's multicultural land.

Blame others to be their style in promoting Islam as absolute truth. The truth claim is a necessity. It does not cause debate if the truth is only directed to the process of self-realization and practice alone, but when the truth is taken out and provides dogmas that are coercive, then the truth of the truth conveyed is questionable. The anarchist act of religion that occurred in Gereja Oikumene Samarinda in 2018 became a real witness that terrorism and suicide bombing cases that plague in many regions. It seemed to be becoming an Islamic trend in the Indonesian society style, which was not selective. It turned a blind eye to diversity, likewise with the issue of halal haram tahlilan, habsyian, or yasinan, which has long been embedded in the traditions of Indonesian Islamic society (Laisa, 2014).

The above phenomenon reflects that radicalism has infected Indonesian society and injured the cultural differences of the nation. The demand to uphold Shari'a by denying diversity is an act that is contrary to the motto of *Bhinneka Tunggal Ika*, which is also supported by Al-Quran verses in Surah al-Hujurat verse 13 regarding differences. Along with this, Islam Nusantara, which viral recently has become a questionable purpose and essence.

Islam Nusantara is believed to make changes and renewal by preventing continuous movements and bluffs that want to coerce to homogenize the Indonesian people into one identity. It is done so that the country can provide a sense of security and peace for its people, maintain the nation's democracy, and the diversity of Nusantara's culture. Azra (2016) stated that is carried out well is the most appropriate way to realize civilization in politics and various aspects of life.

In line with this, between state ideology and religion regarding unity has a common thread that should be drawn straight lines to reconcile the understanding of radicalism that attacks differences (Witro, 2020). On the other hand, the existence of term 'Islam Nusantara' becomes something that has the intent and purpose in dealing with the nation's problems, which have *Bhinneka Tunggal Ika*. Therefore, it is important to discuss Islam Nusantara in *Bhinneka Tunggal Ika*, which is full of pros and cons. However, it turns out to have a friendly face towards differences and contains the value of unity in the cultural diversity of the Indonesian nation.

METHOD

This type of research is qualitative research. This research is a library study. Data is obtained from secondary sources, such as books, journals, and other relevant sources. Therefore, the data are presented with a descriptive narrative. Analysis of the data refers to Miles & Huberman (1984) consisting of reduction, presentation, and drawing conclusions.

RESULT AND DISCUSSION

A. *Bhinneka Tunggal Ika* Al-Quran Perspective

Indonesia is a harmonious country that can gather peacefully in differences. Indonesian society is known as a plural society that is bound by the motto of *Bhinneka Tunggal Ika*, which has been echoed since time immemorial and gives the meaning that the differences will always remain one. That difference certainly touches two sides, the upper part of God and the side of others. However, Indonesia also a country that has the power of unity and mutual defense (Nawawi, 2014). In short, unity is indeed born because of differences as the word of God in Surah al-Hujurat verse 13 (Departemen Agama RI, 2010).

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

In the book of Tafsir Ibnu Katsir, in general, human glory is equally created from the ground. Nevertheless, the glory has a level that is seen from a religious standpoint and obedience to Allah and His Messenger. Gender and tribal differences are no fundamental, but rather as a means of getting to know one another and deepening faith and piety. So, one form of piety is with unity and unity and avoiding divorce, as contained in Surah Ali-Imran verse 103 (Departemen Agama RI, 2010).

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا ۗ وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies, and He brought your hearts together, and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus, does Allah make clear to you His verses that you may be guided.

According to Tafsir Muyassar, Allah commands Muslims to always gather and settle into the religion of Allah and His Rasul by referring to Al-Quran and Sunnah and forbidding them to divide, which arises from differences. Meanwhile, according to Ibnu Kastir, Allah ordered them to remain based on Al-Quran and His Messenger, forbidding scattered and ordered to remain harmonious and united. If they live in harmony, then their life is guaranteed, while living in conflict will only

cause problems and divisions until the factions in Islam itself are divided into 73 groups.

Likewise, al-Maraghi interprets that to stick to the scriptures and God promises, as declared in the agreement that contains the command to keep harmony in society and to maintain obedience to God and His Messenger. It shows that as a society in diversity should be able to live in harmony in unity and integrity under the motto that has become the flesh of the Indonesian nation. In line with this, in another verse in Surah al-Anbiya verse 92 expresses a similar thing which is symbolized by the phrase *ummatan wahidatan* (Departemen Agama RI, 2010).

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ

Indeed this, your religion, is one religion, and I am your Lord, so worship Me.

Ibnu Katsir stated that in connection with the meaning of *ummatan wahidatan*, Allah also explained what should be done and left behind. Islam, as a religion that brings mercy, also upholds differences and maintains Shari'a law. By exercising virtue and preventing acts of disbelief as a form of obedience to avoid disputes.

Therefore, *Bhinneka Tunggal Ika* is not just a motto but also a real actualization in diversity life. Unity and unity are important as a form of obedience to God, who does not always face the sky and forgets his foothold. So, in the face of such pluralism, Muslims should be able to understand the differences that exist by maintaining unity and unity as well as avoiding division through democracy as the word of God in Surah Ali-Imran verse 159 (Departemen Agama RI, 2010).

فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

So, by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart, they would have disbanded from about you. So, pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him).

The interpretation of Al-Maraghi explained that in any condition should still have a soft heart. Allah gave an example through the Prophet Muhammad, who was able to endure his hospitality. God teaches that humans can always see the good things from every event that exists to be able to benefit from it. Tafsir Ibn Kathir also

said similarly, if the believers were hard-hearted and rude, there would be no acceptance and immediately leave it.

The interpretations prove that the motto of the nation is in harmony with the guidance of Al-Quran. The verses above show the importance of maintaining unity and unity amid the differences that God has outlined. It is intended that humans always become individuals who can appreciate differences and increase faith through the diversity that is around because the nature of unity is born from the diversity of both socio-cultural to religious. Carrying out *Bhinneka Tunggal Ika* in life fulfills two aspects; the first is as a form of servitude by carrying out His commands, and the second is to establish harmony with others as a manifestation of piety in practicing Islamic values in order to preserve the richness of prosperity.

B. Pros and Cons of Nusantara Islam

Islam Nusantara, which was echoed by NU in its 33rd 2015 Conference, reaped the pros and cons of intellectuals. However, the term is not a new term heard in the ears of the community. The meaning and understanding are still a polemic in the line of observers. Some proposed rejection of the term Islam Nusantara because the word gave the assumption that Islam was of various kinds and forms. While on the other hand, some think that Islam Nusantara is a friendly Islam and adapts to the traditions of the people but is still based on Shari'a.

Gus Mus argues that Islam Nusantara should not be interpreted in the structure of *na'at man'ut* but in kaidah *idhafah*, which then gives meaning to Islam in Nusantara. Yunus states that Islam Nusantara is interpreted as cultural acculturation and local wisdom that goes hand in hand with the Shari'a and local culture. Lutfi states that the meaning of this term was initially only limited to discourse that did not meet scientific standards. However, this term became highly considered by people with a radical paradigm because of the substance of being cultured and respecting the cultural locality of the community by not leaving sharia values to become a frightening specter of the disappearance of radical understanding in Nusantara (Luthfi, 2016; Yunus, 2015). Islam Nusantara is something that has a strong foundation in a tradition that has been flesh and blood of society since the beginning of the spread of Islam by Walisongo. Therefore, Islam Nusantara is considered to have the compatibility of tradition with the Indonesian people without leaving the teachings of Islam as a religion that *rahmatan lil 'alamin* (Bilfagih, 2016; Susanto & Karimullah, 2017).

Whereas, the contra party states that knowledge is a wrong understanding and is not in line with the Shariah values. This understanding comes from Wahhabism or other secular, fundamental, and radical understandings that reject diversity in actualizing teachings. According to them, the truth is the teachings that have been taught by the Prophet and without an offer. Some claim that there is only one Islam,

Islam born in the Arab world. Islam Nusantara is considered as an anti-Arab understanding, even suspected as one of the new strategies to spread liberal Islam. However, this contra reason is very contradictory when viewed from its historical side. After all, the basics of Islam and all the primary references in giving-Islam come from Arabic land and use Arabic, such as fardhu worship that is prayer using Arabic, and there is no other language thereof (Al-Zastrouw, 2017; Asnawi & Prasetiawati, 2018).

Islam is an uncultured Islam besides Arabic culture. Islam is an Islam without culture, refuted by circumstances which illustrate that the revelations from the Prophet Muhammad's speech in the form of Arabic and its cultural elements, then, of course, these are included as part of the changes that occur in terms of language and the way he looks. Therefore, without looking at the problem, the essence of a text cannot be interpreted as truth. Nevertheless, it also does not interpret it as a fictitious thing and deny the existing ideology of faith. Islam also does not need to be neglected, and it is Nusantara that must be Islamized. Therefore, the pros assume that Islam Nusantara has become a new stream in Islamic thought with a friendly face towards the ferocity of radical Islam and full of conflict and division (Rajafi, 2016).

Islam Nusantara principally leads to two important things, namely Islam and Nusantara, both of which are interpreted as an appreciation of diversity and diversity, then foresee the existing traditions in the form of worship while continuing to comply with the Shari'a. On the other hand, a question arises which re-examines the understanding of the word "Nusantara." Azyumardi Azra, in his essay *Islam Indonesia Berkelanjutan* that the term Islam "Nusantara" in the academic world refers to the Islamic Southeast Asian, namely the Muslim regions of Mindanao, Pattani, Brunei, Malaysia, and Indonesia. If this meaning means the entire Nusantara, then Islam Nusantara needs to be echoed to create a peaceful atmosphere even in the many cultures and cultures that characterize the locality of Nusantara (Mustofa, 2015).

From the controversy above, it can be understood that Islam Nusantara is not a new understanding, manhaj, or school that is identical to violence or Islamization of the region by force. It is Islam that teaches appreciation for the diversity and practice of Islam that is encapsulated in the traditions and culture of Nusantara. The success of Islam as the largest religion in the region where it was not born is a testament to the adaptability and resilience of local knowledge, arts, and culture to be able to walk in harmony with Islamic teachings (Mustofa, 2015). Islam Nusantara does not intend to change existing teachings forcefully but instead tries to bring the principles of Islamic teachings into integrity with social cultures that are following Shari'a norms and values (Al-Zastrouw, 2017). Therefore, Islam Nusantara is a middle way of dealing with the people's divisions due to radicalism. They also can

appreciate the diversity that is very thick by still maintaining the foundation and teachings of religion without denying the culture.

C. Islam Nusantara in Slogan *Bhinneka Tunggal Ika*

Cultural acculturation is a matter of reality in Indonesia. The encounter of Islam in the diversity of the nation gives a variety of expressions. However, in reality, Indonesia is still able to stand firm amid the diversity of religions and cultures. The presence of Islam was not forced because Indonesian territory had previously been established by two religious giants who controlled the majority of regions and cultures. Islam Nusantara is the fruit of the tradition of the Muslim community, which does not leave the essence of the teaching in carrying out its obedience to the Creator (Asnawi & Prasetiawati, 2018).

Bhinneka Tunggal Ika, which has become the unifying motto, has become the legacy of the ancestors in the rapid globalization and liberal paradigm. In dealing with diversity, there will be found turmoil and opposition from groups with radical thinking patterns, fanaticism, and traditionalists who disturb the stability of national unity. Today, society is more likely to be receptive rather than seeking the truth. It becomes a problem when the State is attacked by an understanding that alienates the State from its ideology. While these understandings erode local wisdom and culture, that ends with the unwillingness of the community to develop and maintain culture. It is based on dogmatic fear of formal teaching. Not to mention the issue of bombing in various regions and the desire of some groups to establish the Khilafah into a slap for a country which is said to be a *Bhinneka Tunggal Ika* in diversity (Setiyawan, 2012).

The function of religion is to find solutions to various problems, including radical paradigms that hurt humanity. Thus, it can be understood that radicalism in Indonesian Muslim society occurs because of religious teachings that have not been able to be internalized and actualized appropriately. Because of these teachings have been believed with and are supported by selective religious knowledge and the ability to carry out, then undoubtedly radical actions will never occur.

In the current context, Islam is needed with a paradigm and Islamic practice that respects differences and maintains the integrity of the motto. Islam is Islam wherever it is. Simply put, there is only one Islam, but expressing different Islam so long as it still follows the basis of sharia. The Nusantara region itself is not an area with a vacuum of culture and local wisdom. Therefore, Arab and Eastern cultures cannot be used as a whole Islamic identity because Arabic culture is not the only culture and has compatibility with the Islamic environment. To enter into one area, Islam makes it a culture by linking Islam and local wisdom so that it becomes a harmony that runs in harmony without disputes (Muslim, 2017; Qomar, 2015; Yunus, 2015).

Looking back at the verse about unity and unity beforehand that these two words are significant in a state system that is proven by the commands of Allah that have been conveyed in Surah al-Imran verse 103. So that Islam Nusantara needs to be echoed because of its hospitality and appreciation for diversity to create a peaceful and united atmosphere indifference (Astuti, 2017).

Islam Nusantara becomes the path offered in the face of radicalism that attacks the nation. However, the understanding here is not to be a new thing either as a *manhaj* or a stream that prioritizes his desires. Pluralism is nature, and appreciating is a form of piety against ar-Rahman. Therefore, the presence of Islam Nusantara becomes a calm current in the swift flow of radicalism. Unity and unity are summarized in the essence of Islam Nusantara and *Bhinneka Tunggal Ika*, which are not only a mere discourse and formality of the nation's motto but also a practice in life following with the guidance of Al-Quran.

CONCLUSION

The truth claim is a necessity and does not cause debate if the truth is only directed at the process of self-realization and self-practice. However, when the truth is brought out and provides forced dogmas, the truth of the truth that is conveyed is questionable. The dogma then spreads and infects the paradigms of people who are less selective in understanding Islam and ends in a mindset that tends to be fanatical and radical. These thoughts deny diversity and want the establishment of a single Islam in the form of a caliphate. At the same time, Indonesia is very attached to the differences that become a necessity in Nusantara. Nevertheless, the essence of the difference is seen in terms of faith and piety, and respect is a form of worship and proof of appreciation for God's power in creating a difference.

Islam Nusantara controversy revolves around the meaning of the terms or terms used. Islam Nusantara is interpreted as a middle ground Islam and is not a new understanding, *manhaj*, or school that is identical to violence or Islamization of the region by force. It is Islam that teaches appreciation for the diversity and practice of Islam that is encapsulated in the traditions and culture of Nusantara. The motto of *Bhinneka Tunggal Ika* is in harmony with the guidance of Al-Quran, which implies the importance of maintaining unity in the differences that God has outlined. It is intended that humans always become individuals who can appreciate differences and increase faith through diversity. Islam Nusantara is in line with the country's foundation, the Constitution 1945, and Pancasila, which upholds an inclusive and tolerant attitude accompanied by spiritual values in a civilization that has a fundamental and radical paradigm.

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