

Volume 7 Issue 1 (2023) Pages 237-244

Golden Age : Jurnal Pendidikan Anak Usia Dini

ISSN: 2580-5843 (Online) 2549-8371 (Print)

https://ejournal.unisba.ac.id/index.php/golden_age/article/view/11915

CONTEMPORARY INDONESIAN ISLAMIC CIVILIZATION IN SUPPORTING PEACE IN ASEAN

Faldin Fahza Alfaizi^{1✉}, Masna Bintu Aida Husnia², Bahrul Ulum³, Fihris⁴, Nasikhin⁵

^{(1), (2), (3), (4), (5)} Islamic Education, UIN Walisongo Semarang

DOI: 10.29313/ga:jpaud.v7i1.11915

Abstract

This study aims to analyze Contemporary Indonesian Islamic Civilization in Supporting Peace in ASEAN. This study using library research produces research data that; (1) The existence of Indonesian Islam which has peaceful and moderate characteristics supports the establishment of a peaceful situation in ASEAN. (2) Differences between Indonesian Islam and several ASEAN member countries result in differences in social life. (3) Indonesian Islam and its contribution to the global civilization of Indonesian Islam. This study has implications for learning how to increase Islamic peace in ASEAN which is being pursued at the lecture level.

Keywords: Learning Management System; Islamic Religious Education; Interest in Learning.

Copyright (c) 2023 Faldin Fahza Alfaizi, Masna Bintu Aida Husnia, Bahrul Ulum, Fihris, Nasikhin.

✉ Corresponding author :

Email Address : faldinfahzaal@gmail.com

Received May 18, 2023, Accepted July 22, 2023. Published July 24, 2023.

INTRODUCTION

The term "Islam Nusantara" has actually been used to describe a discourse known as "Islam Indonesia" or "Islam Nusantara" for several years. However, this term quickly became popular after NU codified it at the 33rd NU Congress which took place in Jombang from 1 August to 5 August 2015. Islam Nusantara is now often equated with NU. The Southeast Asian region is referred to as Islam Nusantara, which is also NU jargon, and includes the Archipelago and its surroundings.

The term "Indonesian Islam" is actually "Islam Nusantara", which only refers to Indonesia. Islam as practiced by Indonesian Muslims seems to be well understood and considered by the general public. Most Indonesian Muslims coexist peacefully with other religious groups and treat one another with respect.

We should be happy that Indonesia has such a significant impact on world peace and ASEAN stability. As one of the responsibilities of the Unitary State of the Republic of Indonesia, maintaining world peace or ASEAN is heavily influenced by the principles or meaning of the Islamic religion known as "Rahmatan Lil Alamin" which is a source of inspiration for its adherents.

As a result, Indonesian Muslims can be an example for other Muslims, particularly in the ASEAN region, and for those with an interest in the position of Islam in the region or even moderate world religions. The brief description above shows that it is interesting to see how much Islam has contributed to Islamic civilization in ASEAN.

METHODOLOGY

An approach that emphasizes in-depth observation is used in this method which is qualitative in nature. Therefore, using qualitative research methods can result in a more thorough examination of the phenomenon. And when the analysis-synthesis method is applied, analysis serves as a normative reasoning process in mainstream science, whereas synthesis is usually seen as an alternative and serves as the foundation of what we call systems thinking.

The following sections are considered research for the articles to be merged: Islam refers to the Koran, the religious text on which the teachings of the Prophet Muhammad are based, as scripture. However, in this discussion, "Islam" can also refer to Muslims (followers of Islam), Islam (everything related to Islam), and conversion (strategies, techniques, or actions to spread Islam). According to Wikipedia, Indonesia is a country in Southeast Asia which is bordered by the Pacific and Indian oceans as well as the continents of Asia and Australia. It is also straddled by the equator. With 17,504 islands, Indonesia is the largest archipelagic country in the world. The name Nusantara also applies to Indonesia. As of 2018, there are almost 270,054,853 people living in Indonesia. With over 230 million people, it is the fourth most populous country in the world and the most populous Muslim.

Everything that is part of culture with sophisticated and complicated systems of technology, architecture, art, government, and science is called civilization. The Oxford Dictionary's definition of civilization as "society" supports this. "a state of advanced social and cultural development, or the process of achieving that state," or "a highly developed culture and way of life of a person." The term "civilization" itself describes how a person or society advances from a low social and cultural level to a higher level. higher technology."

RESULTS AND DISCUSSION

Footsteps of Indonesian Islamic History

The existence of Indonesian Islam is of course inseparable from the history of the arrival of Islam in the archipelago. How the form, face, and character of Indonesian Islam can only be understood by tracing its history. In addition to a better understanding, knowledge of the history of Indonesian Islam is also necessary because there is no history about the meaning of Indonesian Islam as it appears at first. Since the beginning of our era, the waters of Southeast Asia have been the passage of foreign sailing ships. In the 5th century the waters were still filled with merchants

from abroad. Several places such as Lamuri in Aceh, Perlak in East Aceh, Kedah in Malaysia, Martavan and Pegu in Myanmar, Ayuthia in Thailand etc. will become one regional city. It is in these places that communication and relations between nations take place, where Southeast Asia - including the Archipelago - is influenced by the great traditions of Hinduism, Buddhism and Islam.

The process of Islamization in Southeast Asia is no different from the process of Islamization in other regions such as Iran and Turkey which often involves the use of military force. The Islamization of Southeast Asia uses peaceful means or what Aziumardi Azra calls "penetro pacifique". The peaceful spread of Islam cannot be separated from the character of its carrier. The pioneers of Islamization in the region were not the militant Muslims of the Near East. They are traders, Sufi teachers, and travelers. According to Azra, the result of this peaceful Islamization process is that Muslim areas in Southeast Asia are almost never Arabized. This is because the process of acceptance of Islam by the people of Southeast Asia is more in the form of accession (namely adopting a new religion gradually or conversion without abandoning old religious beliefs and practices) rather than conversion (conversion to one's religion). . demands full devotion from followers who have no other argument than obtaining salvation through revealed religion). So do not be surprised if in religious practice the local color is far more striking than the Arabic color. Walisongo carried out such Islamization in Java.

Based on the information above, it can be concluded that Islam entered Southeast Asia in at least two ways, namely peacefully and by joining the local culture. After Islamization, Islam became the dominant religion in Southeast Asia. This is evidenced by the largest Muslim population in the world. More than 40 percent of Southeast Asia's population is Muslim. The majority come from Indonesia, Malaysia, Brunei, while the remaining minorities come from the Philippines, Burma, Thailand, Singapore and Cambodia. Information about 6 million Muslims in the Philippines, 4 million in Thailand, 3 million in Burma and 600,000 in Singapore. and 500,000 in Cambodia. Indonesia alone has a Muslim population of more than 207 million, or around 87.2% of the total population.

Characteristics and Differences of Indonesian Islam

In the introduction to this article, the author refers to the term "Islam Nusantara". According to Azyumard, "The term "Islam Nusantara" is not fundamentally new. This term refers to Islam in the archipelago or the maritime continent (Nusantara), which includes not only present-day Indonesia, but also southern Malaysia, Thailand (Patani), Singapore, the southern Philippines (Moro), and also the Muslim area in Champa (Kampuchea). .) In this case, "Islam Nusantara" matches "Southeast Asia Islam". Academically, this last term is often interchanged with "Malay-Indonesian Islam".

As also explained at the beginning of the discussion, Islam in Indonesia is not like Islam in Arabic. Indonesian Islam has its own characteristics and differences. Differentiation refers to the differences or characteristics that set one apart from others. In this sense, the specificity of Indonesian Islam refers to the uniqueness of Indonesian Islam which distinguishes it from other regional Islam, for example. B. Arab Islam, European Islam, American Islam, etc. This feature is discussed in this subsection. Based on its geographical location, Indonesia is included in the Southeast Asia region. This area is truly a suburb, also known as a suburb. However, this does not mean that the Islamic teachings of Southeast Asia in general and Indonesia in particular are by-products of Islamic teachings or far from the true teachings. It has been proven that the spiritual traditions that have developed in Southeast Asia - including Indonesia - cannot be separated from the great traditions that exist in Arabia. Ulama in the region established religious and intellectual relations with the Middle East, especially since the 17th century AD, with the aim of bringing local Southeast Asian Islamic traditions closer to the larger traditions, normative and idealistic traditions, such as those found in the Middle East. The United States must introduce the Koran and al-Sunnah.

Thus, Southeast Asian Islam is indeed an integral part of Islamic civilization as a whole.

Southeast Asia is one of the seven areas of Islamic culture or civilization with its own characteristics, including Indonesia, the largest country in the region.

In his book *The Southeast Asian Islamic Renaissance*, Azyumardi Azra reports that some observers from the Islamic world abroad have a positive attitude towards the development of Islam in Southeast Asia. They are optimistic that there will be a renaissance or so-called Islamic revival in this region. Your optimism is not just a pretense. These observers see the superiority of Southeast Asian Islam as having a distinctive "character" or "character" that is different from the character of Islam in other regions, especially Arabia (the Middle East). Some of these traits are calmer, kinder, and more tolerant. Apart from being peaceful, friendly and tolerant, Southeast Asian Islam also has a distinctive culture. Quoting Azjumard's explanation, Azra said that the legacy of Islam in Southeast Asia began to take shape when Islam arrived at the end of the 12th and 13th centuries. The legacy formation gained momentum when European colonial powers arrived in Southeast Asia in the 16th century. continues to this day, and the way Islam spread has shaped many things that are peaceful and in accordance with local socio-cultural traditions.

Several factors linking Islam with local socio-culture are vernacularization and indigenization. As for "vernacularization", said Azyumard, "conversation of Arabic into the regional languages of the archipelago, namely Malay, Javanese, Sundanese, and of course Indonesian." At the same time, "indigenization" means indigenization. These two things make Islam a part of Indonesian culture so that it does not become foreign. Therefore, Indonesian Islamic culture is very different from Arab Islamic culture. This can be traced back to the process of cultural acculturation. On the other hand, the relationship and network with Arab Islam has also encouraged the development of Islamic orthodoxy since its inception until today.

Based on the above information, it can be said that Islam in Southeast Asia – including Indonesia – is “the same but not the same” as Islam in Arabia. The same in the sense that the two Islamic teachings are based on the same religious source, but they are not the same in terms of religious practice and expression. In distinguishing Indonesian Islam:

In several lessons, Azyumardi mentions several characteristics of Indonesian Islam, namely:

Islam comes peacefully without coercion or pause, (2) Islam integrates with local culture, (3) Islam is a rich cultural heritage, (4) the state is based on Pancasila, (5) the role of Muslim women in life, (6) mass organizations, (7) the presence of radical groups, and (8) empowering moderates. From the differences above, it can be understood that the first and third differences are the result of the struggle between Islamic teachings and society. This is clearly seen in the history of the arrival of Islam and its Islamization in the past. The spread of Indonesian Islam that occurred through a process of peaceful diffusion then colored Indonesian Islam as an accommodative and inclusive Islam.

Indonesian Muslims are progressive Muslims, their Islamic culture has merged with the culture of the archipelago. This culture is positive because, unlike in the Middle East, it can strengthen brotherhood among people. Indonesian Islam is a culture-bound Islam. Phenomena such as tahlilan, visiting graves, breaking the fast and others show that Indonesian Islam is a culture-bound Islam. At the same time, Indonesian culture is tolerant, tolerant, stubborn and others.

Meanwhile, the fourth difference is the testimony of the founding fathers of the Indonesian nation in the formation of the state. Most of the constituents of Pancasila are Muslims. However, they did not enforce Islamic law in its basic form. They formulate Pancasila which can be the foundation of all groups, without forgetting the urgency of religion.

Regarding the fifth difference, Gus Dur once explained that not only were Muslims treated differently from Muslims in other regions, but women in Southeast Asia were generally treated differently. In Southeast Asia, women enjoy greater freedom. This is not found in other areas such as the Middle East.

As for the existence of large mass organizations such as the Sixth Division, that fact is unavoidable. The existence of Nahdlatul Ulama (NU) and Muhammadiyah as the two largest mass organizations in Indonesia, even in the world, play a very important role in the development of Indonesian Islamic society. Generally NU people empower the community through pesantren,

while Muhammadiyah through educational institutions. However, the influence of the two is also seen in the diversity of Indonesian Muslims. Another quite odd difference is the existence of radical groups. Although Indonesian Islam is synonymous with moderate Islam, this does not prevent the emergence of radical groups. This group is increasingly strengthening its existence every year. However, the symptoms of radicalism that have emerged since the Bali Bombing I October 2002 tragedy are only a small part of the overall dynamics of Indonesian Islam, said Azra. On the other hand, the majority of Indonesian Muslims are still peaceful, tolerant and do not want to slander Muslims and spread the Islamic ideology of *rahmatan lil 'alamin*.

The final difference relates to moderate empowerment. Empowerment comes in the form of practicing Wasathiyah Islamic teachings, namely moderate Islamic teachings in society. The ideas and concepts in this tutorial are from QS. al-Baqarah: verse 143, which means:

“So We (Allah SWT) created you (Muslims) as the Ummah of Wasathan so that you all become witnesses for others; and verily the Messenger of Allah (Rasulullah) is a witness over you all.” This concept teaches humans to be in the middle, balanced and not at the two extremes, both in understanding and practicing Islam. Minister of Religion Tarmizi Taher once advocated this idea towards the end of the New Order era. Evidence of the realization of Wasathiyah Islam is the essence of the Indonesian state. Indonesia is not a secular country. Indonesia is also not a Muslim country. As previously mentioned, Indonesia has Pancasila which is suitable for all groups and requires unity and oneness regardless of differences. At the societal level, important Islamic organizations such as NU, Muhammadiyah, al-Washiyah, Perti, Nahdlatul Wathan, etc. also follow the teachings of Wasathiyah Islam. These mass organizations are in the "middle way" in understanding and practicing religion, social attitudes, culture and politics. Thus it can be imagined that an organization with a large mass will also influence the attitude of its followers.

Whereas in the new dawn of Indonesian Islam? Mujamil Qomar also mentioned several advantages of Indonesia that other Muslim countries do not have, namely:

(1) has the largest Muslim population in the world, (2) has the largest and most fertile Muslim country area, (3) has the richest traditional culture, (4) is geographically far from the center of conflict, (5) has very diverse natural resources and (5) having the third largest democracy in the world and the largest in the Islamic world. 32 According to Qomar, there are still several examples of Indonesian Islam which also have advantages over others, namely:

(1) moderation of thoughts and actions, (2) tolerance among adherents of religions, (3) treatment of pluralism, (4) democratic life and (5) the cultural approach of international thinkers to understand and live religion. They hope that Indonesian Islam will pave the way for the future of the Muslim world after the collapse of the great Islamic civilization in the past and while other Muslim countries are in constant conflict.

Indonesian Islam and its contribution to the global civilization of Indonesian Islam

Mujamil Qomar wrote: “Indonesia has no experience as a center of Islamic civilization. Until now Indonesian Muslims have become consumers of Islamic ideas produced by Islamic thinkers in Egypt, Iran, India-Pakistan and the West.” Given past circumstances, this argument is admissible. As explained by Badri Yatim, Islamic civilization in Southeast Asia, especially in Indonesia, is a special topic in the study of the history of Islamic civilization. The history of Islamic civilization in general, which still refers to the Middle East, is understandable because Islamic civilization emerged later in Southeast Asia than Islam elsewhere. However, it is possible that Indonesian Islam will become the center of civilization in the future. Indonesian Islam has the possibility to achieve this. As Ahmad Baso said in one of the chapter titles of his book: "We not only accept, but also give Islam a color of excellence."

As previously mentioned, as a potential center of civilization, Indonesia has several advantages over other Muslim countries, namely:

Indonesia has the largest Muslim population in the world, the largest and most fertile territory, the richest traditional culture, a geographical location far from the conflict period, diverse and abundant natural resources, and is the third largest democracy in the world and the first Islam

in the world. However, Indonesia still has weaknesses such as poor education, unsatisfactory economy, weak police due to political interference, right-wing mafia, scalpers, discrimination, pragmatism in society and lack of work ethic, and strong feudalism as an inheritance. These deficiencies or obstacles must be addressed not only by the community but also by the government. But among these advantages and disadvantages, there are several ways to develop it, namely:

Religious pluralism, the process of sanctioning and suppressing religious beliefs. The above statement is often made by moderate Islamic figures in Indonesia. They try to spread Islamic values that are good, calm, peaceful and secure. This is how they apply Wasathiyah Islamic teachings. According to Azyumardi Azra, the manifestation of Wasathiyah Islam in Indonesia began at the beginning of the spread of Islam, especially in the late 12th and early 14th centuries, which occurred peacefully. Azra also casually called Islam Indonesia Islam. "Indonesian Islam is known as a smiling and colorful Islam, a colorful and peaceful Islam."

Wasathiyah Islamic teachings of peace that are accepted in Indonesia will ultimately affect the realization of world peace. As the general public knows, the world is currently threatened by radicalism, intolerance, racism and terrorism. In various parts of the world, these ideas create conflicts that often lead to divisions. This event also occurs in countries where the majority of the population is Muslim. In this case, Indonesia acts as a mediator between the two warring factions. Indonesia has long been a peacemaker. For example, from 2005 to 2009, the Indonesian Ministry of Foreign Affairs worked closely with Islamic organizations and Indonesian Muslim leaders to actively participate in various inter-religious and inter-civilizational conferences held in Indonesia, Asia-Pacific and Europe. Indonesia also became a mediator between Hamas leaders and Thai Muslim leaders to resolve the conflict. This is in accordance with one of the principles of the Indonesian state in the preamble of the 1945 Constitution, namely participating in the maintenance of world peace.

CONCLUSION

Indonesian Islam has characteristics and differences compared to Islam in other regions. Some of the main characteristics of Indonesian Islam are peaceful Islam, moderate Islam, and tolerant Islam. With these qualities, Indonesian Islam can make a real contribution to global civilization as a peacemaker, a model of Islamic democracy, and an interpreter of religious tolerance. Through some of these contributions, Indonesia has contributed to realizing world peace. Indonesia has the largest Muslim population in the world, the largest and most fertile territory, the richest traditional culture, a geographical location far from the conflict period, diverse and abundant natural resources, and is the third largest democracy in the world and the first Islam in the world. However, Indonesia still has weaknesses such as poor education, unsatisfactory economy, weak police due to political interference, right-wing mafia, scalpers, discrimination, pragmatism in society and lack of work ethic, and strong feudalism as an inheritance. These deficiencies or obstacles must be addressed not only by the community but also by the government.

ACKNOWLEDGMENTS

This article is the result of research on Contemporary Indonesian Islamic Civilization in Supporting Peace in ASEAN, thanks to all involved.

REFERENCES

- Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Rajawali Pers, 2014), 2.
- Djamarah, S. B. (2020). *Pola Komunikasi Orang Tua dan Anak dalam Keluarga*. PT. Rineka Cipta.
- Wikipedia, "Indonesia," Wikipedia, diakses 14 Desember 2019, <https://id.m.wikipedia.org/wiki/Indonesia>.
- Syed Serajul Islam, *The Politics of Islamic Identity in Southeast Asia* (Malaysia: Thompson, 2005), 17.
- Azyumardi Azra, "Islam Nusantara (1)," *Republika.Co.Id*, diakses 5 November 5 2018,

- <https://republika.co.id/berita/kolom/resonasi/15/06/17/nq3f9n-islam-nusantara-1>.
- Azra, *Renaissance Islam Asia Tenggara*, 8.
- Azra, *Renaissance Islam Asia Tenggara*, 20.
- Azra, *Renaissance Islam Asia Tenggara*, 21.
- Azyumardi Azra, "Distinguishing Indonesian Islam: Some Lessons to Learn," in *Islam in Indonesia: Contrasting Images and Interpretations*, ed. Jajat Burhanudin and Kees van Dijk (Amsterdam: Amsterdam University Press, 2013), 63–74.
- Mahandis Yoanata Thamrin, "Indonesia Adalah Sebuah Negeri Bermukjizat. Adakah Buktinya?" *National Geographic Indonesia*, diakses 12 December 2019, <https://nationalgeographic.grid.id/amp/131730920/indonesia>.
- Ihsanuddin, "Azyumardi Azra: Islam Di Indonesia Terlalu Besar Untuk Bisa Gagal," *Kompas.Com*, diakses 12 December 2019, <https://amp.kompas.com/nasional/>.
- Baso, *Islam Nusantara: Ijtihad Jenius & Ijma' Ulama Indonesia*, 85.
- Qomar, *Fajar Baru Islam Indonesia*, 3.
- Azra, "Islam Indonesia: Kontribusi Pada Peradaban Global", 90.
- Junaedi, M., Nasikhin, N., & Hasanah, S. (2022). Issues in the Implementing of Online Learning in Islamic Higher Education During the Covid-19 Pandemic. *Ta'dib*, 25 (1), 33-46.
- Junaedi, Mahfud, Nasikhin Nasikhin, and Silviatul Hasanah. (2022). "Issues in the Implementing of Online Learning in Islamic Higher Education During the Covid-1 Pandemic." *Ta'dib* 25.1.
- Nasikhin, N., & Raaharjo, R. (2022). Moderasi Beragama Nahdlatul Ulama dan Muhammadiyah dalam Konsep Islam Nusantara dan Islam Berkemajuan. *Islamic Review: Jurnal Riset dan Kajian Keislaman*, 11(1), 19-34.
- Nasikhin, N., & Shodiq, S. (2021). DIFFERENT PERSPECTIVE OF RELIGIOUS EDUCATION IN ISLAMIC THEOLOGY AND WEST THEOLOGY. *Jurnal AlFatih*, 4(2), 328-342.
- Nasikhin, N., Ismutik, I., & Albab, U. (2022). PHILOSOPHY OF ISLAMIC SCIENCE IN AL-FARABI'S PERSPECTIVE. *RUSYDIAH: Jurnal Pemikiran Islam*, 3(1), 20 - 34.
- Saefudin, Ahmad, et al. "Active Non-Violence Education in Rural Culture." *Tribakti: Jurnal Pemikiran Keislaman* 33.2 (2022): 287-308.
- Nurhalisa, Siti, et al. "The Urgence Of Islamic Philosophy For Education In Elementary School." *JA*

