Special Branch of NU for the Netherlands presents:

THE 1ST BIENNIAL INTERNATIONAL CONFERENCE
ON MODERATE ISLAM IN INDONESIA

Rethinking Indonesia’s ‘Islam Nusantara’:
From Local Relevance to Global Significance

27-29 March 2017
Amsterdam and The Hague

Special Branch of NU for the Netherlands
Heeswijkplein 170, 2531 HK Den Haag
website: www.nubelanda.nl/conference2017
e-mail: conference2017@nubelanda.nl

Coorganized by and in cooperation with:
Foreword

On behalf of the board of the special branch of Nahdlatul Ulama for the Netherlands (PCI-NU Belanda), I am delighted to welcome all of you to our 1st Biennial International Conference on “Rethinking Indonesia’s ‘Islam Nusantara’: From Local Relevance to Global Significance”. To the best of my knowledge, it is the first ever conference on its topic that takes place outside Indonesia and involves speakers and participants from many different countries. Thus, I expect, that the conference will become a productive forum for academic discussions and debates on issues related to the concept of ‘Islam Nusantara’.

One of the milestones of (the establishment of) PCI-NU (in) Belanda is to introduce the idea of Islam Nusantara to a broader public in Europe. There has been widespread assumption that oversimplify the idea of “Islam Nusantara” as a form of exceptionalism that belongs to one particular group of Muslims living in one particularly territorial boundary. We want to challenge such assumption. We understand that such an idea as Islam Nusantara is very complex and is subject of contestation. Thus, our stance is to view “Islam Nusantara” as a conceptual category that is constructed, instead of given. As we have stated elsewhere, “it has to be seen as a text that is open to challenges coming from a variety of models of Islam that are lived, practised and developed in the archipelagic regions (not only Indonesia, but also Malaysia, Singapore, South Thailand, Kampuchea, and the south Philippines), in which all of these models view each other for politically dialectic opportunities and influences”. Seen this way, Islam Nusantara is a discursive tradition that has its origin to particular practices of Islam in the past, and has its parallels to Islamic practices in other parts of the (Muslim) world.

The conference consists of 36 papers that are divided into 8 panels. It also has a poster-presentation session that displays 24 topics of research. We thank all of the authors for both their contributions and participation in the conference! Time and again, we hope that the conference will become a stimulating academic atmosphere for all of us involved, and that the result of our discussion will contribute in a positive way to our understanding about Islam and Muslim societies in general.

The Ministry of Religious Affairs, Vrije Universiteit of Amsterdam, The Embassy of the Republic of Indonesia to the Kingdom of the Netherlands, and Persatuan Pemuda Muslim se-Eropa (PPME), all have generously sponsored the conference. The Ambassador H.E. Mr I Gusti Agung Wesaka Puja has also offered a reception of Nusantara Night in the embassy. A number of other sponsors, listed elsewhere, are gratefully acknowledged for their help, without which the successful organization of this event will hardly become possible. Special thanks must go to Rais Syuriah of PCI-NU Belanda, KH. Nur Hasyim Al Idrus, and the conference committee members chaired by the duumvirate Ibn Fikri and Nur Ahmad. Thanks are also due to Syahril Siddik, M Shohibudin, Fahrizal Yusuf Affandi, M. Latif Fauzi, Yus Sa’diyah Broersma, and Ahmad Nuril Huda for their valuable works in organising the conference programs.

Fachrizal Afandi
Chairman of Tanfidziyah PCINU Belanda
Introduction

Islam in Indonesia has some unique characteristics which have attracted the attention of many scholars from various disciplines. Located far beyond the traditional centres of Islam’s Arab heartlands—such as Mecca and Egypt—Indonesia thrives as the most populous Muslim country in the world; Islam that is practised here often manages to escape from the entanglement of Islam with the Arab culture in favour of its fusion with the local customs. In addition to that, it is undeniable that the teachings and values of Islam have played a significant role in the (on-going process of) formation of the Indonesian identity and culture; the extent of influence of which—according to Nurcholish Madjid, one of the Indonesian leading intellectuals—is comparable to that of the influences of Islam towards the Western culture.

Viewed within this context, the key question that often appears to us is the way the authenticity of Islam should be interpreted, especially when the daily practices of the religion encounter local tradition. Historically speaking, a dispute over Islamic authenticity has existed for ages among Muslims in Indonesia. By the first decade of the twentieth century—when different groups of Muslims in what is later to be called Indonesia began to turn to an organized form of Islam—heated disputes erupted over their understandings and interpretations of the religion; trading insults back and forth over what each claimed to be “the true Islam” became commonplace. Presently similar issues of authenticity have once again entered the public domain; this time in a manner that is more political, more radical, and often involving violent actions, as a few groups of hard-liner Muslims promoting a radical interpretation of Islam begin to encroach on the political arena in the country.

Yet, at the academic level the questions about authenticity have recently lost its significance and are deemed irrelevant. For there is an emerging understanding that groups of Muslims of every creed have constructed an authentic model of Islam of their own right. At this point, the theoretical questions put forward are as follows: Who has the right to speak in the name of Islam? How do Muslims produce authority? How can the discourses they produced influence the *umma*? How are these discourses contested amongst different groups of Muslims, who made similar endeavours toward the production of an Islamic authority in their own right? What are the consequences of such dynamics seen from religious, social, and political perspectives?

In relation to the above mentioned issues, a controversial term of “Islam Nusantara” has lately emerged in Indonesia, especially after it became the pivotal theme of the 33rd Congress of Nahdlatul Ulama (NU), held on August 2015 in Jombang, East Java. The term nevertheless, as Azyumardi Azra argues, is by no means new, for it refers to the religion of Islam which has developed in what is called ‘Nusantara’, (lit. archipelago) covering the territories of Indonesia, Malaysia, South Thailand (Patani), Singapore, South Philippine (Moro), and Kampuchea.

Still according to Azra, the basic characters of the orthodoxy of “Islam Nusantara”, congruent with that of “Southeast Asian Islam,” consist of three constructive elements: (1) the theology of Asy’ariyah, (2) the Syafi’i school of Islamic jurisprudence (with a variety of lesser degree in accommodating the other three schools within the Sunnite Islamic jurisprudence), and (3) the mysticism of al-Ghazali, either
those individually or collectively practised through Sufi orders. In regards to the issues of socio-religious identity, Islam Nusantara is identified as both discourses and practices of Islam that give respect to local culture and emphasize an approach of ‘dakwah’ that is tolerant, inclusive and compassionate. Thus, more often than not the term of Islam Nusantara is identified as a moderate Islam.

Considering its complexity and contested discourses, the concept of “Islam Nusantara” should be viewed as a category that is constructed, instead of given. It has to be seen as a text that is open to challenges coming from a variety of models of Islam that are lived, practised and developed in the archipelagic regions, in which all of these models view each other for politically dialectic opportunities and influences. As an open text, “Islam Nusantara” will have experienced (if not will have been tested by) some fissures, breaks, and ambiguities when responding to social, political and economic problems that happen in society. For an example, how does it maintain the characters of its socio-religious identity when the increasing number of middle-class Muslims are prone to see Islam as a legitimate source of power for populism? How does it relate itself, and respond, to other Islamic movements such as Islamism, radicalism, and Islamic puritanism? How does it resonate with the larger-scale crises of the global economy, politics, and society of the neoliberal system? How does it react to problems of social inequalities and marginalization, political oppressions, and economic declines that many of its associates have suffered from? And to what extent is it sensitive to environmental issues such as ecological crisis at the local as well as global level and the future threats from climate change, that have greatly affected the archipelago, the place where Islam Nusantara has its main basis?

Re-questioning the compatibility of ‘Islam Nusantara’ to dialogue with the social, economic, and political aspects of Muslim societies in the local context is important, and in need of immediate actions, especially if we are to consider both the acceptability and significance of the notion of “Islam Nusantara” at the global level. In other words, critics of the discourse and practices of Islam Nusantara, spreading across Indonesian archipelago and other regions in Southeast Asia, can open the door for Islam Nusantara to contribute to solving the problems that our world have faced, such as religious radicalism, political identities, poverty and economic declines, conflict resolution and reconciliation, global injustice and inequality, ecological and environmental crisis etcetera.

The Special Branch of Nahdlatul Ulama for The Netherlands wants to bring these issues as the central theme of its international conference and cultural events.
Organizers:

Special Branch of NU for the Netherlands

Ministry of Religious Affairs of the Republic of Indonesia

Embassy of the Republic of Indonesia to the Kingdom of the Netherlands

Vrije Universiteit Amsterdam

Vereniging Van Islamitische Jongeren in Europa (PPME)

Al-Hikmah Mosque, The Hague
# Events of the NU’s Biennial Meeting, 27 - 29 March 2017

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<tr>
<td>1.</td>
<td>International Conference: Rethinking Indonesia’s ‘Islam Nusantara’: From Local Relevance to Global Significance</td>
<td>Monday, 27th March 2017. 08.00 AM to 17.30 PM. At Auditorium of Vrije Universiteit, Amsterdam</td>
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<td>4.</td>
<td>General Meeting of members of PCI-NU Belanda and Bahtsul Masa’il</td>
<td>Tuesday, 28th March 2017. 10.00 AM to 09.00 PM. At Al-Hikmah Mosque, Heesweijkplein 170 2532 HK Den Haag</td>
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<td>5.</td>
<td>Inauguration Ceremony: Indonesian cultural Center of Al-Ikhlash, PPME Amsterdam</td>
<td>Tuesday, 28th March 2017. 06.00 PM to 10.00 PM. At Jan Van Genststraat 140, 1171 GN Badhoevedorp.</td>
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2. Thursday, 30th March 2017. From 19.00 PM to 22.00 PM. At Leiden University. |
| 7.  | The *Nusantara* Nights (Gala Diner, Cultural Speeches and Art Performances) | Wednesday, 29th March 2017. From 18.00 PM to 22.45 PM. At The Indonesian Embassy to the Royal Kingdom of the Netherlands. Tobias Asserlaan 8, 2517 KC Den Haag |
# Rundown of the International Conference Program

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<tr>
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<td>08.00 - 09.00</td>
<td>Registration</td>
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| 09.00 - 09.45 | 1. Introductory Remarks by MC  
2. The singing of Indonesia’s National Anthem, performed by all participants  
3. The Singing of NU’s Hymne, performed by Shalawat Group of Ex-Garuda Flight Attendants  
4. Introductory Speeches:  
a. Prof. Jaap Winter, PhD. President of *Vrije Universiteit (VU), Amsterdam*  
b. Fachrizal Afandi, S.Psi., SH., MH Chairman of Tanfidziyah PCI-NU Belanda  
c. K.H. Zulfa Mustofa MY. Katib Syuriah PBNU, Jakarta  
d. H.E.I Gusti Agung Wesaka Puja. Ambassador of the the Republic of Indonesia to the Kingdom of the Netherlands | Auditorium                 |
| 09.45 - 09.55 | Video Message from Drs. Lukman Hakim Saifuddin Minister of Religious Affairs of the Republic of Indonesia | Auditorium                |
| 09.55- 10.15 | Keynote speech:  
**Prof. Dr. Phil. Kamaruddin Amin, MA** 
*General Director of Islamic Education, MoRA* | Auditorium                |
| 10.15 - 10.30 | Coffee/tea and Snack Break                                                                  | Foyer Auditorium          |
| 10.30 - 10.50 | Lecture 1:  
**Dr. Hadi Rahman,** Executive Staff of MoRA | Auditorium                |
| 10.50 - 11.10 | Lecture 2:  
**Ahmad Baso**  
*NU’s activist and intellectual* | Auditorium                |
<p>| 11.10 - 11.30 | Lecture 3:                                                                 | Auditorium                |</p>
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<td>12.00 - 12.30</td>
<td>Shalawat Group of Ex-Garuda Flight Attendants</td>
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<td>12.00 - 13.00</td>
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<td>16.00 - 16.15</td>
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<td>16.35 - 16.45</td>
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<td>16.45 - 17.15</td>
<td>Closing Remarks: Prof. Dr. Karel Steenbrink Utrecht University</td>
<td>Theater room: HG-08A00 (Floor 8)</td>
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<td>17.15 - 18.00</td>
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### Schedule of the Paper Presentation

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<td></td>
<td>Fachrizal Yusuf Afandi</td>
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<tr>
<td>1.</td>
<td>Achmad Murtafi Haris</td>
<td>Bisri Mustofa’s Tafsir Work and its Relevance to the Contemporary Muslim Essentials</td>
<td>13.00-14.30 (time allocation for each presenter is arranged by the discussant/moderator)</td>
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<td>2.</td>
<td>Mulawarman Hannase</td>
<td>Explaining Ideology of Nusantara’s Moslem Community (NU and Muhammadiyah) from the Perspective of Islamic Radical Group</td>
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<td>4.</td>
<td>Zacky Khairul Umam</td>
<td>Elements and Principles of Jawi Islamic Culture: A Reflection</td>
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**PANEL 2:** Reproducing and Disseminating ‘Islam Nusantara’ in Islamic Education

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<td>Irfan L. Sarhindi</td>
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<td>2.</td>
<td>Dawam Multazam</td>
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<td>Nur Said &amp; Mutohhar (Not Present)</td>
<td>Child Friendly Family Education In Indonesian-Javanese Traditional House Construction</td>
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<td>5.</td>
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**PANEL 3: Rethinking ‘Islam Nusantara’ In the context of the Dynamics of Islamic Law, Adat and The State’s Legal System**

Discussant: Prof. Dr. Adriaan Bedner (Associate Professor at Leiden Law School, Leiden University)

*Room: HG-01A43
Awaluddin Marwan*

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<td>Isna Noor Fitria</td>
<td>The Modernization Theory of Islamic Family Law in Indonesia: A Discourse of Polygamy Rule (Between Text and Practice)</td>
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### PANEL 4:
Rethinking ‘Islam Nusantara’ In the Context of Socio-economic Inequality and Ecological Crisis

Discussant: Dr. Freek Colombijn (Associate Professor at Social and Cultural Anthropology, Vrije University Amsterdam)

*Room: HG-05A36
Ahmad Sahri*

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<td>4.</td>
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<td>5.</td>
<td>Ahmad Nasih Lutfi (Not Present)</td>
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### PANEL 5:
Rethinking ‘Islam Nusantara’—In the Context of Democracy, Citizenship and Human Rights

Discussant: Dr. Yaser Ellethy (Associate Professor at Centre for Islamic Theology, Vrije University Amsterdam)
### Room: HG-01A58
**Syifaul Muntafi**

| 1. | Siti Maskurotul Ainia | Indigenization of Islam and Re-Mapping Muslims: A Cultural-Political Strategy Toward Polarization Debates Between Islam and Democracy | 14.30 - 16.00 (time allocation for each presenter is arranged by the moderator) |
| 2. | Hadi Rahmat Purnama | ASEAN and Islamic Diversity in Southeast Asia |  |
| 3. | Marlis H. Afridah | Why Islam Nusantara Can an Important Leveraging Feature for Indonesia’s Foreign Policy, a Policy Recommendation to the Indonesian Government |  |
| 4. | Yance Arizona (PN) | Islam Nusantara, Strengthening Constitutionalism and Challenge of Transnational Islam |  |
| 5. | Wardah Alkatiri (Not Present) | A Twin Pregnancy: The National Scene of Indonesia |  |

### PANEL 6: Rethinking ‘Islam Nusantara’ In the Context of the Dynamics of (New) Media and Religious Authority

Discussant: Dr. Martin Slama (Researcher at Institute for Social Anthropology, Austrian Academy of Sciences)

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<td>3.</td>
<td>Airin Liemanto, Daniar Supriyadi and Jazim Hamidi</td>
<td>Confucianism as an Official Religion in Indonesia: A Reflection of President Abdurrahman Wahid Thought on the Struggle for Freedom of Religion</td>
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<td>Ahmad D khoir, Ahmad Rafuan, Annisa Nur Fatihah</td>
<td>Legal Pluralism in Settling Common Property Disputes in Perspective of Muhammad Arshad Al-Banjari</td>
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**PANEL 7: Rethinking ‘Islam Nusantara’—In the Context of Religious Plurality**

**Discussant: Dr. Ward Berenschot**

Researcher at KITLV/Royal Netherlands Institute of Southeast Asian and Caribbean Studies

*Room: HG-01A43*

Muhammad As’ad
## PANEL 8: Rethinking ‘Islam Nusantara’—In the Dialogue with Localities

Discussant: Dr. Dr. Freek Colombijn (Associate Professor at Social and Cultural Anthropology, Vrije University Amsterdam)

*Room: HG-05A36*

*Fachrizal Yusuf Afandi*

| 1. | Baktiar Hasan, N. Suprayogi, MIslah, A. Wibowo, WW. Hadiwikarta, Ayang Utriza Yakin | The Perception of Indonesian Islam in Belgium: Religious Freedom and the Establishment of a Place of Worship | 14.30 - 16.00 (time allocation for each presenter is arranged by the moderator) |
| 2. | Kun Akaabir (PN) | Negotiating Hereditary Traditions and the Politics of Religion in Indonesia |
| 3. | Bowo Sugiarto | Negotiating Muslim Deathscape In Balinese Hindu Society |
| 4. | Roibin Iksan Abdul Salim | The Practice of Polygamy amongst Kyai: A Study of Social Construction on Kyai’s Polygamy in East Java |
Keynote Speech and Lectures

1. Ahmad Baso (NU’s activist and intellectual)

Title:
Nusantara, The Occasion for Speaking to the World:
Charting the Genealogy of the Indonesian ISLAM NUSANTARA Intellectual Discourses

Abstract

*Islamic studies as currently carried out in the West remains the victim of hegemonic reason.*


The paper tries to consider the circumstances as well as the significance of ISLAM NUSANTARA intellectual discourses, tracing back in time to Wali Songo tradition in 14-16 centuries, to the founding of Nahdlatul Ulama organization in 1926 which upheld Islam rahmatan lil alamin, as a grace for all mankind, to the modern contributions of ulama Jawi in Mecca and Cairo in 1930s, up to the contemporary ijtihads of Gus Dur, KH. Sahal Mahfudh and other kiais of pesantren (the indigenous system of Indonesian schools). As intellectual project, contemporary in its immediate concerns, yet passionately historical with its engagement of the past, Islam Nusantara is actually not a matter of intellectual exercises, easy come easy go – as one may say it to a fashion fabrication. It is more deeper than imagined, something intellectual in nature, epistemological in vision, historical and ideological in function. This impressive legacy of Islam since many centuries in Southeast Asia, and in Indonesia in particular, has been useful in mapping out the broad theoretical and ideological terrain within which Islam Nusantara emerged and articulated epistemologically and ideologically as *Din Arab Jawi* (Islam Nusantara) in *Serat Suryo Rojo* of A.J. 1700/A.D. 1774 from Kraton Jogjakarta. Since then it has functioned as a critical discourse, as a way of investigating and projecting the inner experiences of the Nusantara communities as one body and one soul, as expressed in the Malaccan Sultan Manshur’s letter of 1468 to the Soekarno’s formulation in 1945 of Pancasila, and then communicating it to all mankind.

Although Nusantara remains the victim of Islamic studies as developed in postwar Europe and North America, which colonized its own history and degraded its culture as parochialistic, traditionalist and chauvinistic, as not universal in its nature, Islam Nusantara or *Jawi* epistemology represents an epistemological break with the hegemonic reason of Eurocentrism such as a claim to universalism, and at the same time brings a critical Nusantara perspective to the reading of a wide range of historical-cultural texts, effectively extending the intellectual boundaries of a new discursive terrain for a new Islamic studies discipline, as one step forward to uphold Islam as rahmatan lil alamin to the world which is now being hit by crises and conflicts based on religious and sectarian ideologies as well.
Paper Abstracts

Panel 1. The Intellectual Roots of ‘Islam Nusantara’: Its Core Strength, Relevance and its Contextualization

1. Bisri Mustofa’s Tafsir Work and Its Relevance to the Contemporary Muslim Essentials
   By. Achmad Murtafi Haris (The State Islamic University of Sunan Ampel, Surabaya)

   This research tries to explore the paradigm of Tafsir al-Ibriz of Bisri Mustofa, one of the most circulated tafsir books among the people of Nahdlatul Ulama, and the historical background of the author that drove him to that style of tafsir. It will also try to find the relevance of the tafsir’s style in the current demands of the modern Muslim era, specifically by comparing it to the modern Indonesian tafsir, such as the Tafsir al-Azhar of Hamka, that has been the object of many researchers. Tafsir al-Ibriz, which was written by a traditionalist scholar, gains the attention of only a few researchers and therefore is an interesting object to explore.

   To reveal the motive of the author in producing the distinct intellectual work, this research will use an Intellectual History approach. The research finds that Bisri’s Tafsir paradigm is a combination between traditionalism and rationalism. In interpreting Qur’anic stories, he acted as if he’s a storyteller, a method that is appropriate to use for the readers predominantly from the villages and grassroots communities. The use of the Javanese language instead of Indonesian shows Bisri’s high tendency to the conservation of local culture and the indigenisation of Islam. It is also a part of a cultural dakwah strategy predominantly developed by Nahdlatul Ulama scholars through generations beginning with the Wali Songo, or the Nine Saints, who spread Islam throughout the entire island of Java. It is a distinct part of Bisri’s work since many tafsir books rarely included this element, especially those modern tafsir that focus on making the Qur'an compatible with advances in science.

2. Explaining Ideology of Nusantara’s Muslim Community (NU And Muhammadiyah)
   From the Perspective of Islamic Radical Group
   By. Mulawarman Hannase (The Institute of Qur'anic Science, Jakarta)

   It should be recognized that the greatest mass organizations in Indonesia such as NU, Muhammadiyah, Persis and others as well as Islamic-based parties like PKS, PPP and PKB could be survived because of their strong ideological construction. Thus, the question that is trying to answer in this paper, in between the Islamic-based parties and mass
organizations in Indonesia, which of those have closest ideology to Islamic radical groups such as ISIS?

By using theological and Political of theoretical framework it will be found that NU and Muhammadiyah are two Islamic organizations of moderate, tolerant and egalitarian, a precious wealth of the nation and Islam in Indonesia. In the presence of these two organizations, the state does not face significant obstacles in articulating Islam in private and public life (politics). The two organizations are also able to reduce the political and religious conflicts, as happened in other places. Unlike the situation of society in the Middle East that are still struggling with political and religious conflicts as results from the proliferation of extremist groups such as ISIS. It could be, the Middle East experienced a protracted conflict because they do not have mass organization of moderate and tolerant such as NU and Muhammadiyah.

Keyword: NU; Muhammadiyah; Ideology; Radical Groups

3. Discourse and Practice of Islam Nusantara: Investigating the Perspective and Cultural Experiment of Zastrow Al-Ngatawi
By. Deni Hamdani (University of Nahdlatul Ulama, Jakarta)

Since ‘Islam Nusantara’ has been contested by Indonesian Muslims, the idea has been conceptualized in a variety of understanding among scholars. Although it is claimed by its defender as not a new school of thought, the concept is basically a new discourse with old legitimacy of living practices of Indonesian Muslims. However, the constructed ideas of Islam Nusantara are frequently scattered and separated from its agents whose views are campaigned and demonstrated in many forums. This study examines a prototype of Islam Nusantara through a personal experience and insight of Zastrow Al-Ngatawi, a Javanese artist and prolific academician. As the leader of Kiai Ganjur’s music group, Al-Ngatawi attempts to demonstrate the way of ‘Walisongo’ (lit. Nine Saints) in propagating Islam and show to public how Islam respects the local culture. At the same time, he expresses his ideas in a more academic ways through seminars, regular class and various articles.

By means of biographical approach, this study attempts to capture ideas of Islam Nusantara which are conveyed at the level of discourse and practice of daily live of Al-Ngatawi. According to him, Islam Nusantara does not only refers to rational approaches in searching the truth, but also involves supra rational approaches. This distinct idea leads to the question of complexity of ‘body of knowledge’ of Islam Nusantara which is still being constructed by its advocate. This study investigates characteristics of Islam Nusantara which are built over the process of reasoning through academic interactions and cultural experiment of an authoritative agent of Islam Nusantara.

Keywords: Islam Nusantara, Zastrow Al-Ngatawi, culture, body of knowledge, discourse.
4. The Significance of Mafia Sholawat of Gus Ali Shadiqin as a Sufistic Counseling Agency for Strengthening Muslim’s Religiousness in Javanese Muslim Society
By. Elfi Muawanah (The State Islamic Institute (IAIN) of Tulungagung)

The intellectual root of Islam nusantara is very important to make Islam be a way of life as “rahmatan lil ‘alamin” especially for Indonesian Muslim. There are many Islamic problems: i.e. poverty, ignorance, conflict that occur in the all the word. One of its problem is the lack of intellectual moslem in a particular professional expertise or academic field. They do not want to work hard. So, being intellectual and expert in each field can be core strength for Islam nusantara.

There are several kinds of people. The folk discuss ordinary people’s affairs, the middle class people discuss event. Intellectual is great people, who discuss ideas. So the core strength of Islam Nusantara is every kind of people can place themselves in their own fields. *Tahlil* and *yasin* for the folk are enough for daily routine, in once a week, a group of folks come and join it. The middle people organize where tahlil and yasin is held in. But the intellectual people can give explanation why we do it what lesson can be learned and reaped by joining *yasin and tahlil*, why they need it and customize it in our lives.

Islam Nusantara includes local tradition such as quranic discussion and its contextualization in accordance with Nusantara culture. For examples, traditions revived by walisongo when Islamized Indonesian with theirs ways like Sunan Drajat, Sunan Bonang, Sunan Gunungjati, Sunan Giri, Sunan Ampel, Sunan Muria, Sunan Drajat, Sunan Kudus, Sunan Kalijaga. Today Islam Nusantara must strengthen the religiousness of muslims, not islamizing the Indonesian anymore. Especially to find model of the strengthening programs to apply islamic teachings in Nusantara setting. Hence, muslim personality is strong as prescribed by Ulemas’ precept, i.e. ‘*anfauhum lin naas*’ and ‘*’ahsanuhum huluqan*’.

The problem of study is how to strengthen religiousness of moslems in Indonesia as previously discussed. Thus it is expected that the religiousness strengthening will affect the Indonesian moslems life contextually. The results of the study prescribes that strengthening program like done by Gus Ali Shadiqin via Mafia Sholawat is very relevant for generating awareness of understanding and practice islamic teachings better. In islamic perspective, *mafia sholawat* can become a model to establish islamic teachings in day to day practice. In other words, mafia sholawat can also function as sufistic counseling because every activity can change behaviour from negative/immoral behaviour to be positive/ moral behaviour (*makasiat ila taubat*). This is very important to strengthen the religiousness of *muslim Nusantara*.

4. Elements and Principles of Jawi Islamic Culture: A Reflection
Zacky Khairul Uمام (Freie Universitaet Berlin)
Panel 2. Reproducing and Disseminating ‘Islam Nusantara’ in the Contexts and Dynamics of Islamic Education

1. Cultivating Islam Nusantara in Islamic Education: a Promising Deradicalisation Strategy?
   By. Irfan L. Sarhindi (University College London)

   To many extents, the campaign of Islam Nusantara can be understood as the campaign of Islamic de-radicalisation. It can be indicated by (1) its emphasis on the contextualization of Islamic thinking; (2) its accommodation of the acculturative between Islam and Indonesian culture; and (3) its support on Indonesia as a state and its ideology which situate Islam Nusantara vis-à-vis radical Islam. Irrespective of the fact that the mainstream Indonesian Muslims are moderate, Indonesia has witnessed the growing of Islamic radicalisation. It is exacerbated by (1) the use of media as the utmost source of learning Islam; (2) the capacity of radical Muslims in manipulating information and spreading a hoax; and (3) the fact that Indonesian Muslims are commonly less literate and less critical. With this in mind, ‘turn back hoax’ movement is arguably insufficient if the long-term objective is the concern. The promising alternative relies on the cultivation of the discourse of Islam Nusantara in Islamic education. Constitutive of this cultivation is the dissemination of its idea of nationalism and acculturation. What is required is the encouragement of critical thinking. Of two respects critical thinking is instrumental: (1) its capability to encourage the contextualization of Islamic thinking, which (2) could strengthen the role of Islamic education, mainly pesantrens and Islamic Higher Educations, as the fortresses of cultural Islam. As these cultural Muslims become critical, they could be hardly manipulated and radicalized. The moderate identity of these cultural Muslims will be built upon a deep understanding of Islam rather than merely a taken-for granted submission, either to Islam or certain kiais or Muslim intellectuals.

2. They Dynamics of Tegalsari: Santri and Descendants of Pesantren Tegalsari Ponorogo Kiai’s in 19-20th
   By. Dawam Multazam (The State Islamic Institute (IAIN) of Ponorogo)

   Pesantren Tegalsari in Ponorogo District, East Java Province, is one of the oldest pesantren institution which was built in the early 18th by Kiai Ageng Muhammad Besari. Along its history, this pesantren was involved to some historical events in the higher or wider geographical scope, such as Geger Pacinan 1742. As an educational institution, to date, this pesantren have a heavy influence toward community, especially for Ponorogo society.

   Based on those background, this article is going to ”re-formulate” 1) the process of the birth and development of the Pesantren Tegalsari; and 2) the role of santri and descendants of Tegalsari kiai’s in society in 19-20th. By using historical research methodology which is a method to examine and critically analyze the records and trails of the past, the author performs data mining from the written document, especially of the Babads and the Nederlands-Indie colonial archive, interviews, and also the observations.
From those sources, a variety of historical data was found, including folklore. The existence of folklore which is pretty much in this object requires the author to verify its authenticity (authenticity), credibility (validity), and utility (usefulness). From this research it can be concluded that the birth and development of the Pesantren Tegalsari have solid links with Islam Nusantara tradition bearer, the Wali Songo. Its relationship that is not just in heredity, but also in knowledge genealogy, brings impact to santri and descendants of Tegalsari Kia’i’s who has a role as social elite and spread to many regions, both as Kiai langgar and pesantren or officials and political activists.

Keyword: Pesantren Tegalsari, santri, descendants of kiai.

3. The Importance of Da’wah: Facing the Challenges of Islam in the Netherlands
By. Jurjen Aandeweil (Vereniging van Islamitische Jongeren in Europe, PPME, Den Haag)

4. Children Friendly Family Education in Indonesian-Javanese Traditional House Construction (Reinventing the Philosophy of Housing in Nusantara)
By. Nur Said (The State Islamic College (STAIN) of Kudus and Mutohhar (Universitas Muria Kudus)

This paper aims at investigating three questions, (1) What are the uniqueness of room layout structure and ornament in Kudus-Javanese Traditional House Construction in gender relation perspective? (2) what are the ethic and aesthetic values in Kudus-Javanese Traditional house Construction which reflect on child parental pattern in family?; (3) what are the relevancies of ethic and aesthetic system in parental pattern of Kudus-Javanese Traditional house for child character education design in family in present?. This research uses proxemics approach that is how people unconsciously create micro-distance room structure between people in performing daily transaction, room organization in residential and buildings and eventually urban planning (Hall, 1963: 1003). In collecting data, the researcher uses direct observation, in-depth interview and documentation as the instrument. This study concludes that Kudus-Javanese Traditional House Construction contains symbolic system which accommodates child parental pattern in family. The values which are relevant with child character education for Indonesian family are: (1) emphasizing the importance of Islamic awareness as well as symbolic meaning in the five trap steps of the five Islam pillars reflection; (2) maintaining the importance of water normality and hygiene as well as in pakiwan (bathroom); (3) completing the residential with certain plants which have symbols and functions for human health; (4) harmonizing the environment in the house especially for girl parenting pattern who gets more special attention considered as a prospective mother which is as the first college instruction in family; and (5) emphasizing the modelling by enacting house as a process of character building for children.

Keywords: child parental pattern, Family, Proxemics, Javanese Traditional House
5. A Challenge of Reproducing and Disseminating ‘Islam Nusantara’ in Islamic Education: Incorporating Islamism into Secular Education System for the sake of Gradual Islamization of the state and Society by Jemaah Tarbiyah Movement By. Suaidi Asyari & Husnul Abid (The State Islamic Institute (IAIN) of Sulthan Thaha Saifuddin)

The downfall of the New Order regime in 1998, which was soon followed by the liberalization policy in almost every aspect of politics, opened vast opportunities for the emergence of political expressions including the Islamist into the public space. While violent responses indicated by some Islamic groups, who take advantage of the weakening of state cooptation, Tarbiyah Movement (harakah tarbiyah) consistently performs gradual Islamization through the system provided by the state. Based on field research in Jambi, Sumatra, this article discusses the efforts undertaken by the group to enter their Islamist ideas into secular education system at the levels of primary and secondary education. In addition to establishing their own schools which is a meeting between their “ideal” Islamism and state education curriculum, the Movement of MT also entered into the secular schools through extracurricular activities where students are given spiritual teachings to develop their inner potential. Meanwhile, at the level of higher education, the movement which has been originally rooted from public or secular universities, controls student organizations intra campus. Supported by their alumni who have became lecturers thanks to strict trainings in the cells of their study, the Movement easily intervenes the system of learning and teaching. They determine system and models of the compulsory Islamic subjects in the higher education system in Indonesia, and managed to deliver regulations to mould models of graduates such as complete reading the Qur’an. This article argues that these all efforts are part of the major effort of Islamization of society and the state in Indonesia after the failure of Tarbiyah movement to get sound and convincing votes during their participation in the series of general elections since 1999. These efforts are in contrast to the efforts that have been constantly carried out by traditional Islam or what now is defined as Islam Nusantara.

Keywords: Tarbiyah movement, the system of education, Islamic education, post-New Order Indonesia.

Panel 3. Rethinking ‘Islam Nusantara’ in the Context of the Dynamics of Islamic Law, Adat and the State’s Legal System

1. The Modernization Theory of Islamic Family Law in Indonesia: A Discourse of Polygamy Rule (Between Text and Practice)
By. Isna Noor Fitria, S.H.I (The State Islamic Institute (IAIN) of Antasari, Banjarmasin)

Although Muslims mark the majority of Indonesian population, it does not certainly mean that Indonesia is Islamic state as Islam is not the ideology of it. However, it can not be avoided that Islam plays an important role in Indonesian society, including law making. Islam has influenced mainly private aspects of law, like marriage and
inheritance. Of these rules, polygamy has been one of frequently discussed matters. Polygamy is legalized in Indonesia through Art. 3 of the Marriage Act No. 1/1974 and affirmed by Art. 55 Compilation of Islamic Law, with strict requirements. On the other hand, polygamy nowadays has been followed by some problems, like violence against women; whether physics and mental, the increase of divorce rate, as well as the progressively unregistered marriage cases. Regarding these reasons, there was an effort to construct Family Law by proposing some revisions, *interalia*, abolishing polygamy, through Counter Legal Draft of Islamic Law Compilation (CLD-KHI).

This article will elaborate between the deconstruction of polygamy rule in Indonesia and the reconstruction endeavor of it in order to be relevant to the context of both country and people. Applying normative-socio-historical approach, the article ends in conclusion: 1) Family law in Indonesia is especially influenced by confrontation between different sides; feminist, the supporter of Muslim and non-Muslim movement; 2) To construct a contextual-sociological law, Islam needs two instruments; textual-normative sharia texts and *maqashid shariah*; 3) To gain the fulfillment of some good of Islamic rule, text interpretation should be used according to the time of law applied. Based on these, the polygamy having been deemed as *mubah* in Islam is no longer appropriate for current Indonesia’s situation and tends to undermine women’s and children’s right. Furthermore, Indonesia should confirmedly reform that ruling to balance with social change of society and establish social justice for all parties.

Keyword : *polygamy, maqashid shariah, reconstruction, Islamic Law, family law, CLD-KHI*

2. "Brothers are Adat and Sharia": The Institutionalization of Islam inside Traditional Authority and Adat in Mandar, West Sulawesi

By. Muhammad Buana *(Leiden University)*

Mandar is the name of an ethnic group in Southwestern part of Sulawesi Island, Indonesia which now is known as the West Sulawesi Province. It is also the name of a confederation of seven small states known as *Pitu Babbana Binanga* (Seven at the River Mouths). This confederation consists of the kingdom of *Balanipa, Pamboang, Sendana, Banggae, Tappalang, Mamuju* and *Binuang*. Each kingdom enjoy their own freedom and sovereignty, with *adaq* or customary law that is written on *Lontar* (palm-leaves) manuscripts play pivotal role as the guidance of life. In the 17th century, Islam came to Mandar. Islam was first introduced to Balanipa and Pamboang by foreign ulemas that arrived from Middle East and East Java. Almost immediately, Islam became the religion of Mandarese people in the two realms. The conversion of the king and elites helped the acceptance of this new religion by the commoners.1 The king of Balanipa and Pamboang institutionalized the new religion into traditional administration by creating the office of *Kali* (kadhi) to govern over *saraq* (sharia) related problems. The first mosques were built under the supervision of foreign ulemas. To strengthen the relations between "mosque and palace" or *adaq and saraq*, *Tomatindo di Agamana* ("He who died embracing Islam") as the king of Pamboang initiated marriages between these foreign ulemas with his daughters. The institutionalization of Islam to *adaq* brought changes inside the system. As the result, Islam is integrated into *adaq*. Several elements inside
Adaq that are in conflict with the teaching of Islam were erased, while some elements inside Islamic sharia that in contrast with local elements were modified. At the end, the institutionalization of Islam into the traditional authorities means that Islam is not just accepted as local identity but it must also wear the face of local tradition. The Lontar manuscript even referred adaq and saraq as brothers (melulureq adaq anna saraq).3

This article is aimed to study how Islam in the form of sharia law has existed and been incorporated inside the traditional adaq of the Mandarese people in Indonesia. Using historical approach to study the origin of law, the research will focus on how sharia was adopted inside the already existed local norms and how conflicting elements of sharia with adat can be both embraced by the Mandarese society as one integral system. With special attention is given to the inheritance matter, this research is expected to show how the "brotherhood" between the foreign religion with adat can be synchronized harmoniously since the early existence of Islam in Nusantara.

3 M.T. Azis Syah, Transliterasi dan Terjemahan Lontar

3. Triangle of Law in Aceh, Indonesia

By, Arfiansyah (Leiden Institute for Area Studies, Leiden University)

Aceh Province is the only region in Indonesia where three criminal laws; Indonesian criminal law, the state Sharia, and adat law, co-exist to rule a single community. The existence of these three laws is called Triangle law. This research questions how was law arranged? Why was having Sharia not enough for a Muslim community in Aceh province? This research ethnographically investigates these questions by focusing on adultery in Gayo society inhabiting Aceh Tengah. The adultery is considered as a crime in different degree by the three laws. This research found that the laws were arranged in a hierarchal order, in which adat law lied on the bottom of the order. With the support of district government, adat became the main alternative to tackle zina. It was due to the state laws (Sharia and criminal law) classified adultery into one category that implied the uniformity of punishment for the adulterers. The state Sharia classified adultery into zina, while the existing Indonesia criminal law only considered extramarital sex as a crime. Adat law has a more complex classification. It classified adultery into premarital and extramarital adultery, which implied two different kinds of punishments: This classification on zina showed that the state laws did not cover the moral of law expected by the Gayonese. The unjust classification given by the state led the enforcement of adat norms. As a consequence, Gayonese did not punish premarital adulterers based on the State Sharia. Traditionally, adulterers would be forced to wed. They only handed extramarital adulterers to the state Sharia to be punished under the Sharia norm, aside of adat norm. However, the wedding was not a sole option. An unhappy parent would sue the male adulterer to the state for violating law on Child Protection if both adulterers or the girl was under 18 years old.
4. The Reflections of Judge’s Position in the Dynamics of Islamic Law Positivization in Indonesia
By. Saifullah (The State Islamic University (UIN) of Maulana Malik Ibrahim, Malang)

The positivisation of Islamic Sharia Law is the contribution of Islamic Sharia on exclusivity arrangement of Moslems mundane setting in Indonesia in which it has experienced a socialization problem in legislation structure. Such Islamic Sharia contribution has laid a great foundation for the settlement of domestic legal issues. The position of judge in the ongoing Islamic Sharia is the best choice in solving legal problems. In so doing, the judge interprets, finds and refines the law, and legal construct of existing social reality in the form of a verdict. Transformation of Islamic law in positive law made by judges is an attempt to bridge the formal judicial recognition as a form of judge’s creativity. The result and phenomenon developed from those three basis of legal form clarify that legal substance and culture are the most dynamic basis in developing legal system. The hope for implicating sharia in Indonesia will grow, run and develop well through living law in society. Problems in implicating sharia in national law system are: (1) Religion control in state corridor usually causing both horizontal and vertical conflict if it’s not designed holistically by the government (2) Religion control are written in the holy book, government’s regulation will cause primary problem if it try to regulate it specifically, because both from heterogeneous into homogeneous nor from inductive into deductive can not be codified universally in line (3) Moslem’s contribution on sharia implication in Indonesia can be developed significantly, especially on moral value that internalized in legal substance and legal culture (4) Void of Law which regulate legal interaction among inter-religion brings society behavior into legal smuggling and artificial subjugation. I.e., society will find their own juridical legality (5) State/government let these cases happened and giving full settlement to the dynamic of society (6) State/government can study further that not all public aspiration are brought to a formalistic matter. National legal system that based on pluralism also participates in building the existence of Islamic law in Indonesia today.

Panel 4. Rethinking ‘Islam Nusantara’ - in the Context of Socio-economic Inequality and Ecological Crisis

1. Santri City Index: An ‘Islam Nusantara’ Islam City Index
   By. Yusli Effendi, Siti Kholifah, H.B. Habibi Subandi (Brawijaya University, Indonesia)

   This research-based paper aims to develop a working concept of “Kota Santri” that sheds the light to formulation of Santri City Index. Our proposed index will not only contested western inspired Rehman-Askari Global Islamicity Index, but also Maarif Institute Index Kota Islami (IKI) of Indonesia which ignored local values in its indicators. Three fundamental concepts of walayah, insaniyyah, and ma’ruf proposed as foundational scaffolding that deduced from primary, secondary, and tertiary legal resources in Islam. In first phase, the aforementioned three fundamental principles serve
as guiding principles to six legal values which will be break down into variables and indicators of the proposed index in our research. The next phase of research elaborate four areas simultaneously; 1) fundamental concepts (meta-framework, archetypal model, and ‘urf) namely; walayah-insaniyya-ma’ruf, 2) six legal values: freedom, justice, balanced relations of God-human-environment, equality, social welfare, accommodation of local values, 3) law considerations or seven goals of shariah: preservation of faith, soul, mind, offspring, wealth, environment, and honor, and 4) contemporization and indigenization of Islam’s ethical messages that includes human development. Employing postcolonial approach and cross-disciplinary studies with qualitative data, this study is an effort of transforming into action and indigenization of Islamic norms. 

Keywords: Index of Kota Santri, maqasid syariah, post-colonialism, indigenization

2. Collective Action as implementation of the Value of Islam in Yogyakarta City
   By. Vicky Arianti and Andie Arif Wicaksono (Institute for Housing and Urban Regional Studies, Rotterdam)

   Collective action in Yogyakarta can be seen through the implementation of “Segoro Amarto movement”. As it is also known as spontaneous act named: “gotong-royong”, it reflected in the attitudes, behaviors, lifestyle and the condition of being together, which comes from the heart of each people through: self-reliance, discipline, concern, and togetherness. Gotong-royong in Yogyakarta provides its own color, as it also happened between crosslink of religious groups (inter-religions), which provide tolerance into the community. This case study research uses empirical explanatory approach with purposive non-probability sampling derived from a list of related stakeholders. Primary data is collected using interview and snowball sampling to address specific issues, while secondary data is used to understand the context of problems and setting of multi-stakeholders. The result shows that this movement was stated in Al-Qur’an: “....and help one another in the righteousness and piety” (Al-Maidah: 2), and chosen to be represented as “golog-gilig” movement in Yogyakarta, which means the spirit of unify between people and their leader. This is related to the concept of: “Rahmatan lil alamin” in Islam, means blessing for the whole world and its content, which is implemented by The Sultan because the people of Yogyakarta believed that the value of Islam should be included in their daily live.

3. Revitalization of Pesantren as the asset of Islam Nusantara in Family Quality Improvement (A Case Study in Pesantren Rakyat’s Marginal Society Empowerment in East Java)
   By. Sudirman Hasan (The State Islamic University of Maulana Malik Ibrahim, Malang)

   Pesantren was born from the society. Bruinessen (1994) said that this institution has strongly grown in the cultural roots before Indonesia’s independence. Pesantren is acknowledged as one of the important assets of Islam Nusantara. However, in its development, many pesantrens are now more preoccupied with daily administration, bureaucracy, formal education, and even closely related to political activities (Ernas dan
Siregar: 2010). Therefore, many pesantrens tend to be exclusive and take a distance from public atmosphere.

Different from the common pesantren, Pesantren Rakyat Sumberpucung in Malang has played a significant role in social empowerment. Sumberpucung was popular for prostitution and poverty. Led by Abdullah Sam, this pesantren has implemented special approach to change this marginal society from unreligious, uneducated and low income family to become Islamic, enlightened and high income family. Because of this movement, Pesantren Rakyat was awarded by Damandiri Foundation as the Best Model of Social Empowerment in 2015. In nine years, this pesantren has established a successful change in Sumberpucung. One focus of its movements is to strengthen the family quality. Pesantren established on June 25, 2008 was initiated as a community development based on local wisdom (local wisdom) and served all people (Mufidah: 2012). Pesantren Rakyat has introduced right strategy in empowering communities and families. People Pesantren now already has 30 branches in Indonesia.

This study applies the theory of Total Quality Management as a tool of analysis of the family quality improvement performed by Pesatren Rakyat in East Java. This pesantren was originally started with quite simple action, by establishing Quranic institution for kids. However, this pesantren now has introduced advanced technology to support the family assistance program. Various family assistance programs have been carried out to create a harmonious family. The success of changing the habits of marginal society into quality society is an interesting phenomenon, for instance, adolescent mental strengthening, assistance to vulnerable families, assistance psychiatric problems, and motivation for dropping-out children from school.

Revitalization of the People in East Java Pesantren in improving the quality of the family in terms of Total Quality Management theory can be considered successful. Although with different styles, Pesantren Rakyat has been able to do the three elements of quality management well: customer service, continuous improvement and total involvement. In terms of customer service, Pesantren rakyat is open to help anyone who comes. Problems faced by the customer vary from economic and religious issues to psychological problems. Then, in terms of continuous improvement, Pesantren Rakyat has continuously performed new enhancements, such as the introduction of the internet to the community, the establishment of radio stations, establishment of cultural centers, the strengthening of foreign languages, and the development of the family corner. Finally, in terms of total involvement, Pesantren Rakyat from the beginning has actively involved many elements including founder family, neighbors, authorities, and campus activists in serving marginal community, especially in strengthening family quality.

4. Dynamics of Political Economy In The Scheme of Islam Nusantara: a case study of Special Autonomy Region of Aceh – Indonesia and its relevance toward the Maqashid Syariah Perspective
   By. Chairul Fahmi (State Islamic University of Ar-Raniry, Banda Aceh)

Economics’ policy[MSB2] is one of the basic principles in social – economical development in Aceh – Indonesia and Islam. As the special autonomy region in
Indonesia, the economic development refer to the aims of Indonesia's constitution, especially article (33), and the Law on Governing Aceh (LoGA) number 11/2006. Article 155 of the LoGA states that the aim of Aceh economic policy is to establishes welfare and prosperity for the society. Ironically, after a decade of Aceh development program under the scheme of special autonomy region, a rate of poverty severely smash up, and being the second highest in Sumatera Island, and seventh poorest region in this archipelago. On the other hand, as the one provincial in Indonesia, which is implementing the sharia law, the economy sector are a part and a fundamental principle in term of *maqashid syari'ah* theory, and it has strongly related to the state economic policy.

This article aims to answer the question whether the economic policy in Aceh has suitable with the principles of *maqashid syari’ah* and is there any principle were adopted in the policy making process[MSB3]? The result found that basically, the Aceh government has issued the economic policy through the Aceh long-term development planning (RPJPA/Rencana Pembangunan Jangka Panjang Aceh), and Aceh medium-term development planning (RPJMA/Rencana Pembangunan Jangka Menengah Aceh). These documents have mentioned the achievement of Aceh development in the future including the reduction [MSB4] of poverty rate. In fact, in the realization, either in planning or in implementing, the intervention of political interest both by parliamentary members and Aceh government’s bureaucrats seemly more dominances, rather than using the document as the fundamental principle in economic making policy.

5. The Struggle of ‘Perhimpunan Tani Nahdatul Ulama’ (PERTANU) Against Agrarian Injustice in Banyuwangi

By. Ahmad Nasih Luthfi (*National Land College, Yogyakarta*)

*Bahtsul masail* of Nahdatul Ulama II in Jakarta on 11-13 October 1961 decided the government land reform policy was *haram* except in *dharurat* cases. The decision based on the argument about guarantees of Islam on absolute freedom of man for land right throughout not excessive and without violate the rights of others. It was emphasizing that Islam demands justice. The argument was on not disturbing the possession of others as the application of the rules "*wa laa laa dharaara dhiraara*"; and it was refer to the history of the Caliph Umar bin Khattab who did not take over ownership of the land but implementing policies of *jizyah* and *kharaj* to the conquered inhabitant in Iraq and Sham (LTN NU 2011).

*Bahtsul bahtsul* forum in the Nahdatul Ulama tradition resulted *aqwaali* opinion (legal opinion) and *manhaji* thinking (methodology). In different context and situation of the ground, the views of the forum was discovered by variations responses. Within the deep of emergency for example, in each place were very different, and this was required social and economic analysis done by the local Kiai or Ulama of NU. Finally in some cases they approved on policies to redistribute the land. When government policies diverted through fake endowment (wakaf palsu) for example, not hesitate for K.H Idham insisted at a session of the Supreme Advisory Council, January 19, 1965 to condemn the fake grants (hibah palsu) and endowments as well as approve the prosecution of such action. Similarly K.H. Wahab Chasbullah greater emphasis on the creation of justice.
K.H Farid Ma'rif highlighted the slowly implementation of land reform and showed the weak of peasant movement on stressed implementation of UUPPBH and Basic Agrarian Law. He acknowledged that there were landlords who were assisted by corrupt officials blocked land reform agenda (Anggraeni 2016).

Banyuwangi in 1964-1966 reflected this case. Perhimpunan Tani Nahdlatul Ulama (Peasant Union of Nahdlatul Ulama) or Pertanu in Banyuwangi struggled for peasant from unfair treatment. The difference in the level of ideology in some cases does not preclude solidarity between classes (as peasant). Among 22 combined organizations under PKI Banyuwangi in early July 1964 insisted accountability of UUPPBH and BAL implementation, then Pertanu (NU) and Farmer (PNI) against it not because it does not agree with this demand, but on taking unilateral action (aksi sepihak) (Mustafa 2015).

Furthermore, Pertanu played a role in countering the threat of counter-land reform when the implementation of land reform undermined even the forms of appropriation of land by various actors (civil, village government and military elements) occurred in Banyuwangi after the national tragedy of 1965. Support to farmers recipient land redistribution is risky for Pertanu in general conditions of the time, in the mid of a situation where land reform was synonymous with PKI and beneficiaries peasants is considered as followers.

In that conflict situation, Pertanu also defended peasants in plantation area. Estate parties expelled the peasant in the arable land ex-estates areas in Kalitelepak Wadung West Village, Kaligondo. The same case was in the land of plots Perusahaan Perkebunan Negara (state plantation companies) of Rubber XVI (PPN XVI) which originally was erfpacht of Plantation Wadoeng West region in colonial era. Pertanu issued a letter of protest to the Plantation and demand exerts provide protection against the peasant who had been occupying the areas. Letter of the Chairman Pertanu Soehaimi (June 23, 1966) in order to urging leaders canceled a planned plantation to replant lands appropriated people; stop making holes that destroy crops of the people, and replacing the losses for the people, and a willingness to negotiate between the elements Plantations with Pertanu and Sarbumusi (Sarekat Buruh Muslimin Indonesia) (Luthfi 2016).

Poor peasants have occupied plantation land since the Japanese era. Some regions of Wadoeng West Plantation nationalized into plantation PPN XVI. The tragedy of 1965 provided a pretext for the Plantation to expulse the peasants. Pertanu supported over this region still managed by the peasant, and subsequently successfully formalized a land area of 28.640 as the object of land reform. In 1968 the official land area of 26,491 ha redistributed through decree number I / AGR / 1 / XI / HM / 01.Perk / 1968.

Pertanu and Petani (peasant organization affiliated with PNI) supported to the peasant in the case of former landlord H. Bahrowi has been designated as the object of land reform. Petani and Pertanu in Sukorejo as a member of the District Land Reform Committee Bangorejo make a warrant dated 13-11-1966 which states that the land really has been declared as absentee land by the Committee in 1964. The letter confirmed that a group of people known as the Cs Bahrudin derived from Djajag Gambiran was not the person entitled to the land. They take advantage of the chaos of post-1965 by claiming to be the grantees of land H. Bachrowi for personal purposes. Pertanu’s letter signed by its chairman, H. Mochtar, and signed Harsono of Petani demanded that the land and all disputes relating to land reform object must be resolved through the Committee, and it
deplored the confiscation the letters beslag owned by 43 peasant of beneficiaries done by District Police Commander 1034/30 Bangorejo. As a result, the peasant fear to process the lands and lands become abandoned. Pertanu and Petani urged to the authorities to take action against parties who claim above and return the land to the peasant redistribution recipients to avoid confusion, and then land can be beneficial for existing tenants.

This peasant organization does not justify territorial military, 0825 Pepupelpelrad Banyuwangi, supervised and occupied Plantation of BUMIASRI under District Military Command. it Supposedly change and transition land rights regulated by Government Regulation No. 10/1961 by the agency agrarian authorities, and not taken over by default by "agencies which are not authorized ", like military.

Similarly was about plantation lands and forestry areas have been occupied by people since the Japanese era: Plantation Kalikempit in District Kalibaru, Plantation Sumberdadi in District Pesanggaran, forest land in the District Tembakor Alas Pesanggaran and Sugihwaras in Glenmor. This issue actually has received serious attention by Land Reform Committee Region of East Java which has issued Instruction No. I / AGR / 1211 / XI / Lf / 66 on Implementation of Completion Plantation Land Occupied by People, dated 19 September 1966. It expressly said that in resolving the issue of the former plantation lands occupied by people, must be subjected by laws and regulations. Broadly, Pertanu and Petani demanded land estates that have been designated as the Object of the Land Reform and have been redistributed to the people remains handed over to tenants receiver.

Agrarian injustices in Banyuwangi caused by very unequal agrarian structure of forestry and plantation system and caused by unequal land-relation among rural communities. Banyuwangi is the district with the largest territory in the East. There were more than 49 companies in Banyuwangi (highest in East Java), followed by Jember (26 companies), as well as the amount of maximum land ownership and land absentee. Therefore, the implementation of land reform in this area was a priority, so that two decrees of the Minister of Agrarian raised, namely SK. 49 / KA / 64 and SK. 50 / KA / 64, which set five areas of ex-plantations as the object of land reform. Until 1964, a successful land redistributed was 4914.5 ha from 421 former owners and 10 ex-estate/state land. The number of peasant recipients was 13,781 people (Luthfi 2016).

In the present context, the Islamic struggle against injustice and ecological crisis in rural/frontier areas, which even result violence against humanity, is not just a local struggle, but the global struggle (cosmopolite). Cosmopolitanism of Islam Nusantara not only because it has influence and continually define themselves in placing the issues faced by people in various social contexts, economic, political and local culture, but because it has actually effort to protect “world risk society”. So then Islam Nusantara becomes a part of a worldwide network of community and challenges commons world problems.
Panel 5. Rethinking ‘Islam Nusantara’ in the Context of Democracy, Citizenship and Human Rights

1. Indigenization of Islam and Re-mapping Muslims: A Cultural-Political Strategy Toward Polarization Debates Between Islam and Democracy
By. Siti Maskurotul Ainia (University of Calabria)

‘Islamizing democracy’ or ‘Democrazing Islam’, ‘Radicalization of Islam’ or ‘Islamization radicalism’ these reactions toward global debates on questioning the compatibility (or the radical of antagonism) between Islam and democracy had lead academics paper interest and international relations issues for decades. In line, the broad context of this proposed study is finding the political strategy towards the polarization debates between (political) Islam and (liberal) Democracy. By drawing attention to these reactions, I am stepping out of debates on Islam and Democracy by focusing and developing on new strategy called ‘indigenization of Islam’ following the fact that Islam (will) continue to play in central role in shaping the political landscape across the world. The concept of Indigenization is used here in the sense of Muslims setting with plural societies. But my major focus in indigenization are both inclusiveness and hospitalize among the plural societies in the contemporary nation state.

Keywords: Islam, Democracy, Pluralism, Indigenization of Islam, Plural Societies, Citizenship, Political Community.

2. ASEAN and Islamic Diversity in Southeast Asia
By. Hadi Rahmat Purnama (Faculty of Law, Vrije Universiteit)

The diversity in the Southeast Asia region in the past years have been challenged, especially by conservative group which try to impose their belief in to the divers society. This can be seen in Indonesia, Malaysia, Philippines, Brunei etc. The regional has its own regional organizations, Association of South Asian Nations (ASEAN) the inter-governmental organizations recognized the diversity and human rights in the region. In 2007 ASEAN established the ASEAN Charter which make ASEAN become the legal based organizations. ASEAN now not only focus on the political, security and economic platforms but also on a social-cultural platform. ASEAN embrace human rights as a part of the organization with the establishment of ASEAN Inter-Governmental Commission on Human Rights (AICHR) in 2009 and the ASEAN Declaration on Human Rights in 2012. The latter has given recognition and protection on the issue of freedom of religion. Most parts of the Southeast Asia in the past was covered by the places which called Nusantara. The region is famous with the diversity and tolerance. This paper will focus on how the ASEAN Charter and ASEAN Declaration of Human Rights can give influence on the diversity, especially on the Islamic culture in the region.
By. Marlis H. Afridah.

For decades, the self-proclaimed Islamic states Iran and Saudi Arabia have actively promoted their versions of Islam to different parts of the world, thus exerting their soft powers particularly among the Muslim world. As the largest Muslim-majority country, Indonesia is also a significant player in the world when it comes to addressing Islam-associated global issues from radicalization to terrorism. Moreover, Islamic extremism is on the rise and has been considered by public policy experts as one of the world’s most wicked problems. However, regardless of its strategic position, the Indonesian government has not undertaken a sustainable policy initiative to promote Indonesia’s version of Islam at the global level like its counterparts Iran and Saudi Arabia. The reason is understandable; Indonesia is not a self-proclaimed Islamic state. Additionally, domestic politics poses challenges for the country to adopt a particular version of Islam to be promoted at the global level. This paper seeks to convince the Indonesian government why it is timely for Indonesia to adopt Islam Nusantara, the traditional ideological interpretation of Islam, and promote it in Indonesia’s foreign policy. This paper explains how Indonesia can share Islam Nusantara with the rest of the world as an alternative solution to deal with rising global Islamic extremism, mainly by developing strategic multi-stakeholders partnership and sustainable public campaigns. Soft power projection of Islam Nusantara will eventually leverage Indonesia’s influence in international politics. Keywords: Islam Nusantara, Traditional Islam Ideology, Indonesia, Foreign Policy, Soft Power, International Politics, Global Wicked Problems, Islamic Radicalization, Islamic Extremism, Islamic Terrorism

4. Islam Nusantara, Strengthening Constitutionalism and Challenge of Transnational Islam
By. Yance Arizona (Van Vollenhoven Institute for Law, Governance, and Society, Leiden University)

This article deals with the relation between Islam and nation-state in Indonesia. I depart from Nusron Wahid’s illustration to investigate the competing moment between Islam in Nusantara and nation-state conception, in particular to the idea of constitutionalism. In Indonesia Lawyers Club (ILC), Nusron stated, “We are Indonesian that has Muslim as religion, we are not Muslims that exists in Indonesia. In term of nation’s affairs, the Constitution is higher than on the Al Qur’an.” That phrase to regenerate the debate about the long history of contention between Islam and the nation-state in Indonesia. However, the challenges faced in current moment is different to previous debates in the establishment of a republic in 1945 and also debate in the Constitutional Assembly in 1950s that still within the modern nation-state framework that pursue the modern Islamic state. Currently, in a situation where the position of Islam as a global political identity, especially after 911 tragedy in the USA, the Islamic Nusantara which has a strong character as a supporter of the nation-state faces a different challenge. For instance, the 411 and the 212 movements, and the rejection of
Ahok are merely an articulation of the rise transnational Islamic movements through FPI, HTI and its supporters who challenge the erosion of the nation-state. The main goal is to replace nation-state to the caliphate and emerging islamic law through inter-legality process using Majelis Ulama Indonesia (MUI). However, the nation-state becomes weaker in front of this setting and some scholars characterise as “soft state” (Aspinall 2015). This is also taking place in various dimensions. The government is also weaker before the private sector in the natural resources management and privatisation of public service sectors. It arises a question, whether the Government can be a solution to challenging the erosion of nation-state against transnational Islamic movement? Through this article, I argue that the Government that having problems of corruption, elite capture and less attention to the people's problems can only be acted a bit in the face of the movement because the transnational movement works outside and sometimes beyond the state mechanism. Without strengthening constitutionalism and put it into legal regimes, the government efforts remain insignificant. Subsequently, the biggest potential solution can be found through non-state actors such as Nahdlatul Ulama, Muhammadiyah, and other social and religious organisations to promote pluralism, tolerance, and solidarity, as the main characteristic of nation-states in Indonesia.

Keywords: Islam Nusantara, Constitutionalism, Transnational Islam

5. Twin Pregnancy: The National Scene of Indonesia

By. Wardah Alkatiri (Department of Sociology, University of Canterbury New Zealand)

Through the lens of constructivist-interpretivist qualitative approach, this article provides historical narration as a context of the social construction of ‘Islam Nusantara’ alongside nationalism, vis-à-vis ‘global Islam for Indonesians’. During colonial past, the tensions between the colonized and the colonizer in the archipelago were replete with warfare in which the Muslim leaders played critical roles. That memory has helped to shape the relationship between Islam and nationalism. It is a relationship that complicates the future gravitation in antagonistic directions. On the one hand, toward Indonesian nationness, on the other, toward the unity of the Islamic world when the notion of Ummah and the ideal of khilafah have become strengthened among a sizeable portion of the Muslim population in the wake of globalization with the aids of information and telecommunication technology. Thereby, the article presents the gestation of twin ‘imagined communities’. One is the ‘nationness’ of the nationalists, and the other is the ‘global Ummah’ of the Muslims. Contestation between the ideals of the two ‘nations’ began since the formation of Indonesia’s nation-state and intensified during early independence. At that time, secular-nationalism as a conscious creation of the modernized educated elite was used as a means of social control in relation to hegemonization and modernization, and was used to unify people from diverse religions and ethnic backgrounds. It was even made ‘sacred’ in an attempt to unify all the nation’s potentials toward a developmentalists’ programme. In more recent times, as Indonesia has entered globalization, this secular-nationalism was reignited once again to respond to the weakening of ‘nationness.’ The research of Indonesian Muslim groups and their
learning communities strongly suggests Berger and Luckmann’s symbolic universe - which encompasses cognitive, normative and affective components - is able to explain two enduring contentions between Muslims and nationalism; as well as between Muslims’ thoughts and modern scientific worldview.

Panel 6. Rethinking ‘Islam Nusantara’ in the Context of the Dynamics of New Media and Religious Authority

1. ‘Santri NU-Style’ Film: Exploring the Fields, Struggles, and Competing Discourses of Cinematic Practices among the Traditional Muslims in Indonesia
   By. Ahmad Nuril Huda (Leiden University)

   For long time, relation between film and Santri (a particular group of Indonesian Muslims), let alone the traditional ones, is often assumed to be uneasy. Yet, the post-Soeharto era has witnessed an increasing volume of cinematic practices such as film discussion, production, and film screening, amongst particular segments of younger generation of the traditional Muslim groups affiliated with Nahdlatul Ulama (NU), the biggest Islamic organization for traditional santri groups in Indonesia, in and outside the main centers of NU community. While their cinematic practices largely lend credence to the advance of digital technologies, and go hand in hand with, if not preceded by, the rise of Islamic film genre on the part of their ‘rival’ modern Muslim groups, many of these santri have also claimed that their cinematic practices were rooted deeply in the 1960s cinematic tradition of NU. That said, my paper is focused on analyzing the “sudden (re)turn” of these pesantren people into the film world, by focusing on a specific modern figure of what I call “the cinematic santri”. Through such figure, it will explore (1) the ways by which the santri are able, and more importantly, make an endeavor, to come (back) into the country’s “national film arena”, and (2) the ways by which they have defined the fields with which their cinematic practices worked and competed against.

2. Mainstreaming Salafism: Defining Muslim’s Attitudes Through Da’wah Programmes on Television
   By. Syahril Siddik (Leiden University)

3. The theme of Islam Nusantara in the BIG DATA era, a phenomenon of online activism by the case of ‘Santrionline’.
   By. Wahyu W. Hadiwikarta (Max Planck Institute for Biophysical Chemistry, Germany)

   The World is Flat[1]. The boom of information flow that exceeds even the natural exponential model has brought us into a time where the inability of our puny brain to process everything that is happening around us is accentuated. In today’s world, we rely on the Internet, on our real-time communication tools and social media to keep
us ongoing. In the world that becoming more competitive as the time goes by, these technologies are just becoming more and more relevant.

Big Data has become the 'word', to represent the fact of information overflowing that we experienced today. It is something that becomes inherent in our mind whether we like it or not. It is easily becomes the 'nature' itself, i.e. the representation of time and space, and energy of everything that is moving around us and as such, has become the model for the most basic feature of nature that is the process of 'evolution'. In extend, failure of adaptation would be a guarantee for extinction.

'Santrionline'[2] is a social brand of online activism through multiple online platforms. The brand was born just a year ago from the ideas of the youth, that are affiliated to Nahdlatul Ulama (NU). It is a platform that currently very active and supported by multiple figures with different life background. Currently 'Santrionline' is a vivid community. Its Facebook page has amass over 100k unique members from across the globe which is seen as a significant number for anNU-affiliated fanpage. Alexa ranked its website www.santrionline.net to be within the 100.000 top in Indonesia.

In this presentation we try to show that Islam Nusantara as a theme, with the goal of mass dissemination, is highly dependable on the ability of its proponent to consider and utilize the reality of information overflow. The platform developed as 'Santrionline' is one decent example. We try to demonstrate that Big Data is a concept that is very important to be embraced and key to the survival and continuity of the 'Islam Nusantara' theme dissemination.


4. Contextual Tafsir in The Risalah Nahdlatul Ulama Magazine (A New Model of Indonesian Tafsir)
   By. Naqiyah Mukhtar (The State Islamic Institute (IAIN) of Purwokerto)

There are two different views about the study of tafsir in the modern era. One group of tenet holds that the works of modern mufassir were only repetitions of classical tafsirs. This view was maintained by some scholars such as Haris Birkelad, J.J.G. Jansen, and Rotraud Wieland. On the other hand, Karen A. Bauer denied this. This work examines the interpretations of the portrait of tafsirs in the Risalah (Nahdlatul Ulama Magazine) written by Mustain Syafi’i from Pesantren Tebuireng, Jombang East Java, Indonesia.

This study will focus on the topic of “Pentingnya adil bukan Islam bagi pemimpin.” The topic was chosen because it was presented in five editions. It is unusually special, since normally an article is issued in one or two editions. In addition, this is recently becoming a trending topic related to the nomination of Ahok, a non-muslim, to become a governor of a muslim-majority province of Jakarta Special Capital Territory. This study is also aimed to review the methodology of the interpretations of both technical aspects of writing and the hermeneutics.

From this study, I conclude that the tafsir written by Mustain Syafi’i in the Risalah supports the view of the second group of tenet, i.e. the modern mufassirs do not
simply copy the tafsirs from the classical period and the modern one, but, it is a new and unique model of contextual tafsir. This study used a descriptive method and content analysis. The significance of this study is to find a new methodology in the Indonesian interpretations of the Qur'an and to reconstruct the methods of tafsirs that can be used as an alternative model of new Nusantaran tafsirs, especially in Indonesia.

Keywords: new methodology; Risalah magazine; Indonesian contextual tafsir; Mustain Syafi’i.


1. Islamic Recitation in Javanese Trance Dance
   By. Mohammad Rizky Sasono (Laras - Studies of Music in Society)

   The practice of Jathilan trance dance has been part of the Javanese culture for hundreds of years. The emergence of the popular dance reflect on Sang Hyang Kuda, the existence of spiritual being which relates to the Majapahit kingdom era of 15th century Java. The once spiritual dance of the people is now a popular dance in rural society of central and eastern Java. The dance shifted from ritual practice to object of tourism throughout the years. The notable policy made by Soeharto during the new order enhanced the ritual dance into spectacle.

   In Yogyakarta (Central Java) the government has been supporting practices of Jathilan to local performing arts groups making it a popular spectacle for rural communities. The peak of the offerings to spirits making dancers trance. Its monotonous rhythm and melody also contributes to the half-conscious state of the dancers.

   In Islam, such a practice is considered to some as Mushrik or Shrik. Hence the practicing of idolatry or polytheism, worshipping to other as opposed to the singular God. However, during the day long performance it is often found musicians singing to Islamic recitations. Often, at the closing phases of the trance dance Shalawat is recited in line with the music.

   The Islamic musical phenomena in Jathilan is a manifestation of entanglement of religion and culture which relate closely to how Islam in Indonesia evolve throughout centuries. This paper looks at 21st century Indonesia and amidst the mushrooming of radical Islamic groups, and what the trance dance offers in an in-depth analytic reflection on how religion and culture negotiates.

   Keywords: performing arts, culture, trance dance, islamic songs

2. The Social Construction of Kiai on Pluralism and Interreligious Dialogue in Malang
   By. Zainuddin (The State Islamic University of Maulana Malik Ibrahim, Malang)

   This research addresses three important problems: first, the social construction of Kiai on religious pluralism and interreligious dialogues; the second, to understand the religious attitudes of Kiai; the third, to understand the pattern of relation and interreligious dialogues that was developed by Kiai.
In general, this research is used for: the first, developing theory of science and social construction on religious pluralism and interreligious dialogues. How do Kiais construct the pluralism and interreligious dialogues as part of interreligious relation. This research can also be considered for policy makers (state, both central or province) to reinforce and build interreligious harmony; the second, through deep study and to know the elites religious ideas, this research criticizes Panikkar and Mulder's thesis of religious attitude categories, and the religious pluralism categories formulated by John Hick.

This research concludes that there are two typologies of religious Kiai’s social construction in Malang-East Java; namely fundamentalist and moderate. These two typologies have impact on the varieties of the social construction of pluralism and interreligious dialogue.

*Keywords*: Social Construction; Kiai; Pluralis; Interreligious Dialogue.

3. **Confucianism as an Official Religion in Indonesia (A Reflection of President Abdurrahman Wahid Thought on the Struggle for Freedom of Religion)**
   By. JAZIM Hamidi, AIRIN Liemanto, and DANIAR Supriyadi

The Presidential Decree Number 6 of 2000 concerning the Revoking of Presidential Instruction Number 14 of 1967 concerning Chinese Religion, Belief, and Customs issued by Abdurrahman Wahid has constitutionally brought Confucianism as an official religion in Indonesia and even the only one among all nations. The research aims to reflect the thought of President Abdurrahman Wahid on the struggle for freedom of religion. The paper begins with some discussion on the relationships between state and religion in historical, socio-politics, and legal perspectives, followed by exploring the legal history on the development of Confucianism in Indonesia. The research reveals that since the existence of Nuswantara Kingdoms till now, the relationships between state and religion have mature and original characteristics. In the context of the development of legal history, Confucianism has complied with the requirements to become an official religion in Indonesia. Finally, considering Islamic thought through the respect of democratic, human rights, and pluralism values, President Abdurrahman Wahid issued the Presidential Decree Number 6 of 2000 that regulate Confucianism as an official religion in Indonesia.

*Keywords*: Confucianism, Official Religion, Abdurrahman Wahid Thought, Freedom of Religion

4. **Legal Pluralism in Settling Common Property Disputes in the Perspective of Muhammad Arshad Al-Banjari**
   By. Ahmad Dakhoir, Ahmad Rafua, and Annisa Nur Fatihah (*The State Islamic Institute (IAIN) of Palangkaraya, Central Kalimantan*)

This paper explains the proliferation of disputes on common property in modern family law. To settle the problem, there are lot of allotment rules in settling common property disputes. Allotment concept of common property in Indonesian community construction is various. In Java is called as Harta Gono-Gini concept, in Sunda known as
Harta Seguna Sekaya concept, in Aceh is called Harta Seuhareukat concept as well as Harta Seugrabe concept in Bali. All of these concepts uses rule 2/3 proportionate 1/3 portion. It differs with allotment rule in settling common property used by Banjar community (South Kalimantan, Indonesia). Allotment rule on common property in Banjar community construction is 1/2 to 1/2. This concept was legal thought of Muhammad Arshad al-Banjari in settling common property disputes which differs with previous allotment rule on common property. This concept is called Harta Perpantangan concept. This concept, indeed, is interesting and relevant to be transformed in national and international law reform.

In addition, this paper also explains background, the base and method of legal formulation of al-Banjari in settling common property disputes through Harta Perpantangan concept. To analyze progressive thought of al-Banjari, author uses Argumentum per Analogiam theory and sociological jurisprudence theory, as well as historical, juridical and anthropological approach. According to al-Banjari, Harta Perpantangan concept may be implemented in case of either divorcement or one side has died. Its mechanism is common property divided into 2. Integrative-interconnective paradigm which used by al-Banjari was accommodating local values of Banjar culture through Harta Perpantangan as well as the universality of Islamic law in rahmatan lil alamin (a mercy to mankind) principle which is compatible to justice values based on Pancasila and Constitution of the Republic of Indonesia. To allot common property in case of divorcement, the wife gets 1/2 portion, whereas in case of inheritance, the wife gets 1/2 portion of common property, and the rest will be given to the heir as Islamic inheritance rules. Legal formulation of al-Banjari through Harta Perpantangan concept is very effective to resolve common property disputes among women social dynamics nowadays.

Keywords: Legal pluralism of dispute resolution, Common Property, Muhammad Arshad Al-Banjari

   By. Sa’dullah (Katib Syuriyah PBNU, Pascasarjana IAIN Syekh Nurjati Cirebon dan STAINU JAKARTA)

This Paper states that the surah Āli ‘Imrān [3]: 85 is not the abrogator of the surah al-Baqarah [2]: 62. Surah al-Baqarah [2]: 62 is an inclusive ayah that informs the evidence of acknowledgement of the al-Qur’an upon the safety of adherents of religions. All ayahs of the al-Qur’an are the selected revelations that are operative in its nature. In the case of contradiction, they should be contextually understood based on their socio-historical background, without abrogating each other between different ayahs, as it is stated in its criteria that the abrogation is only enforced upon ayahs on law, and not for informative ayahs (ikhbāriyyah).

Based on this fact, this research finds out that Islam which is prescribed to the prophet Muhammad cannot abrogate the existence of pre-Islamic religions. The abrogation of religions is conflicted with the reality of the continuity of the Prophet Muhammad’s revelation. Islam is a religion of all prophets, and Islam that is prescribed
to the prophet Muhammad is a continuation and a complementary to the legacies from previous religions. The idea of abrogating religions means to ignore part of the rules of an abrogation theory itself. Surah al-Baqarah [2]: 106 is not a base for the abrogation of previous religions. This ayah suggests a supposition, not a necessity of the abrogation.

This research refuses the interpretation of abrogation from Muhammad Ḥādī al-Muṭāl ibn al-Jābīr (d. 995 M) in his work entitled "al-Naskh fi al-Sharī‘ah al-Islāmiyah kamā Afhamuhu.” Al Jabri noted that the naskh (abrogation) is to abrogate the previous religions by al-Qur’ān. In contrast, this research supports the idea of Abdulaziz Sachedina (1994) and Murtada Muṭahharī (d. 1979). They contend that al-Qur’ān is not to abrogate the previous religions, as there is no single ayah about the abrogation of religion.

This research employs a research method mapping the pros and the cons of interpretation using qualitative analysis. In collecting data, this research applies library research of the commentary books from classic to modern-contemporary periods as primary sources with socio-historical approaches. It also incorporates usūl fiqh and hermeneutics theories to analyse the text.

Panel 8. Rethinking ‘Islam Nusantara’ - In the Dialogue with Localities

1. The Perception of Indonesian Islam in Belgium: Religious Freedom and the Establishment of a Place of Worship

   By. Baktiar Hasan, Nanang Suprayogi, M Islah, Arief Wibowo, Wahyu Wijaya Hadiwikarta, and Ayang Utriza Yakin (PCI-NU Belgium)

   In Belgium Islam is a recognized religion and receives funds and benefits similar to those of the six other recognized religions or secular humanist group. The Muslim population in Belgium is estimated to be more than 600,000 (PEW) or about 6% of the total population. Most of them are of Moroccan origin, Turkish origin or of other Mediterranean countries. Despite the number, as a minority, Muslims face quite a few challenges to integrate to Belgian society. Marginalization indicated by doubling of unemployment rates compared to the indigenous population, systemic discrimination in employment and access to housing remain major concerns.

   With around 200 families, mostly Nahdiyyin* in religious practice, the Indonesian Muslim community (IMC) in Belgium faces their own challenges. Due to their relatively small number, the IMC faces the difficulty of maintaining their Indonesian Islamic Identity. The lack of infrastructure, facilities and resources limits the fulfilment of the needs of the community to recognize and maintain their cultural roots. Joining other Muslim communities of different cultural backgrounds is a challenging option due to language differences.

   Until now, most of the religious activities such as Friday prayers and monthly family gatherings are facilitated by the Indonesian Embassy in Brussels. Considering the growth of the community, the use of the provided facility will be challenging to maintain in the long run. Since 2012, the Indonesian Muslim community has formalized a non-profit foundation under the name "Yayasan Keluarga Pengajian Muslimin Indonesia (KPMI Foundation)" under Belgian Law with an administrative body of
Muslims with Indonesian origin who are living permanently in Belgium. One of the visions of this organization is to build a center named Indonesian Islamic Cultural Center (IICC). This paper presents the IMC experience concerning establishing the IICC.

*Nahdhatul Ulama Oriented

2. Negotiating Hereditary Traditions and the Politics of Religion in Indonesia
   By. Kun Akaabir (Akademie Schloss Solitude, Germany)

   Not only has the appropriation of the category ‘world religion’ in Indonesia excluded indigenous religious traditions from the state-acknowledged religions, but it has also subordinated the local varieties of the existing religions. In Java, several communities adhering to their ancestral religious teachings have been persecuted and categorised as pre-religious people despite their claim to be Muslims. Instead, they are obliged to convert and to adhere to the state-acknowledged Islam. It is this process of appropriation that the term politics of religion refers to. As these communities are indirectly forced to recognise the state’s interpretation of Islam as religiously legitimate and theirs as illegitimate, I argue that there has been what is called as symbolic violence in the form of cultural imposition. How do these communities play their roles of agency within this environment? How do they negotiate their religious identities and traditions in the contexts of citizenship? This research compares and analyses the ways in which two local religious communities in Banyumas, Central Java, are struggling to define and preserve their hereditary and ancestral belief systems through mechanisms of cultural reproduction. Employing the perspective of cultural citizenship, it also identifies their marginalised position and explores their struggle to achieve empowerment and emancipation. This research, thus, aims to reveal the cultural dynamics arising out of the peculiar interrelationships between politics and the issue of religious freedom amid the discourse on citizenship in postcolonial Indonesia.

3. Negotiating Muslim Deathscape in Balinese Hindu Society
   By. Bowo Sugiarto (The Department of Culture Studies, Tilburg University)

   Focusing on Migrant Muslims’ endeavour in negotiating their deathscape in Gianyar (Bali), this paper attempts to contribute to the study of Indonesian Muslim as a religious minority. This paper is situated in the context of the strengthening of Balinese Hindu identity in Bali after the fall of Suharto that lead to the inscription of some Balinese Hinduism concepts to local regulations. Dealing with death for a migrant in Bali, is not a problem with a simple solution. Due to the matter of defilement of customary village, migrants are usually not allowed to practice ritual of washing a deceased in their houses. In addition, in this island, deathscape has belonged to the authority of customary village (desa pakraman) as almost every this type of village has its own burial ground. Unfortunately, almost all of the customary village do not provide burial ground for outsiders (pendatang). In Gianyar, Muslims only have one public cemetery. Migrant Muslims were granted permission from local customary villages to use that cemetery. Therefore, basically, this cemetery is not Muslim community’s
property. However, now this public cemetery no longer have empty space. Therefore, Gianyar Muslims have to find solution regarding the issue of the shortage of Muslim burial ground in this town. In order to explain Migrant Muslims’ endeavour in negotiating their deathscape, this paper describes how Migrant Muslims organize themselves in the context of solving problems related to death, the relations between cemetery and belonging and the solution for the shortage of Muslim burial ground.

Keywords: Migrant Muslim, deathscape, Balinese Hindu, Gianyar, customary institutions.

4. The Practice of Poligamy Amongst Kyai: a Study of Social Construction on Kiyai’s Polygamy in East Java
By. Roibin (The State Islamic University of Maulana Malik Ibrahim, Malang)

Across centuries, the practice of polygamy has been encountered in several countries. It has been easily rejected in certain countries in the name of human rights. However, in some community in Indonesia, polygamy is easy to accept. Polygamy has become a familiar symbol of charisma of Kiyai (religious leader). Some kyai in East Java are supposed to practice polygamy. In other word, kiai is associated with polygamy.

Polygamy is a need for kiai to show his level of religiosity. Without polygamy, people are still vague to acknowledge kiai as their religious leader. Kiyai who have more than one wife indicates that he can manage his family to establish harmonious (sakinah) family. Therefore, polygamy becomes a symbol of high class of social status to be acceptable kiai.

This paper focuses on the main problem: what are the socio-cultural background of the striking difference between kiai and non-Kiai? This paper illustrates the understanding and the practice of polygamy of kiai in East Java. The typology of socio-religious classification is also found. In addition, this study also wants to know the impact the understanding and the practice of polygamy kiai to the institutions and the patterns of interaction between kiai and the community, students, and the wives.

This study uses qualitative research and paradigm of social definition. It also applies the Luchmann’s and Berger’s theories on social construction. The theory is expected to see the dialectical process between kiai and the natural concept of polygamy clearly.

The results of the study show as follows. 1) There are two types of elite kiai’s understanding on polygamy: normative and sociological understanding. 2) There are two classification patterns of socio-religiosity: normative-theological pattern and normative-humanistic pattern. 3) The impact of the understanding and practice of polygamy in kiai’s family cannot be separated from the classification pattern of socio-religiosity. Kiyai of normative-theological pattern is commonly associated with static institution. In contrast, kiai of normative-humanistic pattern is usually associated with dynamic institution.
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