

## Pros and Cons of Mentioning Islam in Indonesia and Indonesian Islam

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### ABSTRACT

This article discusses cultural acculturation in life, especially in the aspect of definition and socio-cultural identity. One of the issues that will be discussed is culture related to the multiculturalism perspective of Islam in Indonesia. The problem includes how to distinguish the concept of Islam in Indonesia and Indonesian Islam where this article will show that socio-cultural modality is the main force of Islam in Indonesia including religion that has an attachment to socio-cultural adaptation. The socio-cultural process gave birth to several cultural aspects including literary works, local songs (tembang), and also building art (architecture). Based on these examples, it can be said that there is adaptation among Muslims with the culture in Indonesia. In general, the opinion of religion and its adaptation occurs for every Muslim in a global context and experience.

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### INTRODUCTION

The majority religion in India has been Hinduism for centuries. However, it cannot be denied that India was previously colonised by Muslim kingdoms and empires with the legacy of the Taj Mahal. On the other hand, in Indonesia itself, although Islam is the majority of the population, it still preserves and maintains well the temples in this country. (Misyuraidah, Misyuraidah, & Syarnubi, 2017) The commemoration of Vesak Day is also still carried out in existing temples such as Borobudur temple and Plaosan Temple. Even Vesak Day has become one of the national holidays to honour Buddhists. (Nurahman, Oviyanti, & Syarnubi Syarnubi, 2021) This is a small illustration of how religious teachings and traditions can grow side by side in people's lives. (Muhammad Ali & Gunawan, 2015)

One of the Muslim thinkers and activists Tariq Ramadhan who currently lives permanently in Europe and has introduced the term "Europe Islam or Islam in Europe" which has become a hot topic of conversation among European residents. In Europe, Muslims have settled down to the third generation as full citizens. This is not because Muslims do not feel at home in their hometown, but there are several factors that require them to settle in other countries, one of which is economic factors to improve their fate. (Alimron, Syarnubi, & Maryamah, 2023)

Some of the illustrations above are used to raise the issue of Islam in Indonesia or Indonesian Islam. (Arisca, Karoma, Syarnubi, & Ahmad Syarifuddin, 2020) The pros and cons regarding the mention of Indonesian Islam are still felt today. (Ballanie, Dewi, & Syarnubi Syarnubi, 2023) There are those who reject the mention of Islam and want to be called Muslims only. Without adding the Nusantara appendage. None of the pros and cons have proposed explicitly mentioning Islam in Indonesia alone. (Fauzi, Andriani, & Syarnubi, 2023). An understanding that seems to prioritise formal and legal aspects, in the form of an invitation to reject local traditional activities that are

considered heretical. In response to this perception, Nahdlatul Ulama and Muhammadiyah emphasise their identity as Ummatan Wasatan. Alternatively, it can be interpreted as the best Ummat, the Chosen Ummat, the Pious Ummat and the Balanced Ummat in life. (Febriyanti, Ismail, & Syarnubi, 2022) Tolerance and a strong refusal to pursue the mission of Islam through the use of violence.

The mention of the word Muslim may be tainted by the practices in people's lives, while the mention of the word Islam seems more genuine and not tainted by the cultural practices of the people in Indonesia. (Fitriyani, Dwi, Mansur, & Syarnubi, 2020)

Generally, regardless of religion, people have little difficulty understanding the difference between belief and tradition. (Hawi & Syarnubi, 2018) Whereas it can be observed that there is nothing called faith that does not interact, come into contact, and blend with local culture. The mixing of tradition and sharia is inevitable. Diversity that is characterised by concepts and doctrines/beliefs in the tradition that they cannot understand and agree with. According to them, tradition and belief are like water and oil that cannot be united. (Hartati, Achadi, Syarnubi, & Muhammad, 2022)

In essence, the term Islam in Indonesia is simply an attempt to spread the teachings of Islam. The most important thing is that Islam is a teaching, law, dogma that is full of tolerance with local culture that is not binding and coercive. (Harto & Syarnubi, 2018)

Indonesian Islam itself is a little more sensitive to the giver of religious messages to the recipient of the message which actually involves several factors including the methods used, the approach taken, traditions or customs, the level of intelligence of the community, the elements of art that exist, and others. (Malta, Syarnubi Syarnubi, & Sukirman Sukirman, 2022) The socio-cultural factors and customs rooted in the Indonesian nation take centre stage, can be utilised, modified, and varied to spread religious messages. (Martina, Khodijah, & Syarnubi, 2019)

## METHOD

As a country with a majority Muslim population, Indonesia is able to go hand in hand with various cultural practices in the lives of local communities. Capitalising on the social and cultural aspects can be used as an answer to the question "Islam in Indonesia or Indonesian Islam": a matter of definition and identity. That is, in general, religious problems are social and cultural problems as well, which ultimately lead to political problems.

With this article, it can be explained that belief and tradition are two different things. However, this does not mean that they cannot go hand in hand. Basically, religion is not rigid, binding, and restrictive but full of tolerance, flexible, and can adapt to the surrounding environment.

This research method uses a qualitative approach with a literature search method and descriptive analysis to respond to the various problems formulated. The social approach is used in social movement research to understand the patterns and styles of movements, actors and factors that support or motivate movements, as well as mobilise supporters and hinder movements. The political approach is used to observe what leadership styles and structural relationships look like. Policies influence the behaviour of individuals and groups, while the normative theological approach is used to understand how one's religious understanding can influence and move someone towards that understanding. (Sari, Sukardi, & Syarnubi, 2020)

## FINDINGS AND DISCUSSION

How was Indonesian Islam formed?

Some observers, especially historians, examine the process of the entry of Islam in Indonesia and its spread, which was without the use of violence which was accepted with joy and sorrow by the Indonesian people and the transition from Hindu Buddhism with its relics in the form of Borobudur Temple and Prambanan Temple to Islam which was full of volunteerism. Without going through various problems, excessive preaching, establishment and health services and also modern or advanced school systems. There is also admiration among researchers, even an overlap between Clifford Geertz and Marshal Hodgson when discussing the process of Islamic propagation in

Indonesia. Clifford Geertz is believed to have underestimated the non-violent struggle in spreading Islam several centuries ago from Hindu Buddhism to Islam in a short period of time. Later Marshall G.S Hodgson in his book "The Venture of Islam" argued that there are three processes in the spread of Islam in the world. namely Islamic, Islamicate, and Islamdom.

Islamic, emphasised only on religious teachings without any cultural elements. Islamicate, there is a very intense cultural dialogue. Islamdom, the spread of Islam through political channels. According to Hodgson, Indonesia uses the Islamicate process which uses a socio-cultural-economic system, all three of which are interrelated. (Syarnubi Syarnubi, 2019)

The Islamicate process is not only limited to religious teachings but involves social and cultural processes. (Sutarmizi & Syarnubi, 2022) This combination of religion and culture makes Islam flexible and minimal violence. (Wulandari, Misdar, & Syarnubi, 2021) In contrast to the Islamdom style which uses little military power and tends to violence. It is also different from the Islamic process which is considered more rigid and formal in its implementation. (Yanti, Hawi, & Syarnubi, 2021)

For centuries the Islamicate process occurred in the archipelago and that process is referred to as Islam in Indonesia or Indonesia Islam. There are three historical evidences that illustrate the complex process of Islamicate in Indonesia. (Sukirman, Masnun, & Syarnubi, 2023) It is the process that occurred that shaped what is referred to as Indonesian Islam not Islam in Indonesia, among others:

1. Literary Works

Many literary works in history write about how the encounter between Islam and Javanese culture based on Hinduism, Buddhism, animism and dynamism took place.

2. Local Songs (Tembang)

Songs or tembang are more touching to the heart and each archipelago in the archipelago has different poems where moral teachings contained in Islam are combined with local culture that is full of meaning in a beautiful song or tembang.

3. Building Art

In Indonesia, there are many historical buildings that still incorporate cultural elements. For example, the Demak mosque with a Joglo house style has become a place of Muslim involvement to this day.

In this short article, the author presents only three pieces of historical evidence that explain the complex process of Islam in Indonesia. This long process is called the title of this article "Indonesian Islam" not "Islam in Indonesia". The author does not discuss the role of Islamic civil society in Indonesia or Islamic universities in the country in shaping modern Indonesian Islam or Indonesian Islam. Shaping Islam in Indonesia is not easy. At least according to the experience of Islam in Indonesia, three social and cultural conditions must be fulfilled. Calling Indonesia Islam is justified when such intense and provocative encounters and dialogue between religions and cultures expressed and presented in literature, songs, poetry, and socio-religious can be done and made possible without these three elements in the appeal of Islam in Indonesia is almost impossible. A contemporary Islamic religious thought movement that aims to convey ideas from outside the East, West, Middle East, Central Asia, South Asia, etc., and seeks to eliminate or forget the long historical process of religious and cultural encounters.

The convergence of song, literature and architecture can create strong social and cultural capital for the development of Indonesian Islam or Indonesian Muslims. How can these criteria be used to answer global challenges, especially in today's European world, which is trying to form a kind of European Islam or European Muslims? 30 or 40 years of Islamic and Muslim presence in Europe is not enough to form a European Islam. More time is needed for the formation of an Islamic society in Europe. This society forms itself once the presence of Islam and Muslims is socially and culturally felt in Europe, but the nature of the encounter is not competitive but complementary.

Until this is achieved, it seems that only the policy of representation of Islam in Europe is represented in the political sphere by some of its elite figures. Representatives of the European Muslim community cannot politically shape European Islam in the desired way, because they cannot

penetrate the social and cultural spheres. Clearly, political Islam has failed to solve today's problems. As a result, young people are turning to Salafist, Islamic religious views and movements that are narrow-minded, biblical, emphasising individual acceptance of Islam in the form of narrow understandings and interpretations and acts of rioting, triggering precarious living situations, feelings of malaise, unemployment, social discrimination and lately feelings and perceptions that are considered derogatory to Islam.

## CONCLUSION

The conclusion of this article begins with the awakening of the world community from the perspective of scholars, researchers and politicians to view Indonesia as an alternative form of Islam in today's modern and postmodern world. Indonesia is known as the third largest country in the world with a Muslim population that follows a democratic system of government and public administration. After America, it is India. Again, the question is why did Indonesia get it? British Prime Minister David Cameron sincerely wants to learn from the experience of Indonesia, which has the largest Muslim population in the world under the rule of diversity and democratic governance.

According to him, 500 people out of 255 million Indonesians have joined IS in Iraq and Syria. "While there are only about 2.5 million Muslims in the UK, more than 1,000 of them have joined IS. The Indonesian social and cultural capital described by the author above are just some of the many possible answers. "This flexibility and versatility can only be supported and accessed through a multidisciplinary and encompassing whole, interrelated, comprehensive approach of religion, culture, society, economics, politics and science and technology management, not individual disciplines. Non-dialogic, inflexibility, impatience and haste are not the correct responses to cultural work, which requires great patience, determination and perseverance.

The definition and identity of a group, especially a religious community, is largely determined by the extent to which advanced social and cultural work has been done. The legal solution, me and you, not us, the inner circle, always leads to separation rather than convergence, giving rise to the problem of majority-minority, but not solidarity, because it forgets or subordinates the social and cultural processes that each group actually needs anywhere and anytime.

In short, Indonesia uses the Islamicate process in the spread of Islam which is not only limited to religious teachings but involves social and cultural processes. This combination of religion and culture makes Islam flexible and less violent. The process that occurs forms what is referred to as Indonesian Islam not Islam in Indonesia. The mention of Islam in Indonesia and Indonesian Islam is the perception of each community which capitalises on the social and cultural aspects that go hand in hand with various cultural practices in the lives of local communities which are used to understand how one's religion can influence and move someone towards that understanding.

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