

ISLAM NUSANTARA: CULTURAL CONSERVATION AND STRENGTHEN THE NATION KH. LOHOT HASIBUAN POTRAIT

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Abstract: This article started from the dynamics of Islam Nusantara that always experience interpretation and contextualization. Various views enrich the idea Islam Nusantara; however various offers to reexamine the idea on Islam Nusantara are inevitable. Taking in-depth interview, this article attempts to explain Kh. Lohot Hasibuan's views that related to the Islam Nusantara: cultural conservation and it can be also strengthen the nation. In addition, to support this article the data also taking from the document written by Kh. Lohot Hasibuan. To sum up, Islam Nusantara was initiated by Nahdatul Ulama at the congress of 2015 got some polemics, nevertheless various offers contained in the idea of Islam Nusantara, such as accommodating culture, costumes in diversity, he gave the example of Islam occurred in Jambi has same Islamic expression as in Java.

Keywords: Islam Nusantara, Cultural conservation, Strengthen the Nation, Kh. Lohot Hasibuan.

Abstrak: Artikel ini berangkat dari dinamika Islam Nusantara yang terus mengalami penafsiran dan kontekstualisasi. Beragam pandangan memperkaya gagasan Islam Nusantara, namun sebaliknya berbagai tawaran untuk menguji kembali ide tersebut tak

terhindarkan. Berbekal wawancara mendalam, artikel ini berupaya menjelaskan pandangan Kh. Lobot Hasibuan terkait Islam Nusantara: Konservasi Budaya serta mampu memberikan ikatan untuk meneguhkan bangsa. Tidak cukup dengan itu, dukungan tulisan yang berkenaan dengan hal tersebut baik yang ditulis langsung oleh Kh. Lobot Hasibuan maupun hasil penelitiannya dimanfaatkan. Kesimpulan dalam artikel ini bahwa Islam Nusantara yang digagas oleh Nahdlatul Ulama pada Mukhtamar 2015 dengan polemik yang mengiringinya membuat ia tidak menyetujui penggunaan istilah tersebut. Namun, berbagai tawaran yang dimuat dalam gagasan Islam Nusantara ia dukung seperti mengakomodasi budaya, adat istiadat di dalam keberagamaan, ia mencontohkan seperti Islam yang terjadi di Jambi, memiliki persamaan ekspresi keislaman yang ada di Jawa.

Kata Kunci: *Islam Nusantara, Konservasi Budaya, Meneguhkan Bangsa, Kh. Lobot Hasibuan*

Introduction

Islam will never be done to be discussed. The problems that increasingly surround religion cannot be separated by the conditions where in which Islam is present, the parties that are present in it or the ebb and flow of problems that continue to demand answers from it. Islam in Indonesia cannot avoid these demands. A classic question that is always haunts Muslims, to the inevitable contemporary problems in front of Indonesian Muslims as adherents. The problem of conflict between culture and religion which is part of human life, to the conflict between nations and religions.

Islam Nusantara is a discourse that is considered as a product of thought among the Muslim community of Nahdlatul Ulama, which is indeed familiar to Indonesian Muslims, even to the extent that it extends to Muslims in remote areas of the archipelago, whether Muslim or not. NU's (Nahdlatul Ulama) efforts in response to negative accusations, both from the puritans - Wahhabis or orientalis are on cultural aspects that are very close to religious activities of NU people. Where, Wahhabis incessantly accuses heresy and *bid'ah* on the pretext of purifying Islam from all forms, elements and types of traditions that is carrying the name of holy jihad.¹

Masdar said that basically NU is a cultural identity, the majority of which are embraced by the Muslims of Islam Nusantara.² In the cities and villages, the religious tradition of NU does dominate the religious activities of the Muslim community, regardless of educational background, profession, expertise, or even political choices.

¹ Masdar Farid Mas'udi, Pengantar dalam Munawir Abdul Fattah, *Tradisi Orang-orang NU* (Cet. VII: Yogyakarta: Pustaka Pesantren, 2011), hlm. xi.

² Masdar Farid, Pengantar dalam Munawir Abdul Fattah, *Tradisi Orang-orang NU*, hlm. xi.

The fear of NU which promotes Islam Nusantara had many reasons, regardless of which organization rests on the rejection of this discourse. So that the peak of the opposition group's disapproval was wreaked out at Jokowi's acceptance of the NU idea, which was thought to be a counter ideology against transnational Islamic currents that continued to campaign for a conservative Islamic and Islamic state which seemed tend to justify any means that captivated the hearts of Muslims. In the context of the 2019 presidential election, Fridiyanto concluded that Islam Nusantara was finally politicized as a black campaign³ capital for the incumbent who had chosen KH. Ma'ruf Amin, Rais Am Nahdlatul Ulama as the representatives.

The dilemma situation in understanding Nusantara Islam as an offer of thought must be able to visit every level of society, especially NU people, so that the message referred to the conception Islam Nusantara can be understood without having to experience distortion and reduction, so that the obscurity of meaning and understanding will be easily marginalized, this is to maintain Islam Nusantara as the collective identity of Muslims in the archipelago.⁴

In general, the Islam Nusantara discourse received a negative response from Muslim in Sumatra Island; from North Sumatra, Jambi, West Sumatra and Aceh. This had become both a challenge and a threat to NU and local NU scholar.

NU scholar must provide an understanding that is neither simple nor simplifying, neither exaggerating nor dwarfing. In this way, the understanding of structural scholar and cultural of NU is a must to be studied, understood and passed on, in order to get a comprehensive understanding and the NU generation is able to spread the understanding of local scholar to meet Muslims in every village. Because after all the scholar remain public figures who continue to be with the people and close to them. So in this short article, it is the duty of a santri⁵ to take notes and to elaborate on the understanding of the Jambi NU scholar, photographing issues of Islam Nusantara, culture, and nation from Drs. KH. Lohot Hasibuan.

Discussion

Islam Nusantara has been emphasized by its proponents, that it is not a new religion, a new school or a new identity. It strange in the minds of Indonesian Muslims on the term Islam Nusantara is due to inadequate misunderstandings and a simple conclusion from the ideas raised by several

³ Fridiyanto, "Polemik Konsep Islam Nusantara: Wacana Keagamaan dalam Kontestasi Pemilihan Presiden Republik Indonesia Tahun 2019", *Jurnal Kalam*, Vol. 6 No. 2 Tahun 2018, hlm. 83.

⁴ Achmad Syahid, *Islam Nusantara: Relasi Agama-Budaya dan Tendensi Kuasa Ulama*, Cet. I: Depok: Rajawali Pers, 2019, hlm. 127.

⁵ The students of Islamic Boarding School

NU and NU figures structurally through the theme of the 2015 congress. In fact, this idea has no political content, even the term is an attempt by figures. NU in framing a cultural and social construction of the Indonesian people, the majority of which are filled with NU traditions. Although not all Nahdliyyin people understand and know this idea, basically NU is a mass organization that mainstreams Islam Nusantara' thoughts.

Putting Islam Nusantara in a sociological and anthropological study is the correctness and truth that must be slowly understood by Muslims in the archipelago. Some of Nahdliyyin's⁶ youth even considered Gus Dur one of those who fought for Islam Nusantara' ideas and carried out development. This assessment is seen from Gus Dur's idea of the importance of Muslims to study Islam geographically or to study areas.⁷

Islam Nusantara in the Indonesian context is the principle for consolidating the ummah with a cultural strategy that can embrace and persuade ordinary people.⁸ Ordinary people are defined as people who do not have an understanding of religious knowledge, do not have economic ability and do not get enough attention regarding education

The objective point of view of the Nusantara Islam discourse can be placed in a discourse position that does not consider who the bearer, bearer, or the mass organization that accompanies it. Islam Nusantara must be understood as a humble thought, because this idea departs from the reality of Indonesian Muslims who believe that Ahlussunnah wal Jama'ah are predominantly NU members.

So it is not surprising, M. Isom Yusqi considers Nusantara Islam to be a progressive idea, because it tries to discuss ASWAJA-style Islamic teachings with the socio-cultural realities of society that do not use subordinate paradigms, or oppose the two, on the contrary, the essence of Islam and Nusantara civilization are complementary.⁹ In addition, progressive efforts that can be traced are efforts to systematically trace the track record of Nusantara Islam and explore the previous intellectual heritage and cultural trinkets that exist in the archipelago. So it is appropriate to assess this effort as a strategic step in consolidating all sources that will shape the distinctiveness of the Muslim way of Islam Nusantara¹⁰ be it religious, political, cultural or social aspects.

KH. Afifuddin Muhajir views that the violence that is currently sweeping throughout the Islamic world must be responded to with an attitude

⁶ The people of Nahdatul ulama

⁷ Nur Khalik Ridwan, dkk, *Gerakan Kultur Islam Nusantara*, Cet. I: Yogyakarta: Jamaah Nahdliyyin Mataram (JNM) bekerjasama dengan Panitia Mukhtar NU ke-33, 2015, hlm. 1

⁸ Achmad Syahid, *Islam Nusantara* hlm. 120.

⁹ M. Isom Yusqi, Islam, NU, dan Nusantara, dalam Achmad Mukafi Niam (Ed), *Mozaiik Pemikiran Islam Nusantara*, Jakarta Pusat: Numedia Digital Indonesia, t.t. hlm. 34.

¹⁰ Achmad Syahid, *Islam Nusantara*, hlm. 121

of building improvement. Islam Nusantara, with his distinctive style and character, must endeavor to export "Islam Nusantara" to all corners of the world. ¹¹This is a form of concern of one kyai with their understanding of religion or actions that are very detrimental to the image of Islam around the world.

The socio-cultural conditions greatly affect the understanding of adherents of each religion, so that it is imperative to totally differentiate what can change and what can be changed in Islam. Islam cannot possibly exist by marginalizing sociological, historical and anthropological conditions. That way, a historical Islam is a realistic Islam in front of Muslims.

Islam Nusantara is present as an effort to maintain good cultures and Islamic values have been contained in both cultural and political aspects. In Zainal Arifin's view, Islam Nusantara peaked clearly in the political aspect, when Mbah Hasyim Asy'ari through his son Wahid Hasyim accepted the ideology of the Indonesian nation, Pancasila as the principle of a state.¹² Geographically-culturalist, Islam Nusantara is based on the locality or area where Islam lives. According to Kacung Marijan, Islam Nusantara is an Islamic model that tries to make the surrounding culture a dialogue partner.¹³ There is no coercion let alone to act violence.

The existence of the Islam Nusantara discourse is an attempt to crystallize the seriousness of NU which is influenced by two factors. ¹⁴First, internal factors, the restlessness of Nahdliyin people, both structural and cultural towards the group that had seized NU's places of worship, which led to attacks on NU's worship practices and cultural practices. Second, external factors, the emergence of reports stating that radicalism and intolerance were increasingly rampant after reform. In addition to these factors, after the reformation efforts were made to question, dispute and controversy between Islam and the state and attempted to create an Islamic state, Islamic caliphate, or NKRI with syari'ah.

Ideologically, Islam Nusantara has taken a different path to maintain and maintain amaliyah, a culture and customs that are not against Islam and have been filled with Islamic values by the songo guardians. Meanwhile, the Islam Nusantara movement chose the path of moderatism in religion which

¹¹ KH. Afifuddin Muhajir, "Manhaj Islam Nusantara", dalam Ridio(Ed), *Antologi Islam Nusantara: Di Mata Kyai, Habib, Santri dan Akademisi*, Cet. I: Yogyakarta: ASWAJA Pressindo, 2015), hlm. 21

¹² Zainal Arifin, "Islam Nusantara dan Wacana", dalam Ridio(Ed), *Antologi Islam Nusantara*, hlm. 34

¹³ Kacung Marijan, "Wajah Islam Nusantara" pengantar dalam Aksin Wijaya, *Menusantarakan Islam (Menelusuri Jejak Pergumulan Islam yang Tak Kunjung Usai di Nusantara)*, Cet. I: Ponorogo: STAIN Po PRESS, 2011), hlm.viii.

¹⁴ Achmad Syahid, *Islam Nusantara*, hlm. 127, lihat: Aksin Wijaya, *Menusantarakan Islam*, baca juga: Nur Khalik Ridwan, dkk, *Gerakan Kultur Islam Nusantara*, 2015.

was opposite to the ultra-conservative right and the left-liberal movement. This is reflected in the commitment of nationality and an accommodating attitude to local culture. These two paradigms are indicators of religious moderation which are covered by four indications; 1) commitment to nationality; 2) tolerance; 3) anti-violence; 4) local cultural accommodation.¹⁵

Ulama in this article refer to the religious scholar definition that ulama are people who have formal religious education, which means studying religion and deepening understanding of Islamic texts through institutions or through recitation in strict majlis taklim. So that those who receive this education gain the authority to convey religious messages.¹⁶ Sometimes a religious scholar is also understood as the leader of a religious organization, who holds a vision of the public in leading the organization.¹⁷

This understanding forms the concept of ulama which has a great influence and plays an important role in the lives of Muslims, both Ulama who are in the organizational structure and outside the organization or move, preach and serve the ummah through cultural channels and approaches. So that Muslims everywhere cannot escape from the scholars. For example, it can be seen in some of the messages of the Prophet who advised not to marginalize or leave scholars. Even the opposite of that, follow the scholars in order to get the correct teachings or religious understanding.

Some of the arguments related to the above, as quoted by Abdul Fattah.¹⁸

First, the Prophet said: follow the scholars because they are like lights in the world and lanterns in the hereafter (HR. Ad-Dailamy).

Second, the ulama are role models: the piety is respectable; hanging out with them can add to charity (HR. Ibn Najjar)

Third, the scholars are the trusted people of Allah among His servants (HR. Al-Qadha'I and Ibn Asakir).

Islam Nusantara as a cultural, social and national identity can actually be traced from the time Islam came to the archipelago. Given, Islam entered the archipelago through the use of channels, which was actually a strategic choice that was deemed appropriate at that time. So that the Islam that is present has a different pattern from one region to another. However, all must be tied together in one network that is most effective and touches society,

¹⁵ Badan Litbang dan Diklat Kementerian Agama RI, *Moderasi Beragama*, Cet. I: Jakarta: Kementerian Agama, 2019, hlm. 43.

¹⁶ Ibnu Burdah, dkk (Ed), *Ulama, Politik, dan Narasi Kebangsaan*, Cet. I: Yogyakarta: Pusat Pengkajian Islam Demokrasi dan Perdamaian (PusPIDep), 2019, hlm. xxii

¹⁷ Suhaidi & Miftahun Ni'mah Suseno, "Ulama dan Negara-Bangsa dalam Survei", dalam Noorhaidi Hasan (Ed), *Ulama dan Negara-Bangsa: Membaca Masa Depan Islam Politik di Indonesia*, Cet. I: Yogyakarta: Pusat Pengkajian Islam Demokrasi dan Perdamaian (PusPIDep), 2019, hlm. 19

¹⁸ Munawir Abdul Fattah, *Tradisi Orang-orang NU*, hlm. 17-18

namely building the same sense of nationality and having the same uniqueness, in order to create prosperity on earth and become a tight rope. Finally, an idea was formed called "Islam Nusantara" as the name for the identity of the Muslim community in the archipelago, the majority of which were affiliated with NU.

This context requires a review of the naturalistic principle of indigenization, the nature of the socialization of religious values. Here we see the fundamentals of socialization, and the dialectic nature of religion and culture, but they are still in an independent position even though they overlap.¹⁹ Dialectics between religion and culture occurs in any part of the world, thus, Islam Nusantara is essentially not appropriate to clash with friendliness, because the context of the problem is on the interaction of religion and culture, text and reality, Islam and the Indonesian and contemporary context.

Syaiful Arif continued, Islam Nusantara is the foundation for Indonesian Islam, because Islam Nusantara has reaped the coolness between Islam and the culture of the archipelago, while Indonesian Islam is looking for a harmonious path between Islam and the nation-state.²⁰ Here, we can see the relationship between culture, history and the Indonesian nation, a culture that has roots in the foundation for the spirit of nationalism and national unity.

So Islam Nusantara will always be appreciative and responsive to the existing culture in the archipelago, of course, based on the principle of *al-muhafazhah 'ala al-qadim al-shalil wa al-akhdzu bi al-jadid al-ashlah*. So that Islam Nusantara will not mind and be shocked by different cultures or traditions, such as democracy that has developed in modern times, but Islam Nusantara will still be critical of both traditions and products of modernity, and will embrace if necessary. In simple terms, Islam Nusantara is an effort to conserve culture, whether it comes from ancestors or from later works.

The Indonesian nation, which continues to be held firmly and maintained its integrity and firmness, has become soft food and material of criticism for groups that impose an idealistic-romantic view. Under the pretext of injustice, be it economic, political, or legal, groups that do not agree with the condition of the nation enter their thoughts on all elements of society who use falsified or artificial faces.

Movement of fundamentalism, radicalism or the like, continues to seek arguments for the views and actions that are put forward and presented to the public. For example, Hizbut Tahrir, which did not appreciate the historical

¹⁹ Syaiful Arif, "Kesalahpahaman Islam Nusantara", dalam Achmad Mukafi Niam (Ed), *Mozaiik Pemikiran*, hlm. 194

²⁰ Syaiful Arif, "Kesalahpahaman Islam Nusantara", dalam Achmad Mukafi Niam (Ed), *Mozaiik Pemikiran*, hlm. 194

basis of understanding the Indonesian context, finally produced an a-historical thought.

In fact, Islam Nusantara, or represented by NU and Banomnya, is very contrary to the ideals championed by the group above. The logic of Islam Nusantara or NU differs greatly in source and application. When HTI does not accept the single principle of Pancasila, while NU approves the ideology of Pancasila.²¹ The Ulama Nusantara saw a negative impact that resulted in losses to the nation and damage to the unity of the country. If the structure of the state is already porous or fragile, then the possibility of national destruction, division of ethnicity, religion and uprooting of culture is a great opportunity.

At this point, it is only natural to understand Nusantara Islam as a cultural movement that continues to fight for Islamic values that respond to the demands of the times and are not anti-culture, and even continue to strive to maintain the culture and integrity of the nation. Islam Nusantara, who was born surrounded by issues of fundamentalism, radicalism and puritanism, was born at such an emergency.

Faced with this context, NU gave rise to the concept of Islam Nusantara.²² It is very interesting to understand this, because he actually referred to the history of Islam for the first time as a guest in Indonesia, he acted as a guest should; it is not destructive, hostile, hateful, but instead fills ethical values and enhances the existing culture.

Thus, Islam Nusantara is a dynamic Islam, which makes friends with surrounding cultures, subcultures, and religions or beliefs that are colorful. So that Islam is not only suitable in the archipelago, but more than that Islam will give color with its accommodative attitude to the Nusantara culture.²³

In line with that, it will also develop and continue to defend Islam Nusantara, for Benni Setiawan Islam Nusantara da Islam is the two guardians of morals,²⁴ the anchor of ethics, the Indonesian nation that wants the realization of a deep appreciation of religion.

²¹ M. Nur Fauzi, " Islam Nusantara: Telaah Metodologi dan Respons terhadap Khilafatisme di Indonesia", *Jurnal Islam Nusantara*. Vol. 03 No. 01. 2019, hlm. 121.

²² Franz Magnis Suseno, NU dan Muhammadiyah, dalam Abdul Mu'ti, dkk, *Kosmopolitanisme Islam Berkemajuan: Catatan Kritis Mukhtamar Teladan ke-47 Muhammadiyah di Makassar 2015*, Cet. I: Muhammadiyah University Press, 2016, hlm. 55.

²³ Azaki Khoirudin, Islam Nusantara dan Islam Berkemajuan, dalam Abdul Mu'ti, dkk, *Kosmopolitanisme Islam Berkemajuan*, hlm. 97.

²⁴ Benni Setiawan, Islam Berkemajuan dan Islam Nusantara, dalam Abdul Mu'ti, dkk, *Kosmopolitanisme Islam Berkemajuan* , hlm. 111.

Nusantara Islam, Cultural Maintenance, and Strengthening the Nation in the View of KH. M. Lohot Hasibuan²⁵

Islam Nusantara is *Jihad bil 'ilmi wal' amal*. This exploration can be seen in the educational instruments handed down by previous scholars, namely Islamic boarding schools. Without diminishing their role, the fact is that Islam Nusantara is a construction of the past and continues to exist in Indonesia.

On the one hand, Islam Nusantara is not a problem, because in Indonesia it is still a peaceful person, even though there are different mass organizations and different schools of thought. That is Islam Nusantara as the unifier of every difference. But on the one hand the language used is not quite right, so that many people who hate NU have attacked and protested. "So my father did not agree with that term", he said.²⁶

Unlike other countries, different sects or just understandings can go to war. So naturally when Americans, French, British, and Germans, if they want to convert to Islam as the condition of Islam in Indonesia. They even want to create an Indonesian-style Islamic boarding school, because they want such a peaceful situation between different groups.

In general, it can be observed that students who study at Islamic boarding schools before they have intellectual maturity in the religious field will appear reluctant to preach widely in the general public. However, when they have the skills of understanding, it will be ensured that they get adequate attention by the community because of their knowledge. And Islamic boarding school is one of the most valuable ancestral heritage for the Muslims of the archipelago.²⁷

So it is not surprising that the idea of Nusantara Islam, which was inspired by many students or alumni of Islamic boarding schools, came face to face with groups that had different discourses or ideas that had an impact on social dynamics and public expression. Obviously, Kh. Lohot views that sufficient ignorance and lack of basic religious capital will make that person experience a touch that is not neat to apply in Indonesia. Even fall into an understanding such as radicalism or that justifies violence.²⁸

²⁵ Ia adalah Pimpinan Pondok Pesantren Zuhijjah, yang terletak di Desa Teratai, Kec. Muarabulian, Kab. Batanghari, Prov. Jambi. Pondok pesantren ini memiliki visi "mencetak anak bangsa menjadi kader ulama yang berakhlak mulia, nasionalis, serta memiliki akidah *ahlu Sunnah waljama'ah*. Sedangkan misinya, meliputi: 1) mempersiapkan generasi berkpribadian Indonesia, memiliki keimanan dan ketakwaan kepada Allah SWT; 2) mempersiapkan generasi yang memiliki keunggulan, kualitas serta akidah Ahlu Sunnah Waljama'ah. Lihat Dokumentasi visi dan Misi Pondok Pesantren Zuhijjah Kabupaten Batanghari Provinsi Jambi Tahun 2017. Selain memimipin pondok pesantren beliau juga dikenal sebagai tokoh Nahdlatul Ulama yang disegani di Provinsi Jambi.

²⁶ Interview with Kh. Lohos Hasibuan 2nd December 2019

²⁷ Interview with Kh. Lohos Hasibuan 2nd December 2019

²⁸ Interview with Kh. Lohos Hasibuan 2nd December 2019

For example, we see that the Jihad discourse put forward by the proponents of Islam Nusantara has a different meaning which is practiced and held in the context of society. Jihad, which can be found meaning as war, fighting in the way of Allah and *jihad fii sabilillah*, is very different from the meaning taken by the supporters of Islam Nusantara as fighting earnestly, preaching with compassion, courtesy, noble morals and utilizing culture.

Kh. M. Lohot Hasibuan said that not much different or similar in tone, according to him jihad does not have to mean war. Thus jihad can also be interpreted as a warrior or fighting in the way of Allah in teaching science, creating Islamic educational institutions, and so on. So that what is understood by jihad can be very broad. So even if the kafir does not have to be fought as the Prophet was not hostile to the infidels, the infidels are allowed to be fought when Muslims are fought.²⁹

People who have studied at Islamic boarding schools, of course, will not have a narrow understanding of the meaning of jihad, even in the understanding of santri in general, learning, exploring and deepening the science of religion is jihad. Although not all of them are able to understand deeply the teachings or lessons given in the Islamic boarding schools, they are fundamentally equipped and have the capital of religious understanding in the style of the Islamic boarding school. Such as Faith, Shari'ah, Morals, Mu'amalah, Jinayah to Siyasah.³⁰

The views of Drs. M. Lohot Hasibuan, is very relevant in the life of our nation, he views that in muamalah it is not problematic to interact with non-Muslims. Every Muslim is allowed to associate with non-Muslims, such as buying and selling, hanging out, making friends and so on. But when eating together, if it is carried out in a non-Muslim place, it is not allowed, because there is a concern that the place is contaminated in the presentation.³¹ So regarding the affirmation of our nation, it cannot be taken from one aspect only, for example, only from religion. Therefore we take from all the elements that can strengthen and strengthen the life of the nation, we take cultural values, social values, politics, religion and language.

Kh. Lohot saw that in a social context, religion should not be a barrier to interacting and communicating to anyone. This is because in Indonesia it is inevitable that there are encounters of different communities, both different in terms of religion, race, culture, ethnicity and social class. Historically it can also refer to the life of the Prophet Muhammad both in Mecca and Medina. So it is

²⁹Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan Keagungan Pesantren dan Radikalisme: Studi Kasus Pesantren-pesantren di Provinsi Jambi", *Kontekstualita*, Vol. 25, No 2. 2010, hlm. 264.

³⁰ Wawancara bersama Kh. M. Lohot Hasibuan, 2 Desember 2019.

³¹ Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan ...", hlm. 266.

not surprising that these two areas become guidelines or references in behaving in the midst of plural and multicultural Indonesian life.

Language, both Indonesian and regional languages, thrives in Indonesia, this is a gift from God that every generation should be grateful for and realize. Even Indonesian is an important cultural milestone.³² Where Indonesian is the binder and unifier of every ethnic group in Indonesia which must be respected by every society. So that's Kh. Lohot argues that local languages must be inherited by each generation. Because in the local language we can take *ibrah* that can be held for future life, and become a social identity wherever we are.³³

The issue of worship is indeed very crucial, therefore in the context of Islamic worship (as well as other religions) it has its own rules that Muslims are not allowed to worship with people of different religions. Because in the area of worship, it is believed that confusion is not allowed. But if you pray together with reasons according to your respective beliefs, it is still permissible, tolerable, but it does not mean that Muslims and non-Muslims are the same. In the construction of houses of worship, it is permissible based on established rules.³⁴ In Indonesia we are given the freedom to carry out our worship and our religious activities. In this way other religions must also be given what has been given to Muslims. This is of course to maintain harmony in life, no one is jealous, feels discriminated against, or is marginalized. With the hope that our lives will be more peaceful, there will be no elbow, hate and hostile to other religions.

Meanwhile, on social issues, for example receiving financial assistance from a different religion is permissible. In contrast to political matters, the leader of the country must be from the Muslim community, because the majority of Indonesia's population is inhabited by Muslims, and vice versa, in a country that is predominantly non-Muslim, it certainly does not rule out the possibility that the leader is also from the majority religious community.³⁵ Why is that? This is very natural, that there are elements of religion, kinship and worry that certain religious life, what else will the majority feels disturbed when their religious teachings are prohibited by the authorities or the government.

However, the right of every human being in choosing a leader is a human right. Not to be intimidated, discriminated against or tampered with just to get the most votes. Because Islam itself respects different choices, whether in having a religion, leader, school or job. This is an effort to

³² Benny H. Hoed, "Amnesia Budaya Sebagai Gejala Krisis dalam Kebudayaan Indonesia", dalam Riris K. Toha Sarumpaet (Ed), *Krisis Budaya? Oasis Guru Besar Fakultas Ilmu Pengetahuan Budaya UI*, Jakarta: Yayasan Pustaka Obor Indonesia, 2016, hlm. 69.

³³ Wawancara bersama Kh. M. Lohot Hasibuan, 2 Desember 2019.

³⁴ Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan ...", hlm. 266.

³⁵ Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan ...", hlm. 266.

maintain, strengthen and create the unity and integrity of the Indonesian nation.

Therefore, in Indonesia, various cultural, ethnic, artistic, language, belief and religious backgrounds must instill the values of kindness, tolerance, empathy, compassion, peace and brotherhood to fulfill the inner needs of every people, because in essence human beings will feel more secure in a harmonious life in Indonesia.³⁶

The debate over the relationship between religion and state also caught Kh. M. Lohot Hasibuan's attention; the both of them cannot be separated. The religion and state same as the relationship between water and fish, religion is water and fish is the country.³⁷ Therefore, in a state, the population must be religious, and understanding of their religion must also bring peace. The consequence is that the state (as a fish) will be easy and able to carry out life in religion as a state and as a nation. Even the community will feel peace and comfort in interacting with fellow nations who are so diverse, such as Indonesia.

Indonesia, in KH. M. Lohot Hasibuan's view it is suitable and in accordance with Islamic values. He continued, a state in the form of Islam is not needed; the most important thing is that Islamic law can and has the opportunity to be enforced in state law even though it is not clearly stated its Islamic law. The substance of Islamic teachings is sufficient to fill the meaning, give decoration in value, and color in every state life.³⁸ This is of course caused by Islam which in its view brings peace, kindness, humanity and a message of divinity. So that Islam helps to reconcile in the midst of conflicts that drag the community, both conflicts between religions and customs or cultures, as well as religion and state.

Kh. Lohot et al.'s research emphasized that with regard to the integration between Islam and costume that occurred in Jambi. In his view, the fusion that occurred in Jambi had similarities with the Islamization in Java, although there were differences in the figures that brought it. In Java, it is very well known that the initiates of Islamization there were the guardians, in contrast to Jambi, who were initiated by the leaders, including government officials, *tokoh adat* is the people who have any customary position in certain place, *alim ulama* is religious scholars or the people who are well known about religion, *cerdik pandai* is refers to people who are well-educated, and *tuo tengganai*

³⁶ I Ketut Surajaya, "Budaya Berdemokrasi di Indonesia dan Jepang dalam Euforia-Slogan Proses dan Realitas", dalam Riris K. Toha Sarumpaet (Ed), *Krisis Budaya...*, hlm. 88.

³⁷ Wawancara bersama Kh. M. Lohot Hasibuan, 2 Desember 2019.

³⁸ Ayub Mursalin dan Ibnu Katsir, "Pola Pendidikan ...", hlm. 269

(community leader) is the elder person in a community that be able to influence the public perception.³⁹

Even though, essentially all religions in Indonesia, in their essential meaning, impart teachings or convey these values, but are still within the corridor of their own respective faiths. In reading history it can be found that all religions that were present in the archipelago; Hinduism, Buddhism, Islam, Christianity and Confucianism have participated in enriching the life of the archipelago.⁴⁰ The present reality of law in Indonesia which is inherited and has struggled with all the dynamics of history has not been able to give positive values and uplift human dignity, so it is normal to see a law that does not touch its target. So it is a balance if there are different views regarding the legal consequences of all forms of crime in this country.

For example, regarding Islamic criminal law, according to Kh. M. Lohot, it needs to be applied with the intention of providing a deterrent to every criminal or corruption perpetrator. He said that the current law is still weak, and there is no apparent deterrent effect. For example, acts of brutal violence, committing vandalism or anarchism must be avoided because they violate and are not in line with Islam which teaches prohibition of any kind against the destruction of the earth.⁴¹

But on the other hand, he argues that in such a complex life, we must carry out all of existing laws, whether individual life or collective life. These laws are religious law, state law and customary law.⁴² When all these laws have been respected, practiced and carried out by every element of society, it will be possibility of a peaceful, prosperous and just life that we will immediately achieve and get blessings.

He firmly reminded that in this life, especially in Indonesia, the three laws applied any time in the society.⁴³ These three laws cannot be ignore and be violate. He explained that religious law is related to any religious belief, the person must teach morals, even though in the belief of Muslims they are non-Muslims who are polytheists. State law as regulated in our country we must obey. Likewise with the customary law, where we live customary law that must be obeyed. Herein lies the suitability of what the people of Jambi say "*di mana bumi dipijak disitu langit dijunjung, di mana tembilang tecacak disitulah tanaman*

³⁹ Muntholib, dkk, "Penyerapan Nilai-nilai Budaya Lokal dalam Kehidupan Beragama di Jambi (Studi tentang Penyerapan Nilai Agama Islam dalam Kepemimpinan Masyarakat Jambi)", dalam Afif HM (Ed), *Harmonisasi Agama dan Budaya di Indonesia*, Cet. I; Jakarta: Balai Penelitian dan Pengembangan Agama, 2009, hlm. 90

⁴⁰ I Ketut Surajaya, "Budaya Berdemokrasi...", dalam Riris K. Toha Sarumpaet (Ed), *Krisis Budaya...*, hlm. 88.

⁴¹ Interview with Kh. Lohot Hasibuan 2nd December 2019

⁴² Interview with Kh. Lohot Hasibuan 2nd December 2019

⁴³ Interview with Kh. Lohot Hasibuan 2nd December 2019

tumbub” it’s mean where we live we must obey the law in that palce. This is what is called local customary adaptation.⁴⁴ If these three laws are brought and obeyed by every human being, then his life will be safe. Because he will not experience collision normatively. Furthermore, in this nation and state life it is appropriate to carry the principles of *laa Dharara wa laa dhiraar*, not to trouble people and not to be distracted, not to cause damage and not to be damaged. In an effort to defend the nation, *hubbul wathan minal iman*, loving the country and the homeland are part of faith. Then the state must be defended.⁴⁵

So in the the religion, state and customs and culture is important to be understood. If not, humans will easily stumble, it could be by religious, state or customary laws.⁴⁶ Therefore, all of knowledge or law must be preserved, inherited and enriched. This is because the human world cannot exist without all of these aspects, even though all (other than religion) is the result of an agreement or human creation, namely state law and customary law.

Culture and customs are rules or habits that result from the processing of human reason. So here he does not agree that religion is culture, especially for Samawi religion.⁴⁷ He gave the example of the Batak people, even though they speak loudly, but their hearts are kind. In this context, the Batak people are suitable to be in the area of law enforcement, such as; lawyers, police, and so on.

In Java, for example, in a regional head election, it is not the candidate who is sought, but who’s Kyai (Islamic teacher) supports him. If the elderly Kyai are supportive, that is where the community supports them. Because the Javanese are really uphold their kyai. This shows that each culture, region and custom has its own uniqueness, differentiating it from other culture. All of this is culture.

For example, in Jambi, cultural diffusion is due to the similarity between the cultural heritage of the ancestors and the culture or newcomers, this is done in order to absorb Islamic values that will penetrate or enter all elements of community life.⁴⁸ So, in the internalization process is very neat, because it is not only in profane fields, but also in sacred aspects. Finally, it can be concluded that all elements of society, both the people and the government should adhere to customs, based on the syari’ah that has undergone assimilation everywhere.⁴⁹

⁴⁴ Interview with Kh. Lohot Hasibuan 2nd December 2019

⁴⁵ Interview with Kh. Lohot Hasibuan 2nd December 2019

⁴⁶ Interview with Kh. Lohot Hasibuan 2nd December 2019

⁴⁷ Interview with Kh. Lohot Hasibuan 2nd December 2019

⁴⁸ Muntholib, dkk, "Penyerapan Nilai-nilai...", dalam Afif HM (Ed), *Harmonisasi Agama*, hlm. 95

⁴⁹ Muntholib, dkk, "Penyerapan Nilai-nilai...", dalam Afif HM (Ed), *Harmonisasi Agama*, hlm. 141-142.

Thus we read the beauty of the relationship between Islam, culture and nationality. Like a family that works together, hand in hand in order to create a harmonious life without having to leave or marginalize one of them.

Conclusion

This research concludes: *first*, Kh. Lohot Hasibuan firmly agrees with the substance of Islam Nusantara, but he does not really agree with the use of the term Islam Nusantara. *Second*, religion, customs and state cannot be separated; he is always present in the life of Muslims. *Third*, Indonesia is already in harmony with Islamic values, therefore Islam and the state in Indonesia cannot be separated, various regional languages and customs grow in this country without worrying about attacks from foreign cultures. However, however there is always improvement everywhere, that improvements are made from time to time.

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