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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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## TABLE OF CONTENTS

### ISLAM NUSANTARA: A SEMANTIC AND SYMBOLIC ANALYSIS

*Mark Woodward* 181

### TRANSNATIONAL IDEOLOGIES AND RELIGIOUS LOCAL WISDOM

*Machasin* 199

### THE EXPERIENCES OF THE INTERNATIONAL INSTITUTE OF ISLAMIC CIVILISATION & MALAY WORLD (ISTAC), INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA IN EMPOWERING THE MALAY WORLD & ISLAMIC CIVILISATION

*Hafiz Zakariya & Suryadi* 221

### ARABIC AS A LANGUAGE OF ISLAM NUSANTARA: THE NEED FOR AN *ARABIC LITERATURE OF INDONESIA*

*Nico J.G. Kaptein* 237

### RELIGIOUS RHETORIC AND REFORM: A CASE STUDY OF INDIA

*Gautam Kumar Jha* 252

### THE LEGACY OF 'TASAWUF AKHLAQI' SYAIKH SHOLEH DARAT AND SYAIKH IHSAN JAMPES

*Zainul Milal Bizawie* 270

من مؤلفات علماء بلاد جاوي في الرياضيات:

"روضة الحساب في أعمال الحساب" للخطيب المنكا باوي الجاوي ثم المكي

(ت. 1334 هـ / 1916 م)

*MIN MU'ALLAFĀT 'ULAMĀ` BILĀDI JĀWĪ FIR-RIYĀDIYYĀT RAUḌATUL ḤISĀB FĪ A`MĀLIL ḤISĀB LI AL-KHAṬĪB AL-MINGKABĀWĪ AL- JĀWĪ ṢUMMA AL-MAKKĪ*

*A. Ginanjar Sya'ban* 291

## TRANSNATIONAL IDEOLOGIES AND RELIGIOUS LOCAL WISDOM

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### Abstract

*This paper discusses the dynamics of discourse between so-called transnational ideology and the local wisdom of religion, with an anthropological approach and description based on phenomenological observations. This discourse needs to be well understood in relation to religious life in Indonesia, for a good reason. Some Transnational ideologies have succeeded in attracting the attention of some Muslims and generating movements that have the potential to disrupt the sustainability of the state and religious diversity in Indonesia. One of the interesting phenomena that transpired with Transnational ideology is its attempt to showcase the glorious past of Islamic civilization as a dream to be rebuilt through the ideology. Some examples are the Khilafah idea propagated by Hizb ut-Tahrir, and the Jihad as political movement popularized by ISIS after being brought out to the surface as ideology by al-Qaeda. This paper will analyze the reasons why some Islamic groups are very interested in this movement. Originally, the Transnational ideology offered Islamic solidarity based on the geo-political and conflict situation in the Middle East. However, this Transnational movement developed and gained support and fanaticism in the name of Islamic solidarity and the dream of Islamic glory based on the historical example of the golden age of Islam. The ideal thought of the Transnational movement is to build a new Islamic World Order based on Islamic teachings and forms that fit with their framework and paradigm. In their propaganda, the new Islamic World Order is believed to free the suffering of the Muslims from the unfair treatment of western domination. In Indonesia, it is important to consider the local wisdom of religion as a filter to overcome the propaganda of this Transnational ideology movement. Local religious wisdom will provide a deeper understanding to the people to understand their religious teachings based on the context of their lives and the legacy of their local wisdom without deviating from the nature of the religion.*

**Keywords:** *Transnational Ideologies, Religious Local Wisdom, Islamic Historical Experiences, the New Islamic World Order.*

## Abstract

*Tulisan ini membahas tentang dinamika wacana antara apa yang disebut ideologi transnasional dan kearifan lokal agama, dengan pendekatan antropologis dan deskripsi berdasarkan pengamatan fenomenologis. Alasan wacana ini perlu dipahami dengan baik dalam kaitannya dengan kehidupan beragama di Indonesia adalah karena beberapa ideologi transnasional telah berhasil menarik perhatian beberapa kalangan Islam dan melahirkan gerakan-gerakan yang berpotensi mengganggu keberlangsungan bernegara dan keberagaman beragama di Indonesia. Salah satu fenomena menarik yang terjadi dengan ideologi Transnasional ini adalah upayanya untuk menampilkan peradaban masa lalu Islam yang gemilang sebagai impian yang ingin dibangun kembali melalui ideologi tersebut. Beberapa contohnya adalah gagasan Khilafah yang disebarkan oleh Hizbut Tahrir, dan gerakan Jihad yang dipopulerkan kembali oleh ISIS setelah sebelumnya dibawa oleh Al-Qaida. Tulisan ini akan menganalisis alasan mengapa beberapa kelompok Islam sangat tertarik dengan gerakan ini. Apa yang ditawarkan oleh ideologi transnasional semula adalah solidaritas Islam berdasarkan situasi geo-politik dan konflik di Timur Tengah. Namun, gerakan transnasional ini berkembang dan mendapatkan fanatisme pendukungnya, atas nama solidaritas Islam dan impian kejayaan Islam berdasarkan contoh historis zaman keemasan Islam. Gagasan ideal gerakan Transnational adalah membangun tatanan dunia Islam baru berdasarkan ajaran dan bentuk Islam yang sesuai dengan kerangka dan paradigma mereka. Dalam propaganda mereka, tatanan dunia Islam yang baru yang dipercayai akan membebaskan penderitaan kaum muslimin dari perlakuan tidak adil dominasi barat. Di Indonesia, sangat penting untuk mempertimbangkan kearifan lokal agama sebagai filter untuk mengatasi propaganda gerakan ideologi Transnasional ini. Kearifan lokal agama akan memberikan pemahaman yang lebih dalam kepada masyarakat untuk memahami ajaran agama mereka berdasarkan konteks kehidupan mereka dan warisan kearifan lokal mereka tanpa menyimpang dari hakikat agama.*

**Kata Kunci:** *Ideologi Transnational, Kearifan Lokal Agama, Pengalaman Sejarah Islam dan Tatanan Dunia Baru Islam.*

## Introduction

Transnational ideology often connotes with ideas that create movements transcending national boundaries. The Movement of Transnationalism transforms many ideologies and expansion of social, political, economic processes between and beyond the confines of the jurisdictions of sovereign states. Thanks to globalization, the world is getting smaller and the process of information exchange is getting faster,

the access is wide open, causing the movement of transnationalism to find its place. International processes and cross-country movements are increasingly regulated by non-state actors and international organizations. “Social structure becomes transnationalization, an epistemic shift is needed alongside this ontological shift.”, said Robinson (1998). The transnational perspective offers a more profound interpretation of social, cultural, economic and political processes globally including governmental, political dan religious movements, terrorism, political violence and crime organized internationally. The challenge of the state and religious institutions is getting bigger when transnational movement has become an ideology and found its habitat in the enclaves of society.

Some of these ideologies claim to present the real message of religion. For example, Islamic and Christian fundamentalism express political power to establish one religion country (shari’a country) and evangelizing the whole earth. For the sympathizers of the movements, such religious ideologies arise as divine grace for the humankind in bringing the unhappy peoples from their dehumanizing situations to a much more humanizing circumstances. In many cases, the movements have become more exclusive and extreme, they defy others who are not agree with their believes/ideologies.

The fast spread of such ideologies generates apprehension concerning the future of humanity. They often use more emotional and violent approaches applied in a black and white perspective, instead of in a clear and balanced perspective. Take for example, the islamism movement that gives promises to its proponent of a chance to revive the past glory of Islamic Imperium, to fulfil justice for everyone, and to turn back the greatness of Islamic civilization.

These utopia/ideal has been proven to attract many, especially moslem youth, who will follow blindly, due to their lack of information and exposures, and their detachment from their own cultural and religious heritage. The movements and ideologies give them purposes

and meaning in life. On the other side, there are groups of people in local basis who disagree with the movement/ideologies, and living with some awareness of cultural understanding, moderate way of ideas and practices for their religions. Nevertheless, they have been showing their ability to support the survival of their adherents with dignity. (Jones, Carla and Mas Rusth, 2010: 2-6).

It is true that some ideologies impose themselves in a very uncompromising way, letting no room for any discussion which may be perceived as to challenge their existence. Nevertheless, the fact that they are capable of attracting a certain number of individuals to adhere to their formula for making a “better future” for them, should not be taken lightly.

Why are these ideologies so attractive that some people tend to accept them and joint the related movements? Why local wisdoms are fall behind? How to strengthen local wisdom and to market it in a much attractive way and in wider context? How to deal with local religious heritage? This talk will attempt to answer such questions.

### **The Attractiveness of Transnational Ideologies**

Some ideologies have become attractive to some segments of the society. Part of the attractiveness is that it perceived as giving some answer to life necessity at times when the system in operation leaves no room for expression. The propaganda of Islamic State in Irak and Syria (ISIS or Daulah Islamia al-‘Irāq wa al-Syām, Dā’iṣ) advocating the rule of Islamic Sharia, deludes some people into believing that Muslims will get better living and dignity when the time come for it to rule with khilāfa system. Some of these people, it is indicated, live in a situation that deprived of pride and hope for better future. Some individuals are reportedly to have tried to join ISIS for a betterment of economy, getting more income than they usually get in their homeland. They have been informed that the Caliphate power own control of petrol field letting abundant amount of money enter its wealth. On the other hand, there are

some people who believe that joining ISIS is a good cause and religious obligation.

Some Transnational ideologies are attractive as they revive the nostalgia of the golden age claimed to be the right of certain people or nations. The right that has been suppressed by the triumph of the present order of the world. Although the past glory is actually an image fashioned in the present time or in the near past through a kind of mythification, and in many case without any historical basis, nevertheless there are some factors that help make it acceptable to the minds of its adherents. It is what makes the transnational ideologies attractive.

Let's take the caliphate of the Four Right Guided Caliphs (al-Khulafā' al-Rāsyidūn). As the title suggests, they are always presented as the ideal leaders of Islamic community who have to be considered as exemplary leaders for Muslims not only in their way of executing the authority, but also even their title "Khalīfa" as political function. However reading their history-not their hagiographical story-, one will find quickly that their leaderships are not free from human blemishes. The ascension of Abu Bakr to power was not without any resistance from some companions, especially from the house of the Prophet (Ahl al-Bayt). 'Umar, the second Caliph and the prominent supporter of Abu Bakr for caliphate, called the whole situation from the passing-away of the Prophet to the ascension of the first Caliph "a dangerous spontaneity that God has saved the believers from its evil" (falta waqā Allāh al-mu'minīn syarrahā).

It is true that all of these four Caliphs did not get any personal benefits from the authority trusted to them nor they gave any privileges to their family or relatives, except for the third Caliph, Uthman. He failed to control his nephews from taking advantage of his political authority. Despite of that fact, this is something that one may find still ideal compared to what to be the case for all of the next Caliphs.

On a different note, there have been some issues concerning the first Caliphates leadership after Muhammad passed away. Take the occasion when Abu Bakr the first Caliph, waged war against the nomad tribes who were called apostates for the reason of their unwillingness to pay alms to Medina authority after the passing away of the Prophet, or the fact that three of the Caliphs were killed raises the question of the idealistic status of this first kind of political leadership after Muhammad passed away. Thus khilafah, according to one of the Islamic organizations which always propagate the model of Islamic state, Hizbut Tahrir, then becomes an ideal model for Islamic state. It is believed Khilafah will take an ideal model of government based on the Four Rightly Guided Caliph. (Hilmi, Masdar, 2011: 1-13; Shobron, Sudarno, 2014: 44-62).

The way in which the ideologies are spread, looks appropriate to the need and psychological condition of young people being in search of identity, meaning of life, pride, position in the middle of the society etc. Every instances of Islam suffering such as bad situation in the Middle East, the Israelite occupation of Palestinian soil, the oppression of Israelite regime on the Palestinian people, the disorder in Afghanistan, and all bad situations in every muslim countries have been highlighted as cases on how the adversaries of Islam have done to its decline. The loss of Islamic parties in the elections back home is also often ascribed to the connivance of some treacherous coreligionist with the enemies out there. Such presentation of the “real situation” provoke anger in their heart against those who are considered the enemies and their assistants. Such anger becomes stronger and found its release from such ideologies, as they could not find it from the normal representation of Islam they get from their school and/or religious education. (Hegghammer, Thomas, 2010: 53-94).

Meanwhile, the kind of Islamic understanding they have, opens less room for some heroic expression of fight and does not give a challenge to do prideful action for those in need of bravery show. The burning thirsty soul does not get satisfaction from a tender,

graceful teaching presented in a peaceful formulation, but from a call for fighting in the way of God (*jihād fī sabil Allāh*), from many actions that stir more adrenalin and inflame the spirit of rage. A hard struggle in the form of violent actions against those enemies seems to be more attractive than a call for hardwork in building a career in the system which is in operation. The afterlife rewards, that we can find in the treasure of religious teaching, are less clearly described on the building life in the system than that is promised for the fighting. For the physical jihād, we can read many passages in the religious books promising anyone killed there that he may enter Paradise without the process of reckoning his deeds (*Hisāb*) and that there will be female angels welcoming him in the entrance of Paradise ready to be espoused, etc. Meanwhile, the rewards for working hard to make a better future or to build good relationships with others, to enhance the standard life of the members of the community and the like, do not have special attraction such as that. This is what offered by Islamic radical organization such as al Qaeda and ISIS. (Lubeck, Paul, s.n; W.Hefner, Robert, 2017: 59-65; Hasan, Norhaidi, s.n: 52-53).

In brief, these Transnational ideologies come in the midst of people who are dissatisfied by the situation such as poverty, deprivation of the culture, the need to get the sense of purpose in life, detachment from the community where they live, while witnessing the power goes to the hands of others who they feel do not deserve it. The religious call for enjoining the good and preventing the bad and participation in a holy war against the infidels-often understood wrongly. Drawing the line between the territory of peace/Islam (*dār al-salām, dār al-Islām*) and the territory of war (*dār al-ḥarb*), leaving the home village/town in order to fight for the triumph God's religion (*hijra*), and other exclusive similar teachings emphasize self-unification with people sharing the same understanding and self-separation with others considered as enemies. All of those provide an encounter with the need for a self-actualization in a heroic faith, the hope for a more meaningful life and the will to get out of the suffocating environment. (Wathroub, Jonathan, 2017:14-20).

## Local Wisdom in a Rapid Changing Society

Local wisdom constitutes crystallization of the life experienced by people living in a certain cultural and territorial context, and so it usually does not go beyond its boundaries. Its existence is always in connection with local life necessities within a community that to some extent is homogenous with a relatively limited or closed spectrum of life of its members. Therefore, as the context changes, some of the local wisdoms fail to continue their function and turn to fade.

Let us take some examples. The tradition of gotong royong or working together is helping one member or more having a work that he/ she cannot do it alone, or in doing something for common benefit like building a bridge and clearing the environment. It operates in the traditional agrarian community where the life of its members is dependent to natural process with a relatively slow rhythm. The relationships among its members are that strong that each member cares to others almost in all matters. When the modernity comes with a fast rhythm of life, a mode of life that is independent or loosely dependent to the natural process, and that everyone is occupied with his own business, and that any “help” or service costs financial reward, gotong royong loses its standing in the community. If it has to exist, it needs some modification either in its basic philosophy or in the way it is operated. For example, it can be modified to a kind of solidarity where the help of others does not come in the form of finishing the whole work, but in part.. In doing so, not all members of the community have to take part but only those who have individual motivation to do so. (Edi Suryadi and Kusnendi, 2016:467-475).

Another example is the concept of pluralism that is formulated in Indonesian motto of *Bhinneka tunggal ika* (unity in diversity, or literally: what seems to be diverse is really one). This concised formula was originally created in relationship with the two dominant religions, i.e. Buddhism and Shivaism, in the old Kingdom of Majapahit the

existence of which inspires the making of Indonesia. It seems that they were in a situation of tension, if not conflict, when Mpu Tantular wrote his masterpiece, *Sutasoma*, as the verse that contains this short formula implies. It reads as follows:

*Rwâneka dhātu winuwus Buddha Wiswa, Bhinnêki rakwa ring apan kena parwanosen, Mangka ng Jinatwa kalawan Siwatatwa tunggal, Bhinnêka tunggal ika tan hana dharma mangrwa.*

Translation:

*It is said that the well-known Buddha and Shiva are two different substances. They seem different, yet how is it possible to recognize their difference? Since the truth of Jinaism (Buddhism) and the truth of Shivaism is one. They are indeed different, but they are one, as there is no duality in Truth.*

When Indonesia got its independence and the philosophy of pluralism needs a symbol to pin it on, the founding fathers of this state agreed to take it as motto. This formula that seems to solve the conflict originating from those two different religions was taken as motto meant not only to unite adherents of different religions, but also peoples of different ethnic groups, origins and any other differences. The philosophy laying behind this motto is an example of wisdom of this nation.

The fast change of the condition of the community often put some of the local wisdoms into the state of neglect or even deterioration. As a result, many members of the community lose support and have to hold on whatever grip they may find thought to be able to serve as support for his life. It is here that some ideologies coming from outside may get entrance to the hearts of the people. The old values concealed by the changing situation is actually capable of being a strong support, but easily forgotten due to poor perception of its' usefulness, and low level of accessibility.

On top of it, there have been cases of ill-socialization of the inherited values and wisdoms and it is often that they are not restored in

an accessible repository or, if so, they are not preserved in such a way to protect them from any misuse or misunderstanding. A conspicuous example is the Javanese wisdom formulated in the adage of “alon-alon waton kelakon” which should mean suggestion continue nishing a job although in a slowly way. However, some people understand it as denoting one of the characters of Javanese people as slow working which is not the case. The essence of the suggestion is that one may not cease the struggle to accomplish a task, in spite the fact that in some situation one has to prefer slowness, while in the abused conception the emphasis is on the slowness and not on the continuity of effort.

Refer back to the last phrase of the above mentioned verse of Sutasoma: “tan hana dharma mangrwa” (there is no duality in truth) one may mean to denote that all religions are same. Seen from the angle of its general mission we may accept this idea: that all religions main objective is to enhance or to give meaning to the lives of their adherents. However, this does not deny the fact that there are differences among them that sometimes contradict one to another.

### **Religious Local Wisdom: Caught between Two Fires**

The local wisdom as a choice to live with certain spatial and temporal life exigencies sometimes comes across as rejection to the sacred understanding of religion. This resulting in condemnation of it as heresy. On the other side, local wisdom which is related to culture, functions as dynamic and adaptive processes to alter the impact of globalization. (Magu Stephen, 2015: 630-636). (Muller Klaus, s.n: 1-15).

The zeal of purification in the side of religious people storms many of religious local wisdoms with accusation that they are not based on clear reading of source texts or even in contradiction with them, whereas every innovation in matters of religion is considered heresy. It is stated in a very well-known saying of the Prophet: *kull muḥaddathāt al-umūr bid'ah wa kull bid'atin fī al-nār* (every innovation is heresy and every heresy goes to Hell). Another accusation is that they are

part of pre-Islamic belief that is considered idolatrous and must not be preserved. Such accusations cause many of supporters of religious local wisdom feel themselves lack of confidence: what they practice is not really religious and therefore may not be maintained. In fact, however, they can find some religious leaning for maintaining some of the local wisdom, if they are able to delve into the essence of religious teaching. Facing the stormy accusation of heresy for the originality of such wisdom, one may come with genuineness or authenticity. When originality leans on the literal meaning of source texts, genuineness takes the substance and the objectives of religious order, suggestion, and warning of prohibition. (Kadir Firdaus, 2016: 179- 185).

In the case of mutual helps among people of different religions, for example, in building of restoration of house for worship which is common in Maluku and Maluku Utara that is called Siwalima, some radical Muslims denounced it. Their argument is based on the saying of the Prophet that reads, “Man a’āna ‘alā ma’siyat in walaw bi-syaṭr kalimat “in kāna syarīk an lahū fī-hā” meaning that anyone who give any assistance to an action of disobedience, even if only by a half word, shares the guilty of it with the actor. For them, the worship of adherents of other religions than Islam is a kind of disobedience, i.e. worshipping other than the real God. Therefore, helping them build their house of worship is helping to perform a disobedience.

The writer once experienced such an accusation from one of his old friends. It happened in Salatiga, a small town Central Java, about fifteen years ago, when Percik (Lembaga Persemaian Cinta Kemanusiaan or The Institute for Social Research, Democracy, and Social Justice) inaugurated the use of a small wood shelter in its campus where anyone may perform worship, no matter the faith he/she may adhere to. The writer’s present there was without any plan before, since it was for a conference on the practice of democracy in local settings held by Percik in the same campus. However, when the friend mentioned above read a newspaper account of the celebration mentioning the writer’s presence therein, he could not help to put the

writer as an example of the existence of apostate professors within State Institution of Islamic High Learning which now includes UINs (State Islamic Universities), IAINs (State Institutes for Islamic Studies) and STAINs (State College for Islamic Studies). For him, such a shelter is a symbol of mix-worship that stains the sanctity of Islamic worship.

Nevertheless, one may argue that such help mentioned before about the helping others (gotong royong) may fall under the title of suggestion to do good things toward other human beings who happen to be neighbors, friends, colleague etc., and worship is a matter of relationship between the worshiper and the worshiped. It is true that there is no special text that may suggest Muslim to help adherents of different religion build their house of worship, but helping others fulfil their obligation is recommended provided that it does not endanger other's life, disturb the order, create destruction to environment and the like.

In the eyes of common people overwhelmed by the spirit of modernity, religious local wisdom appears outdated. It is even likened with a limp body organ that is no longer functional, but still burdens the body. The best choice in this relation is to have it amputated in order that the body be released from its burdening. Against such a view one has to prove that the local wisdom is not, in fact, as outdated as it appears to be. As long the philosophy lying behind it is valid, the apparent form of outdatedness is very trivial. What is needed then is modification approach that usually can be done easily. Since it is rooted in the very heart of the community, its existence may be more solid and by preserving it, the adherents preserve their own identity.

### **Reviewing Local Wisdom in the Light of Human Achievements in Global Context**

Islam did not come to this archipelago, like the way in which it came to other parts of the world. It was not through war and imperialism, but through peace, culture and assimilation of its tradition.

The assimilation of both is a common phenomenon and its process may last long, involving many actors of both sides. Accordingly, some elements that were already accepted in the past may be put into question in the future and vice versa. We notice that the in-coming Islam consists of various cultural elements passing to and through people and generation. Culture is always a result of taking and giving process. It is conspicuous in the external appearance of some Muslims in this country. The way they cut their hair, shave their beard or let it grow, wear their cloths, cover their head with black white or batik cap; likewise, for the way female Muslims cover their body and fashion their hair style.

It has been noticed in the last two decades the rising number of those who show some conspicuous symbols that are believed to be “Islamic”, such as a double blackened mark on men forehead, the letting-grow of beard and half calf trousers for males, and the wearing of burkaa and loose head covers for females. Some female students even cover all of their bodies except their eyes. This kind practice make their appearance differ from most of other Muslims in this country who do not make themselves different from other inhabitants. Most of ulamas here do not grew beard and usually cover their heads with black cops called *peci* (*peci*) that is now part of national formal costume for man thanks to Bung Karno, the rst President of the Republic. Only some wear white Arabic head cover called surban and less hang shawl over their shoulders. Only a few follow the Middle Eastern clothing.

It is probable that in the beginning the propagators of Islam in this archipelago chose gradual change in the appearance of Muslims. The did not want to look fancy in the middle of the community. Nevertheless, then it is clear than most of Muslims here do not want to get rid of the indigenous appearance. Their preference of brief European cut (batik chemise, coat), South Asian clothe (*sarung*, *peci*) and Chinese (*baju koko*) to European dress or Arabian clothing may come from the easiness and handiness suitable to the climate of

their country. Muslims of this country observe the religious order to cover the part of the body that is called aurat (from the Arabic 'aura), while maintaining their identity the appearance. They do not want to be Arabs, Iranians, or Afghans when they convert to Islam. The philosophy of not looking fancy that belong to the wisdom of the first propagators of Islam then developed to become one important mark of Muslim identity in this archipelago. (Horstmann, Alexander, 2009: 45-47; Hasan, Noorhaidi, 2009: 121-140).

The use of some kinds of vernacular belles lettres-come of them are modified from Arabic and others taken from Malay, Javanese and other poetical patterns-in teaching religious values, in my opinion, comes from this philosophy. What is called Singiran is modified from the Arabic pattern of rajz is used by many to give their understanding of Islam and to teach Islamic teachings. Take for example that of Muhammad Arshad, Bagelen, Purworejo:

*Sun mimiti anarik akalé bocah mbok manawa lawas-lawas bisa pecah. Bisa mikir, bisa ngrasa, bisa bisa genah ngarep-arep kabèh iku min fadlillāh. Wajib bapa awèh sandhang, mangan ngamel awèh arta sangu ngaji aja owel. Lah arepen hasil ngilmu buwang sebel aja nganti ati atos amekiyel.*

Translation:

*I begin to attract the reasoning capacity of children, in order that it may eventually fully develop and so, they are able to think, to sense and to act properly hoping that all be realized by God's graciousness.*

It is father's obligation to provide [his children] clothing, good feeding not to restrain himself from giving money for seeking knowledge. Face yourself to acquire knowledge, get rid of narrowmindedness don't let your heart hardened and congealed.

Another example the writer take from the famous Malay Gurindam of Raja Ali Haji containing Islamic philosophy of life:

*Barang siapa tiada memegang agama,  
Sekali-kali tiada boleh dibilangkan nama.*

*Barang siapa mengenal yang empat,  
 Maka ia itulah orang yang ma'rifat Barang siapa mengenal Allah,  
 Suruh dan tegahnya tiada ia menyalah.  
 Barang siapa mengenal diri,  
 Maka telah mengenal akan Tuhan yang bahri.  
 Barang siapa mengenal dunia,  
 Tahulah ia barang yang teperdaya.  
 Barang siapa mengenal akhirat,  
 Tahulah ia dunia mudarat.*

Translation:

*Anyone who does not adhere a religion,  
 May not be taken into account.  
 Anyone who knows the four,  
 things is really the Gnostic Anyone who knows God,  
 will not blame His order nor His prohibition  
 Anyone who knows himself  
 knows the Eternal God  
 Anyone who knows this worldly life  
 knows the deceived  
 Anyone who knows the hereafter  
 knows that the worldly life is detrimental*

The use of storytelling, performance art included puppet shadow, folklore and other pre Islamic arts in propagating and preserving Islamic teachings is common in every part of the country. This leaving huge heritage of religious traditions, customs and manuscripts. Some of them have not yet been studied nor even uncovered and identified. Nevertheless, one thing is certain, i.e. that within this kind of pénétration pacifique of Islam there are many elements of Islamic praxis that may serve as materials for the formulation of Indonesian Islam. We may not take only sources of Islamic teaching that are considered authorized in the traditional Islamic understanding, since we would not find in them anything special for the expression of Islam in this country. We should try to find it in the praxis of Islam here in the life of the people.

The making of Indonesia with Pancasila<sup>1</sup> as basic philosophy shows the wisdom of the founders of the nation most of whom belong

to Muslim communities. It is not easy to believe that when you constitute the majority you choose to prefer pluralism where Islam is only a complementary part. The first formulation of Pancasila, with the phrase “Believing in God with the obligation of observing Islamic Sharia on those who adhere it”, was then replaced the next day of the Proclamation of Indonesian Independence with “Believing on One Sole God”. That changes turned out to be the best solution for the problem of unifying peoples of different ethnicities, languages and beliefs. It is true that this choice was not by design, but through dynamics of political struggle where traditional Islamic thought in political life always appears with considerable number of supporters. Nevertheless, the number of Muslims who prefer pluralistic identity for Indonesia always outnumber that of those who aspire Islam as the base of the state.

### **Strengthening Local Wisdom and to Market it in a much Wider Context**

How to strengthen religious local wisdom? One is often deceived by a good slogan. When the discourse of Islam Nusantara or Indonesian Islam comes up to the air, many think that all elements of traditions that are there in Islamic communities of this country should be considered as parts of Islamic heritage that ought to be preserved and disseminated under the title of this kind of Islamic expression, including the tradition of worshiping relics and sacralized places. Likewise, religious ceremonies (or better ceremonies related to Islamic tradition) such as the celebration of the birth of the Prophet Muhammad and that of Nişf Sha’bān (the 15 of the eighth month of Islamic calendar) where Muslims in some places observe them excessively seeing them as chances to show their success in earning money. The celebration of the birthday of the Prophet Muhammad in some rural mountainous villages of Central Java where each family present an *ambeng*, some four kilos of cooked rice fashioned in circular form upon which are placed small portions of a number

of dishes, which includes sliced tempeh, dried noodles, vegetables, peanuts, eggs and, in the middle, a big *ingkung* (a whole rooster cooked in coconut milk). The best *ambeng* will be offered to the highest ranks of guests among others the invited preacher, the head of the village and the religious teacher (*Kiyai*). Another example is the tradition of taking bath in seven different places, can be found in many areas in rural Java; likewise, is the tradition of the exchange of *berating* that we can witness in the confluence of Opak and Oya rivers in Yogyakarta on the last Wednesday of the second month of Islamic Calendar. Such traditions are worthwhile to be preserved, but not to be considered as important parts of Indonesian Islam.

There are at least three things for strengthening religious local wisdom. The first is its selection: what is worth to be preserved and socialized, and what is not. The most basic criterion is that the tradition and understanding of it may strengthen personality, celebrate differences and confirm the spirit of togetherness. Second, that the apparent forms may or even should follow the changing temporal needs. Some of them may need reformulation to be able to keep abreast with the changing situation. Third, dissemination to as many members of the community as possible. The existence of figures with great concern to the propagation of beautiful humane values is very helpful in this dissemination. The role of state, shown by the Indonesia Ministry of Religious Affairs through its technical agents like the Office of Research and Development and its Center for Religious Literatures and Heritage has been playing significantly to the efforts of strengthening religious local wisdom.

Having been established firmly at home, religious local wisdom should be put forward to wider context. We live in a world with the same humanity and any good praxis of human experience in each part of the world may actually serve as a share for the betterment of life on earth; it must not be kept solely in the treasure of the people who created in or practiced it for the first time. (Wahid, Abdurrahman: 2009).

The practice of religious teachings should also consider the context of society. In the case of Indonesia, although two great Islamic organizations also have been influenced by Transnasional Islamic movement at the early birth but both organizations adapt it with local wisdom and the context of culture. Thus both organizations have become filter for the propagation of Islamic transnationalism ideas. (Jinan, Mutohharun, 2009: 269-279).

### **Dealing with Local Religious Heritage**

Dealing with religious heritage does not mean that we are facing the problem of originality and genuineness or authenticity but of functionality. When something religious continues to fulfil the need of the people such as meaning, relief, hope, confidence, determination, security and the like, it will survive although with some modification in its form, duration or quantity. Take for example the gathering for making prayer for the sake of one's father who passed away-called selamatan, kirim do'a, tahlilan or yasinan etc. It has survived all the accusations of being heretical since it does not cease to give condolence to the concerned family and possibility of prolonging the chance for them to perform dedication to the passing away. One may raise an objection to a religious heritage for the fact that it is not based on a religious text like a verse of the Qur'an or a sound hadith, even some will call it innovation in religious matters (*bid'a*) which is considered prohibited in Islam. However, as long as it may give support or reinforcement for life based on religious basic principles such as God's unicity and what so called the five necessities (*al-darūriyyāt al-khams*) or objectives (*al-maqāsid al-khamsah*) of Islamic law-i.e., the protection of faith, reason, life, dignity/wealth and offspring-, we may take and preserve it. Take the truth wherever you find it, says the Prophet Muhammad PBUH, let alone if it comes from the heritage of Muslim community. In relations to the above explanation, local cultures which is based on cultures and religious wisdom is very important for the people. (Abi, Rahmani, 2009: 207-219).

## Conclusion

What should be done in dealing with transnational ideologies? How religious local wisdom play part in it? It clear that religious local wisdom can become a balance equal to the attractiveness of transnational ideologies, since it is anchored in the life of the people. Strengthening religious local wisdom does not mean only preserving it and making it existent as part of elements that constitute local or national identity, but also means helping people in the selection of ideologies that come easily from abroad to any part of the country.

Giving satisfaction to everyone is impossible, but providing more choices with good reasoning and attractive presentation can be something better than letting transnational ideologies become the only choice. There will be always dissatisfaction and frustration caused by the unpleasant reality for some people although the prosperity may be distributed evenly, the room for expression may be open widely. Nevertheless, we may not stop trying to provide satisfaction at home in order to prevent people from being attracted by the propaganda coming from abroad. Strengthening local wisdoms means making them continue to function as resources for meaning of life, dignity and pride, not burdening the people with many tasks that cost money, time and cerebral capacity in the project of preserving the heritage.

## EndNotes

- 1 Panca = five, sila = principle. The five basic principles are: (1) Believing in One God, (2) Just and civilized humanity, (3) Indonesian unity, (4) Democracy led by wisdom in representative deliberation, and (5) Social justice for all Indonesian citizens.

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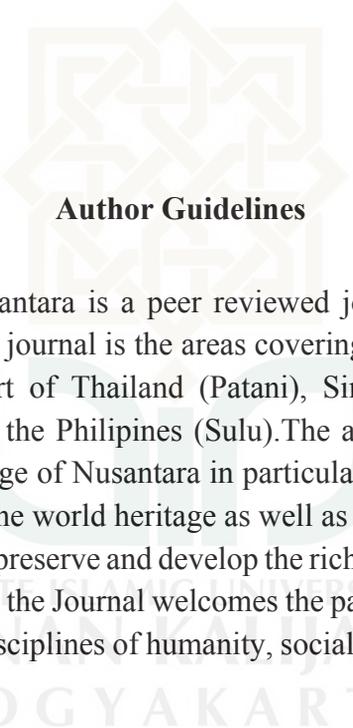
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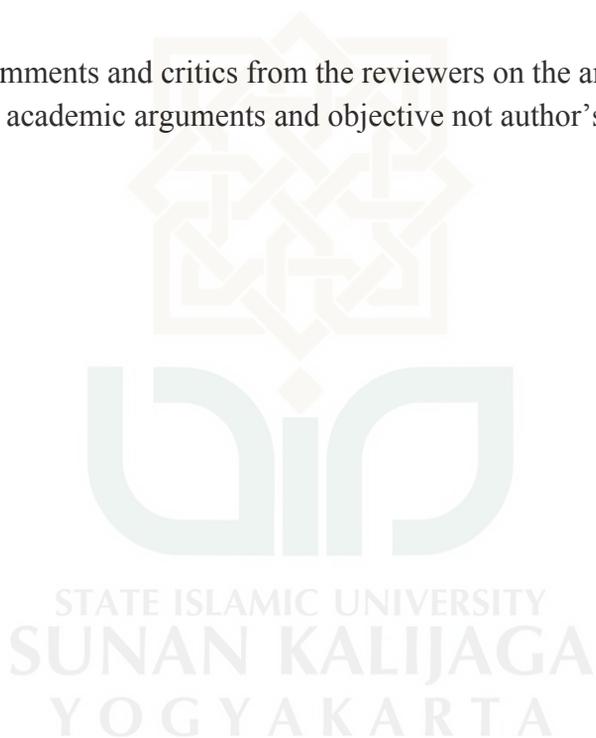
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كوسناتنو

صوفي احمد

الصورة في الغلاف الأمامي مأخوذة من الصورة في المقالة

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محرور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

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