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The Integration Perspectives for Historical Study of Indonesian Islam

ABSTRACT: *During 15 centuries, Islam has always met with many cultures, even Moslems who come from different ethnic and social backgrounds have made Islam a multicultural reality. Therefore, the paradigm of humanity science will be always actual to understand the reality of Islamic society in the context of the integration amongs historical religious and cultural perspectives. The three perspectives can become on epistemology of "multicultural Islam". Its methodology can be developed into a variety of Islamic objects. In this paper, the epistemology will be more focused on history and culture. Both are explored in a religious context of Islam. The use of this perspective is based on the development of Islam in Indonesia and Sufism on local communities in particular. As an outline of the development, as follow: firstly, the development of Islam always adapts to the local culture; secondly, ongoing local Islamic construct and it is also changing due to the influence of Western culture and the reform in the Islamic world; and thirdly, continuing encounters of contemporary Islamic diversity, due to the development of modern multiculturalism. In addition, the integration of perspectives in explaining Islam can produce knowledge of "historical-multicultural", that is Islam in reality, difference, and diversity that occurs and is recognized by the Moslem communities within a certain time. Furthermore, the knowledges based on "historical-multicultural" can also be used as a discourse for solving human problems that always arise in the present and future days.*
KEY WORDS: *Historical Study; Religious and Cultural Perspectives; Indonesian Islam; Multicultural Islam; Islamic Epistemology.*

INTRODUCTION

Nowadays, Islamic studies have been experiencing a dynamic development which is not only demonstrated by various Islamic studies and programs in universities as well as colleges, but also the search and establishment of a variety of perspectives for the study of Islam (Syalabi, 1983; Ali, 1991; Woodward ed., 1999; Huda, 2013; and Kersten, 2015). Moreover, the rise of various contemporary issues, such as democracy, tolerance, and diversity with regard to the social life of Moslems, has been increasingly pushing a more elegant perspective for the explanation and understanding of the Islamic and cultural diversity.

In this case, the writer is aimed at looking the importance of historical perspective for the study of Islam, because Islam during about fifteen centuries have been showing

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the cultural and religious communities in various regions around the world, so that Islamic historical studies can also be obtained an alternative discourse to solve cultural and social problem amongst Moslems today.

Furthermore, the historical approach can be studied various Islamic dimensions, such as religious, cultural, and other related Islamic ones. In the field of religious affairs in particular, there are patterns of thought that appear in the view of theology, *fiqh* (Islamic study of laws pertaining to ritual obligations), and Sufism Islam since about the 7th century AD (*Anno Domini*). Since that time, Islam with various schools of thought has been scattered in various areas of culture and developed into patterns of unique religiousities amongst ethnic communities and cultures. It is like what can be seen in the spread of Islam in the Indonesian archipelago since the 13th century (Suwirta, 2002; and Ricklefs, 2007).

Besides, Islam developed in a pattern of Sufism with the schools of different orders (Abdurahman, 2009; and Kersten, 2015). Moslems in this region have encountered multicultural reality. Therefore, religiousity amongst Moslems in Indonesia, until now, cannot be separated from the process of dialogue with the ever-changing culture which is related to the context of Indonesian history (Woodward ed., 1999; Abdullah *et al.*, 2002; Suryo, 2009; Huda, 2013; and Kersten, 2015).

With respect to the search for paradigm of Humanity Sciences to understand the reality of Islamic society, the writer argues the importance to develop an alternative paradigms through the integration of three perspectives, namely: *history*, *religion*, and *culture*. This integration is expected to become an integrative epistemology, which functions as a methodology to study "Islamic multiculutral heritage". How the study of the history must be done towards Islamic heritage which is very rich is that? Up to now, there have been many works of historiography which are composed in a variety of approaches. Those were written by Moslem scholars and Orientalists. Many works of historiography, in general, has provided very valuable information for the development of knowledge about Islam.

However, the critical study of Islamic history information must be continuously done with respect to the current issues related to the life of the Moslem community. As with the issues now raised amidst the life of Muslims about "multiculturalism", the study of the history of Islam can be directed based on these perspectives. Because of this reason, the integration of the three perspectives aforementioned is regarded as important to develop as an alternative to search for knowledge in order to solve Islamic and humanity problems currently (Sardar, 1986; Ali, 1991; Woodward ed., 1999; and Abdurahman, 2011).

As for the inquery of that will be developed by this paper is simply focused on two perspectives, namely: *history* and *culture*. Those perspectives are directed to the religious Islamic context in Indonesia in general. While, the description of more specifically on the development of socio-cultural Moslems will be based on the local community of Sufism phenomenon. For time being, the orientation of the history of the relationship of Islam with Moslem community cultural development can be assumed in a nutshell as follows: Islam has adapted to the local culture in the early period of its deployment. After that, the local Islamic construct that begins to experience changes, due to the penetration of Western culture during the colonial period. Subsequently, Islam of the contemporary period is increasingly struggled in diversity, due to the development of modern multiculturalism.

Based on the integrative perspective towards the historical assumptions as mentioned above, and also based on historical methods and approaches (*cf* Berkhoper, Jr., 1964; Gardiner ed., 1989; Kartodirdjo, 1992; al-Khudhairi, 1995; Soedjatmoko *et al.* eds., 1995; Renier, 1999; Kuntowijoyo, 2005; Turner, 2006; Abdurahman, 2011; and Usman, 2012), it is expected that the study of Islam in Indonesia, in particular, may result in explanations about Islam on Humanity Sciences.

FINDINGS AND DISCUSSION
The Perspective of Islamic History and Culture. An historical perspective can

basically explain all past human events objectively. Those are studied in the process or changes. Through the historical perspective can be used investigate to produce new products, solve a problem, and support or reject a theory based on the discovery of the facts of history (Berkhoper, Jr., 1964; Gardiner ed., 1989; Kartodirdjo, 1992; and Kuntowijoyo, 2005). Therefore, the analysis of history is a step that prioritizes the depth of objects of the past, namely describing an event by way of seeing reality in the history or *history as past actuality*.

Even so, the writing or retelling of history is also a subjective reality, as any historian can direct point of view against the past through different interpretations with regard to the attitude of living, approach, or orientation, so that the writing of history, or *history as written,* becomes relative. For that, historians have to interpret a subjectively towards historical events by always giving priority to reality, being honest, and using the clear approach (Berkhoper, Jr., 1964; Kartodirdjo, 1992; al-Khudhairi, 1995; Kuntowijoyo, 2005; and Abdurahman, 2011).

Through a critical historical perspective, writing the history is not just repeating the previous story, but retelling the past supported with interpretation and new facts. In the process of interpretation of history, perspective used can vary, according to the history of the object and other relevant disciplines, for example the social sciences that can help interpret a certain history. A critical view of the historian is indispensable to achieve understanding the history, which is not limited on a specific point of view (Gardiner ed., 1989; Kartodirdjo, 1992; al-Khudhairi, 1995; Soedjatmoko *et al*. eds., 1995; and Abdurahman, 2011).

As many writings of the Islamic history, so for that tend to be more political, have directed the understanding of Moslems to more dynamics by which it is more political bias, but other aspects such as social, economic, culture, thought, and so forth still escaped the attention of historians. Then, the criticism of historians needs to liberate the knowledge of Islamic history, especially based on the methodology of integrative and multidimensional, so a thorough religious development can be explained from the history of Islam.

Furthermore, Islamic historiography in an integrative way can make a knowledge of conventional history to a rational historical knowledge, or even with that perspective can enhance the explanation of historical narrative only becoming critical historical knowledge. In this case, for a discussion of the Islamic history, at least can be developed into three interconnected orientations. *First*, the Islamic history is the knowledge about the past of Islam and regarding to the current circumstances. *Second*, the knowledge ideas which backgrounds various aspects of lives of Moslems are obtained through investigation and analysis upon the events of the past. *Third*, Islamic history is facts based on the knowledge of changes in Muslim societies (Muthahhari, 1986:65-67; Woodward ed., 1999; and Sanusi, 2012).

Therefore, the competence of the Islamic history can be developed through various fields, such as Islamic culture, Islamic social, Islamic political, Islamic economics, Islamic religious system, and so on. That is why every historian needs the new patterns of writing credible facts and actual interpretations (*cf* al-Khudhairi, 1995; and Woodward ed., 1999). Modern historians have often stated that facilitating the historians in their studies towards events of the past needs theories and concepts, which serve as analytical tools and historical synthesis (Gardiner ed., 1989; Kartodirdjo, 1992; Kuntowijoyo, 2005; and Abdurahman, 2011).

Both conceptual framework and theories function as a methodology of history and always base on the approaches used. Because of continuity and change of events in the past can only be interpreted based on a variety of approaches. While, the approach used usually comes from scientific disciplines that are relevant to the field of history. For example, the areas of the history are politic, legal, social, religious, cultural, education, science-technology, and humanities, in methodological ways, those can be explained on the basis of theories which are from the approach of political science, sociology,

anthropology, psychology, and so on (Kartodirdjo, 1992; al-Khudhairi, 1995; Soedjatmoko *et al.* eds., 1995; Kuntowijoyo, 2005; Turner, 2006; and Usman, 2012).

Every approach serves as a conceptual and theoretical framework toward the interpretation of history. An approach usualy depends on the type of history that is analyzed. The history of the culture, for instance, will be more accurately analysed with anthropological approach, whereas the history of religious sects is by sociology or psychology. The same is on the other historical areas by different approaches. The signification of the conceptual and theoretical framework also leads historians to the explanations of causality as well as emphasizes more on the process of change (Ankersmit, 1987:192). Therefore, the development of the methodology of history will direct an integrative perspective between history and other sciences.

It is like that Islamic history will always be associated with the events that take place through continuity and change along with the processes of propagation of religion. Therefore, the Islamic history in a particular period needs to be analyzed on the basis of changes in the structure and function over the development of events (Burke 2001:195-196).

This is where the importance of the development of integrative approach in the reconstruction and analysis of the history of Islam, because an historiography presented in the forms of *akhbar* or news and *sirah* or story, for example, has not presened yet the conceptual and theoretical analysis (Kuntowijoyo, 2005; and Abdurahman, 2011). Even, the entire works of such history still a collection of data. About the country and the political life of the Medina in Middle East, for example, there are still many problems of historiography concerning on the less satisfying idea of the political activities of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), such as the agreements, social accomplishments, and so on (Syalabi, 1983; TP IAIN Jakarta, 1992; and Suryanegara, 1995).
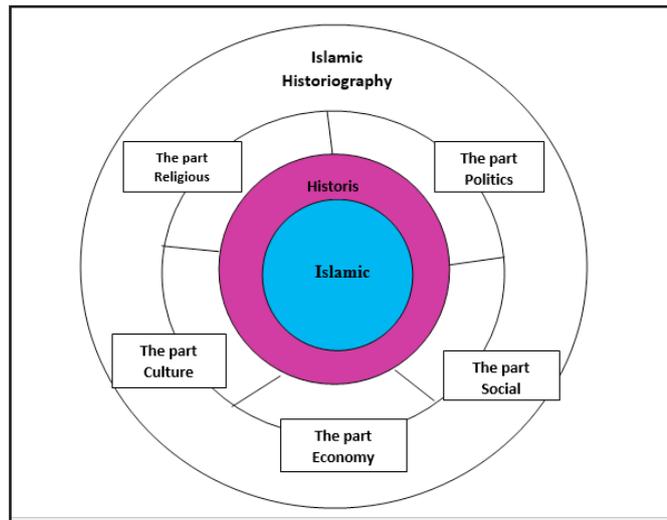
Scheme 1:
Integrative System in the History of Islam

Similarly, some other Islamic political subsystems, such as *Khulafa ar-Rasyidun* (good rulers in early Islamic administration) period, the golden age, an age of decline and rise of Islam movement, are important to write based on a deep study. For this, much-needed efforts critical historians are supplemented with the ability of bringing the ideas, the concepts, and theories that are relevant in the study of the history of Islam (Woodward ed., 1999; Kuntowijoyo, 2005; and Turner, 2006).

Application of integrative approach for the analysis of the Islamic history means to study something object of Islamic history uses the perspective that blends between the various approaches. Position and nature of the integrative approach is methodologically actually commensurate with the multidimensional approach or interdisciplinary approach (*cf* Berkhoper, Jr., 1964; Gardiner ed., 1989; Kartodirdjo, 1992; al-Khudhairi, 1995; Soedjatmoko *et al.* eds., 1995; Kuntowijoyo, 2005; and Abdurahman, 2011). Implementation of integrative approach in the study of Islamic history is a systematic process between sub-systems of Islamic history itself as an object of study, but in each sub-system, it can also be interpreted based on the integration between approaches.

Integrative processes referred to in general can be described in the scheme 1.

Circle interconnected layered on top of each other. Circles are meant to group several objects, at the same time of the system approach to the history of Islam that can be learned in the same way. The first circle is layered on Islam as a system of doctrine which is based on God's revelation (*Al-Qur'an*), described by the words of Muhammad SAW or *Salallahu Alaihi Wassalam* (*Al-Hadith*), then developed in view of the living believers through the thoughts of the scholars, and became the cornerstone of the life of Muslims in schools, action in diversity, community, and environment (Syalabi, 1983; Azra, 1998; Woodward ed., 1999; Abdullah *et al.*, 2002; and Kersten, 2015). So, the framework guidelines for the life of Muslims began in the revelation that was revealed to the Prophet Muhammad SAW, then over time and expanding the influence of the region as well as the spread of Islam, the guideline was developed into a system of ideas, behaviors, and Islamic events.

Furthermore, Islam as a doctrine and system of thought that developed in history (as of the second circle layer) that are distinguished in temporal as well as spatial. Historicity of Islam can be seen in the development of the classical period, the middle period, and the modern period. For each of this period, Islam plays a role as a moral basis in the growth, development, and advancement of Muslims. This is where Islam directs the perspective into historical events. Vice versa, history as an approach and methodology can understand the various events that were combined in the time dimension chronologically, while the Islamic aspects studied in the context of the process and structure of the critically-diachronic (al-Khudhairi, 1995; Kuntowijoyo, 2005; and Abdurahman, 2011).

Symptoms of empirical history of Islam is concerned the fields of religious, social, cultural, political, economic, and so on, as is the third circle of tier schemes mentioned above. For fields that history needed perspective that is relevant, then the process of integration can be developed between the approaches of history and other sciences, as already outlined in the previous discussion.

Meanwhile, the Islamic approach to the various aspects also continue to be used to interpret the various fields of history, so historians can present detailed descriptions of empirical research and critical history of the object.

Based on integration process through a three-layered circle in the above scheme, finally entered the fourth circle layer, namely the system of Islamic historiography based integrative approach. This can be done and historiography birth to diverse writing history according to object and how the interpretation is different, but the substance of the analysis of the history of both combining multiple perspectives (Berkhoper, Jr., 1964; Kartodirdjo, 1992; al-Khudhairi, 1995; Abdullah *et al.*, 2002; Kuntowijoyo, 2005; and Abdurahman, 2011).

Stretch of the Islamic history in the period of a very long and wide-ranging, namely since about fifteen centuries ago until its development now. Various events in the spread of Islam that has been showing stages history of Moslems civilization in numerous regions of the world. The growth and development of Islamic civilization system show the process of the struggle with the Arabic, Roman, and Persian civilizations for the early spread of the religion, as well as the struggle of Islam against the regional and local civilization in the next period. Thus, Islam indeed serves as a modifier of the system factors of civilization of mankind in general. The changing roles of Islam, shown as confrontational or adaptive response against human civilization, can be examined from aspects of culture in the Islamic history (Sardar, 1986; TP IAIN Jakarta, 1992; Kuntowijoyo, 2005; Abdurahman, 2011; and Kersten, 2015).

The scope of Islamic culture itself is very wide and stretches in a very long time, besides that Islam also experienced ups and downs in different period, so the study of Islamic culture can be divided into certain periods based on a unique cultural component. Periodization of Islamic culture as well as in a number of works of historiography written by experts earlier showed periodization models. However, the

stages of Islamic culture generally simplified by historians into three main periods, namely: Islamic culture in the Arabian peninsula, the spread of Islamic culture to the region outside of Arabia, and Islamic culture within the confines of the Muslims in numerous areas (al-Khudhairi, 1995; Azra, 1998; and Woodward ed., 1999).

The development of Islamic culture such as this can be simplified in accordance with the model of the historiography of many modern historians developed into three main periods: the classical period, the medieval period, and the modern period (TP IAIN Jakarta, 1992; Woodward ed., 1999; Abdurahman, 2014, 2016 and 2017; and Huda, 2013).

Classic Period, 7th – 13th century AD (*Anno Domini*), which is the era of the growth of Islamic culture since the time of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) until the 13th century AD. Islamic culture during this period showing converted in a fusion of three elements of culture: ethnic-tribal, religious, and aristocratic (Shibel, 1977; and Abdurahman, 2014 and 2017).

During it, Muslims formed a new state and a host of civic institutions in the form of theological sects, schools of law, and the Sufi groups. At times, it also happens the arrangement pattern of the relationship between the regime of political and religious bodies, which encourage the growth of Islamic culture took place in institutional and religious harmony (Lapidus, 2000:14). Similarly, the development of culture in the early period can be seen from the role of Islamic values based on the elite group of Muslim thinking has changed the outlook on life of the majority society of the Middle East.

Middle Period, the 18th – 19th century AD. During this period, Islam became the religion of the society not only of the Arab in Middle East, but also has become a religious society of Central Asia and China, India, Southeast Asia, Africa, the Balkans, and the others community. The process of spreading Islam is characterized by the interaction of Islamic values with the values of the local community. In this period of consolidation of a number

of Islamic regimes, especially the Ottoman, Syafawi, Mughal, and some countries in Southeast Asia, Africa, and in other regions (TP IAIN Jakarta, 1992; Shibel, 1977; Azra, 1998; Suwirta, 2002; Abdurahman, 2016).

Each power system in the Islamic civilization developed based on beliefs, culture, and social institutions of Islamic humanitarian organizations that interact with the structured forms of familial, tribal, and ethnic communities in non-Islamic cultural or with a cultural models pre-Islam. During this period, the cultural aspects of the Islamic Middle East changed into a number of Moslem communities in different areas.

The Period of the Development of Modern Muslims, the 19th – 20th century AD. The hallmark of Islamic culture in this period is the modernization and transformation the cultural society of Muslims. In this period, Islamic civilization was decline, due to the destruction of the Muslim empire, destruction of economics, internal conflicts of religious Muslims, political as well as economic revival, and the Europeans that are supported by the cultural domination of the Muslim territories. The atmosphere is so encouraging a number of updates to the Muslims in the XIX century, thereby encouraging cultural modernization movements in Muslim societies (TP IAIN Jakarta, 1992; Suryanegara, 1995; Azra, 1998; Woodward ed., 1999; and Suwirta, 2002).

In each region, the influence of the European powers against Moslem movements, either institutionally or culturally, and the effect on the diversity of contemporary Islamic community type. A very prominent feature of Islamic culture in this period of cultural products is the result of interaction between regional Islamic community and European influences (Lapidus, 2000:10-11).

To learn about Islamic culture that is broad in scope, it can be the culture was limited in three interconnected notions. *First,* the progress and the level of intelligence of the resulting in a reasonable period following the start of the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him)'s period until the Islamic development now; *second*, the results achieved by Muslims

in the field of science, literature, and the arts; and *third*, political progress or Muslim rule that serves to protect the Islamic view of life, especially in conjunction with worships, the use of language, social life, and customs (Fyzee, 1982:11). This definition also gives the notion that Islamic culture can be seen as a system of ideas or notions, social behaviour, and cultural objects that can be found on all the developments.

Further identification over the culture, as mentioned L. Spillman (2002), that there are at least three kinds of functions and the role of culture in the life of society: *first,* as a distinctive group culture, community, or society. The characteristics seen from identity community action in accordance with the norms, values, and knowledge, which is assumed to have the power of connecting people with groups, communities, and the public as well as to set it apart with a group, community or other communities (Spillman, 2002).

Second, culture as an expression of social life. In this culture could be seen as creative works of man/woman over his/her intelligence are processed in accordance with ability and specific purpose. The creative works such as the shape of the arts (literature, carved, painting, architecture, etc.); or in the form of a series of social institutions. In all forms of culture that contains symbols, values, norms, beliefs, customs, and certain related as to the necessities of life.

Third, culture serves as a means of definition (as meaning making). In this regard, culture is more associated with the definition of the process at the various levels of social location and interests. Thus, various forms of values, norms, beliefs, rituals, and rules that are grown within the community believed to be wrestled with a number of things are interlocked covered by diverse meanings.

Based on understanding and limitation of the culture, the culture of Islamic history in particular could produce various kinds of dimensions very complex discussion. As the author of the tangent at the beginning of this paper, that the study of the complexity of Islamic culture could be developed over

the tendency of academic or popular issues, for example about multiculturalism. Through this approach, the analysis of culture can be done structurally, that is the opposite of the concept of multicultural understanding that give a sense that Muslims in every period of its development is communities that compound and is filled with diverse cultures, then the basic assumptions that are referable to explain the tendency of multiculturalism, among others:

First, the state of Moslem societies in the course of its history can be presented in the form of their institution, which describes the patterns of activity as well as patterns of social relations and a series of mental relationship. *Second*, the patterns of institutional muslim community was built along with the pattern of local culture and identity that created a variant of society and culture.

Based on these assumptions, variations in the structure of Islamic society, among others, can be distinguished from the particular traits that contain properties, such as syncretic, traditionalist, and reformed, so the symptoms described may upon the multicultural "structure of the culture" of something historical objects (Shibel, 1977; al-Khudhairi, 1995; and Woodward ed., 1999). So, further analysis can be performed against Islamic culture, in addition to being directed based on the question what and how that culture in the history of Moslems, also important is directed to the question why the culture changed, so that a change of culture is happening all at once can give you the definition of the top of the cultural process in question.

Flashbacks Islamic in Indonesia. Traces the history of Islam in Indonesia is set in a long time; scattered in Indonesian archipelago areas with diverse geographical backgrounds; and reflected in the dimensions of the life of the community with a rich local culture (Madjid, 1987; Bruinessen, 1995; Woodward ed., 1999; Suryo, 2010; and Kersten, 2015). As the historical record is generally mentioned that Islam in the Indonesian archipelago through the transportation flow of communications and maritime trade. Islam that developed at that

time was the Islamic Arab culture set had also been in touch with Arab culture from outside, such as Roman, Persia, and India. Meanwhile, the spread of Islam in this region is not yet widely supported by a strong community, except the new Islamic empire stands at Pasai in Aceh, North Sumatera, in the 13th century (Suryanegara, 1995; Suwirta, 2002; Ricklefs, 2007; and Suryo, 2009).

The Malay archipelago at that time was still under the influence of the Hindu-Buddhist of Majapahit kingdom and handed over at the end of the 15th century (TP IAIN Jakarta, 1992; Suwirta, 2002; and Ricklefs, 2007). Since this century was growing Muslim communities in the form of Islamic kingdoms, such as Malaka, Aceh, Palembang, Cirebon, Demak, Banten, Makassar, Ternate, Tidore, and Mataram-Islam; and each was constantly evolving experience of the triumph until the 17th century. The development of the Sultanate, as long as it marks the development of Islam in the context of the culture of the country. Top the role of Sultan, clerics, guardian, and *mubaligh* (Islamic preacher), Islam communicated to the public by any local culture, so Islam appeared on each of the Sultanate through the works of religious literature, moral teachings, rituals, language, and traditions in many of its aspects (Bruinessen, 1995; Azra, 1998; Woodward ed., 1999; Huda, 2013; and Kersten, 2015).

The development of Islam in the Indonesian archipelago during the next, mainly of the 18th century, begin to experience changes in the aspects of culture that occurred over the influence the penetration of Western culture through colonialism and imperialism (TP IAIN Jakarta, 1992; Suryanegara, 1995; and Ricklefs, 2007). As a result, the life of the society and culture in the Islamic empire experienced a shift, i.e. from the pattern of Islamic-based local culture into the culture the Islam was affected by Western culture. Even, the penetration of Western culture, along with the process of Christianization of the more powerful and intensive after the Malay archipelago, made the country Netherlands Indies in the 19th century, while the power centers of Islamic culture and the Middle East were declined.

In such situations, the majority of Muslim community in colonial cities accommodating attitude towards Western culture, particularly through education in the schools of the colonial government. In the meantime, Muslims who live in rural communities, which maintain the power of Islamic culture, under the pioneering scholars through Islamic boarding schools (Steenbrink, 1984).

Muslims in Indonesia are experiencing changes in various aspects of life from the early 20th century, that is going over the influence of renewal and modernization in Islamic centers in the Middle East, and encouraged the process of awakening consciousness as well as the ideals of the independence of the nation of Indonesia from colonialism. The Muslim community's role in national movement through social movement organizations-religious, in summary, it can be mentioned here three marks and orientation of the growing religious movement since the beginning of this century (*cf* Madjid, 1987; Noer, 1995; Suryanegara, 1995; Woodward ed., 1999; Huda, 2013; and Kersten, 2015).

Firstly, the style of *reformist-puritanism*, that movement tries to do the refining or orthodoxy of Islam, while simultaneously repairing the religious institution in the fields of education, social, and economic issues. This kind of movement, among others, is represented in the organization of *Muhammadiyah* (followers of Prophet Muhammad) in Yogyakarta, PERSIS (*Persatuan Islam* of Islamic Unity) in Bandung, and *Al-Irsyad* (Adviser) in Surabaya. Secondly, the style of *reformism-modernist*, that social movements-religious trying to make improvements in the social and political order of Muslims to follow the patterns of the modern West, especially shown by movement of SI (*Sarekat Islam* or Islamic League) in Surabaya, and Islamic political parties, such as PSII (*Partai Sarekat Islam Indonesia* or Indonesia Islamic League Party), PERMI (*Persatuan Muslimin Indonesia* or Indonesia Muslim Unity), MIAI (*Majelis Islam A'la Indonesia* or Islamic Council of Indonesia), and MASYUMI (Majelis *Syuro Muslimin Indonesia* or Indonesia Muslim Deliberation Council). Thirdly, the style of

reformist-traditionalism, that movement seeks to maintain the traditional religious but also improve some aspects of the social order adapted to modern developments, such as movement demonstrated in the NU (*Nahdatul Ulama* or Islamic Scholars Awakening), *Al-Wasliyah* (Liaison Organization), PERTI (*Persatuan Tarbiyah Islamiyah* or Unity of Islamic Education), and NW (*Nahdhatul Wathan* or National Awakening).

The development of Islamic organizations and social movements, such as the aforementioned, continued to show its action up to now with the changing patterns of movement and orientation. But, since Indonesia's independence in 1945, also born and growing social-religious organizations are massive in various forms, understand, flow, and ideologies, both in the areas of political, social, economic, and cultural. Along with the historical situation and changes of the nation and the state of the Republic of Indonesia, particularly since the 1980s, Muslims are experiencing the transformation of thought as well as mass movements, which can be mapped in the orientation of the Islamic movement in contemporary period as follows (*cf* Madjid, 1987; Suryanegara, 1995; Woodward ed., 1999; Huda, 2013; and Kersten, 2015).

Firstly, among the modernist Muslims, there is a tendency of changes to accommodate Islamic classical repertory actualized in modern life, or the tendency is commonly referred to as *neo-modernism* movement. Secondly, otherwise, both the traditionalist circles was accommodating with thinking of modernity and developing movement is *neo-traditionalism.* Thirdly is among that does not take one of the roads from both the orientation, that roads fundamentalization of religion in responding to various aspects of modern life, or commonly referred to as *neo-fundamentalism* movement.

In addition, among the tendencies are similar but the roads of *liberalism*, namely the free flow or be understood, even among the movements is demonstrated by the way gives a lot of criticisms of the religious schools that are seen to have been established.

Socio-cultural changes, such as these, will continue in the life of Muslims in Indonesia generally, with the orientation changes that did not escape the influence of the life of the world, such as: globalization, liberalization of the world economy, and the information technology and media today (Madjid, 1987; Woodward ed., 1999; and Das, 2011).

Islamic Phenomenon in the Local Community. As the author of the tangent at the beginning of this paper, that the history of Islam in Indonesia has always bumped into and dealing with a variety of local cultural background. To study the local Islamic phenomenon, in this paper, the author would like to illustrate about the development of Sufism. Broadly speaking that the development of Sufism in Indonesia demonstrated by the role and contribution of the Sufi in every period of the history of Islam. Start early Islamization in the 13th century to the 17th century, the role of the Sufis that encompass the field of humanity takes place accommodating with the cultural life of the community. They introduced Islam and related power system as well as the local community, especially Malay and Javanese cultures; so Sufism in those periods have become the pattern of religious Islamic community (*cf* Zulkifli, 1994; Bruinessen, 1995; Suryanegara, 1995; Suwirta, 2002; and Kersten, 2015).

Then, their social role in the colonial era in 18th and 19th century, Sufism in many colonial period indicated in the roles of social-religious *jamiyah* (house of the congregation) as the basis of Islamic traditions, even the power of mass effected on the mobilization of Indonesian society in facing the colonial rule (Bruinessen, 1995; Woodward ed., 1999; and Kersten, 2015). Similarly, the development of Sufism in the role of the house of the congregation is continous in the 20th century until now. The roles of Sufism in this period were more shown as religious community tradition and buffer the villages, but the movement patterns of adult Sufism also always adaptive-accommodating towards the situation of modern culture (TP IAIN Jakarta, 1992; Zulkifli, 1994; Bruinessen, 1995; and Suwirta, 2002).

Discussion of Sufism in the local context of culture and community here will be described in some communities of *tarekat* (sufis order), particularly the development of the *tarekat*s in the 20th century in the area of Priangan in West Java. In this area, at least three of the *tarekat*s community, namely: the *Qadiriyah wa Naqsyabandiyah* in Suryalaya, *Idrisiyah* in Tasikmalaya, and *Tijaniyah* in Garut, West Java, Indonesia (Bruinessen, 1992; Pili, 1996; Mulyati, 2002; Badruzzaman, 2007; and Abdurahman, 2009). The third of *tarekat*s were developed by the Sufis in preaching Islamic teachings through esoteric (*batiniyah*) to the local community. They inherit the Sufi thought previously, but they also modify the methods of classical and medieval Sufi was for adjusted with the times as well as the spiritual needs of contemporary society (Madjid, 1987; Badruzzaman, 1992; Zulkifli, 1994; and Suwirta, 2002).

The Sufis in the area developed a system of rituals and religious movements that vary between something other than Sufis orders. Sufi clans on each congregation was also actually showed the same reference system against the sources of Islam, i.e. *Al-Qur'an* (holly book in Islam), *Al-Hadith* (words and deeds of Prophet Muhammad), and the thinking of Islamic scholars in the fields of *fiqh* (Islamic study of laws pertaining to ritual obligations) and *kalam* (Islamic theology). However, they give understanding of Islamic teachings that emphasized on inner dimensions or sufism in the typical tradition (Ali, 1991; TP IAIN Jakarta, 1992; Zulkifli, 1994; and Suwirta, 2002).

Development of the teachings of Sufism based transmission system in lineage of teacher training standard in each congregation, and is evidenced by the continuity of his/her lineage to the Prophet Muhammad; system development of any ritual aimed at closer to God's servants executed through its practices and remembrance; and the *ruhaniah* (spiritual) they did this not contrary to the teachings of a staple, especially in the field of the science of *kalam* and *fiqh*. However, the method of development on Sufism scientific capacity is varies according to the Sufis – as reflected in the system of rituals-

the congregation in the area – structures, but in general remain gives the notion of Islamic Sufism as a manifestation of the relationship with the other sciences (Zulkifli, 1994; and Muttaqin, 2012).

On the basis of developments in the area, it appears the practice of Sufism with *zikrullah* (repeatedly chant part of the confession of faith as a form of worship to Allah)'s method is basically oriented to strengthening Islamic achievement for whence are with *tahlil* (repeated recitation of the confession of faith) on *la ilaha illa Allah* (there is no god but Allah); while the process of achievement of the meaning of Islam which is esoteric, it is also supported by the enactment of the teachings – which emphasizes aspects of *exoteric* or external dimension such as actualization of jurisprudence in the practice of worship (Ali, 1991; Badruzzaman, 1992; Zulkifli, 1994; and Suwirta, 2002).

This can be seen from the practice of the TQN (*Tarekat Qodariyah wa Naqsyabandiyah*) in Suryalaya, Tasikmalaya, West Java, that establishes implementation of *zikrullah* on every execution of the five prayers. Same is the case with *zikrullah* of *Tarekat Idrisiyah* in Tasikmalaya, West Java, Indonesia, commonly developed in a series of prayer *sunnat* (optional but meritorious if performed) and *wajib* (obligatory). While, the *Tarekat Tijaniyyah* in Garut, West Java, Indonesia looked legitimate practice of the *tarekat* in worship practices that come with properly according to its own orders, in fact – is seen as the opening act for the implementation of *shari'a* (Islamic law) that awareness. Thus, there co-exist and strengthen Islamic dimensions in each *tarekat*, though the core teachings and rituals, they remain resting on the process of strengthening and cleansing inner through the practice of remembrance and its *tarekat* (Badruzzaman, 1992 and 2007; Bruinessen, 1992; TP IAIN Jakarta, 1992; Pili, 1996; and Mulyati, 2002).

Each *tarekat* is to develop doctrine and ritual practices in accordance with the method given by each of the Sufi teacher, but the teacher implicitly it also initiated the development of appropriate methods for spiritual needs of the community. The

Table 1:
Patterns of Development of the Teaching in *Tarekat*s

No	The *Tarekat* Community	The Nature	Method	Tradition Religious
1	*TQN* in Suryalaya	Pragmative	Actualization the *tarekat*	Accommodating
2	*Tarekat Idrisiyah* in Tasikmalaya	Fundamentals	Revitalization the *tarekat*	Exclusive
3	*Tarekat Tijaniyah* in Garut	Fundamentals-pragmative	Acculturation the *tarekat*	Adaptation

spiritual fulfillment of society at large in addition to is following the standard methods developed in each *tarekat*, often implicitly, that road is also due to the problems and challenges faced by the life of the community. Therefore, the Sufis have always strived to do the modifications as well as the implementation of development through different methods.

As well as the development of the *tarekat* that took place among the TQN in Suryalaya done with psychiatric disease treatment methods within the community; whereas the development of the *Tarekat Idrisiyah* in Tasikmalaya, among congregations are more geared towards the educational elite as *ruhaniyah* (esoteric); and so, it is with the method of development of the *Tarekat Tijaniyyah* in Garut more emphasis to spiritual fulfillment for the success of the life of the community. The difference method of development of the tradition that distinguishes between *tarekat*s and communities (Badruzzaman, 1992 and 2007; Pili, 1996; Mulyati, 2002; and Muttaqin, 2012).

The tradition of Sufism, in the development of community, based regular patterns of relationships (patron-client) between teacher and student through a series of rituals, or patterns of relations in a variety of social activities is primarily a religious based (Ali, 1991; Zulkifli, 1994; and Suwirta, 2002). Because of the position of each community as an integral part of the development of the Muslims in general, then, in addition to those acts establish the spiritual and religious aspects of the community, as well as any social community of the *tarekat* was doing in other fields, such as social, education, and economics. Thus, the social dynamics occurring at each internal orders or established relationships with the Islamic organizations and other socio-political force in the development of the community.

The role of the social community of the *tarekat* generally evidenced in the history of the development of the third orders in Priangan, West Java, Indonesia. The role of TQN in Suryalaya, as taught by Abah Anom in his *Tanbih* or note the following and *Azas* or principle of TQN ('Arifin, n.y.; Zulkifli, 1994; and Mulyati, 2002). The purpose is to give a sense of the community of the *tarekat* to behave in a tolerant Muslim societies, nations, and countries (Mulyati, 2002; Suwirta, 2002; and Abdurahman, 2009). Based on such social patterns, TQN in Suryalaya gained acclaim for a variety of walks of life.

Similarly, the house of the Sufi in the *Tarekat Idrisiyah* in Tasikmalaya, the relatively exclusive community, has acted to strengthen her religious Islamic community, particularly through strengthening the aspects of *shariah* (Islamic law) in the life of the *tarekat*. Although the quantity of social of the *Idrisiyah* members belongs to the few in number, but the *tarekat* also plays a role in the development of the community (Pili, 1996; and Abdurahman, 2009).

The potential of social orders almost as demonstrated in the development of the *Tarekat Tijaniyyah* in Garut, which belongs to the bending in the face of various issues of social life and culture. *Tijaniyah* community being fundamental in developing the teaching of the *tarekat*, but they develop a social role flexibly so as to respond to by various community groups (Badruzzaman, 1992 and 2007; and Zulkifli, 1994).

Based on the above description, the orientation of the community of Sufism shows the patterns of development of the teaching in *tarekat*s, which varies according

the tendency of culture on local people, as can be illustrated in the table 1.

The third *tarekat*s (Sufis orders) community, based on religious rituals and other activities, can be understood to have the role and functions of the culture specified by the policies and attitudes of each of the *Murshid* (spiritual guide). Charismatic factor and every *Murshid* determine variations of movement and *tarekat* traditions. As shown from the pioneering *Murshid*s of TQN (*Tarekat Qadariyah wa Naqsyabandiyah*) in Suryalaya, Tasikmalaya, West Java, Indonesia that congregations are more pragmatic, because Abah Sepuh has started teaching the *tarekat* at the beginning of the 20th century in a situation of an established community with traditional religious system (Bruinessen, 1992; Mulyati, 2002; and Abdurahman, 2009). The pattern of development of the society as it is maintained continuously by Abah Anom, unless the particular method of modified according to practical needs-psychological society. Such a method is both the *Murshid* made in attitudes as well as tendency that is accommodating of the social behaviour (Zulkifli, 1994; and Badruzzaman, 2007).

Another case of community is the *Tarekat Idrisiyah* in Pagendingan, Tasikmalaya, West Java, Indonesia, which tends to traverse movement who are *fundamentalist*, as the originator of this method which aspires to restore the tradition of Sufism that exemplified the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him), who emphasised to the function of morality in society (Ali, 1991; and Pili, 1996). For this, movement of the *tarekat* is not limited to reinforce the tradition with rituals, but in terms of the facet that is empowering the *shari'ah* (Islamic law) formation of morality and spirituality society also defended as tradition of the *tarekat*. The diagnostic methods likewise made a foundation in their participation in social and cultural fields, even in the political sphere. Among the *Tarekat Idrisiyah* members retain fundamental image with an attitude of compromise to do to revitalize religion on society as well as the political elite (Pili, 1996; and Abdurahman, 2009).

Besides the two models of the above movements, *Tarekat Tijaniyyah* in Garut, West Java, Indonesia was developing movements, which are *pragmatic-fundamentalists*. That is they are very consistent to defend the doctrines of this *tarekat*'s founder, Sheikh Ahmad at-Tijani, either in their compliance against the teachings or to defense and veneration towards the position of *Murshid* as guardian. But the *Caliph* (ruler) and *Muqaddam* (ruler representative) of the *Tarekat Tijaniyah* applied the teachings of the practical needs of this community, so the development of the teaching of the *Tarekat Tijaniyah* patterned in the pragmatic needs of the community. So, the *Caliph* always behaved moderately against religious schools and social groups, as well as accommodating towards socio-political forces and the government (Badruzzaman, 2007; and Abdurahman, 2009).

CONCLUSION

Based on the historical explanation of the objective reality of Islam development in Indonesia, it can be concluded that Islam is not only always cross paths with different cultures, but internal dynamics in various Moslem communities also has given rise to the diversity of cultures. This conclusion can be developed through the patterns of Islamic relations with the Moslem community culture periodically from the history of Islam in Indonesia, as follows:

Firstly, the early development of Islam in the Indonesian archipelago around the 13th century to the 17th century can be referred to as a period of *Islam* and *local culture* with the different views of Islam in Muslim communities in various regions of the archipelago. Secondly, the development of Islam in the region around the 18th century, which is heavily influenced by foreign culture, can be referred to as a period of *Islam* and *colonial culture* with different views of the Moslem community in responding to the colonial culture penetration. And thirdly is the development of Islam in the 20th century to the present that can be referred to as period of *Islamic* and *modern culture* with diverse community

system that appears and the various changes that occur at the level of response to the big offer of the modern culture.

Therefore, based on the explanation of Islam that developed over a historical perspective of religiosity and culture, "historical-multicultural" knowledge will being emerging. The implications of this epistemology toward the Islamic studies is to understand Islam in the reality of difference and diversity that happens and is recognized by the Moslem communities in particular. Furthermore, "historical-multicultural" based on knowledge can, in turn, also make a contribution to solve the discourse humanitarian problem, which always appears on the present and the future.[1]

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