

MAINSTREAMING THE KNOWLEDGE OF ISLAMIC EDUCATION WITH PROGRESS AND OF ISLAM NUSANTARA EDUCATION

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Mainstreaming The Knowledge Of Islamic Education With Progress
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Abstract

The knowledge of Indonesian Islamic education is still strongly influenced by Middle Eastern Islamic education, which is currently experiencing political turmoil and bloodshed due to the transnationalism and global Salafism movement. If this condition continues, Indonesian Islamic education will suffer the same fate. In such a situation, Islamic education with progress and Islam Nusantara education must appear prominent, becoming the mainstream (mainstreaming) as a stronghold of the NKRI. Although some studies deliberately make the difference between them, they have the potential for conflict, but the principle of caring for diversity must be put forward. Library research with this qualitative approach formulates the scientific mainstreaming of Islamic education with progress and Islam Nusantara education amidst the flow of transnational Islamic education. The findings of this study indicate that the scientific advancement of Islamic education with progress is Al-Islam and Kemuhammadiyah (AIK) while that of Islam Nusantara education is Aswaja. AIK develops knowledge that supports the local wisdom and diversity, while Aswaja maintains local wisdom and national character through science. Both represent the science of moderate Islamic education that is more enlightening than Middle Eastern Islam; thereby, it has the potential to promote Indonesia as a barometer of Islamic world education.

Keywords: Islamic education, Kemuhammadiyah, and Aswaja

A. Introduction

Trans-nationalism movement, *global Salafism*,¹ and *Arab Springs*,² as well as *ISIS (Islamic State of Iraq and Syria)* have caused such political turmoil as well as bloodshed in Middle East.³ The condition signifies that the development of Islamic education cannot be much expected from the Middle East. Conversely, Indonesian Islam or Islam in Indonesia⁴ shows the opposite direction from the one in the Middle East. For example, the common phenomena are transformative Islam, tolerant Islam, Javanese Islam, Persuasive Islam,⁵ *Islam Rahmatan Lil 'alamin*,⁶ as well as Islam with progress and Islam Nusantara. The contestation of thoughts between Islam with progress and Islam Nusantara shows complementary in manner. Even so, several types of research attempted to separate them and sharpen such conflict emphasizing their differences,^{7, 8} However, some other research treats the differences as social and intellectual capitals that support each other.^{9, 10}

The ideas of the establishment of Pendidikan Ulama Tarjih Muhammadiyah (PUTM-Education for Muhammadiyah Law Scholars) emerges from the awareness of the fact that Muhammadiyah owns numerous scientists, but the number of religious scholars is in crisis.^{11, 12} It

¹ Ubaidillah, "Global Salafism Dan Pengaruhnya Di Indonesia," *Thaqofiyat* 13, no. 1 (2012): 36–48.

² Leyla Dakhli, "Arabisme, Nationalisme Arabe et Identifications Transnationales Arabes Au 20e Siècle," *Ving Tieme Siecle Revue D'Historire* 103, no. Juli (2009): 13–25.

³ Azyumardi Azra, *Jejak-Jejak Jaringan Kaum Muslim Dari Australia Hingga Timur Tengah* (Bandung: Hikmah Mizan Publika, 2007).

⁴ Amin Abdullah, "Islam Di Indonesia Atau Islam Indonesia," *Jurnal Ilmah Sosiologi Agama* 9, no. 2 (2015): 1–28.

⁵ Mumtazul Fikri, "Islam Persuasif Dan Multikulturalisme Di Aceh: Upaya Rekonstruksi Penerapan Syariat Islam Berbasis Pendidikan," *Akademika* 20, no. 3 (2015): 27–46.

⁶ K H Hasyim Muzadi, "Islam Rahmatan Lil Alamin Perspektif KH. Hasyim Muzadi," *Episteme* 11, no. 1 (2016): 93–116, <https://doi.org/10.21274/epis.2016.11.1.93-116>.

⁷ H Suparman Syukur, "Islam Radikal Vs. Islam Rahmah Kasus Indonesia," *Teologia* 23, no. 1 (2012): 88–107.

⁸ Agus Zaenul Fitri, "Pendidikan Islam Wasathiyah: Melawan Arus Pemikiran Takfiri Di Nusantara," *Kuriositas* 1, no. Juni (2015): 45–53.

⁹ Saiful Mustofa, "Meneguhkan Islam Nusantara Untuk Islam Berkemajuan, Melacak Akar Epistemologis Dan Historis Islam (Di) Nusantara," *Episteme* 10, no. 2 (2015): 405–34.

¹⁰ M. Sidi Ritaudin, "Promosi Islam Moderat Menurut Ketum (MUI) Lampung Dan Rektor Universitas Islam Negeri (UIN) Raden Intan Lampung," *Jurnal Tapis* 12, no. 2 (13AD): 48–73.

¹¹ Muh Isnanto, "Gagasan Dan Pemikiran Muhammadiyah Tentang Kaderisasi Ulama (Studi Kasus Tentang Ulama Di Muhammadiyah)," *Aplikasia: Jurnal Aplikasi Ilmu-Ilmu Agama* 17, no. 2 (2017): 95–108.

is shown by the emergence of *pesantren* or boarding school by several Muhammadiyah institutions – Islamic education with progress. On the other hand, the concepts of knowledge Islamization,¹³ Islam scientification,¹⁴ and science integration¹⁵ indicate that NU is rich of religious scholars, but poor in scientists. Another indication of the latter is the efforts taken by NU-based *pesantren* and madrasah (further is called Islam Nusantara Education to establish higher education, such as Universitas Nahdlatu Ulama (UNU). The political policy of Islamic education, particularly the program of 5000 Ph.D. by the Ministry of Religious Affairs become a social and intellectual investment to respond to the crisis of scientists and religious scholars. Although it is said that religious scholars are also scientists, (such as science religious scholars),¹⁶ but Muhammadiyah scholars in religious affairs are relatively smaller in number compared to those in NU. What happened in NU is in reverse to this.

Islamization of knowledge that is specifically related to Indonesia, particularly those arranged by Agus Purwanto in his book *Ayat-ayat Semesta*¹⁷ and *Nalar Ayat-Ayat Semesta*¹⁸ have initiated the new type of Islamic education in the country, which is called Trensains. It is an integration of “tren” from the name “pesantren” and “sains” from “science.” Therefore, another name for trensains is integrative Islamic education. Uniquely, Trensains is developed within Islam with progress and Islam Nusantara education at once.^{19, 20}

¹² Asriaty, “Kontroversi Kesaksian Perempuan Dalam QS Al-Baqarah (2): 282 Antara Makna Normatif Dan Substantif Dengan Pendekatan Hukum Islam,” *Jurnal Pemikiran Hukum Dan Hukum Islam* 7, no. 1 (2016): 175–98.

¹³ Ismail Raji Al-Faruqi, *Islamisasi Pengetahuan*, ed. terj. Anas M. (Bandung: Pustaka, 1995).

¹⁴ Kuntowijoyo, *Islam Sebagai Ilmu: Epistemologi, Metodologi Dan Etika* (Yogyakarta: Teraju, 2004).

¹⁵ M. Amin Abdullah, “Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science,” *Al-Jami'ah: Journal of Islamic Studies* 52, no. 1 (2015): 175, <https://doi.org/10.14421/ajis.2014.521.175-203>.

¹⁶ Tengku Asmadi T. Mohamad, *Quran Saintifik: Meneroka Kecemerlangan Quran Daripada Teropong Sains* (Jakarta: Litera Utama, 2007).

¹⁷ Agus Purwanto, *Ayat-Ayat Semesta, Sisi-Sisi Lain Al-Qur'an Yang Terlupakan* (Bandung: Mizan, 2008).

¹⁸ Agus Purwanto, *Nalar Ayat-Ayat Semesta: Menjadikan Al-Quran Sebagai Basis Konstruksi Ilmu Pengetahuan* (Bandung: Mizan, 2015).

¹⁹ Wildan Fajri Sunardi, “Aktualisasi Kurikulum Terintegrasi Di Sma Trensains Tebuireng Jombang,” *Ta'lim: Jurnal Studi Pendidikan Islam* 2, no. 1 (2019): 45–68.

²⁰ Muhammad Taubah Setiawan, “Developing Content-Based Reading Material: English For Science (A Research and Development at SMA Trensains Muhammadiyah Sragen)” (Sebelas Maret University, 2016).

On the other hand, transnational movement, of which one of the form is Ikhwanul Muslimin network arising political turmoil and bloodshed in the Middle East, has entered Indonesia and created new category of Transnational Indonesian Islamic education, that is Integrated Islamic Schools (SIT- *Sekolah Islam Terpadu*).²¹ Ironically, the people are more attracted to this Transnational Islamic education movement, .²²

New variants of Islamic education in Indonesia, such as Islam with progress (Muhammadiyah schools establishing pesantren or boarding school and Muhammadiyah Higher Education), Islam Nusantara (pesantren opening higher education), and Transnational Islamic education (SIT) as well as trensains required the revision of Steenbring's thesis about Pesantren, Madrasah, and Schools.²³ Indonesian Islamic education is not as simple as that.

The new thoughts imply the change of concept of Islamic education, which has always been directed to that in the Middle East. In fact, the twentieth century history recorded that the education of this area – excluding transnationalism and global salafism – cannot hold the political turmoil. The scientists or Indonesian religious scholars, either Muhammadiyah or NU, hold indigenou concept about Islamic education with progress or Islam Nusantara, such as example Islamic education in the thoughts of Ahmad Dahlan.^{24, 25} and that by Hasyim Asy'ari.²⁶ Therefore, the concept of Islamic education in the country that is oriented to transnational Islam should be revised. The old concept includes the one proposed by Ahmad Tafsir in 1990, in that he divided Islam into three: pesantren, madrasah, and Islamic schools.²⁷

It is found that previous researches have not discussed the topic being presented in this study. Most of them were trapped within the ideology of

²¹ Kurnaengsih, "Konsep Sekolah Islam Terpadu (Kajian Pengembangan Lembaga Pendidikan Islam Di Indonesia)," *Jurnal Risalah* 1, no. 1 (2015): 78-84.

²² Muhammad Yusup, "Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (JSIT) Yogyakarta," *Religi* 13, no. 1 (2017): 75-96.

²³Karel A. Steenbrink, *Pesantren Madrasah Sekolah* (Jakarta: Lp3es, 1986).

²⁴ Fandi Ahmad, "Pemikiran K.H. Ahmad Dahlan Tentang Pendidikan Dan Implementasinya Di SMP Muhammadiyah 6 Yogyakarta Tahun 2014/2015," *Profetika: Jurnal Studi Islam* 16, no. 2 (2015): 144-54.

²⁵ Zetty Azizaton Ni'mah, "Pemikiran Pendidikan Islam Perspektif KH. Ahmad Dahlan (869-1923 M) Dan K.H. Hasyim Asy'ari 1871-1947 M): Study Komparatif Dalam Konsep Pembaruan Pendidikan Islam Di Indonesia," *Didaktika Religia* 2, no. 1 (2014): 135-74.

²⁶ M. Ainun Najib Ahmad Khoirul Fata, "Kontekstualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam," *Miqot* 28, no. 2 (2014): 319-34.

²⁷Ahmad Tafsir, *Filsafat Pendidikan Islami, Integrasi Jasmani, Rohani, Dan Kalbu, Memanusiakan Manusia* (Bandung: Rosda Karya, 2006).

Islam Nusantara and Islam with progress²⁸ without realizing the emergence of transnational Islam and the dynamics of science islamization that have changed into trends. For example, Fata has extremely accused Muhammadiyah as the expansion of Salafi or Wahabi,²⁹ and then he compared it with NU.³⁰ Indeed, a research is found to compare between Muhammadiyah and Syi'ah.³¹ However, the researches cannot be clarified in other, in that Wahabi has transformed into neosufism.³² It was confirmed in the research by Sahlan, stating that the criticism is a form of misunderstanding about Muhammadiyah.³³ Therefore, this type of research should be treated as "intellectual individual," for it is against Indonesian *kebhinekaan* (diversity).

Muhammad Ali is one of researchers concerning Islamic education with progress. It is evident in some of his works, such as *Paradigma pendidikan Islam berkemajuan*,³⁴ *Membedah Tujuan Pendidikan Muhammadiyah*,³⁵ *Menuju Teoretisai Pendidikan Berkemajuan*,³⁶ and many others. Other relevant studies were conducted by Rusman³⁷ and Baidhawiy.³⁸ Nevertheless, the researches still employed independency approach and have not reached the dynamics of transnational Islamic education and Islam Nusantara education.

Conversely, studies on Islam Nusantara are popular and introduce diverse terms. For example, Hadi presented the indigenization of Islam in

²⁸ Abdullah, "Islam Di Indonesia Atau Islam Indonesia."

²⁹ A. Jauhar Fuad, "Infiltrasi Salafi Wahabi Pada Buku Teks Di Madrasah Dan Respons Warga Nahdhiyin," *Maraji': Jurnal Studi Keislaman* 1, no. 2 (2015): 361-92.

³⁰ Raudatul Ulum, "Salafi-Wahabi vs NU (Pertentangan Keberadaan STAI Ali Bin Abi Thalib)," *Harmoni: Jurnal Multikultural & Multireligius* 15, no. 1 (2016): 68-78.

³¹ Siti Fatimah, "Muhammadiyah-Syiah: Dinamika Pergulatan Muslim Hibrid Di Tengah Dunia Global," *Maarif* 2, no. 2015 (10AD): 161-74.

³² Muhadjir Effendy, "Neo-Sufisme Muhammadiyah: Integrasi Ortodoksi Dan Ortopraksi Sosio-Religius," in *Diskursus Neo-Sufisme Muhammadiyah: Genealogi, Konstruksi Dan Manifestas* (Malang: UMM Press, 2015), 287.

³³ Muhammad Sahlan Mulyana Idris, "Antara Salah Paham Dan Paham Yang Salah: Pandangan Teungku Seumeubeut Terhadap Wahabi," *Substansia* 20, no. 1 (2018): 80-89.

³⁴ Mohamad Ali, *Paradigma Pendidikan Berkemajuan* (Yogyakarta: Suara Muhammadiyah, 2017).

³⁵ Mohamad Ali, "Membedah Tujuan Pendidikan Muhammadiyah," *Profetika, Jurnal Studi Islam* 17, no. 1 (2014): 43-56.

³⁶ Mohamad Ali, "Menuju Teoretisasi Pendidikan Berkemajuan," *Tajdid* 15, no. 2 (2017): 1-8.

³⁷ Perspektif Sosiologi Pendidikan, "Pola Pendidikan Berkemajuan," *Islam Kontemporer: Jurnal Studi Keislaman* 1, no. 1 (2016): 1-17.

³⁸ Zakiyuddin Baidhawiy, "Muhammadiyah Dan Spirit Islam Berkemajuan Dalam Sinaran Etos Alqur'an," *Afkaruna* 13, no. 1 (2017): 17-47, <https://doi.org/10.18196/AIJIS.2017.0066.17-47>.

the thoughts of K.H Abdurrahman Wahid. Hadi stated that good Islamic education is the one containing tolerance and based on local culture.³⁹ Similar research proposed *Islam Jawa* (Javanese Islam),⁴⁰ a variant of Islam Nusantara,⁴¹ and Islam with Local culture.^{42, 43}

Several researches have tried to compare Islam with progress and Islam Nusantara. For example, Ni'mah compared the thoughts of Islamic education by KH. Ahmad Dahlan and KH. Hasyim Asy'ari.⁴⁴ Similar research was conducted by Toto Suharto who synthesized the education of Muhammadiyah and NU as moderate Islamic education.⁴⁵ Rehem also compared the progressive movement of Muhammadiyah and NU in terms of maintaining the *marwah* (pride) of Islam Nusantara education.⁴⁶ Another was conducted by Mustofa, who tried to strengthen Islam Nusantara to support Islam with progress.⁴⁷ However, a research tried to conflict Muhammadiyah and NU, such as the one conducted by Susanto, in that Islam Nusantara was established to respond to fierce literalist-puritan scriptural-transnationalist of Islam local tradition.⁴⁸

Meanwhile, a research on transnational Islamic education manifested by Integrated Islamic Schools and integrative Islamic education manifested by transnations seems to be separated. There is no indication of conceptual and scientific discussion. Among them are by Khalikin, discussing the

³⁹M. Khoirul Hadi, "Abdurrahman Wahid Dan Pribumisasi Pendidikan Islam," *Hunafa: Jurnal Studia Islamika* 12, no. 1 (2015): 183-207.

⁴⁰ Andik Wahyun Muqoyyidin, "Islam Jawa, Distingsi Tradisi, Transformasi Spirit Profetik, Dan Globalisasi," *Akademika* 21, no. 1 (2016): 99-116.

⁴¹ Donald Qomaidiansyah Tungkgagi, "Varian Islam Nusantara: Jawa, Minangkabau Dan Gorontalo," *Jurnal Lektur Keagamaan* 15, no. 22 (2017): 273-94.

⁴² Khabibi Muhammad Luthfi, "Islam Nusantara: Relasi Islam Dan Budaya Lokal," *Shahih* 1, no. 1 (2016): 1-12.

⁴³ Karimullah Edy Susanto, "Islam Nusantara: Islam Khas Dan Akomodasi Terhadap Budaya Lokal," *Al-Ulum* 16, no. 1 (2016): 56-80.

⁴⁴ Ni'mah, "Pemikiran Pendidikan Islam Perspektif KH. Ahmad Dahlan (869-1923 M) Dan K.H. Hasyim Asy'ari 1871-1947 M): Study Komparatif Dalam Konsep Pembaruan Pendidikan Islam Di Indonesia."

⁴⁵ Toto Suharto, "Gagasan Pendidikan Muhammadiyah Dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia," *Islamica: Jurnal Studi Keislaman* 9, no. September (2014): 31-43.

⁴⁶ Zaitur Rahem, "Gerakan Progressif Muhammadiyah Dan Nahdlatul Ulama Menjaga Marwah Pendidikan Keislaman Di Nusantara," *AL-HIKMAH: Jurnal Studi Keislaman* 7, no. 1 (2017): 1-9.

⁴⁷ Mustofa, "Meneguhkan Islam Nusantara Untuk Islam Berkemajuan, Melacak Akar Epistemologis Dan Historis Islam (Di) Nusantara."

⁴⁸Edy Susanto, "Islam Nusantara: Islam Khas Dan Akomodasi Terhadap Budaya Lokal."

movement of Ikhwanul Muslimin in Banten and Batam;⁴⁹ Yusuf on integrated Islamic Schools exclusivism;⁵⁰ and Kurnaengsih on the basic concept of Integrated Islamic school.⁵¹

Further, two researches on trends were carried out by Sunardi, reviewing the curriculum of SMA Trends Tebu Ireng Jombang (Trends Nusantara)⁵² and English teaching and learning in SMA Trends Muhammadiyah Sragen (Progressive Trends).⁵³

The results have not shown conceptual struggle between the knowledge of Islamic education with progress, Islam Nusantara education, transnational Islamic education, and Integrative Islamic education (trends). The recent study is different from the previous ones, particularly in terms of mainstreaming the concept of progressive Islamic education and Islam Nusantara education. The concept is the essence of Moderate Islamic education in Indonesia.

B. Mainstreaming Islamic Education in Indonesia

Sejak disahkannya Instruksi Presiden (Inpres) No. 9 tahun 2000 Tentang Pengarusutamaan Gender Since the issuance of Presidential instruction Number 9 of 2000 on Change for Equality (PUG-Pengarusutamaan Gender),⁵⁴ the term, or mainstreaming, is commonly used in various research from to gain the attention of the government from women's point of view. Similarly, the present study used "pengarusutamaan" or "mainstreaming" of Islamic education with progress and Islam nusantara.

Mainstreaming both concepts is worth striving because they represent Islam in Indonesia. The number of Moslems in the world reaches 1.6 million and almost 75% are in South East Asia. Therefore, the rest of the

⁴⁹ Ahsanul Khalikin, "Ikhwanul Muslimin Dan Gerakan Tarbiyah Di Banten Dan Kota Batam," *Jurnal Multikultural & Multireligius* 11, no. 2 (2012): 53-71.

⁵⁰ Yusup, "Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (JSIT) Yogyakarta."

⁵¹ Kurnaengsih, "Konsep Sekolah Islam Terpadu (Kajian Pengembangan Lembaga Pendidikan Islam Di Indonesia)."

⁵² Sunardi, "Aktualisasi Kurikulum Terintegrasi Di Sma Trends Tebuireng Jombang."

⁵³ Setiawan, "Developing Content-Based Reading Material: English For Science (A Research and Development at SMA Trends Muhammadiyah Sragen)."

⁵⁴ Naila Farah Nurul Ma'rifah, Wardah Nuroniyah, "Pandangan Ulama Cirebon Terhadap Inpres Nomor 9 Tahun 2000 Tentang Pengarusutamaan Gender (PUG) Dan Rancangan Undang-Undang Keadilan Dan Kesetaraan Gender (RUU KKG)," *Jurnal Saintifika Islamica* 2, no. 2 (2015): 25-48.

percentage is in the Middle East, including Saudi Arabia.⁵⁵ Hence, the number affirms Indonesia as having greater moderate social capital compared to other countries with Moslem population.

In Indonesia, Islam is more moderate because it entered the country peacefully through culture. Meanwhile, the one entering the Middle East was accompanied by wars, bloodshed, and territorial conquest. Therefore, before transnational and global salafism spread the turmoil in Indonesia, the progressive Islam and Islam Nusantara should come forward to enlighten and educate the people to live harmoniously among devotees of different religions.

The position of Islamic education with progress and Islam Nusantara places Indonesia as the milestone of Islamic civilization in the globe. It is in line with the statement of Abd A'la, claiming that Indonesia has the potential of becoming alternative solution in building Islamic world civilization that is peaceful and *rahmatan lil 'alamin*.⁵⁶ Similarly, Harisudin proposed that Indonesian Islam is the future of the world civilization.⁵⁷ The world does not only need peace, but also advance in knowledge. However, amidst the political turmoil Islam greatly contributes to be the foundation of the world' civilization.

Indonesian scientists and religious scholars are optimistic that Indonesian Islam will be the barometer of the world's Islamic civilization. Toto Suharto stated explicitly that Muhammadiyah and NU are the portrait of moderate Islamic education (*wasathiyah*). The term moderate represents other terms, such as modernist Islam, progressive Islam, reformist Islam, tolerant Islam, pluralist Islam, transformative Islam, *rahmatan lil 'alamin*, and others.⁵⁸

Conversely, moderate Islam should be treated as anti-mainstream of the transnational Islam networks known as fundamental Islam, radical Islam, scriptualist Islam, textual Islam, jihadist Islam, and others. The

⁵⁵ Bahrul Hayat, "Kontribusi Islam Terhadap Masa Depan Peradaban Di Asia Tenggara," *Miqot* 36, no. 1 (2012): 192-204.

⁵⁶ Abd A'la, *Jahiliyah Kontemporer Dan Hegemoni Nalar Kekerasan : Merajut Islam Indonesia Membangun Peradaban Dunia* (Yogyakarta: LKiS Pelangi Aksara, 2014). <https://books.google.co.id/books?id=zSJaDwAAQBAJ&dq>

⁵⁷ M.N. Harisudin, "Membaca Masa Depan 'Islam Dan Fiqh Nusantara' Sebuah Catatan Pengantar," *The International Journal of PEGON: Islam Nusantara Civilization* 1, no. 1 (2018): 19-37.

⁵⁸ Sauqi Futaqi, "Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam," in *Annual Conference for Muslim Scholars Kopertais Wilayah IV Surabaya (ANCOMS 2017)*, 2018, 521-30.

models are indicated by the exclusivism⁵⁹ and anarchy,⁶⁰ by spreading terror and fear⁶¹ that creates conflict within the community.

Therefore, Islam with progress and Islam Nusantara can be called moderate Islam. It can also be understood as *rahmatan lil'alam*, thereby making it relevant to the Indonesian democracy. It significantly contributes to unifying the nation in maintaining the wholeness of the Unitary State of the Republic of Indonesia (NKRI).⁶² To this, moderate Islam in Indonesia can be the main stream.

The characters of moderate Muhammadiyah can be clearly seen in the formulation of Muhammadiyah Tanwir in Bandung in 2012, declaring that the Crystallization of Ideology and *Khittah* (guidelines) of Muhammadiyah see Islam as *Dîn al-Hadârah*. The progressive ideology is signified by several characters; those are *tajdid* (reform) and *ijtihad* (interpretation) with reformist-modernist pattern and *wasathîyah* characteristics (moderate). What is more, Muhammadiyah avoids other extreme ideologies; emphasizing the progress upon awkwardness, peace against discrimination, as well as authentic values according to Islamic teachings.⁶³

Meanwhile, moderate NU attitude can be seen from *Ahlusunnah waljama'ah* (*Aswaja*). In their articles of association, NU holds *Jam'iyah DIniyah Islamiyah* according to *Aswaja*, considering four *mazhab* (schools), those are Hanafi, Maliki, Syafi'i, and Hambali. Detailed explanation in terms of *aqidah* (faith) shows that Nu holds the concept of *Ahlusunnah waljamaah* proposed by Imam Abu Hasan Al-Asy'ari and Imam Abu Mansyur Al-Maturidi. In *fiqh*, NU holds the *Mazhab* by Abu Hanifah Al Nu'man, Imam Malik ibn Anas, Imam Muhammad ibn Idris Al-Syafii, and Ahmad ibn Hanbali. In Islamic mysticism (*tasawuf*), NU follows Imam al-Junaid al Bagdadi and Imam al-Ghazali, as well as other religious scholars.⁶⁴

⁵⁹ Yusup, "Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (JSIT) Yogyakarta."

⁶⁰ Machfud Syaefudin, "Reinterpretasi Gerakan Dakwah Front Pembela Islam (FPI)," *Jurnal Ilmu Dakwah* 34, no. 2 (2014): 259-76.

⁶¹ Yumimah Rahmatullah, "Radicalism, Jihad and Terror," *Al-Albab* 6, no. 2 (2017): 157-78.

⁶² Ritaudin, "Promosi Islam Moderat Menurut Ketum (MUI) Lampung Dan Rektor Universitas Islam Negeri (UIN) Raden Intan Lampung."

⁶³ Sigit Priatmoko, "Pengarusutamaan Nilai-Nilai Islam Moderat Melalui Revitalisasi Pancasila Dalam Pendidikan Islam," in *2nd Proceediungs Annual Conference for Muslim Scholars Pengarusutamaan* (Lamongan: UIN Sunan Ampel Surabaya, 2018), 731-41.

⁶⁴ Asep Abdurrohman, "Eksistensi Islam Moderat Dalam Perspektif Islam," *Rausyan Fikr* 14, no. 1 (2018): 29-41.

Muhammadiyah supports the moderation of progressive Islam with *Dîn al-Hadârah*, while NU with *Ahlusunnah waljama'ah*. Both cannot be easily broken by other Islamic movements, including transnational and global salafism. There is only one cause of their downfall, that is the conflict within the organization. Therefore, both should not be unified or equated. Instead, the differences are the social and intellectual capitals that complement each other.

The challenges that may appear between both are liberalism and conservatism. Liberalism exists within Muhammadiyah and NU^{65, 66}. In fact, it has developed into neo-liberalism that leads to the emergence of new term of conservatism. Indeed, in Malaysia it entered political areas and changed into neo-conservatism.⁶⁷ Liberalism does not only appear in Indonesia (Muhammadiyah and NU), but also in other religions, such as Christian, Catholics, and Protestant.⁶⁸ Indeed, an analysis explained the members of Muhammadiyah and NU that are out of the mainstreaming path form such separate religious organization that is indicated as neo-puritanism.

Liberalism and or neo-liberalism triggering the conservatism or neo-conservatism are a pure challenge to Islam with progress and Islam Nusantara. Besides, it is not directly related to transnational and global salafism movements. However, the image in general, particularly in the international level, fundamental, radical, and extremism are seen as similar to liberal and conservative.

The success of Islam with progress and Islam Nusantara in repressing transnational or global salafism movements, as well as liberalism and conservatism, encourages these concepts to mainstream as well as enlighten the Islamic world civilization.

C. Knowledge of Islamic Education in Indonesia

After mainstreaming the Islamic education, further strategies need to be arranged. To avoid comparing both, in particular context, the term "Indonesian Islamic Education" is used. The term refers to the research by

⁶⁵ Ahmad Baso, *NU Studies: Pergolakan Pemikiran Antara Fundamentalisme Islam & Fundamentalisme Neo-Liberal* (Jakarta: Erlangga, 2006). 510 hlm

⁶⁶ Irawan, "Al-Tawassut Wa Al-I'tidal: Menjawab Tantangan Liberalisme Dan Konservatisme Islam," *Afkaruna* 14, no. 1 (2018): 49-74, <https://doi.org/10.18196/AIJIS.2018.0080.49-74>.

⁶⁷ Muhammad Takiyuddin Ismail, "Konservatisme Dalam Politik UMNO," *Jebat: Malaysian Journal of History, Politics, & Strategic Studies* 38, no. 1 (2011): 57-80.

⁶⁸ Hamid Fahmy Zarkasyi, "Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis Dan Kolonialis," *Jurnal Tsaqofah* 5, no. 1 (2008): 1-28.

Amin Abdullah about Indonesian Islam or Islam in Indonesia.⁶⁹ Amin Abdullah stated that Muhammadiyah and NU have adequately represented Islam in Indonesia. Upon this, Islam with progress and Islam Nusantara are equal to Islamic education in Indonesia.

The term used in this study is different from the one used in history review or history of Islamic education in Indonesia. While Islamic education in Indonesia studies or explores the process of Islamic education entrance from Saudi Arabia, Islamic education in Indonesia studies the concepts, ideas, and thoughts developed in the country. Even so, they are emphasized on Islam with progress and Islam Nusantara, that were not included in the history of Islamic education in Indonesia.

The knowledge of both concepts is significant in the religious life of the people. It should not stop in the rhetorical domain. Indeed, the essence of Islamic education in Indonesia is the knowledge itself. Without clear knowledge, mainstreaming Islamic education in Indonesia will only be a name.

Suyadi and Sutrisno show that Islamic education in Indonesia is under the strong influence of Islamic education in the Middle East – if we cannot call it transnational.⁷⁰ Hence, the concept Islamic education without “Indonesia” or “with progress and Nusantara” is inadequate. The concept of *at-tarbiyah*, *at-ta’lim*, and *at-ta’dib*⁷¹ from the Middle East and other countries are not sufficient to respond to the dynamics of Islamic education knowledge in Indonesia. Arief Subhan explained that institutes in Indonesia are not to be found in other countries, both formal and informal.^{72, 73}

In formal education sector, one of the new variants in Indonesia is the emergence of integrated Islamic Schools, which is the manifestation of Ikhwanul Muslimin movement in Indonesia,^{74, 75} or *global salafism* in Indonesia.⁷⁶ SIT (Integrated Islamic Schools) consists of various types; not

⁶⁹ Abdullah, “Islam Di Indonesia Atau Islam Indonesia.”

⁷⁰ Sutrisno Suyadi, “A Genealogical Study of Islamic Education Science at The Faculty of Ilmu Tarbiyah Dan Keguruan UIN Sunan Kalijaga,” *Al-Jami’ah: Journal of Islamic Studies* 56, no. 1 (2018): 29-58, <https://doi.org/10.14421/ajis.2018.56.1.29-58>.

⁷¹ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*, 7th ed. (Bandung: Mizan, 2006).

⁷² Arief Subhan, *Lembaga Pendidikan Islam Di Indonesia* (Jakarta: Kencana, 2012).

⁷³ Haedar Putra Daulay, *Pendidikan Islam Dalam Sistem Pendidikan Nasional Di Indonesia* (Jakarta: Kencana, 2014).

⁷⁴ Yusup, “Eksklusivisme Beragama Jaringan Sekolah Islam Terpadu (JSIT) Yogyakarta.”

⁷⁵ Kurnaengsih, “Konsep Sekolah Islam Terpadu (Kajian Pengembangan Lembaga Pendidikan Islam Di Indonesia).”

⁷⁶ Ubaidillah, “Global Salafism Dan Pengaruhnya Di Indonesia.”

all of them belong to one organization or social religious movement, such as Ikhwanul Muslimin. Instead, some private foundations that are not affiliated with Islamic movement established these new types of Islamic education institutions. The diversity is added by the schools and or Islamic madrasah *Cindekia* with various patterns and categories.

Non-formal education sector, which is called by Akhiruddin as Islam Nusantara education,⁷⁷ has more types of Islamic education, such as *Madrasah Diniyah*,⁷⁸ *Taman Pendidikan Alqur'an* (TPQ)⁷⁹ and the models of Indonesian cultural *dakwah*,⁸⁰ such as lectures held in mosques or *musholla*. These lectures can be routine or tentative, such as Morning Sunday lecture, Friday night lecture, *Lapanan* (Javanese), Islamic forum, and others.⁸¹

Madrasah Diniyah, lectures, or religious forums in Indonesia can be further categorized based on the organization who hold them, including Muhammadiyah and NU.^{82,83} In other words, these forums are different but they frequently exchange the "*ustad* or *Kiai*".

The phenomena of Islamic Education in Indonesia, both formal and informal, including cultural *dakwah* mentioned above, cannot be sufficiently explained with the concepts of Islamic education from outside Indonesia. For example, Abbas Mahjub explained that Islamic education is the practice of philosophy of Islamic education, while it is derived from Islamic philosophy.⁸⁴ The definition is true, yet it has not accommodated the practice of Islamic education in Indonesia that is not a mere practice of Islamic philosophy. Islamic education in Indonesia, both formal and informal, is the actualization of self-awareness as the manifestation of spiritual needs as a religious nation. Farhan stated that the term *Mahjud* in

⁷⁷ KM Akhiruddin, "Lembaga Pendidikan Islam Di Nusantara," *Jurnal Tarbiyah* 1, no. 1 (2015): 195–219.

⁷⁸ Nuriyatun Nizah, "Dinamika Madrasah Diniyah: Suatu Tinjauan Historis," *Edukasia: Jurnal Penelitian Pendidikan Islam* 11, no. 1 (2016): 181–202.

⁷⁹ Hasbi Indra, "Metodologi Pendidikan TKQ/TPQ," *Ta'dibuna* 7, no. 2 (2018): 137–51, <https://doi.org/10.32832/tadibuna.v7i2.1413>.

⁸⁰ Kutbuddin Aibak, "Strategi Dakwah Kultural Dalam Konteks Indonesia," *Mawa'izh* 1, no. 2 (2016): 263–86.

⁸¹ Akhiruddin, "Lembaga Pendidikan Islam Di Nusantara."

⁸² Amrullah Husein, "Dakwah Kultural Muhammadiyah Terhadap Kaum Awam," *Ath-Thariq* 01, no. 01 (2017): 89–104.

⁸³ Muhammad Jufri, "Kajian Hadis-Hadis Tentang Dakwah Kultural Nahdlatul Ulama Dan Muhammadiyah Di Sulawesi Selatan (Analisis Pendekatan Hadis Tarbawi)," *Jurnal Studi Pendidikan* 14, no. 1 (2016): 49–62.

⁸⁴ Abbas Mahjub, *Us_ Ūl Al Fikriy Al Tarbawiy Fī Al Islām* (Beirut: Muassasah Ulum al-Qur'an, 1987).

the context of Islamic education in Indonesia is more accurate with the name of structural and cultural Islamic education.⁸⁵

Other condition was revealed by Omar Mumahhad At-Toumi Asy-Syaibany as cited in Syamsul Nizar, defining that Islamic education is the process of changing an individual's behavior that is reflected in his personal life, society, and the environment through learning as the core activities.⁸⁶ Similarly, Ahmad D. Marimba, cited in Abudin Nata, defined Islamic education as mental and physical guidance based on Islamic laws directed to the establishment of excellent personality.⁸⁷

The concepts offered by the two experts are relatively close to the phenomena of the Islamic education in Indonesia. However, it has not mentioned the changes in behavior as expected. It should be confirmed since strange phenomena has appeared in Indonesia, that is the more Islamic a person, the harder the person to the devotee of other religions. Indeed, if they hold different perceptions within the same religion, conflicts are inevitable.⁸⁸ Thus, the close relation is not adequate that is should be sharpened indigenously with a more Indonesian characteristics.^{89, 90}

The concept of Islamic education by Athiyah Al Abrasy as cited in Assegaf stating that it is an effort to prepare human to live happily, love the nation, maintain their health, inhabit good behavior, develop the thoughts, soften the feelings, improve good speech, and improve professionalism in working.⁹¹ Similarly, Hasan Langgulung formulated a concept of Islamic education as a process to prepare the young generation to fulfill the roles, develop the knowledge, and internalize Islamic values harmonized with the functions of human to do good deed in the world and get the rewards in the hereafter.⁹²

Both concepts above are closely related to Islamic education in Indonesia, for it contains the concept of "patriotism" as the manifestation of

⁸⁵ Farhan, "Bahasa Dakwah Struktural Dan Kultural Da'i Dalam Perspektif Dramaturgi," *At-Turas* 1, no. 2 (2014): 268-88.

⁸⁶ Samsul Nizar, *Filsafat Pendidikan Islam; Pendekatan Historis, Teoritis, Dan Praktis* (Jakarta: Ciputat Press, 2002).

⁸⁷ Abuddin Nata, *Pendidikan Dalam Perspektif Al-Qur'an* (Jakarta: UIN Jakarta Press, 2005).

⁸⁸ Saeful Anwar, "Pemikiran Dan Gerakan Amar Ma'ruf Nahy Munkar Front Pembela Islam (FPI) Di Indonesia (1989-2012)," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 4, no. 1 (2014): 220-50.

⁸⁹ Luthfi, "Islam Nusantara: Relasi Islam Dan Budaya Lokal."

⁹⁰ Edy Susanto, "Islam Nusantara: Islam Khas Dan Akomodasi Terhadap Budaya Lokal."

⁹¹ Abdurrahman Assegaf Suyadi, *Pendidikan Islam Mazhab Kritis* (Yogyakarta: Gava Media, 2008).

⁹² Hasan Langgulung, *Asas-Asas Pendidikan Islam* (Jakarta: Pustaka Al-Husna, 1988).

Pancasila (*Ketuhanan yang Maha Esa*-Belief in One Supreme God).⁹³ However, the concept has not accommodated the elements of progressive and locality (*kenusantaraan*). Thus, the concepts of al-Abrasy and Langgulong need to be revised.

On the other hand, the efforts to formulate the Islamic education in Indonesia in explicit and detailed manners showing the characteristics of Indonesia has conflicting risk with the values of Islam universality⁹⁴ or the substance of Islam (substantive Islam).⁹⁵ In other words, Islamic education in Indonesia seems to localize the universality values of Islam. Therefore, local culture in it should become the one universality element in the world. Conversely, the values should be accommodated in the domain of Indonesian culture in order to prevent the generalization of the local values (*arabization* or Arabism).⁹⁶

Based on the criticism of Islamic education and referring to the moderate Islamic formulation, the concept of progressive Islam and Islam Nusantara is moderate knowledge of Islamic education. Below are the details of the two concepts.

1. Knowledge of Islamic education with progress

The essences of Islamic education with progress are Al-Islam and Kemuhammadiyah (AIK). It is studied in the educational institutions, either schools or madrasah, including Muhammadiyah and Aisyiyah Higher Education. AIK consists of four types: AIK I, II, III, and IV.⁹⁷ However, since the Permenristekdikti was issued in 2015, the essences were revised following the effective regulation.⁹⁸ It shows that Muhammadiyah follows the regulation and laws effective in Indonesia.

AIK I is Humanity and faith, or ideology of Muhammadiyah. Among the materials of AIK are *Darul Ahdi wa Shayadah*, that is a system in

⁹³ Andar Nubowo, "Islam Dan Pancasila Di Era Reformasi: Sebuah Reorientasi Aksi," *Jurnal Keamanan Nasional* 1, no. 1 (2015): 61-78.

⁹⁴ A. Malthuf Siroj, "Universalitas Dan Lokalitas Hukum Islam," *Al-Ahkam* 10, no. 1 (2015): 72-91.

⁹⁵ Asriaty, "Kontroversi Kesaksian Perempuan Dalam QS Al-Baqarah (2): 282 Antara Makna Normatif Dan Substantif Dengan Pendekatan Hukum Islam."

⁹⁶ Dakhli, "Arabisme, Nationalisme Arabe et Identifications Transnationales Arabes Au 20e Siècle."

⁹⁷ Tim Pedoman Pendidikan Al-Islam dan Kemuhammadiyah Majelis Pendidikan Tinggi PP Muhammadiyah, *Buku Pedoman Pendidikan Al-Islam Dan Kemuhammadiyah Perguruan Tinggi Muhammadiyah* (Yogyakarta: Muhammadiyah, Majelis Pendidikan Tinggi Pimpinan Pusat, 2013).

⁹⁸ Sutrisno dan Suyadi, *Desain Kurikulum Pendidikan Tinggi Mengacu KKN* (Bandung: Rosda Karya, 2015).

Muhammadiyah that goes along Pancasila.⁹⁹ The *Khitthah* of Muhammadiyah, *Matan* of Beliefs and Goals of Muhammadiyah (MKCH-*Matan Keyakinan dan Cita-cita Hidup Muhammadiyah*), Islamic Guidance of Muhammadiyah members (PHIWM-*Pedoman Hidup Islami Warga Muhammadiyah*)¹⁰⁰ and A Set of *Tarjih* (HPT-*Himpunan Putusan Tarjih*).¹⁰¹ Observed more carefully, all materials or legal sources that become the ideology of progressive Islamic education are in line with moderate Islamic concepts.¹⁰² *Darul ahdi wa syahadah*, for example, clearly explains that Muhammadiyah ideology is the ideology of the Unitary State of the Republic of Indonesia. Conversely, the sources and regulations are automatically against extremisms, such as radicalism, fundamentalism, scriptualism, and others. PHIWM also shows harmonious relation with the mainstreaming of *peace education*¹⁰³ in Indonesia or currently called *rahmatan lil 'alamin*. Hence, AIK I is the ideological fundamental for the knowledge of Islamic education with progress.

AIK II is *aqidah*, *akhlak*, and *muammalah*. The materials included Quran and Hadith, *Aqidah* and *Akhlak*, *Fiqh*, *Tasawuf*, and history of Islam. Amin Abdullah called this *aqidah*, *akhlak*, and as *dirasah Islamiyah*.¹⁰⁴ However, *dirasah Islamiyah* developed into *tajdid*¹⁰⁵ with the use of *irfani*, *burhani*, and *bayani* approaches¹⁰⁶ as has been set by the Putusan Majelis Tarjih Muhammadiyah. Hence, AIK ii is the philosophical foundation for Islamic education with progress.

⁹⁹ Muhammad Salisul, "Sosialisasi Konsep Negara Pancasila Sebagai Darul Ahdi Wa Syahadah Melalui Media Di Lingkungan Persyarikatan Muhammadiyah," *JPK: Jurnal Pancasila Dan Kewarganegaraan* 4, no. 1 (2019): 1-11.

¹⁰⁰ Keputusan Mukhtar Muhammadiyah Ke-44, *Pedoman Kehidupan Islami Warga Muhammadiyah* (Jakarta: Pimpinan Pusat Muhammadiyah, 2000).

¹⁰¹ Majelis tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah 3* (Yogyakarta: Suara Muhammadiyah, 2018).

¹⁰² Suharto, "Gagasan Pendidikan Muhammadiyah Dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia."

¹⁰³ EKA HENDRY AR, "Pengarus Utamaan Pendidikan Damai (Peaceful Education) Dalam Pendidikan Agama Islam (Solusi Alternatif Upaya Deradikalisasi Pandangan Agama)," *At-Turats* 9, no. 1 (2015): 3-13.

¹⁰⁴ M Amin Abdullah, "Islamic Studies In Higher Education In Indonesia: Challenges, Impact and Prospects for the World Community," *Al-Jāmi'ah: Journal of Islamic Studies* 55, no. 2 (2017): 391-426, <https://doi.org/10.14421/ajis.2017.552.391-426>.

¹⁰⁵ Ahwan Fanani, "Moderasi Pemikiran Fikih Hubungan Antarumat Beragama Di Majelis Tarjih Dan Tajdid Muhammadiyah," *Shahih* 2, no. 1 (2017): 54-66, <https://doi.org/10.22515/shahih.v2i1.705>.

¹⁰⁶ M. Amin Abdullah, "Tiga Lapis Wilayah Keilmuan Pendidikan Islam Integratif-Interkonektif" Kata Pengantar," in *Filsafat Pendidikan Islam: Paradigma Baru Pendidikan Hadhari Berbasis Integratif-Interkonektif* (Jakarta: PT Radja Grafindo Persada, 2011), vi-x.

AIK III includes *fiqh* (Islamic Jurisprudence). The materials are dominated by the decisions of *tarjih* (law) collected in one *musyaf* called *Himpunan putusan Muhammadiyah* (HPT).¹⁰⁷ HPT contains *fiqh* in general, for example ritual practices, such as *sholat* (prayer), *puasa* (fasting), *zakat* (alm), *waqaf*, and *hajj*. Besides, it also includes political ethics, business, pornography and porno-action, *hisab ru'yat*, as well as contextual *fiqh* that cover anti-corruption, disaster management, social media, disability, and many others (HPT).¹⁰⁸ It is not uncommon that *fiqh* by Muhammadiyah is broader than the one of the previous period, such as transformation of *maqosid syariah* in Indonesia, schools of *fiqh* in Indonesia¹⁰⁹, as well as social *fiqh*.

The anti-corruption *fiqh*, in particular, are discussed in Muhammadiyah and NU, although the form is not *fiqh* in the latter, but more on thoughts.¹¹⁰ It encourages Maghfur Ahmad to propose anti-corruption *fiqh* for the state.¹¹¹ However, other *fiqh* are initiated by Muhammadiyah, allowing Islamic education with progress to widen the scope of knowledge.

AIK IV consists of Islam and Knowledge. Several Muhammadiyah Higher Educations called this as Islam interdisciplinary. The term comes from the dynamics of contemporary scientific approaches, such as multi-disciplinary, trans-disciplinary, and inter-disciplinary.¹¹² Researches with interdisciplinary approaches were developed in the last decades, for example, trans-disciplinary, such as interdisciplinary¹¹³ and trans-disciplinary Islamic education.¹¹⁴ It shows that AIK IV follows the movement and dynamics of knowledge.

Substantially, AIK IV discusses the relation between Islam and knowledge, such as Science islamization, Islam scientification, and integration inter-connection. Since AIK IV is studied in all study programs

¹⁰⁷ Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah* 3.

¹⁰⁸ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah* 3 (yogyakarta, Suara Muhammadiyah, 2018), 684 halaman

¹⁰⁹ Rifqiya Hidayatul Mufidah, "Diskursus Pemikiran Fikih Lingkungan Ali Yafie Dan Mujiono Abdillah," *Supremasi Hukum* 5, no. 1 (2016): 97-114.

¹¹⁰ Marzuki Wahid dan Hifdzil Alim, ed., *Jihad Nahdlatul Ulama Melawan Korupsi* (Jakarta: Lakpesdam-PBNU, 2017).

¹¹¹ Maghfur Ahmad, "Fiqih Anti-Korupsi Mazhab Negara: Memadu Hukum Islam Dan Hukum Nasional," *Jurnal Hukum Islam (JHI) Volume* 12, no. 1 (2014): 25-48.

¹¹² Abdullah, "Religion, Science, and Culture: An Integrated, Interconnected Paradigm of Science."

¹¹³ A. Rifki Amin, *Pengembangan Pendidikan Agama Islam; Reinterpretasi Berbasis Interdisipliner* (Yogyakarta: Lkis Pelangi Aksara, 2015).316 hlm.

¹¹⁴ Imam Mawardi, "Pendidikan Islam Transdisipliner Dan Sumber Daya Manusia Indonesia," *Jurnal SSP* 28, no. 2 (2013): 253-58.

of Muhammadiyah, the composition of knowledge is specified according to each study program. For example, interdisciplinary Islam of medical department is dominated by medical review or health from Islamic point of view. The most recent study in the field is the one related to Islamic education and neuroscience proposed by Suyadi.¹¹⁵

Based on the explanation, it can be concluded that the core of Islamic education with progress is the internalization of Muhammadiyah ideology with Pancasila characteristics and Quran and hadith as the fundamentals. It is also regulated through *Putusan Tarjih* for the development of knowledge with local wisdom. Explicitly, AIK IV is the manifestation of Islam with progress because it is oriented to the development of science and technology. Even so, it does not mean that progressiveness is not close to local culture. Instead, science and technology functions as “glocalization”¹¹⁶ of the local wisdom, thereby allowing Indonesian culture to widen the scope around the globe.

The core concept is in line with the concept of Islamic moderation in Indonesia,^{117, 118} either by that of Amin Abdullah or Toto Suharto.¹¹⁹ Indeed, it is not against the concept of indigenous by K.H. Abdurrahman Wahid.¹²⁰ Besides, it is automatically prevent the thought of radicalism, fundamentalism, textualism, and the likes, thereby allowing them to contribute to the development of the state and the nation.¹²¹

2. *Aswaja* as the core of Islam Nusantara Education Knowledge

While the core of progressive education is AIK, the core of Islam Nusantara is *Ahlusunnah wal Jama'ah (Aswaja)*. Both are equal, for they are studied in each educational institution. In other words, *Aswaja* is the characteristic knowledge of educational institutions in NU.

The paradigm of *Aswaja* is based on Islamic teachings: Quran, *al-Sunnah*, *al-ijma'*, and *Qiyas*. Besides, three main pillars become the characteristics of *Aswaja*. First is the theology that follows al Asy-ari and al-

¹¹⁵ Taufiq Pasiak, *Tuhan Dalam Otak Manusia: Mewujudkan Kesehatan Spiritual Berdasarkan Neurosains* (Bandung: Mizan, 2012).

¹¹⁶ Abd Rachman Assegaf, Abd Razak Bin Zakaria, and Abdul Muhsein Sulaiman, “The Closer Bridge towards Islamic Studies in Higher Education in Malaysia and Indonesia,” *Creative Education* 3, no. special issue (2012): 986-92, <https://doi.org/10.4236/ce.2012.326149>.

¹¹⁷ Fanani, “Moderasi Pemikiran Fikih Hubungan Antarumat Beragama Di Majelis Tarjih Dan Tajdid Muhammadiyah.”

¹¹⁸ Futaqi, “Konstruksi Moderasi Islam (Wasathiyah) Dalam Kurikulum Pendidikan Islam.”

¹¹⁹ Abdullah, “Islam Di Indonesia Atau Islam Indonesia.”

¹²⁰ Hadi, “Abdurrahman Wahid Dan Pribumisasi Pendidikan Islam.”

¹²¹ Syukur, “Islam Radikal Vs Islam Rahmah Kasus Indonesia.”

Maturidi. Second is the school that follows one of the four scholars (Hanafi, Maliki, Syafi'i, and Hanbali). Third is in *fiqh* and *tasawuf*, following Imam Junaid al-Bagdadi and Imam al-Ghazali.¹²²

At the beginning, *Aswaja* is a theological school that is claimed by many religious organizations. However, the concept is still debatable.¹²³ In the development, *Aswaja* was constructed by al-Asy'ari and al-Maturidi.¹²⁴ Considering that NU follows both, *Aswaja* is attributive to NU. To uphold the principles of *Aswaja*, KH Hasyim Asy'ari formulates *Qanun Asasi* (basic principles) and *I'tiqad Ahlus Sunnah Wal Jama'ah*.¹²⁵ Both books become the *Khittah* of NU in thought and behavior in social, religious, and political fields. Further, KH Hasyim Asy'ari also wrote *Ahlu Sunnah Wal Jama'ah* that particularly explains *bid'ah* (prohibition) and *sunnah*.

Said Aqil Siradj stated that *Aswaja* should not only be understood textually, but also willingly, that is the method covering the values of *Aswaja*, those are *tawassuth* (moderate), *tawazun* (balance), I(fair), and *tasamuh* (tolerance).¹²⁶ *Aswaja* is not a school, but also a *Manhaj al-Fikr*, because it is an effort to find the intermediary between several schools.¹²⁷

In the development, *Aswaja* experienced a kind of dynamics, particularly in National Meeting in Lampung year 1992. Before the forum, *Aswaja* is a system of values, religious doctrine, *taklid* concept, and textual *madzhab* (*madzhab qouli*). However, after the forum, *Aswaja* changed into method of thinking (*manhajul fikri*), methodologically (*madzhab manhajj*). Further, *Aswaja* is interpreted by the youth activists (AMNU-Aktiois Muda NU), stating that it is a system of knowledge; a religious discourse that is open to criticism.¹²⁸

In the context of Islamic education of NU, *Aswaja* is studied in one subject, called "*Aswaja*." The subject is included as local content. Yet, it is different from Javanese "local Islam" brought by Wali songo. One of which is "*bid'ah*" by modernist (non-local). Therefore, Wali Songo and *bid'ah*

¹²² Ngainun Naim, "Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi," *Walisongo* 23, no. 1 (2015): 69–88.

¹²³ Umma Farida, "Membincang Kembali Ahlussunnah Wa Al-Jamaah: Pemaknaan Dan Ajarannya Dalam Perspektif Mutakallimin," *Fikrah* 2, no. 1 (2014): 41–56.

¹²⁴ Mujamil Qomar, "Implementasi Aswaja Dalam Perspektif Nu Di Tengah Kehidupan Masyarakat," *Kontemplasi* 2, no. 1 (2014): 161–83.

¹²⁵ Munawir, "Aswaja NU Center Dan Perannya Sebagai Benteng Aqidah," *Shahih* 1, no. 1 (2016): 61–81.

¹²⁶ Hairul Anam, "Aswaja Dan NKRI: Upaya Mempertahankan NKRI Melalui Aswaja," *Islamuna* 1, no. 2 (2014): 210–28.

¹²⁷ Muhammad Endy Fadlullah, "Ahlu Al-Sunnah Wa Al-Jamaah Dalam Perspektif Said Aqil Siradj Muhammad," *Nidhomul Haq Vol* 3, no. 1 (2018): 33–43.

¹²⁸ Endhang Suhilmia, "Urgensi Mata Pelajaran Aswaja Dalam Kegiatan Pembelajaran Di Sekolah," *Al-Wijdan: Journal of Islamic Education Studies* II, no. November (2017): 174–80.

becomes important element in the subject of *Aswaja*.¹²⁹ Thus, *Aswaja* is not only viewed as a concept of local content, but it is culturalized.

Based on the explanation, it can be concluded that Islam Nusantara is the internalization of *Aswaja* values based on Quran, *Sunnah*, *ijma'* and *Qiyas*. *Aswaja* emphasizes on the local wisdom as taught by Wali songo who never declared the local Islam as *bid'ah* in the archipelago.

Islam Nusantara focuses on moderate attitude as proposed by Toto Suharto¹³⁰ and other researchers.¹³¹ The moderation of *Aswaja* can be observed clearly through the actions in defending the nation as proposed by several researchers.¹³² *Sunnah* and *bid'ah* as the focus of *Aswaja* do not attack the claim of the modernist. Instead, they affirm the moderate attitude of the members of NU.¹³³ Therefore, the researches attacking those opposed to NU are not the characteristics of *Aswaja*.

3. Complementation of AIK and *Aswaja*

Based on AIK and *Aswaja*, the mainstreaming can be treated as complementary. Both should not be compared and analyzed based on the strengths and weaknesses. Instead, both are seen with each excellence, thereby allowing both to contribute to the meaningful development of the nation and the state.

The pattern is different from the previous studies, particularly those in the New Order, where the study of religious organization is observed in terms of similarities to actualize the unity Indonesia.¹³⁴ However, the reformation era changed the patterns where differences are emphasized in order to maintain *kebhinekaan*.¹³⁵

AIK and *Aswaja* put their foundation on Quran and *Sunnah*. If both are different, it implies other aspect in Islamic education, particularly the transnational.

On the other hand, other legal sources than Quran and *Sunnah* in AIK and *Aswaja* are different. AIK lies the legal sources on *tajdid* (after Quran and *Sunnah*), while *Aswaja* *Ijma'* and *Qiyas*. The condition explains the

¹²⁹ Dewi Evi Anita, "Walisongo: Mengislamkan Tanah Jawa, Suatu Kajian Pustaka," *Wahana Akademika* 1, no. 2 (2014): 243–66.

¹³⁰ Suharto, "Gagasan Pendidikan Muhammadiyah Dan NU Sebagai Potret Pendidikan Islam Moderat Di Indonesia."

¹³¹ Ahmad Rizky Mardhatillah Umar, "A Genealogy of Moderate Islam: Governmentality and Discourses of Islam in Indonesia's Foreign Policy," *Studia Islamika* 23, no. 3 (2016), <https://doi.org/10.15408/sdi.v23i3.3157>.

¹³² Anam, "Aswaja Dan NKRI: Upaya Mempertahankan NKRI Melalui Aswaja."

¹³³ Munawir, "Aswaja NU Center Dan Perannya Sebagai Benteng Aqidah."

¹³⁴ Nubowo, "Islam Dan Pancasila Di Era Reformasi: Sebuah Reorientasi Aksi."

¹³⁵ Choirul Anwar, "Islam Dan Kebhinekaan Di Indonesia: Peran Agama Dalam Merawat Perbedaan," *Zawiyah: Jurnal Pemikiran Islam* 4, no. 2 (2018): 1–18.

different characteristics of both, in that AIK is holding the “*manhaj*,”¹³⁶ while *Aswaja* is holding the “*mazhab*”¹³⁷

In developing the knowledge, AIK offers its own sub-study, that is Islam and Knowledge. Meanwhile, *Aswaja* develops national characters through local wisdom with Indonesian characteristics. However, AIK also accommodates the domain of Indonesian Islam, and vice versa. In this case, Trensains becomes new model in Islamic education with progress and Islam Nusantara because both develop it.

Apart from the similarities and differences, both AIK and *Aswaja* Apart from the similarities and differences, AIK and *Aswaja* under Muhammadiyah and NU should be the mainstreaming of moderate Islamic education in Indonesia. Neither Muhammadiyah nor NU are anti-moderate or hold exclusive religious concepts. Therefore, the mainstreaming of both with Islamic education in Indonesia is a certainty.

D. Conclusion

Islamic education with progress (AIK) and Islam Nusantara education (*Aswaja*) are more moderate compared to those in any place, particularly in the Middle East. Amidst the transnational Islam and global salafism movements, the new forms have proven to contribute to secure the safety and stability of the Unitary State of the Republic of Indonesia (NKRI). Therefore, mainstreaming the knowledge of Islamic education with progress and of Islam Nusantara education is inevitable, not only for Indonesia, but also for Islam in general.

Even so, the concept of AIK and *Aswaja* in this research is in the very basic level. It resulted from the incapability of Muhammadiyah and NU to provide academic script for both concepts. These two concepts are studied partially in the institutions of Islamic education by Muhammadiyah and NU. In other words, they are not arranged in complete and systematic forms.

The limitation of this research will be followed by another study on the drafting of academic script for Islamic education with progress and Islam Nusantara education involving intellectual figures of both concepts. Besides, the research recommends other researchers and academics to explore further the practice of AIK and *Aswaja* in the institutions of Islamic education in Indonesia. It is necessary because both are highly contributive to the development of the nation's characters. [.]

¹³⁶ Syamsul Anwar, “Manhaj Tarjih Muhammadiyah,” *Tajdid* 16, no. 1 (2018): 2-3.

¹³⁷ Darmawati H, “Manhaj Bahsul Masail Menurut Nahdatul Ulama (NU),” *Sulesana* 6, no. 2 (2011): 98-112.

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