

The Historical Values of Islamic Education and Islamic Law in the Culture of the Nusantara: An Analysis of Their Implementation and Relevance in Contemporary Society

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Kata Kunci:

Pendidikan Islam,
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Sejarah

Abstrak

Penelitian menunjukkan bahwa pendidikan Islam di Nusantara telah berkembang melalui lembaga-lembaga tradisional seperti pesantren, surau, dan dayah, yang sangat penting dalam membentuk karakter, moral, dan spiritualitas masyarakat. Nilai-nilai sejarah yang muncul dari sistem pendidikan ini meliputi akhlak baik, ketulusan, kesederhanaan, toleransi, dan kerja sama. Pada saat yang sama, hukum Islam di Nusantara berkembang secara fleksibel dengan berpadu dengan hukum adat setempat, menciptakan sistem hukum yang moderat, adaptif, dan sensitif terhadap konteks. Penelitian ini juga menekankan bahwa menggabungkan pendidikan Islam dan hukum Islam adalah kunci untuk menumbuhkan tatanan sosial yang harmonis dalam komunitas Muslim di Nusantara. Bahkan hingga sekarang, nilai-nilai sejarah ini masih relevan sebagai dasar untuk membangun pendidikan karakter, mempromosikan moderasi beragama, dan membentuk masyarakat inklusif di tengah tantangan global.

Abstract

Key Word:

Islamic Education,
Islamic Law,
Nusantara Culture and
Historical Values

The research findings indicate that Islamic education in the Archipelago has developed through traditional institutions such as pesantren, surau and dayah, which play a vital role in shaping the character, morals and spirituality of the community. The historical values that emerge within this educational system include good manners, sincerity, simplicity, tolerance and mutual cooperation. Meanwhile, Islamic law in the Nusantara has developed adaptively through a process of acculturation with customary law, resulting in a legal system that is moderate, flexible and contextual. This research also found that the integration of Islamic education and Islamic law plays a vital role in shaping a harmonious social order within the Muslim communities of the Nusantara. In the context of contemporary society, these historical values remain relevant as a foundation for strengthening character education, religious moderation, and the formation of an inclusive society amidst the challenges of globalisation and modernisation. It can therefore be concluded that the historical values of Islamic education and Islamic law within the culture of the Nusantara not only hold historical significance but also make a significant contribution to building a social and educational system relevant to the modern era.

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PENDAHULUAN

Indonesia is a country with a highly distinctive history of Islamic development, as the spread of the religion took place through trade routes, missionary work, education and peaceful cultural interaction. Unlike some other regions that underwent Islamisation through political expansion, the development of Islam in the Archipelago demonstrated a high degree of adaptability to local cultures. In this context, Islamic education and Islamic law developed in tandem as instruments for shaping the character of society, grounded in religious values whilst respecting pre-existing traditions. This situation demonstrates that the history of Islamic education and Islamic law cannot be separated from the pluralistic and multicultural development of the Nusantara (Azra, 2004).

The history of Islamic education in the Archipelago shows that traditional educational institutions such as the surau, dayah, pesantren and langgar have played a vital role in building the civilisation of Indonesia's Muslim communities. These institutions not only served as venues for the transmission of religious knowledge but also functioned as centres for moral development, the strengthening of cultural identity, and the nurturing of social life within the community. From its earliest days, Islamic education has integrated religious values with social life, thereby giving rise to an educational system capable of enduring into the

modern era (Dhofier, 2011).

The development of Islamic education in the Archipelago has unfolded over a long period, shaped by social, economic, political and cultural dynamics. Since the 13th century, Muslim scholars and merchants have introduced Islamic teachings through a persuasive approach, ranging from informal education and religious study circles to the establishment of educational institutions that later evolved into Islamic boarding schools (pesantren). This educational model became the primary means of shaping the character of Muslim communities to be virtuous, tolerant and socially conscious. Thus, Islamic education is not only oriented towards the mastery of religious knowledge, but also towards the formation of a personality in accordance with Islamic values (Madjid, 1997).

As the oldest Islamic educational institution in Indonesia, the pesantren has made a significant contribution to the formation of national identity. The pesantren's educational system teaches a balance between knowledge, moral conduct, spirituality and social life. Values such as sincerity, simplicity, self-reliance, ukhuwah (brotherhood), and respect for teachers are key characteristics that have been passed down from generation to generation. These values endure to this day and are one of the distinctive features of Indonesian Islamic education that sets it apart from Islamic education systems in other countries (Dhofier, 2011).

In addition to Islamic education, the development of Islamic law in the Archipelago has also undergone a unique process of adaptation. Islamic law has evolved through interaction with customary law, which has long been part of society. This process of acculturation has resulted in legal practices that are moderate, flexible and capable of accommodating the interests of local communities without departing from the principles of Sharia. This phenomenon demonstrates that Islamic law in Indonesia is contextual in nature and capable of adapting to social change (Hooker, 2008).

History records that the ulama of the Nusantara played a significant role in the process of integrating Islamic law with local culture. Rather than simply abolishing community traditions, they undertook a process of sifting through cultural elements to distinguish those that conflicted with, or were in harmony with, the teachings of Islam. This approach gave rise to various forms of Nusantara Islamic culture that can still be found today, such as the traditions of kenduri, sekaten, maulid, selamatan, and various other social practices that embody educational and missionary values. This approach demonstrates that Islam developed through a process of constructive cultural dialogue (Azra, 2013).

The relationship between Islamic education and Islamic law is, in fact, complementary. Islamic education serves as the primary medium for conveying an understanding of Islamic law to the community, whilst Islamic law provides normative guidelines for the delivery of education aimed at nurturing individuals who are faithful, God-fearing and of noble character. Both form an important foundation in the development of a Muslim society in the Archipelago that is capable of preserving its Islamic identity whilst respecting local cultural diversity (Hasbullah, 1999).

From a historical perspective, the success of the spread of Islam in the Archipelago was determined not only by the strength of theological arguments, but also by the ability of the ulama to utilise educational and cultural approaches as instruments of da'wah. Figures such as the Wali Songo utilised art, literature, wayang performances, mosque architecture, traditional music and local languages as media for teaching Islam. This approach demonstrates that, from the very beginning, Islamic education in the Nusantara developed teaching methods that were inclusive, communicative and contextual, thereby ensuring they were accepted by various sections of society (Ricklefs, 2008).

On the other hand, the advance of globalisation presents new challenges to the continued existence of the historical values of Islamic education and Islamic law. The increasingly open flow of information has brought about changes in people's ways of thinking, lifestyles and life outlooks. The phenomena of individualism, materialism, consumerism and a declining concern for cultural values pose a serious challenge to the sustainability of the legacy of Islamic education in the Nusantara. In these circumstances, the re-affirmation of historical values becomes crucial as a moral foundation for navigating the changing times (Abdullah, 2012).

Rapid social change has also impacted the implementation of Islamic law in contemporary society. Various new issues, such as the digital economy, artificial intelligence, social media, legal pluralism, democracy, human rights and technological developments, require an adaptive approach to Islamic law without compromising the fundamental principles of Sharia. Therefore, a historical study of the development of Islamic law in the Archipelago is essential to understanding how earlier scholars responded to social change through a contextual approach to ijtihad (Hooker, 2008).

At the same time, Islamic education faces the challenge of producing human resources who not only possess academic competence, but also moral integrity, critical thinking skills, religious moderation, and a concern for the welfare of society. The historical values that have developed within the tradition of Islamic education in the Nusantara region actually provide a strong foundation for the development of character education in the modern era. Values such as honesty, responsibility, tolerance, mutual cooperation, deliberation, and respect for diversity form part of the legacy of Islamic education that remains relevant in addressing the challenges of the 21st century (Azra, 2013).

Research into the relationship between Islamic education, Islamic law, and the culture of the Nusantara has been extensively conducted by academics. However, the majority of these studies still address these three aspects in isolation. Research on Islamic boarding schools (pesantren) generally focuses solely on the educational system, whilst studies on Islamic law tend to examine aspects of fiqh or legislation. Meanwhile, studies on Nusantara culture predominantly highlight the process of acculturation without comprehensively linking it to the historical values of Islamic education and the implementation of Islamic law in contemporary society.

Islamic education in the Archipelago cannot be separated from the process of Islamisation, which took place gradually and through acculturation. Islamic education initially developed through informal channels such as majelis taklim, religious study sessions in mosques, and the homes of religious scholars, before later evolving into formal institutions such as pesantren. This educational model demonstrates that Islam in the Archipelago grew through a cultural approach that emphasised the internalisation of religious values into people's daily lives, rather than through structural coercion (Azra, 2013).

Pesantren, as traditional Islamic educational institutions, play a central role in shaping the character of Islam in Indonesia. The pesantren education system—based on the relationship between the kiai and the santri, the teaching of classical Islamic texts (kitab kuning), and the cultivation of a religious way of life—has produced generations of Muslims who possess both spiritual depth and a strong attachment to local traditions. This demonstrates that Islamic education in the Archipelago possesses a distinctive character that differs from the more formalistic Islamic education systems in the Middle East (Dhofier, 2011).

In addition to pesantren, Islamic educational institutions such as the surau in Minangkabau and the dayah in Aceh also illustrate the diversity of Islamic educational models across the Archipelago. The surau functions not only as a place of worship but also as an integrated centre for traditional and religious education. Meanwhile, dayah in Aceh play a vital role in the training of ulama and community leaders. This diversity demonstrates that Islamic education in the Archipelago has developed in accordance with the socio-cultural context of each region (Madjid, 1997).

The historical values of Islamic education in the Archipelago reflect the integration of Islamic teachings with local culture. Values such as tolerance, consultation, mutual cooperation and respect for teachers form an integral part of the traditional Islamic education system. These values are not only taught in theory but are also practised in the daily lives of students within the pesantren environment (Azra, 2013).

The concept of adab in Islamic education forms the main foundation for the character development of students. In the pesantren tradition, adab is prioritised over knowledge, as knowledge without adab is considered to lack blessings. This concept demonstrates that Islamic education in the Archipelago places moral and spiritual aspects at the heart of the educational process (Dhofier, 2011).

Furthermore, the values of sincerity and simplicity are hallmarks of life in a pesantren. Students are taught to live simply, independently, and without reliance on worldly luxuries. These values form part of character-building that is highly relevant in facing the challenges of modernisation and materialism (Hasbullah, 1999).

Islamic law in the Archipelago developed through a process of adaptation to pre-existing customary law. This process is known as 'receptie in complexu' and later evolved into the theory of 'receptie', which demonstrates the dynamic relationship between Islamic law and customary law within Indonesian society (Hooker, 2008).

In practice, Islamic law in the Indonesian archipelago is not applied rigidly, but is adapted to the socio-cultural context of the community. For example, in the laws of inheritance, marriage and muamalah, there is an integration of Sharia provisions with local customs, resulting in a flexible and contextual legal system. This demonstrates that Islamic law in Indonesia is adaptive and not rigid (Ali, 2008).

The role of the ulama is crucial in the process of integrating Islamic law and customary law. They act as mediators, bridging the gap between Sharia norms and local traditions, thereby fostering social harmony within the community. This approach demonstrates that Islamic law in the Indonesian archipelago is not merely normative, but also sociological in nature (Azra, 2013).

The acculturation of Islam and the cultures of the Archipelago is a highly distinctive historical phenomenon. Islam did not arrive to eradicate local cultures, but rather to interact with and adapt to existing cultures. This process has produced a moderate and inclusive form of Islam known as 'Islam Nusantara' (Ricklefs, 2008). One of the most visible forms of acculturation is found in religious traditions such as selamatan, tahlilan, maulid Nabi and sekaten. These traditions blend Islamic values with local culture, thereby serving as an effective means of da'wah. This acculturation demonstrates that Islam in the Nusantara developed through a peaceful cultural approach (Woodward, 2011). The architecture of mosques also serves as evidence of the acculturation of Islamic and local cultures. Traditional mosques in Java, for example, feature tiered roofs reminiscent of local buildings, rather than domes as found in the Middle East. This demonstrates that Islam in the Indonesian archipelago has been able to adapt to local aesthetics without losing its religious values (Madjid, 1997).

Islamic Education and Islamic Law in a Social Context. Islamic education and Islamic law in the Indonesian archipelago are closely intertwined in shaping the social structure of society. Islamic education serves as a means of internalising the values of Islamic law, whilst Islamic law provides a normative framework for social behaviour (Hasbullah, 1999). In traditional societies, the kiai acts not only as an educator but also as a legal authority in resolving various social issues. This demonstrates that religious and educational authority are united in a single figure who wields significant influence over community life (Dhofier, 2011). This integration of education and Islamic law creates a society that exhibits a high level of adherence to religious values whilst also upholding socio-cultural values. This has been a key factor in social stability within the Muslim communities of the Indonesian archipelago (Azra, 2013). In the contemporary era, Islamic education faces the challenges of globalisation, digitalisation and modernisation. Rapid social change demands reforms in the Islamic education system to ensure it remains relevant to the needs of the times (Abdullah, 2012). One of the main challenges is the shift in values resulting from the tide of globalisation, which has led to the weakening of traditional values such as mutual cooperation, simplicity and good manners. Therefore, Islamic education needs to integrate historical values with a modern, technology-based approach (Tilaar, 2009).

Modern pesantren are beginning to adopt formal education systems without abandoning their traditional values. The integration of the national curriculum with character education serves as a strategy to maintain the relevance of Islamic education in the global era (Madjid, 1997).

METODE PENELITIAN

This study employs a qualitative approach in the form of library research, which involves reviewing and analysing various written sources relevant to the topic of the historical values of Islamic education and Islamic law within the culture of the Nusantara. The library research method is understood as an approach that emphasises the collection of data from documents, books, journal articles and academic literature without conducting direct field research (Zed, 2004). The data sources in this study include scholarly books, journal articles, previous research findings, and other academic literature relating to the history of Islamic education, the development of Islamic law, and cultural acculturation in the Nusantara (Booth, Colomb, & Williams, 2008). The approaches employed are a historical approach to trace the development of Islamic education and Islamic law, and a sociological approach to understand their relevance in contemporary society (Creswell, 2014).

Data analysis was carried out using content analysis, which is a systematic process for identifying, classifying and interpreting data from the various pieces of literature that had been collected (Krippendorff, 2013). The data were then analysed descriptively and analytically to systematically describe the historical values found in Islamic education and Islamic law in the Archipelago, as well as their relationship with local culture. The analysis process was carried out through the stages of data reduction, data presentation, and drawing conclusions, thereby yielding a comprehensive understanding of the implementation and relevance of these values in modern society (Miles, Huberman, & Saldaña, 2014).

HASIL DAN PEMBAHASAN

The Historical Genealogy of Islamic Education in the Archipelago

The results of the literature review indicate that Islamic education in the Archipelago developed through a long historical process beginning in the 13th century AD, characterised by a strong acculturation between Islamic teachings and local culture. This process did not take place in a revolutionary manner, but rather evolved through trade networks, the da'wah (proselytising) of ulama, and social interactions amongst the coastal communities of the Archipelago, which subsequently gave rise to community-based educational

systems such as pesantren, surau and dayah. These educational models became the primary instruments for the internalisation of Islamic values within the social life of the community (Azra, 2013).

The pesantren, as the oldest Islamic educational institution in Indonesia, demonstrates an educational model that emphasises not only the transfer of religious knowledge but also character-building based on moral and spiritual values. The paternalistic relationship between the kiai and the santri reflects a scholarly authority that is not merely intellectual but also spiritual in nature. This demonstrates that Islamic education in the Nusantara has, from the very beginning, integrated cognitive, affective and spiritual aspects into a unified educational system (Dhofier, 2011).

In addition to pesantren, the existence of surau in Minangkabau and dayah in Aceh demonstrates that Islamic education has developed locally in accordance with the socio-cultural structures of each region. Surau serve not only as places of worship but also as centres for the integrated study of traditional customs and religion, whilst dayah act as centres for the training of ulama and community leaders. This underscores the pluralistic and contextual nature of Islamic education in the Nusantara (Madjid, 1997).

Historical Values in Islamic Education in the Archipelago

The historical values of Islamic education in the Archipelago encompass religious, moral, social and cultural values that are mutually integrated into daily educational practice. Religious values are reflected in the reinforcement of tauhid and the practice of worship, whilst moral values are reflected in the concept of adab, which forms the main foundation of traditional Islamic education. Social and cultural values are reflected in the practices of mutual cooperation, deliberation, and respect for teachers (Yayah & Sumadi, 2016).

The concept of adab in the Islamic educational tradition of the Nusantara holds a higher status than knowledge. From this perspective, knowledge without adab is considered to lack blessing and fails to provide optimal benefits for social life. This demonstrates that Islamic education is not solely focused on intellectual aspects, but also on the development of ethical character and noble morals (Hasbullah, 1999).

The values of sincerity, simplicity and self-reliance are also key characteristics of pesantren education. Students are taught to live simply and not to depend on worldly luxuries, thereby developing a resilient and self-reliant character. These values are particularly relevant in facing the challenges of modernity, which tends to be materialistic and individualistic (Madjid, 1997).

Islamic Law in the Historical Context of the Archipelago

Islamic law in the Archipelago developed through a process of adaptation to pre-existing customary law, resulting in a legal system that is flexible and contextual. This process demonstrates a dialectic between Islamic sharia and local culture, producing a form of Islamic law that is not rigid but adaptive to the social realities of the community (Hooker, 2008).

In historical practice, the ulama of the Nusantara acted as mediators between the texts of Islamic law and the social realities of the community. They engaged in a process of contextual ijtihad to resolve various legal issues such as marriage, inheritance and muamalah. This demonstrates that Islamic law in the Nusantara is not merely normative, but also sociological and cultural in nature (Ali, 2008). The integration of Islamic law and customary law is evident in various social practices, such as deliberation in dispute resolution, customary inheritance laws adapted to Islamic principles, and marriage practices that accommodate local values. This demonstrates that Islamic law in the Archipelago has developed dynamically and is inseparable from its cultural context (Azra, 2013).

The Acculturation of Islam and the Cultures of the Archipelago

Research findings indicate that Islam in the Nusantara developed through a process of peaceful acculturation with local cultures, rather than through a confrontational approach. This process has produced a moderate, inclusive and adaptive form of Islam known as 'Islam Nusantara'. In this context, Islam does not supplant local cultures, but rather filters and integrates them into Islamic values (Ricklefs, 2008).

This form of acculturation can be seen in various traditions such as selamatan, tahlilan, Maulid Nabi and sekaten, which combine elements of local culture with Islamic values. These traditions serve not only a ritual function but also a social one, acting as a means of strengthening community solidarity. Thus, culture became an effective instrument of da'wah in the spread of Islam across the Archipelago (Woodward, 2011).

Acculturation is also evident in the architecture of traditional mosques across the archipelago, which adopt local building styles, such as the overlapping roof found in Javanese mosques. This demonstrates that Islam in the archipelago has been able to adapt to local aesthetics without losing its Islamic essence (Madjid, 1997).

The Integration of Islamic Education and Islamic Law

Studies indicate that Islamic education and Islamic law in the Archipelago are closely intertwined and mutually reinforcing. Islamic education serves as a means of internalising the values of Islamic law, whilst Islamic law acts as a normative guide for educational practice and social life within the community (Hasbullah, 1999).

In traditional societies, the kiai served not only as an educator but also as a legal authority who resolved various social issues. This demonstrates the integration of educational and legal authority within a single figure, thereby creating a cohesive and stable social system (Dhofier, 2011). This integration produced a society characterised by a high level of adherence to religious values whilst simultaneously maintaining social harmony. This condition was one of the key factors in the social stability of the Muslim communities of the Nusantara in the past (Azra, 2013).

The Implementation of Historical Values in Contemporary Education

In the contemporary context, the historical values of Nusantara Islamic education are beginning to be reintroduced into the modern education system through the concepts of character education and religious moderation. Values such as tolerance, mutual cooperation and good manners have become part of the modern Islamic education curriculum in various educational institutions (Abdullah, 2012). Modern pesantren demonstrate their ability to adapt by integrating the national curriculum with traditional pesantren values. This transformation demonstrates that Islamic education is capable of surviving and developing without losing its historical identity (Tilaar, 2009). The implementation of historical values is also evident in the strengthening of education based on religious moderation, as set out in Indonesia's national education system. This shows that the historical values of Nusantara Islam remain relevant in building a peaceful and inclusive society (Azra, 2013).

The Relevance of Islamic Law in the Contemporary Era

Islamic law in the contemporary era faces complex new challenges, such as developments in digital technology, the global economy and legal pluralism. Consequently, a contextual approach to *ijtihad*, grounded in the *maqashid al-shariah*, is required to maintain the relevance of Islamic law (Hooker, 2008). In practice, modern Islamic law has responded to these developments through contemporary fatwas issued by religious institutions such as the Indonesian Ulema Council (MUI) in the fields of Islamic economics, fintech and bioethics. This demonstrates that Islamic law is dynamic and adaptable to the changing times (Ali, 2008). The *maqashid al-shariah* approach emphasises that the primary objective of Islamic law is the welfare of humanity, so that the law can be adapted to the social context without compromising its fundamental principles. This is key to the relevance of Islamic law in the modern era (Woodward, 2011).

Analysis of Research Gaps

A review of the literature indicates that research on Islamic education, Islamic law and the culture of the Nusantara region tends to remain fragmented, with few studies integrating all three within a single comprehensive analytical framework. Some studies focus solely on pesantren, others on Islamic law, and others on local culture, without considering the interrelationships between these variables (Azra, 2013). The limitations of previous research highlight the need to develop an interdisciplinary approach that simultaneously links historical, normative and cultural aspects. This is essential for understanding Nusantara Islam in a more holistic and contextual manner when facing modern challenges (Ricklefs, 2008). Based on the results of the literature review, it can be concluded that the historical values of Islamic education and Islamic law in the Nusantara were formed through a long process of acculturation, resulting in a value system that is moderate, adaptive and contextual. These values remain relevant in addressing the challenges of contemporary society, particularly in the areas of character education and social law (Azra, 2013).

KESIMPULAN

The historical values of Islamic education and Islamic law within the culture of the Nusantara were shaped through a long process of acculturation between Islamic teachings and local culture. Islamic education developed through traditional institutions such as pesantren, surau and dayah, which served not only as centres of religious learning but also as institutions for shaping the character, morals and spirituality of the community. Values such as good manners (*adab*), sincerity, simplicity, tolerance and mutual cooperation form the main foundation of the Nusantara Islamic education system, which remains relevant to this day. Meanwhile, Islamic law in the Nusantara exhibits a flexible and contextual character, having developed through interaction with the customary laws existing within society. This integration has given

rise to a legal system that is moderate and adaptable to social change. In the context of contemporary society, these historical values retain strong relevance, particularly in strengthening character education, religious moderation, and building a harmonious society amidst the challenges of globalisation and modernisation.

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