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Potential of **of** Kudus as a New International Pilgrimage Destination in Indonesia: Halal Tourism Optimising Local Wisdom

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Potential of Kudus as a New International Pilgrimage Destination in Indonesia: Halal Tourism Optimising Local Wisdom

Cover Page Footnote

This paper talks about the potential of Kudus Regency as a new international destination for pilgrimage and halal tourism in Indonesia.

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Potential of Kudus as a New International Pilgrimage Destination in Indonesia: Halal Tourism Optimising Local Wisdom

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This article examines the potential for pilgrimage destinations in Kudus Regency, as well as the potential for halal tourism by optimising local wisdom. All data were examined using a descriptive analysis approach. The results show that the potential pilgrimage destinations and halal tourism in Kudus Regency can be seen from several aspects. First, several tourist destinations in Kudus Regency have been equipped with religious facilities and infrastructure. Second, there are some typically processed products from Kudus regency that have received halal certification such as Jenang Mubarak, Alammu Parijoto, and several other products. Third, personele involved in tourism activities behave politely and also try to serve tourists well. Kudus Regency has unique local wisdom and can attract the interest of tourists. Each tradition has a different ritual with its uniqueness. The traditional activities are still carried out because they have values that are relevant to society and religious teachings.

Key Words: new destinations, international pilgrimage, halal tourism, local wisdom

Introduction

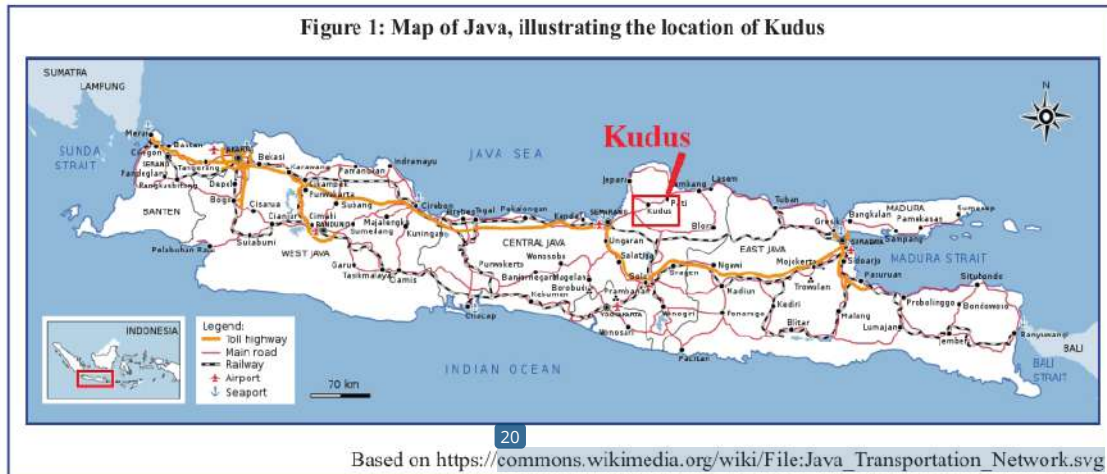
The sharia-based tourism sector in Indonesia is very promising because the government through the Ministry of Creative Economy and Tourism provides full support for the development of sharia tourism in Indonesia. Formal support from the government is evidenced by its engagement with the Conference of Islamic Tourism Countries, the Organization of Islamic Cooperation (OIC), and the hosting of the first International Forum on Islamic Tourism in Jakarta in 2014. This forum suggested that the potential of Islamic tourism in the world by 2018 would be worth US \$ 2.47 trillion. Such growth is evidenced in the fact that every year Muslim tourists continue to experience significant improvements (Asih & Kemala, 2015).

Indonesia's population of 203 million, with a majority of Muslims (87%) provides a wonderful opportunity to develop the concept of Halal tourism. Development of Halal tourism in Indonesia does not only focus on developing sharia institutions, but also on the broader

Halal industry sector, such as Halal food and beverages, Halal tourism, Halal medicine and cosmetics. The tourism sector is promising because Indonesia is known for having many destinations for domestic and international tourists. In October 2018, there was a grand launching event for Sharia Tourism in Indonesia under the headline of *Halal Expo 2018* (INDHEX). This was supported by the Ministry of Tourism and Creative Economy together with the Indonesian Ulema Council (MUI). This is important since one of the concrete steps to develop Halal tourism is to produce Halal products and sharia tourism destinations (Arjana, 2015).

The Ministry of Tourism and Creative Economy (Kemenparekraf) and MUI have discovered the concept of sharia tourism. Nine tourist destinations have the potential to be promoted as sharia tourism destinations in Indonesia, namely West Sumatra, Riau, Lampung, Banten, Jakarta, West Java, East Java, South Sulawesi, and West Nusa Tenggara and Central Java. One of Central Java's destinations is in Kudus Regency. Kudus Regency has a

Figure 1: Map of Java, illustrating the location of Kudus



variety of tourist destinations and is visited by local and international tourists. This encourages the government to develop better tourism management, as evidenced by the existence of a new logo in 2018 as a symbol of enthusiasm for moving towards more advanced conditions.

The cultural heritage that exists in Kudus Regency, is built on the local wisdom of the community so that there is a bond between the way of thinking and community behaviour, resulting in values that are believed and trusted. This is inseparable from the influence of Sunan Kudus (Fournié, 2019), the founder of Kudus and one of the Wali Sanga of Java, who was both a Santri (one of the main cultural groups in Java) and a merchant. This resultant philosophy is the basis of Kudus society, becoming a foundational character in every generation that is born. Trading is no longer the only worldly activity; one must behave well and religiously. Thus, the benefits which one accrues must not only bring benefit in the mortal world but also benefit one in the afterlife - people must focus on providing such benefits for themselves and for their social environment (Mustaqim & Bahrudin,

2015). This is where the importance of studying local wisdom is vital in considering the potential of pilgrimage destinations and Halal tourism in Kudus Regency.

Pilgrimage, Halal Tourism and Local Cultural Phenomena

Tourism is a travel activity carried out by a person or group of people who are visiting a particular place for recreational purposes, personal development, or learning the uniqueness of the tourist attraction that is temporarily visited (Djakfar, 2019). Tourism has the meaning of travelling or walking seeing a view, while etymologically, tourism in the Sangsekerta Language (an ancient version of Sanskrit) is 'Pari' which means subtle, meaning that it has high manners and thus, 'tourism' has the meaning of visiting or traveling to see, hear, enjoy and learn something. So, tourism means undertaking a visit in a manner with respect and virtue. More technical definitions define tourism as a travel activity carried out by someone which involves settling outside the normal environment for less than one year to take advantage of free time, business goals and other motivations in a particular destination (Abdullah, 1994).

The potential tourist attraction in an area or country are based on the geographic elements that arise due to natural processes and cultural processes. The tourist attraction is divided into natural attractions, cultural attractions, artificial attractions, and certain events or activities. This event based attraction consist of five parts,

Traditional institutions: These can be a tourist attractions where visitors to enjoy or explore things that are unique or which provide information. An

Figure 2: New 2018 Logo



example is the rural irrigation systems organisation in Bali which are called Subak.

Traditional lifestyle: This is usually still practiced by people who live in rural areas. The everyday lifestyle such as a way of farming, cooperation, traditions, ways of carrying out traditional rituals (ceremonies rituals), religious activities etc. become elements that can attract tourists to visit.

Performances: These become one of the attractions for tourists to visit a certain area, for example, dances, folk songs, regional arts, customs ceremonies, and so forth.

Historical heritages: There are many sites and places in Indonesia that in ancient times had a role in history, such as royal sites and places of worship that have historical value. Historical actors, especially figures of struggle and matters relating to their lives, become tourist attractions in this day and age.

Sports events. An event related to sports can attract many people to watch, both in terms of following a championship or just for an exhibition. The arrival of the sports team and supporters brings tourists to the place where the event is held; time outside the match is used to travel to local attractions. Therefore, sporting events generate foreign exchange for the host region / country.

Art creation: Creative arts are now developing in almost every corner of the world. Tourism provides an arena for actors and art lovers to be creative. Various creative arts activities support the economy of the local community because it will invite many people to visit (Arjana, 2015).

Supporting factors for potential tourism attractions include the physical condition of the location, affordability, ownership, and land use. Other factors such as labour costs and political conditions can also influence destinations and attractions.

Physical conditions include factors such as climate, soil conditions, morphology, hydrosphere, types of animals, and plants.

Affordability is related to one's efforts to reach a tourist attraction (i.e. accessibility). The more easily accessible tourist attraction, the more tourists are interested in coming, and vice versa. But when a tourist attraction has a certain beauty and uniqueness, access constraints do not have a large

enough influence to influence tourists coming.

Ownership and use of land can affect the status of tourist attractions - examples include state land, community land, and private land (Hadi & Al-Asyary, 2017).

Halal Tourism

Halal tourism is tourism that prioritises Halal values in every activity carried out (Vargas-Sanchez, Hariani, & Wijayanti, 2020). Halal tourism is typically interpreted as religious tourism, namely visits to places of worship for pilgrimages or other places of worship (Kasdi & Saifudin, 2019). However, more correctly, Halal tourism is not only focused on objects but behaviour and all supporting facilities when carrying out travel (Priyadi, 2016).

The emergence of Halal tourism was originally an activity carried out by tourists to foster a sense of religious motivation or value by visiting places of worship, burial sites, or historic sites that have religious values - something linked with the religion of the travelling Muslim. This tourism is also referred to as religious tourism (Kasdi, Farida, & Cahyadi, 2024:466-467). This religious tourism was first recognised by the United Nations World Tourism Organization (UNWTO) in 1967 during a meeting entitled 'Tourism and Religions: A Contribution to the Dialogue of Cultures, Religions, and Civilizations'.

Religious tourism experienced development because this segment of tourism was not only limited to certain religions (Subarkah, 2013). Furthermore, values that are more universal and have benefits for the community, such as the value of education and the value of local wisdom are also not left behind. Whereas public perception about Halal tourism is an activity carried out by tourists to visit mosques and cemeteries, Halal tourism in practice includes cultural tourism, natural tourism, and artificial tourism which is arranged with Islamic principles and values (Kessler, 2015). Various terms are used by several countries in implementing Halal tourism, such as Halal travel, Halal lifestyle, Islamic tourism, Halal-friendly tourism destinations, or Muslim friendly travel destinations (Kocyigit, 2016).

The Indonesian state in developing Halal tourism adopted the Global Muslim Travel Index criteria as a basis for their definition. From this, Indonesia formed a body under the auspices of the Ministry of Tourism of

the Republic of Indonesia which has responsibility and authority in regulating tourism in Indonesia, a special body was created: the Team for the Acceleration of Halal Tourism Development (TP3H) (Subarkah, 2018b). The TP3H team is given the authority to help the government map, develop and provide regional guidelines that have the potential to be developed into Halal tourism.

Local Wisdom

An important criterion in developing Halal tourism is recognition of local wisdom, which is a belief or tradition that exists in an ethnic group (Sulaima⁹ et al., 2011). Local wisdom is defined as a hereditary way of life and various life strategies in the form of activities carried out by the local community to answer various problems in meeting their needs; people are taught to keep it as a guide in life or behaviour¹³ their personal or social life. In a foreign language, it is often interpreted as a local policy, local wisdom, local knowledge, local intelligence or local genius (Fajarini, 2014).

In another sense, Local wisdom is defined as a policy or ideas, knowledge, beliefs, understanding, and customs/ethics of local communities which are⁵ considered good to be implemented. It is traditional, passed down from generation to generation, full of wisdom, developing within a certain time and is the result of reciprocity between the community and its environment (Aulia & Dharmawan, 2011). From some⁸ definitions of local wisdom, there are also some functions of local wisdom itself. These functions include: conservation²⁵ preservation of natural resources; the development of human resources, the development of culture and science, advice, beliefs, literature, and restrictions, as a characteristic that builds local wisdom, so that existing local wisdom can be tangible.

There are several forms of local wisdom:

Value - It is an act or action that is considered good by the community. Every society has a value that is not always the same because the values in certain communities are considered good but can be considered not good in other communities. Therefore, this value applies in a narrower scope, and only applies to a certain group.

Norms - They are a standard of behavior found in a particular society. Every individual is highly expected to obey them, and they do not implement the norm, they will be exiled from the surrounding environment.

Trust - This is what is believed to be true by certain groups of people.

Sanctions - Actions against someone who violates regulations.

Rules - special rules are rules that are deliberately made by the community for a particular interest (Aulia & Dharmawan, 2011).

Kudus as the new pilgrimage and Halal tourism destinations

Kudus Regency is located in Central Java Province (see Figure 1). The furthest distance from west to east of the Regency is 16 kilometres and from north to south 22 kilometres. Administratively, Kudus is divided into 9 subdistricts and 123 villages. The total area of the Kudus Regency is 42,516 hectares or around 1.31 percent of the area of Central Java Province. Dawe Subdistrict is the largest sub-district in the Regency of Kudus, with an area of 8,584 hectares, while the City Subdistrict is the smallest sub-district which has an area of 1,047 hectares.

Geographically, Kudus is divided into several landuse categories including agricultural land with an area of 20,561 hectares. Non-paddy agricultural land comprises 9,791 hectares. The rest is non-agricultural land totalling 12,164 hectares. The non-rice field agricultural land is used for personal gardens at 60.93 percent and the rest is fields, community forests, ponds, and other landuses (BPS, 2020).

Kudus has a range of interesting and varied tourist destinations. Here are some tourism categories in Kudus:

Cultural Tourism

Cultural tourism destinations located in Kudus Regency include:

The Kretek Museum - a museum dealing with the Kudus Cigarette Company Association (PPRK) which was inaugurated by Soeparjo Rustam as the Governor of Central Java on October 3, 1986.

The Patiayam Museum located in Jekulo District Kudus - The Patiayam Museum celebrates the oldest civilisation in Kudus. The Patiayam Mountains have developed culturally for many hundreds of years. A very simple culture, marked by a *Perimbas* ax, illustrates an ancient human civilisation.

Rumah Adat Kudus. At present, there are still some traditional houses that are in good condition and have complete architectural features in the area around the attractions of the Kudus Tower. As is the case, the Kudus traditional house located in the Getas Pejaten Village Kretek Museum complex was formerly a Bedholan (relocated) from Kudus Kulon. Likewise, the Kudus traditional house in Taman Maerakaca, Semarang, and at TMII Anjungan Central Java, are the result of reproduction.

Nature Tourism

Some natural tourist destinations in Kudus Regency include:

Montel Kudus Waterfall which is located in the Colo tourist attraction or the area around the Tomb of Sunan Muria.

Kajar Campground is located in the south of the Colo tourist attraction with a distance of approximately 3 kilometres. The attraction of this tour is because the Kajar Campsite is filled with decades-old pine trees.

Rahtawu is one of the villages in Gebog District, Kudus Regency. The tourist attraction offered at Rahtawu is the charm of the river's flow which is still clear, filled with rocks that adorn along the river and a beautiful atmosphere.

Nature Tourism Wonosoco Village. The tourist attraction in Wonosoco is the stretch of karst in

several caves, one of the biggest caves in Wonosoco is the Keraton Cave. The Kraton Cave is decorated with stalactites and stalagmites at the base and walls of the cave. Clean water is also abundant there, because of the spring that always releases water, so residents are taboo to make wells.

Krida Wisata Park, located in Wergu Wetan Village, Kudus Kota District, Kudus Regency. Krida Wisata Park is a recreational park for families, there are various interesting and educational animal sculptures for children, including statues of Dinosaurs, Hippos, Elephants, Giraffes, Lions, Tigers, and Zebras. Taman Krida Wisata is also equipped with an open hall suitable for various activities.

Religious Tourism

Some religious tourism destinations located in Kudus Regency include:

Menara Kudus (Kudus Tower). Menara Kudus (Figure 3) is located in Kauman Village, Kota Kudus District, Kudus Regency. The Kudus Tower built during the Sunan Kudus era, is one of the identities of Kudus City that is quite well known to the international scene (Kasdi, 2017: 17–18). This building is made from the main raw material of red brick that has been protected as a cultural heritage building. Even though the tower building has been renovated several times, architecturally Kudus Tower is still intact as it was when it was first made.

The Mosque and the Tomb of Sunan Muria. The mosque and the tomb of Sunan Muria are located on a hilltop named Muria Hill in the Colo area which is now a tourist destination for Muslims. To go to the tomb from the gate, one must pass the stairs or Undhagan - the distance is approximately 750 meters. In the Sunan Muria tomb complex there is clear water available near the cupola tomb located behind the mosque. The water is believed to be a blessing to pilgrims.

Hok Tik Bio Temple. Hok Tik Bio Temple is located in Tanjung Karang Village, Jati District, Kudus Regency. The Tri Dharma Amurva Bhumi Foundation which manages. The temple was built in the XIV century AD. The buildings, made of stone, red brick, cement, and wood are still used as places of worship.

Figure 3: Menara Kudus, the Identity of the Kudus Regency



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https://upload.wikimedia.org/wikipedia/commons/8/85/Masjid_Menara_Kudus.jpg

Table 1: Tourist visit in Kudus Regency in 2019

Number	Month	Kudus Tower		Kretek Museum	
		National Tourist	International Tourists	National Tourist	International Tourists
1	January	50.334	12	8.214	3
2	February	49.377	3	5.894	4
3	March	69.3	3	9.181	3
4	April	95.46	9	9.599	4
5	May	33.394	2	3.012	2
6	June	68.407	1	15.927	2
7	July	81.282	3	10.334	3
8	August	56.766	3	6.007	2
9	September	86.536	2	9.86	3
10	October	63.751	3	10.531	3
11	November	57.598	15	8.439	1
12	December	70.259	89	17.34	5
Total		782.464	145	117.339	35

Source: Documentation of Kudus Regency Culture and Tourism Office 2019

Kudus Tourism Development Strategy - optimising local wisdom

The tourist attraction in an area or country arises from the potential geographic elements that arise and the potential for local wisdom, as part of natural processes and cultural processes. Tourism attractions are grouped into natural attractions, cultural attractions, artificial attractions, and tourist attractions caused by certain activities or events (Arjana, 2015).

Kudus Regency has various tourist destinations which also have their tourist attractions. For natural attractions, Kudus Regency has several well-known natural tourist destinations including Montel Waterfall, Kajar Campsite, Rahtawu Tourism Village, Wonosoco Tourism Village, and Krida Wisata Park. Regarding cultural attraction, the Kudus district has a tour of the Kretek Museum, Patiayam Museum, and the Rumah Adat Kudus. The artificial attraction created by humans, in Kudus form several tourist destinations such as Taman Sardi Tourism, The Hills Vaganza, and many others. The tourist attractions that are caused by the events in Kudus, including the open Luwur tradition, the tradition of Jenang Tebokan, the Sewu Kupat tradition, and several other traditions.

Pilgrimage and Halal Tourism destinations that have been known in Kudus Regency by local and international tourists, include Menara Sunan Kudus Mosque and Colo Masjid Tourism and Sunan Muria Tombs. The two destinations have more appeal because Sunan Kudus and Sunan Muria are part of Walisongo who spread the teachings of Islam on Java, and this is the reason for pilgrims to visit the two destinations. This is evident, as these two tourist destinations are the most visited by tourists, both local and international. Table 1 is the visit of Kudus Regency tourists in 2019.

Criteria for Tourism Development

Potential Pilgrimage and Halal Tourism destinations in Kudus Regency have the support of the Indonesian government. The aforementioned Team for the Acceleration of Halal Tourism Development (TP3H). TP3H is given the authority to help the government map, develop and provide regional guidelines that have the potential to be developed into Pilgrimage and Halal Tourism destinations. This team then uses a range of criteria in developing Halal tourism (Subarkah, 2018b). Some aspects of the criteria are used to realise the new pilgrimage destinations and locations for Halal tourism:

Criteria	Indicator	Conditions for Kudus Regency
Tourism destinations	There are choices of tourism activities, arts, and culture that do not conflict with religious values.	There are tourism options with a variety of attractions in Kudus. Arts and Culture are displayed by Sharia. The series of events is also interspersed with recitation and prayer together.
	Can hold a halal life style festival if possible.	This year's scheduled festival and activities are based on sharia.
	Halal food and products	The Culture and Tourism Office of the Kudus Regency has developed halal cuisine. Typical foods that have received halal certificates are <i>Jenang</i> Mubarak and Parijoto Syrup.
Accommodation	The existence of worship facilities that make it easy for tourists to worship	Kudus regency attractions have worship facilities, places of worship are equipped with worship tools.
	There are no non-halal activities such as gambling, alcoholic drinks, and discotheque activities	Kudus is trying to minimize the nightlife, reduce gambling and ensure there are no alcoholic drinks.
Travel agency	Provide tour packages that meet the general criteria for halal tourism	There are halal tour packages in Kudus Regency, although there aren't many of them. Need to be optimised.
	Have a list of halal food and beverage providers	A list of halal food and beverage providers is available. So tourists are not worried about buying food and drinks.
	Tour guides understand and adhere to sharia values in carrying out their duties	Tour guides understand and follow sharia in carrying out their duties. Like when the time of worship arrives, tourists are allowed to perform worship first.

First, the tourist destination must aim to realise **public benefit and good**. These tourist destinations must have worship facilities that are suitable for use, easily accessible, and meet Islamic requirements. The tourist destinations are protected from immorality, while the art and cultural performances that are presented are not in conflict with Islamic principles (Djakfar, 2019). There are several tourist options such as these with a variety of attractions in Kudus Regency. Arts and Culture are displayed by Sharia, such as the Kupatan tradition, an event which is a form of gratitude by the citizens who carry out fasting for a full month. The event is interspersed with study and prayer together by all residents.

Second, **Halal Hospitality Infrastructure**. Products sold by hotels and culinary products must have the Halal label. For example, not selling food or drinks that can be intoxicating. Services must illustrate sharia ethics that are not only visible in activities that can be seen by the eye, but also from the inside such as an honest, trustful, friendly, and other commendable behaviour (Djakfar, 2019). At present, the Kudus Regency's Office of Culture

and Tourism has sought to appeal to providers of hospitality services to develop toward sharia-based hotels to support the development of Halal tourism which is being developed by the government. Every month the Culture and Tourism Office also opens a discussion on the activities of the Association of Indonesian Hotels and Restaurants (PHRI) about the development of tourism in the Kudus district. This is with the aim that the stakeholders of hotel and restaurant service providers in Kudus Regency are willing to jointly develop pilgrimage destinations and Halal tourism.

Third, **Travel and Transportation Infrastructure Bureau**. Such travel bureaus must offer services following Islamic ethics while providing opportunities for tourists to stop at certain points to rest, eat, and carry out worship. The restaurants used for these activities must also have a standard Halal restaurant as a means of supporting pilgrimage trips and Halal tourism. Kudus Regency already has a bureau that provides Halal tour packages that serve national and international tourist trips.

Fourth, **Human Resources.** Humans have become a crucial supporting power for tourism activities, in their abilities as rulers, entrepreneurs, tour guides, intellectuals (ulama), and the wider community. All elements of human resources (HR) have their respective roles and functions (Djakfar, 2019). The authorities, in this case, are policyholders, namely the Culture and Tourism Office of Kudus Regency which has the aim of developing pilgrimage destinations and Halal tourism in the Kudus Regency. The step taken in 2019 is to provide Halal culinary training to traders around the tourist objects in Kudus Regency. In 2020, this will be continued and offer training towards Halal food certification.

Entrepreneurs, in this case, are the stakeholders - restaurant owners and hospitality service providers in the Kudus Regency, who have the role to provide Halal food and accommodation to support Halal tourism activities.

Existing tour guides understand and implement sharia in carrying out their duties. As is the case when the time of worship arrives, tourists are allowed to practice their worship before continuing their tour. Tour guides and tourists also wear polite and attractive clothes.

Local Wisdom

Local wisdom is a tradition or custom that exist in an ethnic group (Sulaiman et.al, 2011: 62). Local wisdom contains values, norms, beliefs, sanctions, and special rules that only apply to certain region's communities (Aulia & Dhamawan, 2011: 348). Local wisdom is passed down from one generation to the next by continuing to carry out traditions, a tradition that has existed since ancient times. Some traditions that exist in Kudus Regency contain certain goals and values, such as:

The Dhandangan Tradition. The Dhandangan tradition has existed since the days of Sunan Kudus and is still practiced today. This tradition contains a religious value that is to remind people of the coming of Ramadan. On the other hand, this tradition is also able to bring blessings to traders who sell. In the tradition of Dhandangan, there is also the Dhandangan visualisation activity which in 2019 was carried out in April before the coming of Ramadan.

The Sewu Kupa Parade. The party of the people in Colo, Mount Muria, was marked by the Kupa

Mountain procession which numbered one thousand from the tomb of Sunan Muria Raden Umar Said by religious and community leaders. Sewu Kupa Parade in 2019, was held in May. This tradition contains the value of togetherness because the people arrange to parade and then eat together.

The community service to clean the Dewot and Gading Lakes. The traditional procession of cleaning the two lakes is carried out by the residents of Wonosoco by parading the produce around the village and on to the spring. This tradition is held once a year. In 2019 it was held on July 15-17 or one month before Ramadan. This tradition teaches the community to always be grateful for the blessings of being bestowed with clean water for the activities of residents in Wonosoco.

Rara Ayu Dewi Nawangsih and Raden Bagus Rinangku Ceremony of Alms Kubur. The ceremony begins with the release of the old *Luwur* (tomb cover cloth) and continues with the installation of the new *Luwur* on 14 Dzulhijjah 1440 H. At 08.00 West Indonesia Time. A Tahليل recitation and prayer event is attended by community leaders around the tomb and continued with Gong Langen Tayub or Tayuban art at Sendang Gede.

Kirab Jenang Tebokan. Every 1 Muharram, citizens of Kaliputu, hold a Tebir carnival. The Kirab is run by the children, they walk carrying Jenangs and other snacks along the way up to the village hall. In addition to the Jenang Tebokan carnival, the tradition is enlivened by children's art performances as well as giving compensation to orphans. In addition to teaching the value of togetherness and gratitude, this tradition also teaches children to share. In 2019 this tradition was carried out on September 11th.

Open Luwur Tomb of Sunan Kudus. The open tradition of Sunan Kudus' grave is held every 10th of Muharram. This ceremony takes the form of replacing the cloth covering the tomb of Sunan Kudus, which was assembled with a general study at the Menara Menara. The most awaited event for visitors is the distribution of rice wrappers and flexible fabrics. This tradition contains the belief in the community that the rice and fabric which is distributed can bring blessings, good luck and will fulfill all the wishes of those who get the cloth, and rice.

Haul Mbah Rogomoyo. The haul event is held in the form of a cultural event. The haul procession took the theme 'Turusna Mbah Rogomoyo' in 2019, and among others, was enriched with a cultural parade with a route as far as one kilometre, followed by 1300 residents of Prokowinong Hamlet and surrounding areas.

The Anniversary of Kudus City. Every September 23 is celebrated as the anniversary of Kudus City. Enlivened with various ceremonies, the festival includes carnival parades, Tasyakuran, and several other activities at Al-Aqsa Mosque (Menara Menara Kudus) followed by religious rituals such as joint prayer and Tahlil attended by all levels of society. This is done as a form of gratitude for the struggle of the ancestors who have contributed to the Kudus Regency.

Ampyang Maulid. Residents of Loram Kulon Village, Jati District, Kudus Regency commemorate the birthday of the Prophet Muhammad by holding the Ampyang Maulid Festival. The purpose of organising this festival is for self-introspection, so that citizens can behave in a way that reflects the qualities possessed by the Prophet Muhammad.

Salamun water. Salamun water is water that has been read a prayer and has positive content for health. Salamun water is taken from the guardian well in the middle of the Wali Al-Makmur mosque. This tradition is intended so that people always take care of their health so that they can carry out their activities and can also worship smoothly.

Gebyar Maulid Jawiyyan. This tradition is carried out as a form of appreciation to Raden Muhammad SyarifRaden as the discoverer of Javanese pantatonic tones in the reading of the birthday of the Prophet Muhammad. So far, typical promising readings only exist in Padurenan.

The above traditions are carried out by the people of the Kudus Regency and until now are still preserved. Every tradition that is carried out is intertwined with religious activities, such as recitation of prayer. As is the tradition, these are joint prayers attended by community leaders and all residents. The preserved traditions also contain human values, such as the Jenang Tebokan tradition which is interspersed with compensation activities for orphans, intending to teach children to share and always be grateful for the blessings that God has given to his servants.

One of the ways to promote domestic and international tourists is to carry out good events in a region, Kudus Regency has a lot of unique cultures that are worthy of being appointed as attractions for tourists. Existing local wisdom can be a strength in the process of developing Halal tourism. This should lead to a good market share and many tourists who wish to come.

Conclusions

The potential pilgrimage and Halal tourism destinations in Kudus Regency can be seen from several aspects. First, several tourist destinations in Kudus Regency have been equipped with religious facilities and infrastructure, and tourists can easily find out when the prayer time arrives so that it will be easier for tourists to carry out worship promptly. Second, there are some typically processed products from Kudus regency that have received Halal certification such as Jenang Mubarak, Alammu Parijoto, and several other products. The Culture and Tourism Office of Kudus Regency is maximising the provision of Halal culinary by conducting Halal culinary training to traders around the tourist objects in Kudus Regency. Third, from a human resources perspective, all involved in tourism activities behave politely and also try to serve tourists well.

Kudus Regency is a pearl of unique local wisdom and can attract the interest of tourists. Attractions include Dhandangan Tradition, Sewu Kupat Parade, Dewang Line and Dewang Sendang Gading, Alms Tomb of Rara Ayu Dewi Nawangsih and Raden Bagus Rinangku, Kirab Jenang Tebokan, Open Sunan Kudus Grave, Haul Mbah Rogomoyo, Kudus City Anniversary, Ampyang Maulid, Air Salamun, and Gebyar Maulid Jawiyyan. Each tradition has a different unique ritual. The tradition is carried out until now because each tradition has its values for the people who run it. Existing tradition also does not conflict with sharia, because in every tradition that is practiced there must be religious rituals, such as prayer together, Tahlil and so on so that it will not cause any form of polytheism for the people who run it and also tourists who come to see also enjoy the tradition.

The diversity of tourist destinations in Kudus have their respective tourist attractions. For natural attractions, Kudus Regency has several well-known natural tourist destinations including Montel Waterfall, Kajar Campsite, Rahtawu Tourism Village, Wonosoco Tourism Village, and Krida Wisata Park. Cultural attractions in the Kudus

district includes a tour of Kretek Museum, Patiayam Museum, and the Rumah Adat Kudus. The artificial attractions created by humans, in Kudus include several tourist destinations such as Taman Sardi Tourism, The Hills Vaganza, and many others. The tourist attractions that are events in Kudus, including the open Luwur tradition, the tradition of Jenang Tebokan, the Sewu Kupat tradition, and several others.

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WALI CITY BRANDING: MARKETING STRATEGY IN PROMOTING HALAL TOURISM DESTINATIONS DEMAK INDONESIA

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Abstract: This article aims at describing the branding of wali city and marketing strategies in promoting halal tourism destinations of Demak regency. The method used is qualitative with a sociological and historical approach. The results of the research show that Wali City Branding is attached as the Icon of Demak Regency according to the history of this city. The establishment of the Demak Kingdom and the restoration of the Demak Grand Mosque are related to the role of Wali Songo. Branding of Demak Regency as a Wali City has embedded this city to the consumers. The halal tourism market segmentation is the Indonesian people and the international community who always care about the halal products, while the target market is the people who visit the tombs of Wali Songo so that Demak Regency as a destination for halal tourism has got its own position in the community. This phenomenon makes halal tourism in Demak Regency potential as a leading tourist destination in Indonesia.

Keywords: Branding, Wali City, Marketing, Destinations, Halal Tourism

* * * * *

INTRODUCTION

The product is anything that can be offered to the market to satisfy wants or needs. The marketed products include services, experiences, events, places, properties, organizations, information and ideas. Many similar products are sold by competitors, so

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companies need the brand names and other brand elements to differentiate their products from competitors. This brand can increase the product selling value, even the brand with high equity can dominate the customer's mind and the market.

The high-quality innovative products turn out to be of lower selling value if they do not have brands because the consumers will find difficulties to distinguish these similar products. The products and brands are the inseparable entities, both synergies with each other. The brand is one of the resources that can be competitive advantages for companies because they include the intangible resources that are difficult to analyze and imitate by competitors. At the same time, the brand can become a deep-rooted asset in the history of the company and has accumulated all the time (Sari, 2017). Whereas the management of producing and branding the tangible resources such as physical resources (for example sophisticated machines), which are easily observed and imitated by competitors must be a serious concern of the company for the success of their business (Sari, 2017). One element of the brand is equity, which is a set of assets and beliefs related to brands, names, or symbols that can increase or decrease the value given by a product or service, both for marketers, companies, and customers.

Thus, brand equity is an added value provided by the company through the products and services offered. The brand equity can be reflected through the customers thinking, feeling, and acting related to the brand and the price, market share, and profitability that had been given by the brand to the company (Zainal, 2017). The customer-based brand equity is the financial influence possessed and the brand knowledge on the consumer's response to the brand marketing (Corte, D'Andrea, Savastano, & Zamparelli, 2017). The principle of the customer-based brand equity model is the strength of the brand in what is seen, read, heard, learned, and thought, perceived by customers about the brand all the time. There are three substances in the customer-based brand equity: first, the brand equity arises because the differences in the customer response (Zainal, 2017). If there is no difference, essentially the brand product is a commodity or a generic version of the product. Second, the difference in response is the result of consumer knowledge about the brand.

The brand knowledge consists of all thoughts, feelings, images, experiences, and beliefs related to positioning the brand (Kocyigit, 2016). Third, the differential response from the customers that form the brand equity through the perceptions, preferences, and behaviors related to all aspects of brand marketing (Nghiem-Phú, 2018). A stronger brand will give more income. Likewise with Demak city which has been branded as a *Wali* city. The brand equity must reflect a city that is not only a religious tourism destination but also a halal city whose environment supports this brand, such as halal food, the hotel that applies the concept of sharia, the way to dress closes the genitals and so on. These phenomena make the urgency of discussion about the wali city branding especially if it is related to the marketing strategies in promoting the halal tourism destinations of Demak regency.

THEORETICAL BACKGROUND

The companies are currently in an era of hyper-competition. The marketing strategy to survive is through managing its product brand which is easily remembered by consumers (Tuzunkan, 2018). The forming of consumer loyalty to a product can be realized through the embedment of the name of an item or service in the mind of consumers, so they will not hesitate to buy this brand or use it. The loyal consumers also do not hesitate to provide references to other consumers who have not used the goods or services through word of mouth as well as free promotion media for companies that produce these products. The brand is the intangible asset for the company. The more

famous the brand of a product, the higher the value. Therefore, both national and international companies have a brand management division to regulate the products.

According to Patricia F. Nicolino, a brand is an easily recognizable entity and promises the values (Nicolino, 2007). The purposes of the entity are feature differentiation, while the promises are the goods or services that gave the claims to consumers, and the value is everything that consumers get is definitely something that consumers care to a certain extent. An easily recognizable brand will help consumers separate one item similar to other products in several ways, for example through a tagline, color or logo that can be seen by consumers. So, in broad means of the brand is goods or services whose dimensions distinguish the brand from other goods or services designed to satisfy the same needs. The difference can be functional, rational, or real, and related to the product function of a brand. This difference can also be symbolic, emotional, or unreal, and related to what is presented by the brand.

4 The brand scope includes trademarks and service marks (Kasapi & Cela, 2017). Trademarks are brands that are used on goods traded by a person or some people together or a legal entity, to distinguish them from other similar goods. Meanwhile, service marks are brands that are used for services traded by a person or some people together or a legal entity, to distinguish them from other similar services.

Thus, for consumers or customers, a brand can be used to make a choice of goods to be purchased (Qomariah, 2017). The brand can also have several functions for producers or brand owners, including: first, the brand can be a differentiator between a product and another product company. Second, the brand can be a guarantee of reputation. In this case, the brand can also connect the product's reputation with its producers, while providing a quality guarantee for certain products. Third, the brand can be promotion to introduce and maintain the reputation of old products that are traded, as well as to dominate the market. Fourth, the brand can be investment stimuli and industrial growth. In this case, the brand can uphold industrial growth through investment in facing free markets (Zainal, 2017). The choice of the brand name needs a long process. Each company will assign a brand management division to assess from all sides. Every goods or service offered to consumers must be adjusted to their existence. For example, if the services offered relate to religious values, the company will also provide a brand name that represents its consumers.

7 According to Kartajaya and Sula (2006), a brand is an identity for a company's product or service. The brand reflects the value that the company provides to consumers. Value is the total get divided by total give. The total get consists of functional and emotional benefit components, while total give consists of price and other expenses components. The brand as a value indicator must reflect these four components. Usually, if the total get is higher than total give, the brand has an equity value. The brand will add the value to the goods and services offered related to its positioning and differentiation (Kartajaya & Sula, 2006). The brand is one element of heart share (value) of marketing. Many costs have been spent by the company to create and introduce brands. Even many companies try to maintain a positive brand value or communicate the goods or services brand to their customers. Philip Kotler (1993) wrote that marketing is the process of planning and implementing conception, pricing, promotion, and distribution of ideas, goods, and services to create exchanges that satisfy individual and organizational goals (Kotler, 1993). A marketing strategy is needed to communicate the products to consumers. It is also known as segmenting, targeting, and positioning or commonly called the mind share. The market control is the key to successful marketing strategies to attach the product position or branding in the mind of the consumer. In short, consumers quickly refer to a product if it is related to a particular object.

Segmentation is an action to divide a market into different groups of buyers who need separate products or marketing combinations. The companies identify different ways to sort out markets and to develop the description of the market segments produced. The second step is market targeting, which is an action to develop the measures of market attractiveness and choose the market segments. The third step is product positioning, which is an action to put the competing position of the company and its offer on each target market (Kotler, 1993). One strategic effort that synergies with the success of mind-share is market control or mastery market share. Market share is a percentage of the entire market for a product or service category that has been selected and controlled by a product or service that issued by a company in the same category (Gunara & Sudibyo, 2007). The elements include differentiation, marketing mix, and selling. The differential is a product or service produced by a company that has a uniqueness or distinctiveness that differentiates it from its competitors. The marketing mix, also known as 4P, consists of product, place, promotion, and price. Meanwhile, selling is an effort made by sales to persuade the consumers to buy the goods or services.

After focusing on the mind share strategy and mastery of the market share, the next steps are to bring the goods or services that are owned by consumers by touching the emotional side to get the heart shares on each of the customers. The value added with emotional touching of the customer is the best way to win the customer heart share by proving sincere service to customer needs. There are also three elements of strategic business architectures, namely accuracy in the mindshare approach, mastery of the market share strategy, and touch on the customer's heart share. Meanwhile, the three pillars in winning the heart are strong branding, fast and sincere process, and friendly service. The companies that are selling their goods or services, especially for consumers who have religious sentiments, sharia marketing is necessary. Sharia marketing is a strategic business that directs the process of creating, offering, and changing the value of an initiator to its stakeholders, which in the whole process according to the principles of business in Islam (Kartajaya & Sula, 2006). Thus, besides mind share (strategic), market share (tactic) and heart share (value), it must add a soul share component (generous) which includes honest, sincere, professional, and goodwill relationship.

Soul marketing starts with an honest attitude. The marketer must be honest to be trusted. The point of honesty is the conformity between speech and action, and it is supported by goodwill relationship that refers to the working in groups by implementing network marketing as a form of strategy for goodwill relationships (Kartajaya & Sula, 2006). If this attitude is implemented, the marketing strategies for goods and services are effective, market segmentation becomes clear, and promotional activities are right on target. A marketer has to understand the consumer behavior offering of goods and services. Religion is classified as a sub-culture in Indonesia. Because religion is plural and very personal, it makes religious groups influence people's consumption, and they will pay attention to specific preferences.

Marketers should be able to pay attention to specify preferences for goods or services produced because it will affect the behavior of buyers or users of the sub-culture of the religion. For marketers in Indonesia, where the majority of the population is Muslim, they need to get halal certification for every product related to food.

Muslim consumers are more likely to pay attention to the halalness of a product before they buy the product (Setiadi, 2003). At present in Indonesia, especially tourism destinations are starting to attract the people (Aswita et al., 2018). For Muslim, they knew religious tourism which also are known as halal tourism or sharia tourism. The Ministry of Tourism and Creative Economy launched the sharia tourism that coincides with the Indonesia Halal Expo (Index) 2013 and the Global Halal Forum which was

held on 30-October-2-November 2013. Halal tourism is one of the tourism systems for Muslim tourists whose implementation meets halal standards based on Islamic provisions. Halal tourism is one of the tourism systems for Muslim tourists whose implementation meets halal standards based on Islamic provisions.

In this case, halal provisions are not only for food but also for lodging or hotels that may not serve alcoholic beverages and must have separate swimming pools and spa facilities for men and women. Halal tourism not only tours religious sites or pilgrimages but includes halal needs related to tourism such as food, drinks, hotels, and dresses.

It is because the application of religious rules (sharia) aims to keep away from things that are harmful to humanity and the environment in the goods and services provided, and provide general benefits in accordance with the mission of religious messages which is a blessing for all nature. Even for non-Muslims, halal tourism with halal products is a health guarantee. The Islamic system teaches people to live in peace, security, and health, such as not providing alcoholic beverages, voiding bad entertainment and security in the financial system (Muhammad, 2017). Indonesia has a potential in the development of halal tourism. If it is applied, the religious community life will be realized, so that in most parts of Indonesia which is tourism destinations will be friendly to Muslim travelers and other tourists who care about the halal products. Currently, the population in Indonesia is almost 260 million, and 80% of them are Muslims. It is a potential for the development of halal tourism, for example by creating sharia tourism packages in Indonesian tourism destinations.

One of the tourism destinations in Indonesia is Demak Regency which is famous for the Grand Mosque of Demak that was founded by *Wali Songo* (Nine Guardians) as the disseminator of Islam in Indonesia.

There is also the tomb of the kings of the Kingdom of Demak, which was the first Islamic kingdom on the Java Island and one of the tombs of Wali Songo, namely Sunan Kalijaga. Many tourists come to this regency both from Indonesia and abroad.

RESEARCH METHODS

This research aims to explore the historical potential in Demak Regency and the implementation of the marketing strategy in promoting the tourist destinations that were only the religious tourism (pilgrimage) into halal tourism through the Wali City Branding because Demak Regency is one of the tourism destination icons based on sharia values. The research method used is a qualitative method, that views social reality as a holistic, complex, dynamic, full of meaning, and the relationship of these phenomena are interactive. (Narbuko & Ahmadi, 2002).

The qualitative method is descriptive, namely data collected in the form of words or images, not emphasizing numbers (Sugiono, 2008). The approach used is a sociological and historical approach (Abdurrahman, 2007), because the mention of the wali city is part of the dialectical process and the development of the society that is strongly related to sociology, whereas the historical approach is used to trace the origins and history of Demak Regency. The study used the analytical study method to analyze the implementation of halal tourism in Demak Regency.

This method intends to explain the nature of facts, why it occurs, and how it relates to other facts. By choosing this method, the phenomena found in the field can be interpreted through the content, meaning, and essence in more depth. Thus, the study is holistic by occupying the object of research in a complete construction and seeing objects in a natural context (Muhadjir, 1994). Data sources are obtained from primary and secondary data, namely data sources that directly and indirectly provide data to researchers, such as documents, books, and government regulations (Basrowi, 2008).

RESULTS AND DISCUSSIONS

1. The Wali City as Branding

Demak Regency is known with the term *Wali* (guardian) City. The attachment of *Wali* City branding as the icon of Demak Regency because the establishment of Demak kingdom and the restoration of Demak Grand Mosque were not off from *Wali Songo* (the Nine Guardian) roles. They were the Islamic disseminator in Java Island and the consultant of Demak kingdom. The kingdom of Demak stood since the inauguration of Raden Fattah as the first king of this kingdom. The day of the inauguration itself was determined by Wali Songo with Sultan Fattah, that was on Monday, the 11th of Rabiul Awal 860 H or May 16th, 1482 M/1404 Saka which coincides with the Prophet Muhammad's SAW birth commemoration. This coronation was carried out by Sunan Ampel (one of the Wali Songo) which was witnessed by several Wali Songo, clerics, soldiers, and the people (Akasah, 2015). After Sultan Fattah's inauguration, the *Wali Songo* advised him to restore the mosque. Sultan Fattah accepted this advice, but the roof of the mosque must have a pointed shape similar to the Arabic one as a symbol that Allah is The One. The construction of Demak Grand Mosque was marked by *Candra Sengkala*, a round-shaped image (at the priest place). In Javanese, term "*bulus*" is arranged by "*yen mlebu sing alus*", it means that anyone who entered the mosque to worship must be subtle inwardly, humble themselves before Allah SWT.

In the book *Purwaka Caruban Nagari* was written that when the construction of the Demak mosque there are 2.000 workers and 300 experts were deployed. The chief executive of the restoration was held by Empu Supo with help of his son named Empu Supo Anom. The workers were divided into two: 1000 workers for Demak under the leadership of Empu Supo while another 1000 workers for Cirebon under the leadership of Empu Supo Anom. The construction of the Demak Grand Mosque was established in mutual cooperation from the *Wali Songo* to the society. ¹⁶

The *Wali Songo* who participated were Sunan Giri, Sunan Ampel, Sunan Bonang, Sunan Kudus, Sunan Kalijaga and Sunan Gunung Jati (Akasah, 2015). The role of *Wali Songo* in establishing Demak's kingdom and restoring Demak Grand Mosque makes the Demak Regency got the brand as *Kota Wali* (the city of Wali). The Wali City's branding is still inherent in the people's mind, especially those who are Moslem. So many pilgrims have come to Demak Regency to pray for the kings and Sunan Kalijaga, as well as pray at Demak Grand Mosque and know the historical heritage ²⁵ of Demak kingdom. The government through the Ministry of Education and Culture as stipulated in the Decree of the Minister of Education and Culture Number 243/M/2015 December 18th, 2015 stipulates that Demak Grand Mosque is a protected cultural heritage. The physical form of the protected Demak Grand Mosque includes: Land Area 12.752,74 square meters, Main Building Area 537.5 square meters, Porch of 497 square meters and a New Building Area of 3.530, 03 square meters. From the description above, Demak Regency receiving the brand of Wali City is a valuable asset. Whereas if it is viewed from marketing management, the goods or services that have been attached to the buyer's minds or services users is a winning competitive strategy. Surely all the efforts of Demak Regency and Demak Grand Mosque Administrators were able to maintain that brand.

2. The Golden Triangle Destination of Wali ¹³ty

For Indonesian people, Demak Regency is one of the religious tourism destinations based on the fact that Demak Regency saves a lot of halal tourism potential. There are at least three (golden triangle) Wali City tourism destinations in Demak Regency, namely Demak Grand Mosque, Sultan Fattah's Tomb as the First King of Demak Kingdom and Sunan Kalijaga's Tomb as one of the most respected *Wali Songo*. Demak regency tourism potential can be observed from tourists number in the Table 1.

Tabel 1. Tourism Visitors in Demak Regency (Data source: Demak Regency Tourism Office, 2019)

	2016 Year	2017 Year	2018 Year
Demak Grand Mosque	591.755	534.098	603.374
Sultan Fatah Tomb	591.740	534.092	603.352
Sunan Kalijaga Tomb	868.930	815.423	872.039
TOTAL	1.460.670	1.349.515	1.475.391

2.1. Demak Grand Mosque

Demak Grand Mosque is one of the pilgrimage tourism destinations in Indonesia. Several new buildings such as the office of the Indonesian Ulama Council, museums, and guest accommodation are currently established alongside old buildings. However, the concept of structuring new buildings is still harmonized with the old building models (Kessler, 2015). Demak Grand Mosque was built in the Majapahit style that brought Balinese culture. This style blends harmoniously with traditional house style in Central Java. The intersection between Demak Grand Mosque architecture with Majapahit buildings can be seen from the shape of the roof.

The curved dome, which is identical to the mosque characteristic as an Islamic building is not visible. On the contrary, what is seen is precisely the adaptation of Hindu buildings. This form is believed to be acculturation and tolerance of the mosque as a means of spreading Islam in the midst of Hinduism, except for *mustoko* (the top of the mosque) which has ornate Allah and the minaret which has adopted the Malay Minaret Mosque style. The three-shaped rectangular roof made the roof of the Demak Grand Mosque more similar to the Hindus sacred building, a temple consisting of three canopies. The bottom section houses the worship room. The second canopy is smaller with the slope that is more upright than the roof below, while the highest canopy is in the form of pyramid with a more pointed slope.

The Demak Grand Mosque stands on four main pillars called *Soko guru*. The function of these pillars is to support the building from the ground to the top of the mosque. There is one unique pillar between these four pillars, known as *Soko tatal* located in the Northeast. This unique pillar is called *tatal* (wood shavings), because it is made from arranged and compacted wood chips, then tied to form a neat pillar. On the pillars of the mosque, including *soko guru*, there are carvings that still reveal the beautiful Hinduism style carved patterns. Beside of pole carving, there are also wood carvings affixed to the walls of the mosque that serve as the decorations. Inside the main building, there are main room, niche (*Mihrab*) and porch.

The function of the main room is as a congregation worship place, located in the center of the building. Whereas, the *Mihrab* building is in front of the main room, a small space and facing towards the *Qibla* (Mecca). At the back of the main room, there is a 31 x 15-meter porch, with the pillars called *Soko Majapahit* which is eight pillars and imported from the Majapahit kingdom. The Demak Grand Mosque has triple overlapping roof, using the shingles (roof made of wood) and culminating *mustaka*.

The mosque walls are made of stone and limestone. There are a *bedug* and classic pattern painting in the entrance of the mosque. There is also *Pintu Bledog* inscribed *Condro Sengkolo*, which reads *Nogo Mulat Saliro Wani*, written in 1388 Saka or 1466 AD, or 887 Hijriyah. *Pawestren* is a building made for female congregation worshippers which are built by teak wood construction, with the pyramid roof (a wood tile) in the teak wood shingles. This building is supported by 8 supporting pillars, 4 of them are decorated with the carvings from Majapahit motifs. The floor is stretching to the *Qibla* measuring 15 x 7.30 meters. This *Pawestren* was made in K.R.M.A. Arya Purbaningrat era, reflected in the form and motifs of *maksurah* or *khalwat* carvings made in 1866 AD

(Akasah, 2015). The different shape of the Demak Grand Mosque from the other mosques in Indonesia is a special attraction, besides having the historical value of the civilization of spreading Islam on Java Island.

2.2. Sultan Fattah Tomb, First King of Demak Kingdom

Sultan Fattah was born in 1455 AD and died on the 13th of Jumadil Akhir 924 H / 1518 AD. It means he died at the age of 63 years was buried in the North of Demak Grand Mosque. Sultan Fattah came to power for approximately 40 years (1478 M – 1518 AD). After he died, as his successor was his crown son named Raden Pati Unus who was the Duke of Jepara which was famous as “Prince *Sabrang Lor*”. The name turned out to come from the area where he lived across the North (Duke of Jepara). Raden Pati Unus ruled Demak kingdom for 3 years (1518 AD – 1521 AD), he died on the battlefield in the Malacca Strait in a battle against the Portuguese who would colonize Indonesia. He was replaced by his young brother named Raden Trenggono (Syeh ‘Alam Akbar III) who ruled for 25 years (1521 AD – 1546 M). Raden Trenggono was killed while fighting the Portuguese in the Malacca Strait. The successor to Raden Trenggono was his son named Sunan Prawoto (Prince of Good Believers) for 3 years (1546 M – 1549 M).

Sunan Prawoto himself was not willing to be crowned sultan, then the leadership in Demak kingdom was continued by Kalinyamat Queen, sister of Sunan Prawoto and empress of Prince Hadirin (Duke of Jepara) (Akasah, 2015). It resulted in a leadership vacuum because there was no official king in the Demak kingdom for almost 14 years (1546 AD - 1560 AD). This emptiness triggered a family conflict over the leadership position between Raden Aryo Penangsang and Danang Suto Wijoyo.

The battle was won by Danang Suto Wijoyo. Wali Songo established a contest to avoid prolonged conflict and bloodshed because of vengeance. Mas Karebet (Joko Tingkir) won this contest. He moved the Demak Kingdom to Pajang (near Solo city). The tomb of the kings of Demak and his family (Sultan Fattah, Raden Pati Unus and Raden Trenggono) are on the North side of Demak Mosque and today are still an urgent part in the development of halal tourism for the Indonesian people.

2.3. Sunan Kalijaga Tomb

Sunan Kalijaga was the son of Tuban Regent, Ki Tumenggung Wilatikta (Kasdi, 2017). Sunan Kalijaga is also called by names such as Raden Syahid, Raden Abdurrahman, Lokajaya, Jagabaya and Prince Tuban. In the book “*Babad Tanah Jawi*”, during his youth, Raden Syahid had studied with Sunan Ampel and also to Sunan Bonang. He was ordered to meditate on the riverbank in a village called “Kalijaga”. After finishing returning to Demak and by Wali Songo in Demak he was given the title “Sunan Kalijaga”. The hermitage place of Raden Syahid, named “Kalijaga”, is still a legacy, namely in the Kalijaga village, South of the Main Bus Terminal Cirebon city (Abu Amar, 1992). During his lifetime, Sunan Kalijaga played many roles and served the Demak Kingdom and helped restore the Demak Grand Mosque. He also spread Islam on Java Island. Sunan Kalijaga's residence in Kadilangu village was possibly due to place considerations, to always be close to Demak as the center of Islamic government at that time. Until the end of his life, he lived in Kadilangu and was buried in the village as well (+/- 3 km from Demak Grand Mosque). Everyday Sunan Kalijaga Tomb is visited by many people, most of whom aim at the pilgrimage to his tomb. Although sometimes there are also those who just come to know this historical tomb in Java.

On certain days, Sunan Kalijaga's tomb is crowded and many people make pilgrimages especially on Thursday, Friday and Sunday. Besides these days, Sunan Kalijaga's tomb is also crowded with people on the 10th of Dzulhijjah, because they want to see or follow the *Grebeg Besar Demak* procession, the ceremony to wash the heirlooms and Sunan Kalijaga's clothing (Abu Amar, 1992).

3. Potential Halal Tourism Demak Regency

The ethics principle in production that must be carried out by every person is to hold on to everything that God has ruled. The halal area is indeed wide, but the majority of ambitious human souls feel less satisfied with things that are awful.

So, there are many human souls tempted to something that is forbidden by breaking the God laws (Effendi, 2003). The word halal comes from Arabic which means it is permitted or in accordance with the law. Furthermore, haram words which also come from Arabic vocabulary have the opposite meaning of halal, which is prohibited or not in accordance with the law (Qardhawi, 2003). In other words, halal is something if it used does not result in getting a punishment (sin). Halal is anything that is permitted by the Sharia to be consumed and used. While haram is something that is by Allah, it is forbidden to be carried out with a strict prohibition in which the person who violates is threatened by ²⁸ torture by Allah in the Hereafter.

Thus, halal tourism can be defined as tourism activities or tourist attractions which if visited don't cause harm (sin). According to the provisions of the Sharia, consuming the unlawful causes the prayers offered will not be granted and all the acts of worship performed will not be accepted by Allah. On that basis, for humanity, in line with the Shariah teachings, it is desirable that all products to be used are guaranteed to be halal and chastity. According to Islamic teachings, the consuming halal, pure and good (*thayyib*) is a religious order and the law is obligatory (Amin, 2011).

The Indonesian ²¹ government increasingly improves regulations that regulate comprehensively about *halal tourism*. The legal basis for halal tourism activities is based on the 2009 Law 10 of Tourism. Furthermore, the government issued technical regulations regarding halal tourism supporting facilities in the form of Tourism Minister and Creative Economy Regulation Number 2 of 2014 concerning Guidelines for Implementing Sharia Hotel Businesses. This regulation stipulates two ¹ categories, namely the *halal sharia hotel I* and *halal sharia hotel II*. However, finally, this regulation was revoked with ¹ the emergence of Tourism Regulation Minister No. 11 of 2016 because it received mixed reactions from the tourism industry.

Then in 2016, the National Sharia Council of the Indonesian Ulema Council (DSN-MUI) issued a fatwa Number 108 / DSN-MUI / X / 2016 concerning guidelines ¹³ Sharia-Based Tourism Organization. The tourism aspect arranged in it include hotels, spas, saunas, massages, tourist attractions, and travel ¹ agencies. However, the fatwa will not be effective if it is not positively translated into the form of a decree of the tourism minister and ³² creative economy and law. Then, what is the potential of Demak Regency in responding to the development of *halal tourism*? Based ²³ marketing theory and reality in the field, it can be explained that Demak Regency has the potential to develop halal tourism. The reasons are: First, the branding that Demak Regency as the Wali City has been embedded in the minds of consumers, especially those who are Moslem. The halal tourism market segmentation is clear, namely the Indonesian people and the International community who care about halal products. While the target market is the people who visit the tombs of *Wali Songo* so that the Demak Regency as a religious tourism destination (*ziarah*) has got its own position in the community.

Demak Regency has its uniqueness compared to other halal tourism destinations because it has a golden triangle of halal tourism destinations, namely Demak Grand Mosque, Sultan Fattah Tomb and the kings of the founding kingdom of Demak and the tomb of one of the *Wali Songo*, Sunan Kalijaga's Tomb. It means that Demak Regency has differentiation compared to other halal tourism places. Reviewed from the

marketing mix (4P), the three religious tourism places are very strategic because they are close to and in the city area, products (in this case services) are also known to Islamic society in Indonesia and Internationally, promotion is very effective because it is often displayed in electronic and print media especially during the holidays of Islam. While the price element is not a problem because when visiting the three objects, a fee is taken. So it is not surprising that selling (the level of pilgrimage visits) to Demak Regency is never empty of visitors. The proof is a significant increase in visitors from 1,349,515 in 2017 to 1,475,391 in 2018 (Demak Regency Tourism Office, 2019).

Secondly, the regional government of Demak Regency has ratified Perda Number 11 the Year 2018 concerning the Implementation of Entertainment Businesses in Demak Regency. In Chapter II concerning Business Fields, Article 5 (b) prohibits night entertainment including a ²⁹ nightclub, discos, and pubs. It shows the response of the Demak district government to the development of halal tourism. Third, the majority of Demak people are Moslem. Thus, both food and beverages consumed are halal and the majority of entrepreneurs receive halal certification from these businesses.

Fourth, most of the people in Demak Regency cover their genitals in using the dress. If the local government wants to maintain the image that Demak is the Mayor's City, then it can socialize and educate people who have not closed their genitals. As for non-Moslem citizens, they should be able to dress neatly.

CONCLUSION

Demak Regency is one of the religious tourism destinations that has long been known by the Indonesian people, especially those who are Moslem. It is inseparable from the history of the development of Islam in Indonesia, where the first Islamic kingdom on the Java Island was in Demak. Branding as the Guardian City for Demak Regency has been embedded in the minds of consumers. The halal tourism market segmentation is clear, namely the Indonesian people and the International community who care about halal products, while the target market is the people who visit the tombs of Wali Songo so that the Demak Regency as a religious tourism destination has got its own position in the community. The uniqueness of halal tourism in Demak Regency compared to other halal tourism destinations is that Demak has a golden triangle of halal tourism destinations, namely the Demak Grand Mosque, Sultan Fattah's Tomb and the tomb of one of the *Wali Songo*, Sunan Kalijaga's Tomb.

Demak people who are mostly Muslim have a correlation with their high level of religiosity, so that tourist destinations in Demak are not only in the form of pilgrimage or religious tourism, but have also developed into halal tourism. It is because the Demak government itself has supported these efforts through Regional Regulations and the consistency of the Demak community in consuming halal products.

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THE 2017 KUPI CONGRESS AND INDONESIAN FEMALE 'ULAMĀ'

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Abstract: This article aims at revealing the role and struggle of Indonesian Female 'Ulamā' after KUPI (*Kongres Ulama Perempuan Indonesia*, Indonesian Female 'Ulamā' Congress) on April 25-27, 2017 in promoting the social transformation movement. The role of female 'ulamā' has been marginalized and forgotten. Although women and gender studies continue to find their momentum, attention has hardly been given to women's religious figures. The paper tries to show the existence and role of female 'ulamā' in Indonesia after the KUPI as such. These female 'ulamā' have been actively struggling to fight against injustice against women. In addition, they also have become pioneers in promoting the social transformation in Indonesia by responding to issues on humanity and nationality as well as developing the moderate understanding of Islam and building mutuality in male and female relations.

Keywords: Female 'Ulamā', KUPI, Social Transformation.

Introduction

Islam has encouraged women's participation and emphasized that woman are equal to men as part of the society. In this sense, women, therefore should be given opportunity to develop their abilities so that they can participate effectively in the development of the society. Islam also emphasizes that women are allowed to achieve the highest level of intellectual and spiritual progress. There is no priority for men over women in respect of educational rights. The verses of the Qur'an or

Hadith related to education are addressed to both men and women equally.

In addition to participating in the acquisition of knowledge, women give great attention to the religious studies. M.M. Azami in his book, *Dirāsāt fī al-Ḥadīth an-Nabawī wa Tarīkh Tadwīnīhi*,¹ states that there is an interesting phenomenon which is worth to be observed that is the existence of a number of educated and intellectual women who are not inferior to men. Among these women are the mothers of believers (*ummābat al-mu'minīn*) Aisyah, Hafshah, Ummu Salamah, Ummu Kulsum bint Uqbah, Hujaimah al-Wasabiyyah, Fatimah bint Qais, Asy-Syifa' bint Abdillah al-Qurasyiyyah, Aisyah bint Sa'ad, and Karimah bint al-Miqdad.

Imam Syafi'i (d. 204 H), one of the revered muslim scholars of Hadith in his book *al-Risālah*,² defended the full transmission of a woman, even though he did not receive the testimony of one woman for mundane affairs. In terms of religion and knowledge, women are not inferior to men. In the days of Companions, more than 1200 Female Companions (*Sahābiyyāt*) narrated Hadith and were accepted as teachers or sources of transmission of Hadith. Similarly, Ahmad ibn Hanbal (d. 241 H), one of the prominent imams of religious sects (*madhbāb*) wrote a special volume of Hadith narrated by *Sahābiyyāt* in his Musnad. Ibn Hanbal recorded the existence of 125 *Sahābiyyāt* from about 700 narrators of Hadith in the first narration (*al-rawī al-a'la*). That number is equal to 18% of the total *Sahābiyyāt* in the Prophethood. Ibn Hajar al-Asqalani also recorded a number of biographical *Sahābiyyāt* in his book, *al-Isābah fī Ma'rifaḥ al-Sahābah*.³ According to Ruth Roded, the number of *Sahābiyyāt* in al-Asqalani's book is 1.551 from 12.304 biographies of Companions of Hadith narrators.⁴

The fact above explained that women throughout Islamic history have taken significant roles in the continuity of Muslim community and one of these roles is keeping the transmission chain about the life

¹ M. M. Azami, *Dirāsāt fī al-Ḥadīth an-Nabawī wa Tarīkh Tadwīnīhi* (Beirut: Al-Maktab al-Islami, 1992), p. 47.

² Imam Syafi'i, *ar-Risālah* (Cairo: Dar al-Ḥadīṣ, 1995), p. 201.

³ Ali Munhanif, *Perempuan dalam Literatur Islam Klasik* (Jakarta: Gramedia Pustaka Utama, 2002), p. 48.

⁴ Ruth Roded, *Kembang Penadaban: Citra Wanita di Mata Para Penulis Biografi Muslim* (Bandung: Mizan, 2002), p. 18.

of the Prophet. It also evident that these women have the scholar potentials and intellectual quality that are equivalent to men. One important note is that their presence in the public areas with men is never questioned. They build the Islamic civilization together with male 'ulama'. However, in the following period, female 'ulama' seem to be drowning in the male-dominated history stage. Their existence became marginalized and forgotten. Although women and gender studies continue to find momentum, attention has almost never been given to religious female profiles because the researchers are usually still holding the assumption that women are insignificant as religious scholars.⁵

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Indonesia, as a country with the largest Muslim majority population in the world, certainly does not lack number of the female 'ulama' who are experts in the religious fields. The problem is that there are not many records or documents that review their profiles. So, the roles of female 'ulama' who do exist to defend and fight for the interests of women are not widely known. This is the unfortunate fact that happen in Indonesia even though the social transformation carried out by the New Order Government through the development program resulted in the emergence of the various face of Muslim intellectuals in Indonesia.

According to Helmi Ali Yafie, the movement of female 'ulama' that fought for the rights of women only emerged in the last half of the New Order government, led by a group of modernist and traditionalist Islamic intellectual scholars, the Non-Governmental Organization (NGO) movement oriented to the strengthening of civil politics rights as well as social economic rights, and the rise of PSW (*Pusat Studi Wanita*, Center of Women Studies) and PSG (*Pusat Studi Gender*, Center of Gender Studies) in several Islamic Universities in the late 1980s. In the next development, three NGOs (Alimat,⁶ Rahima,⁷ and Fahmina⁸)

⁵ Azyumardi Azra, "Biografi Sosial-Intelektual Ulama Perempuan: Pemberdayaan Historiografi", in Jajat Burhanuddin (ed.), *Ulama Perempuan Indonesia* (Jakarta: Gramedia Pustaka Utama, 2002), p. xxi.

⁶ Alimat, the movement of Indonesian family justice. Thought and movement of Alimat makes women as the subject and perspective in creating the fair and gender-balanced family. (<http://alimatindonesia.blogspot.co.id/2010/03/tentang-alimat.html>).

⁷ Rahima, *Pusat Pendidikan dan Informasi Islam dan Hak-hak Perempuan* or Center of Education Islamic Information and Women Right is a social institution focusing on developing the women in islamic perspective. (<https://www.rahima.or.id/index.php>)

initiated KUPI (*Kongres Ulama Perempuan Indonesia*, Indonesian Female Ulama Congress) at *Pondok Pesantren Kebon Jambu*, Babakan, Ciwaringin, Cirebon, 25-27 April 2017, which became the milestone of the revival of female '*ulama*' in Indonesia.⁹

The Post-Congressional discussion was intended to track the actions and movements of female '*ulama*' in Indonesia. They play many roles in the society by responding to domestication and injustice against women. Data collection was done by documentation method by finding literature and documents related to the topic discussed, interview, and observation. Then, reduced data were presented descriptively and critically.

Female '*Ulama*' and Social Transformation

'Ulama' or scholars are the prophetic functional switchers. Every '*ulama*' is required to carry out the mission of the prophets to the whole society although it is in difficult circumstances.¹⁰ The mandate of easing the values of Islamic teachings on each side of life demands the active roles of '*ulama*'. According to QS. Ali Imran: 190-191, '*Ulama*' become the servants of God. They must be a warrior of truth, enforcer and at the same time leading the *umma* in promoting virtue and preventing crime.

Female '*ulama*' is a typical nomenclature because this nomenclature arises when the dominant view just acknowledges male '*ulama*'. It appears as a form of resistance to the movement and religious discourse that marginalize women, and indicates that in fact, many women have all the requirements to be called '*ulama*', who are not inferior to male '*ulama*'. The female '*ulama*' who have the religious knowledge, with the mastery of classical Islamic sources standards and carrying the mission of Prophethood, such as upholding the justice and

⁸ Fahmina, movement which creates the human civilization which is prestigious and fair based on the critical awareness of pesantren or boarding school tradition. Legally established on 10 November 2000 by Marzuki Wahid, Affandi Mochtar, Faqihuddin Abdul Kodir and Husein Muhammad. (<http://blogcp.sttjakarta.ac.id/?listing=fahmina-institute>)

⁹ Helmi Ali Yafie, *Jejak Perjuangan Keulamaan Perempuan Indonesia* (Cirebon: KUPI, 2017), pp. xxv-xxviii.

¹⁰ Badruddin Hsubky, *Dilema Ulama dalam Perubaban Zaman* (Jakarta: Gema Insani Press, 1995), p. 65.

humanity, and maintaining the balance of the environment also deserve to be called the heirs of the Prophets.¹¹

Nomenclature of female 'ulamā' has been increasingly prominent since the holding of KUPI at Pondok Pesantren Kebon Jambu Cirebon, April 25-27, 2017. In this Congress, the meaning of female 'ulamā' was confirmed ideologically, not biologically. It means that female 'ulamā' are more emphasis on the character of 'ulamā' who have a female perspective although that persons have female or male sex. In another word, anyone who has the qualification of 'ulamā', which has a woman perspective and sees the issue with a female view could be called female 'ulamā'. The consequence is that women who have the qualification of 'ulamā', but using the male view, cannot be classified as female 'ulamā'. Nomenclature of female 'ulamā' comes at the time when women subjected to unfair treatment, abuse, and violence, which is due to a patriarchal culture reinforced by male-biased religious views.

The transformation conceptually means an attempt to transfer a form to a better form. As a process, the transformation is a rapid phase or turning point for a meaning of change.¹² Meanwhile, Umar Kayam as quoted by Masyhur Amin (ed.) defined the socio-religious transformation is a process of changing the structure and the religious social system. Every element of society that has the capability to make the changes can perform the socio-religious transformation, including female 'ulamā'.

The social structure of a predominantly Muslim Indonesian society with the male dominance of power and the strong patriarchal religious interpretation becomes an opportunity for female 'ulamā' to transform the gendered religious understanding. Here, the presence of female 'ulamā' is useful in ending bias and dominance in the religious interpretation because discussion on women's issues, according to Mansour Fakih,¹³ needs a collective process that combines study, investigation, social analysis, education, and action. This effort is intended to realize the balance and change by positioning women at the center of change, and create the possibility for women to control

¹¹ Yafie, *Jejak Perjuangan Keulamaan*, p. xxix.

¹² Ryadi Gunawan in Masyhur Amin (ed.), *Agama, Demokrasi dan Transformasi Sosial* (Yogyakarta: LKPSM, 1993), p. 228.

¹³ Mansour Fakih, *Analisis Gender dan Transformasi Sosial* (Yogyakarta: Pustaka Pelajar, 1995), pp. 134-136.

and use their own knowledge, and foster the critical awareness, which in turn accelerates a broad and comprehensive social-religious transformation.

Through the observation and discussion of women's issues, female *'ulamā'* can identify some religious interpretations that are strategic to be the subject of study. It is because the interpretation or religious understanding has a strategic position in perpetuating the insincerity, or vice versa in an effort to uphold the justice.

KUPI as the Affirmative Action for the Existence of the Female *'Ulamā'*

'Ulamā', both male and female, have the same role in carrying out the prophetic mission of promoting the virtue and loving the universe to realize a peaceful, just, and equitable life. But in reality, female *'ulamā'* often face various challenges, such as negligence, ridicule, and even violence in carrying out this prophetic mission. Badriyah Fayumi in Yafie¹⁴ explained that there are two dimensions of similarities and differences in the comparison between female *'ulamā'* and male *'ulamā'*. The dimension of the similarities lies in the requirement of prerequisites that must be owned by both female and male *'ulamā'*, ranging from the adequate religious knowledge, piety, moral, to the social devotion and struggle. While the difference dimension is that male *'ulamā'* do not face the prejudice, discrimination, and gender inequality, while female *'ulamā'* experience it all because of the strong patriarchal culture. Therefore, it is necessary to make the various efforts to strengthen the knowledge, skill, and network among female *'ulamā'*, affirmation, and appreciation of their works, as well as the strengthening of cultural ex¹¹n¹¹ce. These hopes and ideals led to initiate KUPI, was held on 25-27 April 2017, at Pondok Pesantren Kebon Jambu al-Islamy, Babakan, Ciwaringin, Cirebon. This congress aimed to strengthen the existence and the role of female *'ulamā'* in the history of Islam and the nation of Indonesia in order to teach the Islamic values, nationality and humanity.¹⁵

The Congress was not standing alone as there were various series of previous activities had been implemented. These activities are: Workshop on female *'ulamā'* methodology, *Semaan* and *Khataman* al-

¹⁴ Badriyah Fayumi in Yafie, *Jejak Perjuangan Keulamaan*, pp. 300-301.

¹⁵ <https://infokupi.com/mukadimah/>, accessed on 23/3/2018.

Qur'an involving 200 *Hafizah* from the Association of the memorizers of the Qur'an (*Huffāz al-Qur'an*) Cirebon, social and cultural activities, performances art and culture, writing contests about female 'ulamā', conducting the intensive *Silaturrabim* with the Islamic boarding school (*Pesantren*) and Islamic organizations leaders, both at national and local levels, and holding the pre-congressional workshops from November 2016 to February 2017 in three regions in Indonesia. For the eastern part of Indonesia, the pre-Congress workshop was held in Makassar, on 28 February-2 March 2017, inviting participants from Sulawesi, Papua, Kalimantan, West Nusa Tenggara, and East Nusa Tenggara. For the western region, it was held in Padang, on 28-30 November 2016, by inviting the participants from the island of Sumatra, from Aceh to Lampung. While for the central region was held in Yogyakarta, on 19-21 November 2017, by inviting the participants from East Java, Central Java, and West Java.

The activities undertaken during the Congress as described above have shown that the actions and movements of Indonesian female 'ulamā' do not focus in the field of education only, but also in the social and political organizations. Nevertheless, female 'ulamā' still faced the problem of the recognition towards their existence, which stems from the social and psychological constraints of Indonesian people who hold the paradigm that the capacity and the role of 'ulamā' more precisely filled by male 'ulamā'. Besides the internal problems of female 'ulamā' themselves who do not want to present themselves in public areas and hence people often ignore the roles they have done.

KUPI was designed to facilitate a dynamic dialogue between the religious understanding and the reality of women's lives. The diverse backgrounds among the participants of the Congress allow for the exchange of knowledge and experience in such a way as to enhance the capacity to understand and articulate the Islamic, national, and humanitarian values in the current context. This Congress also discussed nine crucial issues in Indonesia, including women's scholar education; the response of *Pesantren* to female 'ulamā'; issues of sexual violence; child marriage; migrant workers; village development; religious radicalism; conflict and destruction of nature. Each thematic discussion was managed by the organizations that have the expertise and work in their fields, such as *Migrant Care*¹⁶, PEKKA¹⁷, *Rumah*

¹⁶ *Migrant Care*, *Perbimpunan Indonesia untuk Buruh Migran Berdaulat* or The Indonesian Association of Sovereign Migrant Workers, established in 2004, and focuses on

*Kitab*¹⁸, AMAN Indonesia¹⁹, *Komnas Perempuan*²⁰, *Forum Pengada Layanan*²¹, STID Al-Biruni²², and Fahmina.²³

The Role of Indonesian Female ‘*Ulama*’ after KUPI in Promoting the Social Transformation

According to Badriyah Fayumi as a Steering Committee of KUPI, female ‘*ulama*’ have the specification in the *da’wa* process and that are as follows; full of harmony, unify, not provocative and *rahmah li al-‘alamīn-*

strengthening the protection and services provided by government agencies to migrant workers. <http://www.migrantcare.net/profil/>. Accessed on 23/3/2018.

¹⁷ PEKKA or *Yayasan Pemberdayaan Perempuan Kepala Keluarga* started its work in Aceh in 2000 to assist the widows who were as victims of the conflict in Aceh. Now PEKKA has become a membership-based mass organization that works in empowering female heads of household to ensure their lives. PEKKA is active in 20 provinces, 65 regencies, 220 districts and 850 villages. <http://www.mampu.or.id/id/-partner/pekka-pemberdayaan-perempuan-kepala-keluarga>. Accessed on 23/3/2018.

¹⁸ *Rumah Kitab, Yayasan Rumah Kita Bersama* is a research institute for policy advocacy to fight for the rights of marginalized people due to discriminative religious social views. *Rumah Kitab* works through research, critical religious text studies, empowerment of *pesantren*, educational institutions and marginal community. <https://rumahkitab.com/>. Accessed on 23/3/2018.

¹⁹ AMAN Indonesia, The Asian Muslim Action Network. AMAN Indonesia is a network of Muslims and non-Muslims both individuals and institutions in Asia. AMAN Indonesia works to promote justice and peace, including community empowerment, inter-religious dialogue, and advocacy on human and women's rights. <http://amanindonesia.org/>; <https://indorelawan.org/organization/58d4e188f75df86-969553804>. Accessed on 23/3/2018.

²⁰ *Komnas Perempuan*, the National Commission on Violence toward Women, is an independent state institution for the upholding of women's human rights in Indonesia. It focuses on developing and upholding human rights mechanisms for the promotion of violence against women at local, national, regional and international levels <https://www.komnasperempuan.go.id/about-profile-komnas-perempuan>. Accessed on 23/3/2018.

²¹ *Forum Pengada Layanan bagi Perempuan Korban Kekerasan* or The Service Provider Forum for Women of Violence Victims, established in 2014 on the basis of the need for a comprehensive handling of gender-based violence to women. <http://fpf-region.blogspot.co.id/p/tentang-kami.html>. Accessed on 23/3/2018.

²² STID Al-Biruni, Sekolah Tinggi Ilmu Dakwah al-Biruni, located in Babakan Ciwaringin Cirebon. It focuses on organizing Islamic Community Development Program and Islamic Broadcasting Commission. <http://albirunistid.blogspot.co.-id/p/1.htm>. Accessed on 23/3/2018.

²³ <https://infokupi.com/dialog-tematik-dan-musyawahar-keagamaan>. Accessed on 23/3/2018.

oriented. They held four principles in their preaching, they are: Islam, nationality, humanity, and universality. These principles are in accordance with the essence of Islam, which is a mercy for the universe.²⁴

After the implementation of KUPI, three intensive meetings have been held. These meetings involved the KUPI network, and limited meetings. The first meeting was the Launching of Process Document and Result of KUPI followed by Strategic Planning on 29-31 August 2017 at Millenium Hotel Jakarta. These meetings resulted in stakeholder analysis, opportunity and challenge analysis, identity formulation of KUPI movement, vision, mission, and strategic program. The second meeting was KUPI Road Map Workshop on 16-18 December 2017, KUPI movement has succeeded in formulating the activity proposals, the main target of KUPI, the nature of KUPI movement, and the achievement of Indonesian Female Ulama movement during 2018-2022. The third meeting was KUPI's Consolidation of Networks on 27 February to 1 March 2018 at Millennium Hotel resulting in the formulation of network works, the existence of deliberations and technical secretariats.

By looking at the process and results of KUPI in Cirebon, KUPI is defined as the Islamic movement of *rahmah li al-'ālamīn* with spiritual, intellectual, cultural and structural dimension to affirm the existence and the role of female 'ulama', Islamic values, nationality, humanity, and environmental sustainability with emphasis on the perspective of gender justice. Or in other words, KUPI becomes a joint movement for anyone who recognizes female 'ulama', accepts and believes in the concept of ultimate justice for women, uses the perspective of interdependence in gender relations, embraces the religious methodology used during the Congress, and practices the results decided by Congress. However, KUPI is not an organization, institution or anything that is structural and fixed within a certain period.

Badriyah Fayumi explained that a person or institution could be called as a part of the female 'ulama' movement if they fulfill 4 (four) characters. First, practicing Islam that affirms the identity of

²⁴ Badriyah Fayumi, "Peta Gerakan Ulama Perempuan Pasca KUPI", paper presented in *Halaqah PUG dan Pemberdayaan Perempuan pada Pendidikan Keagamaan Islam*, PSGA-LP2M UIN Walisongo Semarang in collaboration with Direktorat PD. Pontren Kemenag RI, 27-29/3/2018.

nationality, human values, environmental sustainability, and world peace. Second, recognizing the existence and the role of female 'ulama' as part of the call of faith and the inevitability of the history of human civilization, as well as the call of nationhood. Third, using the concept of essential justice for women and the perspective of *Mubādala* in understanding the texts of Islamic references and social reality. Fourth, referring to the Qur'an, Hadith, opinion of 'ulama', Constitutions and real-life experiences of women in formulating religious attitudes and views on issues of social life, especially those concerning male and female relations.²⁵

In line with Fayumi, Nur Rofi'ah (Chairman I of the KUPI Organizing Committee), emphasized that KUPI is a movement of female 'ulama' role, so that after the implementation of KUPI, female 'ulama' continue to act in their respective communities by caring especially on the women, the children, the weak (*dlu'afā*), and the weakened (*mustadl'afīn*), humanizing and equating them with other peoples. The following are the roles of female 'ulama' in carrying out the social transformation:

Responding to Issues of Humanity and Nationality

The existence and the role of female 'ulama' in Indonesia are increasingly visible after the implementation of KUPI at Pondok Pesantren Kebon Jambu al-Islamy Babakan Ciwaringin Cirebon, on 25-27.4.2017. In this Congress, female 'ulama' agreed on the issuance of three *fatwas* to respond to the issues raised in the society. These three fatwas are fatwa's on sexual violence, child marriage, and natural destruction. In the Press Conference (29.8.2017), Badriyah Fayumi revealed,²⁶

"KUPI (Kongres Ulama Perempuan Indonesia, Indonesian Female 'Ulama' Congress) states that sexual violence both with and without legal marriage is *ḥarām*, so all of the elements in society have to make prevention efforts. When it happens, they have to take handling. Similarly, the prevention of child marriage is mandatory because child marriage causes more damage than benefits and goodness. KUPI also stressed that parents, families,

²⁵ Ibid.

²⁶ Quoted from <https://www.voaindonesia.com/a/kongres-ulama-perempuan-indonesia-hasilkan-3-fatwa-/4005416.html>. Accessed on 3/4/2018.

communities, and government are the leading actors who are required to prevent the child marriage. If a child marriage has taken place, then the obligation of all parties to ensure the protection of children's rights, especially the right to education, health, parental care, and protection from all forms of violence, exploitation, and discrimination. Meanwhile, the destruction of nature on behalf of any kind, including in the name of development, the law is absolutely *haram*, and the state is obliged to attend to prevention." REF

Not only *fatwās* on those three issues, KUPI also issued several recommendations, among them are: the importance of religious education for female 'ulama', the response of *Pesantrens* to female 'ulama', the cessation of sexual violence, the protection of children from the early marriage, and the protection of migrant workers.²⁷

If we look closely, the three *fatwas* do show the sensitivity of the female 'ulama' to the real problems that occur within the society that might be neglected by male 'ulama' in general. The issue of sexual violence, for example, is seen by many as one consequence of many views that women are the second class human and are subordinate that can be mastered, exploited, and enslaved by men. Disclosure of sexual violence cases is also complicated because it is related to the traditions or religious views of people who think that it is still taboo to talk about sex in public realm. Moreover, the disclosure by victims often doubles the suffering of women and their families.

In relation to this, one example of female 'ulama' who shows advocacy for women's rights is Teungku Hanisah (born 3.7.1968). She is more known as *Ummi Hanisah*. She is a female 'ulama' from Aceh who actively preach and teach in the the *Majlis Ta'lim* and religious talk shows both on-air and off-air responding to humanitarian problems and actively assists women victims of violence. She opposed the *Sirri* marriage which was rife in Aceh and protested the plans of the West Aceh Regent to prohibit women from using trousers through the Regent's Regulations. According to her, traditional Acehnese women's clothing used long pants. They also worked in the fields and fought like men. Therefore, this prohibition is not needed.

Hanisah's critical attitude is not without risk. She was even expelled from her own *Dayab* (*Pesantren*, Islamic Boarding School)

²⁷ <https://www.voaindonesia.com/a/kongres-ulama-perempuan-indonesia-hasilkan-3-fatwa-/4005416.html>. Accessed on 3/4/2018.

because the people thought she was doing unusual activities. She became a *Dayab* leader from thousands of *Dayab* in Aceh who was willing to make her *Dayab* a shelter for women and children who are victims of sexual and domestic violence such as rape and trafficking. She left the *Dayab* which she built by herself in 2000 and moved to another village. She built again her *Dayab* called *Dayab Dīniyah Dārussalām*. The education model in her *Dayab* does not only teach the Islamic studies, but also life skills such as farming, making *batik* of Aceh, and making soap for the daily needs. She shows her deep concern on why religious beliefs and traditions tend to be rigid, and how incidents of violence against women often end with the judgment and the blaming against the victims. So, she tried to make her *Dayab* a safe home for women and children.

In addition to responding to the humanitarian problems, female '*ulama*' also pay attention to the environmental conservation. Female '*ulama*' are well aware that the inhabited earth does not belong to recent generations only, but also to the future generations. Female '*ulama*' took action and asked the Government to change the paradigm of viewing the nature that considered as the development resources to be the source of life so that nature does not become the object of exploitation but part of the human life system.

One example of this is Arikhah (born 29.11.1969), the leader of *Pesantren* Darul Falah Besongo Semarang. She is one of the female '*ulama*' who pays attention to the urgency of nature conservation. She has concern on the environmental damages that could threaten the balance of ecosystems and human survival. She invited her students (*Santri*) to preserve the environment, which is a part of Islamic teachings. In fact, when there were farewell or when *Santri* are graduated and plan to go back to their village, she often to give them plants to be treated in their village. So, she basically taught her students to spread ideas and actions on environmental sustainability in addition to the provision of religious knowledge and skills acquired while studying in her *Pesantren*.

The same action was also carried out by Nissa Wargadipura (born 23.2.1972), the leader of *Pesantren* ath-Thaariq Garut. She succeeded in making her *Pesantren* a House of Ecology. This idea stems from her concern about natural disasters that often occur in Indonesia, including the flash floods that hit Garut in 2016. Another factor is the failures of the farmers in her village to harvest several times. This then

encouraged her to assist the farmers through *Serikat Petani Pasundan* (Pasundan Farmers Union). She also has concerns on the nutrition of children who are not well looked after while they are the next generation who will build the country of Indonesia. According to her opinion, maintaining and conserving the biodiversity is the God's mandate, and the ecological recovery will realize food sovereignty so that people can create various food fulfillments without having to depend on food produced by multi-national companies. With a land capital of 8.500 m², she manages it with her family and students through a spiritual approach that is to place it as a field for worship. She believes that the land and nature provide the benefits for humans. She teaches people to put themselves as a part of the ecosystem and part of the food chain, and not to put themselves as decision-makers on nature/ land.

Here, not only has made her *Pesantren* as a House of Ecology, Nisa also has a House of Diversity. The House of Diversity is aimed at engaging in inter-religious dialogues in order to promote harmony and tolerance and prevent conflicts between the followers of different religions. The fact that Indonesians embrace various religions such as Islam, Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism does make it vulnerable from inter-religious conflict.

Developing the Moderate Understanding of Islam

The urgency for promoting the moderate Islam is based on Al-Baqarah: 143. The moderate society (*Ummatan Wasathan*) in the above verse, according to Taher, has three characteristics. First, the existence of the right for freedom that is always be balanced with the obligation. So, *Ummatan Wasathan* is those who are aware of their rights and obligations in a balanced way. The second characteristic is the balance of worldly life and *Ukrawi* and this means as well balance between material and spiritual. The third characteristic is the balance that manifests in the importance of reason and morality.²⁸ In line with Taher, Nurjannah argued that the moderation is demonstrated by upholding the necessity of being fair and right in the midst of the collective life and avoiding any extreme approaches.²⁹

Among the female 'ulama' who are eager to promote the moderate

²⁸ Taher, *Berislam Secara Moderat* (Jakarta: Grafindo Khazanah Ilmu, 2007), pp. 143-146.

²⁹ Nurjannah, *Radikal VS Moderat: Atas Nama Dakwah, Amar Makruf Nabi Mungkar dan Jihad* (Yogyakarta: Aswaja Pressindo, 2013), p. 41.

understanding of Islam is Nur Rofiah (born 6.9.1971), a lecturer in Institute of Qur'anic Studies Jakarta. The moderate Islam, in her view, requires the balance, not marital, parental, social, and environmental relation imbalances, including the balance of gender relations.³⁰ The moderate Islam views the women as a whole person and not as a servant.³¹ This view position woman equally to man and in this regards is that she is a human who can worship and gain merit,³² and can go to heaven.³³ This view is based on the Qur'an which asserts that the glory of a human before God is not determined by his/her sex, but by his/her piety. Both man and woman also share the mandate as a *Khalīfa* on earth.³⁴ In fact, equality between the two is also associated with the faith³⁵ and devotion as described in the hadith of the Prophet, "Be virtuous to God in treating the wives because it is fact that you are proposing them with the mandate of Allah and justifying their genitals with the sentence of Allah."³⁶

Likewise, Badriyah Fayumi (born 5.8.1971), the leader of *Pesantren* Mahasina Darul Qur'an wal Hadits Bekasi, actively builds the Moderate Islam views through many recitations, electronic media, and social media. According to her, Muslims are the majority population in Indonesia and therefore they have to strengthen this nation with moderate Islam. Moderatism is one of the means to save Indonesia from the threat of terrorism and radicalism. Moderate Islam is also important to assure the protection of the minorities, the weak (*du'afā*) and the weakened (*mustad'afīn*). Included here are the biased views on women that put them as second class citizens.

³⁰ Nur Rofiah, "Ulama Perempuan dan Kontribusi Islam Moderat Indonesia untuk Peradaban Dunia", paper presented in *Halaqah PUG dan Pemberdayaan Perempuan pada Pendidikan Keagamaan Islam*, PSGA-LP2M UIN Walisongo Semarang in collaboration with Direktorat PD. Pontren Kemenag RI, 27-29/3/2018.

³¹ *al-Hujurat*: 13; *az-Zariyat*: 56.

³² *an-Nahk*: 97.

³³ *an-Nisa*: 124.

³⁴ *al-Abzab*: 72.

³⁵ *at-Taubah*: 71.

³⁶ Muslim an-Naisaburi, *Sabīh Muslim* (Beirut: Dar al-Fikr, 2000), hadith no. 2137.

Building the Reciprocal Relation between Men and Women

Husein Muhammad stated that the world desperately needs the emergence and existence of female 'ulama'. The presence of women to become equal with men in all access to life in domestic and public spheres, together with them in harmony and not fighting against them. Women are needed to be with men to build this nation for the realization of the shared ideals: justice, progress, and prosperity. They are needed to give new meanings to a just and humane life. The relationships between men and women is a reciprocal relation (*Mubādala*), as being taught in the Qur'an.³⁷

KUPI socializes the *Mubādala* method in understanding the religious texts. *Mubādala* is a way of reading text that raises its reciprocal meaning and applies to both sexes by the absorbing the text messages. REF Faqihuddin Abdul Kodir explained that the perspective of the interconnectedness of male and female relationship is rooted in the basic tenets of Islam as *Tawhīd* necessitates a direct relationship between servant-man or woman with the God. If the vertical relationship is equivalent, then the horizontal relationship should also be equal. The Qur'anic texts also strengthen this perspective of reciprocity.³⁸

The function as a caliph of God (*khalīfa*) on earth that is equally carried by women and men required cooperation between them. In addition, it also required interconnection in building five pillars. The First is the household. Here, men and women are trying to be righteous (*shālih*) partners from each other. Each of them pleases, serves, guards oneself, brings benefits, and refuses to harm between one and another. Second is the children's education. Here, the righteous husband and wife, can realize a future generation that is strong and beneficial for the religion, the society, and the nation. The task of childcare and education is actually on both father and mother, not only one of them, either the men alone or women themselves. The third is the formation of society. The family is the root of community formation. The logic is that if a righteous family can create a righteous generation, then it is necessary for us to have a good cooperation

³⁷ Husein Muhammad, "Perempuan Ulama di Atas Panggung Sejarah", paper presented in *Kongres Ulama Perempuan Indonesia (KUPI)*, PP Kebon Jambu al-Islamy Babakan Ciwaringin Cirebon, 25-27/4/2017, p. 12.

³⁸ *al-Mā'idah*: 2; *at-Taubah*: 71. <http://mubaadalah.com/2016/06/mafhum-mubadalah-interpretasi-resiprokal/>. Accessed on 4/4/2018.

between men and women in the efforts in forming a good society (*kbaira umma*). This means that the 'just male-dominated cooperation with negating the role of women' is unacceptable. The fourth is a good country (*balda thayyiba*). This dream country is built by a good society.. According to Faqih, one of the way to measure a quality is by assessing the extent of access and benefits given to both men and women. So, the cooperation between the two sexes is necessary in order to ensure that the state is not falling in to being subjected to domination, hegemony, and violence. Instead, both men and women, with good cooperation, can bring all goodness to the society and keep away all harms from it. Fifth is spreading a tolerant and great Islam that brings peace and love for the universe (*Rahmah li al-'Alamin*). Again, as previous missions, this great message can only be brought by the good cooperation between men and women in the society.³⁹

In line with Husein and Faqih, Masriyah Amva (born 13.10.1961), the leader of *Pesantren* Kebon Jambu al-Islamy Cirebon, has affirmed herself for the past decade as a preacher of gender justice and harmony in diversity of the Indonesian people within Islamic perspective. In this regards, she emphasized the importance of women's independence. When she took over the leadership of the *Pesantren* after the death of her husband, Muhammad, she had to face many challenges in maintaining the sustainability of this *Pesantren*. At the end of the day, she did not only managed to succeed in leading the *Pesantren* which includes educating more than a thousand male and female students, supervising male and female staff and teachers, she also has managed to be able to actively acted in the public sphere as a productive writer and working in the community empowerment especially in the economic improvement of the lower class. Her managerial ability excels in the management of the *Pesantren*. The specialty of this *Pesantren* is its acceptance towards the ideas of gender justice and pluralism from Islamic perspective. Here she believes that gender equality movement does not aim to suppress men. Rather, it aims to put the women equally and be partners with men and work with the men. Therefore, all elements of the nation including '*ulama*' need to support the strengthening of women's position as well as the gender equality movement. In addition, as a pluralist, she believes that every creature must love other creatures regardless of the background. She

³⁹ <https://mubaadalahnews.com/2017/08/5-kerjasama-laki-laki-dan-perempuan-dalam-islam/>. Accessed on 4/4/2018.

wrote in her book, "The diversity is a characteristic of God's creation. The variety of skin colors, languages, forms, desires, opinions, plants, and animals, are indicative of the perfection and the beauty of God. So, how can a human being reject this diversity of creation and want to get rid of different people? Prohibit the dissent? Forbid the differences in choice? Hate all of these differences? In fact, such people are people who do not understand how the God created the life." It is worth emphasizing that she has used her intellectual capacity to promote her ideas on gender equality and justice. As a matter of fact, she has written more than 16 books which contain the spiritual contemplation from her daily life experiences which also share her ideas and views on gender.

Mastriyah is not alone; many other female '*ulama*' have also tried to realize a balanced relationship between men and women especially in a marriage. The reason behind this particularity is the fact that, even though marriage ideally is aimed at being a place for the nursery of love, affection and intimate reciprocal relationship between husband and wife, there are still many cases where the relationship is corrupted by various conflicts, disputes, violence, and the domination of husbands towards wives. Marriage is also frequently seen as fetter for women's freedom. As a response to this, Sinta Nuriyah Wahid (born 8.3.1948) acted her concern and together with FK3 (*Forum Kajian Kitab Kuning*, the Study Forum of Classical Islamic Books) and Puan Amal Hayati conducting a review of one of the very well-known and commonly taught kitab in *Pesantren* in Indonesia, that is '*Uqud al-Lajjayn*'. The kitab is widely criticized as heavily filled with gender biased content that prescribes the imbalance of rights and obligations between husband and wife. Shinta argued that even though the book might be relevant at the time of its author, Syaikh Nawawi al-Bantani, the changing time requires reformed ways of thinking and hence it also needs to be adjusted to recent development in order to avoid being outdated.

In addition to this attempt, there is also another effort made in order to strengthen and promote ideas on balanced and just reciprocal relation between men and women. Here, several parties including the KUPI network, the Gender Study Center, and the Sub-Research and Community Service Center of Walisongo State Islamic University of Semarang in cooperation with Directorate of *Diniyah* and *Pesantren* Education, Ministry of Religious Affairs of the Republic of Indonesia

conducted a Workshop on Gender Equality and Women's Empowerment in Islamic Religious Education on March 26-28, 2018.

Developing the Peace

Although their role in Peace building is often overlooked, female '*ulama'*' still believe that Peace-building efforts are responsibility of all parties and them included. History showed that they indeed have actively participated in resolving various social conflicts for peacemaking; volunteering in humanitarian activities; assisting in the distribution of foods, medicines and other essential needs. Even outside the conditions of conflict and war, women as peace actors dare to do something that can break the chain of hatred and revenge.⁴⁰

Female '*ulama'*' are aware that the Indonesian system of democracy, along with the existence of many parties, has the potentials to increase the heat of the political temperature in the country. Therefore, The KUPI network asks all parties to work together to ease the heat and encourage for conducive and harmonious climate. It is important as part of maintaining the integrity of the nation and state. For this purpose, the conduct an event and this is called as the moral call. The moral call for peace-building was conducted at Istiqlal Mosque on 1.3.2018 with the presence of the female '*ulama'*' from West Java, Central Java, Yogyakarta, East Java, West Nusa Tenggara, West Sumatra, and South Sulawesi.

The moral call event basically voices their encouragement to all parties, particularly the political parties, the healthy and good politics practices. This manner is needed in order to safeguard the peace within a country that is heavily diverse. They call for all the politicians and political parties to avoid bad practices in the political contestation such as identity politicization, hoax, and hate speech that can endanger the nation's social cohesion. The initiation of issuance of this moral call, according to Fayumi, is based on the concern of female '*ulama'*' across Indonesia that view the potential negative excesses of that political contestation.

In relation to this, Sinta Nuriyah also took some additional efforts. She engage several female '*ulama'*' who show strong struggle to maintain the religious harmony in Indonesia in the efforts and among them is an

⁴⁰ Husein Muhammad, "Islam dan Perdamaian", in *Swara Rahima*, No. 35, Y. XI (July 2011), pp. 26-27.

activity called “*Sabur Together*”. As one ritual for preparing Muslims to fast, this *sabur* together involves adherents of other religions such as Christianity, Hinduism, Buddhism, and Confucianism. This activity is not only aimed at providing food for the weak and those who are in need but also aimed at opening dialogue between the adherents of diverse faiths. This extraordinary action made The New York Times crown her as one of “11 Powerful Women in the World” released on 15.12. 2017. Similarly, her daughter, Zannuba Arifah Chafsoh (born 29.10.1974) or commonly known as Yenny Wahid, is also popularly known for being persistent in building a network of women in Indonesia to promote great ideas such as tolerance and peace, strengthening the social cohesion through economic empowerment, and strengthening the women's leadership through a program called Women Participation for Inclusive Society (WISE).

The peace-building must always be pursued because Islam itself is a religion of peace and nonviolence. People should avoid the opposition and inter-religious conflict. Peace-building is not only aimed at removing, but also eliminating potentials that can trigger future conflicts.

Female *'ulama'* who take part in the four fields above are not limited to those who are mentioned. There are still many other female *'ulama'* who carry out the role in their respective ways and professions. They educate and advocate for the policies related to humanitarian and national issues.

Female *'ulama'* as the *da'wa* actors as well as social transformation agents have the Islamic integrity which is united in the totality of life, both in relation vertically with God, internally with oneself, and horizontally with fellow human beings and God's creatures. They have the high social awareness, social sensitivity, empathy, sympathy, willing to sacrifice, and charity for the benefit of the weak (*du'afa*) and the weakened (*mustad'afin*) as well as other social interests. They also have the capability to reinterpret the concept of universal (*qath'i*) and particular or technical (*zanni/juz'i*) in Islamic teachings and reconstruct the understanding of religious texts that are gender equitable.

The universal teaching, according to Masdar F. Mas'udi, is a teaching of ethical principles, such as human freedom and individual accountability, the teaching of human equality regardless of sex, color, and ethnicity; justice; deliberation; human equality in the law; criticism and social control; do not harming oneself and others; keep promises

and uphold the agreement; help in the kindness; the strong should protect the weak; the equality of husband and wife in the family and mutual treatment with courtesy between the two. All of these teachings are principal and fundamental because their truth is in accordance with time and space that is universal. The particular teaching is the teaching of the implementation of the *qath'ī* and universal principles. Meanwhile, the particular teaching (*Zannī*) does not contain truth or goodness in itself because it is related to space, time, and different circumstances.

By re-enacting the universal and the particular religious texts, society will not be locked into the front of technical, instrumental and conditional matters. It includes reinterpreting the religious themes that are gender biased reconstructed to be gender equitable. Like the themes of women's leadership, inheritance rights of women, the value of women's testimony, women's reproductive rights, the right to determine spouses for women, polygamy, abortion, and others.

The action and the movement of female '*ulama'*' in promoting the social transformation have shown their significant role in educating the society. The presence of female '*ulama'*' does not mean to suppress the religious role of men, but to cooperate with one another. Female '*ulama'*' can perfect and work on aspects that have not been filled by male '*ulama'*', especially female '*ulama'*' have three powers that male '*ulama'*' are not or rarely possessed: First, religious knowledge is sensitive to injustice; Second, tenderness; Third, the leadership that protects and loves the people they lead.

Conclusion

15

Indonesian Female '*Ulama'*' Congress (KUPI) at Pondok Pesantren Kebon Jambu, Babakan, Ciwaringin, Cirebon, 25-27 April 2017 is a momentum of the revival of female '*ulama'*' in Indonesia. The implementation of KUPI based on the consideration that the presence and contribution of female '*ulama'*' is a necessity in the history of Islamic civilization and Indonesian nationalism. Female '*ulama'*', as well as male '*ulama'*', are also carrying out the same mission in spreading the kindness and the love for the universe and manifesting a peaceful, just, and equitable life.

Since the implementation of KUPI, female '*ulama'*' continue to conduct the social transformation in Indonesia. They act in their respective communities by caring especially on the women, the

children, the weak (*du'afā*), and the weakened (*mustad'afīn*), humanizing and equating them with other peoples. In their actions, they hold the four principles of *da'wa*, namely: Islam, nationality, humanity, and universality. These four principles are relevant to the nature of Islam which is a blessing to the universe.

Female '*ulama*' have been actively responding to the issues related to humanity and nationality especially about sexual violence, child marriage, and environmental conservation. They are also persistent in building peace and developing a moderate understanding of Islam that requires the balance in all aspects, including a balance in gender relation by reinterpreting the theological texts of Islam with a gender perspective, which is called the method of *Mubādala*. []

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Islamic cultural and Arabic linguistic influence on the languages of Nusantara

From lexical borrowing to localized Islamic lifestyles

CHOIRUL MAHFUD, RIKA ASTARI, ABDURROHMAN
KASDI, MUHAMMAD ARFAN MU'AMMAR, MUYASAROH,
AND FIRDAUS WAJDI

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ABSTRACT

This article reviews the breadth of the influence of Arabic on the languages of Nusantara, from the early arrival of Islam in the archipelago to the modern era.¹ Focusing on both linguistics and culture, we pay attention to precolonial exchanges, regional languages – in particular Bima, Sasak, Javanese, Sundanese, and Bugis – and the recent influence of Arabic and Islamic culture on the development of technological products, Islamic financial systems, and Islamic lifestyles in contemporary Indonesia. From era to era, Arabic has not only played a role in enriching the vocabulary of the languages of Nusantara, it has also contributed to the social, religious, educational, literary, philosophical, legal, political, scientific, and cultural domains.

KEYWORDS

Arabic; languages of Nusantara; Islamic culture; Islamic lifestyles.

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1. INTRODUCTION

As a multicultural society, Indonesia houses a rich diversity of languages which continue to develop and change under the influence of various global languages and cultures. This article deals specifically with Islamic culture and the Arabic language. We analyse the continuities and changes in the linguistic influence of Arabic and Islamic cultural influence – which we see as interrelated phenomena – on the languages of Nusantara. Over the centuries, both have exerted a significant influence on shaping the archipelago's linguistic and cultural identity (Azyumardi Azra 1994; Abdul Munif 2010; Ronit Ricci 2011; Karel Steenbrink 2011). This influence extends back to the precolonial era and has deeply affected the beliefs, social practices, languages, cultures, and educational and political systems in the archipelago (Moch. Syarif Hidayatullah 2012; C. Mahfud 2019b; M. Tolchah and M.A. Mu'ammam 2019). Islam has been generally positively received by the peoples of the archipelago.

We begin by pointing out that the Arabic language is not only used by ethnic Arabs, but also fulfils official functions in approximately twenty-five countries in Africa, Asia, and elsewhere in the world, including Indonesia. The Association of African Universities has institutionalized Arabic as one of its three languages, whereas the United Nations (UN) have acknowledged Arabic as an official language since 1973 (Makruf 2009). In Indonesia and elsewhere in Nusantara, the Arabic language inevitably plays an important role for Muslims. The privileged position of Arabic in the Islamic world is religiously motivated but is also supported by a number of language-internal reasons. It is rich in vocabulary (*mufradāt*), metaphors (*tashbihāt*), words (*lafz*), and synonyms (*mutarādif*). Its grammatical structure (*qawā'id naḥwiyya*) is unique and concise, whereas its syntax (*tarkīb wal jumal*), morphology (*qawā'id al-ṣarfīyya*), etymology (*ishtiqaqiyya*), and lexicology (*ilm al-dilālāt*) have inspired the admiration of many. Arabic is omnipresent in the daily life of Muslims in worship, prayer, and other religious ritual activities. Learning and teaching Arabic, too, is regarded as a form of worship because Arabic is the language of the Qur'ān (R. Astari et al. 2020; F. Rahim 2020) and the key to understanding all Islamic teachings.

The Arabic language can be distinguished into *Fuṣḥā* 'formal; official' and '*Āmmīyya* 'informal; non-formal; vernacular registers', which differ in terms of grammar (*naḥw*) and word formation (*ṣarf*). In short, *Fuṣḥā* Arabic pays closer attention to the standardized rules of *naḥw* and *ṣarf* than does '*Āmmīyya* Arabic. *Fuṣḥā* is the language of the Qur'ān, official situations, poetry, literary prose, and scientific works (Emil Badi' Ya'qub 1982). It also serves as a unifying language, able to resolve disputes between Arab nations, because it is similar throughout the Arab world. Those communicating in *Fuṣḥā* understand each other despite coming from different national backgrounds. *Fuṣḥā* is also understood to be the Arabic in use at the time of the Prophet Muhammad. It was officially inaugurated as an international language by UNESCO on 18 December 1982, a date known as World Arabic Day. '*Āmmīyya* Arabic, by contrast, is used in ordinary matters, daily activities, and in everyday life. This

register is commonly referred to as a market language. *ʿĀmmiyya* Arabic has various regional varieties, hence we find considerable differences between Saudi Arabia, Sudan, Tunisia, Egypt, etcetera (Ya'qub 1982).

This article explores the languages of Nusantara and the influence Arabic and Islamic culture on them. We pay attention to the domains of literature, worldviews, opinions, practices, actions, scholarly perspectives, lifestyles, technology, and the Islamic financial system, all of which have been enriched by Arabic loanwords. We argue that, for centuries, as a language of social practices, religion, education, and culture, Arabic has synergized with the indigenous languages of Nusantara. Given that Islam has been embraced by most Indonesians, many Arabic loanwords in the languages of Nusantara, including standard Indonesian, pertain to the religious, scientific, and cultural domains. In addition to loanwords, Arabic language and literature made a huge contribution to the Sufistic literature of the archipelago (Syamsul Hadi 2015; M. Darori Amin 2000; M.H. Bakalla 1990). From poetry to novels, many Sufistic works have been written by Indonesians, among them Hamzah Fansuri, Acep Zamzam Nur, and others. It also stands to reason that Arabic plays an important role in Islamic boarding schools (*pesantren*), which have been leading institutions in the spread of the Arabic language and literature across the archipelago. At present, social media, *madrassas*, and tertiary institutions have become equally important in this domain (Muyasaroh et al. 2020; Rahmawati et al. 2018; Mahfud 2018). Given the large number of Muslims in the archipelago, Indonesians with some knowledge of Arabic can be said to be quite numerous.

We divide the discussion of Arabic and Islamic influence on the languages of Nusantara into three parts. Firstly, we trace the early history of contact to get a sense of the background to this important topic. Secondly, we explore a number of languages (Bima, Sasak, Javanese, Sundanese, Bugis) spoken in regions with a long tradition of acculturating and adapting Arabic and Islamic culture to local practices – and doing so peacefully and harmoniously. This tradition is known in Indonesia as *Islam Nusantara* 'Nusantara Islam' (Akhmad Sahal and Munawir Aziz 2015). Finally, we investigate contemporary influences, such as language testing, Islamic fashion, educational applications, sharia'-friendly housing and banking, and the film industry. Looking at the second and third topics especially, we feel the broader literature available is patchy and this has inspired us to write the present article and advocate for a more integrative and interconnective approach. The complex intersections between linguistic and cultural influences explored in this article have a direct bearing on contemporary problems in Indonesia and the two are inextricably linked one another.

2. EARLY HISTORY

Islam has caused fundamental cultural changes in the societies of Nusantara. For instance, it brought an end to practices of self-immolation historically expected of widows in Java and Bali (Anthony Reid 1992, 2015). Other

consequences have included the introduction of circumcision and the dietary replacement of pork by mutton. The latter change was complicated to impose because pigs were the primary source of meat and a central element in the traditions and rituals of pre-Islamic ceremonies. These two features therefore assumed a central place in a person's conversion, so that the process of early Islamization in the archipelago must have been of a deeper, less superficial character than is often claimed. Muslims not only introduced the profession of faith (*shahāda*), prayers, and other religious observances to substitute the pre-existing ones, their religion also changed society in the sense that Islam is a prophetic religion which offers an exclusive way to salvation and requires its adherents to display certain external traits (Reid 1992).

Although the Arabic language and Islam entered the archipelago through Muslim traders in the seventh century CE, the actual development of Islam only began in the eleventh and twelfth centuries CE (Tajuddin Nur 2014). Hence, Arabic influence spans over a millennium. Besides loanwords, it introduced a writing system known as *Jawi* (< *Jāwī*) and brought with it an unprecedented level of scientific knowledge. This transition was spearheaded by the sultanate of Melaka, which rose to prominence as a cultural centre in the western archipelago after the fall of Srivijaya. The latter was a Hindu-Buddhist kingdom, while Melaka was Islamic. In the fourteenth and fifteenth centuries CE, when the spread of Islam was gaining ground, the Malay lingua franca had already developed into an additional language of Islamic culture in the archipelago (Azra 1994; Ricci 2011). As its Arabic-derived *Jāwī* script outperformed the pre-existing Indic alphabet, many Malay words and expressions related to Islam were accepted into other languages of Southeast Asia. The Javanese language also has an extensive classical literature on Islam. Islamic teachings were initially transferred orally before later being written down in the old Javanese script. As the knowledge of writing and Arabic were absolute necessities in the spread of Islam, the Arabic script gradually began to prevail in Javanese religious texts (Fauziah 2008).

In colonial times, the term *ulama Jawi* referred to the scholars of Islam from the archipelago. This *Jāwī* scholarly tradition began in the seventeenth century with Nuruddin ar-Raniri, Abdur Rauf from Singkel, and Syekh Yusuf from Makassar (Amirul Ulum 2017) and its traces can still be observed today. Significant numbers of Islamic manuscripts appeared in Arabic, Malay, and Javanese. Malay literature in particular was permeated by many Islamic influences (Liaw Yock Fang 2011). It was categorized into literary fiction, historical literature, and literature book. *Jāwī* manuscripts encompassed the teachings on Islamic jurisprudence (*fiqh*), the oneness of God (*tawhīd*), Sufism, poetry, and prose. They all required a knowledge of Arabic, especially when dealing with the Qur'ān and Ḥadīth. The first Malay Qur'ān translation works were made by Abdur Rauf of Singkel in the seventeenth century and Al-Ghazālī's seminal work was translated in the eighteenth century by Abdul Samad of Palembang. The Javanese writing tradition was also strongly influenced by Arabic manuscripts (Annabel Teh Gallop 2002, 2019). In Saudi

Arabia, Jāwī scholars enjoyed a high reputation. Nawawi al-Jawi al-Bantani, for example, was granted the title Syekh H̄ijaz, whereas Ahmad Khatib from Minangkabau was an imām in the Masjid al-Ḥarām in Mecca. These scholars generally sought knowledge from renowned scholars from the Ḥaramayn (Mecca and Medina). The resultant linguistic influence travelled in both directions, as can be seen from the toponyms added as *nisbah* appended to the Arabic names of Indonesian intellectuals: Syekh Muhammad Arsyad Banjari, Syekh Nawawi al-Jawi al-Bantani, Abdus Samad al-Palimbani, Ahmad Khatib as-Sambasi, Abdul Karim al-Bantani, Ahmad Rifai Kalisalak, Abdullah al-Khalidi al-Minangkabawi, Junaid al-Batawi, Syekh Ahmad Nahrawi al-Banyumasi, Hasan Mustafa al-Garuti, and Abdul Gani Bima (Taufik Abdullah et al. 2016).

The Arabic language has been significant in enriching the vocabularies of the languages of Indonesia, which absorbed its lexicon in the domains of religion, literature, philosophy, law, politics, science, and lifestyle. As the lingua franca of the archipelago and eventually Indonesia's national language, Malay was crucial to the distribution of Arabic loanwords (Russell Jones 1978; Hadi 2015). This lexical absorption was followed by the internalization of Islamic ideas and concepts, featuring various types of change and adaptation (Muhammad Abdul Jabbar Beg 1979; Daniel L. Palls 1996). Among the most significant donor languages of Malay, Arabic comes second only to Sanskrit and is followed by Persian and Hindi respectively (Jones 1978). The number of Arabic loanwords in Malay has been estimated at 150 (James Howison 1801), 219 (Frank Athelstane Swettenham 1881), 385 (W.G. Shellabear 1916), 2,000 (Hadi 2015), and 3,000 (Denys Lombard 2005). Their absorption has been explained as a process of linguistic Islamization (Syed Muhammad Nauqib Al Attas 1990), encompassing technical vocabulary as well as concepts vital to the understanding of Islam. The Arabic influence in Islamized languages serves to express Islamic views and unite the foundations of faith, morality, and legislation. Previously non-existing words were initially absorbed in their religious sense. For example, the word *sahabat* (< *ṣaḥāba*) 'friend' initially denoted a friend of the Prophet and entered into common usage later. The word *wajib* (< *wājib*) was first used in relation to religious prescriptions on circumcision, yet its usage has expanded significantly in more recent times. In modern Malay, *wajib* 'obligatory' differs from its near-synonym *harus* 'must', as the former carries distinct connotations of absolute necessity (J.S. Badudu 1979).

The most common Arabic loans in Malay are Islamic in nature. However, Arabic has also enriched Malay in the realms of literature, philosophy, law, politics, science, economy, state administration, and culture. Table 1, which synthesizes the work of Al Attas (1990), Badudu (1979), and Hadi (2015), illustrates this point.

Malay/Indonesian	Arabic etymon	Meaning
<i>adil</i>	<i>ādil</i>	'justice'
<i>akhirat</i>	<i>ākhirā</i>	'afterlife'
<i>akhlak</i>	<i>akhlāq</i>	'morals'
<i>Allah</i>	<i>Allāh</i>	'God'
<i>amal</i>	<i>'amal</i>	'charity'
<i>ayat</i>	<i>āya</i>	'verse'
<i>azan</i>	<i>adhān</i>	'call to prayer'
<i>batal</i>	<i>bāṭil</i>	'canceling'
<i>dunia</i>	<i>dunyā</i>	'world'
<i>fikir</i>	<i>fikr</i>	'thought'
<i>haj</i>	<i>hajj</i>	'pilgrimage'
<i>halal</i>	<i>ḥalāl</i>	'not forbidden'
<i>haram</i>	<i>ḥarām</i>	'forbidden'
<i>hidayat</i>	<i>hidāya</i>	'right guidance'
<i>hikmah</i>	<i>ḥikma</i>	'wisdom'
<i>hukum</i>	<i>ḥukm</i>	'law'
<i>ilahi</i>	<i>ilāhī</i>	'divine'
<i>jemaah</i>	<i>jamā'a</i>	'congregation'
<i>Jumat</i>	<i>jum'a</i>	'Friday'
<i>kalimat</i>	<i>kalima</i>	'sentence'
<i>kertas</i>	<i>qirṭas</i>	'paper'
<i>lohor</i>	<i>zuhr</i>	'midday prayer'
<i>makruh</i>	<i>makrūh</i>	'reprehensible'
<i>malaikat</i>	<i>malā'ika</i>	'angels'
<i>nabi</i>	<i>nabī</i>	'prophet'
<i>rasul</i>	<i>rasūl</i>	'messenger'
<i>rukun</i>	<i>rukṅ</i>	'pillar'
<i>sabar</i>	<i>ṣabr</i>	'patience'
<i>sahabat</i>	<i>ṣaḥāba</i>	'friend'
<i>salat</i>	<i>ṣalāh</i>	'prayer'
<i>sebab</i>	<i>sabab</i>	'because'
<i>sujud</i>	<i>sujūd</i>	'prostration'
<i>sunnah</i>	<i>sunna</i>	'proper conduct'
<i>syahadat</i>	<i>shahāda</i>	'profession of faith'
<i>tamat</i>	<i>tamma</i>	'end'
<i>tawakal</i>	<i>tawakkul</i>	'absolute trust in God'
<i>wajib</i>	<i>wājib</i>	'obligation'
<i>zakat</i>	<i>zakāh</i>	'philanthropy; tithe'
<i>zikir</i>	<i>dhikr</i>	'repeating Allah's praises'

Table 1. Arabic loanwords in Malay/Indonesian.

Some Islamic-Arabic political concepts of more recent coinage, such as *adil* 'justice' (< 'ādil), *beradab* 'civilized' (< *adab*), *perwakilan* 'representative' (< *wakīl*), and *musyawarah* 'consideration' (< *mushāwara*), became an essential part of the foundational philosophy of the modern Indonesian state (*Pancasila*). Without these Islamic concepts from Arabic, Indonesia's founding fathers would have had great difficulty in formulating the *Pancasila* (Y. Latif 2018; J. Burhanudin 2018; Abdurrahman Wahid 2007; Kuntowijoyo 1994).¹¹ Arabic influence can also be seen in the naming of state institutions, such as the *Majelis Permusyawaratan Rakyat* (People's Consultative Assembly) and *Dewan Perwakilan Rakyat* (House of Representatives), exhibiting the Arabic loans *majlis* 'council' and *ra'iyya* 'the people' in addition to those mentioned above.

All the above scholarship focuses on Malay/Indonesian. However, in the next section, we show the importance of looking at the languages of other regions in the archipelago displaying equally an important relationship with Arabic.

3. REGIONAL INFLUENCES

In this section, we pay attention to five languages: Bima, Sasak, Javanese, Sundanese, and Buginese. Of course, we realize that there are many more languages, but these five stand out in the sense that they are all spoken in bastions of relatively moderate Islam. Therefore, their particular relationship with Arabic, we believe, is especially significant to those interested in creating and sustaining peaceful and harmonious societies. In looking at these regional languages from a comparative perspective, we try to discern patterns which will also be valid elsewhere. This underlines the importance of a comparative analysis.

With regard to the adoption of Arabic words in Sasak, four developments have been observed: differences in usage, phonology (sound changes), semantics (changes in meaning), and purpose (Adi Rimbun Kusuma et al. 2012). Meanwhile, five reasons for lexical borrowing have been proposed: convenience, enrichment, the absence of words to express certain ideas, a sense of ownership, and common ground with other speech communities (Lalu Gede Suparman 1994; Nazir Tohir 1985). The point is that none of these phenomena is unique to Sasak. The phonological integration of Arabic loanwords into Sundanese has been analysed in terms of noise removal, sound attenuation, sound addition, and sound change. For example, the Arabic word *idhn* is pronounced *idin* in Sundanese, as the Arabic phoneme /ð/ <ð> is absent from the latter language. In the realm of morphology, it has been observed that verbal nouns (*maṣḍar*) can be re-analysed as subjects (*ism fā'il*), singular words (*mufrad*) can become plural (*jam'*) and vice-versa, and morphemes can be added to Arabic loans. For example, the verbal noun *adl* 'justice' has been borrowed into Sundanese as a subject (*adil*), which can receive Sundanese morphemes such as the circumfix *ke-an* (*keadilan* 'justice'). Meanwhile, the singular word *ism* 'name' has been borrowed into Sundanese as *asma*, its plural form (Rudi Irawan 2020). Again, none of these observations is unique to Sundanese and

this holds true for many of Indonesia's other regional languages as well. The way ahead, therefore, is a comparative analysis of Arabized regional languages of Nusantara. Below, we offer some initial steps and miscellaneous observations in the hope that future scholars will add to them.

3.1. BIMA

The arrival of Islam in the town of Bima left a mark both on its religious system and on the local language. Arabic loanwords appear to have entered here in the wake of trade. As one of the commercial centres between Melaka and Maluku, Bima enjoyed a strategic geographical and physiographical position and was frequented by Arab traders who regularly plied this shipping route. Historically, Islam entered Bima from Ternate. From the records of the Ternatan rulers, it can be seen how important the sultan of Ternate and his people were in spreading Islam across the eastern parts of archipelago. During the reign of Sultan Khairun, the third sultan of Ternate (1536-1570), an Aceh-Demak-Ternate alliance was formed to increase co-operation between these three Islamic countries in efforts to propagate the influence of Islam in the archipelago. Under Sultan Baabullah (1570-1583), Islamization efforts from Ternate saw an increase in preaching and trading activities in Bima (Erwin et al. 2013). Bima's Islamization took place in three distinct periods: the arrival of Islam (1540-1621); Islamic growth (1621-1640); and the heyday of Islam (1640-1950) (M. Hilir Ismail 2008). Eventually, Bima adopted a royal system of rules based on Islamic principles under which the sultan replaced the king and the sultanate was grounded on Islamic teachings, customs, traditions, and cultural practices. Bima's sultans and scholars encouraged and contributed significantly to the use of Arabic terms and vocabulary (I Wayan Tama et al. 1966). Arabic influence was implemented through Islamic education (Sri Wahyuningsih and Nurul Zuhriyah 2018).

Islamic practices in the Bima sultanate include *molu*, *aru raja to'i* (minor feast; 'Īd al-Fiṭr), *aru raja na'e* (great feast; 'Īd al-'adhā), and the *barzanji* tradition. In this context, *barzanji* (< *Barzanjī*) refers to a prayer, praise, or the narration of the history of Prophet Muhammad, which is sung to a specific rhythm, usually on the occasion of births, circumcisions, marriages, and the celebrations of the birthday of the Prophet. This *maulud* (< *mawlid*) tradition is called *molu* in Bima. In this ceremony, people are reminded that, to uphold the glory of Islam, one must share the Prophet's courage in the face of great adversity. Another Islamic tradition is called *jikir* (< *dhikr*), whose purpose is to remember God by repeated reading of *Lā Ilāha Illā llāh*. This practice is called *tahlilan* (< *tahlīl*) elsewhere in Indonesia. By multiplying expressions of gratitude to God and repeating His praise, this ritual is believed to ease the human burden.

The Arabic loanwords as given in Table 2, all of which have undergone phonological integration, have been observed in the Bima language.

Bima	Arabic etymon	Meaning
<i>baruka</i>	<i>burqa</i> ‘	‘burqa’
<i>fiki</i>	<i>fikr</i>	‘thought’
<i>haba</i>	<i>khabar</i>	‘news’
<i>hami</i>	<i>ḥamīd</i>	‘praiseworthy’
<i>hamis</i>	<i>khamīs</i>	‘Thursday’
<i>kahawa</i>	<i>qahwa</i>	‘coffee’
<i>La Kaya</i>	<i>Ruqayya</i>	‘name’
<i>Mina</i>	<i>Amīna</i>	‘name’
<i>Qaro’a</i>	<i>al-Qur’ān</i>	‘Quran’
<i>sahibul hajat</i>	<i>ṣāhib + al-ḥāja</i>	‘host’

Table 2. Arabic loanwords in the Bima language.

3.2. SASAK

Sasak is another Eastern Indonesian language, spoken by the majority of the people of Lombok. Its Arabization is evident from Sasak dictionaries, other books, and videos. Qur’ān translations from Arabic into Sasak are also attested. A text known as the *Babad Selaparang* reveals that Lombok is home to numerous ancient manuscripts (Jamaluddin 2011, 2017), many of which highlight the value of working hard, displaying spirit, *ikhlas* ‘sincerity’ (< 26 *lāṣ*), and *tawakal* ‘trust in God’ (< *tawakkul*). They encompass the realms of literature, religion, history, law, politics, customs, and moral values. Besides Sasak, some of the manuscripts from Lombok have been written in Arabic, Malay, Sanskrit, Javanese, Balinese, and Buginese (Suparman 1994; T.C. van der Meij 2017; E.P. Wieringa 2018).

The *Cilinaya* manuscript, a literary work on the Sasak people, contains a number of Islamic nuances and Arabic loanwords. The manuscript begins with the sentence *Bismillahirrahmanirrahim*. The story contains the word *sadat* (< *shahāda* ‘profession of faith’) and also features the word *Alah* (< *Allāh* ‘God’) (R. Aris Hidayat 2008; Emi Budiwanti 2000). The *Cilinaya* manuscript narrates the story of a woman who loves a man from a different caste and socio-political background. Although they love each other, their union is not condoned by their parents. A Muslim woman called Aunt Cili eventually passes on parental permission. Before dying, the woman utters the *shahāda* as an expression of obedience to God (Hidayat 2008). The excerpt reads as follows (Hidayat 2008: 40).

8

Juru towek ger siqna muni
Kamu bahe loweq laok hakan
Manjurna lei glis
Silaq sida paca Sadat

The trembling clerk said
 Only you have much sense
 Then he immediately
 Allowed the reading of the *shahāda*

The linguistic character of this Sasak manuscript can be seen as a prime example of the early nature of Arabic influence on the languages of Nusantara.

3.3. JAVANESE

The Javanese language is spoken in the eastern, central, and northwestern parts of the island Java, albeit with considerable regional differences. Islam spread across the island in the wake of Arab traders, whose language influenced social, economic, and religious activities (M. Maftukhin 2016; Mahfud 2019a; H. Nashir and M. Jinan 2018). On a phonological level, the integration of Arabic loanwords into Javanese constitutes an interesting case study of linguistic acculturation. It involves a good number of phonological changes (Dwi Marfuah 2012), as exemplified in Table 3.

Phonological changes	Arabic etymon	Javanese examples	
changes in vowels	<i>waqt</i>	/a/ > /ə/	<i>wektu</i> 'time'
	<i>dunyā</i>	/u/ > /o/	<i>donyo</i> 'the world'
	<i>thalāthā</i> '	/u/ > /ə/	<i>seloso</i> 'Tuesday'
	<i>rizq</i>	/i/ > /ə/	<i>rejeki</i> 'fortune'
vowel shortening	<i>zakāh</i>	/a:/ > /a/	<i>jakat</i> 'alms'
	<i>yatīm</i>	/i:/ > /i/	<i>yatim</i> 'orphan'
monophthongization	<i>shaiṭān</i>	/ai/ > /e/	<i>setan</i> 'devil'
	<i>tauba</i>	/au/ > /o/	<i>tobat</i> 'repentance'
vowel epenthesis	<i>aṣl</i>	word-medial /a/	<i>asal</i> 'origins'
	<i>ilm</i>	word-final /u/	<i>ilmu</i> 'science'
changes in consonants	<i>adhān</i>	/ð/ (ذ) > /d/	<i>adan</i> 'call to prayer'
	<i>'aql</i>	/q/ (ق) > /k/	<i>akal</i> 'mind'
	<i>ākhirā</i>	/x/ (خ) > /k/	<i>akerat</i> 'the hereafter'
	<i>ḥājjī</i>	/h/ (ح) > /k/	<i>kaji</i> 'pilgrim'
	<i>aṣl</i>	/s/ (ص) > /s/	<i>asal</i> 'origins'
	<i>wāriṭh</i>	/θ/ (ث) > /s/	<i>waris</i> 'legacy'
	<i>sharṭ</i>	/ʃ/ (ش) > /s/	<i>sarat</i> 'a condition'
	<i>fiṭra</i>	/f/ (ف) > /p/	<i>pitrah</i> 'nature'
	<i>zamān</i>	/z/ (ز) > /j/	<i>jaman</i> 'era'
	<i>ba'da</i>	/ʕ/ (ع) > /ʔ/	<i>bakdo</i> 'after'
	<i>du'ā'</i>	/ʕ/ (ع) > /ŋ/	<i>dongo</i> 'to pray'

Table 3. Phonological changes of Arabic loanwords in Javanese.

Arabic loanwords now form an important part of the Javanese language. On Monday 23 March, 2020, at 10 a.m., speaking in the Kepatihan Ward of Yogyakarta, Sultan Hamengku Buwono X provided a fascinating example. Addressing his subjects in a message about the COVID-19 outbreak in

Yogyakarta, he encouraged the community to display an attitude of patience (*sabar-tawakal*), acquiescence (*tulus-ikhlas*), sincerity, and resignation (physically and spiritually), accompanied by ongoing endeavours to combat the pandemic.

Ingsun, Hamengku Buwono, ing dina kang kebak was-was lan tidha-tidha iki, nyuwun para warga sami ndedonga kanjuk ing ngarsaning Gusti Allah, mugi kita saged enggal kaparingan pepadhang. Ing tanggap darurat awit saka sumebaring virus corona iki, kudu diadhepi kanthi sabar-tawakal, tulus ikhlas, pasrah lahir-bathin, lan kairing ikhtiar tanpa kendhat. Semoga uga, kita, kang kajibah ngesuhi para kawula. Wong sabar jembar, ngalah urip luwih berkah [...] (Cobaning Gusti Allah awujud Virus Corona).²

I, Hamengku Buwono, on this day loaded with apprehension and uncertainty, urge the people to pray in God's presence that we may be given new light. In our emergency response to the outbreak of this coronavirus, it must be met with patience, sincerity, by submitting the inner and outer self and unstint[ing] efforts. May we be entrusted with the guardianship of the people. Patient people shall obtain vast wealth, those who put others first will see greater blessings [...].

In the above statement, we see the use of Arabic as part of an attempt to appeal to the people in a plea to find the strength to weather the Covid-19 crisis. The loanwords are *Allah* 'God' (< *Allāh*), *batin* 'internal' (< *bāṭin*), *berkah* 'blessing' (< *baraka*), *darurat* 'emergency' (< *ḍarūra*), *ikhlas* 'sincerity' (< *ikhlaṣ*), *ikhtiar* 'efforts' (< *ikhtiyār*), *lahir* 'external' (< *ẓāhir*), *ndedonga* 'to pray' (< *du`ā*), *sabar* 'patience' (< *ṣabr*), and *tawakal* 'trust' (< *tawakkul*).

3.4. SUNDANESE

S²⁴undanese, especially in the regions of Cirebon and Banten, has undergone a process of Islamization since the end of the sixteenth century CE (A. Rosidi 2009, 2011). In many places, the Sundanese language is used for religious activities, such as recitations, lectures, some sermons, and instruction in Islamic boarding schools (*pesantren*) and *majlis taklim* (< *majlis* 'council' + *ta`līm* 'religious teaching'). The latter is a flexible institution of religious education, which is open for everyone from any age, profession, and ethnicity, and can be held in the morning, afternoon, evening, or at night, in a classroom or at other locations. Teaching materials, known as Yellow Books (*Kitab Kuning*), are written in Sundanese and even the Qur'ān has been translated into this language. For examples of Arabic loanwords in Sundanese see Table 4.

² Retrieved from <https://corona.jogjaprovo.co.id/>.

Sundanese	Arabic etymon	Meaning
<i>abdi</i>	' <i>abd</i>	'slave or servants'
<i>ahérat</i>	<i>ākhirā</i>	'the hereafter'
<i>dikir</i>	<i>dhikr</i>	'praise to Allah'
<i>duniya</i>	<i>dunyā</i>	'livingness in the world'
<i>jakat</i>	<i>zakāh</i>	'tithe'
<i>jaman</i>	<i>zamān</i>	'era'
<i>kures</i>	<i>Quraish</i>	'the Kuraish tribe'
<i>magrib</i>	<i>maghrib</i>	'Maghrib pray'
<i>masjid</i>	<i>masjid</i>	'mosque'
<i>misil</i>	<i>mithāl</i>	'example'
<i>niyat</i>	<i>niyya</i>	'intention or willingness'
<i>paham</i>	<i>fahm</i>	'understand'
<i>patwa</i>	<i>fatwā</i>	'instructions or guidance'
<i>pikir</i>	<i>fikr</i>	'think'
<i>salat</i>	<i>salāh</i>	'praying'
<i>saum</i>	<i>ṣawm</i>	'fasting'
<i>selam</i>	<i>Islām</i>	'Islamic religion'
<i>takwa</i>	<i>taqwā</i>	'piety'
<i>tinja</i>	<i>istinjā'</i>	'cleansing the body'
<i>wabah</i>	<i>wabā'</i>	'epidemic'
<i>wulu</i>	<i>wuḍū'</i>	'ablution'

Table 4. Examples of Arabic loanwords in Sundanese.

3.5. BUGINESE

The Arabic influence on the Buginese language and its manuscript tradition (*lontara*) is far from trivial, even though no linguistic studies dedicated to the topic are known to us. In the wake of Islamization, Arabic loanwords are now widely found in the Bugis speech community of South Sulawesi. This process was accelerated when Islam became the official state religion (Ahmad Rahman and Muhammad Salim 1996). Arabic also influenced the pre-existing *lontara* script. In a mixed writing tradition, the *lontara* letter *ka* was symbolized by the Arabic number 2, *ga* by the number 2 plus a dot below, *nga* by the number 7 plus a dot at the top, etcetera. In this way, all eighteen letters could be represented by Arabic numerals. This hybrid script was called *lontara bilang-bilang* 'number script' and is believed to have existed during the reign of Sultan Alauddin Raja Gowa XIV.

Islam also underwent a localization in the Bugis areas. Upon arrival in South Sulawesi, Islam was enriched by aspects of *panngaderreng*, which can be understood as good habits, common rules, customs, and a system of norms in Bugis society. This hybrid system is founded on five key concepts: *ade'*, *bicara*,

rapang, *wari*, and *sara'*. The word *ade'* means custom (< *'āda*). The word *bicara* means 'to speak' and can be interpreted in the Bugis context as all circumstances related to issues of justice. *Rapang* denotes behavioural guidelines in society, while *wari* refers to distinguishing right from wrong, for example, in state administration. The word *sara'* refers to Islamic law (*shar'iyah*). Together, these terms constitute a combination of local norms and Islamic teachings which has characterized Bugis society over the centuries (Mattulada 1985).

4. CONTEMPORARY MANIFESTATIONS

Apart from religious piety, the chief socio-economic dynamics which prompt Indonesians to prefer Arabic, in addition to English, have to do with the new advantages and opportunities it offers. Arabic-speaking students have access to greater professional career opportunities in the fast-growing economies of Arab countries in the Middle East and North Africa. Someone who can speak Arabic can communicate with more than 300 million native Arabic speakers, opening the door to excellent international career opportunities. Indonesians are particularly motivated to learn Arabic by the prospect of becoming students in Arab countries and later lecturers, journalists, international lawyers, humanitarian workers, and a host of other job opportunities. The popularity of Arabic lessons has surged as a result. In Pare, Kediri, which is better known for its *Kampung Inggris* (village for studying English), courses in Arabic and other international languages are also available.

There are at least three well-known institutions authorized to test Arabic proficiency according to the international TOAFL model (Test of Arabic Foreign Language): the Arab Academy (www.arabacademy.com), the Saudi Arabia National Center for Assessment in Higher Education (*al-Markaz al-Waṭani li al-Qiyāṭa at-Taqwīm fie at-Ta'lim al-'Alī*), and the training and testing division of the King Abdullah bin Abdulaziz International Centre for the Arabic Language (*Markaz al-Malik 'Abdul 'Azīz ad-Dawli li Khidmat al-Lughat al-'Arabiyya*) (www.kaica.org.sa). To this day, various variants and formats of the TOAFL continue to be developed in a number of countries, including Indonesia, providing opportunities for everyone who wishes to improve their Arabic language skills and enhance their educational prospects, career goals, and international relations (Muhbib Abdul Wahab 2007).

The development of Arabic language testing has seen satisfactory outcomes in Indonesia, although some challenges do remain. The TOAFL is essentially a proficiency test for people who do not use Arabic as their everyday language. Just like the TOEFL (Test of English Foreign Language), which is set to meet the requirements for work or university enrolment at home and abroad, the TOAFL is designed to meet the standards of various professional institutions of Islamic higher education. The test began to be used as one of the requirements for the MA and doctoral entrance exams at UIN (Syarif Hidayatullah State Islamic University) from 1999/2000, at the UIN Jakarta Language Development Centre, famous for its pioneering of standardized Arabic language tests. Currently, the TOAFL exam is an entrance

requirement of Islamic state universities throughout Indonesia. For several functions concerned with education and training, the Ministry of Education and Culture, the Ministry of Religions, and the Ministry of Foreign Affairs now also require Arabic proficiency tests.

At present, the TOAFL is used for multiple purposes: testing Arabic proficiency as part of a standardized graduation procedure; improving the quality of Arabic proficiency in undergraduate, MA, and doctoral programmes in Indonesian Islamic Education institutions; and establishing standards in the ability to speak Arabic, especially for people who wish to continue their Islamic studies in the Middle East or work in Saudi Arabia. Lukman Hakim Saifuddin, Indonesia's Minister of Religious Affairs (Working Cabinet, 2014-2019), has announced that the country could become a global centre for Islamic religious education, as it is equipped to provide the best facilities and services. According to Saifuddin, Indonesia has more Islamic tertiary institutions than those countries which have traditionally served as centres of Islamic higher education, such as Egypt and Saudi Arabia. Therefore, it is thought this opportunity will directly benefit the Muslim community in Indonesia and more broadly aid the advancement of the nation.

In addition to religious education, Arabic influence in contemporary Indonesia can be seen in fashion, technology, lifestyles, Islamic finance, and the film industry. In the realm of women's fashion, the two most widespread Arabic loanwords are *hijab* (< *ḥijāb*) and *jilbab* (< *jilbāb*). Etymologically, the latter is often derived from Arabic *jalaba* 'to gather or bring' or *jalb* 'stretching; exposing something from one place to another'. The specific meaning of the *ḥijāb* is a 'robe', that is to say, a voluminous item of clothing worn by women to cover their head and chest areas. Nevertheless, the definitions of these words in Indonesia are somewhat different. At first, the veil was referred to as a *kerudung*, later *jilbab* was preferred. In the 1980s, the term *hijab* overtook *jilbab* in popularity. A trendy *hijab* community has emerged in recent times, imbuing the lifestyles of Muslim women's fashion in Indonesia with new colour. At present, the word *hijab* no longer refers to the proper procedures for covering the female body according to Islamic law but has become the name of an accessory of Muslim women's fashion. The *hijab* tradition therefore constitutes an example of Islamic culture which has continued to develop over time.

Islamization and Arabization have also had technological implications. Lately, many products are offering Islamic fashion treatments. Most prominent are *hijab* washing machines. Electric washing machines offered by PT Sharp Electronics Indonesia, Home Appliance Polytron, and Aqua Japan have introduced Hijab Series machines adapted to protect *hijab* from damage. Here, the word *hijab* is clearly used by entrepreneurs to catch the attention of Indonesian Muslimas, ranging from Islamic school students to career women who certainly lack the time to launder their *hijab* by hand. Hence it has clearly presented a valuable business opportunity, especially since electric machines can provide individual facilities for laundering *hijab*. The type of fabric used

for a *hijab* tends to be delicate and smooth – usually a type of chiffon or cheesecloth or a diaphanous scarf – and care must be taken in laundering it, let alone putting it in a machine with other dirty clothes. Interestingly, the marketing team have designed posters and organized campaigns distributed through online media which explicitly contain the word “*hijab series*” as part of their appeal (see Image 1). The marketing team has assured consumers that the Hijab Series washing machine will launder *hijabs* without fear of the fabric being damaged or causing discoloration, underlining that the machine is equipped with a pulsator designed to run at a certain speed to prevent fabric damage during the laundering process. The promotion of this device began in 2018 and it continues to be in demand among Indonesia’s Muslim community.



Image 1. The product of the Hijab Series washing machine. (Photograph by Rika Astari, 2020).

Besides the wearing of the *hijab*, the influence of Arabic in modern Indonesian society can be seen in the community’s desire to learn the language through specific online products and technologies. When we typed the Indonesian phrase *belajar bahasa Arab* (learn Arabic) in Google search, the query generated around 47,200,000 results in 0.62 seconds, revealing without a shadow of doubt that Internet users in Indonesia are enthusiastic about learning Arabic via Google and other platforms of information technology. We therefore also explored free Indonesian technology products from which to learn Arabic on Google Play Store (Image 2). Many websites contain reviews and provide recommendations for potential users of their software to learn Arabic via a smartphone. In our Google search, we found a multitude of downloadable applications.

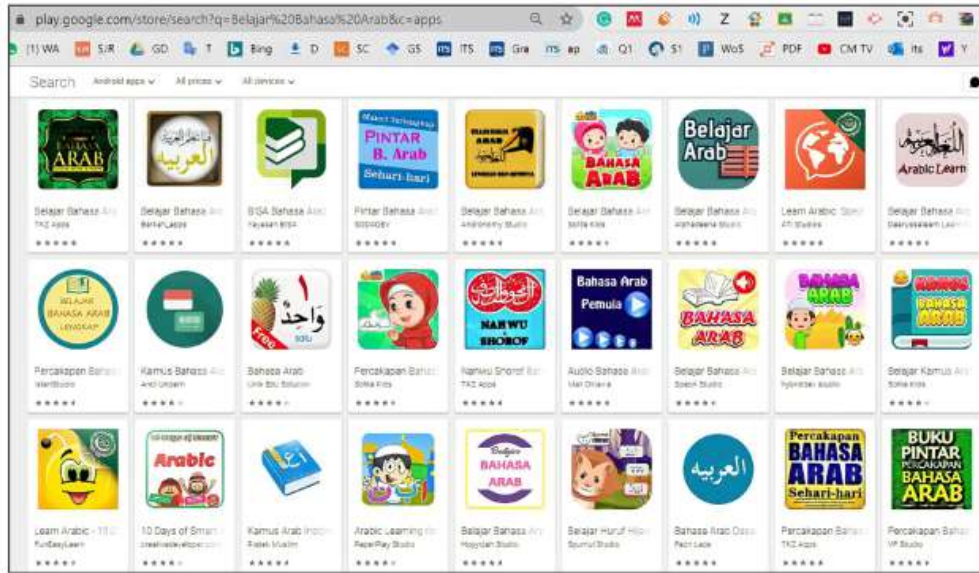


Image 2. Arabic learning applications in Indonesian. (Retrieved from: play.google.com).

The *gadgetized.net* website lists the 25 best-rated applications which can help anyone who wants to learn Arabic via a smartphone. These apps are often recommended to support the learning of Arabic of both beginners and advanced speakers (Table 5). Most Arabic learning applications can be easily downloaded via smartphones and help Indonesian consumers to study or learn more about this language.

Rank	Name of applications	Rank	Name of applications
1	Pintar Bahasa Arab Sehari Hari	14	Kosakata Bahasa Arab Lengkap
2	Belajar Bahasa Arab Praktis dan Lengkap	15	Learn Arabic
3	Secil Belajar Bahasa Arab+Suara	16	Belajar Bahasa Arab Offline
4	Belajar Bahasa Arab Lengkap Dengan Artinya	17	Nahwu Shorof Bahasa Arab Lengkap
5	Mondly Belajar Arab	18	Belajar Hijaiyah & Bahasa Arab
6	Kamus Bahasa Arab Offline	19	Belajar Bahasa Arab Al-Qur'an
7	Percakapan Bahasa Arab Lengkap	20	Belajar Bahasa Arab-5000 Frasa
8	Arabic Vocalbularies	21	Audio Bahasa Arab Pemula
9	Belajar Bahasa Arab Lengkap	22	Bahasa Arab Dasar
10	Arabic Learn Belajar Bahasa Arab Praktis	23	Bahasa Arab Untuk Anak
11	Arabic Study: 10 Hari Pintar Bahasa Arab	24	FunEasyLearn Belajar Bahasa Arab
12	Nahwu Shorof Lengkap Offline	25	Secil Kamus Arabic-Indonesia
13	Bisa Bahasa Arab Nahwu Shorof		

Table 5. The 25 best-rated Arabic learning applications. (Retrieved from: <https://www.gadgetized.net/aplikasi-belajar-bahasa-arab/>).

Arabization and Islamization can also be observed in the lifestyle choices of Indonesian Muslims, particularly in the phenomenon of sharia' housing. Sharia' housing refers to a type of property whose conveyancing system is implemented in accordance with the sharia', particularly in the sense that the ownership scheme is run according to the precepts of Islam. These new Indonesian trends in business and Muslim lifestyles are expressed in a number of Arabic terms, targeting people in search of new alternatives in their choice of housing and/or properties in an environment which approaches Islamic norms as closely as possible (see Image 3).



Image 3. Promotional posters. (Retrieved from: www.perumahansyariahku.com).

Sharia'-concept dwellings have begun to appear in various regions of Indonesia. Their popularity indicates that people are beginning to require a *halal* lifestyle in their everyday lives. Sharia' property developers tap into this need by providing houses with payment schemes which tally with the Islamic sharia'. Although their primary clients in Indonesia are Muslims, members of non-Muslim communities interested to buy sharia' housing are also welcomed. Indonesian property and housing developers seem to understand that the concept of sharia' housing is a new, promising opportunity. Their promotional strategies, both in the media and online, particularly when they refer to the procedures for purchasing sharia' housing without involving borrowing money with interest and problematic contracts. The words *riba* 'interest on investment' (< *ribā*), *Islam* (< *Islām*), *syariah* 'Islamic law' (< *shar'iyah*), and *akad* 'covenant' (< *'aqd*) are some common examples of such Arabic loanwords.

The influence of the Arabic language and Islamic culture is also evident in Islamic finance (sharia' banking). In recent years, banks and financial systems in Indonesia have begun to feature the Arabic term *syariah*. There are two types of banking systems operating in Indonesia: conventional banks and Islamic banks. In accordance with Law No. 21 of 2008, sharia' banks run their

businesses on sharia' ⁴ principles. Commercial banks which use the word *syariah* on their logo include PT Bank Muamalat Indonesia, PT Bank Victoria Syariah, Bank BRISyariah, Bank BNI Syariah, Bank Syariah Mandiri, Bank Syariah Mega Indonesia, Bank Panin Syariah, PT BCA Syariah, and many more (see Image 4). These banks use various Arabic terms denoting Islamic legal principles which are regulated by *fatwas* issued by the Indonesian Council of Ulama, including '*adl wa tawazun*' 'justice and balance' (< '*ād l wa tawāzun*'), *alamiyah* 'universalism' (< '*alāmiyya*'), *gharar* 'fraud', *haram* 'prohibited' (< '*ḥarām*'), *maslahah* 'benefit' (< '*maṣlahā*'), *maysir* 'gambling', *riba* 'usury' (< '*ribā*'), and *zalim* 'cruel' (< '*zālim*'). The implementation of sharia' banking and the supervision of prudential principles and good governance is the task of the Indonesian Financial Services Authority (Otoritas Jasa Keuangan), as is the case with conventional banking, with adjustments to the specific requirements of sharia' banking.



Image 4. Islamic financial systems in Indonesia carrying the Arabic word *syariah*. (Retrieved from: <https://jurnalmanajemen.com/perbankan-syariah/>).

Modern influences can also be found in a number of Indonesian film productions which carry Islamic nuances and use Arabic words. This influence can be seen in their titles, content, and messages. Islamic-themed films generally aim to teach Indonesian Muslim communities about the need to understand Islam better. They are thought to inculcate positive values and convey moral messages to the community. Indirectly, these films also contribute to the influence of Arabic. As will ⁵ shown in Image 5, Arabic vocabulary can be found in film titles such as *Ayat-ay² cinta* (The verses of love), *Ketika cinta bertasbih* (When love glorifies God), *Dalam mihrab cinta²* (the niche of love), *Assalamualaikum Beijing* (Greetings from Beijing), and *Di bawah lindungan Kakkah* (Under the protection of the Kaaba).



Image 5. Indonesian films containing Arabic words. (Retrieved from: <https://jadiberita.com/57585/5-film-islami-indonesia-terlaris-di-bioskop.html> and <https://www.tribunnewswiki.com/2020/05/05/film-di-bawah-lindungan-kabah-2011>).

13 The film *Ayat-ayat cinta* 'The verses of love', directed by Hanung Bramantyo, tells the story of an Indonesian man 10 living in Egypt who has to choose between four women who like him. Starring Fedi Nuril, Rianti Cartwright, Carissa Putri, Zaskia Adya Mecca, and Melanie Putria, the film sold 3,581,947 tickets in cinemas throughout Indonesia, making it the most popular Islamic film at the time it came out. The Arabic element in its title consists of the word *ayat* 'verse' (< *āya*). The next best-selling Islamic film is *Ketika cinta bertasbih* 'When love glorifies God', containing the loanword *tasbih* (< *tasbīḥ*). Released 2 in 2009, the film tells the story of a young man named Azzam, educated at Al Azhar University in Cairo, who is struggling 14 support his mother and younger siblings in his native village. Starring Kholidi Asadil Alam, Oki Setiana Dewi, Andi Arsyil Rahman, Alice Norin, and Meyda Safira, the film sold 3,100,906 cinema tickets. *Dalam mihrab cinta* 'In the niche of love' is another popular Islamic film, whose title contains the Arabic word *mihrab* 'niche (of a mosque)' (< *miḥrāb*). Selling 623,105 tickets and starring Dude Harlino, Asmirandah, and Meyda Sefira, it tells the story of a young man named Syamsul who is determined to study at a *pesantren* in Kediri, East Java. In this town, he meets Zizi, the daughter of the school's owner. Eventually, the two grow closer and the seeds of love begin to unfurl. *Assalamualaikum Beijing*, released in 2014, is an adaptation of a novel by Asma Nadia. The film narrates a very complicated love struggle, yet also contains plenty of knowledge about Islam and beautiful scenes set in China. Arabic influence is found in its title *Assalamualaikum* 'peace be upon you' (< *as-salāmu 'alaykum*) (Image 6).



Image 6. *Assalamualaikum Beijing*. (Retrieved from: <https://jadiberita.com/58958/film-assalamualaikum-beijing-ditayangkan-di-jepang.html>).

Finally, the film *Di bawah lindungan Kakkah* 'Under the protection of the Kaaba' is an Indonesian romantic drama directed by Hanny R. Saputra and released in 2011. The influence of Arabic is seen in the word *Kakkah* (< *Ka'ba*). Starring Herjunot Ali and Laudya Cynthia Bella, it is an adaptation of the 1978 novel of the same name written by Buya Hamka. The film is set in a Minangkabau village in West Sumatra in the 1920s. It recounts the story of the loyalty and sacrifice in the name of love made by a young man named Hamid, born into a low-income family and raised solely by his mother. Hamid and his love interest, Zainab, come from different social backgrounds. Hamid receives his school funding from Zainab's father and his mother actually works at Zainab's family home. The two fall in love. However, because of their economic disparity and a feeling of indebtedness, Ms. Hamid forbids her son to approach Zainab. The would-be couple share the dream that every human being is free to love and be loved. Yet they face many trials; from the expulsion of Hamid from the village, because he was accused of touching Zainab disrespectfully, to the arranged marriage of Zainab to the son of a wealthy merchant. Although Hamid and Zainab feel that their hopes of being together have vanished, they remain loyal to their promise to sustain their love. Hamid eventually ends up in Mecca where he performs the *Hajj*, while Zainab keeps her promise to marry only a person whom she loves. In Mecca, Hamid continues to worship, until he dies before the Kaaba after learning that Zainab has passed away.

In all these examples, the Arabic language and Islamic culture are entities which influence and contribute to contemporary Muslim lives in Indonesia. They symbolize a transformation among the devout Muslim community which is "neither anti-Islamic, nor non-Islamic, nor secular" (Heryanto 2014). The film *Ayat-ayat cinta*, which portrays mixture of religious piety and secular

culture, is a key example of this post-Islamist culture. Even through its actors included non-Muslims, the audiences were still happy with the film. The main character, Fahri, is not depicted with a beard, but portrayed as handsome, smart, neat, and fluent in various languages, including Arabic. Hence, he represents a middle way by remaining a devout Muslim without being too old-fashioned. The same phenomenon can be seen in Muslim fashion trends and related issues. It shows that, in the current era of globalization, the Arabic language and Islamic culture are not at odds with the indigenous languages and cultures of Nusantara. Instead, Islamic culture and Arabic influence can be seen as social capital among Indonesia's hybrid cultural expressions, locally and globally.

5. CONCLUSION

This article has traced the influence of Arabic in the archipelago through historical contacts, the Arabization of five regional languages (Bima, Sasak, Javanese, Sundanese, and Bugis) and a focus on Arabic proficiency tests, several modern films, lifestyles, property, and financial systems in Indonesia. Cumulatively, it can be concluded that there is a long tradition of integration and interconnection between Arabic and the languages of Nusantara. Three aspects stand out in this regard, namely: efforts to develop the vocabularies as well as the grammars and cultures of local communities. The influence of Islam and the Arabic language can be described as an enduring process, exhibiting a multitude of contributions, functions, goals, and value-added elements, affecting the socio-religious practices, economic activities, and cultural traditions of Indonesia's Muslim communities. Some scholars believe that this influence is waning, since the position of English has become dominant and many Indonesian Muslims prefer to continue their studies at Western universities rather than universities in the Middle East. However, as we have shown in some detail, the contemporary influence of Arabic on the linguistic landscape of Nusantara is an ongoing process of adaptation and acculturation. Arabic is used for branding and marketing technological, financial, fashion-related and lifestyle products, particularly those used by Muslim consumers in Indonesia. Other advantages and benefits to be gained by learning Arabic include obtaining a greater knowledge of Islam, improving international relations and advancing professional careers. Ultimately, we believe that the symbiosis of Arabic with the languages of Nusantara – as we have attempted to describe it in this article – will be beneficial to the Indonesian people.

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**RECONSTRUCTION OF FIQH NUSANTARA:
Developing the Ijtihad Methodology in Formulating Fiqh
from Indonesian Perspective**

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Abstract

Fiqh Nusantara which is relevant to Indonesian Muslims is Fiqh that is suitable for the personality and character of the Indonesian people so that it can meet their needs. The importance of taking Fiqh stipulations from the results of *Ijtihad* that is more in line with the needs of the Nusantara community makes Fiqh not rigid in applying it. Fiqh Nusantara exists to revive the Fiqh so that it can participate in shaping the directions and movements of Indonesian people's lives. This article aims at analyzing the reconstruction of Fiqh Nusantara, by developing the methodology of *Ijtihad* (Process of legal reasoning in rationalizing law based on the Qur'an and Sunnah) to formulate Fiqh (Islamic law) that is compatible with Indonesian people. The research used qualitative methods with juridical-sociological approaches. The result of this research shows that Fiqh Nusantara evolves along with the introduction of Islam in Indonesia which is known as Nusantara at that time. The reconstruction of the Fiqh Nusantara is done by reinterpreting the Shara theorem contained in traditional Fiqh, by reading the conditions of the community to realize the objectives of Islamic law, while referring to the *Mazhab* (school of thought) and *Ijtihad* as an effort to solve problems that occur in Indonesia by considering local wisdom, traditions, or customs.

Keywords: Reconstruction, fiqh nusantara, methodology of ijtihad.

A. Introduction

Islam was not present in a vacuum world, but rather in communities with a certain historical, cultural and intellectual background. In this case, the universal Islamic teachings pay attention to the situation, conditions, and cultural specificities of the communities where Islam is revealed and taught. It is because each generation will change according to the different development. The rule of *Usul al-Fiqh* said that the law consideration changes according to the changing of place, time, place, custom, and condition (*al-Hukmu Yataghayyar bi Taghayyur al-Azminah wa al-Amkinah wa al-Ahwal wa al-'Adat*). Therefore, it is reasonable that the relevance of Islam throughout the time lies in the values and norms created from the methodological provisions in the Fiqh rules.

The characteristic of Fiqh is dynamic, flexible, and not rigid in understanding the text, so that social orientation that is more humane especially in Islamic life in Indonesia can be practiced well. Therefore, it is urgent to formulate Fiqh as a result of *Ijtihad* that is compatible with the Indonesian people's needs while providing solutions to new problems, especially in the aspect of *Muamalah*, which law provisions do not yet exist.

The existence of Fiqh Nusantara is vital in responding to religious life in Indonesia. This Fiqh is suitable and can satisfy the Indonesian people's needs. For example, the status of customs (*urf*) that develop among them which is not contradictory with *Syara'*, beside of other questions that need to answer: How does Fiqh Nusantara respond to *Pancasila* as the singular principle of Indonesian country? How does Fiqh Nusantara establish rules regarding problems that are

not established detailly in al-Qur'an and Sunnah? Is Fiqh Nusantara accommodative towards local wisdom that lives at the center of the social reality of Nusantara people itself? How does Fiqh Nusantara respond to environmental problems and natural resources in Indonesia that are exploited more and more by capitalists? All those questions are relevant to strengthen the existence of Fiqh Nusantara. Considering it, the urgency of the study about Fiqh Nusantara lies, especially when it is correlated to the spirit to develop *Fiqh* that is suitable to Indonesian people.

Studies on Islam Nusantara and Fiqh Nusantara have been conducted, among others, by JM. Muslimin, *Law, and Culture: 'Urf as a Substance of Islam Nusantara as Reflected in Indonesian Religious Court Decisions*, Atlantis Press (Muslimin, 2018). Likewise with a study conducted by Musawar and Muhammad Harfin Zuhdi, *Islam Nusantara that is Sacred and Ignored (Thinking Analysis of Sasak Lombok Ulama)*, United States: *Journal of Legal, Ethical and Regulatory Issues* (Musawar & Zuhdi, 2019). Moh. Mukri et.al. wrote about *Constructing the Epistemological Aspect of Fiqh Nusantara*, *Journal of Academics* (Mukri, Mustofa, & Fauzan, 2019). Also, M. Nor Harisudin, *The Taqnin of Indonesian Islamic Law Dynamic*, *Journal of Indonesian Islam* (Harisudin, 2015). However, their studies are still general and normative, therefore the study of the reconstruction of the Fiqh Nusantara is important for formulating fiqh that can be applied in Indonesia.

The research of Fiqh Nusantara uses a qualitative method with the juridical-sociological approach (Sorokin, 1928: 760-761). The Sociology being used is Nusantara

sociology, which studies the emergence, development, and social institutionalization of Nusantara people (Jurdi, 2013: 65–66). The research is conducted by reconstructing the Fiqh Nusantara study tradition alongside the cultural roots as its background. The study process is carried out systematically and objectively by collecting, evaluating, and testing evidence that supports the data and obtaining a strong conclusion through collecting data regarding the concept, opinion, attitude, and judgment towards the situation and understanding about Fiqh Nusantara.

The research offers a new perspective towards research study focus and exploration of the essence formed by life reality in the development of social sciences (Schutz, 1970: 30). The sources of data for this research are literature, documents about Fiqh Nusantara, and interviews of Fiqh Nusantara experts. The types of data consist of primary data and secondary data. Primary data is sourced from official documents, in-depth interview with prominent figures, and literature discussing Fiqh Nusantara. Interviews were conducted with several experts who were competent in the study of Fiqh Nusantara, including KH. M. Tholhah Hasan and KH. A. Mustofa Bisri. While the secondary data is sourced from magazines, journals, newspapers, and other related researches.

Fiqh Nusantara and Islam Nusantara are popular among Indonesian people (Kasdi, 2018: 313–316). Research on Fiqh Nusantara is a research field that can unmask the history of thought and life of the Indonesian nation (Johns, 1958: 5). If it is analyzed and linked to the development of the Islam Nusantara, it can be stated that the rituals carried out by the

Indonesian people contain high cultural values. In turn, the religious practices they carried out reflected the religious patterns of the Fiqh Nusantara.

B. From Normative Fiqh Towards Humanity Fiqh

The word Fiqh etymologically means to understand the utterance of someone. Therefore, Fiqh means deep understanding (*Fahm Daqiq*) (Al-Khin & Al-Bugha, 1996: 7). This word is found in al-Qur'an in 20 verses, but most relevant to the Islamic studies in Allah's word: "*It is not advisable for the believers to march out altogether. Of every division that marches out, let a group remain behind, to gain an understanding of the religion, and to notify their people when they have returned to them, that they may beware.*" (QS. Al-Taubah:122)

This verse reminds us so that not all Muslims go to war (Al-Maraghi, 2006: 187–188), that there should be a group of people from each community that study and understand (*li Yatafaqqahu*) religious teachings (Shihab, 2005: 749–752). The object of *Fiqh* includes various broad issues, ranging from utterance (QS. Taha: 28), occurrence and the punishment of hell (QS. Al-Taubah:81), Tasbih (QS. Al-Isra': 44), the verses of God (QS. Al-An'am: 65,98), the change of heart (QS. Al-Taubah: 127), hypocrisy (QS. Al-Mukminun: 7), to religious issues (QS. Al-Taubah: 122).

Meanwhile, terminologically, Fiqh is the science that explains practical Islamic law based on the detailed source from Qur'an and Sunnah (Al-Zuhaili, 1997: 29–30). Therefore, Fiqh is a science created by thought, research, and *Ijtihad* which requires thinking and contemplation (Schacht, 2010: 74–75). In its development, the word Fiqh usually defined as

the establishment and provision related to the action of a law subject (*Mukallaf*) which comes from or based on the Divine guidance (*Khithab*) (QS. Al-Nisa': 105).

The purpose of establishing Fiqh is realizing the well-being of mankind in the world and the hereafter (Al-Syatibi, 2003: 30), through applying Shari'a law into peoples' actions and utterances, and guiding them in worship and transaction. Furthermore, the function of Fiqh is to summarize many theorems, search their authenticity and examine their legal process (*Istidlal*), and also combine one theorem with another into a law conclusion. Then, these laws are compiled into chapters that make it easily referenced (Shahrur, 2004: 164–170).

Fiqh is the expression of the laws that Allah established towards His servants, to protect their well-being and prevent harm among them. Therefore, fiqh exists to give attention to those aspects and to regulate all actions. The issues of Fiqh occupy the largest portion of Islamic studies. The term *ulama* is more often identified to Fiqh expert rather than other disciplines experts. It is because a Fiqh expert must also be an expert in Tafsir, Hadith, Linguistics, *Usul al-Fiqh*, and others (Sholeh, 2016: 126–128).

Fiqh, which means Islamic laws regulate the actions of *Mukallaf*, has a connection with the belief in Allah and other commandments of Islamic faith because it will allow a Muslim to stay true towards religious laws, and follow them as the embodiment of obedience and compliance. Meanwhile, people who don't believe in Allah do not feel obliged to perform religious commandments such as praying or fasting and do not give attention to whether their action is *Halal* or *Haram*.

Hence, staying true to Islamic law is part of the Muslim's faith towards Allah Who has revealed and commanded it to mankind (Schacht, 2010: 21–26).

Therefore, Fiqh is the values of Islamic teachings with the normative dimension as the basic rule for a Muslim in performing their religious teachings. This rule emerges and develops along with the practice of Islam itself. When Islam was practiced during Rasulullah and his Companions' era, the rules for how to practice Islam developed. It was also happened in the *Tabi'in* era and afterward (Shahrur, 2004: 164–178).

At the beginning of Islam, Fiqh is actualized in empirical reality, not yet become a discipline (An-Na'im, 2004: 23–26). Fiqh as Islamic teaching was practiced based on the understanding at the time, which was normative and practical, suitable with people's needs. With this kind of practice, it's unsurprising that Fiqh corresponded to the condition where Arab people and their culture practiced Islam. Moreover, the practice of Islam at that time put more importance towards implanting *Aqeeda* and awareness to practice Islamic teaching, rather than the formal dimensions of Fiqh.

For example, it was advised in *Thaharah* (purity) to use *Siwak* in performing worship. Rasulullah said, "*If it were not that it would be difficult on my people, then I would have ordered them to use the Siwak for each prayer.*" The understanding of this hadith is a suggestion for any Muslim to use *Siwak* before worshipping. The practice of *Siwak* as a mean of purification and the ritual of worship merged into one single activity. (Mahfudz, 2017).

However, understanding *Siwak* as a necessity to obtain Sunnah in worship is tempting to our mind because the mean of purification is not only *Siwak* but can also be toothpaste or other hygiene product. If fanaticism and formality in performing worship are understood rigidly, then using anything other than *Siwak* means not getting the sunnah of purification explained in the hadith above.

Therefore, the study of Fiqh Nusantara should be appreciated as a review of the ever-evolving practice of Islamic teachings. The development of Fiqh Nusantara requires ideas from Muslim experts, empirical experience from the practice of Islamic teachings in Indonesia which can be emulated in other parts of the Islamic world because the Indonesian Muslim has the largest population in the world (Bizawie, 2016a: 239-240).

C. Genealogy of Fiqh Nusantara

Fiqh Nusantara emerges together with the introduction of Islam into Nusantara soil, starting from the Walisongo era, colonialism, post-independence revival, the new order with the rapid modernization, until today's modern era. In all these phases or periods of the development of Islam in Indonesia, it seems that Islamic teachings can always be practiced by its believers in Indonesia. The choice of Fiqh that was being taught at the time was also moderate Fiqh which can get along well with the Nusantara culture (Wahid, 2016: 36-37).

Walisongo and the ulama spreading Islamic teachings in Indonesia introduced Islam with the cultural approach so that Islam can be easily understood and practiced without abandoning the principles of Islamic teachings. (Kasdi, 2017:

15–16). The historians see this tactic as an **accommodative strategy, which is the wisdom of Islamic missionaries in dealing with acculturation processes**. The success of Walisongo is because of their Da'wa strategy that reaches all parts of Java, and even the whole of Nusantara (Kasdi, Farida, & Cahyadi, 2019: 468). The introduction of Islam to the people through the dialogue forums, sermons, art and cultural performance, that had no element of coercion.

In the colonialism era, the implementation of Islamic law (*Fiqh*) in Indonesia also faced the problem from the colonial ruler at the time so that conducting the compromise towards *Receptie* policy by the Dutch government, and Fiqh could apply as long as it did not conflict with the customary law. Beside it, they can also hold the reverse theory, "*Receptie in Contrario*" that the customary law and Fiqh practice can be applied alongside each other for Nusantara people. After they achieve independence and Islamic teaching increasingly widespread in Indonesia, they began to require Fiqh that was compatible with them.

Hasbi ash-Shiddieqy was the person who first revealed the idea of Indonesian *Fiqh* (Ma'arif, 2015: 28–30). He dubbed the Fiqh with special characteristics of Indonesian people as Indonesian Fiqh. According to him, Fiqh with Indonesian personality must exist. This Idea was triggered by the stagnation of Fiqh in 1940 that couldn't give a solution to people's problems. In his **first article** titled *Memoedahkan Pengertian Islam*, he stated **the importance of establishing fiqh as the result of ijtihad that is** compatible with Indonesian people's need, so that Fiqh is not seen as a foreign object and treated like an antique.

Shiddieqy was doubtful of the ¹ prospect and the future of Islamic law in Indonesia which had no clear direction. He saw the significance to review the Indonesian people's attitude who cult of existing Islamic laws based on putting new *Ijtihad* systems, aside from the need for formulating new legal alternatives for the concepts and ideas of Islamic laws that considered irrelevant to be practiced in Indonesia.

For a long time, up until 1948 to be exact, his Indonesian Fiqh idea did not receive a positive response. Then, he wrote another article titled *Menghidupkan Hukum Islam Dalam Masyarakat* published in *Aliran Islam* magazine. (Shiddiqi, 1997: 215–216). He attempted to revive his big idea. In his article, he stated that the Islamic law's existence in practice has reached a clinical level of decadence, and appeared as the outcast figure, insignificant, and useless. Its presence is no longer recognized by people because it was no longer able to accommodate the demand for modernity (Fuad, 2016: 205).

According to Shiddieqy, Islamic law has to solve human's new problems, especially in the aspects of *Muamalah*, there are still problems with no legal provisions (Rahmiyati, 2017: 165). It must be able to be present and to participate in shaping the direction of people's life. One of the factors causing ulama in this country to be incapable of establishing Fiqh with Indonesian personality is their excessive fanaticism towards the Mazhab followed by Muslims. Realizing the impossibility of the emergence of the progressive idea from conservative ulama, he invited Indonesian Islamic College circles to create a new generation of mujtahid with special characteristics that can carry on Indonesian Fiqh project.

In 1961, Shiddieqy reiterated his Indonesian Fiqh idea in the IAIN Sunan Kalijaga anniversary event. In the scientific speech themed, *Syariat Islam Menjawab Tantangan Zaman* (Islamic Shari'a Answering the Challenges of the Age), he asserted that Indonesian Fiqh is Fiqh that is established following Indonesia's personality, and compatible with the nature and characteristics of Indonesia (Ash-Shiddieqy, 1966). After this scientific speech, his idea finally received a positive response from the Indonesian people. Shiddieqy presented the Indonesian Fiqh idea with his bravery, which was seen as taboo at the time. The influence of Shiddieqy's idea was incredible. Islamic law began to have an honorable place. Previously, in the national law system, Islamic law was placed as a part of the customary law, but after the disclosure of Shiddieqy's idea, Islamic law became an independent element of the national law.

There are four steps offered by Hasbi ash-Shiddieqy in approaching towards Indonesian Fiqh. They are: first, recompiling old Fiqh books in a form and system that is compatible with the advance and demand of modernity. Second, compiling Fiqh book as a guideline for reviewer or Islamic law researcher, which contains descriptions of the law based on an interpretation of al-Qur'an and supported by Hadith. Third, discussing law incidents that arise at present and is related to the life and movement of Indonesian people, such as the issue of riba in the bank, gambling, etc. Fourth, conducting a comparative study between Islamic law and conventional positive law (Shiddiqi, 1997: 229).

An example of Shiddieqy's Indonesian fiqh idea is when he stated it's necessary to review the definition of wealthy to be adjusted to today's standard so that those who are required

to pay zakat do meet the requirements to be categorized as wealthy. In Shiddieqy's view on the limit of zakat's *Nisab*, he wanted the exact value of 20 *Mithqal* in today's standard to be reviewed. It is because this standard is the standard for categorizing a person as wealthy. Notwithstanding Shiddieqy himself admit that the value is equal to 96 grams of gold, he also questioned the accuracy of this calculation when adjusted to today's situation and condition.

Shiddieqy saw if in the Prophet's era 20 *Mithqal* can buy a person five camels, is it also applied today? It can be seen that Shiddieqy wanted an additional analytical tool to establish the measurement of wealth categorization which has the law consequence of someone having to pay Zakat. This additional analysis can be in the form of modern science, like economics and local culture, so that the establishment of the amount of Zakat is more suitable for today's standard.

The Indonesian Fiqh idea presented by Hasbi ash-Shiddieqy was further developed by Hazairin. As well as Shiddieqy, Hazairin expressed the need to form national Mazhab fiqh for Indonesian Muslims. This Mazhab has undergone several considerations, which he then called fiqh Mazhab Indonesia (Hazairin, 1982: 5-6). The emergence of the national Mazhab Fiqh idea, among others, was triggered by the Dutch colony who eliminated the development of the legislation of Islamic law in Indonesia. Through the idea that was packaged in the concept of *Het Indische Adatrecht* with its intellectual figures such as van Vollenhoven (1874-1933) and Snouck Hurgronje (1857-1936), that was later known as *Receptie* theory (Fuad, 2016: 10), the Dutch government attempted to constrict the application of Islamic law.

As the counter-theory, Hazairin constructed the Receptie Exit theory. This theory stated that the *Receptie* theory must exit from the Indonesian Islamic law theory because it's contradictory to the UUD 1945 and al-Qur'an and hadith (Hazairin, 1976: 7-8). Through this theory, Hazairin tried to prove that customs (anthropology) do not always conflict with Islam. He also systematized the national law with three elements, including the Dutch law, customary law, and Islamic law.

According to Hazairin, Syara' sources and the law found in traditional Fiqh need to be reinterpreted, by reading the condition of the local society so that the goal of Islam can be reached, by using the sociocultural historical approach. (Fuad, 2016: 83).

The effort to be constructive *Ijtihad* from various provisions of Islamic law are always faced with certain conditions and situations so that the nuances of engineering and sublimation will always appear in it. Accordingly, as revealed by Joachim Wach quoted by Mahsun Fuad, religious experiences and thoughts that cannot be separated from the context, both the context of the time, space context, historical context, social context, cultural context, psychological context, and religious context (Fuad, 2016: 15-16).

The focus of the Hazairin study is an inheritance, so the operationalization of this interpretation pattern can be taken by gathering all the verses and hadiths that are related to inheritance, then interpreting them as a unity that explains each other. In explaining the understanding and concepts in that verse, Hazairin suggested the need to use an anthropological frame of reference.

The Genealogy of the Fiqh Nusantara was followed by the social Fiqh idea of KH. Sahal Mahfudh. This discourse of social *Fiqh* started when many problems arise in classical Fiqh. He tried to respond to criticism by advocating for classical Fiqh. This step then continued by a systematic effort with the publication of the *Nuansa Fiqh Sosial* book (Mahfudh, 1994: 3–17). According to him, the current Fiqh is sufficient, but there are still troubles in its presentation and reformation. So, it's needed to reconstruct *Fiqh*, then to publish it in people's lives.

Mahfudh emphasized that the five basic principles of humanity formulated by al-Syatibi in *Maqashid al-Shari'a*, it means that to provide an understanding to the public that Islam does not specialize in its role only in the matter of *Ta'abbudi* (worship of Allah), it is command and prohibition only. If the problem is not purely in the area of interaction between servants and God, then the values of benefits are recommended to be considered. Here, the Fiqh Nusantara that is social-oriented was developed with an emphasis on social orientation in the context of Islamic law to realize human well-being and prosperity.

Then, some ulama and thinkers in Indonesia have also a contribution to building the Fiqh Nusantara, including the social fiqh thought by KH. Ali Yafie, the indigenous efforts of Islam by KH. Abdurahman Wahid (Wahid, 2016: 33), the reformation of Mazhab by Qadri Azizi and others to continue the ulama of Islam Nusantara to carry out Fiqh according to the Nusantara community conditions (Azizy, 2003: 84).

In the Reformation era, Islamic law became Qanun (positive law) in this country such as the Constitution No. 1 of

1971 concerning Marriage, Compilation of Islamic Law (1991), the Constitution concerning zakat (1999 revised 2011), the Constitution No. 4 of 2004 concerning Endowments, the Constitution of Shari'a Banking (2008) and others. It shows that the efforts of Indonesian Muslim thinkers to socialize Islam and Islamic law in the frame of the Nusantara society always dynamic moving to realize the religious teaching forms, based on Islam and Nusantara aspects since there is synergy between the two that is equally applicable in Indonesia.

D. Methodological Transformation of Fiqh Nusantara

Realizing the Fiqh Nusantara need a high level of awareness and wise from several parties. Moreover, in carrying out historical reflections and methodological transformations of Islamic law thinking in the early development era. Considering the local traditions as a reference for the forming of a new Islamic law thinking is urgent (Saputra, 2018: 182–183). The Islamic Shari'a is based on the principle of equality by involving all customs (*'Urf*) of each society can be used as reference law, not only the customs of Arab society but also *'Urf* of the people of Nusantara. Fiqh Nusantara that is applied to Indonesian Muslims, it is suitable *Fiqh* for them, namely the *'Urf* that develops in Indonesian society, which is not contrary to *Syara'* (Ghazali, 2016: 112–114).

Fiqh Nusantara can be accounted for methodologically because it based on at least three main theorems: *Istihsan*, *Maslahah Mursalah*, and *'Urf*. *Istihsan* is the consideration the good deeds is that what is considered good by the majority of Muslims (Al-Fasi, 2011: 251). *Maslahah Mursalah* is a *Maslahah* that is not commanded or prohibited directly by *Syara'*, but contains dimensions of real and general benefits

(Al-Zuhaili, 1996: 753–754). Whereas *'Urf* is a tradition applied in the community (Al-Zuhaili, 1996: 828). These three theorems strengthen the epistemological basis of the Indonesian Fiqh.

In *Usul al-Fiqh*, there is the concept of *'Urf*, local wisdom, or customs which is one of the theories in Fiqh methodology that makes customs (as long as they do not contradict with the Shari'a principles) as one of the considerations in deciding the Fiqh law. This consideration results in the rules of Fiqh: *al-'Adatu Muhakkamah* (customs can be a reference law) (Al-Suyuti, 1998: 193–194). Here, Abdurrahman Wahid emphasized that religious symbolism had been allowed in the culture, so that Islam was able to actualize the main ideals, namely: democracy (*Shura*), justice (*'Adalah*), and equality (*Musawah*) (Wahid, 2001: 111–112).

2 Besides, there is also the rule of *al-Hukmu Yataghayyar bi Taghayyur al-Azminah wa al-Amkinah wa al-Ahwal wa al-'Adat* (law consideration changes according to the change in time, place, condition, and customs) (Al-Qayyim, n.d.: 3). So, it is no exaggeration if the ulama keeps Islam relevant throughout the time (*Salihun li Kulli Zaman wa Makan*), is the values and norms created from the aforementioned fiqh methodology.

The majority of Fiqh adhere to *Ijtihad Qauli*, namely the effort to find the law based directly on the opinions of the ulama, especially in the Syafi'i Mazhab. This *Ijtihad* shows that the Syafi'i Mazhab has a status quo progressively in the Fiqh Nusantara. Finally, the Syafi'i Mazhab in Fiqh became the standard characteristic of Islam Nusantara (Bizawie, 2016b: 4–5). Whereas, in the *Usuliyin* debates, this *Ijtihad Qauli*

still has several problems, especially in the present days. The classical Fiqh as the reference was born based on the need of medieval society in a certain region and cultural contexts, while people live in another region with different cultural contexts. So, some of its law results are a reflection of each region and the period.

There has been a methodological transformation of Fiqh in the Islam Nusantara. *Bahtsul Masail* and law discussions are not only always based on the *nash* of *Fuqaha* contained in authoritative books (*al-Kutub al-Mu'tabarah*), but also the Nusantara ulama are also doing *ijtihad* collectively (*Ijtihad Jama'i*) using a set of four methods of *Mazhab* (Muhammad, 2002: 26–35). The collective *Ijtihad* is like an Islamic law institution in which there are experts from various disciplines. The laws decided through intensive and neutral research, not influenced by the government or certain groups (Ash-Shiddieqy, 1973: 17).

In addition, there has been a transformation in the textual *Mazhab* process towards the methodological *Mazhab* process. It means implementing *Ijtihad* based on methodology that have been decided in the *Mazhab* (Al-Khin & Al-Bugha, 1996: 15). Through this methodological process, Fiqh become more adaptive to Indonesian local wisdom and tradition. (Mahfudh, 1994: 40–49). Thus, the kind of *Mazhab* or *Ijtihad* necessitates an effort to solve the problems that occur in Indonesia by considering local wisdom, traditions, or customs. It is because the methodology used in formulating Fiqh Nusantara is the fourth school of law methodology (*Mazhab*) which is sociologically very adaptive to the cultural factors as one of the local considerations of law.

Ijtihad is carried out to reconstruct the Fiqh Nusantara, by paying attention to the following: First, interpreting the *Zhanni* texts by flexible ways because the verses of the Qur'an has two versions: in the form of *Muhkamat* (verses that contain clear meanings) and *Mutasyabihat* (verses that contain vague meaning). The verses of the Qur'an, ulama has the discretion to interpret them, especially those that are often related to the reality of society. Therefore, the results of each ulama are different from one another.

Second, reinterpreting heritage of Islamic jurisprudence (*Turats al-Fiqh*). By interpreting and reviewing the heritage of old *Ulama*, we will be able to solve the national problems and the people without being interfered with the intellectual roots that have been passed down through generations. The new interpretation takes into account the socio-cultural that is in the local community.

Third, considering the '*Urf* (culture, customs, and traditions) as part of the creations produced by the community (Ghazali, 2016: 112). Even Imam Syatibi put '*Urf* in a strategic position as a reference for Islamic law (Al-Syatibi, 2003: 12). But the '*Urf* that used is '*Urf Shahih* (good), because '*Urf* is divided into two, namely are '*Urf Shahih* (good) and '*Urf Fasid* (bad). For the second, it can not be used as a law reference, notwithstanding most people are to do it. For example, some Indonesians do KKN (Corruption, Collusion, and Nepotism), but this habit cannot be used as a law decision, because it is a bad habit.

Fourth, considering the universal and absolute benefits that have been determined by *Nash*. The relevance of this universal benefit will interact with *al-Kulliyat al-Khamsah*

or what is often called to as *Maqashid Shari'a*, including guarding religion (*Hifz al-Din*), guarding the soul (*Hifz al-Nafs*), guarding reason (*Hifz al-Aql*), guarding offspring (*Hifz al-Nasl*) and guarding the property (*Hifz al-Mal*) (Al-Syatibi, 2003: 30–32).

According to Ibrahim Hosen, The chair of the Fatwa Commission of Indonesian Ulama Council (MUI), renewal of religious thought in Indonesia can be done in several ways: First, abandoning the literal understanding of the Qur'an and replacing it with an understanding based on the spirit and soul of the Qur'an. Second, taking the soul of Sunnah of the Prophet PBUH for legislation provisions and provide discretion to develop the techniques and implementation of worldly problems. Third, changing the devotional (*Ta'abbudi*) approach in reading the texts towards the prudential (*Ta'aqquli*) approach. Fourth, breaking away from the old style of determining the pathways to root causes of problems (*Masalik al-'Illah*) and developing the formulation of the root of problems for the new law. Fifth, shifting the attention from the criminal problem set by text to the criminal offense and the most democratic matters. Sixth, supporting the government to generally text and limit it (Hosen, 1989).

Nevertheless, the transformation of *Mazhab* from textual to the methodological pattern is an effort to contextualize Islamic teachings in social conditions in some places and times. The methodology used still characterizes the Islam Nusantara, one of which in *Fiqh* follows the Syafi'i *Mazhab* or more generally follows the four *Mazhabs* (*Mazahib al-Arba'ah*) with contextual understanding. This

consideration is important because with the transformation of this methodology, the effort to create Fiqh that is more reality of Nusantara that confirms the characteristics of the Islam Nusantara that has known internationally.

E. Fiqh Nusantara as the Indonesian Perspective Fiqh

Fiqh Nusantara is Fiqh practiced according to the reality in Indonesia which is also known as Nusantara. The reasoning thinking used in the ideas of Fiqh Nusantara is a belief that the principles of the Islamic law provide a space for new development and *ijtihad*. The principles of Islamic law that have been used (Al-Qayyim, n.d.: 3) such as *Ijma'*, *Qiyas*, *Maslahah Mursalah*, *'Urf* and the principle of change law because of time and place, it will get discrepancies when there is no new *Ijtihad*. Based on this paradigm, the movement to close the *Ijtihad* is an old issue that must be ignored immediately in the context of the present-day. (Ash-Shiddieqy, 1966: 42).

The Fiqh Nusantara thought also use the principle of *Maslahah Mursalah*, justice, expediency, and *Sadd adz-Dzari'ah* (Ash-Shiddieqy, 1975: 186–187). All of these are combined principles held by the *Mazhab* priests, especially the Madinah and Kuffah form which have proven capable to create the order and prosperity in society. In realizing the Fiqh Nusantara, a critical historical approach is significant. The deductive analogy method, for instance, as a model of *Istinbath* used by Abu Hanifah and the inductive analogy method used by Imam Shafi'i, to discuss one problem that has not been found a law provisions in the scope of Fiqh thought.

Therefore, the problems that have already had law provisions, the comparison method is an important thing to do. Consequently, it is necessary to compare one opinion with another opinion from all of the law references or that have existed, choose which ones are more suitable and closer to the truth, and supported with strong arguments (Al-Zuhaili, 1996: 197–199). Fiqh Nusantara uses a socio-cultural-historical approach to facilitate the application method in all processes of the study and discovery of Islamic law.

Nevertheless, Fiqh Nusantara has two forms: living laws and positive laws. Both are a part and wealth of the Nusantara Islamic jurisprudence (Harisudin, 2015: 89–90). As living laws, we can see Fiqh Nusantara in the discussion books at Islamic Boarding Schools, Issues Research Committee of Nahdlatul Ulama, Muhammadiyah Tarjih Council, *Hisbah* Commission of PERSIS (Islamic Unity Organization), *Fatwa* of MUI and so on, all of which become the reference of a fatwa for people. Nevertheless, as positive law, we see Fiqh Nusantara standardized in regulations that are set by the government for all Muslims. In the positive law, the rule applies that the legal decisions taken by the leader or judge are absolute and fair (*Hukmu al-Hakim Yulzimu wa Yarfa' al-Khilaf*).

Another result of Fiqh Nusantara which has been decided as regulation in the *Compilation of Islamic Law (Kompilasi Hukum Islam/KHI)* is the property of *Gono-gini*. *Gono-gini* is the property acquired jointly of husband and wife after marriage. In KHI, it is mentioned that the inheritance will be divided after the property of the *Gono-gini*, the husband and wife are divided together (Mokodompit, 2015: 169–171). For example, if a husband dies and has 100

million, then the money is divided for the wife of 50 million and 50 million for the husband. This 50 million, owned by the husband, is shared with the heirs. The Fiqh Nusantara model concerning *Gono-gini* property is better than the conventional Fiqh that practices in many Islamic countries, especially the Middle East.

Some events such as wedding reception, *Syawalan*, *Kupatan*, circumcision (*Khitan*), *Slametan*, *Syukuran* and so on have combined the Islamic teachings with the local traditions of Indonesian people (Bisri, 2018). In these events, the nuances of Fiqh Nusantara are obvious and dominant. It means that the cultural values or customs of the Nusantara community collaborate with Islamic values. There are synergies between Fiqh and the traditional customs of the Nusantara in several things: first, between fiqh and Nusantara, they both embody struggle to believe in Allah. The potential of monotheism (*Tauhidiah-Ilahiyah*) in the religious tradition can develop in the Nusantara. Moreover, people also support to practice and believe there is something beyond human ability.

Second, Fiqh that developed in Indonesia always be able to adapt in its environment, so that it's implemented into a flexible, friendly, to every people, whereas the previous scholars fought for the actualization of Islam without armed with social sciences such as sociology, anthropology, politics, science, and technology. The flexible and accommodative concept of Fiqh with the peoples' reality was applied by the Nusantara scholars before (Hasan, 2017).

Third, the Fiqh Nusantara can develop based on the intention of sincerity to struggle for Islam. They did not think

about their either to get social status, position, or personal interests. It can be proven by Fiqh which is the curriculum in the Islamic boarding schools as the embryo of the development of Fiqh in the Nusantara. The Islamic boarding schools in the early of the Indonesia establishment always took a place far from the crowds. The aims are Islam or Fiqh can be studied and practiced totally (Mahfudz, 2017).

In the third aspect, there is sincerity, cleanliness, and submission of the soul in Fiqh delivered by the Nusantara Ulama. Fiqh is not just normative teaching that is rigid, which seems to contradict with others. So the dimensions of the Fiqh Nusantara with the Sufism concurrently. For example, the followers of Sufism in Nusantara are mostly Ghazalian, those who followed the teachings of al-Ghazali in uniting the dimensions of Fiqh and Sufism.

F. Conclusion

The religious experience and thoughts that occur cannot be separated from the context that surrounds it, be it the context of the time, space context, historical context, social context, cultural context, psychological context, and religious context. Indonesian Muslim scholars to socialize Islamic law in the form of the Nusantara society are always dynamic moving, realizing the teaching forms based on Islam and Nusantara aspects. There are synergies between Fiqh and the traditional customs of the Nusantara in several things: first, between Fiqh and Nusantara, they both embody struggle to believe in Allah. Second, Fiqh that developed in Indonesia always be able to adapt in its environment, so that it can be implemented into a flexible, friendly, to other people. Third,

the Fiqh Nusantara can develop based on the intention of sincerity to struggle for Islam.

The methodology in developing Fiqh Nusantara is reinterpreting the Syara' theorems contained in traditional Fiqh, by reading the local community conditions so that the purpose of Islamic law can be realized. Moreover, carrying out transformation in the practice of the process of the textual *Mazhab* towards the process of the methodological *Mazhab*. Referring to the methodological *Mazhab* is an effort to form a Fiqh Nusantara so that Fiqh is more adaptive to the local Nusantara wisdom and suitable with the benefit (*Maslahat*) of Indonesian Muslims. Nevertheless, referring to *Mazhab* and *ijtihad* are efforts to solve the problems that occur in the Nusantara by considering local wisdom, traditions, or customs. Because the methodology used is the Fiqh methodology of four *Mazhab*, sociologically it is very adaptive to cultural elements as one of the local considerations of law.

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