



**INTERNATIONAL CONFERENCE AND CALL FOR PAPERS
LANGUAGE DEVELOPMENT UNIT OF STAIN KUDUS
MINISTRY OF RELIGIOUS AFFAIRS RI**



Jl. Conge Ngembalrejo PO BOX 51 Kudus 59322 Phone. (0291) 438818 etx.131 Fax. 441613 Website : iccp.stainkudus.ac.id/ E-mail: iccp@stainkudus.ac.id

Certificate

Number : B-85/Sti.05/U-3/PP.00.9/08/2016

This is to certify that :

MOH. ROSYID

has participated at **INTERNATIONAL CONFERENCE AND CALL FOR PAPERS** on
"Peaceful Life in Islam; Local and Global Challenges"
held in Kudus, Indonesia, August 8th – 9th, 2016
as

PRESENTER

LANGUAGE DEVELOPMENT UNIT
STAIN KUDUS



Kudus, August 9th, 2016

Rector,

Dr. H. Fathul Mufid, M.S.I



PROCEEDING

INTERNATIONAL CONFERENCE

and CALL for PAPER

PEACEFUL LIFE IN ISLAM: LOCAL AND GLOBAL CHALLENGES

August 8-9, 2016 Auditorium STAIN Kudus - Central Java - Indonesia

2016

***INTERNATIONAL CONFERENCE and
CALL for PAPERS***
***PEACEFUL LIFE IN ISLAM:
LOCAL AND GLOBAL
CHALLENGES***

August 8-9, 2016
Auditorium STAIN Kudus
Central Java - Indonesia



PROCEEDING

INTERNATIONAL CONFERENCE and CALLfor PAPERS “
“Peaceful Life in Islam: Local and Global Challenges”
August 8th – 9th, 2016, STAIN Kudus - Indonesia

ISBN Number : 978-602-60070-1-8

Chief : Zaimatus Sa’diyah

Team : Nur Said
Setyoningsih
Abdul Mutholib
Suhadi
Murtadho Ridwan
Efa Ida Amaliyah
Muhammad Misbah
Nuskhan abid
Arini Chasanah
M. Nailash Shofa

Editor : Muhammad Misbah & Nuskhan Abid

Setting & Layout : Sigit Mut

Administration : Triana R



**LANGUAGE DEVELOPMENT UNIT (UPB)
ISLAMIC STATE COLLEGE KUDUS
2016**

Editor Preface

This International Conference and Call for Papers (ICCP) held by Language Development Unit STAIN Kudus under the theme: "Peaceful Life in Islam : Local and Global Challenges". The objective are: (1) Increase the understanding about the Islam peaceful life spirit as a doctrine and civilization; (2) Offer the Islamic theoretical framework and best practice of peaceful life from around the world.

The seminar is organized into two major session; the main session and the parallel session. The main session is filled with two expert speakers. Florian Pohl, Ph.D. from Associate Professor Emory University of California USA, and Prof Dr. Bambang Marsono, MA., M.Sc., MBA, Visiting Professor of Hogeschool van Utrecht, Netherland. Parallel session are devided into:

Sub-1: Focusses on Language of Peace in the Global Challenges.

Sub-2: Focusses on Islamophobia and Media

Sub-2: Focusses on Islam Nusantara (Indonesian Moderate Islam).

The committe received a total of 140 papers which are divided into 30 presented paper and 35 circulated paper. Lecturers, researchers around the world have opportunity to participate in international scientific forum based on current Islamic Issues.

Although it has been prepared well, there are lot of limitations in this first ICCP held. We need critical and fresh idea for better event in the future.

Editors/Papers Team

Nur Said, et al

رئيس ترحيب

الحمد لله والصلاة والسلام على رسول الله ولا حول ولا قوة إلا بالله وبعد. حمداً و شكراً لله على انعقاد المؤتمر الدولي الذي أعدته و وحدة تطوير اللغة بالجامعة الإسلامية الحكومية قدس. على الرغم من أن هذا هو المؤتمر الدولي الأول ولكن بفضل الله وعونه أن الاهتمام والاستجابة من الأكاديميين والباحثين لهذا النشاط جيد للغاية اعتماداً على العديد من الأوراق المقدمة لعملية الاختيار والتصنيف.

الموضوع الأساسي لهذا المؤتمر هو الحياة السلمية في الإسلام: التحديات المحلية والعالمية. فإنه موضوع مثير للاهتمام والمناقشة حيث أن هناك عديد من المزايم والانتقادات المقدمة إلى الإسلام إثر تصرفات الفوضيين والأطراف باسم هذا الدين الإسلامي. إن الإسلام عقيدة و شريعة لن يسمح أي نوع من عملية العنف لأن هذا الدين الحنيف لا يريد للإنسان إلا الخير والشرف. بل سمي هذا الدين إسلاماً لأنه لا يعلم الإنسان إلا ما فيه سلاماً و سلامة و سلم للناس. أجمعين. فلا ريب أن تلك الانتقادات و الادعاءات بأن الإسلام دين الإرهاب كلام فارغ لا دليل فيه.

من المعلوم أن الجامعة لها دور مهم في نشر التعاليم والمعلومات الصحيحة للمجتمع، ومن ضمنها التعاليم والمعلومات عن هذا الدين الحنيف. استجابة على هذا الدور النبيل فالجامعة الإسلامية الحكومية قدس تدعو الأكاديميين والباحثين من خلال هذا المؤتمر الدولي للحوار العلمي الذي ينبغي على الأدلة والدراسات التجريبية رجاء أن تكون نتيجة هذا الحوار العلمي لا تتحدد و تتوقف في يد الأكاديميين والباحثين فحسب بل لابد من توصيلها إلى المجتمع محاولة لتوعية الناس وتوجيههم نحو الفهم الصحيح لتعاليم الإسلام.

ليس من المبالغة أن نقول أن مدينة "قدس" هي المدينة المناسبة لتكون مركزاً للدراسات الإسلامية الإندونيسية أي لما لها من التاريخ الأصيل المحفوظ حتى الآن من تعاليم الإسلام الذي تطبق بأدب **Islam Nusantara** مع الحفاظ على احترام الاختلافات الخلقية والخلقية من قبل مولانا جعفر الصادق أو المعروف بسونان قدس و سونان موريا. فقد أثبت التاريخ و سجل محاسن الدعوة لسونان قدس و سونان موريا التي تعزز التسامح والاحترام بين بني الإنسان مع مختلف الأديان والطبقات الاجتماعية. لقد أصبح الموقع الحالي لجامع القدس كمركز الدعوة لسونان قدس المجاور للمعبد البوذي دليلاً كافياً لتعاليم السلام التي أصبحت جزءاً لا يتجزأ من روح الإسلام. وبالإضافة إلى ذلك، فاللغة المهذبة التي أصبحت الدعاية الإعلامية في ذلك الوقت لا تزال تحتفظ حتى يومنا هذا في شكل المؤسسات التي هي مركز دعامة القيم الأخلاقية لهذه الأمة، (**pesantren**) التعليمية والمدارس الإسلامية.

من المتوقع أن يصبح هذا المؤتمر الدولي وسيلة فعالة لمتنّد العلم والحوار في تعزيز تعاليم الإسلام التي من شعارها أن تكون رحمة للعالمين. نيابة عن المسؤولين في هذه الجامعة أو د أن أشكر الجميع الذين قد أبدلوا جهدهم لأجل نجاح هذا المؤتمر راجياً أن لا يكون هذا المؤتمر هو الأول والآخر بل لابد من الحفاظ عليه والإكثار بعقد المؤتمرات المماثلة في المستقبل لإحياء الجو الأكاديمي المنتج في بيتنا الجامعية.

رئيس جامعة

المفيد الما جستير الدكتوراه فتح

Preface

All praises due to Allah for His kindness and mercy thus we can carry out this first International Conferences and Call for papers (ICCP) on Peaceful Life in Islam: Local and Global Challenges successfully. This success happens because of the great efforts and cooperative hands of all teams involved in this event. In addition, all supports of the leaders in STAIN Kudus also play an important role in this first International Conference and Call for papers success.

The idea of this first ICCP rises from a sense of responsibility of Language Development Unit (UPB) within STAIN Kudus as a center for foreign language development to bridge the academic community in the development of foreign language skills. Since the University cannot be separated from scientific activities in the form of dialogues, seminars or conferences, UPB initiates to organize an International Conference as an effective way in strengthening and improving foreign language skills for both researchers and academicians of Islam and education in STAIN Kudus.

Theme Selection in this first ICCP; "Peaceful Life in Islam: Local and Global Challenges" based on the hot issue discussed among the global sphere. This grand theme is carrying at least three important points embodied in sub-themes: Islam Nusantara, media and Islam phobia as well as Language and peace. All those topics are interrelated and interesting themes to discuss. The enthusiasm and response of academic community are proven by the number of incoming paper in selection process. It proves that the themes above are still very relevant and deserved to be discussed, particularly in such kind of scientific forums.

Last but not least there are always some mistakes and shortcomings in this event organizing, in the name of UPB I hope your warm hand and big smiles to forgive and pass over these mistakes. Hopefully we can arrange the better event to meet and discuss in the next occasion.

Head of Language Development Unit
STAIN Kudus

ZAIMATUS SA'DIYAH, Lc., M.A

TABLE OF CONTENT

Cover	i
Board	ii
Editor Preface	iii
iv	رئيس ترحيب
Preface	v
TABLE OF CONTENT	vi
PEACEFUL LIFE IN ISLAM: HOW MUCH SEPARATION OF RELIGION AND STATE DOES DEMOCRACY REQUIRE?	1
AN OVERSEAS ASSIGMENT FOR MANAGERS	9
THE APPROACH OF THE CONTESTATION OF ISLAMIC AND NATIONAL LAW	18
DE-RADICALIZATION INQURANIC EXEGESIS : RE-INTERPRETATIOAN OF“VIOLENCE VERSES” TOWARD PEACEFULL ISLAM	32
POLITICAL PROPAGANDA OF RELIGIOUS VIOLENCE: REVEALING AL-WAIE’S UNDERGROUND IDEOLOGY	44
THE RELATIONSHIP OF RELIGION AND LANGUAGE; A CATALYST INSTRUMENT COHESION SOCIAL HARMONY AND RELIGIOUS PEOPLE	63
ISLAM NUSANTARA: TO WHOM IT MAY CONCERN (?): YOUTH RESPONSES IN THE EMERGENCE OF ISLAM NUSANTARA	72
ISLAM IN FOREIGN POLICY: Promotion of Moderate Islam in Indonesia Foreign Policy 2004- 2014	83
THE ROLE OF ENGLISH AS A POTENTIAL SUPPLY FOR ENTREPRENEURS TO BE COMPETITIVE IN THE GLOBALIZATION ERA	97
SPIRIT OF JAVA AND SUFISM CENTER THE GLOBAL ETHICS	101
A SPECIAL GIFT FROM FIGURE OF WALISONGO FOR A PEACEFUL INDONESIA	114

129	المحاولة في دفع التطرف المذهبي بتجديد تفسير مفهوم الجهاد لتحقيق السلام العالمي دراسة موضوعية في مفهوم الجهاد ومصطلحاته في القرآن	
	A PORTRAIT OF PEACEFUL LIFE IN GLAGAH KULON PROGO INDONESIA	139
146	مساهمة التصوف في بناء التسامح في أندونيسيا	
	ISLAMIC HERITAGE NUSANTARA THROUGH WAYANG (PUPPETS) AS A POTENTIAL TOOL FOR RELIGIOUS HARMONY	159
	MINORITY MUSLIMS' LIVES IN LIMBO: IN THE CASE OF MYANMAR (BURMA)	177
	THE ROLE OF MEDIA IN CREATING OF SYMBOLIC ISLAM (STUDY OF MEANING OF NON-MUSLIM STUDENTS IN MALANG ON TERRORISM NEWS)	188
	ISLAMOPHOBIA IN SOCIAL MEDIA: READERS' FEELING TOWARDS U.S. AIRSTRIKES TO ISIS	197
	DOES RELIGION IMPROVE LIFE SATISFACTION? META-ANALYSIS	207
	COUNTERPRODUCTIVE OF ISLAM NUSANTARA: THE CASE STUDY OF NAHDLATUL ULAMA'S RESPONSES TO EX-GAFATAR IN KUDUS	215
	PESANTREN, TRADITION AND MODERNITY (THE CACHE OF PESANTREN FOR DE- RADICALIZATION ISLAMIC EDUCATION IN INDONESIA)	228
	ISLAM NUSANTARA: SYMBOL OF SOVEREIGNTY AND PEACE	238
	Humanity Islamic Perspective as a Language of Peace in the Global Challenges (Paradigm Ideology and Sociology and Thought of Ali bin Abi Talib)	243
	SYEH JANGKUNG AND ISLAMIZATION PROCESS IN SOUTHERN PATI, CENTRAL JAVA (A SOCIO-HISTORICAL STUDY ON "SERAT SYEH JANGKUNG")	252
	ISLAMIC DERADICALIZATION THROUGH PEACEFUL SPIRIT OF SUNAN KUDUS IN ISLAMIC EDUCATION	260
	PROMOTING PEACEFUL LIFE: INTEGRATING PEACE EDUCATION THROUGH ENGLISH FOREIGN LANGUAGE CLASS	273
	LIVING HADITH IN A FAMILY: Toward an Ethnographic Study of Hadith	279
	THE USE OF LANGUAGE OF PEACE IN SOCIAL MEDIA AS A WAY TO PROMOTE A PEACEFUL LIFE	286

TEXT, AUTHORITY, AND HETERODOX: A SACRED CANOPY FOR ISLAM NUSANTARA	294
POLITENESS ANALYSIS OF MALALA'S NOBEL SPEECH IN PEACE PRIZE	306
ISLAM NUSANTARA AND THE QUEST OF PEACEFUL ACCEPTABILITY ON AHMADIYYAH-AFFILIATED SCHOOL IN YOGYAKARTA	316
NEW INTERPRETATION ON PROHIBITION TO SLAUGHTER COW FOR KUDUS SOCIETY (Paul Ricoeur's Social Hermeneutic Perspective)	332
353	رسالة السلام في قصيدة أنيس شوشان التونسي: تحليل سوسيلوجيا الأدب



Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

Mohammad Rosyid

STAIN Kudus, mrosyid72@yahoo.co.id

Abstract

At the beginning of the year 2016 public get information about the movement of the dawn of the Archipelago (Gafatar) that can access from the media and in *Gafatar.org* site that exist since 2011 to October 2016. Gafatar received a positive response from some citizens. But after efforts and the mask of bad Gafatar identified by law enforcement agencies and the government stopping the organization after considering the advice of other autonomous institutions. The interesting thing is that not all examining Gafatar members know as a whole. There are only understood aspects of improving the welfare of the economy as promised Gafatar. In fact, after guise Gafatar trends by law forces, the organization has been problematic until the ex-members Gafatar must return to their homes after (planning) settled in the new area (Kalimantan) to improve economic life. The problems that surfaced in this study is the citizens of ex-Gafatar in Kudus Central Java that does not know the mask Gafatar and returned to his hometown after the transmigrants, position as citizens who plagued by the problem. The problem include lost jobs, discredited by the neighbors as a member of the organization which stated astray by the Indonesian Ulama Council (MUI) so that the government is prohibited, how the attitude of Nahdlatul Ulama (NU) branches of the Kudus Spirit in the accepted as citizens of the nation? They are part of the citizens of NU before becoming Gafatar citizens and NU promotes Islam Nusantara. The president was accompanied Lukman Hakim Saifuddin invites the community to open and embrace the former members Gafatar with equates, perspective, even though the MUI issued a fatwa astray on Gafatar. To ban religious ideologies, ex-gafatar rights as human beings and man-made countrymen filled (*Kompas.com*, 22/1/2016). Suggestions were assessed the response NU Kudus? The Data in this study obtained author 2016 with an interview and observation. The analysis used a descriptive qualitative research. The purpose of this research is to know how far the role of NU and NU Board of the Kudus Spirit in response to ex- Gafatar in Kudus repatriated from Kalimantan. The weakness of the results of this study, not many written references that belong to the author so that dominated the news media.

Keyword; *Islam, Nahdlatul Ulama, Gafatar, Kudus*

Litarature Review

Refer to the official site *Gafatar.org* before revealed by the government prohibited, **contents** and mission Gafatar covers the First Principle: Gafatar is a case based on Pancasila. The Vision: °

procedures for the life of the community of the nation and state that peace, civilized, fair, and dignified under the auspices of the One True God through the union of the noble values of the nation, the improvement of the quality of science and intellectual, as well as the understanding and practices centering universal values that is a mercy for the universe. The mission: strengthen solidarity, togetherness, and unity, especially between the other elements of the Indonesian people and the world in general. In addition, also foster mutual understanding and cooperation between the other institutions that have concern and attention to the peace efforts and the welfare of the world. The purpose of Gafatar (1) as container collect the sons and daughters of the archipelago in the unite the understanding of the moral of humanity and nationality that inclusive, established, intelligent and unites, (2) as a means of communication and grow the brotherhood among the sons and daughters of the Archipelago both in Indonesia and other countries in the world, (3) defend and fight for noble ideals of the nation that is enshrined in the opening of the Constitution, (4) realize and bore cadres of leaders of the nations that honest, courageous, exclaimed, fair, capable, integrity, wise, and healthy, with based on the values of the deity of the One True God. The establishment of Gafatar thought is not on the basis of the interests of the group, the, genre, tribe, religious beliefs, or any race. Second, Gafatar is community organizations who are determined to fight for justice, prosperity and prosperity for all the people of Indonesia to the order of the life of peace with the way restore identity and noble values of the nation and lift up the dignity, dignity and the success of the archipelago in the middle of the world arena. Third, Gafatar Vision is the actualization of procedures for the life of the people, nation and country that peace and prosperity, civilized, fair, and dignified under the auspices of the One True God.

The history of Gafatar

The Director General of the data and the general Government Kemendagri politics, after keeping Musadek, al-Qiyadah al-Islamiyah (pioneers of Islam) held by community leaders named Mahful Muis and the movement by Mahful given name Millah Abraham. In 2009 Mahful change back his name as Gafatar. 2012, Mahful asking permission case to Kesbangpol Kemendagri, but permission was denied because the only change the name of the only from the case is forbidden before. Godfather deviation does not require prayer five times and fast during Ramadan, creeds spoken is different with Islam in Indonesia, and groups outside of them are infidels. Gafatar already has representatives in 34 districts in Indonesia (*Kompas.com*, 13/1/2016). After penalty ended, Musadeq formed other organizations, namely Abraham Religion that combines between Islam, Christians and Jews. So also formed other organizations, namely Gafatar. When is the incarnation of Al Qiyadah Gafatar, by itself, is considered a stray version MUI. Misguided their Al Qiyadah because his teachings in the form of (1) leaders confess as the prophet, (2) syahadat does not mention the name of the Prophet Muhammad (but replaced with al-Masih al-Maudud as apostle), (3) does not require prayers, fasting and pilgrimage so considered MUI Number 4 Year 2007 3 October 2007 (Yogaswara and Jalidu, 2008:18). Abdul Salam alias Ahmad Mushaddeq retired PNS DKI Jaya which specializing in sport. 1971 to coach badminton and Facilitator PBSI Badminton Association (Indonesia). The wife of Salam is Waginem, former Head of the SMP Al-Azhar Kemang, South Jakarta. Learn reading al-Koran autodidact, it and build the NII KW-9. On 23 July 2006 Salam declared themselves as apostles of the instructions through the dream three times, so that his name be Ahmad Musadeq, inaugurates in Kampung Gunung Sari, Mountain Village, Cibungbulan Bunder Sub-district, Bogor (Koharuddin, 2008:31). The stages of his bringing, secret (*sirron*), open (*jahron*), move the location (*migrate*), war (*qital*), top proclaiming (*fathu Makkah*), and exist in the world (*madinatul munawwaroh*) (Pronouncing, dkk., 2007:123).

According to the Vice Secretary General of MUI at the office of Ministry for Security Affairs Central Jakarta, Tuesday 26 January 2016, he explained that the MUI Aceh and West Kalimantan

Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

has a Gafatar astray. Fatwas need to be strengthened by the MUI Center is waiting for the results of the report from the commission for studying and Research MUI. Gafatar can not be separated from Al Qiyadah Al Islamiyah become a community Millah Abraham (Komar), believe that there is a final prophet (Messiah) named Ahmad Moshaddeq in place of the Prophet Muhammad (PBUH). According to the olives, Millah Abraham actually no, only engineering to combine the Jews, Christianity and Islam to be made a mode. Previously, the request a fatwa MUI against banning Gafatar conveyed by the coordination team supervising the flow of belief and religious in the community (PAKEM), which consists of representatives from the office of the Attorney General at the Ministry in the land of the Ministry of religion, Police, the TNI and the Son of (*Metrotvnews.com*, 27/1/2016).

In Gafatar, planting phase creed, no need to worship, faith phase series so that his bringing secret, secret (*sirrun*). In the next phase of the dawah openly (*jihar, jahrun*) that has been done since the year 2007. In the year 2014 believed as treated phase bad by the authorities. The next phase of the migration (move) in them in agricultural areas, *qital* (of war), get victory (*futuh*), and establish Islamic states (The caliphate). Any Gafatar do based school house (SBR), as carried out in Nanas street, 02/1 Ngadisoka, Purwomartani Kalasan District, Sleman Regency. Its activities in the form of learning, social activities and greening. The community around call less free, students traveled the morning returned lunch at 14.00. The students are taught to plant vegetables in the edge of the village and the harvesting cucumber, even though the people around are not included as students. The students had never bought snacks, local (*Kompas.com*, 11/1/2016).

Gafatar stand in Jakarta, 14 August 2011 initiated by 52 people and declared Saturday 21 January 2012 in Building JIEXPO Kemayoran Jakarta attended 14 Regional Leaders Council/CITY COUNCIL (composition of the provincial level). The committee chairman, Andry Cahya states that the holding of the event the declaration of support for member contributions. The event also embellished with cultural oration by Sujiwo Tejo and reading poetry by the poet Taufik Ismail. Leader of Gafatar Mahful Tumanurung Secretary and Berny Satria attended the event with 52 people deklarator as the body of the founder of. The event was closed by vice leader Sanjaya with beating "kentongan" by Muchtar Asni and followed the beating as much as 1032 "kentongan" together. The motto of Gafatar is "Nusantara Jaya" which means peace nusantara (<http://www.gafatar.org>). In its development, Gafatar have claimed to have 34 DPD with 7800 supervisory board at the provincial level. The manager appointed by Ahmad Musadeq by saying the evidence that states are ready to sacrifice the soul, sport, property objects to follow the teachings of the Messiah, namely Musadeq (alias Abdussalam). Even though the Panel of Judges of the High Court South Jakarta District Court convicted prison for 4 years on Musadeq because proven to spread false teaching, Al-Qiyadah Al-Islamiyah. The purpose of the sentence that Musadeq to stop the spread of his teachings. His teachings are not taught to prayers, zakat and fasting and not believe the Prophet as a prophet. This teaching of the branches of the Islamic State of Indonesia (NII) KW IX was established by the ensign Gumiwang.

On 21 January 2012 declared a national organization called Gafatar. Gafatar disbanded in August 2015 with extraordinary congress because the petition as csos to Kemendagri not confirmed. The institution was changed again to farmer groups or the Unitary State of the Universe or of the Unitary State of the Lord of Hosts (NKSA). With dipenjarakannya Musadeq then his followers assume that Musadeq deemed to have whitened to become spiritual teachers and was recorded as the builder of the Gafatar Musadeq. Metamorfosa Gafatar is the result of Abraham Millah leader Ahmad Musadeq which developed into the Islamic State of Indonesia (NII) KW 9. Ties with the NII this is according to the Director General for political and General Government Kemendagri, Mayjen. (Purn) Soedarmo based on advice from the State Intelligence Agency (BIN) permission from Kesbangpol Kemendagri no issued. Enrollment with the letter No: 01/Setjend/DPP/X/2011 on 2 November 2011.

Gafatar held a congress, Friday 18 January 2011 and specify Manurung as General Chairman. The main program is independent of agriculture. The first national workshop on 18 - 21 January 2013 at the Royal Pita Maha Convention Hall Ubud. The National Workshop followed 17 DPD from 16 districts se-Indonesia with the number of participants 144 people. Its Mission is to strengthen the solidarity, togetherness, unity and unity especially antarsesama elements of the Indonesian people and the world in general. The National Workshop both at Quality Hotel Plaza, Ballroom Crysant City of Makassar South Sulawesi 24 - 26 January 2014. The Committee Chairman, Wisnu Windhani Antono presents 173 cadres from 34 provinces. Look present Bondan Gunawan (Former Mensekneg), Bibit Samad Riyanto (former KPK Chairman), Fred Sumampow (lecturer Mr. Mappaseng), assistant 4 the Provincial Government of South Sulawesi, Mappagio, and representatives from the Military District VII Wirabuana, Kol. Steve Sinaolang. The theme of "increased durability and independence of the organization through styling structure and food security" (*Berita77.com*, 24/1/2014). The third national workshop on 26 February 2015 at the Balai Sudirman, Way Prof. Sahardjo, South Jakarta. The National Workshop was attended by 34 provinces, 3000. The event is composed includes a speech General Chairman Mahful M. Tumanurung, cultural parade Nusantara, support statement on the work program of Gafatar, and Gafatar position statement by the manager and all the chairman of the Council of Regional Leaders from 34 provinces. The theme of the National Workshop: Gafatar Forward, Gafatar Serve, realizing the archipelago that peace in the name of the One True God through the improvement of Food Sovereignty Program 2015 (*Rmol.com*, 13/2/2015).

The existence of Gafatar in areas not zero rejection. Depended upon the week 29 April 2012 in Solo dissolved by csos others because of accusations of affiliated with the flow of astray. However, accusations astray rebutted by the Chairman of the Council of the Regional Leaders (DPD) Gafatar Central Java HS Cakraningrat that Gafatar move in the social, culture and scientific. Gafatar disbanded since August 13 2015, through the extraordinary congress with various reasons. Since the dissolution of the entire members Gafatar were given the freedom to run the program with a conviction that they assume though stewards are still seeking followers. Gafatar presence after no earning statement letter registered (SKT) from Kemendagri. The Directorate General of Kesbangpol Kemendagri prohibit Gafatar with 220/3657 Number/D/III/2012 on 20 November 2012. Gafatar had been forbidden by the MUI North Maluku and since March 27 2015 forbidden taught his teachings.

Philosophy Unveiled and Refuted Gafatar

The expose of Gafatar since spreading the case of the loss of dr. Rica Trihandayani, wife dr Aditya since 30 December 2015. Rica citizen of Lampung found in West Kalimantan Pangkalanbun, Monday 11 January 2016. dr Aditya Akbar Wicaksono reported lost the wife of dr. Rica. Aditya is completing an orthopedic specialist program of the Medical Faculty of Gadjah Mada University in Yogyakarta Sardjito RSUP. Rica suddenly disappear and leave only a piece of paper told that he went to fight in the way of Allah (jihad). Rica active in Gafatar since he was in college a PTS. Rica invited Polda DIY at the Airport Iskandar Pangkalan Bun, Central Kalimantan, even though the condition of the Rica still level wants (the). On the other hand, information loss of Rica and other villagers in creased funding dimediakan. In recognition Yudhistira, Chairman of the City Council of Yogyakarta Gafatar 2012-2015 period he met with dr. Rica as members of the normal Gafatar (not) leader at the time of the declaration of Gafatar at Sheraton Hotel Yogyakarta 2012. Wednesday, 13 January 2016 Police Headquarters specify his cousin dr Rica that the initials E and V as suspects over the loss of dr. Rica. They have been detained under article 332 verse 1 letter 1 KUHPidana with the threat of less than 9 years in prison. Because they fled adults (*Viva.co.id* 13/1/2016). After spreading the case of the loss of dr. Rica, similar cases experienced by dr. Dyah Ayu Wulandari a citizen Housing02/13 Gentan Wiyata Way Empu Kanwa Block H 16 sub-Tray, Sukoharjo district who disappeared with the children and her

Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

husband since early December 2015.

A Besse said Wednesday 13 January 2016 that he had joined with Gafatar because invited his brother. Interest on Gafatar because social activities such as blood donors. Leave Gafatar Besse being asked to open the hijab, his teachings does not require prayer and fasting (*Tribunnews.com*, 13/1/2016). The President considers Gafatar Jokowi as an organization that worrying. National Police chief and Mendagri Wednesday, 13 January 2016 prompted monitor Gafatar. Delirium as the loss of dr. Rica and others. The president was accompanied Lukman Hakim Saifuddin stated, Gafatar egregious Muslims because aside from the teachings of Islam, as no required prayer and fasting Ramadan. His followers dominated the people of Islam that reconstruction of worship according to the teachings of Islam to leave the teachings of Islam. Even the militants combines the teachings of Islam with Jews and Christians (*Jawapos.com*, 29/1/2016).

The King of the Dawn Azansyah, citizen District,, Thursday and Friday 14 and 15 January 2016 along with other District, citizens comb a number of locations in the City District, Village, sand, Antibar Village, and Kuala District, which made the place Gafatar. Initially they thought his return since December 2015 until January 2016 as citizens of transmigrants. The suspicion arise because they was not transmigrants and not socialize with local communities. When there is a local citizen who entered the region Gafatar, they interrogated Gafatar citizens. For the man to the field crops and the woman and her son in the house. The Bupati Kayong Utara District, Hildi Hamid, said local people react after following news of the mass media. Hildi formed a special team which consists of the elements of society and law enforcement agencies for monitoring it. Data that possesses no 300 soul among others in the sub-district there Sukada 20 households Island, Maya there are 90 households. Gafatar can go on the continent is because the citizens of the Island of Maya have become board Gafatar in West Kalimantan. Citizen who joined states uncomfortable if still considered Gafatar because in mid 2015 management Gafatar in municipal se-East Kalimantan has presence, will no longer be activities. Gafatar in East Kalimantan since 2012 (*Kompas*, 17/1/2016).

On Monday, 18 January 2016 car belonging to members of the mass burned Gafatar page in the district office District, West Kalimantan. Until at 10 pm local time, thousands of people overflowed the page district office. The masses demanded that members Gafatar went from District, the night (Monday, 18 January 2016) and closed marksasnya, while members Gafatar asked for time and was willing to leave the location of the morning (Tuesday, 19/1/2016). According to the Regent District,, Ria Norsan, to move members Gafatar must be coordinated with the Provincial Government of West Kalimantan, the police and the TNI. The number of citizens Gafatar hundreds of that it is impossible to return it to the village of each page. 11.00 masses to disperse from the district office and directly toward the headquarters in the village of Antibar Gafatar, District, Sub-district, Downstream District,. In the dialog between the Regent, citizen Gafatar, and mass of 03.00 is closed even though the dialog is not the result. In the District,, recorded around 2022 followers Gafatar who buy hundreds of hectares of land that is used to build the headquarters, settlement, and open the garden vegetables (*Kompas*, 19/1/2016).

Rudiono, 38 years has KTP as citizens of Kubu Raya West Kalimantan, he left Jombang East Java June 2015. He has assets land 43 ha some people owned to form farmer groups. Also have cows and ducks. The meeting with the Commission VIII of the House of Representatives and the Governor of West Kalimantan on Friday 29 January 2016 at the office of the Governor of West Kalimantan, followers ex-Gafatar that already have KTP West Kalimantan, the Governor has issued a mutation to followers of ex-Gafatar to the region was originally with the letter move (*Jawapos.com*, 30/1/2016). According to Vishnu Windhani, spokesman ex-Gafatar, its presence in West Kalimantan only to farm and Borneo will be made as national food mow after their activity declined in many areas. They plant rice and vegetables. According to the team monitoring the flow of Community Trust (PAKEM) Gafatar in Central Kalimantan is not only

farm also spread the teachings of religion (The *BBC Indonesia.com*, 27/1/2016). Gafatar select Kalimantan area as a pilot project because of its location fertile food sovereignty, land tenure broad and strategic. Affordable price or economical aspect.

The Data Military District XII Tanjungpura, Gafatar citizens in West Kalimantan no soul in Bekangdam tertebar 3.526 XII/TPR no 581, Tukul B Yonif 1339 is 362, Mako Brigif of Singkawang is 224, Sea Urchin no 60, Sambas no 93, Kayong Utara District there are 998, Ketapang is 893, Sintang no 44, and Melawi is 595. In Central Kalimantan as much as 575 consists of Palangkaraya no 223, Lamandaw 45, Kuta Marah no 42, Kotawaringin Barat is 4, Kotawaringin Timur no 10, Kuala Kapuas no 25, North Barito no 47, Home there Blade 106, South Barito no 44, and Gunung Mas there are 29 (*Tribunjateng.com*, 24/1/2016). There is also in the City of Padang Padang Pariaman district, Bukittinggi city, and Dharmasraya. The government of the City of Balikpapan in East Kalimantan revoke Statement Letter Registered (SKT) Gafatar issued in 2012. SKT contains information that csos as the organization and be Pesta Perak Restaurant. When forbidden then SKT revoked (*Kompas*, 19/1/2016).

After the ex-gafatar repatriated to the homeland by Parliament, Continents Kayong Utara District locate documents, Gafatar attribute, participants of the National Workshop DPP Gafatar card, members Gafatar card, clothes symbolic Gafatar, banner Gafatar, and books in them (1) the theology of Abraham about rebuilding the unity of the faith of the Jews, Christianity and Islam, (2) Ahmad Musadeq and teaching Al-Qiyadah Al-Islamiyah. The goods dikuburnya in ex-refugees in the village of Sukamaju, Muara District Pawan is also found in the village of Sukabaru sub-continent Kayong Utara District on Saturday and Sunday, 6 and 7 February 2016. District Data Continents Kayong Utara District there are 108 soul ex-Gafatar that spread in Kelurahan Kauman and dud in the village of Sukabaru point. As many as 11 bulbs ex-gafatar (6 citizens in Central Java and Yogyakarta, 5 people in East Java) released last Thursday, 28 January 2016 with other displaced. The 11th suspected that mengoordinir bulbs members Gafatar migration to Central Kalimantan. Until 28 January 2016 government has repatriates 730 refugees in a wavy edge with an airplane Lion water.

The Data Error Gafatar

According to the Director of the Study and Research of Islam (LPPI) Amin Djamaluddin explained that one of the financing sources Gafatar from al-Qiyadah al-Islamiyah. Initially, Gafatar teaches the subject of honesty, could not lying, then not require prayers five times, fasting, charity, and pilgrimage but that required night prayers (*qiyamul Al-lail*). For citizens Gafatar not night prayers is obligated to redeem his sin with pay alms to the prophets (Ahmad Musadeq). On the strength of the doctrine of honesty who obeyed, for which no night prayers and reporting on the prophets. The number of his redemption depending 'tariffs' from the prophets that is contained in the book inscribed with the 'Ssinews of the expiation of sin in the form of money shodaqoh'. Money charity far location with Musadeq submitted by the Chairman of the branches Gafatar (34 region) local and when near the location with Musadeq delivered directly. According to the Chairman of the National Alliance Research (Independence) Square Ika, Sudarto economic sectors which developed Gafatar through agriculture, clothing-food, and trade. Now the recruitment system is "baiat", must leave the community or organization besides Gafatar, and adopted the law collection, i.e. charity to live Gafatar. When Gafatar citizens did not have their own businesses and formed joint effort (*Hidayatullah.com*, 29/1/2016).

Al-Qiyadah Al-Islamiyah its existence as an organization that astray so that was dissolved by the government. Islamic State of Indonesia (NII) turned into Al Qiyadah Al Islamiyah who led by Ahmad Musadeq. In October 2007, MUI issued a fatwa about misguided Al-Qiyadah Al-Islamiyah Musaddeq leadership. He confessed that as a prophet or savior (Messiah) and syncretism (mix of Islamic teachings, Christians and Jews). The District Court of South Jakarta

Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

District Court convicted Musaddeq 4 years in jail for doing defilement of religion. From the NII, changed again become Gafatar which then became the ex-Gafatar or the Unitary State of the Universe (NKSA). The slogan of which is published through the tabloids Gafatar among others *ho farm, durability and independence of food*. This group embraced the principles of compassion and antikekerasan, does not need to prayer and fasting, important compassion, penjangingan candidate members with social activity such as blood donor work environment. Then Abraham Millata emerged in Bireuen district of Aceh 2011, outside Aceh with the pronunciation Millah Ibrahim. However, because contrary to the teachings of Islam, i.e. does not require fasting, charity, doubt the truths of the Koran, and does not require prayers five times but only required prayers once in the middle of the night. With the teaching of the Millah Ibrahim dibubaran. MUI suspect csos Gafatar is an extension of the organization Al Qiyadah Al Islamiyah leader Ahmed Moshaddeq. Musadeq considers himself a prophet then MUI on 4 October 2007 memfatwa astray Al Qiyadah with fatwas Number 4 Year 2007, though Musadeq rejected the fatwa MUI. The canons rejection, Musadeq does not bring a new religion, only fulfill the prophethood (*nubuwwat*) of God in Al-Quran like Muhammad fulfill the teachings of Jesus and Moses. Musadeq said that belief is contrary to the teachings of Islam (*TheBBC Indonesia.com*, 27/1/2016).

The former leader Gafatar Mahful Manurung Friday 29 January 2016 approached the Attorney General Office in Jakarta to explain that Gafatar not csos religion. Gafatar have presence since January 15 2016. He hoped that the team monitoring the flow of Community Trust (PAKEM) can take the attitude of wise and fair. Ex-Gafatar citizens assets that move or not move in Kalimantan who sends her back to Java in order to be returned to the citizens of ex-Gafatar. But it was difficult because the pattern of the purchase of the rice fields and other joint venture money. The Attorney General Intelligence Young (Jamintel) in the office of the Attorney General Adi Toegarisman explains that Gafatar never ask permission which essentially talking about universal values of Al-Quran and the Bible and the ten commandments, start from the prohibition of stealing, adultery, up to worship idols. The Office of the attorney general will combine data from Gafatar with Pakem Team data center. The result gave birth to govern products signed by the office of the Attorney General, Kemenag, and Kemendagri (*Sindonews.com*, 29/1/2016).

According to the Director of Social and Cultural Baintelkam Police said BrigPol Bambang Suchahyo, when held the event with the law and religious officials who joined in the Community Supervisors the flow of Community Trust (PAKEM) Thursday 21 January 2016 that the government is considering memidanakan former executive Gafatar when MUI memfatwa astray, Gafatar punishable Criminal Code with the sentence of 5 years imprisonment (*BBC.com*, 21/1/2016). Tuesday 26 January 2016 the coordination meeting at the office of Menkopolkam between Menko Polhukam Luhut Binsar Pandjaitan, Minister of Religious Affairs Lukman Hakim Saifuddin, Mendagri Tjahyo Kumolo, Mensos Khofifah Indar Parawansa, Health Minister, Menkumham Yasono Laoli, National Police chief Jend.Pol. Badrodin Haiti, and representatives from the MUI Center. The meeting agreed that the MUI the Center to issue fatwas about Gafatar. On the other hand, MUI Aceh and West Kalimantan has memfatwa Gafatar astray. Metamorfosa Al-Qiyadah Gafatar is from al-Islamiyah who previously called Abraham Millah Community. The use of the term Millah Abraham became Gafatar mode in order not to get ensnared act of defilement of religion. The General Chairman of the period 2011-2015 Gafatar Mahful Manurung claim when MUI memfatwa astray Gafatar seemed one address because Gafatar is not part of Islam so that it would not be called aside. "We stated that the attitude has come out from the belief or mainstream Islamic religious ideologies," Mahful said in a press conference held in the building of LBH Jakarta on Tuesday, 26 January 2016. Mahful said congress, Gafatar on August 14 2011 Gafatar assign it as the General Chairman. The main program of agriculture independently. On August 13 2015 Gafatar disbanded based on extraordinary congress. Since

all the members Gafatar were given the freedom to run the program with the belief that destined for the adherence to Millah Abraham as the way of the truth of the Lord. Gafatar inspired from the teachings of the prophet as that is believed to be the religion of Islam. Gafatar does not only recognize the sanctity of al-Quran, but also the Torah and the Gospel (*Hidayatullah.com*, 28/1/2016).

Misguided their Gafatar MUI version

The Indonesian Ulama Council (MUI) Center issued a fatwa astray for the organization Gafatar. At a press conference at the building MUI Jakarta, Wednesday 3 February 2016 General Chairman MUI K.H. Ma'ruf Amin presents the basis of fatwas against Gafatar astray. 'they go astray because it is metamorphosis Al-Qiyadah Al-Islamiyah and made Ahmad Musadeq as leaders. Millah Gafatar also embraced the teachings of Abraham, i.e. mix up the religion of Islam, Christians and Jews. For those who believe that teaching is, stated apostasy and out of the teachings of Islam. Chairman of the Fatwa Commission MUI Hasanuddin AF stated that in the process of the consideration to determine a fatwa astray for Gafatar, MUI already re to give clarification but Gafatar not present. The clarification around the question of whether it is true that the teachings they related to Al Qiyadah al-Islamiyah and whether the fireworks Ahmad Musadeq, is it true that they mix up the teaching of religion. Wednesday 23 April 2008, Musadeq was sentenced to 4 years imprisonment by the South Jakarta District Court because proven to do the works of defilement of religion through a movement based in Pondok Pesantren Az-Zaytun.

Fatwas astray after through examination in the MUI Center and reported to the Fatwa Commission, the next Fatwa Commission held a plenary meeting and went astray on Gafatar bull. But there are things that are counterproductive. On the other hand, Gafatar has stated that out of Islam so that cannot be difatwa astray. Hasanuddin stated that based on the existing documents, Gafatar still in the scope of Islam, i.e. admits al-Qur'an as the basis of his mind. It is far before falling astray fatwa MUI on Gafatar, General Chairman Gafatar Mahful M Tumanurung stated in YLBHI Jakarta, Wednesday 26 January 2016 that they have come out of the ideologies and beliefs of Islam that the MUI is not entitled to issue fatwas astray. The Canons Gafatar, in this case the question of faith and religious ideologies is human rights every Indonesian nationals who are protected and guaranteed by the constitution. Gafatar states out of faith and understands the mainstream Islam Indonesia and still hold fast to the aware Millah Abraham (*Bbc.com*, 3/2/2016). Minister of Religious Affairs Lukman Hakim Saifuddin said Wednesday, 3 February 2016, respect and honor the fatwas issued by the Indonesian Ulama Council (MUI) stating that the Organization Gafatar is perverted flow and misleading. The government sees the fatwa as obligations of clerics to explain to the people what a distorted ideologies or not to have the handle. Fatwa MUI according to the president was accompanied aims to provide the understanding of the wider community that understands Gafatar opposite with the main teachings of Islam. The public is entitled to know that it is not affected by of irreligious ideologies contrary. On the other hand, with fatwa MUI, community initiative and the construction of the, especially csos religious and religious leaders that they return embraced and diayomi. The government to do the construction on the followers of ex-Gafatar with an emphatic approach so that they can hold back the main teachings of religion. The disseminators Kemenag in each province to follow (*Kompas*, 4/2/2016).

Gafatar violate Article 156 a criminal code, defilement of religion because it contains the nature of the contempt, harassed and undermine a religion that painful feelings of religions. Deliberately in the face of the general tells, recommends or cultivate the public support to do the interpretation of a religion which practiced in Indonesia or do religious activities that resembles the activities of other religions. The directors of the Study and Research of Islam (LPII) Amin

Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

Djamaluddin hope on the government catch defilement of religion against Mahful M Hawary the author of the book *theology of Abraham* because combine between the teachings of Islam, Christians and Jews. Amin reporting on Bareskrim Police Headquarters. The points in the book that categorized defilement of religion. First, on page 211 "If a want to know God get to know and see His Messenger. This means that God is enthroned (manunggal, unites) in themselves apostles. But does not mean that God changed to Muhammad". Second, on page 212 "words of the apostles (children) is the word of God (Mr) and actions of the Apostles are works of God" (*Hidayatullah.com*, 28/1/2016).

Gafatar stated astray MUI and issued a joint decree the president was accompanied, Attorney General, and Mendagri No. 93 2016, Kep-043/A/JA/02/2016, and 223-865 2016 command and a warning to the former board, former members, followers, and sympathisers of Csos Gafatar forbidden by senagaja in the face of the general tells, recommends or cultivate general support to do the interpretation of a religion which practiced in Indonesia. Board Gafatar prohibited conduct, interpretation, and activities that turn aside from the main teachings of Islam. The former executive, members, followers if not heed the ban will be subject to sanctions in accordance with the provisions of legislation including "and body of his law. The government officials and the local government to perform the steps in the construction of the security framework and supervising the implementation of the joint decision. The former Gafatar hopes to understand, realize, obey the decision of the office of the Attorney General not to spread his teachings.

The General Chairman of Gafatar Mahful Muis Tumanurung accompanied Muchtar Asni, Wisnu Windhani, Munandar, Tubagus Abduh, Daruwijaya, Jusuf Damarjati, and Heru Mulyantoro came to the office of the Indonesian Legal Aid Foundation (YLBHI) Jalan Diponegoro Menteng Central Jakarta, Tuesday 26 January 2016. His return after some ex-Gafatar repatriated to homelands from Kalimantan. Gafatar Mahful stated that is not false teaching because it has been out of faith or religious ideologies mainstream Islam in Indonesia and still hold fast on the Millah Abraham. This as the way of the truth of God that taught the prophets and messengers of Allah. Mahful regrets the attitude of MUI that issued a fatwa astray on the belief that the culprits Gafatar citizens. According to Mahful, MUI and Gafatar together community organizations (Csos). The difference, Gafatar move in the social and cultural based on Pancasila while MUI in the religious field. Same csos no mutual misleading. We do not have the same understanding because we out of Islam. We have faith in all the book of the religion and all of the messengers of God who taught the One God. The Gafatar status recorded in August 14 2011. On August 13 2015 Gafatar dissolved themselves because of social and religious reasons, and accusations administratively. Post-dissolution, no longer Csos named Gafatar. All members and sympathisers Gafatar the amount of more than 100 thousand se-Indonesia please choose their own way of life. The program is still championed is the sovereignty of food to build the nation (*Metrotvnews.com*, 26/1/2016).

In the question of faith and religious ideologies, according to Mahful is human rights every Indonesian nationals who are protected and guaranteed by the constitution. For that, Gafatar out of Islam and not place MUI issued a fatwa astray on Gafatar. In 2015, Gafatar send a letter on the MUI to invite dialog, but cannot find the response. According to the Chairman of the assessment team MUI, Ranuwijaya Debt, MUI will not dialog with Gafatar in the process of the determination of the fatwas astray because of its position as the flow of astray. MUI enough to review and examine the. Debt emphasized that the MUI remain entitled to examine Gafatar because they assess Gafatar group is still associated with Islam, no relation/continuation with Al Qiyadah Al Islamiyah who carry the name of Islam, Mushodiq made as a savior (Messiah). So when the continuation of Al Qiyadah then there are ten indicator flow criteria astray. When Gafatar states out of Islam, must be examined, what is the source of his teachings, his prophets,

practice worship, what wear Al-Quran as a source of teaching. Fatwa MUI in the perspective of Police can be used as the basis of the former Gafatar memidanakan officers. This is according to the Director of Social and Cultural Baintelkam Polri, Brigadier General Pol Bambang Sucahyo, based on the Criminal Code. The statement Baintelkam after with the law and religious officials who joined in a team supervising the flow of belief and religious in the community (PAKEM) (Attorney General, Kemendagri, Kemenag, Kemendikbud, TNI, Police, and the Son of) met in Jakarta on Thursday, 21 January 2016. According to Budhy activist Munawar Rahman, Paramadina University lecturer Jakarta, police could not make a fatwa MUI stating the flow go astray as a basis to take legal action against a group. There is freedom for people to follow the teachings. When there is a family of reported that family members leave the house because they follow a certain flow and the family is not willing to members join a specific flow, then it is not part of the criminal act. The problem in a family has not been able to excuse police assume that the organization has been doing crime. When compared with the terrorists, already ACT ON terrorists and terrorist organizations can be required, investigated and processed law. Budhy assess, Gafatar groups not as a terrorist groups, but faith group exclusively are different from the mainstream (Home). When the citizen who lost because kidnapped, police can processing according to the applicable law in Indonesia. But if you do not feel kidnapped but feel freedom to follow the flow and the family is not happy with the flow of the police could not enter on the jurisdiction of individual freedom. On the other hand, the existence of the statement that freedom of religion is guaranteed by the Act that belief can not be judged anyone. Religions can be prosecuted by the law when it teaches violence, invites suicide, his teachings endanger public health and teaching interfere with the security of the community groups can be prosecuted (*BBC Indonesia.com*, 27/1/2016).

The investigation Police Bareskrim

The Sub-Director General 1 State Security Ditpidum Bareskrim Polri, Satria Adhi Permana in Jakarta on Monday 30 May 2016 obtain the document evidence and witness that members Gafatar recruited are required to say the creeds Gafatar Gafatar version on the declaration in the area of Bogor 15 August 2015 that confess Musadeq as a prophet. The words in Islam, for example, thankfully changed to 'Praise the Lord of hosts'. Countries that made named Land of the gift of the Master of the Universe. There is also a recruitment with WA and HP. Also based on the teachings of the book paper Mahful Muis about Milla theology Abraham even build three unity of the faith of the Jews, Christianity and Islam. Prayers are obligatory, charity, fasting, on pilgrimage according to Millah Abraham not the time. Based on the examination of witnesses and expert witnesses, the police find the effort to eye plots in Bogor 15 August 2015 under the guise of Gafatar and his followers recognize the teachings of Millah Abraham. Also headquarters seizing laptops, handphome, and books about Gafatar located in West Kalimantan, South Kalimantan, Yogya, Cilacap, Bogor and Surabaya to support the evidence examination. Police Headquarters specify suspects contumely religion piliang Article 156 letter a of the Criminal Code and pemufakatan treason piliang Article 110 117 prosecuted under the Criminal Code. Members Gafatar ranges from 40 - 50 thousand scattered in 12 provinces in Indonesia also in Malaysia and appointed who divided the structure of the governor since August declared. The activities of the governor gave a report to the president of the land the grace of the Lord of Hosts the archipelago. The twelve regions divided Sumatra, Java, Kalimantan, Papua, and thousands of the city in Jakarta (*Seconds.news*. 30/5/2016). Although Gafatar is forbidden by decree the president was accompanied, Attorney General, and Medagri, and fatwas astray MUI Center, Gafatar allegedly is still active because it concerns the belief and understanding. Members of the ex-Gafatar is still subject and obedient to the teachings that induced Musadeq because according to the Sub-Director General 1 State Security Police Bareskrim AKBP Satria Hady Permana, teachings inserted through a conversation in a group WhatsApp (WA) and any other social

Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

media. until he wrote this script, legal process against the ex-leader Gafatar is being handled by the police headquarters.

In Gafatar Sanctuary

As much as 23 people Gafatar citizens of the Kudus act the blood donors Tuesday, 8 May 2012 in the village of the length of the Sub-Registrar. Donate as much as 19 bags of blood which is given to the Kudus PMI. The first blood donation done in December 2011. Social activity has been done by the Kudus Gafatar among others, on Sunday 5 April 2014 with villagers Rahtawu volunteer helping bury the gutter main road of the village. Rahtawu village is Kudus Gafatar target villages known Pancasila Village. Deplete substantially the availability of LPG gas and more expensive in the Kudus, once member of Gafatar 18 April 2014 to find alternative make digester biogas made from manure. The result is a result of methane fermentation process organic substance called biogas. Gafatar already supervised Kesbangpol Kudus, on February 2015 make circular letter to the heads of the Kudus Spirit that Gafatar already branded as the flow of astray. In Gafatar office located in the village of overlapping Kudus Krasak River, Teak Sub but since November 2015 the office is empty. 2015 Kudus Gafatar asking the legality of in the Kudus Kesbangpol admitted that members of 50 people, but proposing rejected because the reference of csos is negligible (*People Muria.com*, 14 January 2016). According to the Head of the Kudus Kesbangpol, Saturday 16 January 2016, there are 37 Kudus District citizens from six sub-districts, namely Jati, City, Kaliwungu, Jekulo, Mejobo, and Registrar allegedly joined with Gafatar. Except in the sub-district, Undaan Gebog, and Dawe. The amount of it is likely that increased because still identified (*News Satu.com*, 16/1/2016). Suhendro hold the villagers Tumpangkrasak, Teak Sub-district, Sanctuary with his wife and six sons exodus to Central Kalimantan since November 2015. He is the Secretary of the Kudus District Gafatar. According to the Head of the Kudus Kesbangpol, Wednesday 20 January 2016 stated, 44 Kudus citizens joined in Gafatar will return to the Kudus Spirit, even though the return has not been confirmed (*Koranmuria.com*, 20/1/2016). The number of 44 is highest in Central Java. The Data Sub Directorate IV security and Intelligence Directorate in Central Java Police, there is a report that 54 missing people from eight districts in Central Java related Gafatar, Semarang, Solo, Brebes, Banyumas, Banjarnegara, Wonogiri (15), Kudus, and Jepara. The report lost the family never accepted Polrestabes Semarang far before the report lost dr Rica in Sleman, Yogyakarta (*Suara Merdeka*, 16/1/2016). There is also from Karanganyar (12), 5 family from Tasikmadu and and 3 families from Matesih. As many as 291 former followers Gafatar consists 106, 108 adult male, and 77 women adult who came from Central Java and Yogyakarta arrived on Monday, 25 January 2016. They repatriated from Pontianak West Kalimantan at 10.00 to Tanjung Gold Semarang. The journey during 40 hours using battleships Gilimanuk. From Central Java among others Boyolali, Banyumas, Kudus, and Pati. The plan of return on Friday 22 January 2016, but some of them refused to return home. The return is planned with an airplane Lion water from the airport Supadio Pontianak to Adi Sumarmo Airport Boyolali Central Java. The rejection was resulting in the number of passengers does not meet the quota of the aircraft in addition to the absence *security interior*. On arriving at the port of Tanjung Emas, passengers transported by bus to the hostel to Donohudan Pilgrimage Boyolali and rest in the building of Makkah and Medina. Where Male are separated from adult women, while children are gathered with her mother. Ex-Gafatar citizens on arriving at Donohudan quarantined three days before returned to his family who became the responsibility of the regional government of each. during this proces, they identified, built in them to get the program eliminate it impotent, *trauma healing*, character building by the TNI, Police, and psychologists from Undip and UIN Walisongo Semarang (*Suara Merdeka*, 24/1/2016).

The Eks-Gafatar repatriated to the Kudus Spirit from the Tanjung Gold three people, while 46 other still rehabilitated in Boyolali Donohudan. Gebog citizens are asked to return to the Kudus Spirit by his course. KM Dharma Fery II owned by PT DLU journeyed from Ketapang Tuesday,

26 January 2016 at 09.00 carry 1.281 citizen of ex-Gafatar consists 860 adult, 329 children, and 92 baby toward the Tanjung Emas Semarang and arrive at 8.00 Wednesday, 27 January 2016. The ship also contains 19 bike unit, 39 motorcycle unit, and 5 private car. There are 35 bus is ready to take toward wisma pilgrimage Donohudan Boyolali (*Thevoice of Merdeka.com*, 27/1/ 2016). As many as 55 Kudus citizens who became a member of ex-Gafatar finally return to the sanctuary on Friday 29 January 2016 at 7 pm after the Exodus to District, West Kalimantan. The advent of them picked up by the Head of the Kudus Kesbangpol Djati Sholichah in Boyolali Donohudan Pilgrimage Dormitory with two buses and trucks and the colt to its default goods. After the saints received the Kudus Regent Musthofa in the hall of the Kudus District. To-55 ex-Gafatar is 52 return to the saints while 3 people went to the house of kin in Tegal and Semarang. 44 Gafatar origin of the Kudus Spirit, 26 children from the City Sub-Kelurahan Langgardalem 1 people, Purwosari 1 man. From Teak Sub consists of Ploso Village 5 Village, Tumpangkrasak 1 people, Teak Village Wetan 2 man. From the sub-districts Mejobo comes from the village of Gulang 7, Hadiwarno Village 4 people. From the Sidomulyo Jekulo Sub-district from 2 people and Terban 1 man. From the sub-district Registrar, consisting of 11 Ngembalrejo Village and Long Village 4 people. From the Village Getasrabi Gebog Sub-district from 3, from sub-districts Kaliwungu Papringan 1 people from the village. The Village Head Tumpangkrasak, Teak Sub-district, Bambang Gunarjo said, 9 her village prior to their Kalimantan asking permission to move on October 2015 officially and settled in Central Kalimantan. His possessions is sold before they left. Once again in the Kudus Spirit, they will stay while in the house of his brother in the village of Getaspejaten. As well as citizens of ex-Gafatar from villages Ngembalrejo Sub-Registrar. According to Kades Ngembalrejo Moh. Zechariah, 11 citizens from the two families have permission to move officially to Central Kalimantan since June 2015. They intervals in Kalimantan for inexpensive price of the land for agriculture, i.e. Rp 500 already get land 1 square meters and the atmosphere is conducive, quiet and pillars of. His return to Central Kalimantan, according to ex-Gafatar Nur Kholik villagers Papringan Kaliwungu Sub-district, compelled the state mission to improve the food resiliency to sell assets in their towns to settle in West Kalimantan. But because they want to comply with the desire of the government to return to the Kudus Spirit) had to keep in the middle of tens of hectares of agricultural land that is being managed accordingly and face the harvest. Different with ex-Gafatar statement from sub-Mejobo Hadiwarno Village that in Kalimantan the atmosphere is still cool (*TheNewspaper Muria.com*, Friday, 29/1/2016). The existence of 56 the ex-gafatar in the Kudus Spirit which only remaining 54 people because 2 people move to Tegal and Yogyakarta. At the end of May 2016 ex-Gafatar receive socialization of Kudus Kesbangpol and will sing songs Indonesia Raya (*Thevoice of Muria.com*, 6/3/2016). Lodgement Gafatar rejected the Kudus Kesbangpol because still studying his teachings and the central government had the opportunity to prohibit Gafatar.

NU attitude toward Eks-Gafatar

In obtaining data sourced from the ex-Gafatar in the Kudus and the performance of the executive branch of the NU Kudus District, author does not find any real action PCNU Kudus gives way out to resolve the problem of suffered ex- Kudus Gafatar homework from Kalimantan. In other words, no effort to help or to help ease the burden of living ex-Gafatar Kudus. This happens because the first in the work of the Kudus PCNU program between the program with the realization of the program by each of the overall responsibility for the activity is not always done as an educational institution (Ma'arif), Dawah institution, economic institutions, agricultural development institutions institutions, the common good of the family, the Institute for human resource development, counseling agencies and legal aid agencies, art culture, channels institutions charity spending and sodaqoh institutions, endowments and land affairs, bahtsul institutions religious institutions, takmir masail mosque, health service institutions, the Institute for the development of labor and institutions (ponpes Conference Guide Caang NU

Counterproductive of Islam Nusantara: The Case Study of Nahdlatul Ulama's Responses to Ex-Gafatar in Kudus

Saints 2013). This is due to the wheel of the organization NU more dominant as the traditions that are rooted in the middle of social life rather than as a structured organization with the performance improvement after being evaluated. Second, Kudus nahdliyin citizens in respect ex-Gafatar majority individualistic with consideration of the rush of daily care of his life, the lack of concern toward each other, worry when face stigma when appeared to alleviate ex-Gafatar. Whereas in the Islamic concept of the Archipelago (IN) that overdue NU, IN as a reflection of Islam that peace, tolerant and accommodating the culture and the local wisdom offered as new insights in the Islamic world. IN as solution of conflict resolution or reference for the Islamic world to realize a peaceful world order and tolerant. NU as a religious social organization, have 'fangs' to embrace all minorities everywhere because of the hold on the principle of *al-tawassuth*, *at the tawazzun*, *al-i'tidal*, and *AH-tasamuh*. This stand on the three pillars/pillars of Islam Nusantara according to Amin, namely mind (*fikrah*), movements (*harakah*), and real action (*'amaliah*). Ideas include a way of thinking that moderate (*tawassuth*), namely Islam Nusantara is in a position that does not tekstualis (thinking rigid on nas (*al-jumud al-manqulat*) and not liberalis (a way of thinking that is free without any heed to the methodology agreed among scholars who made the handgrip think). The movement of the spirit of improvement to jamiah (assembly) and assembly (people) that not only is based on the tradition also innovation. Now the meaning of *'amaliah* what is done based on the thought that is based on the origins of fikih fikih and (discipline on which to base the donate *'amaliah* ordered al-Koran and al-hadith) and respect tradition and culture that lasted a long time (*urf /'indigenous peoples*) which do not turn aside from the values of the teachings of Islam. Now the bookmark Islam Nusantara (1) reformation (*islahiyyah*) means thought, movements, and practice oriented on the improvement, (2) balanced in all fields (*tawazuniyyah*) with weighed justice, (3) voluntarily (*tatawwu'iyyah*, volunterisme) cannot impose its will (*la ijbariyyah*), (4) cordiality (*akhlaqiyyah*) in accordance with the ethics of society, statehood and religious, (5) tolerant (*tasamuh*) that are critical and innovative (Amen, 2015). The concept IN for citizens NU in the Kudus Spirit and Board of NU branches of the Kudus is not Optimal yet accomplished.

Conclusion

The conclusion of the script are, first, the Islamic concept of the Archipelago that overdue NU relation with the concern of NU against ex-Gafatar in the Kudus has not been fulfilled. This is because the concept has not yet become real perogram, only the concept. Second, the characters of the Kudus citizens individualistic against individuals or groups that are considered 'other' with consideration to anticipate themselves in order to not face stigma as 'victims'. Third, citizen of NU more dominated by the traditions of the program implementation NU so that on the level of reality, work programs NU is still limited to the discourse regarding minorities and victims of the misuse of the teachings of the religion.

Bibliography

- Amin, Ma'ruf. *Khitah Islam Nusantara*. Kompas, 29 Agustus 2015.
- Buku Panduan Konferensi Cabang NU Kabupaten Kudus Tahun 1435 H/2013 M
- Koharuddin, Nasrul. *Ahmad Mushaddeq dan Ajaran Al-Qiyadah Al-Islamiyah*. Med Press: Yogyakarta, 2008.
- Yogaswara, A dan Maulana Ahmad Jalidu. *Aliran Sesat dan Nabi-Nabi Palsu*. Narasi: Yogyakarta, 2008.
- Zara, M.Yuanda, dkk. *Aliran Sesat di Indonesia*. Banyu Media: Yogyakarta, 2007.