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Islam Nusantara in Global Challenges

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Abstract: Nusantara Islam has been transformed into a concept of renewal in Islam. Islamic concept: moderate, peaceful, tolerant framed by democracy and human rights, become a necessity in the life of the nation, state, and world. The characteristics of Indonesian Islam face many challenges amid increasingly complex problems in the world. This study seeks to explain the extent of the power and position of Indonesian Muslims to resolve global issues through Islam Nusantara. Moreover, Islam Nusantara and various historical dynamics and contemporary contexts are increasingly getting attention and becoming the focus of study from the international community. Thus, the Indonesian nation hopes to emerge as an Islamic leader of international repute to achieve the icon of the face of Islamic civilization so that Muslims can imitate it generally. In addition, this opportunity is considerable momentum because the Arabs are currently facing severe challenges with increasingly massive extremism and terrorism. The conclusion is that Islam Nusantara has strong bargaining power in overcoming various problems the Muslim community faces globally.

Keywords: Islam Nusantara 1, Challenge 2, Global 3

1. Introduction

The idea of Islam Nusantara is not a new thing. The emphasis on the word "Nusantara," which is then juxtaposed with "Islam," is not only a form of imaging a name but rather an offer that Indonesian people have their Islamic style with various uniqueness and traditions. The pros and cons when the term was first coined took public attention. The mass media are busy reporting public responses that show this idea as a heresy in religion, one of which mentions that there is political content. However, some people support this idea as a unique one that describes the actual condition of Indonesian Islamic society. They mutually negate each other; on the one hand, they consider what they believe to be the only truth (single truth), and on the other, they assume that it is a unique form of pluralism. There is a

clash, especially in understanding Islamic law in terms of history. Islam Nusantara manifests Islamic values acculturated with local culture, in this case, the Nusantara/Indonesian culture.

Characteristics of Islam Nusantara due to various factors, firstly, the close relationship between Islam and local culture. Second, religious alignments with the homeland (Nusantara). Third, love for tradition and the land. It is proven that Islam Nusantara has never rebelled against the legitimate government because it is based on the teachings of Ahlussunnah wal Jamaah, which has the character of *tasamuh* (tolerance/flexibility), *tawasuth* (moderate), *tawazun* (balanced) and *i'tidal* (maintaining peace). Islam Nusantara has been transformed as an image of a peaceful Indonesian Islam and has its characteristics despite the onslaught of global concepts. Islam Nusantara is an offer that should be considered in building a new international order so that in the future, Islam will not have the term Arabic-centric but will turn into a unified whole, namely Islam-centric. This study illustrates how the resilience and transformation of the idea of Islam Nusantara can be substantial during global issues that could shake the unity of Muslims.

2. Materials and Methods

This study uses a qualitative research method of library research (library research). The collection of data in this research is by finding sources and constructing studies of Nusantara Islam from various sources such as books, journals, and existing research. The result is that qualitative research is carried out with a research design in which the findings are not obtained through statistical procedures or in the form of calculations, but aim to reveal phenomena in a holistic-contextual manner by collecting data from an activity or phenomenon that exists in society. If related to the context of this research, this research tries to discuss the study of Nusantara Islam in the midst of society and also in the context of global challenges.

3. Results and Discussion

3.1 Concept of Islam Nusantara

The first organization to declare the term Islam Nusantara was Nahdatul Ulama (NU). As the largest Muslim organization in Indonesia, Nahdlatul Ulama (NU) has made a breakthrough to promote what it calls "Islam Nusantara," or Islam from Indonesia. At the momentum of the 33rd NU congress in Jombang, East Java, NU officially launched the theme of Islam Nusantara, "*Meneguhkan Islam Nusantara untuk Peradaban Indonesia dan dunia*" [1]. The launch took place at an international conference in Jakarta attended by delegates from more than 40 countries, including Islamic scholars (ulama) from the Middle East, Europe, and the United States[2]. Several prominent clerics and scholars spoke during the conference on May 9-10, 2016, including Ahmad Muhammad Ahmad El-Tayeb, Grand Mufti of the al-Azhar Mosque in Egypt, Muhammad Yunus, Nobel Peace Prize laureate and founder of Grameen Bank, and Hamza Yusuf, one of the founders of Zaytuna College, the first Muslim liberal arts college in the United States [3].

This conference received support from the government so that it obtained legality that an Islamic discourse unique to Indonesia was needed following the dignity of the Indonesian nation with multiculturalism and moderation. One of the goals is to minimize and counteract acts of radicalism and extremism, especially terrorist organizations such as ISIS, which openly and unilaterally proclaim themselves. In addition, Said Aqil Siradj, Chairman of NU, also believes that these organizations derive their ideas from ultra-conservative interpretations of Islam originating from the Middle East, which seek to eradicate Tafsir Islam, including those promoted by NU. According to Said Aqil Siradj, these interpretations and concepts do not reflect Islam. Islam that is trying to be built in Indonesia is not Islam like in the Middle East because the people's culture, customs, and traditions are different. Therefore, the concept of Islam Nusantara is a counter to the ideas of extremist groups. Islam in Indonesia is known to promote moderation, tolerance, and peace. It motivates Islam in the archipelago because its essence

can be harmonized with the context or social conditions of the community. So, acculturation occurs with the culture and socio-political conditions of the local community. According to the " Sepuluh Prinsip Dasar Islam Nusantara," written by Prof. Dr. M. Ishom Yusqi, the points studied in Islam Nusantara include: a study of the traditions and characteristics of the people of the archipelago, scientific genealogy, sanad of knowledge, spiritual sanad, bahsul masail, tarjih, hisbah, Indonesian Islamic social institutions, the social and intellectual history of Indonesian Muslims, biology, sociology, anthropology, history, historiography, tahqiq method, Matan syarah, hamsy, Islamic boarding school studies, learning methodologies, economics, law, politics and so on.

President Joko Widodo defined "Islam Nusantara as Islam that is friendly, not radical, inclusive and tolerant." President's statement is in line with what the current government aspires to do to accelerate economic development; it must be supported by the nation's political, social, cultural, and religious stability. President Jokowi expressed his gratitude to KH. Hasyim Asy'ari has instilled a superior and moderate attitude in all Nahdliyyin citizens. NU can increase cooperation to build a just world order, especially in alleviating poverty, ignorance, and backwardness, which are the roots of radicalism [4].

Meanwhile, according to the professor of Islamic philology at UIN Jakarta, Oman Fathurrahman, what is meant by Nusantara Islam is not normative Islam but integrated empirical Islam. "Therefore, Islam Nusantara is a practical and distinctive Islam Nusantara due to interaction, contextualization, indigenous, translation, and vernacularization of universal Islam with social, cultural, and literary realities in Indonesia [5]. According to Azyumardi Azra, as represented by NU, Islam Nusantara has almost all the potential for progress to realize a rahmatan Lil Alamin civilization. It can be concluded that the definition of Nusantara Islam itself is Ahlussunnah Wal Jama'ah Islam which is practiced, preached, and developed according to the characteristics of society and culture in the archipelago. Preachers need to anticipate and fortify the people from radicalism, liberalism, Shi'ism, Wahhabis, and other notions that do not align with *Ahlussunnah Wal Jama'ah*[6].

3.2 Global Power and Position of Islam Nusantara in Global Society.

The Islamic community in Indonesia, especially in the last few decades, has faced many challenges from the widespread virus of globalization that has spread to various lines of human life. The challenges of modernization and globalization have brought significant changes in the order of people's lives. The rapid development of technology is a natural thing that occurs when the flow of globalization is unstoppable. The sophistication of technology and various discoveries from the western world is a challenge for Muslims today. This is further compounded by the challenges that come from internal Muslims that must be quickly resolved. The phenomenon of Islamophobia, for example, Islam, highlighted, criticized, ridiculed, criticized, suspected, illustrates that Islam must be destroyed. From the various problems above, where is the position and power of Islam Nusantara? This thought, understanding, and practice of Islam in Indonesia show coolness and peace. At least, it can be seen from the expression of most Muslims in this country as mainstream for Muslims. This coolness and peace have lasted centuries ago until now and is not interested in following the phenomena [7] of radical action originating in the Middle East. This is a substantial capital owned by Indonesia as a picture of ideal Muslims socially, culturally, politically, and in terms of religion.

Most of the Muslim population in the land of a thousand islands is always trying to ward off radical actions with various efforts. Adequate and appropriate means and channels to awaken followers of religious extremism movements. In addition, the decline of democracy is an additional capital owned by the Indonesian nation, even far from any Muslim country in the world, both in terms of quality and quantity. The model of thought, understanding, and practice of Islam that can show peace has now produced results that must be proud of. From the outside world's view, Indonesian Islam shows an attractive face and character as *rahmatan li al-Alamin*, far from the radicalism and extremism that plagues the world. Not only does Eastern Muslims admire our religious approach, but the West also points to Indonesia as an alternative model for inter-religious harmony. Recently, Indonesia's uniqueness and potential have high bargaining power for the global community [8]. The notion that Islam in Indonesia is labeled as marginal Islam has changed in the last few decades. The hope of the

Indonesian nation to emerge as an Islamic leader of international reputation is not just a mirage, as expected by Islamic thinkers Fazlur Rahman and Malik Bennabi. At least there are several reasons for this hope, considering that Indonesia has the world's largest Muslim population with a democratic system and civil society that are well established.

By sponsoring international conferences, NU seeks to promote Islam Nusantara outside Indonesia. This can be seen from the closing declaration of the forum. While it does not explicitly call for the 'export' of Islam Nusantara outside Indonesia, the statement considers it an "idea that needs to be studied and practiced by other Muslims around the world." This also explains that Islam Nusantara is not a new school in Islam and does not conflict with the basic principles of Islamic law (*shari'a*). Many Islamic scholars at the conference have expressed an intention to establish NU affiliates (*jamiyah*) in their own countries, to promote the principles of moderate Islam similar to Islam Nusantara [9].

The idea of Islam Nusantara is NU's way of responding to global challenges. Najib Burhani believes "Halamannya Nusantara, tetapi isinya Islam, Bajunya Indonesia tapi badannya Islam" in the sense that Islam Nusantara is a manifestation and attitude in facing global challenges. Islam Nusantara and various historical dynamics and contemporary contexts are increasingly getting attention and becoming the focus of international studies. Foreign media began to be busy talking about Islam Nusantara. Al-Arab Harian, an Arabic language newspaper published in London, published a lengthy article entitled "Islam Nusantara is Indonesia's gateway into a tolerant society" When Islam Nusantara becomes a hot topic in the Arab media, it will become an enormous momentum because the Arab world is currently facing serious challenges regarding the emergence of extremism and terrorism. So, the position of Islam Nusantara has strong bargaining power in overcoming various problems the Muslim community faces globally. Azyumardi Azra also appreciates and supports Islam Nusantara. According to him, Islam Nusantara is needed by the world community today because of its nature which prioritizes the moderate, tolerant and can coexist peacefully with other adherents, and can accept democracy well. Islam Nusantara refers to the archipelago or maritime (Nusantara), which covers the territory of Indonesia and its surroundings [10].

3.3 Nusantara Islam and Democracy

Indonesia is a democratic country whose people are predominantly Muslim. As a country that adheres to a democratic system in its political practice, Indonesia is the most prominent Islamic democracy. In the practice of democracy in Indonesia as a country where most of the population is Muslim, religion is one of the social capitals for developing its society. According to Durkheim, as quoted by Munzir, today's religion has evolved from a tribal religion to a civil one [11]. Modern society is a product of an amalgamation of a system of teachings, norms, and values as a national identity that acts as a new civil religion. Religion cannot be seen as rigid, irrational, and intolerant. Religion that develops in society is a social fact that grows in the community that can affect its development. Religion is currently being transformed into a civil religion that respects plurality and egalitarianism. It's contained in civil society supported the democratization process in a country's political system.

Islam Nusantara means Islamic people who are different from other countries. The socio-cultural differences in society cause this. In its development in a democratic country such as Indonesia, the growing religion pays attention to tradition, socio-culture, and culture as its object. This refers to al'urf or al-'adah (customs carried out by the community [12]. Seeing the synergy between religious values and the democratization process, Islam Nusantara, which is Islam *rahmatan Lil 'Alamin* has its character in strengthening democracy in Indonesia. The pattern of Islam Nusantara, which has a plural nature so thick with its culture, makes the people have a more plural and tolerant character. Strengthening the nation's democracy can be done by conducting democratic education for its people through supporting plural and moderate religious teaching. Moreover, Indonesia is democratic, with many religions, ethnicities, and cultures. Democracy education will determine the sustainability of democracy in Indonesia for its people.

According to Wollin, to become a democrat is to change oneself to learn how to collaborate as a demo. It requires that the individual go 'public' and thereby help to constitute a 'public' and open politics, in principle accessible for all to take part in it and visible so that all might see or learn about the deliberation and decision-making accounting in public agencies and institutions[13]. It means that to become a democrat, one must change and start from oneself, learning to cooperate as a democratic society. This indicates that if individuals try to get in touch with the public, it will help to form a multitude that is open about politics in their country. The community will take over or have a role in it and learn about deliberation and decision-making.

Society is an agent of democracy in a nation that will bring the public interest not based on the subjectivity of its ideology but has an orientation and involves the opinions of all parties. Inclusively regardless of differences. If this can be done, it will bring changes to democracy in Indonesia to become a country that is peaceful above all differences. With its spirit of nationalism, Islam Nusantara strives to actualize national values in shaping the character of moderate Islam among its people. The pragmatic values are tolerance, pluralization, and moderation in the context of the Indonesian nation, which adheres to a democratic system with multiculturalism as a manifestation and implementation of nationality [14]. Indonesia, a country concreting historical background and understanding the historical aspects of the Indonesian nation, makes people have the characteristics of the archipelago's social culture. Indonesian people prioritize moderate and friendly elements to live a multicultural life in a country that adheres to a democratic system with all its diversity.

In a democratic country, Habermas, quoted by Ungureanu and Monti, said that the role of the community in the involvement of a democratic state is critical because, in a country, there will be tension in state politics. As explained by Habermas that two political phenomena can cause inevitable political pressures, such as the influence of religion in the public sphere of society [15]. Religious communities will reflexively embrace the integration of democratic practices in countries with a democratic system.

Tolerance and pluralism are the main foundations that are important in strengthening democracy in a country. Islam Nusantara has a pluralism and moderate vision like what was articulated by George Washington. He said that the worldview is supported and encouraged by an inclusive perspective in religion and has a commitment to democracy and principles in religious teachings. Religious tolerance is the main foundation for democratic countries [16]. The character of Islam Nusantara tries to show an inclusive face of Islam by not forgetting the culture and traditions that exist in Indonesia. Islam Nusantara, which adheres to the principle of *Rahmatan Lil 'Alamin*, teaches its people to be a society that always lives in peace with all its differences. Islam Nusantara seeks to display a dialogical and open Islamic character and respects differences. Indonesia, as a democratic country, has a national philosophy which is the common denominator to unify the nation, known as Pancasila.

Undeniably, an intolerant, radical, anarchist attitude as a fundamental ideological movement can divide the nation. Therefore, to prevent damage that can separate the government, maintaining the nation's sovereignty in a democratic country such as Indonesia requires substantial solution efforts. The study of Nusantara Islam, according to Prihantoro, is a tangible form to confirm that the teachings of Islam in the archipelago have unique and grounded characteristics. Islamic values are entities that can be accepted by anyone and implemented anywhere. It is this universality that must be realized that Islam Nusantara is capable of dialectics with social reality [17]. So, brotherhood amid human social relations must always pay attention to the social system of nationality. Maintaining national sovereignty is a concrete form of carrying out collective awareness as a form of internalizing human values amid the plurality of democratic countries.

3.4 Islam Nusantara and ASEAN Regionalism

The Association of Southeast Asian Nations (ASEAN) is one of the organizations in Southeast Asia that influences the Southeast Asian region. In the long-term plan, ASEAN formulates a planned integration to embrace regional identity. The existence of historical and cultural heritage bound in ASEAN countries cannot be separated because they have the same regional identity. ASEAN has many

ethnicities, languages, cultures, and community backgrounds. Indonesia, Singapore, and Malaysia are considered Southeast Asian countries that have religious, linguistic, social, political, and even cultural diversity. Through the background, these countries have various and various ways of dealing with variations in different ways. In response to their variety, Southeast Asian countries are trying to build a common regional identity to integrate, known as regional integration.

When viewed from the history of Muslims in Southeast Asia, the entry of Islam in Southeast Asia is a product of assimilation with the local culture that exists in each country. Civilizations in Southeast Asia were born with new, dynamic cultures that are unique in each country. This is because Southeast Asia is a field of struggle and the birth of civilization due to the process of acculturation and assimilation of local culture. So, it is not surprising that Southeast Asia has developed various religious systems.

Islam Nusantara is not a new diction without meaning. In terms expressed by Azra, as quoted by Akbar that Islam Nusantara is Islam in the maritime continent (Nusantara) which includes Asian regions such as Indonesia, but also includes Muslims in Malaysia, Southern Thailand (Patani), Singapore, Southern Philippines (Moro), and Champa (Kampuchea). Based on this term, the diction of Islam Nusantara is the same as Islam in Southeast Asia [18]. In terms of religion, Southeast Asia is an area where most of the population is Muslim. If you look at its development, Islam entered Southeast Asia through Islamization. The entry of Islam into the Southeast Asian region through several channels, starting from the trade route, the marriage route, the education route, the art route, and the Sufism route.

Every religious country in the ASEAN Region has its spiritual style. This is because the cultural, economic, and ethnic differences that exist in each country are different. Islam in the Asian region has its distinction. As in Indonesia, Islam entered Indonesia and was welcomed by civilization and culture. So that the pattern of religion in Indonesia is very thick to the local community's culture. The Muslim community in Indonesia has very striking characteristics compared to other regions.

According to Saleh, the Muslim community in Indonesia is characterized as a tolerant and accommodating Muslim community. It is proven by his habits which are influenced by the communal culture that likes cooperation and cooperation. In addition, a gathering is a characteristic of people in Indonesia to commemorate various social and religious activities [19]. According to Azyumardi, as quoted by Ni'mah, Islam in Indonesia is a diverse Islam. The point is that Islam in Indonesia is inseparable from the culture that is very attached to its people. Islam is also known as "Islam with a smiling face," so its peaceful and moderate attitude will not be influenced by modernity [20].

Whether we realize it or not, globalization will affect people's social, educational, cultural, and even religious aspects. Then the influence will affect the point of view as well as people's behavior. During the onslaught of foreign cultures in the era of globalization, Indonesian Muslim communities have a firm grip so that foreign cultures do not quickly attack them. Islam Nusantara has strong characteristics, such as adapting to local culture. This can show the friendly and tolerant face of Islam in Indonesia. Islam Nusantara illustrates that religion can develop in a plural and multi-ethnic society. During the tremendous cultural onslaught in the global era, Islam Nusantara adopted local culture to enrich Islamic treasures in Indonesia.

Indonesia is rich in the slogan of diversity. There is little friction between religions or between religions. However, let's look at countries with Muslim minorities, such as Thailand (Pattani). Minority conflicts are prone to occur based on differences in ways of worship, places of worship, and differences in scriptures, thus triggering conflicts between religions. The Southern Thailand region is the basis of the Malay-Muslim community, an area of religious conflict. One form of discrimination felt by the Thai Muslim community is the Thai government's policy on cultural assimilation because the Thai government has established Thai Buddhism as a single culture and identity in Thailand [21].

On the other hand, the Pattani Muslim community in Thailand is trying to preserve the Pattani culture, which they consider a religious jihad. Pattani Muslim culture is based on Islamic law. But all of that is inversely proportional to the implementation of Thai civil law in the Pattani community. Thus, shifting the Islamic law applied by the Pattani Muslim community. However, Thai Muslims are currently getting enough support in their religious life. New hope emerged from the Thai government for Pattani Muslims to get the right to peace, comfort, and independence for its Muslim population.

Other minority Muslim communities, such as the Moro Muslim minority in the Philippines, are experiencing conflict in their country. About 10% of the Philippines' population adheres to Islam, and its Muslim minority lives in a dangerous zone. Since the independence of this country in 1946, the fate of Moro Muslims is still under pressure from the Philippine government, which continues the policies of the American continent. Especially with the emergence of the terrorist movement, played by Abdurasul Sayaf, one of the Muslim fighters in the Philippines who is directly connected to the Al Qaeda Movement, the paradigm of a radical Muslim movement that takes the path of violence has emerged. So Muslim community in the Philippines is still struggling to get their rights as a nation with a Muslim identity [22].

Furthermore, seen from the Rohingya Muslim community in Myanmar, the Muslim community in Rohingya has long been cornered by military sentiment and experienced violence. Another Muslim marginalization treatment is also felt by Muslim communities in Cambodia, Vietnam, and Laos. Living in a Muslim minority country is often marginalized by the majority. In contrast to the Muslim community in Southeast Asian countries, which have a majority of Muslim communities, such as Indonesia, Malaysia, Singapore, and Brunei Darussalam, the friction between religious communities is not so strong. So, the Muslim community feels freedom in carrying out religious activities. However, despite all the dynamics of religious diversity among Muslim minorities, Islam entered the archipelago and cannot be separated from civilization and culture. Islam has been explained as the religion of mercy for the entire universe. Whether we realize it or not, Islam is a belief that has taken root and lives in society. Islam has become an ideology of struggle that always tries to defend the homeland and culture. So it is not uncommon that movements emerge from the Muslim community in expressing the resilience of the homeland.

According to Kusman, Islam in the ASEAN region, such as Indonesia, Malaysia, and Brunei Darussalam, constitutes the majority and is an essential factor in social, political, educational, and cultural processes. The magnitude of the influence of Islam on its adherents, Islam often enters the unlimited public realm in various lines of life, such as socioeconomic, cultural, and political aspects of the nation and state. So, the Malay Muslim community appears with a tolerant, peaceful, and moderate face [23].

The factors that make Islam close to local socio-cultural are indigenization and vernacularization. According to Azyumardi, as quoted by Akbar that indigenization is indigenization. While vernacularization is "pembahasaan kata-kata atau suatu konsep kunci dari Bahasa Arab ke Bahasa lokal di Nusantara seperti bahasa melayu, Jawa, sunda dan bahasa Indonesia."[24] These two factors glue and instill that Indonesian culture does not become foreign even though global challenges are battering it. The process of cultural acculturation known in Islam Nusantara is the antidote that Islam Nusantara can survive during the onslaught of globalization. Islam Nusantara is different from Islam in Arabia and other regions. So that Islam Nusantara becomes a bargaining power as an accommodative and inclusive Islam. Nusantara Islam, as a form of religious appreciation, is unbounded. So that Islam Nusantara is global, not narrowing it down to just one group. Gus Dur once said, as quoted by Ali, that the idea or face of Islam is attractive because of its cultural character from the Islamic religion, which blends with the culture or customs of the nation[25]. What was conveyed by Gus Dur was a reflection of Nusantara Islam as an attitude of social diversity.

Islam Nusantara is a model of thought and understanding of religious teachings wrapped by culture and traditions in the Southeast Asian region. Culture and religion will go hand in hand until the formation of future civilizations. The appreciation of the Islamic values of the archipelago will melt into human behavior if humans understand that humans are cultured creatures. So, that culture will form the character and personality. Religion and culture are always present in human life. In the end, the appreciation of the values of Islam Nusantara will give birth to a friendly, moderate, and cultured Islam.

Islam Nusantara is Islam that can collaborate with local culture regardless of differences in ethnicity, race, and class and without having to eliminate the required values in religion. Islam Nusantara is a force that can make peace in the global realm and is closely related to local culture. So Islam is known as a peaceful and moderate religion that unites humans regardless of differences in

society. Islam Nusantara can enter the global realm and become an offer as Islamic teaching that is rahmatan lil'alamin. Because in the awareness of the nation and state of Islam, the archipelago is part of the transformative efforts of the virtues of dogmatic religion (religious worship values), which become the virtues of social humanity.

3.5 Global Metamorphosis of Traditional Islamic Education in the Global Era

Islamic education developed along with the emergence of Islam. However, formal Islamic education had yet to be implemented systematically. Islamic education develops only in the informal realm intending to preach Islam. The time's education must be designed to keep up with the times. Education must be relevant to change times and meet the needs of the community in terms of the concept of education, materials, processes, and goals of educational institutions.

Islamic education is associated with Nusantara Islam which has the concept of *al-muhafazhotu 'ala qodimis sholih wal akhdzu bil Jadidil Ashlah*, maintaining the old well and taking the new one better. This Islamic education has a characteristic that later becomes a culture in the lives of local and non-local communities and combines local culture with Islamic values. Traditional education in Indonesia is more identified with Islamic Boarding School Education which in its implementation is carried out non-formally through a regeneration approach (takhassus).

For people's lives in Indonesia, the concept of traditional Islam is considered necessary, considering that conventional Islam can unify the practice of Islamic teachings and integrate it with the local culture prevailing in society. Islamic boarding schools have made significant progress, marked by the adaptation and innovation of Islamic boarding schools that adapt to the challenges and needs of the times. According to Mansur, the existence of pesantren in the community can become the glue of the people as agents of change, science and culture [26].

Traditional Islamic education in Indonesia, especially pesantren, has undergone several long phases. As stated by Mansur, the degree of Islamic education begins with the arrival of Islam to Indonesia and then undergoes a developmental stage of adaptation. The establishment of Islamic kingdoms in Indonesia indicated that the development of Islamic education had begun. Before experiencing the development phase of the Islamic education system, previously Islamic education in Indonesia underwent a phase of Dutch colonialism, Japanese occupation and Indonesian independence [27].

However, there are problems and challenges for Islamic education in the era of globalization. As said by Azyumardi Azra, Islamic education is still experiencing an institutional and conceptual crisis, and there is still a conflict between the tradition of Islamic thought and modernity Islamic education, a crisis of methodology and orientation[28]. So, a solution is needed to deal with the problems of Islamic education above. The goal is to achieve a quality Islamic education system based on modernity by staying within previously established concepts.

Indonesia has experienced a phase of modernization of Islamic education, marked by the emergence of modern pesantren. The way to do this is to combine Islamic knowledge and renew learning with methods of mastering various foreign languages in their pesantren, the emergence of integrated Islamic schools with multiple advantages, and many Islamic boarding schools have begun to use Information. Communication Technology into their learning curriculum, and not a few Islamic boarding schools use the learning process. They are using advances in technology. In developed societies in the context of globalization, Islamic education has a vital role in shaping an advanced civilization. With a pesantren combining science with technology, this is a cooperative step for pesantren in responding to challenges in the era of globalization. Pesantren is a forum for Islamic education in fostering morals.

According to Triyono et al., four critical areas need to be transformed by pesantren in the era of globalization: curriculum, santri, facilities and infrastructure for pesantren[29]. Islamic boarding schools must be able to be present as pioneers and innovators in maintaining their identity as indigenous in the era of globalization. The challenges of globalization are things that must be critically analyzed in the implementation of the education process. So, the pesantren is present in its traditional face but still pays attention to the needs of religion, the times, society and the state more broadly. One of the ways

to answer the challenges of globalization, pesantren must be transformed according to the needs of the times, such as paying attention to the mastery of foreign languages, mastering information technology, developing literacy, and still paying attention to the culture that is owned by the nation. It is intended that pesantren as religious education institutions are not conservative and orthodox. The point is that pesantren not only teach religion but must accommodate essential aspects of the needs of the times. This process is a metamorphosis process for traditional Islamic education in responding to the global era.

Saiful and Faturrohman stated that in the era of globalization, the function of traditional education still exists, transmitting and transferring knowledge, upholding Islamic traditions, and following the words of Ulama [30]. However, according to Azyumardi Azra, Islamic boarding schools tend to be more careful in responding to a change. On the other hand, traditional Islamic education institutions also seem systematic in transforming Islamic boarding schools into modern educational institutions and accept them to a limited degree. The two opinions above can be understood that the flow of globalization in Islamic education, on the other hand, is acceptable among Islamic boarding schools. Still, on the other hand, there are limits to its application. This is because the pesantren has a defence system with a religious style. Considering that pesantren is not only an educational institution and childcare, but pesantren is a social order that tries to maintain tradition in the mission of da'wah in social life. People's lives will experience changes both socially and culturally. Meanwhile, at a macro level, Islamic education will face problems and challenges in the era of globalization. So, solutions such as presenting designs or constructions of Islamic Education discourse relevant to changing times are needed.

According to Tabrani, two problems will be faced by Islamic education in the era of globalization: philosophical issues and methodological problems. To transform traditional Islamic education in the face of modern civilization, it is considered essential to solving internal problems of Islamic education consisting of issues related to curriculum or learning materials, the function of Islamic educational institutions, and, thirdly, dichotomous issues. These problems are interrelated with each other and must be found a solution.[31]

According to Suryono, as quoted by Wachidah to strengthen the statement above, as a solution for traditional Islamic education in the era of globalization, several steps are needed: 1) formal Islamic education can apply foreign languages as a tool to develop knowledge; 2) Able to achieve a tolerant attitude; 3) able to integrate religious knowledge and other sciences; 4) able to grow the ability to be self-sufficient in life; 5) able to cultivate a disciplined, honest, and value-oriented work ethic.[32]

According to Komotar, improving the quality of Education in the era of globalization is essential. Currently, many educational institutions are continuously making improvements to enhance their position at the global level. Globalization and improving the quality of Education are interrelated because their influence on the emergence of international rankings is undeniable [33].

Sibahaihi argues that as part of efforts to globalize education in Indonesia. Internationalization efforts and multiculturalism are two globalization behaviours that have begun to be promoted in several educational institutions in Indonesia, both religious and general education institutions. Educational institutions in Indonesia seek to play an essential role in implementing modern and international programs. Furthermore, the development of multiculturalism is carried out by having a unique institutional ideology integrated with the national ideology [34]. This is in line with the slogan of Islam Nusantara, which has the principle of maintaining tradition and still upholds the value of nationalism in its application.

Lee and Stensaker argue that globalization is cultural diversity and universalism starting from ideas and implementation in organizations (educational institutions if in the context of education). Through the deliberation of ideas, the normal and the values of globalization experience similarities. It starts from the culture owned to form a point of view on the institution. Cultural values inherent in the dominant society will be things that can create unique characteristics in the process of implementing and developing an educational institution [35].

Policies, ideas, methods, and implementation of Islamic-based education require a broader theoretical framework if you want to advance the field of education in the era of globalization.

Combining various perspectives, such as economic, political, social, and cultural, is one way to shape the character of education that is ready to fight in the global realm. Several traditional educational institutions in Indonesia (pesantren) have combined religious knowledge while still paying attention to local wisdom and other sciences, such as technology and language, to improve the quality of their education.

Education has an essential role in the progress of a country. The advancement of education greatly determines the progress of the community. So education requires special attention in regulating people's lives. The importance of Muslims in Indonesia paying attention to the cause of the finalists of Islamic Education in fostering and educating humans for the success of the future generation of the nation.

4. Conclusion

Islam Nusantara is a slogan that defines the teachings of Islam in the archipelago, which are moderate, tolerant, and peaceful. Globalization's current challenges bring significant changes in people's lifestyles in various aspects of life. Currently, the role of technology and media has a substantial impact on shaping the image of Islam in society. Islam Nusantara is one of the breakthroughs in responding to global challenges. In addition, the position of Islam Nusantara in the realm of democracy has an important role. There is a synergy between religious values and the democratization process. Communities in the archipelago have sociocultural differences. In a democratic country like Indonesia, religion develops by paying attention to tradition, sociocultural, and culture as objects. The pattern of Nusantara Islam, which has a plural nature and is thick with its culture, gives the people a more plural and tolerant character. One of the characteristic products of Islam Nusantara in Indonesia, in particular, is pesantren. Along with the development of the times, the pattern of traditional Islamic education must inevitably be able to answer global challenges. Although several practices of Islamic education in Indonesia have begun to follow the flow of the times, Islamic boarding schools in Indonesia, as a forum for Islamic religious education in the archipelago, try to play an essential role in implementing modern and international programs. Furthermore, developing multiculturalism by having a unique institutional ideology can be achieved by integrating it with national ideology. This is in line with the slogan of Islam Nusantara, which has the principle of maintaining tradition and still upholds the value of nationalism in its application.

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