THE NU CONCEPT OF ISLAM NUSANTARA IN DEALING WITH RADICALISM AND TERRORISM

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Abstract: *NU has explicitly voiced the importance of Muslims within and outside the country to reconsider and rethink the concept of Islam Nusantara in dealing with radicalism and terrorism. It is such a historical consciousness that could be seen clearly from the roles played by the religious social organization in materializing the teachings of Ahlussunnah wal jamaah (Aswaja). On this stand, NU has been capable of brilliantly articulating religious teachings that are at least based on both textual and contextual aspects. The success of NU in propagating the concept of Islam Nusantara is due to the role of its prominent clerics and Muslim scholars (ulema) for skillfully being able to sow the seeds of Islamic teachings in a peaceful and courteous means in the face of any threats posed by the radical and extremist groups. That is why, NU is committed to doing its best services for the country and even taking part in internationalizing its moderate and tolerant teachings of Islam.*

Keywords: *Islam Nusantara, Radicalism and Extremism, Ahlussunnah wal Jamaah*

Introduction

The discourse of so-called Islam Nusantara or "Islam of the Archipelago" has been widely discussed, especially when the term became an interesting theme in the NU 33rd Conference in Jombang, East Java, on August 1 - 5, 2015. The theme seems to be a big leap for the Indonesia's largest Muslim organization in materializing the values of Islam Nusantara that are normatively in line with the doctrinal teachings of Islam Ahlussunnah wal jamaah (Aswaja).

According to Azyumardi Azra the term "Islam Nusantara" in the academic world refers to "Southeast Asian Islam" consisting of such Muslim countries as Indonesia, Malaysia, Brunei, Pattani (Southern Thailand) and Mindanao (southern Philippines). In the pre-colonial literatures it was called the "lands below the wind. More specifically in the Arabic literature since the 16th century, the Islam Nusantara region is called "Bilad al-Jawi", namely Southeast Asia. The Muslims of Nusantara commonly are referred to as " *ashab al-Jawiyyin*" or "*jama'ah al-Jawiyyin*".[1]

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[1] Azyumardi Azra, "Islam Indonesia Berkelanjutan", in *Opini Kompas*, 3 August 2015.

Islam Nusantara region is one of the eight religio-cultural domains of Islam. Seven others are Arabic, Persian / Iranian, Turkish, Indian subcontinent, Sino Islamic, Black Africa and the Western World. Despite holding the same key principles and teachings in the creed and worship, but each domain has its own religious character and cultures.[2]

Meanwhile, according to Akhmad Sahal, the understanding about Islam Nusantara entails interlocking relationship between religious and cultural dimensions. These dimensions make Islam capable of interacting with territorial boundaries which have particular cultural roots. Thus, Islam no longer displays a gloomy, rigid and closed face, but it respects for any possible differences, including in social and cultural spaces. On this stand, Islam is very accommodating social values and cultures having long been standing for centuries. This is also stated by Abdurrahman Wahid that "the overlap between religion and culture will occur continuously as a process that will enrich life and make it live in harmony."[3]

Undeniably, the term Islam Nusantara will continue to be a discourse and open up spaces for debates. KH. Mustafa Bisri, the NU prominent figure for example, once described the term. According to him, the term Nusantara (archipelago) should be understood in the *idhafah* construction instead of being understood in the so-called *na'at-man'ut* one. As a result it means "Islam in (or of) the archipelago ".[4]

Meanwhile, Teuku Kemal Fasya in his essay, Poetic and Cultural Dimensions of Islam Nusantara defines that Islam Nusantara is the process of appreciating and practicing the locality of the people living in the archipelago. The word "Nusantara" is not simply affirming the name of place or noun, but more importantly, it is such an adjective explanation in addition to depicting the quality of Islam "here/Nusantara" in contrast to the one "over there". The success of Islam to be a peaceful archipelagic religion is inseperable from such factors as adaptability and knowledge, local wisdom and culture. Theological creeds could address the cultural dimension and resonate through local knowledge.[5]

Regardless of the various terms related to Islam Nusantara leading to a number of terminological consequences, Islam Nusantara culturally littered fully with value systems has still influenced the development of Islam in Indonesia today. For centuries, the seeds of Islam Nusantara have already been sown in the country and provided a functional tool that gives religious color to the life of the nation as a whole.

Thus, the ideas of Islam Nusantara as a blueprint for being 'institutionalized' in various belief systems or religious traditions both maintained and preserved by especially Nahdlatul Ulama (NU) have been inseparable from the process of dakwa (religious propaganda) or the spread of Islam in Indonesia for centuries. On this stand, NU has successfully worked to 'Islamize' the values of Nusantara at least through three

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[2] Ibid.

[3] Akhmad Sahal (eds.), *Islam Nusantara Dari Ushul Fiqh hingga Paham Kebangsaan,* (Bandung: Mizan Pustaka, 2015), p. 33.

[4] Edi AH Iyubenu, "Ontran-Ontran Islam Nusantara", in *Opini Jawa Pos,* 24 July 2015.

[5] Teuku Kemal Fasya, "Dimensi Puitis dan Kultural Islam Nusantara", in *Opini Kompas,* 4 August 2015.

doctrines of orthodoxy. Firstly, in the field of theology, NU embraces the ideology of al-Asy'ari and al-Maturidi. Secondly, in the field of Islamic jurisprudence, NU follows the four schools of thought (*madzhab*), namely Hanafi, Maliki, Syafi'i and Hanbali. Thirdly in the field of sufism (tasawuf), NU embraces the thoughts of Imam Junaid al-Baghdadi and Imam al-Ghazali. Through these three doctrines of orthodoxy, NU has managed to bring an Islamic face-Islam Nusantara-that is different from the one in various parts of the world.

Islam Nusantara nationally and internationally propagated by NU is a typical Indonesian Islam that promotes tolerance in addition to accepting differences, whether religious, ethnic, racial, or cultural. Thus, the NU doctrine of Islam Nusantara becomes a stepping stone in building solidarity through such inclusive values as *tawasuth* (moderation), *tasamuh* (tolerance), *taáwun* (mutual help), *tawazun* (harmony), and others. On this stand, the roots of the inclusive values have plunged on the basis of the awareness of Muslims in Indonesia. Instead of expressions of worship and religious rites alone, Indonesian Islam has also been formed by and embedded in it the aspects such as cultures, traditions, customs and others.

The religious life of Muslims at this time could not be separated from the process of *dakwa* (religious propaganda) or the spread of Islam in Indonesia since a few centuries earlier. Before Islam arrived in Indonesia, the archipelago cultures had mostly been influenced by long-standing religions such as Hinduism and Buddhism, including various traditional beliefs such as animism, dynamism, and so on. The Islamic cultures eventually became small traditions in the swirl of the great traditions of Hinduism and Buddhism. The small traditions then affected each other and maintained their existence.[6]--

The regions in the archipelago firstly becoming a snapshot of the spread of Islam are trading centers in urban communities in coastal areas. While orthodox Islam could enter deeply in regions outside Java, which are not much influenced by the values and traditions of both Hinduism or Buddhism. Unlike in Java. In this region, Islam faced resistance from Hinduism and Buddhism having long been established. At this point, Islam did not just have to tame its target but also had to tame itself. In the face of local conflict and cultural resistance, Islam must be able to get the symbols aligned with the local cultures.[7]

The ability of Islam to adapt to local cultures has paved the way for reaching the grassroots. As a result, Islamic cultures are strongly influenced by the farmers and inland ones, so that the Islamic cultures could undergo a transformation not only

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[6] George W. Braswell, *Islam: Its Prophet, Peoples, Politics and Power* (Nashville: Broadman & Holman Publishers, 1996). See also Arbiyah Lubis, Pemikiran Muhammadiyah dan Muhammad Abduh, Suatu studi Perbandingan (Jakarta: Bulan Bintang, 1993); Hamid Algadari, *Dutch Policy Against Islam and Indonesian of Arab Descent in Indonesia* (Jakarta: LP3ES, 1994), p. 21; Arohman Prayitno, Trubus Rahardiansyah P., *Ethics for a Multicultural Society: Strategic Solutions for Interweaving Togetherness the Frame Work of Pluralism* (Jakarta: Trisakti University Press, 2008), p. 67.

[7] Taufik Abdullah, "Pengantar: Islam, Sejarah dan Masyarakat", in Taufik Abdullah [ed.], *Sejarah dan Masyarakat: Lintasan Historis Islam di Indoensia* (Jakarta: Pustaka Firdaus, 1987), p. 3

because of the geographical distance between the Arab and Indonesia, but also because of cultural distances.[8]

On this stand, the process of cultural compromise would bring possible risks because in certain circumstances it is often tolerant of interpretation which might be considered to deviate from the pure Islamic teachings. The cultural compromise could eventually give birth what is on the island of Java known as syncretism or Islam Abangan. While on the island of Lombok it is known as Islam Wetu Telu.[9]

The Islamization process that took place in the archipelago is inseparable from the process of acculturation. As already known that the spread of Islam in the archipelago is a normative aspect in addition art and cultural one. Meanwhile, society and culture in which Islam was disseminated are an empirical nature. In this context, as intelligent beings, humans are basically religious and consequently will know best their own world. In a consequence, through their cultural behavior, humans will constantly improve their self-actualization. Therefore, in each acculturation, humans create, utilize, change things in accordance with their needs.

From this paradigm, within the framework of acculturation, there emerges what is known as a local genius. On this stand, the local genius could be defined as the ability to absorb while conducting selection and actively dealing with the cultural influences, in order to achieve a new unique creation that is not contained in the nation that brings its cultural influence.[10]

On the other hand, implicitly the local genius could be specified its characteristics, namely: the ability of withstanding the outside world, accommodating outside elements; integrating foreign cultural elements into the original ones in addition to controlling and giving direction to the subsequent cultural development.[11]

Retraditionalizing and Reideologizing Islam Nusantara

Islam Nusantara that seems to be a historical consciousness could be seen clearly from the roles played by Nahdlatul Ulama (NU) as the largest organization in the country. In this capacity, NU has been capable of brilliantly articulated religious teachings that are at least based on three aspects, namely the normative doctrinal, historical and cultural. Therefore, the NU Muslim scholars (ulema) are skilfully able to sow the seeds of Islamic teachings of Ahlussunnah wal Jamaah in a peaceful and courteous means in the face of different cultures, traditions and customs inherited from the pattern of dakwa as developed by the so-called Walisongo. In this context, there should be processes of retraditionalizing and reideologizing Islam Nusantara in its very cultural form, especially when a set of values are arranged to form a complete and intact ideology. Islamic values having long animated the lives of Muslims in Indonesia for

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[8] Hildred Geertz, "Indonesian Cultures and Communities," in *Indonesia*, ed. Ruth T. McVey (New Haven, CT: Human Relations Area Files, 1963), p. 6.

[9] Muhammad Harfin Zuhdi, *Parokialitas Adat terhadap Pola Keberagamaan Komunitas Islam Wetu Telu di Bayan Lombok* (Jakarta: Lemlit UIN Jakarta, 2009), p. 111.

[10] Harry Parkin, *Batak Fruit of Hindu Thought* (India: Christian Literature Society, 1978), p. 28.

[11] Soerjanto Poespowardojo, "Pengertian Local Genius dan Relevansinya dalam Modernisasi" dalam Kepribadian Budaya Bangsa (local genius), ed. Ayotrohaedi (Jakarta: Pustaka Jaya, 1986), p. 28-38.

example are attempted to be revived unanimously and completely. In turn, the ideological framework is a must. However, the ideology is necessarily not meant a political ideology, but a cultural one, like calls to create-as said by Abdurrahman Wahid-complete Islamic societies in which the values of Islam could fully be developed without any distortion.[12] Thus, the process will result in efforts to retraditionalize the Islam Nusantara. That is, when the traditions in the past are inherently tied to each other with the intact framework of traditions, namely between tradition and ideology, although only a cultural ideology. In turn, there will expectedly be a relation to support and strengthen each other.

The face of religiosity in Indonesia has met its maturity because it could change its face to become the Nusantara (archipelago). Islam Nusantara is a form of maturity reflected from the universal teachings of Islam. Empirically, it is able to survive in the many non-Arab cultures. It has till now helped create cultural spaces inhabited by non-Muslims though.[13]

In this context, culture is humane in nature. That is the manifestation and the realization of all human activities to simplify and address their need. Culture consists of values and symbols. Cultural values are invisible, while the cultural symbols that represent the values could clearly be seen or identified. Various forms of cultural symbols, such as mosques, markets, schools, homes for example, are the embodiment of cultural values of their society. In any human activity, cultural values are always present and are inherent with the value systems although sometimes it is not necessarily a symbol of culture.[14]

In this context, man is able to find out through a pattern of sowing the seeds of noble values of Islam Nusantara, at least with dakwa (propagation) in all its forms. Dakwa is none other than a call for humanity to the path of God, which is the path to Islam. Islam derived from the revelation of God and the Sunnah of His messenger, is the source of values that will provide the style, color and form of Islamic cultures. A form of culture which contains Islamic messages or values, may appear on individuals outside Islam. Vice versa, it does not say Islamic culture though it was born of society that adheres to the teachings of Islam, if it does not contain the Islamic messages or values. As a theological actualization, the Islamic dakwa is actualized in various systems of social activities to at least affect people in realizing the teachings of Islam in all aspects of life by using a certain way.

In this perspective, culture is the actualization of human submission to God. As stated in Qur'an which means: "And the poets - [only] the deviators follow them; Do you not see that in every valley they roam; And that they say what they do not do? Except those [poets] who believe and do righteous deeds and remember Allah often and

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[12] See Abdurrahman Wahid, *Islam Kosmopolitan: Nilai-Nilai Indonesia dan Transformasi Kebudayaan* (Jakarta: The Wahid Institute, 2007), p. 193.
[13] A. Musthofa Haroen, *Meneguhkan Islam Nusantara: Biografi Pemikiran dan Kebangsaan Prof. Dr, KH. Said Aqil Siroj, MA* (Jakarta: Khalista, 2015), p. 121.
[14] F Allan Hanson, *Meaning in Culture* (London and New York: Routledge, 2004), 99-100.

defend [the Muslims] after they were wronged. And those who have wronged are going to know to what [kind of] return they will be returned."[15]

The above verse implies that there are two types of culture represented by pious cultural actors. Firstly, the culture that is built through the dimension of *taqwa*, represented by the pious cultural actors who always remember their God and is in patience in the face of injustice. If it is agreed that culture is specifically humane, the influence of ideology, world view, attitudes and ways of thinking of cultural actors become the basis of the cultural forms. Thus, a person who has individual and social piety will certainly give birth to the kind of culture that paves the way for other people or society to become pious (*khair al-ummah*). Secondly, the culture built through the dimensions of heresy and ignorance. Those having communist background or capitalist ideology, for example, will also display the form of cultural orientations and ways of thinking the ideology referred to in order to build their community.

Furthermore, the relationship between Islam as a religion and local culture is very clear in the study of anthropology of religion. In this perspective it is believed that religion is the embodiment of a cultural system.[16] On this stand, Islam as a divine religion is considered an incarnation of the cultural system of a Muslim society. The thesis is then developed in the aspects of Islamic teachings, including the legal ones. Both anthropologists and sociologists approach the *shari'a* as a Muslim cultural institution. In the present context, the legal studies through sociological and anthropological approaches have been developed by Muslim jurists who care about the fate of the *Shari'a*. In their view, if the *shari'a* is only approached doctrinally (and not socio-historically), there will likely be the standardization of the norms of sharia, which in essence are dynamic and accommodate changes in society.[17]

Islam as religion, culture and civilization of the world came into Indonesia in the 7th century and has continued to grow until now. It has contributed to cultural diversity of the archipelago. Islam is not only present in the great tradition but has also enriched cultural plurality through the Islamization and indigenization of Islam, which in turn gave birth to the many little traditions of Islam. Various colors of Islam-Aceh, Malay, Java, Sunda, Sasak, Bugis, and others-have given certain patterns of diversity, which consequently may be ambiguous. The ambiguity or ambivalence is a religious function that is generally accepted from the sociological point of view.[18]

Speaking of the influence of local culture and customs in relation to religion, no doubt there is an attempt to articulate the message of religiosity with local content. The religious encounter with the local culture could take many forms. Firstly, there will be a clash in which the local culture is wiped out and replaced with new ones through the process of Islamization as happened in Padang in the past. Secondly, it could be carried

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[15] (Q.S.Asy-Syua'ara [26]: 224-227).

[16] Bassas Tibbi, *Islam and Cultutral Accommodation of Social Change* (San Francisco: Westview Pres, 1991), p. 1. See also Mary-Paula Walsh, *Feminism and Christian Tradition: An Annotated Bibliography and Critical Introduction to the Literature* (London, Greenwood Press, 1999)

[17] Muhammad Harfin Zuhdi, "Dakwah dan Dialektika Akulturasi Budaya", in Religia, jurnal Ilmu-Ilmu Keislaman, Vol. 15, No. 1, April, 2012.

[18] John Bresnan, *Indonesia: The Great Tradition* (Maryland, Roman and Littlefield Publishers, Inc., 2005), p. 83

out through the way of accommodation. That means there is complementary dialogue between one another. In this context, Islam is merely accepted through its symbolic content. While, its substance such as beliefs in ancestors is still preserved. Thirdly, it could be through the way of hybridity by accepting the religion but only half of it, and the rest is through local tradition. This form is then commonly known as, for example, Java Islam, Banjar Islam, Sasak Islam and so fourth. Thus, efforts of reideologizing and retraditionalizing Islam Nusantara have a solid footing in the doctrinal, historical and cultural spaces.[19]

The NU's Role to Tackle Terrorism and Radicalism

Al Qaeda and ISIS, which have now become a global issue, are essentially part of global resistance of Islamic radicals to world injustice.[20] The issues they are championing are able to quickly and globally attract the attention of young people especially in dealing with injustice in Palestine (Al Aqsa), socio-economic disparities in Muslim countries and Western hedonistic and materialistic cultural expansions that are perceived to be destructive for not being in line with the values of Islam. The leaders of the Islamic world are regarded powerless and subject to the Western will. The issues could quickly spread throughout the world through cyber networks, not only in Islamic countries, but also in Western countries as a result of the policies of many countries in providing protection to resistance groups that fled from their respective countries.

Global injustice is an inevitable reality. The problem is that should it be resolved through violence such as terrorism or through dialogue? Violent acts committed by ISIS in certain countries for instance may have strong reasons. But spreading violence around the world is a mistake because it is equal to the recognition of the inferiority of Islamic cultures and civilization to the Western ones. Although Western civilization has a material advantage, the Eastern one offers both spirituality and local wisdom that are needed in building the world's civilization.

Fighting against such violence with the same spirit, slowly but surely will undermine the spirit of globalization aimed at building a civilized global civilization and justice. The statements made by Samuel Huntington and Fukuyama about the possibility of "clash of civilization" are reasonable enough if the people of the world do not realize what actually happened. All this could be seen from the symptoms of Islamopobhia in Western countries and the symbols of exclusiveness as opposed to Western culture in the Islamic countries.

In Indonesia, the influence of radicalism and extremism can be perceived and seen easily. The climate of freedom opened since the 1998 reform era has provided a vast space for the development of radicalism. Indeed, the number of Indonesian youths affected by radicalism is not comparable to the mainstream number of moderate Muslims. However, because they have high militancy, military-trained (terror) and the existence of international network, their existence has disturbed peace, order, security,

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[19] Ahmad Baso, *Plesetan Lokalitas: Politik Pribumisasi Islam* (Jakarta: Desantara, 2002), p. 3.
[20] Wendy Laverick, *Global Injustice and Crime Control* (New York: Roudledge, 2016), p.221

especially the climate of religious tolerance which is the main element of Indonesian civilization.[21]

Nahdlatul Ulama has come to a conclusion that it is time for the state to more seriously involve the Islamic organizations in tackling the radical ideals. Terrorism and radicalism, can not only be solved by the government and security forces alone. Involving mass organizations of the founders of the republic such as NU and Muhamadiyah is a wise move to moderate extremist views and fortify each internal environment from the seepage of radicalism.[22] The form and substance of such moderation are subject to each of the civil society organizations. Besides, the government has to invite these organizations to think about the concept of tolerance that could maintain a climate of tolerance.

The influence of Al Qaeda and ISIS ideology that has spread to a group of citizens of the nation needs to be straightened out especially about the ideals of Islamic caliphate, jihad, and unbelief.[23]

Firstly, the Khilafah Islamiyah: Both Al Qaedah and ISIS consider the Islamic caliphate as the only Islamic political system, while any other system are considered kafir. The difference is that Al Qaeda is still in the form of discourse, while ISIS has clearly proclaimed khilafah. Nahdlatul Ulama considers the Islamic caliphate is not a political system or a state model, but as a concept of leadership (Qur'an Surah Al Baqarah/2:30). Nahdlatul Ulama and clerics from other mass organizations such as Muhamadiyah, Sarikat Islam, and other nationalists have agreed on a political system based on Pancasila as a shared ijtihad, thus requiring no other political system.

Secondly, about jihad: Al Qaeda and ISIS interpret jihad in a narrow sense, namely waging war or violence. While jihad in the sense of persuasive, education, da'wah and other social activities is considered not part of jihad. This view differs diametrically from the view of the majority of Muslim scholars who think that the greatest jihad is against lust. The jihad in war is only a kind of jihad. For the NU ulema (Muslim scholars), jihad could loosely be understood as, for instance, a means of building peace and order as the foundation of world civilization.

Thirdly, Takfiri: Al Qaeda and ISIS believe that the group outside them is kafir (infidels). This means that the majority of other Muslims are kafir. According to Al Qaeda and ISIS, the infidels must be fought (killed), unless willing to pay tribute (jizya). The majority of Muslim scholars consider, the takfiri of fellow Muslims simply because of rejecting Al Qaeda and ISIS is the same as eliminating plurality / diversity that has become human nature.[24]

In the last eight years, Nahdlatul Ulama has made concrete steps. In its 32nd congress (Muktamar) in Makassar in 2010 NU proposed the theme "Khidmah Nahdliyah for Indonesian Dignity". The theme is based on the concerns of existing

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[21] Zuhairi Misrawi, Khamami Zada, *Islam Melawan Terorisme* (Jakarta: LSIP & TIFA, 2004), 55

[22] Zachary Abuza, *Political Islam and Violence in Indonesia* (New York: Roudledge, 2007), 97. See also Hd. Haryo Sasongko, *Terorisme: dialog & toleransi : catatan awam orang pinggiran* (Jakarta: Pustaka Grafiksi, 2006), 45.

[23] Brian H. Fishman, *The Master Plan: ISIS, al-Qaeda, and the Jihadi Strategy for Final Victory* (New Haven, CT: Yale University Press, 2016)

[24] Asád Said Ali, *Peran NU dalam Menangkal Radikalisme*, NU Online, 25 Maret 2015.

radical ideologies, so it is feared to dim the moderate attitude that characterizes Indonesian society.

The NU action programs includes three points, namely da'wah, social activities, and economic empowerment. It Implicitly seeks to build the independence of the ummah, reducing the socio-economic disparity, strengthening the moderate and tolerant teachings of ahlussunah wal jamaah (Islam Nusantara) and keeping away from violence, pursuing justice and civility. At the NU's 33rd Congress in Jombang, East Java, August 1-5, 2015, the NU's attitude in responding to global and national developments is increasingly emphasized by taking the theme "Strengthening Islam Nusantara for Indonesia and World Civilization.

Broadly speaking, the NU's action programs have focused more on implementing such programs as dakwah, social activities and economic empowerment. Firstly in the field of dakwah, NU is committed to both preserving and propagating the teachings of ahlussunah wal jamaah an-nahdliyah in addition to tackling radical ideologies in the community especially through intensive regeneration programs. Including in this activity is participating in realizing the harmonization of religious life in the global level. For example, NU held an international dialogue by sending delegation to Afghanistan and also invited Afghan clerics to visit Indonesia. The main purpose is to introduce the values of Tasamuh (tolerance), Tawasuth (moderation), Tawazun (balanced), 'Adalah (justice), and Ukhuwah (brotherhood) which includes ukhuwah Islamiyah (fellow Muslims), ukhuwah wathoniyah (fellow citizens) ukhuwah basyariah (fellow human beings). The dialogue and mutual visits resulted in the formation of the Afghan Nahdlatul Ulama around August 2014 in Kabul.

Secondly, in the field of social activities: it includes social services through the utilization of zakat, Infaq, and Shodaqoh. Special educational services are directed to improve the quality of the people through the renewal of a balanced curriculum between the substance of religion and worldliness in order to form a generation that is broad-minded, firm and independent. Studies on Islam Nusantara are developed to expectedly become an alternative model of the Islamic world to overcome the decline of Muslims. Such social activities are important to bring empathy to those who are socially marginalized.

Thirdly, the field of economic empowerment. It is directed to create an entrepreneurial spirit among nahdliyin (NU followers) and the development of shariah economy by focusing on medium and long term goals to fortify the ummah from the dominance of global capitalism. This is simultaneously to practice the spirit of pluralism in the economic field between the rich and the poor, a synergy between those who are economically strong and the weak for the sake of mutual benefit.

The action programs are carried out at structural levels ranging from autonomous bodies to the central boards. In addition, these programs are implemented at non-structural (cultural) levels such as NU-owned educational institutions, pesantren, mosques, and surau. For example ansor / banser cadres run a moderation program by establishing the so-called densus 99 with spiritual activities to support the policy of counterterrorism and radicalism. Muslimat and Fatayat NU could form thousands of

early childhood educations aimed at cultivating moderate and tolerant religious attitudes.

Conclusion

Islam Nusantara having so far been propagated by Nahdlatul Ulama is not a movement to change the doctrine of Islam for it came to the country as a guest and was later adopted in cultural spaces. Consequently, Islam Nusantara has developed a character that is very different from that manifested in other Muslim countries, especially the Middle East.

The Muslim countries in the Middle East, for example, have commonly considered Islam as a socio-religious and even political system that is absolutely "complete," "final" and authoritative, offering human beings no choice but to comply with the dictates of the final construction. In Nusantara, on the other hand, Islam is in a state of constant learning. For hundreds of years, its leading practitioners have carefully studied social reality in order to ascertain the most elegant means to achieve their goals in addition to maintaining harmony within a diverse and pluralistic society.

Islam Nusantara nationally and internationally propagated by NU is a typical Indonesian Islam that promotes tolerance in addition to accepting such differences as religion, race, culture and so fourth. Thus, the NU doctrine of Islam Nusantara becomes a stepping stone in building solidarity through such inclusive values as *tawasuth* (moderation), *tasamuh* (tolerance), *taáwun* (mutual help), *tawazun* (harmony), and others.

The success of NU in propagating the concept of Islam Nusantara is due to the role of its prominent clerics and Muslim scholars (ulema) for skillfully being able to sow the seeds of Islamic teachings in a peaceful and courteous means in the face of any threats posed by the radical and extremist groups. On this stand, NU is committed to doing its best services for the country and even taking part in internationalizing its moderate and tolerant teachings of Islam to other countries.

Last but not least, on account of the NU contribution to the nation in materalizing the moderate teachings of Islam, it is a good time for the world, especially the Muslim countries to consider the importance of practicing the values of Islam Nusantara as explicitly voiced by the Indonesia's largest Muslim organization to deal with terrorism and radicalism. Of course, the Muslim countries should pay more attention to their own socio-cultural conditions and local wisdom instead of focusing more on Islamic state as the only and legitimate political system.

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