

**Map Out a New Historical Trajectory
Of Islam Nusantara**
Zainul Milal Bizawie

**Membaca Masa Depan “Islam & Fiqh
Nusantara”; Sebuah Catatan
Pengantar**
Dr. M.N Harisuddin, M.Fil.I

الشيخ محمد مختار عطارد البغوري الجاوي ثم المكي
(1868–1930 م)
دان جارينغان علماء سوندا تيمور تنغاه أول أبدا 20 م
A. Ginanjar Sya'ban

**Pesantren Sebagai Mata Air
Kebudayaan**
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**Wajah Islam Dalam Ruang Batin
Manusia Jawa; Menelusuri Jejak
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Manuscript Review:
**Babad Gedhongan; Cerita Jawa yang
Disembunyikan**
Taufiq Hakim

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MAP OUT A NEW HISTORICAL TRAJECTORY OF ISLAM NUSANTARA

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ابستراك

دالم ديسكورسوس اسلام نوسنتارا، اكر منداقتكن سيغنيفيكانسى تيوريتيس دفر لوكن كر شك قمتان جاريغ، ترنسميسى ايدىولوگي، دان كولتورال، سرتا كينىالوگي قغتاهاوان. قمتان جاريغ منجادي فونداسى دري فلاچقن توكوه، سوبىيك دان اغينچي دالم حال اين علماء، كياءى، دان سنترى سباگاي مات رنتاي فروسيس قبيبازن نيلاي ۲ يگ داوسوغ اسلام نوسنتارا. سدغن ترنسميسى ايدىولوگي منجادي تولغ قوغوغ دري كر شك ايفيستيميك دالم نالر اسلام نوسنتارا. اسلام نوسنتارا مروفاكن فروسيس دىاليكتيكا تراديسى حاصيل دري فرسيلغن دري براكم قميكرن اسلام يغ اونيزسل. كارناپا دفر لوكن كر شك ميتودولوگي دالم ملاچق كينىالوگي قغتاهاوان يغ ننتيش اكن منجادي باسيس اوتام اونتوق مرغكاي بنغ مره، تيتيق تمودان توجوان منداسر دري ترنسميسى اسلام ككاوسن نوسنتارا. دغن

ملاچق کینیا لوی اکن مونچول فولا , چورق دان ستروکتور دري
کعلموان یغ ترکاندوغ لیوات ترادیسی اسلام نوسنتارا . دالم
کونتيکس اینله تولیسین این بر او فای مناورکن میتودولوکی
الترناتیف میوسون هیس طوریکا تراچیکطور ییغ ننتیش اکن
ممودهکن قارا قغکاجی دان قغکیات اسلام نوسنتارا دالم
مپامبوغکن دان اتاو مینچانکوکان بر باکای ناراسی سجاره لوکال
سکالیگوس منموکن کیاریفان لوکال دالم منجواب بر باکای
کونتيکسشن دان دیفیر سیتاس ییغ میلینکوفیا . میتودی ترسبوت
برقیچق قد سیغنیفیکانسی تیوری سند دان ججاریغ سوسیال دالم
مپوسوری هوبوغن ۲ قارا قلاکو سجاره ییغ میلینکوفیا . دغن
کیتیر سامبوغان ناراسی , کیبیرا غامان دالم کونتيکسشن , دان
هور یصون میماکنایی فکتادغن اکورات دان انالیسا سقیکولاتیف
ییغ داقت دقرتغوغ جوابکن , جوسترو اکن ممقرکای خزانه
کسجار هن نوسنتارا دان بر منفعت اوننوق ممباغون واجه اسلام ییغ
رامه , مودرت , تولرن , دان کونتيکستوال دغن زمانش .

کات کونچی : سند , علماء , ججاریغ , اسلام نوسنتارا , سجاره

Abstract

In the discourse of Islamic Nusantara, in order to obtain theoretical significance required the framework of network mapping, the transmission of ideology and culture, and genealogy of knowledge. network mapping becomes the foundation of the tracking of figures, subjects and agencies, in this case scholars, kiai and santri as the chain of the process of disseminating values that carried Islam Nusantara. While the transmission of ideology becomes the backbone of the epistemic framework in the Islamic Nusantara reason. Islam Nusantara is a process of traditional dialectic, the result of the crossing of various Islamic universal thoughts. therefore, a methodological framework is required in tracking the genealogy of knowledge, which will become the main basis for assembling the common thread, the common point and objective of Islamic transmission to the archipelago.

by tracing genealogy, will emerge pattern, pattern and structure of the science contained by Islamic tradition of archipelago. in this context, this paper seeks to offer alternative methodology to compile historical trajectory which will facilitate the observers and activists of Nusantara Islam in connecting and or grafting various local history narratives as well as finding local wisdom within answer the various contexts and the surrounding diversity. The method rests on the significance of sanad theory and social networking in the course of the relationships of the perpetrators of history that surround it. with narrative continuity, diversity in context, and horizon of facts with accurate and speculative analysis that can be accounted for, it will enrich the historic treasures of the archipelago and is useful for building a friendly, moderate, tolerant and contextual Islamic face with its times ..

Keyword: Sanad, ulama, network, Islam Nusantara, History

Abstrak

Dalam diskursus Islam Nusantara, agar mendapatkan signifikansi teoritis diperlukan kerangka pemetaan jejaring, transmisi ideologi dan kultural, serta genealogi pengetahuan. Pemetaan jejaring menjadi pondasi dari pelacakan tokoh, subyek dan agency, dalam hal ini ulama, kiai dan santri sebagai mata rantai proses penyebaran nilai-nilai yang diusung Islam Nusantara. Sedangkan transmisi ideologi menjadi tulang punggung dari kerangka epistemik dalam nalar Islam Nusantara. Islam Nusantara merupakan proses dialektika tradisi, hasil dari persilangan dari beragam pemikiran Islam yang universal. Karenanya, diperlukan kerangka metodologi dalam melacak genealogi pengetahuan, yang nantinya akan menjadi basis utama untuk merangkai benang merah, titik temu dan tujuan mendasar dari transmisi Islam ke kawasan Nusantara. Dengan melacak genealogi, akan muncul pola, corak dan struktur dari keilmuan yang terkandung lewat tradisi Islam Nusantara. Dalam konteks inilah, tulisan ini berupaya menawarkan metodologi alternatif menyusun historical trajectory yang nantinya akan memudahkan para pengkaji dan penggiat Islam Nusantara dalam menyambungkan dan atau mencangkokkan berbagai narasi sejarah lokal sekaligus menemukan kearifan lokal dalam menjawab berbagai konteksnya dan diversitas yang melingkupinya. Metode tersebut berpijak pada signifikansi teori sanad dan jejaring sosial dalam menyusuri hubungan-hubungan para

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pelaku sejarah yang melingkupinya. Dengan ketersambungan narasi, keberagaman dalam konteksnya, dan horison memaknai fakta dengan akurat dan analisa spekulatif yang dapat dipertanggungjawabkan, justru akan memperkaya khazanah kesejarahan Nusantara dan bermanfaat untuk membangun wajah Islam yang ramah, moderat, toleran dan kontekstual dengan zamannya..

Kata Kunci: *Sanad, ulama, jejaring, Islam Nusantara, Sejarah*

Islam Nusantara is not a new thing, because it has been invaded and refers to the historical facts of the spread of Islam in Nusantara. Islam in Nusantara has been preached by embracing culture, harmonizing culture, respecting culture, and not muzzling culture. From the historical footsteps, the Islamic Nusantara character displays Islam that is friendly, peaceful, inclusive, full of courtesy, etiquette and full of tolerance.

The study of Azyumardi Azra (1995) and Michael Laffan (2003 and 2011) have indeed helped set up a study of the process of formation of Islam in Southeast Asia, especially in Indonesia. If Azra examines the network of scholars in the 17th and 18th centuries, Laffan deepens the interaction processes between scholars, cultural cross and the influence of colonialism in the dynamics of Islam in Nusantara. However, Azra's narrative is limited only to his thinking, whereas Laffan is based on data and travel of Dutch Colonial advisers such as Snouck Hurgronje and his successors. So that the perspectives that are built are not grounded in the field or the inhabitants, and are the Islam they see in Nusantara. Therefore, it is important to allow the perpetrators of Islam's propagators in Nusantara to be alone with the speech as a historical locale that has been inherited until now. Communicating and narrating their narratives can provide a good map for understanding the characteristics and construction of Islam they build for Nusantara. The article seeks to assemble the scattered memories of the local community, which have so far been separated from one another. In fact, they are connected and complementary so that it becomes a typical Islamic arrangement in Nusantara (Bizawie, 2016: 2).

From historical periods over several centuries, can be traced to how the dynamics of Islamic identity, interreligious relationships, genealogy of knowledge, to networks among scholars who form the basis of the conceptualization of the Islamic face of Nusantara was awakened. The results of tracking in various heritage scattered in various regions and

various libraries, his traces provide clues into a node point that tells the cross-knowledge of Nusantara. There are thousands of manuscripts of Nusantara archives that collect knowledge in the books and teach it through the system of *sorogan-bandongan* studies in pesantren. However, the most important of these manuscripts are artifacts and ideafacts in the form of stone nissan, tomb, mosque, pesantren, dayah, ritual form, etc. that until now we can still find and witness.

In addition, the network of ulama-santri has contributed important in caring for the Islamic tradition in Nusantara. Their works became the main reference of learning system in surau, pesantren and madrasah until today. The Jawi Ulama wrote the text using the Pegon script, ie Arabic but with Javanese. These Pegon books are the traditions of solid knowledge and formation of the text as a system of ulama's communication against colonialism. The Pegon books became the historical heritage that became the cosmological estuary of thought, the dynamics of knowledge and accumulation of Jawi Ulama culture and pesantren in this country. In the Bugis region, Serang script became part of the tradition of Muslim knowledge which became the basis for producing important texts. Likewise in other places such as Aceh, Minangkabau, Pasundan, Nusa Tenggara and others.

Therefore, a network mapping framework, ideological and cultural transmission, and genealogy of knowledge are required. Network mapping becomes the foundation of tracking figures, subjects and agencies, in this case scholars, kiai and santri as a chain of processes of dissemination of values. While the transmission of ideology becomes the backbone of the epistemic framework within the Islamic Nusantara's reason. Islam Nusantara is a process of traditional dialectic, becoming a cross from various Islamic universal thoughts. Genealogy of knowledge, became the main basis for assembling the common thread, the meeting point and fundamental purpose of Islamic transmission to Nusantara. By tracking the genealogy, will emerge pattern, pattern and structure of the science contained in Islamic tradition of Nusantara. In this context, this book seeks to show the face of Islam in Nusantara historically as well as epistemological, making it easier for us to explore the cultural heterogeneity and varied manifestations of Islam in Nusantara. However, the heterogeneity is actually enriching the treasures and mutual synergic to build *Islam rahmatan lil alamin*.

Rearrange a Historical Trajectory

Islamic tradition of Nusantara with some characteristics of course very different from Islamic tradition elsewhere although the substance is the same. Because tradition is the domain of historical Islam, its tracing not only of the text of Scripture, but rather of the processes of understanding, interpretation and ultimately the application of the teaching of that text in history which has constituted a pervading tradition. Therefore we need a friendly awareness with local culture and our own historical framework, in developing the Islamic life in this country. In his idea of indigenization (Pribumisasi Islam), Gus Dur asserted that the 'indigenized' is a manifestation of the life of Islam. Not a doctrine concerning the core of his faith and formal worship. No need of 'Batak Qur'an' and Javanese Hadith'. Islam remains Islam, wherever it may be. But that does not mean all must be equated 'outer forms'.

Gus Dur's agenda is to think about how to preserve Islam as a culture, through the efforts to serve and realize the interests of the whole nation. Therefore, indigenization is irrelevantly confronted and differentiated by enculturation, acculturation, convergence, or contextualization, since indigenization can be those processes depending on the local character of each. These processes of cultural change are not only synchronic, but also diachronic. Then a process of enculturation is an attempt to get an individual to integrate himself or integrate into contemporary and local cultures. Enculturation achieves the best results if running smoothly, flexibly and freely. Consideration should combine tradition with the selective creation of self-expression, so that values are assimilated dynamically, open to further improvement. Cultural heritage is not to be imposed as a burden, but rather as enrichment of individual capital. Herein lies the difference of enculturation with indoctrination and socialization. In the last two processes no matter the interiorization of values, it is enough to imitate outwardly. Therefore, for proper enculturation it should be avoided from the two excesses.

While an acculturation process, taking the definition of Linton and Herskovis puts the acculturation process in the middle of two opposing poles. Each is a confrontation-fusion and archaism-futurism. Acculturation is between confrontation and fusion, a situation in which two cultures face each other and compete so that sometimes there is conflict, and a situation in which a culture that is completely melted together with another culture becomes a new culture. Therefore, the conditions that

encourage acculturation are laden with compounds, uniformity, function and selection

In Java, for example, it may be more inclined to be a dialogical enculturation, while in West Sumatera it is more likely to be an integrality acculturation. So where elsewhere in Nusantara there is a different process of intersection. The processes of change are not passive, single, unidirectional or monolithic. The process of enculturation and acculturation for example is a productive and creative feedback process which also involves the process of accommodation, negotiation, dialogue, and even resistance. True, there are tactics that each entity does when meeting, but not necessarily be interpreted as a form of politicization. When we view indigenization as politicizing, we will be caught up in suspicions of oppressing each other and politicizing religion. Indigenous Islam (Pribumisasi Islam) must be done in a dialogical, open and friendly manner, especially in the contemporary context. If in the form of resistance, still takes the form of cultural resistance, without having to engage in religious politicization, so it will easily claim other entities as a form of perversion. The ability of mutual dialogue to create a form of a flexible Islamic tradition-flexible and moderate in Nusantara, namely the thickness of *fiqh-sufistik* orientation whose manifestation sometimes does not eliminate a particular tradition.

In the logic of Gus Dur's history, the history of Nusantara as a whole through the dialectic process in which the sustained spiritual glory, Islam and nationality of Indonesia combined in it. In the dialectics of history (walking through the process of challenge and response) that ultimately the noble values remain resilient, tough, and sustainable and give birth to a new civilization. Therefore, to understand the history of the past wisely and clearly, we will find these noble values. Though there is not much historical data available, but we must continue to grope our own past in our own way. This is what we should do, not just memorizing the years and names in the 'lessons' of history in our schools. We are not recalling the year of events, but rather understanding history as a process.

According to Gus Dur, one unique thing in Nusantara is that, despite the repeated clashes since the ancestry of the Indonesian nation, the spiritual teachings and noble values of the quiet souls remain dominant in our homeland. The principle of "Unity in Diversity" Mpu Tantular, for example, has inspired Nusantara of Hindu-Buddhist monarchs to the present day; and Sunan Kalijaga - well-known for accommodating

local traditions - educating indigenous rulers about peaceful, tolerant and spiritual Islam. Through his disciples, among others Sultan Hadiwijaya, Juru Martani, and Senopati ing Alogo, Sunan Kalijaga managed to save and preserve the noble values that the benefits can still be enjoyed until today. That Islam does not need to be implemented ideologically but culturally, like the greatest service of Sultan Agung Hanyokro Kusumo that parallels the Javanese calendar against the Islamic calendar. The dialectic continues until the birth process and the growth of national consciousness. The bridged controversy through the process of dialogue, between Islam and nationalism, succeeded in giving birth to a concept of state that is not an Islamic State and not at all eliminating the meaning of Islam itself. Historical dialectics has proven to have formed a higher attainment of shared consciousness. The idea of this nation state is the fruit of bitter history experience Nusantara own experience (Gus Dur, 2009). Our unity as a nation, is not something that just grows, but is the experience after experience that we experience as a nation in the past, the accumulated experience of hundreds of years experienced by the nation in forming a strong state.

In a historical dialectic partially colored by tragedy after tragedy (war, betrayal, rebellion, murder, etc.), we will find insight or some kind of “revelation”, which we can then use to project for future life. Therefore, the historical journey of history or historical trajectory must be guided by an insight that tragedies for the sake of similar tragedies are irreversible, as well as future missions (democracy and the welfare of the people) can be achieved. Insight is in the form of the importance of “calculating attitude aka rational attitude, which does not discard spirituality and use it in addition to ratio. ... (Spirituality based on the real world) is merely a ‘life guide’ in living this difficult life. We must unite in the spiritual like this “(Gus Dur, 2005).

Therefore, in undertaking the Islamic indigenization, the steps to be taken include parallel between Arab cultural traditions and local traditions; between Islam and other religions as an entity that engages in the meaning of life, thus allowing dialectics between traditions and give birth to new traditions or new religious forms. If necessary, this step takes us to deconstruct a text and tradition in order to reconstruct a new tradition that is more relevant in the context of the times and grounding present. Thus, the indigenization of Islam itself is not a static form, but rather a continuous process of grounding Islamic teachings that allow for

corrective processes.

This step invites us to approach the historical and ideological analysis. With this approach will restore the historical character of the tradition, by placing it in its social, political, cultural and ideological context. It is expected to be able to master and interpret the rational tradition or a particular thought as a whole, ranging from aspects of theology, language, law, to mystical philosophy and traditions. After which only then draw the relevance and functional use of tradition for contemporary life.

Besides, we should be apart from orientalist views, western researchers or indigenous intellectuals who perspire like them, that Islam in Nusantara as peripheral, syncretism, periphery, and Islam far from the original form that existed and developed in its center in the Middle East. Among in the process of precisely in the course of history, Islam in Nusantara tested has been resilient and able carry on *Islam rahmatan lil alamin* and for the benefit of the ummah. Islam Nusantara should be used as a model and a way of looking at building and studying various problems in the world.

In this context, narrating the traces of Islam in the archipelago in our own perspective, where local narratives need to be communicated continuously to discover (invention) episteme, reconcile, communicate, weave and produce new constructions (innovation). The construction does not have to be a total renewal or a return to the past tradition in its entirety, but may be only limited renewal. An invention is not intended to discover tradition or authenticity literally, copy what has been done, but how local traditions become modifiable so that in contemporary context it is relevant and contextual. Thus, Islam Nusantara is a continuous process and does not stop in finding the form and manhaj (Method) thinking and acting in Islam which is always contextualize in the motion of history.

Sanad and Scientific Network

In the tradition of teaching and learning among Muslims, sanad science becomes one of the main elements. Any religious discipline, his sanad will lead to the Prophet Muhammad SAW. Sanad is a continuous transmission chain up to the Prophet Muhammad (Zhafar Ahmad, 2000: 26). The science of hadith leads to him, as well as with the science of tafsir, tasawuf, and so forth. Sanad scholarship generally means the background of religious studies of a person who continued with the scholars of each generation to the generation of friends who take the understanding of the

religion of shahih from the Prophet Muhammad.

Based on the importance of this scholarly scholars, scholars gather their scientific scholars and summarize the religious sciences from the perspective of riwayat and dirayah, from the point of manqul (the excused) and ma'qul (which can be understood by reason), etc., in the book - their books. Some scholars compiled their scientific background, the scientific sanad, in the form of mu'jam ash-syuyukh, which narrates the biographies and scientific background of their teachers. The history of composing the names of the teachers or shaykhs was found in the third period of hijrah, such as Al-Mu'jam Ash-Shaghir by Imam Ath-Thabarani, and continues to grow like Mu'jam Syuyukh Abi Ya'la Al-Mushili and others.

So important a sanad, Ibn Abdil Bar narrated from Imam Al-Auza'i that he said, "It is not lost knowledge (religion) but with the loss of sanad (science of religion)." Imam Syafi'i said, "No knowledge without sanad." While Al-Hafizh Al-Imam Ats-Tsauri said, "The claimant of science without sanad is like a person who wants to climb to the roof of a house without a ladder." Even Al-Imam Abu Yazid Al-Bustamiy, quddisa sirruh (The meaning of Tafsir QS.Al-Kahf: 60); "Whoever does not have the composition of teachers in the guidance of his religion, no doubt undoubtedly the teacher devil" (Tafsir Ruhul-Bayan Juz 5 p.203). Ibn al-Mubarak said: "Sanad is a part of religion, if not for sanad, then surely it will be able to say anyone who wants with whatever it wants (with his own mind)." (Narrated by Muslim Imam in Muqoddimah Shahih book 1/47 no: 32). Imam Malik (may Allah be pleased with him) said: "Thou shalt not bring the knowledge (which thou learned) from those whom thou knows not the record of his education." Al-Hafidh Imam Attsauri says "The claimant of science without sanad is like one who wants to rise to roof of a house without a ladder ". Whereas among the ulama of the latter who so much collect the sanad is Shaykh Yasin Al-Fadani, who is called "Musnid Ad-Dunya" for so much his sanad.

It is clear that the tradition of composing scientific scholarship and scholarly certificates, whether in general or in particular, whether the diplomas of riwayat or dirayah or both, the titles of tadris wa nasyr (permission to teach and so on), is to preserve the tradition of the earlier scholars and in that time the same explain their scientific background. In fact, that tradition is a tradition of mu'tabar clerics who can't be disputed anymore, because it is preserved from time to time. The true feasibility of scholarship in the balance of learning and teaching of pure religious

sciences is not the modern academic measure, which is a reference and a measure of Western tradition, but the true measure is on the back of a scholar who teaches the science of religion, whether scientific sanad, tadris certificate, or any other, which is the origin of the reference.

Thus, sanad science or sanad teacher is as important as the hadith sanad. Sanad hadith is the authentication or truth of the source of acquisition of matan or editorial of hadith from the oral of the Prophet. While science sanad or teacher sanad is the authentication or truth of the source of the acquisition of explanation, both al-Qur'an and as-sunnah, from the oral Rasulullah. The concept of sanad is not limited to the science of hadith. However, the concept of sanad is widespread in other fields of religious science. Religious sciences, especially those involving dirayah angles, also desperately need a scientific background or scientific backdrop for someone who speaks about religion. Because, without having studied with a teacher, one does not deserve to claim to be a scholar or scholar, despite reading many books. The existence of a sanad path shows how much God keeps Islam from eliminating and changing it. This is the realization of Allah's promise in keeping the dzikr he revealed, as his word in Al-Hijr, verse 9.

Furthermore, the formation of Islamic scholars and scholarship in Islam seems inseparable from the sanad (isnād) network system. Therefore, in the process of dissemination and transmission of science formed a network known as the "sanad " (al-thuruq), which is a link between teacher and disciple (Dasuki, 68). The sanad network system (isnād), thus, encourages the formation of the clerical network.

In the historical perspective of the Islamic sciences, the network system of sanad (isnād) is also applied in various branches of scholarship, such as tafsir, fiqh, and Islamic history. For example, in the field of exegesis there is an interpretive style which is more concerned with transmission chains, known as tafsîr bi al-ma'tsûr or tafsîr bi al-riwāyah (Dzahaby, 2003: 11). Similarly, in the study of Islamic history, a historiography model with al-riwāyah (Syarqawie, 259) was found. Meanwhile, the study of fiqh in the early days also rely heavily on sanad because the original fiqh is indeed an inseparable part of the hadith (Siddiqie, 1996: 13).

Moreover, the wider use of sanad (isnād) is found in the tarekat. The sanad network system in tarekat is called "genealogy". The lineage of the continuous tarekat each other upward to the Prophet. or even to the Angel Gabriel and Allah Almighty. Which is the source of all spiritual knowledge

(Azra and Oman: 126). As well as in the hadith, sustainable genealogy is one of the most important conditions for the validity of authority in scholarship and acceptance of Sufism or tarekat so that the tarekat can be seen as valid (*mu'tabarah*) (Mulyati, 2005: 26; Dhofier 1994: 79 Turmudi, 2004: 73). The lineage of this tarekat also helped form the network of scholars and scholars in Islam.

Azyumardi Azra's research study on the network of Middle Eastern and Malay-Nusantara scholars also asserted that the sanad of hadith and tarekat lineages have a significant role in connecting the scholars involved in the network. Through the study of hadith, the teachers and students in the clerical network are related to each other. Likewise, the organization of the tarekat, through its sustainable pedigree, becomes a means of connecting ulama to one another (Azra, 1994: 105). Moreover, in the tradition of huffadz also known sanad who also networked with the sanad of hadith and tarekat lineage. The intersection between scientific sanad is increasingly strengthen scientific authority and his authentic.

Regardless of the importance of sanad and the side as an important factor that creates alignment in the network of ulama, basically the network of scholars who formed and developed throughout the history of Islam is not organized formally, let alone become a formal organization particular. Networks between the murshid and their representatives are often intertwined through the organizational framework of the tarekat, but networks among them are not formally organized. hence the clerical network is more loose and informal, but because of the various bonding factors it becomes quite solid and effective in achieving the objectives of Islamic scholarship in particular and the spreading of Islam generally (Azra and Oman: 106).

The mechanism of "networking" in the development of Islamic sciences in the Middle East and Nusantara has at least two historical roots that became the foundation. First, oral traditions (*dakwah bil lisan*) in the time of the Prophet until the period of *tabi'in* has created a chain of marriage (*da'i*) which are interconnected with each other. Secondly, the socio-religious fragmentation of the Companions, especially in Uthman and Ali's Caliphate, caused the network of narrators to be characterized by "ideology" and to be dogmatic. That is why there is a "network of scholars" in accordance with the schools or schools in their respective fields. Peter G. Riddel (2001: 9) says that transmission and response occurs because among Malaysian-Indonesian Muslims there is what is called the

westward-facing orientation, namely that the Arab as the birth center of Islam, it is natural that Mecca and surrounding areas or the Middle East is seen as the “center” of the Islamic world, let alone the role of Mecca as a mecca of Muslims.

Connecting Narration

To explore the memory of our nation especially related to the development of Islam in Nusantara, we need to follow the new historical trajectory. This is to avoid any leaps of time that result in the disconnection of sanad or misunderstanding of history. It should be emphasized that here other than the scientific sources of the documents or records that can be accounted for, this paper is not only for academic and scientific responsibility, but also the accountability of the *amaliah* (practice) and the maturity of the people. This study would like to invite to transcend Western-style scholarship that currently dominates education in Indonesia, to a scientific study when it can benefit people, a science of *amaliah* (Bizawie, 2016: 5). It is this creed that requires the author not only based on the artifacts or manuscripts, but depart from the idea fact that sometimes acquire it must interact intellectually spiritually and connect with the ‘episteme’ is formed. therefore, this paper not only speaks to what is on the surface, but far goes beyond what is hidden behind the works and attitudes played by the scholars in the sketches of space and time. This is done in order to be *ibrah* and wisdom contextually and especially to build a better life, *Islam rahmatan lil alamin* (Gus Dur, 2010).

In this case a historical reconstruction is required that relies heavily on our visualization ability as a historical observer. Without such reconstruction ability, we will be blind about the nation’s own old history. It is here that we need a historical investigation and the ability to seek historical data from existing stories and lingering notes (Gus Dur, 2010: 54). Although the stories are spoken or spoken mixed between fictitious stories and actual information, we must be able to reconstruct concrete histories. The ability to complete reconstruction, relying on actual and fictional stories and must be owned by those who want to write the history of the figures or certain places. Therefore, the old works of our various regions in the past are very important, because without them it is impossible to understand our own past. Though it seems to be merely shaped stories about a particular area or character, its presence is indispensable if we want to know our own past.

This is where we need various ways of approach and interpretation as the tools of history to know the life of our nation in the past. So far our historians have tended to treat the sources only from 'historical proofs'. Whereas those who do not have the 'historical' label are not regarded as important by them, with the result that the knowledge of our own past becomes very small. The history that formal actors have with official evidence, and beyond that it is not considered to have a historical autocracy (Gus Dur, 2010: 62). Hence, our historians can't make choices between different kinds of historical accounts. It takes a long time to dig up and raise the spoken and written stories that live among our people to become authentic historical sources. All sorts of information must be absorbed and then processed to become authentic historical information. All that our historians have to digest, and thus the definitive definitions of our very long history will be achieved.

In concocting historical narratives, the credibility factor and the everyday honesty of the historian in question is crucial. Honest historians in giving written presentations certainly have high credibility. While historians who are not, should not do any speculation (Gus Dur, 2010: 58). In addition to the ability to use data in writing and weigh stories, it requires a high degree of ethical awareness and absolute honesty from the historian. History will determine whether the work done has value or not, and not power. We often encounter a mystification primarily associated with power because mystification of historical things is something that is so prevalent in our lives. The mystification of historical facts does occur in the long journey of every nation. The task of historians is to separate the historical fact from mystification, and thus, to separate the historical fact from the legend. The failure of a historian to perform such a separation will only lead to a misinterpretation of history. Therefore, we must be careful of the tendency to look for great themes in understanding our own past history. Especially in separating the factual and the mythical from the 'greatness' of the past kingdoms, such as Majapahit and Srivijaya.

Therefore, we can't use only one viewpoint, let alone a single one, which usually contains 'official interpretation' of a historical event. The attempt to impose our 'truth' as 'historical truth' must also follow this attitude, which will kill our creativity. History is, after all, something that is born out of the arena of contention that is why we need all the views that can be extracted, using the opposite source in judging a historical event. In this context, social network analysis can provide guidance along the

path of Islam in Nusantara whose factual data has been manipulated and annihilated by the Dutch colonial. By narrating the history of network-based analysis, it is hoped that we can find patterns and perspectives in viewing the trends and character of our society and nation, especially the face of Islam in Nusantara.

Social networking is one social dimension other than beliefs and norms. The concept of networking in social capital is more focused on the aspect of bonds between nodes that can be people or groups (organization). In this sense there is a sense of social relationships that are bound by the existence of beliefs maintained and guarded by existing norms. On the concept of this network, there are elements of common vision, mission and cooperation. Basically social networking formed because of the mutual knowing, mutual inform, remind each other, and help each other in implementing or overcoming something (Lawang, 2005). Then the network itself can be formed from inter-personal relationships, between individuals and institutions, and networks between institutions. While the social network (network) is a dimension that may require other two-dimensional support because cooperation or social networking will not be realized without the basis of norms and mutual trust. Social networking is a social structure formed from nodes (which are generally individuals or organizations) tied to one or more specific types of relationships such as values, vision, ideas, friends, descendants or others.

Social network analysis views social relations as nodes and ties. Nodes are the individual actors in the network, while the bond is the relationship between the actors. There can be many types of bonds between nodes. In its simplest form, a social network is the map of all relevant links between nodes. The network can also be used to determine the social capital of individual actors. This concept is often depicted in a social networking diagram that embodies a node as a point and a bond as its connecting line.

In the realm of Islamic scholarship, teacher-student relationships are the foundation of a solid network because not only on the basis of momentary interest, but become part of Islamic teachings and forms of obedience to God and His apostle. Teacher-student relationships and kinship are ties in solid social capital. Basically, social capital consists of three main dimensions of trust, norm, and network. By its very nature, social capital can be binding, Bridging, and linking. The nature of social capital is highly visible in the social networking dimension. The role played by social networking in development is not the same in every region. This

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shows that social capital also varies across regions, as well as the impact it generates. Thus, social networking is also local indigenous, or contains non-generalizable localized dimensions. This is why the manifestation of Islam in the archipelago is quite varied although still maintaining social networking in three solidarity, namely ukhuwah washatiyah, ukhuwah islamiyah and ukhuwah basyariyah. These three solidarities must be run simultaneously and synergic, because if it does not run concurrently it will lead to an attitude of excessive fanaticism and extremism.

If the network stands alone it will look like a weak bond. But in network analysis, weak bonds can prevent isolation and allow individuals to better integrate themselves into wider communities and networks. In addition, network analysis also assumes strong bonds are very important and have value. For example, people who have strong ties will have greater motivation to help each other and more quickly to help each other out. Thus, network analysis is dynamic with the network structure and will change with the shift of coalition and conflict patterns.

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