

ACCULTURATION AS A DAKWAH MODEL OF SUNAN KALIJAGA IN PORTRAIT OF ISLAM NUSANTARA

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Abstrak

Islam adalah agama rahmatan lil 'alamin, artinya Islam memberi rahmat kepada seluruh dunia. Islam di Indonesia unik di antara semua negara lain di dunia. Islam di Indonesia unik di antara semua negara lain di dunia, karena memiliki karakteristik yang berbeda dengan Islam yang ada di negara lain, untuk menegakkan tradisi. Fenomena Islam merupakan cerminan dari budaya bangsa ini. Bahkan warna-warna Islam di setiap ras juga memiliki keunikan, bahwa Islam menjadi lokal di sini. Hal ini terbukti dalam kehidupan sehari-hari mereka yang melibatkan hukum syariah ke dalam kehidupan sehari-hari. Bahkan secara lebih detail masing-masing daerah memiliki keragaman yang unik, sehingga tampaklah Islam Jawa (Islam Jawa), Islam Sasak dan sebagainya. Ini menunjukkan keragaman Islam Nusantara. Dalam konteks kontak antara Islam dengan Indonesia, negara dengan pengikut Islam di dunia, catatan sejarah bahwa masuknya melalui islamisasi terutama melalui jalur budaya. Berdasarkan wilayah, yang menarik untuk dikaji adalah penyebaran Islam di Jawa seperti Walisongo (Wali Sembilan), satu wali Sunan Kalijaga dengan khotbah media adalah melalui seni dan akulturasi.

Kata Kunci:

Islam Nusantara, Sunan Kalijaga, Budaya, Dakwah

Abstract

Islam is a religion rahmatan lil 'alamin, meaning that Islam gives mercy to all the worlds. Islam in Indonesia is unique among all other countries in the world. Islam in Indonesia is unique among all other countries in the world, because it has different characteristics with Islam that exist in other countries, to uphold the tradition. A Moslem phenomenon is a reflection of the culture of this nation. Even the colors of Islam in each race also has a unique, that Islam became a local here. This is evident in their daily lives that involve sharia law into everyday life. Even in more detail each area has a variety of unique diversity, so it appears the Islamic Java (Javanese Islam), Islam Sasak and so forth. It shows the diversity of Islam Nusantara. In the context of contact between Islam to Indonesia, the country with the followers of Islam in the world, the historical records that the influx through a channel Islamization particularly through cultural channels. Of the territory, which is interesting to study is the disseminator of Islam in Java as Walisongo (Wali Sembilan), one guardian is Sunan Kalijaga with media preaching is through arts and acculturation.

Key Words:

Islam Nusantara, Sunan Kalijaga, Culture, and Da'wah

A. Preliminary

The term Islam Nusantara, an issue which began to busy talking. In line with the role of the humanists and liberals in Indonesia. And this seems about to be used as a movement. Themes Islam Nusantara become the talk of the people of Indonesia shortly after Pengurus Besar Nahdlatul Ulama (PBNU) set as the theme of the 33rd NU congress in Jombang on 1 to 5 August 2015, "Upholding Islam Nusantara for Indonesia and World Civilization". Various discussions were held, as well as dozens of articles appeared in the national media, from the writings of students to professors. It had never happened in the history of the previous NU congress theme could explode and be as busy this discussion. slam Nusantara is not new, having been be the face and refer to historical facts spread of Islam in the archipelago. Islam in the archipelago that has been preached by way of embracing the culture, align culture, respect for culture and cultural censor. Thus it can be seen the character of Islam Nusantara Islamic featuring a friendly, peaceful, open, full of courtesy, manners and tolerance.

Studies Azyumardi Azra⁹ and Michail Laffan (2003 and 2011) Azra convey the study of the formation process of Islam in Southeast Asia, especially in Indonesia. If Azra reviewing network Middle East scholars of the 17th century and into the 18th, Laffan deepen the processes of interaction between scholars, cross culture and the influence of colonialism in the dynamics of Islam in the archipelago region. But the narrative is built Azra was limited in his thinking, while Laffan is based on data and travel advisors Dutch colonial like Snouck Hutgronje and his successors.

Thus Azyumardi Azra, Indonesian Muslim Scholars, Professor of the Faculty of Adab and Humanities (FAH) UIN Syarif Hidayatullah

⁹Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Bandung: Mizan, 1995), 22-58.

Jakarta, when explaining about what is really the deepest meaning of the concept of Islam Nusantara.

Islam Nusantara is distinctive Islam as a result of the interaction, contextualization, indigenization and universal Islamic vernakularisasi with social reality, culture and religion in Indonesia. Orthodoxy Islam Nusantara (Ash'ari kalam, fiqh Shafi, and Sufism Ghazali) cultivate character wasathiyah moderate and tolerant. Islam Nusantara with a rich heritage of Islam (Islamic legacy) to be hope global renaissance of Islamic civilization.¹⁰

Related Islam archipelago has actually been seen since the start of the spread of Islam in some areas in Indonesia, especially in Java with a region that has a multi-culture and a variety of cultural relics of the old religion that is based Animsime, dynamism of Hinduism and Buddhism that the propagator of Islam including Walisongo cautious right ajaram in conveying Islam, the path taken in addition to broadcast Islam with peace also with tolerance.

Islam is a perfect religion, revealed to the Prophet Muhammad to be delivered to all people. Although Islam was first present in Saudi Arabia, but thanks to the struggle of merchants and scholars, religion is able to spread throughout the world, including Indonesia. Islam in Indonesia is able to create acculturation by absorbing the spirit of the struggle of the local community. The unification of Islam and local wisdom called Islam Nusantara.

Context Indonesia, one of the transmitters important Islamic clerics Wali Sanga particularly in Java. They (Wali Sanga) is nine clerics who spread Islam with the full wisdom, moderatisme, the full value of tolerance and peace. Wali Sanga is Islamist fighters, educators and scholars who bring Islamic values that are able to adapt to local culture that is still influenced by Hindu-Buddhist culture. With the principle of maintaining the culture or the tradition of the old and good, as well as incorporate Islamic values that initially considered foreign, public open

¹⁰ <http://fauinjkt.ac.id/index.php/20-articles/kolom-fahim/197-islam-nusantara-adalah-kita>

arms so that the da'wah Wali Sanga run a successful and busy-busy society to embrace Islam.

In this case I would like to see a dakwah models of one walisongo Sunan Kalijaga to correlate Islam Nusantara. One of the Wali Sanga well-known Indonesian society is Sunan Kalijaga, an official child who spread Islam with cultural models that can adapt to the local value. Through local knowledge -shaped construction of the mosque Demak, puppet nuances of Islamic art and song /songs *llir - ilir*, preaching Sunan Kalijaga able to get the heart and the best place among his followers. This proves that Islam Nusantara process that combines local culture and Islam has been going on since the first successfully practiced as Sunan Kalijaga.

B. The Tradition of Islam Nusantara

Indonesia is a country of more than 200 million people, with about 17,800 islands and 6.000 small and large islands are inhabited, so that Indonesia be the world's largest archipelagic country. Historically, this country is always open thoughts from the outside and have proven hospitable to foreign cultures. Such realities have made Indonesia as a country with diversity in various ways; in terms of language, customs, ethnic, natural conditions, as well as religion. Viewed from different angles, Indonesia does have a high complexity.

In historical records, the entry of Islam also have differences from those in other countries. Process intersection of Islam with local culture and traditions of Indonesia, as well as more remote areas in Indonesia, then generate receipts that vary according to the customs of the local community. In turn, the process spawned a variety of cultures and traditions of different Islamic. Traders from Arabia, Persia and India has an important role in the arrival of Islam in Indonesia, as well as with

the Sufi poet. This combination also gives a significant influence on the process of development and formation of traditions. The balance and the compatibility of Islam with local culture into the face of the early style of the Islamic community in Indonesia. This combination of a stopover as well as the influence of Islam in some areas, the propagator of creativity in the face of prior belief be part of it. Nevertheless, it is Islam that is the bid that was enough to make the natives Indonesia quickly embraced him massively. Thus, Islam in Indonesia was adjusted to maintain the system in such sedemika local culture.¹¹

The uniqueness of Indonesian Islam, and further the local Islam, continue to be preserved and to experience growth from all sides. It is not out of the diversity and plurality of the Indonesian nation. As we know Indonesia is a plural and heterogeneous, not only diverse in terms of religion, belief, cultur, ethnicity and language. This multi-ethnic country (Dayak, Java, Batak, Aceh, Makassar, Bugis, Madurese, and other ethnicities).

Diversity and the plurality of the nation, in turn Indonesia into a country tune the unique, distinctive and appealing. So with the religious pattern that was followed. religion that grew and developed in Indonesia should be discussed with the local culture which then has a characteristic and uniqueness. When Islam first arrived in Indonesia, the community as the target already has a culture attached. So between Islam and local culture should didialogkan creative and dynamic, so that Islam can be accepted as a new religion without displacing the local culture that existed before Islam came. In this position, the local culture as embodied in the traditions and customs of local communities, can still be done without divorce teachings of Islam. Likewise, Islam can still be taught without having to disturb the harmony of the local tradition.

¹¹Abdul Kholiq dkk., *Warna Warni Islam; Potret Keberagamaan Umat Islam di Seluruh Dunia*, (Yogyakarta: Qudsi Media, 2012).

Islam is Islam Nusantara Indonesia typical style, the combined value of Islamic theological values of local traditions, culture and customs in the country. Islam Nusantara characters show their local knowledge of the archipelago which does not violate the teachings of Islam, but rather synergize the teachings of Islam with local customs were widely spread in Indonesia. The presence of Islam is not to undermine or challenge the existing tradition. On the contrary, Islam came to enrich and convert the traditions and cultures that exist tadriji (gradually).

It may be that it can take decades or generations. Islam meeting with customs and traditions of the archipelago was then formed social system, educational institutions (such as schools) and the Sultanate system. The tradition was later called to Islam Nusantara, which is Islam which has been fused with the traditions and culture of the archipelago.¹² An understanding of Islam Nusantara formulation is important to map the identity of Islam in this country. Islam Nusantara meant a struggle for the Islamic understanding, dialogue and blend with the culture of the archipelago, through the selection process, acculturation and adaptation. Islam Nusantara not only limited to history or locality Islam in Java. Islam Nusantara is a Islam that friendly, open, inclusive and able to provide solutions to the problems of the nation and the state. Islam is a dynamic and friendly to the environment and culture, sub-cultures, and religions are diverse. Islam is not only suitable for people to accept the archipelago, but also deserve coloring cultural heritage to realize the accommodative properties rahmatan lil ' alamin.

For some countries still consider that Islam Nusantara is a new thing and probably did not exist in the treasures of Islamic thought. It should be emphasized that Islam Nusantara Islamic values that are implemented in the archipelago and has a very long practiced by our predecessors. One characteristic of Islam Nusantara is how polite in spreading the religion, bringing Islam as a religion of peace. Islam

¹²<http://muktamar.nu.or.id/meneguhkan-islam-nusantara/>

Nusantara is also known as a moderate Islam of tolerance, Islam can live in diversity, Islam that upholds women's rights, human rights, etc. Islam Nusantara so that can be a model for other nations to take positive values in their respective areas.

In a way, it turns the process of acculturation and assimilation between the local culture Indonesia with Islamic teachings spawned a variety of religious traditions among the people of Indonesia as tahlilan, grave pilgrimage, mujahadah and so forth. If the record in dress, Muslims have differences with Muslims in other parts of the world, though not entirely, the Arabs are synonymous with a beard, robe and turban. In Indonesia, Muslims more use gloves, cap, and koko as clothing that is considered portray Islam.

Islamic tradition Nusantara others appear in several activities of Muslims in Indonesia are:

1. New Hijri Year

Warning and New Year celebrations hijriyah usually filled with public recitation. This is to reflect on the meaning of the turn of the year, so that the coming year could be undertaken by a charity and a better performance.

2. Day of Ashura

In welcoming the month of Ashura, Muslims in Indonesia celebrate a different way in each amsing area, for example fasting. Kalimantan Banjar Muslims celebrate Ashura by making asyura porridge made from 41 kinds of mixed materials derived from vegetables, tubers, and nuts. Asyura porridge will be served as an iftar sunnah in the asyura.

3. Birth of the Prophet Muhammad (12 Rabi al-Awwal)

In Indonesia, the prophet Muhammad 's birthday is always celebrated every year by the Islamic community. Most Muslims in Indonesia celebrated with traditional means such as reading al-

barjanzi (an Arabic book contains ode to the Prophet Muhammad Saw), tahlil and prayers together. In Yogyakarta and Surakarta, as well as several other cities, held events sekaten (derived from the word “syahadatain” meaning two sentences creed centered on Keraton Surakarta and Yogyakarta. At present, *sekaten* developed into a folk festival with a variety of appointments of art and the market night.¹³

4. Isra ' Mi'raj (27 Rajab)
5. Revelation of the Qur'an (17 Ramadan)
6. Eid (1 Syawal)
7. Eid al- Adha (10 Zulhijjah)
8. Traditional Marriage

In the ceremony before the wedding is usually held to *kirim do'a* to pray for salvation ceremony the bride to invite relatives and neighbors

9. Tradition of Death

Based on observations of the author, the tradition of death carried out most Muslims in several places in Indonesia, especially in Java, is to conduct the activities of the Koran “*ngejekke*” for seven days, forty days, a hundred days until the annual tradition known as *mendak pisan* (one year memorial), *mendak pindho* (two year anniversary of the death) and *nyewu* (ceremonial thousand days of death). In this activity, filled with *tahlil* reading and reading the letter Yasin.

10. Welcome Ceremony Childbirth

In Java especially welcome ceremony held by *serbitan* birth or *selametan brokohan*, namely *selametan* naming babies by inviting

¹³*Ibid.*, 145.

neighbours and relatives with prayed by religious leaders or midwife.

C. Biography Sunan Kalijaga

There are various versions concerning the origin Kalijaga name it bears. Cirebon people found the name derives from the hamlet Kalijaga in Cirebon. Sunan Kalijaga did live in Cirebon and close friends with Sunan Gunung Jati. Java circles associate with this guardian fondness for bathing ("*kungkum*") on the river (times) or "guard time". However, there is a mention of this term is derived from the Arabic "*qadhi dzaqa*" which refers to its status as "holy prince" sultanate. The life span Sunana Kalijaga estimated at more than 100 years. Thus he experienced the end of Majapahit (also ending in 1478), the Sultanate of Demak, Cirebon and Banten Sultanate. He also designed the construction of the Great Mosque Cirebon and Demak Grand Mosque. Pole "*tatal*" (shards of wood) which is one of the pillars of the mosque is the creation Sunan Kalijaga.¹⁴

Raden Sahid later known as Sunan Kalijaga is the Son Hero Member Wilatikta, Regent of Tuban. Besides Raden Sahid, Sunana Kalijaga known by several other names, namely Sheikh Malaya, Lokajaya, Abdurrahman Raden, Prince Tuban, and Ki Dalang Sida Brangti. Among the literary works of the legendary Sunan Kalijaga, in Akasah (tt: 13, 102) is mentioned:

1. Fiber Dewa Ruci. Contains the story of Bima introspective with the aim to purify themselves in order to blend with *khakiqnya* or *pamoring kawula gusti*. The fibers are classic works of literature that teaches mysticism (Sufism) complete with steps *takhalli*, *tahali* and *tajalli*. Mystic loaded fibers are not contrary to the teaching of Religion Monoistik

¹⁴Mubasyaroh, *Sejarah Dakwah* (Kudus: Nora, 2010), 145.

2. It is further mentioned Bima in the search for the holy water to enter into the womb Dewa Ruci. Words Dewa Ruci submitted to Bima in the womb could be construed as advice Milky Classic already at the level suoerigo to the fetus is still in the early stages that take place kunti mother's womb. Words Dewa Ruci cored five aspects namely: *pancamaya*, makrokosmos and mikrokosmos, *pramana*, release sciences, life in death and death in life.
3. *Pancamaya*, (five shadow) can be interpreted as a shadow obtained because pencaindra and stored in the unconscious heart. At the time of sensory response to everything from nature around him, he was driven by lust.
4. Is the macrocosm of the universe and its contents that can be perceived by the human senses, then stored in the unconscious as *pancamnya*. Thus, the contents of the universe are in human beings, even if only as a virtual image, is false.
5. *Pramana* show understanding of the heartbeat. So, as long as the heart is still beating, as long as the body manuisa still alive. Who's who live praman is true love can feel the divinity in the Almighty in the human body and soul.
6. Release Sciences (science faced death) that diwejangkan by Dewa Ruci told Bima covers about death and handle life. The constraints perfect die is mundane. Therefore he berepsan that are not tied to something that is completely mundane.
7. Words Dewa Ruci about life is death and death is life (*mati sajroning ngaurip*) stressed that as long as people still alive, lust that drives someone to perform malicious actions or bad, should

be extinguished leaving just lust that encourages good deeds. Thus the human buffer of integrating himself with his Maker.

8. Suluk Linglung is divided into six episodes, each of which entitled;
a. Brahmana Ngisep Sari (beetle sucking honey), b. Kasmaran Branta (Longing Love), c. Untitled containing 22 stanzas *Pupuh Dhandhanggula*, d. The Prophet Hidir, e. An untitled consists of stanzas *Pupuh Kinanthi* and f. Untitled, consisting of 52 stanzas *Dhandhanggula*.
9. Sunan Kalijaga or Sunan Kalijogo is a Wali Songo figure very closely with Muslims in Java, because of its ability to incorporate the influence of Islam in Javanese tradition. His grave is in Kadilangu, Demak.
10. In one story, Sunan Kalijaga mentioned marry Dewi Maulana Saroh binti Ishak, and has three sons: R. Umar Said (Sunan Muria), Dewi Dewi Rakayuh and Sofiah. Maulana Ishak has a son named Sunan Giri and Dewi Saroh. They are brothers.

D. Da'wah Models of Sunan Kalijaga

Babad Demak said that Sunan Kalijaga in Cirebon had three sons: one son and two daughters: Raden Sangid, Dewi Dewi Ruqiyah and Rufi'ah. (*Raden Sahid asesiw, tiga sami jalu nira, kang sepuh Raden Sangid namane, paweteri ingkang penengah, Dewi Rukiyah kang nama, isteri malih ragilipun, Dewi Rufingah namanya*). In carrying out the propagation of Islam, Sunan Kalijaga known to disguise themselves and act to show weakness. In fact, often Sunan Kalijaga inadvertently suggests actions as immoral to hide his previous as recorded in the *Sejarah Banten rante-rante* quoted Hosein Djajadiningrat in Critical Review of History of Banten (1983) as follows.

“Para wali sedaya sami ma’lum/jebeng Kalijaga/masyhur akeh lelewane/
wani saturul’adalah/kang tinilad/ngatokaken ma’siyat ginawe singlu/
mungguh kang bebasan/pinter aling-aling bodoh/jalma luwih alingan
bidak walaka//”¹⁵

Like the other trustees, in preaching, Sunan Kalijaga often introduce Islam to the population through a puppet show highly favored by the people who still adhered to the old religious beliefs. With an amazing ability as a skilled puppeteer puppet plays, Sunan Kalijaga for preaching in the western part of Java known to residents as the puppeteer who uses various pseudonyms. In the area of Padjadjaran, Sunan Kalijaga known resident by the name of Ki Dalang Sida Brangti. In Tegal, Sunan Kalijaga known as a puppeteer Barongan named Ki Dalang Bengkok. In the area of Purbalingga, Sunan Kalijaga known as puppeteer Ki Dalang mask with the name Kumendung; whereas in Majapahit known as Ki Dalang by name Unehan. Proselytizing utilizing mask dance performance, *barongan*, and puppets who do Sunan Kalijaga by the way around from one place to another as described in the *Babad Tjirebon* and *Langgam Kinanthi*.

In carrying out his message, Sunan Kalijaga absorb the cultural spirit of the Java community is still influenced Hindu-Buddhist culture. Understood religious tend to “Sufi -based Salaf “is not a pantheistic Sufi (worship only). To urge people to convert to Islam, Sunan Kalijaga choose the path of culture and the arts as a means of propaganda and the media so quickly absorb and received warmly by the people of his day. Sunan Kalijaga be the best example in the adjustment of Islam with local culture, based on the principle of maintaining a long and well, and take a new one with better so the teachings of Islam into the structure of society thinks subtly and gradually eliminate the tradition of the people that are contrary to Islamic law. Da’wah Sunan

¹⁵Agus Sunyoto, *ATLAS WALISONGO; Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah* (Depok: Pustaka IIMaN, 2012), 218.

Kalijaga an awful lot to get a following among the middle to lower (the commoners).

Sunan Kalijaga believes if attacked principle that had been held firmly (Hindu - Buddhist beliefs) people will stay away. Thus necessary propaganda gradually because if Islam has managed to understand society, the old habits that are contrary to the Shari'a would disappear. Then it can be referred to the teachings of Sunan Kalijaga tend syncretic in inviting others to Islam. He created a variety of media propaganda that creative and effective. This led propaganda among the people are widespread and not a few royal officials who are interested in preaching. Some of them are the Duke Padanaran, Kartasura, Kebumen, Banyumas, and Pajang (now kotagede).¹⁶ Moreover, in preaching Sunan Kalijaga bring ancient figures; Semar, Gareng, Petruk, Bagong, Togog, and Bilung as punakawan dedicated to the knights, which exceeds the magic clown gods. In preaching, he had the same pattern with a mentor and close friend, Sunan Bonang. Understood religious tend to "Sufi -based Salaf "-not pantheistic Sufi (worship alone). He also chose the arts and culture as a means to preach.

He was very tolerant of local culture. He argues that people will stay away if attacked stance. Then they must be approached gradually: follow while influence. Sunan Kalijaga believes if Islam has been understood, by itself long lost habits. Not surprisingly, the teachings of Sunan Kalijaga impressed syncretic in introducing Islam. He uses sculpture, puppets, gamelan, as well as sound art mysticism as a means of propaganda. Some songs suluk popular creations is *Ilir - ilir* and *Gundul-gundul Pacul*. He initiated the suit piety, celebration *sekatenan*, *Garebeg maulud*, and *carangan Layang Kalimasada* and *Petruk Dadi Ratu* ("Petruk So the King "). Landscape city center in the form of the

¹⁶<https://m.tempo.co/read/news/2015/06/15/155675288/sunan-kalijaga-berdakwah-melalui-tembang-dan-wayang>

palace, the square with two banyan and mosque is believed to also conceptualized by Sunan Kalijaga.

E. Acculturation Culture as Da'wah Models of Sunan Kalijaga in Islam Nusantara Portrait

Islam as a religion governing human life to achieve happiness of the world and the hereafter. To achieve prosperity, the man was given a mind and a revelation that serve guiding people in his life journey. Islam is the religion of Allah revealed to mankind through the intermediary of the Prophet Muhammad. Interest propagation of Islam is universal and not the monopoly of the tribe, region or nation so that the presence of Islam penetrate certain geographic barriers between countries.

Islam Nusantara is a model of Islamic teachings are applied in a pluralistic nation like Indonesia. Islam Nusantara is the teachings of Islam that emphasizes the principles of the moderate teachings (*wasatiyah*), inclusive, tolerant and respectful, claimed not only his own true religion, united in diversity or Unity (*unity in diversity*). In the present context the values of Islam Nusantara practiced based on the Constitution of the Republic of Indonesia Year 1945 and ideology *Pansasila* in the frame of the Republic of Indonesia has managed to maintain the unity of Indonesia which is compound. One of the masterpieces of Islam Nusantara is NKRI and *Pancasila* (Zainul Milal Bizawie: 2014). In the view of Islam Nusantara, Indonesia is *darussalam* and *Pancasila* is the essence of the teachings of Islam *ahlussunnah wal Jamaah*.

It should be emphasized here that it is not anti- Islam Nusantara Arab culture, but to protect Islam from Arabization with contextual understanding. Islam Nusantara still rests on the creed of monotheism as the essence of Islam brought by the Prophet Muhammad. Therefore, the presence of Islam Nusantara is not the response characteristics of the efforts of Arabization or arab cultural mix with the teachings of Islam, but stressed the importance of a harmony and contextualization of the local culture to the extent not violate the essence of Islam. There the

principal teachings of Islam which can not be cultivated or localized. In this case, the use of Arabic script Pegon by scholars of History is one of the proven strategies how local culture dialectic with Arab culture and has been unified (unified). Rahmatan message lil Alamin animating characteristic of Islam Nusantara, a face of Islam that is moderate, tolerant, peace-loving and respecting diversity. Islam that embraces not hit, instead of insulting Islam which foster, Islam taking careful not cursing, Islam invites repentance is not blasphemous, and Islam that gives an understanding rather than imposing.

So, the real Islam Nusantara is the archipelago itself. of course this does not negate the upland, because the trustees or disseminators of Islam Nusantara chose bases spread of Islam in the highlands, the mountain top where both have a common look wider horizon, the initial capital for the ability dialectic and inclusive as characters basic Islam Nusantara.

Islam Nusantara tradition with some of its characteristics is certainly very different from the tradition of Islam elsewhere even though the same substance. Because tradition is the domain of historical Islam, then the tracking not only on the text of Scripture, but rather on the processes of understanding, interpretation and eventual adoption of the text teachings in history that has established a tradition that has variants.

One of the Wali Sanga well-known Indonesian society is Sunan Kalijaga, an official child who spread Islam with cultural models that can adapt to the local value. Through local knowledge -shaped construction of the mosque Demak, puppet nuances of Islamic art and song /songs *Ilir - ilir*, preaching Sunan Kalijaga able to get the heart and the best place among his followers. This proves that Islam Nusantara process that combines local culture and Islam has been going on since the first successfully practiced as Sunan Kalijaga

F. Closing

Islam does not come from a vacuum but always capable of dialogue with local knowledge, including the culture and civilization of Indonesia. This cultural blend affirm, affect and enhance the understanding forming of Islam Nusantara. The result of the interaction of Islam and local culture will eventually produce two possibilities, namely Islam coloring, transform, process and update the local culture, the second possibility is Islam that is precisely colored local culture.

The uniqueness of Indonesian Islam, and further the local Islam, continue to be preserved and to experience growth from all sides. It is not out of the diversity and plurality of the Indonesian nation. As we know Indonesia is a plural and heterogeneous, not only diverse in terms of religion, belief, culture, ethnicity and language. This multi-ethnic country (Dayak, Java, Batak, Aceh, Makassar, Bugis, Madurese, and other ethnicities). Diversity and the plurality of the nation, in turn Indonesia into a country tune the unique, distinctive and appealing. So with the religious pattern that was followed. religion that grew and developed in Indonesia should be discussed with the local culture which then has a characteristic and uniqueness. Islam is a perfect religion, revealed to the Prophet Muhammad to be delivered to all people. Although Islam was first present in Saudi Arabia, but thanks to the struggle of merchants and scholars, religion is able to spread throughout the world, including Indonesia. Islam in Indonesia is able to create acculturation by absorbing the spirit of the struggle of the local community. The unification of Islam and local wisdom called Islam Nusantara.

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