

# THE VALUES OF ARCHIPELAGIC ISLAM IN A. MUSTOFA BISRI'S POETRY

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**Abstract:** This study aims to investigate and describe the values of archipelagic Islam in A. Mustofa Bisri's poetry. Archipelagic Islam contains three narratives at once, namely: politics, nationality, and culture. The main principle is National brotherhood (*ukhuwah wathaniyah*), Human brotherhood (*ukhuwah basyariyah*), and Islamic brotherhood (*ukhuwah Islamiyah*). A. Mustofa Bisri is chosen as the subject of this research because besides being a charismatic *kiai*, he is also a famous poet. A. Mustofa Bisri often voiced the values of humanity, love, compassion, peace and human equality. The results of this study are some principles,

namely the principle to establish God as God, treat humans as human beings, and manage nature properly and correctly. The principles constitute the contextualization of the values of archipelagic Islam that was received by A. Mustofa Bisri in his poetry, as well as the prophetic manifestations.

**Keywords:** Archipelagic Islam, Poetry, Brotherhood (*Ukhuwah*), Prophetic, A. Mustofa Bisri.

## A. INTRODUCTION

Archipelagic Islam (*Islam Nusantara*) has been often discussed lately. There are three currents of events surrounding the existence of archipelagic Islam (*Islam Nusantara*), first is political events, the second is national and civilizational events, the third is cultural events. As a political event, the conception of archipelagic Islam actually got inspiration from the Medina Charter initiated by the Prophet Muhammad. The Prophet Muhammad SAW gave a democratic mandate to the people of Yathrib (now Medina). The implication is a strong tolerance, mutual cooperation, and the attitude of maintaining the spirit of nationality and diversity.

Political events, in the conception of archipelagic Islam, which is closely related to the *jamaah* and *jam'iyah* of *Nahdlatul Ulama* (NU), is not intended to be a practical political ideology but as a view of life or *weltschancaung* (worldview); so those political dynamics prioritize a common agenda towards a civilized and dignified Indonesia. The primary orientation is social justice for all Indonesians.

Therefore, the archipelagic Islam has become very flexible and open to nationalism, namely: The Constitution of Indonesia (UUD 1945), Pancasila, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika*). NU and also Muhammadiyah consider that Pancasila is not only appropriate for the shari'a but rather is considered as a shari'a and Islamic system (Sahal, 2016: 24). Jurisprudence argument of K.H. Sahal Mahfudz in accepting the democratic system and nationality strengthened archipelagic Islam, as follows:

“The purpose of Islamic Jurisprudence is the creation of social justice in society. One of the basis is the statement of Ali bin Abi Talib: “Power and the state can stand upright because of justice even though it is in the hands of

infidels (*ma'al al-kufri*) and the country will be destroyed by tyranny even though it is in the hand of Muslims (*ma'al al-muslimin*). Ibn Taymiyyah: "Allah will destroy a country that is wrong even though it is a Muslims' country" (K.H. Sahal Mahfudz via Sahal, 2016: 25).

The point is that the most important thing in government is the realization of justice, sincerity, and prioritizing the interests of the nation because it will manifest a conducive political climate. However, in order to realize this hope, Kuntowijoyo expressed a mandate that Pancasila must continue to be taught to the community as a common denominator of all religious, racial, and ethnic groups. All religions need to see Pancasila as an objectification of religious teachings, as a joint reference (Kuntowijoyo, 2018: 110).

As a national and civilizational event, the expansion of Islam brought by the Chinese, Arabs, and Persians will adapt to the reality of the archipelago (*Jawi* or *Nusantara*). Masdar Farid Mas'udi argued that Islam as a religion and Indonesia as a nation-state such as a body and a soul, both formed an *Indonesian Islamic* entity, not just Islam in Indonesia. Likewise, Muslims who live in the archipelago basically have become Indonesian Muslims, not just followers of Islam who live in Indonesia (Mas'udi, 2015: 67).

The existence of "nationality" and also "ethnicity" in the Qur'an is explicitly recognized as destiny that cannot be denied. The theological argument is:

"O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware" (Qur'an/49:13).

Therefore, let the Indonesian people embrace Islam to remain with and in their Indonesianness. So do other nations, they may believe and actualize their Islamness without having to forbid their national and tribal identities. Indeed, Islamic revelation was revealed in Arabia and to the Arabs. However, the Prophet Muhammad SAW himself said, "There is no superiority for Arabs over the non-Arabs, except by their piety" (H.R. Ahmad via Mas'udi, 2015: 68).

Hadratussyaiikh K.H. Hasyim Asyari once has described Islam in Java in the early 20th century in his book, *Risalat al-Sunnah wa al-Jama'ah*, as a society that has the same views and schools, and has the same references and tendencies, namely the followers of Imam Muhammad bin Idris as-Shafi'i in

the Islamic jurisprudence, Imam Abu Hasan al-Ash'ari in the theology, and Imam al-Ghazali and Imam Abi Hasan al Syadzili in the Sufism.

The diction *Negeri Jawa* in the book is not a sectarian political expression in the midst of a multicultural society in the Archipelago. The diction *Negeri Jawa* only follows the habits of Middle Eastern, Arabian and African scholars in which during the 17-19 century AD they used it to describe an island nation in Southeast Asia. It also happened in the name of Shaykh Yusuf Makassar (1626 M-1699 AD) which was still added with the word *al-Jawi*, as well as the name of Shaykh Achmad Chatib al-Jawi al-Minangkabau (1860 AD-1916 AD), Shaykh Muhammad Nur al-Jawi al-Fatani (1873 M-1944 AD) (which now belongs to Thailand), and others (Sahal, 2016: 234-235).

Therefore, archipelagic Islam is not a “new religion” as some people fear who have already saturated with the Shia-Wahhabi conflict. Archipelagic Islam is also not a “new school” as some people fear who have been included in the JIL and Anti JIL conflict. Archipelagic Islam is the face of Islam in Southeast Asia, including Indonesia. Thus, archipelagic Islam has existed long ago.

As a culture, archipelagic Islam has brought up three terms, namely archipelagic Islam as “maritime Islam (*Islam Bahari*)”, “daily Islam”, and “model”. Archipelagic Islam as a “maritime Islam” is a practice of Islam inherited from the lifestyle of the maritime community or maritime society which is usually associated with newcomers from various islands. Radhar Panca Dahana shows the characteristics of archipelagic Islam as different, open, and egalitarian beliefs. The characters are taken from Indonesia's straight and equal sea view (Lutfi, 2016: 5).

Meanwhile, Faisol Ramdhoni, as quoted by Khabib Muhammad Lutfi, explained that archipelagic Islam, as “daily Islam”, is the practice of Islamic teachings related to the procedures of worship, rituals, and other religious traditions that have been carried out, inherited, and internalized by the ancestors in the daily religious practices of the community. Furthermore, the notion of archipelagic Islam as a model is used as an example of ideal Islam that can be applied throughout the world, such as Islam practiced by *Nahdliyyin* people since the Walisongo era (Lutfi, 2016: 6).

Some of the concepts above are very important for archipelagic Islam dialectics and culture. Meanwhile, one of the most “ancient” cultural products

is literature (poetry). In the context of archipelagic Islam, before being discussed again when it became the main issue of the 33rd Nahdlatul Ulama Congress in Jombang, Sufi-poet from Barus, West Sumatra, Shaykh Hamzah Fansuri had represented the style of poetry and local wisdom (Malay culture).

The important role of Shaykh Barus, another name of Shaykh Hamzah Fansuri, in the history of thought in the Malay Archipelago was not only because of his Sufism ideas but also because of his poems that reflected the fierce struggle of poet facing the reality at that time and the vast wanderings of spirituality. He is the first creator of 'Malay poetry', 4-line stanzas with rhyme scheme AAAA favored by archipelagic writers since the 17th century (Hadi W.M., 2004: 102).

He included hundreds of Arabic words, conceptual terms from the Qur'an and Islamic philosophy, into the Malay language. This language then became a respected intellectual language because it could accommodate new ideas needed at that time. Therefore, there has been a cultural effort from Shaykh Hamzah Fansuri to adjust the key concepts and terms in the Qur'an through his poems. Abdul Hadi W.M. added that the characteristic of Syaikh Hamzah Fansuri's poetics is Sufistic imagery or symbolic images, in his poetry, taken from the culture of the people and the environment of the archipelago. Thus, he adopted the views of life and Islamic values that had been initiated by Sufism thinkers and adapted the universality of Malay culture through the perennial philosophy of Islam (Hadi W.M., 2004: 105).

The question that arises then, which one is more preferable, local culture or religious expression? Ahmad Baso argued that the Qur'an actually revealed in the institutional situation that was used by Muslims themselves. For example, Hajj is a cultural expression of Arabs. However, until now Hajj has been still practiced by the Muslim. Similarly, the archipelago that has a drum (*bedug*) is also a religious expression. So, the cultural expression does not dominate religious expression. However, on the contrary, the cultural expression has a new nuance when interacting with religious nuances (Baso, 2003: 219-220).

We can also observe the dialectics between culture and archipelagic Islam from *kiai*-poet, A. Mustofa Bisri. He has put archipelagic Islam as a "value system" and has applied it in response to actual problems from time to time. A. Mustofa Bisri tends to see archipelagic Islam on values that have been

practiced, impregnated and used as the principle of *Nahdlatul Ulama* (NU) society, such as tolerance (*tasamuh*), balance (*tawazun*), moderation (*tawasut*), justice (*ta'addul*), and enjoining what is right and forbidding what is wrong (*'amr ma'ruf nahi munkar*) so that the archipelagic Islam is placed as an axiological entity (Lutfi, 2016: 4).

Therefore, A. Mustofa Bisri is widely known as a great *kiai* and poet who does not only love Allah SWT and the Prophet Muhammad but also loves humans and the universe. Archipelagic Islam for A. Mustofa Bisri is a value system that must always be translated in relations to humans (*hablum min an-nas*), to nature (*hablum min al-alam*), and relation to Allah (*hablum min al-alam*).

To be able to practice the value of Archipelagic Islam comprehensively, A. Mustofa Bisri requires religious people especially Muslims, to recognize and understand their religion first. A person may not have a good Indonesianness understanding if he has a bad Islamness understanding. A. Mustofa Bisri revealed that religion is an intermediary (*wasilah*). Why? The basis of the argument is Q.S. al-Baqarah verse 256: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong", then Q.S. 6: 161: "say (Muhammad),"My Lord has guided me to a straight path, an upright religion, the creed of Abraham the Monotheist, who was not a polytheist".

A. Mustofa Bisri added that if we examine those verses, we can conclude that religion is 'the way', the way to reach Allah's pleasure. So, religion according to A. Mustofa Bisri is *wasilah*. There are many ways to reach Allah's pleasure (*ghayah*), straight and right ways, winding and misleading ways. According to belief, in accordance with the Qur'an, the right way is the way taken by Prophet Ibrahim, Islam (Bisri, 2009: 49).

Thus, an understanding of Islam in the context of archipelagic Islam must be owned by everyone. Understanding of religion serves as an epistemological basis for Muslims to act wisely so that tolerance and flexibility can be well maintained, and Islamic civilization in the archipelago gets the dignity.

According to A. Mustofa Bisri, Islam that has been practiced by people in the Archipelago is very unique and interesting after the emergence of groups that call themselves Muslims and carry the flag of Islam but makes the world community uneasy. The world community then wonders about Islam which

is a mercy to all creation (*rahmatan lil'alamina*), friendly peaceful Islam and archipelagic Islam is the answer. Therefore, our Islam - archipelagic Islam - apparently can help civilization, not only in Indonesia but also world civilization (Bisri via Sahal and Azis, 2016: 4).

Therefore, A. Mustofa Bisri chose cultures and arts to spread the Islamic values of archipelagic Islam such as tolerance (*tasamuh*), balance (*tawazun*), moderation (*tawassut*), justice (*ta'addul*). A. Mustofa Bisri has written anything based on reasons for spirituality, delivery of wisdom, and seeking blessings in life. As expressed by A. Mustofa Bisri, as a lover of the true beauty, he believes that high-quality works of art can awaken the love that has been built in the heart, both worldly and sensual love, and divine and spiritual love (Wachid BS, 2008: 122).

## B. TEXT, CONTEXT, AND CONTEXTUALIZATION

Paul Ricoeur (1981: 146) has explained that the text is a discourse that is standardized through a language. When one reads a text, the text is always related to the community, traditions or schools that live from various kinds of ideas. This gap encourages Paul Ricoeur to say that in fact, a text has a position between structural explanation and hermeneutic understanding that confront each other (Sumaryono, 1999: 108).

Excavating the meaning of the text that only stops at the content regardless of the background and historical setting will ultimately only bring partial understanding and incorrect interpretation. From a hermeneutic perspective, the text does not stand alone, it relies heavily on the existence of the contexts that surround it both from its form and content (Faiz, 2003: 106).

Contextualization is an attempt to apply the meaning of texts that are understood from a discourse in a particular context in the past with different contexts in the present. The word "contextualization" comes from the word "context" which is derived from the Latin word "*contextere*", which means weaving or connecting together (making one). The noun "*contextus*" refers to something that has been woven, all of which have been connected to one in whole. This understanding explains contextualization as attention addressed to two or more components that are put together, or, discussion about the integration of several components.

To understand contextualization, one needs to understand two inter-connected terms, “text” and “context”. A context is a unit or collection of sentences where the text is. Each text can be correctly understood in relation to its context. The use of the term “context” describes the history of a situation so that the understanding becomes clear. The use of the term “context” must be placed in the right sense to explain the intent or purpose precisely. In addition to the term contextualization, there is another term used, namely contextuality which describes a critical interpretation of something that gives meaning to the context.

Therefore, in accordance with Kolimo (a paper at June 20 2016), contextualization is a concept to understand the context (*human life*) widely in the cultural, religious, social, economic and political dimensions in relation to a comprehensive situation in order for the interpretation of text can be understood correctly by everyone who lives in that context.

Text, context, and contextualization are a unity of structure for human understanding of reality. Understanding can be understood as an art. The statement has come from a German philosopher, Friedrich Schleiermacher (1768 - 1834). For Schleiermacher, understanding as knowledge about a subject refers to results, that is according to what is grasped by the mind. Whereas understanding as an activity refers to the process, grasp activities, the use of understanding means as an activity will be more adequate to describe the dynamics. The object of understanding is a language and a language cannot be separated from the mind of the speaker. Humans do not think about the same thing, even though they use the same word (Hardiman, 2015: 31-32).

### **C. ARCHIPELAGIC ISLAM AS A TEXT**

It is not evident when the term “archipelagic Islam (Islam Nusantara)” first appeared. However, to be sure, the term re-emerged in mid-2015 and became an issue debated by many people. It began after the mass media had raised the issue of reciting the Quran with Javanese in the Isra Mi’raj event at the State Palace in May 2015. The public immediately participated in the debate between groups that misled the reciting and groups that allowed it. The argument that negates is heresy and a unique plurality as a nation (Mustofa, 2015: 405).

*Jawi* or Javanese Islam has actually been discussed by K.H. Hasyim Asyari in his book *Risalat al-Sunnah wa al-Jamaah*. K.H. Hasyim Asyari



revealed that what is meant by *Jawior* Javanese religion, or in Ahmad Baso's term, *Din Aran Jawi*, is not a "new religion", but a dialectical relationship between archipelago that has its various wisdom and cultures and Islam as a universal value system

The sense of belonging to the archipelago (*nation-state*) is important. K.H. Said Aqil Siroj in his article entitled "*Mendahulukan Cinta Tanah Air*" said that there are three concepts of brotherhood (*ukhuwah*), Islamic brotherhood (*ukhuwah Islamiyah*), national brotherhood (*ukhuwah wathaniyah*), and human brotherhood (*ukhuwah basyariyah*) (Siroj via Ubaid, 2015: 3). K.H. Said Aqil Siroj emphasized that national brotherhood must be prioritized rather than Islamic brotherhood. The reason is, without a country, how can Muslims do their religious activities?

There is an Arabic proverb that said: "Whoever does not have a homeland, he has no history. And, Whoever who has no history will be forgotten". A real example is the Kurds who do not have a homeland so that they live separately as Kurdish diaspora in Turkey, Iraq, and Syria (Siroj via Ubaid, 2015: 4).

In accordance with the above argument, a sense of love and belonging towards the archipelago is an epistemological basis for every Muslim to uphold Islam perfectly, Indonesian typical Islam. Ulil Abshar Abdalla called Islam in Indonesia as one among other Islam in the World. It is the reception and accommodation efforts made by Wali Songo are used as a basis for Muslims in Indonesia to be tolerant and pluralistic. The understanding of nationality must be understood in its entirety and comprehensively so that Islam that is a mercy to all creation (*rahmatan lil'alam*) can be realized.

Archipelagic Islam as a text accommodates all variables, from social, political, economic, to cultural dimension. Nurcholish Madjid in his book *Islam Kemodernan dan Keindonesiaan* argued that the influence of Islam on Indonesian culture could be compared to the influence of Islam on Western culture. Like Indonesian culture, Western culture is also influenced by Islam like some Arabic loanwords, for example: admiral, alchemy, alcohol, alcove, alfalfa, algorithm, alkali, azimuth, azure, carafe, carat, caraway, cipher, coffee, cotton, elixir, macrame, magazine, mohair, mansion, Moslem, etc. (Madjid, 1995: 69-70).

That fact at the same time provides clues about Islam to become the main religion in the archipelago. In this connection, Nurcholish Madjid, quoting

Dalton, gave an interesting question:

“What is the appeal of Islam? ... Its first and foremost appeal is psychological. Islam which is radically egalitarian and has a scientific spirit, so that it comes first to the archipelago with a revolutionary concept that liberates the people from the feudal Hindu shackles. Islam has extraordinary simplicity between humans and God” (Madjid, 1995: 70).

Egalitarianism in archipelagic Islam affirms a complete national and state system which is represented in The Constitution of Indonesia (UUD 1945), Pancasila, the Unitary State of the Republic of Indonesia (NKRI), and *Bhinneka Tunggal Ika*. Many Islamic scholars agree that Pancasila does not conflict with Islam.

The complete form of egalitarianism is the establishment of the Indonesian language as a mother tongue, a national language, and a cultural language of the archipelago community. The choice of Indonesian language as a national language strongly supports the interaction between cultures in a good and effective way so that they complement each other's cultures and also complement the Indonesian language as a language for unity in diversity (Maarif, 2015: 54).

Thus, Indonesian became the primary subject in translating the concept of archipelagic Islam. Ahmad Syafii Maarif continued to mention that if we can survive as a nation and a state that is complete and fully sovereign in an unlimited period of time, it really is an invaluable gift from God. We must move in that direction by putting aside ethnicity, parochialism, regional concerns, momentary interests, and political pragmatism that does not recognize value.

#### **D. THE VALUES OF THE ARCHIPELAGIC ISLAM IN A. MUSTOFA BISRI'S POETRY**

Ahmad Syafii Maarif believes that an Indonesian language is a form of egalitarianism in the archipelago, as well as poetry. Maman S Mahayana asserted that the introduction of the Nusantara community to poetry relates to a belief system that creates praise directed toward the ruler of the universe. In addition, the closeness of the ancient community to nature made them create certain expressions or words related to natural objects, or they describe the nature, behavior or physicality of humans with natural objects. Therefore,

archipelagic poetry describes nature metaphorically or symbolically (Mahayana, 2016: 8).

To emphasize the opinion of Maman S Mahayana, poetry in the archipelago is a form of aesthetic local wisdom found in a particular region, in the archipelago. The diction, the metaphor, the setting, and the image built is the imagination and the projection of the complete national value. A real example is the affirmation of the “*Sumpah Pemuda*”, which is called as a poetry by Maman S Mahayana quoting from Muhammad Yamin.

Archipelagic Islam based on the value of national brotherhood (*ukhuwah wathaniyah*), human brotherhood (*ukhuwah basyariyah*), and Islamic brotherhood (*ukhuwah Islamiyah*) is well illustrated in the poem of A. Mustofa Bisri, as follows (Ed. Sawitri, 2008: 13).

#### Identitas Atawa Aku Dalam Angka

Namaku mustofa bin bisri mustofa  
Lahir sebelum masa anak cukup 2  
Sebagai anak ke 2 dari 9 bersaudara  
Rumah kami nomer 3 jalan mulia  
Termasuk 1 dari 17 erte di desa  
Letch namanya – 1 dari 34 desa di kecamatan kota –  
Rembang namanya – 1 dari 5 kabupaten di karesidenan pati –  
1 dari 6 karesidenan di propinsi jawa tengah  
1 dari 27 propinsi di Indonesia  
1 dari 6 negara-negara asean di asia – 1 dari 5 benua di dunia –  
1 dari sekian “kacang hijau” di semesta.  
Cukup jelaskah aku?

1987

Regional identity and A. Mustofa Bisri's values of national brotherhood (*ukhuwah wathaniyah*) were well represented in the poem above. According to A. Mustofa Bisri, identification and understanding of self-universality are also influenced by the complexity of knowledge about territory, both in terms

of geography and culture. Archipelagic Islam has accommodated local identity and wisdom well. In accordance with K.H. Said Aqil Siroj, and by reading A. Mustofa Bisri's poetry, poetry could be a medium to spread a strong national spirit (*ukhuwah wathaniyah*).

A. Mustofa Bisri's poem reminds us of Muhammad Yamin's poem: "*hijau tampaknya Bukit Barisan/ berpuncak Tenggamus dengan Singgalang/ Putuslah nyawa hilanglah badan/ lamun hati terkenang pulang!*" The poem was written by Muhammad Yamin in 1925. Taufik Abdullah explained that Muhammad Yamin had been traveling to Java for almost ten years when he wrote the poem above. It turns out that the busy life as an AMS student in Surakarta city and a board member of *Jong Sumatranen Bond* (later named *Pemoeda Soematra*) could not give up his longing for Sumatra, his hometown or homeland (Gunawan, 2005: x).

The love of the homeland is obviously seen in A. Mustofa Bisri and Muhammad Yamin's poem. This is evident from A. Mustofa Bisri's poem "*Negeriku*" (Ed. Sawitri, 2008: 28) as follows:

### Negeriku

Mana ada negeri sesubur negeriku?  
Sawahnya tak hanya menumbuhkan padi, tebu, dan jagung  
Tapi juga pabrik, tempat rekreasi, dan gedung  
Perabot-perabot orang terkaya di dunia  
Dan burung-burung indah piaraan mereka  
Berasal dari hutanku  
Ikan-ikan pilihan yang mereka santap  
Bermula dari lautku  
Emas dan perak perhiasaan mereka  
Digali dari tambangku  
Air bersih yang mereka minum  
Bersumber dari keringatku  
...

1414

The tone of love for the country that continues to be conveyed by A. Mustofa Bisri through the poem above implies the anxiety. A. Mustofa Bisri, realizes that the natural wealth in Indonesia is very abundant. However, it cannot be maximized and enjoyed by the Indonesian people equally. A. Mustofa Bisri in *Membuka Pintu Langit Momentum Mengevaluasi Perilaku* said that the natural wealth is not a personal belonging. In fact, Shaykh Syaltut, the former Grand Imam al-Azhar of Egypt, as mentioned by A. Mustofa Bisri, said that Indonesia was a “piece of heaven”. A. Mustofa Bisri also called it as a “miniature of heaven” (Bisri, 2011: 101-102).

A. Mustofa Bisri's poems, as a representation of the value of archipelagic Islam, is not only talking about national brotherhood (*ukhuwah wathaniyah*), but also the issue of human brotherhood (*ukhuwah basyariyah*) as inter-religious brotherhood and Islamic brotherhood (*ukhuwah Islamiyah*). A. Mustofa Bisri, as Ken Sawitri said that poems can open minds, reflect and care about “questions”. Poetry can be a medium for the coming of God's power to us to respond to concrete problems around us (Sawitri, 2008: xix).

Therefore, A. Mustofa Bisri did not hesitate to invite humanity to maintain harmony and brotherhood. Based on A. Mustofa Bisri, the life based on love and acknowledgment of the power of Allah SWT will make humans more tolerant. A simple form of love is ‘words’ in poetry as follows.

Aku Tak Akan Memperindah Kata-kata

Aku tak akan memperindah kata-kata  
Karena aku hanya ingin menyatakan  
Cinta dan kebenaran

Adakah yang lebih indah dari  
Cinta dan kebenaran  
Maka memerlukan kata-kata indah?

1997

The word “love (*Cinta*) and truth (*Kebenaran*)” that becomes the part of the poem has a clear “meaning”, but with debatable “significance”. It happens because those words raise the questions, what is the meaning of love? And what is the meaning of the truth? and, what is the relationship meaning between “love (*cinta*) and truth (*kebenaran*)” in A. Mustofa Bisri’s poem above? (Wachid B.S., 2015: 178).

These questions have been answered by A. Mustofa Bisri for the sake of “something beautiful (*sesuatu yang indah*)”. “Something beautiful (*sesuatu yang indah*)” according to him no longer “... requires beautiful words (*kata-kata indah*)” because “love (*cinta*) and truth (*kebenaran*)” themselves are the essence of beauty. Perhaps A. Mustofa Bisri was inspired by the famous expression of the Prophet Muhammad SAW that, “Verily, Allah is beautiful and he loves beauty” (*Inna Allah jamil wa yuhibbu al-jamal*) (hadith from Abdullah Mas’ud, quoted from *Ash-Sharif* via Wachid BS, 2015: 179).

A. Mustofa Bisri’s song of love and beauty is the response to the increasingly destructive situation or phenomenon of life, especially regarding interfaith brotherhood. Many people think that they are right and blame the others, even they frequently claim the rights of others” *Kalian sibuk/ mengujarkan dan mengajarkan/ kalimat syahadat/ sambil terus mensekutukan diri kalian dengan Tuhan/ penuh semangat/ ... / kalian kibarkan bendera Rasulullah Al-Amien/ di mana-mana/ sambil menebarkan laknatan lil aalamien/ ke mana-mana/ ...*” (the poem “*Ada Apa Dengan Kalian*”) (Ed. Sawitri, 2008: 75).

Love is a pillar of religion. Therefore, if the spirit of diversity is based on love for God and humans, then worship can truly be a source of spirituality that radiates abundant blessings for others. Meanwhile, scholarship (*kiai, ustadz, tuan guru*, etc.) becomes the barometer of noble morality and social reform (Bagir, 2017: 242).

The brotherhood between Muslims (*ukhuwah Islamiyah*) also becomes A. Mustofa Bisri’s concern in upholding the values of archipelagic Islam. The main agenda of archipelagic Islam is to uphold the principle of plurality and religiosity. This is in line with the theological spirit: “O you mankind, surely We created you of a male and a female, and We have made you races and tribes that you may get mutually acquainted...” (Surat al-Hujurat [49]: 13), and “Had Allah willed He could have made you one community. But that He may try

you by that which He hath given you (He hath made you as ye are). So vie one with another in good works” (QS al-Ma'idah [5]: 48).

Therefore, brotherhood between Muslims does not mean fostering Islamic hegemony as an ideology, but the brotherhood between Muslims must be translated into a concrete form, namely the unity of the people as a whole. In this context, once again researcher has cited A. Mustofa Bisri's statement that Islam which has been practiced by the archipelago society is very unique and interesting after the emergence of groups that call themselves Muslims and carry the flag of Islam, but make the world community uneasy (Bisri via Sahal and Aziz, 2016: 14). A. Mustofa Bisri expressed it in the poem “*Puisi Islam*” (2003: 30).

Puisi Islam

...

Islam teaterku menampilkan karakter-karakter suci  
Islam festifalku memeriahkan hari-hari mati

Islam kaosku  
Islam pentasku

Islam seminarku, membahas semua  
Islam upacaraku, menyambut segala  
Islam puisiku, menyanyikan apa saja

Tuhan Islamkah aku?

The word “*Islam*” in A. Mustofa Bisri's poem means a religion that is blessed by Allah SWT normatively and or religious substance that must always be corrected and revitalized in the context of nationality. The more an ideal Muslims one is, he should prefer love and affection in every social interaction. In addition, anecdotes from K.H. Abdurrahman Wahid often conveyed is, “if everyone does good to others, He/shewill never ask, what is your religion?”

Brotherhood among Muslims is a unity between national brotherhood and human brotherhood. The results of the Prophet Muhammad's "*ijtihad*" in the context of brotherhood among Muslims was shown through historical events. The Prophet Muhammad SAW never hated and got across his uncle, Abu Lahab, who always spread slander and hatred of religion and truth brought by the Prophet Muhammad. In addition, according to a history, the Prophet Muhammad often gave alms to a blind Jewish beggar and fed him, even though the blind Jewish beggar was very hostile to the Prophet Muhammad.

According to A. Mustofa Bisri, Indonesia is a "miniature of heaven" in which there is an influential Islamic religious organization, namely the *Nahdlatul Ulama* (NU), Muhammadiyah, Hizbut Tahrir Indonesia (now dissolved by the government), Ahmadiyya, Jamaah Tarbiyah, Jamaah Tabligh, etc. As long as the organizations do not conflict with the constitution, their existence can be maintained legally and formally. However, if the organization's ideology and movement threaten the constitution and integrity of the Indonesian nation, then the consequence is the dissolution. The interests of the nation and the state are the top priority, that is the identity of archipelagic Islam.

In another poem, A. Mustofa Bisri writes thus: ".../ Aku memamerkan kekayaan dan berkelahi dengan saudaraku/ menginjak yang lemah dan menjilat yang kuat/ demi harkat dan martabat/ aku berbuat apa saja dan menghalalkan apa saja/ demi kemerdekaan dan kemajuan (termasuk muttaqinkah aku, Tuhan?)"the (poem "*Munajat*", Ed. Sawitri, 2008: 99). A. Mutofa Bisri perceives and positions himself as the main subject in building the Islamic brotherhood. He always criticizes himself and sues his primordialism so that he always develops into a person to beperfect. How is it possible to be a good Muslim for other Muslims if you are still *dhait*? Because archipelagic Islam accommodates local culture and history, then as a Muslim who adheresto archipelagic Islam must have a strong cultural identity. This identity is humanity (treating other as a human).

#### **E. A. MUSTOFA BISRI AND CONTEXTUALIZATION OF ARCHIPELAGIC ISLAM VALUES: A PROPHETIC MISSION**

Islamic scholar (*ulama*) as kiai and tuan guru are the heirs of the Prophets. In the context of Javanese territory, *Wali Songo* is a group that has a major role in the process of spreading Islam in Java. Therefore, there is a close



relationship between prophethood and nationality. Why? Because there is no Prophet or the saint (*Wali*) who separates the Islamic invitation and the region.

Sunan Ampel is an ideal example. According to Agus Sunyoto, Sunan Ampel was the son of Shaykh Ibrahim as-Samarkandi. Sunan Ampel is the oldest *Wali Songo* figure who played a major role in the development of Islamic invitation in Java and elsewhere in the archipelago through *pesantren Ampeldenta*. Sunan Ampel educates cadres who teach Islam such as Sunan Giri, Raden Patah, Raden Kusen, Sunan Bonang, and Sunan Drajat (Sunyoto, 2017: 190).

Sunan Ampel would not have been able to educate his students as Islamic cadres without his famous love and sincerity, and patience. One historical event that shows the patience of Sunan Ampel is in *Babad Tanah Jawi*. In this incident, it was told that the Madurese ruler Lembu Peteng expelled two Islamic scholars, envoys of Sunan Ampel Khalifah Usen and Syaikh Ishak. In fact, not enough to drive them out, Lembu Peteng, it is said, had come to Ampeldenta, disguised, and mingled with Islamic students (*santri*). When Isha' prayer would begin, Lembu Peteng hid in *kulah*, the place of ritual ablution. When he saw Sunan Ampel, he approached and stabbed Sunan Ampel with *keris*. However, the effort failed, and Lembu Peteng embraced Islam after the incident (Sunyoto, 2017: 203).

Sunan Ampel's patience is also narrated in another story. Sunan Ampel is very patient in facing all reproaches. In fact, when he was insulted for picking food - refusing to eat pork and frogs and choosing to eat musty goats - Sunan Ampel was not angry and remained patient. The patience displayed by Sunan Ampel clearly imitates the patience and magnanimity of the Prophet Muhammad SAW which is often slandered by his enemies, even the attempted murder of the Prophet often occurred. In a period of his life, the Prophet Muhammad SAW remained patient even though he was stoned by people who hated him. Thus, the narrative of love, patience, promoting the prophetic mission, and the sincerity of the Prophet Muhammad and *Wali Songo* can be used as a pattern and aesthetic in implementing the values of archipelagic Islam in daily life.

Archipelagic Islam is not a concept that will be abandoned because of the times. Archipelagic Islam is also not a meaningless religious principle.

Therefore, Archipelagic Islam has a great prophetic mission as the historic contribution of the Prophet Muhammad in spreading universal Islam, from the conquest of Mecca to his departure to Yathrib (Medina), the same thing was followed by Wali Songo.

The Prophet Muhammad SAW long time ago has provided a great example for humanity in protecting human rights. Human rights are popular in the study of *Ushul Fiqh* (Principles of Islamic jurisprudence) adopted by *pesantren*. It is famous as *Al-Kulliyat al-Khams* (five principles of universal humanity). The principles were introduced by Abu Hamid al-Ghazali in his book *Al-Mustasfa min 'Ilm al-Ushul* and were parsed at length by the famous legal expert from Granada, Abu Ishaq al-Syathibi in his book *Al-Muwafaqat fi Ushul al-Syari'ah*. The five basic principles of humanity are the preservation of religion (*Hifzh al-Din*), the preservation of life (*Hifzh al-Nafs*), the preservation of intellect (*Hifzh al-Aql*), the preservation of honor and lineage (*Hifzh al-Irdh wa al-Nasl*), the preservation of wealth (*Hifzh al-Mal*) (Muhammad, 2012: 5-6).

Because of the great attention of Islam to human rights; in Islam, a number of new agendas are needed in order for religion “fits” with changes, borrowing the term Kuntowijoyo (2006: 39). Ahmad Baso said, “The archipelagic Islam is the future of Islam. In the archipelago, Islam will develop better, even more advanced than its own countries, the Arab countries” (Baso, 2015, 59). Thus, the universal value of Islam and its prophetic mission are not limited by territory. The Archipelago is the identity and characteristics of Islam in Indonesia, without changing the rules of *fiqh* (*mahdah* and *ghairu mahdah*) or building a “new religion”.

Therefore, the contextualization of the Archipelagic Islam values in everyday life by A. Mustofa Bisri must always represent servitude to Allah (asserting Allah as a God), respect for fellow human beings (treating them as humans), and maintain the balance of the universe (treating nature well and right). In other words, the three values must run in a balanced and continuous manner. A. Mustofa Bisri added that Islam gives great attention to humans to help them get out of the physical path to the spiritual path that is more appropriate to be a true human being. Humans do consist of physical bodies and live in the physical world, but that is not the place they should be. Schumacher, as quoted by A. Mustofa Bisri, argues that reality is four levels,

starting from (1) mineral, (2) plant, (3) animal, and (4) human (Bisri, 2009: 18).

In the context of archipelagic Islam, A. Mustofa Bisri has been successful in affirming a cultured Islam. A. Mustofa Bisri emphasized the substantial side of religion, rather than the side of the formality. This implies that the socialization of Islam begins with building self-awareness of the adherents so that the teachings of Islam can ultimately create an Islamic culture, which is reflected in the attitudes and behavior of its adherents (Bisri, 2009: 21).

For A. Mustofa Bisri, Islam came to bring the light of truth against darkness, bringing knowledge and wisdom against evil, perfecting manners and building civilization. Allah is the Most Beautiful, who loves beauty and creates a beautiful universe, reveals the beautiful Koran to the Prophet SAW who has a very good personality, blessed all nature with the beauty of Islam (Bisri, 2009: 35).

Beauty is the key for A. Mustofa Bisri in interpreting the values of the archipelagic Islam for everyday life. To get knowledge about beauty, the key is love. Love, according to Jalaluddin Rumi, is “a burning fire and a lover is a moon that shines among the stars” (Hadi W.M., 2016: 16). In other words, whoever has love, he has been illuminated by light, like the moon and stars. In a state of darkness (a blind person), his/her heart still emits light so that the ocean of the devine knowledge finds its existence in the human soul.

Bagaikan Nabi-Nabi

Bagaikan nabi-nabi  
Aku tak punya apa-apa  
Kecuali keyakinan  
Tapi tak seperti nabi-nabi  
Aku tak dekat Tuhan  
Dari mana kuperoleh kekuatan

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In the poem “*Bagaikan Nabi-Nabi*”, A. Mustofa Bisri told mankind about the prophetic, “*Bagaikan nabi-nabi/ Aku tak punya apa-apa/ Kecuali*

*keyakinan/...*”These words provide prophetic illustrations to humans because belief or faith (*iman*) is the basis for everyone to do all servitude and kindness”.../Tapi tak seperti nabi-nabi/ aku tak dekat Tuhan/ Dari mana kuperoleh kekuatan”. However, it is useless if you claim to have faith (*iman*), but it is only limited to speech, not realized by the act of love and affection. If so, it is really very different from prophetic values. Therefore, it is useless for every citizen who claims to love the homeland, but he or she still does corruption, steals, kills, and seizes the rights of others.

Archipelagic Islam invites every human being to love (nation-state) fully. Islam is not a terrorist. Islam is a religion of peace. K.H. Yahya Cholil Staquf called Islam “*Islam Rahmah*”. Because of its nature “*rahmah*”, the representation of *asma al-husna* “*ar-Rahman*”, Islam is able to be dialectical with the concept of Indonesian nationality, namely *Bhinneka Tunggal Ika*. K.H. Yahya Cholil Staquf added, “in the context of modern Indonesia, the implication is that, despite the diversity of ethnic groups, languages, cultures, geographies, and religions, the Indonesian people are able to be a united society, a united nation-the Unitary state of the Republic of Indonesia (NKRI) (Staquf via Sahal, 2016: 191).

Love of the motherland clearly has an epistemological basis in the Qur’an. One of the verses in the Koran which is the proposition of loving the homeland according to the commentators is Q.S. al-Qasas verse 85, “(O Prophet), surely He Who has ordained the Qur’an on you? Will bring you to the best end”. The commentators differed in interpreting the word “the best end”, some interpret it with Mecca, the afterlife, death, and the Day of Judgment. However, Imam Fakhr al-Din al-Razi in his book *Mafatih Al-Ghaib* said that a more correct interpretation is Mecca ([www.nu.or.id](http://www.nu.or.id)).

Shaykh Ismail Haqqi al-Hanafî al-Khalwathî (w.1127 H) in his book *Ruhul Bayan*, said:

“In the interpretation of the verse (Q.S. al-Qashash: 85) there is a hint that the love of the motherland is part of faith”. The Messenger of Allâh SAW (on his journey to Madinah) mentioned a lot of words “homeland, homeland”, then Allah Almighty manifested his petition (by returning him to Mecca) ... Omar RA said, “If not for the love of the homeland, the arid land will undoubtedly be damaged, so because of the love of the homeland, the countries are built” (al-Khalwathî: 442).

Therefore, A. Mustofa Bisri said that if we want to restore the beauty of Islam and at the same time restore the beauty of Indonesia, then we really need to reform our diversity by reviewing what has been considered to be correct by referring to two things inherited by the Prophet Muhammad, the Holy Qur'an and Sunnah (Bisri, 2009: 59).

## F. CONCLUSION

Archipelagic Islam is a unique phenomenon. Many question the term. There are three events surrounding the concept of archipelagic Islam, political events, national and civilizational events, and cultural events. Political events in the context of archipelagic Islam do not mean practical politics and prioritize personal or group interests, but the national politics. Humanity and nationality are put forward. Archipelagic Islam provides references for all citizens to love their homeland. Because that loving the homeland, at least for Muslims, is a part of faith, while cultural events are an accommodative response of *Wali Songo* and scholars afterward to keep preserving local wisdom as the basic identity of the archipelagic Islam.

In the context of culture and nationality, archipelagic Islam prefers egalitarianism. The form of egalitarianism is the recognition of the Indonesian language as the unifying language. Therefore, as a product of language, poetry has a strategic role to maintain the spirit of nationality. The poets also becomes the center of the discussion, one of them is A. Mustofa Bisri. A. Mustofa Bisri becomes a the figure who is considered to have many roles for the Archipelago community because besides being known as a charismatic and respected *kiai*, he is also known as a famous poet and cultural observer. The values of love and compassion for fellow human beings are the basic ideas conveyed in his literary work.

A. Mustofa Bisri's characteristics are by positioning the physical-empirical experience to construct reality in poetry. A. Mustofa Bisri is very vocal to convey the concept of establishing God as God, treating humans as human beings, and managing nature properly and correctly. These three values are in line with the principles of archipelagic Islam, Islamic brotherhood (*ukhuwah Islamiyah*), national brotherhood (*ukhuwah wathaniyah*), and human brotherhood (*ukhuwah basyariyah*).

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