

RESTORATION OF NUSANTARA ULAMA LOCAL WISDOM VALUES AS AN EMBODIMENT OF LOCAL CULTURAL ISLAM DECONSTRUCTION

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Abstract

The very rapid development of Islam in Indonesia is the result of the extraction of the local wisdom values of the archipelago's clerics towards Islamic teachings which are spread through various methods including the local culture of the archipelago. This is important for us to take care of given that there are many local wisdom values and local culture that have been eroded by the times and ideas that deviate from Islamic teachings. Moreover, when viewed from a historical aspect, local wisdom is the legacy of previous scholars for us to preserve in spreading Islam through local culture in Indonesia. Da'wah which is carried out by applying the local wisdom principles of archipelago scholars is one of the biggest factors in the acceptance of Islam in Indonesia because it is considered capable of harmonizing Islamic teachings with local culture so that Islamic teachings in Indonesia can be built with its own characteristics. Seeing that today's times are rife with the development of deviant ideas about Islamic teachings such as communism, liberalism and radicalism that can harm the Muslim community, it is very necessary to restore the local wisdom values of Indonesian archipelago scholars in order to create conditions that are peaceful and in accordance with Islamic law.

Keywords: Ulama, Local Culture, Local Wisdom, Islam

A. INTRODUCTION

Indonesian history has recorded that Islam entered through the Gujarat route. The route that started from Arabia, Persia, Gujarat, to Southeast Asia and Indonesia. That way Islam stopped first in these areas before continuing his journey. Even in Chinese sources it is stated that in the 7th century AD an Arab trader became the leader of a Muslim Arab settlement on the coast of Sumatra (called Ta'shih). The success of the Islamization process in Indonesia forced Islam, as an immigrant, to obtain cultural symbols that were in line with the ability to capture and understand the society that it would enter into in the recognition of the Islamic world. This step is one of the characteristics of a pluralistic Islam that has been possessed since its inception.

If we trace the history of civilization in Indonesia, it starts from the era of the development of a religion in Indonesia. The Hindu kingdoms on the islands of Java, Bali and Sumatra began in the 4th century AD, that was the forerunner to the birth of civilization in the archipelago. One of the signs of this is the birth of educational institutions in the archipelago from the womb of religious assemblies so that the oldest subjects are lessons on religion, both Hinduism, Buddhism and Islam. The educational model in the Hindu-Buddhist era was called *dukuh*, then during the Islamic period the education system was replaced by the name *pesantren* or also called *pondok pesantren*, which was initiated and developed by Walisongo, which at the same time served as a marker for Walisongo's process of Islamization through education. According to Said Aqil Siraj, during Walisongo's era, *pesantren* which had Hindu-Buddhist nuances began to get a touch of Islamic nuances (Mustofa, 2015: 409).

The very rapid development of Islam in Indonesia cannot be separated from the contribution of Nusantara scholars. At that time Islam was first introduced by Walisongo, the roofs of the mosque adopt the local Javanese culture. For example, the Great Mosque of Demak and Kudus. This means, Islam is always there to adapt to the local culture. This makes Islam easily accepted by the local community because Islam is spread peacefully and is able to adapt anywhere.

The role of the Ulama in the process of Islamization was very large, they spread Islam throughout Indonesia, especially in South Sulawesi. The clerics who spread Islam in South Sulawesi were carried out by local clerics and archipelago clerics from other islands but who lived in South Sulawesi until the end of their lives. For foreign scholars, in spreading Islam in new areas, of course they must adapt the local culture of the local community so that it can be well received by the community.

Communities who are able to build their environment are people who are aware of their needs by exploring the potential of a particular area and

maintaining local wisdom in an area in various ways and techniques according to local culture.

South Sulawesi is a very historical area and of course has unique local wisdom values that have been upheld from time to time. The local wisdom of South Sulawesi reflects the personality of the people who respect each other, respect each other and also pay attention to one another.

Along with the development of the times, the local wisdom of the people of South Sulawesi began to erode so that the identity of the people disappeared and was replaced by behavior from outside culture. Losing local wisdom values is the same as losing identity so that one's personality and behavior will be easily influenced by outside cultures. This can be a trigger for the entry of deviant ideas among people who have lost their identity.

B. METHODE

This study used the library research method because the data sources or materials needed to complete this research were obtained from the library in the form of books, encyclopedias, dictionaries, journals, documents, magazines and so on. There are four steps taken, namely (1) Preparing equipment, equipment in library research only pencils or pens and note paper, (2) Compiling a working bibliography, a working bibliography is a record of the main source material that will be used for research purposes. Most bibliographic sources come from library collections that are on display or not on display, (3) Manage time, in terms of managing this time, the researcher plans the time for data collection to process data to produce accurate data (4) Read and make research notes .

C. RESULTS

Ulama are wise and prudent figures so that when they meet with the local culture of the community, there is no rejection but instead maintain and preserve this culture because it has local wisdom values. The success of Ulama

in South Sulawesi in spreading Islam is inseparable from the ability to make local wisdom an instrument of da'wah.

Local wisdom owned by the clergy is the main capital for conducting da'wah in society. The local culture of sipakatau, sigunakange and sipakalebbi can be an instrument of da'wah in an effort to reduce the negative impact of religious doctrines or teachings of certain fanatics. A real example is the notion of radicalism which wants reform in a harsh way. In fact, Islam is a religion of peace and does not force anyone excessively so that it does not cause anxiety among Muslims.

Regarding local wisdom, Islam greatly appreciates it, and it is even formulated as a source of law even though it is not agreed upon by all scholars. Namely, 'Urf which means customs that are known and commonly practiced in a certain community with its specificity for local benefit.

Thus, in fact Islam has long ago formulated local wisdom as a proposition that must be obeyed. This is stated in the rule of fiqh which reads, “ Al 'Adat al Muhakkamah ” or customs as law. Obeying it is a reward and disobeying it is a sin. Of course, if the benefit desired by these customs does not conflict in principle with the universal values of Islam.

This explanation emphasizes that caring for the local wisdom of a community group that does not conflict with Islamic religious values is a collective obligation (fardhu kifayah). However, it cannot be denied that currently the local wisdom values of the clergy are beginning to erode so that it is necessary to restore this local wisdom in order to reconstruct Islam based on local culture. This also happened among the local ulama of South Sulawesi. In the beginning, the previous clerics who spread Islam highly upheld the values of their local wisdom, which are now being abandoned by both the ulema and the community.

Deconstruction of Islamic thinking based on local culture is a concept that is considered effective in suppressing the impact of deviant phenomena on society. In fact, Islam and local culture become a unit that is interconnected and has relevance in the implementation process. The attractiveness of the people will also increase if the religious teachings they follow can be combined with their customs and culture. Thus, doctrines that deviate from Islamic teachings will find it difficult to influence a society that has acquired its spiritual identity.

D. CONCLUSION

Conclusions based on the research results that have been carried out by researchers by analyzing the local wisdom values of archipelago clerics to restore the deconstruction of Islam based on local culture, it can be concluded as follows:

- 1) Restoration of local wisdom values in South Sulawesi is an urgent thing to do to maintain the local culture that is characteristic of each particular area. This was done so that the identity of the people of South Sulawesi was not eroded by foreign culture
- 2) The three scholars who carried out da'wah at various points in South Sulawesi, namely Datuk Ri Tiro who mastered Sufism, Datuk Sulaiman who mastered monotheism and Datuk Ri Bandang who mastered jurisprudence adapt local culture in their respective places so that it can be accepted by the community in spreading Islam. They broadcast the Islamic religion in areas that are in accordance with the fields of knowledge that are controlled peacefully.
- 3) The values of local wisdom in South Sulawesi are an instrument for Islamic scholars to deconstruct Islamic teachings based on local culture. Harmony between local culture and Islamic teachings can give birth to a concept of understanding that is easily accepted by the community and can minimize ideas that deviate from Islamic teachings. This deviant understanding was born because it was not embedded with the local culture of the community so that in its application to society it seemed harsh and imposing.

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