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## ISLAMIC MULTICULTURAL DA'WA TOWARDS QUR'ANIC COMMUNITY BY NUSANTARA ISLAM STYLE

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**Abstract:** Islamic da'wa must continue and be strengthened. Da'wa cannot stop before there is a command to stop da'wa. But this preaching should not be the legitimacy and motivation to behave as he pleases without censorship. Da'wa cannot be separated from the spirit of preaching. Such as Islamic da'wa. It has a clear foundation. He leaned on the spirit of the da'wa of the polite predecessor, full of encouraging invitations. The polite da'wa, one of which gave birth to Nusantara Islam. The light grace of God. He became a distinctive variant that is very typical. Friendly and peaceful Islam. The Da'wa is now passed on by Nusantara Islam as its heir. Da'wa that is thick with the spirit of da'wa, upholds the great values of *al-akhlaq al-karimah* to realize the Islamic community of Qur'ani.

**Keywords:** Islamic multicultural, da'wa, qur'anic community, usantara Islam style.

**Abstrak:** Dakwah Islam harus terus dilanjutkan dan dikuatkan. Dakwah tidak boleh berhenti sebelum ada komando untuk mengentikan dakwah. Namun dakwah tersebut jangan menjadi legitimasi dan motivasi untuk bersikap sesukanya tanpa sensor. Dakwah tidak bisa dipisahkan dari ruh dakwahnya. Semisal dakwah Islam. Ia memiliki dasar yang gamblang. Ia bersandar pada ruh dakwah para pendahulu yang santun, penuh ajakan yang mengensankan. Dakwah yang santun, salah satunya telah melahirkan Islam Nusantara. Anugerah Allah yang gemilang. Ia menjadi varian tersendiri yang sangat khas. Islam yang ramah dan damai. Dakwah tersebut kini diteruskan oleh Islam Nusantara sebagai pewarisnya. Dakwah yang kental dengan ruh dakwah, menjunjung tinggi nilai-nilai agung *al-akhlaq al-karimah* untuk mewujudkan masyarakat yang Islami Qur'ani.

**Kata Kunci:** Multikultural Islam, dakwah, komunitas qur'anik, gaya nusantara Islam.

### A. Preliminary

Islam Nusantara is a study that has been discussed for quite a long time before it becomes a subject matter for debate which is rather tendency. It has been discussed by several groups concerned about the development of Islam. This is proven by the publication of several books that discuss the Nusantara Islam with their respective perspectives. In general, these books discuss the process of building Islam in the archipelago in the folklore space and specifically discuss the thoughts of the scholar of Nusantara.<sup>437</sup>

As a term, Nusantara Islam is in a position and situation prone to criticism and even scolding because it is assumed to shrink the crown of Islam *Rahmatul lil 'Alamin* and its echo along with the

<sup>437</sup> Nusantara Islamic books were published before being widely discussed today, such as Noor Huda's books and books that discussed the thoughts of authoritative scholars in the archipelago such as books about Kyai Sholeh Darat,

crisis of peace of Muslims in the world due to the intersection of the interests of certain groups or countries. So, for a group, the presence of the term Nusantara Islam is not considered a solution but instead weakens the power of Islam. Moreover, Islamic groups have a political agenda in the Nusantara.<sup>438</sup>

From the above problems, various comments emerge to suggest that Islam Nusantara is a new school as a foreign agent or other predicate with negative connotations, such as the acronym JIN (Nusantara Islamic Network). As a concept term, it is inevitable that various responses and objections will be avoided. But if you want to be exploited, this situation for Nusantara Islam is an opportunity to find its true identity. Because its existence has actually been mingling for a long time with the people of the archipelago who have passed down and become a separate portrait of life that distinguishes the processes of Islamization in other parts of the country, namely the process of Islamization that is intimate with local culture rather than conquest.

In the arena of the Islamic world, the archipelago is not a small area that is not considered by the world. Islam in the archipelago, both seen from the great history of Islamic civilization and until now, the world community will see how prestigious Islam in this part of the archipelago. History has recorded in gold ink, famous Muslim scholars called walisongo have grown this country into a country that breathes Islam with elegant and elegant Islamic views. Islam in the archipelago, borrowed the term Azyumardi Azra who called it "flowery Islam".<sup>439</sup> It is agreed or not, in fact, from Sabang to Merauke, the inhabitants of this country have embraced Islam in the majority. Amazingly, Islam in the archipelago has been strengthened by religious organizations of Indonesian products that were deliberately established to strengthen Islam in the archipelago such as NU, Muhammadiyah, al-Khairat and others as well as the growth of Sufi thariqas which further added to the thick atmosphere of Islam in the archipelago.<sup>440</sup>

In the love of the nation and its homeland, the Islamic Archipelago has no doubt about its loyalty and in defending it from the onslaught of colonialism and imperialism, patriotism is undeniable.<sup>441</sup> During the Dutch colonial era, the Mujahids of the Archipelago had shown the nobleness of their struggle, were willing to sacrifice their body and soul for the sake of Islam, the nation and the motherland. It has been recorded in history, the outbreak of the Java war on Java which was spearheaded by Prince Diponegoro, the Padri war in Sumatra spearheaded by Habib Abdurrohman az-Zahir and major wars on other islands led by major clerics. The struggle against the invaders continued to surge until finally reaching a great victory with the proclamation of the Unitary Republic of Indonesia on Friday, August 17, 1945.

In terms of the term Nusantara Islam, it seems simple or forced. But from the concise explanation above, Islam in the archipelago is a long process through adaptation, assimilation and acculturation. Then after that its existence was tested with heavy pressure, until Islam was formed which can be seen in Indonesia (the Archipelago) today. then thus. Speaking of Islam Nusantara means speaking of the greatness of Islam and the great grace of the earth. Namely speaking of the

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<sup>438</sup> According to Azyumardi Azra the term Islam Nusantara is not a new term. This term refers to Islam which is in the archipelago archipelago which is encompassing the region that is currently a country of Indonesia, Malaysia, Southern Thailand (Patani), Siangapura, Southern Philippines (Moro) and Champa (Kampuchea). So that Nusantara Islam is the same as the Islamic term Southeast Asia (Southeast Asian Islam).

<sup>439</sup> Azyumardi Azra, *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan* (Bandung: PT. Mizan Pustaka, 2015), 171.

<sup>440</sup> tasawwuf is one of the characteristics inherent in Islam in the archipelago. This practice is very visible until the current period, where in several places seen several streams of Tariqa practices that color the landscape of the Archipelago Islam. Besides certain Tariqahs, there are also many congregations of the study of Sufism which are mastered by experts. And interestingly the practice goes openly, increasingly showing the wave of Islam.

<sup>441</sup> Zainul Milal Bizawie, *Masterpiece Islam Nusantara: Sanad dan Jejaring Ulama-Santri (1830-1945)* (Jakarta: Pustaka Compass, 2016), 175.

chain of propaganda from the Prophet Muhammad s.a.w to the heirs who fought in the archipelago. Namely preaching that truly reflects the behavior of the Messenger of Islam and the Qur'an.

## B. Landscape of Islamic Da'wa Nusantara

In the midst of a tough journey to face the obstacles of the invaders, the Nusantara scholars with a sincere spirit of preaching, inviting and guiding the community to the path of goodness. In general, preaching can be divided into two. First, by establishing a pesantren. In this pesantren the ulemas educate and cadre santri to become human beings who benefit others. Second, by plunging into society. In the community the scholars provide a religious touch in order to provide religious awareness. Both of these da'wa models, their existence is more sustainable until today with increasingly sophisticated methodology.<sup>442</sup>

The presence of Islam in the archipelago is an undeniable great gift. This must be grateful and maintained its glory from the disturbances of Islamic camflators who profite the name of Islam. According to its bearers, Nusantara Islam is the door to shape the world Islamic civilization. If seen from this motivation, Islam Nusantara is a continuation of the series of Islamic da'wa from the beginning of Islam to the present. And according to the architects of the Archipelago Islam, lately the da'wa of Islam has somewhat lost the spirit of preaching namely inviting humanity to the right path by putting forward al-akhla> q al-kari> mah as guided by the Prophet Muhammad s.a.w. And in the long journey of Islam in the archipelago, history has recorded, there is almost no story about the nuances of religious conflict between Islam and the indigenous population in relation to Islamic da'wa. The process of Islamic da'wa carried out by Islamic missionaries in the archipelago shows some differences with other countries. As missionaries of Islam, of course their da'wa is guided by the sources of Islam both the Qur'an and Hadi>th.

Nusantara society is a type of society that upholds the nobility of character. A saying in Indonesia that is very populist "where the earth is trampled on is the sky upheld" (دارهم مادمت في (دارهم وأرضهم مادمت في أرضهم). When Islam came to the archipelago, it was like finding a match that had been waiting for. Because Islam as a religion, its grand vision is the creation of a perfect human being in morality. So, when these two meetings of spiritual bride wrestle intimately, a solution of the soul of the Nusantara community becomes increasingly polite and civilized. Most likely this character is owned by the archipelago's great scholars. So, the mental condition forms the paradigm of thinking and national life outlook (world view). Such a character is impossible to have a strange or excessive understanding of religion (al-Qur'an) outside the mainstream understanding. So do not be surprised if the great scholars of the archipelago emulate and choose the sources of Islam that are adopted by the majority of Muslims, namely ahlu sunnah wal jama'ah accompanied by certain specificities to one of the schools in several ways.<sup>443</sup> The Muslim archipelago also adheres to Islamic orthodoxy from authoritative scholars, the majority of whom from the kalam adhere to ashari'ah and maturidiyah, from the fiqh side adhering to four sects (especially syafi'i), from the Sufism side adhering to al-Ghozali and Junaid al-Baghdadi.

And the portrait of Islam in the archipelago not only has a distinction in rich Islamic tradition and practice, but also in social, cultural and political life. The Nusantara region itself is one of the domains of Islamic culture (Islamic cultural sphere) which is distinctive from the eight domains of Islamic culture that have their respective distinctions, namely Arabic, Persian or Iranian, Turkish, Indian Continent, China or East Asia, African Sudan or Black Africa or sub-Saharan Africa and the Western Hemisphere. Each domain of Islamic culture has a unifying factor such as language, culture and social traditions. While the Islamic cultural sphere of the Archipelago contains a number of unifying factors that make Indonesian Muslims from various tribes, traditions and customs in unity. These factors include the same Islamic religious and scientific traditions, Malay language as a lingua

<sup>442</sup> Lihat Zamakhsyari Dhofier, *Tradisi Pesantren: Studi atas Pandangan Hidup Kyai* (Jakarta: LP3ES, 1990)

<sup>443</sup> NU is more inclined towards Shafi'iyyah, Muhammadiyah is more inclined towards Hanabilah, al-Washliyah is more inclined towards Shafi'iah.

franca and socio-cultural traditions and customs that have more in common than differences.<sup>444</sup> Therefore the mention of Nusantara Islam by looking at religious practices is only valid.

Meanwhile, Islam Nusantara is a term of the value of local wisdom from the Islamization process which seems to submit an offer to be investigated because of the partial nature of Islamic universality. A local wisdom that stands on multiculturalism. The value referred to here is a desirable, proper and valuable idea that influences the social behavior in which it aspires. While local wisdom is the truth that has been directed in an area. Local wisdom is an entity that really determines the dignity of human beings in the community.<sup>445</sup>

And as a comparison with multiculturalism, there are other terms that are similar to it, namely pluralism. Today the concept of understanding pluralism (plurality) is about to be developed again into multiculturalism. Both have similarities and differences. Compound or plural with multiculturalism both show diversity. But if both are added with additional ism, it will have a different meaning. Pluralism means understanding or perspective of diversity that emphasizes the entity (core) differences of a society but does not pay attention to their interactions. While multiculturalism means understanding and perspective that emphasizes interaction between one another on an equal level.<sup>446</sup> The concept of multiculturalism is increasingly becoming contemporary in Indonesia in order to strive for the formation of a better Indonesian society.

Regarding the unity of Islam, there are indeed Muslim clerics and intellectuals who consider Islam to be only one entity, the same for each region and nation. However, it is said that Islam is only one, it is an ideal framework that only exists at the level of the Qur'an. Then it is necessary to consider the empirical historical reality of the journey of Islam throughout history in various regions which have different social, cultural and political realities. So, al-Qur'an needs detailed formulation so that the Qur'an dictum can be implemented in every and all Muslims. It is at this level that the verses of the Qur'an need to be interpreted and explained.<sup>447</sup> As the existence of the hadith whose presence is to explain the success of the Am of the Qur'an, explains the global and binds the mutlaq.

Pluralism is a study of Qur'anic interpretation that needs to be explored continuously until it gets true and awakening understandings. This excavation is crucial to be carried out and preached for the sake of reconfiguring a radical understanding of Islam. Radical understanding of religion has harmed Islam and other people. So, looking for scientific legitimacy from the Koran for the benefit of local wisdom is very important to do.

In pluralism, local wisdom variants are stored and this is a view of multiculturalism that must be continued to be developed so that it becomes a paradigm configuration that optimizes the functions of these variant units. Multiculturalism is an attempt to portray the functions of each difference in a unity so that their existence benefits the others. The Indonesian people who have lived in diversity<sup>448</sup> for centuries have actually implemented universal values in the Koran, especially about pluralism which is now being developed into multiculturalism. In this case the author tries to compile an archipelago Islamic masterplane in an attempt to contribute a moderate Qura'ni mindset. Because in Indonesia can be seen very clearly the relationship between religion and the state if compared with other Islamic countries. The Muslims in Indonesia are almost completely independent vis-à-vis the country. Therefore, Islam in Indonesia as represented by mainstream mass organizations is moving freely as a missionary organization, education, social modesty and civil society (civil society) almost without state intervention.

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<sup>444</sup> Ibid, 172.

<sup>445</sup> Clifford Geertz, *Kebudayaan dan Agama* (Yogyakarta: Kanisius Press, 1992), 75.

<sup>446</sup> Ahmad Fedyani Saifuddin, *Jurnal Antropologi Sosial Budaya ETNOVISI*, Vol. II, No. 1, April 2006, 4.

<sup>447</sup> Azyumardi Azra, *Islam Nusantara...*, 171.

<sup>448</sup> This archipelago country since the 8th and 9th centuries AD has used the principle of Unity in Diversity namely in the kingdom of Ancient Mataram in Central Java. At that time the Archipelago was under the auspices of the Sailendra (Buddhist) and Sanjaya (Hindu) dynasties. See Mohammad Imam Farisi. (2015) "Transforming the Concept of Unity in Diversity in Indonesia: From Dynasty Politics to Politics in Education" in *SUSURGALUR: Journal of Historical Studies and Historical Education*, Vol. 2 (2), March.

In Arabia there has been a tendency for religious co-optation by religious powers and practices and religious practices to be transformed into mere rites. So, this tendency is only a mask that hides tribal feudalism and tribal capitalism.<sup>449</sup> This does not happen in Indonesia, therefore, when talking about Islam Wasatiah Nusantara the most perfect representation is Indonesia.<sup>450</sup>

To be wiser, let's first look at the relevance of local culture to Islamic Nusantara. There are at least three relationship effects that you can mention.<sup>451</sup> *First*, Islam came to the archipelago, the aim was clear, which was to convert the people of the archipelago. While the content it carries is Islam which is substantial and does not highlight the side attributes such as clothing, accent that smells of Arabic culture. Quraish Shihab mentions three cultural acculturations namely rejecting local culture, changing local culture and approving local culture. This is done in the process of Islamic da'wa in the archipelago with procedural and gradual processes so that it takes a long time so the results are cultural enrichment. *Second*, at this stage Islam and culture are in a position that is symbiotic in balance. This is proven by several views including the creation of new Islamic civilizations in the archipelago. The establishment of Pancasila and the 1945 Constitution that reflects grace. Then the tradition of writing pegon is a combination of Java and Arabic. Where the pegon writing is very elastic. Can be used in Javanese, Sundanese, Madurese or other languages. *Third*, local culture influences Islam. Where the culture of the archipelago as its host took part in maintaining Islam. Archipelago Islam wishes that the archipelago be transformed into a new culture and civilization in the world based on great and universal values of Islam and Nusantara.

In the Qur'an, universal values become the main vision, namely the realization of God's Grace for all of nature. Human differences in various tribes are precisely the will of God. Because on each side, God put something to learn from each other. Thus, every human being can read himself by studying others. Thus, plurality is truly felt by his grace. Al-Qur'an is a holy book that has always lived throughout the ages, Muslims are tasked with presenting spirit in every age. According to Fazlur Rahman, to make Islam always relevant, Muslims must understand the spirit of the Qur'an. They must be able to understand the essence of revelation and then examine the local environment where a verse was revealed to capture the message of general principles, to be applied in the latest times. Thus, as a multicultural icon, Islam Nusantara is representative if it is used as a prototype to build a Qur'anic interpretation with a multiculturalism approach.

In Islam it is believed that what is in nature belongs to Allah s.wt. So, multiculturalism which includes culture is not God's creation that is unintentional so it has no meaning. The religion of Islam was revealed to spread the mercy of Allah. In this case, in looking at the relationship between religion and culture, there are several ways. First, seeing religion as a party that values culture as a source of wisdom. In Islam, nationality and ethnicity - which are the locus of culture - are seen positively as a source of wisdom. Second, see culture as a legacy of divine wisdom passed down through the Prophets who were sent by God throughout human history. Every Ummah was sent the Prophets by Allah.<sup>452</sup> God has sent no less than 124, 000 prophets to the world. Then from here some experts claim that the actual cultural heritage - as long as it cannot be proven does not contradict religious rules with a definite existence (qot {'iy al-wuru> d) and understanding (qat {'iy al-dila> lah) - little or many are relics of the Prophet.

Thus, not only can he be adhered to, culture has a legitimate place, if not instead it has a certain level of sacredness. Culture is not a (direct) domain of religion but belongs to profane world affairs that return to the law of mubah. Culture is included in the framework of benefit orientation.

<sup>449</sup> In this case talking about the future of Islam by Hassan Hanafi which presents several important things to be discussed above. When it comes to the future of Islam, every Islamic thinker makes this a major focus. See Kazuo Shimogaki, *Kiri Islam Antara Modernisme dan Posmodernisme, Telaah Kritis Pemikiran Hassan Hanafi* (Yogyakarta: PT. LkiS Pelangi Aksara, 2000), 10.

<sup>450</sup> Azyumardi Azra, ... 173.

<sup>451</sup> Khabibi Muhammad Lufhf, *Islam Nusantara: Relasi Islam dan Budaya Lokal*, Shahih Vol. 1, Number 1, Januari-Juni 2016, 7-9

<sup>452</sup> Al-Qur'an 10:47



So, some people think like KH. Abdurrahman Wahid with the idea of Islamic Nativeism or Tariq Ramadan with his idea of European Muslims.<sup>453</sup>

The spirit of multiculturalism, principally in the Koran has been recorded, genetically humans were created from one nafs which then multiplied and passed down into small families (nuclear family / 'usrah) or large families (extended family/a>' ilah)<sup>454</sup>, tribal and until the nations.<sup>455</sup> After that humans have characteristics in accordance with the tribe or nation. Each tribe or nation has a different language and custom. A person's tribe or nation can be identified through their language and customs. When a large group of people is compartmentalized by tribes and nationalities, it is as if a nation has nothing to do with other nations. That there can be a sense of pride with the people. Even sometimes it cannot be avoided denouncing other nations. A sense of group egocentrism arises as a primordial sense of each group. At a glance this is perfectly natural, even the wealth of human life. But if it is not filled with an understanding of the importance of true brotherhood that all are brothers because they originate from one ancestor, then keep a time bomb that will explode at any time.

Thus, pluralism is a necessity of human life in this virtual world. Pluralism is God's will that cannot be denied. When the time of the Prophet Muhammad preached, he already faced a pluralistic society. In Medina he faced different ethnic Arab nations namely the Aus and Khazraj tribes. Plus the Jewish tribe, from the children of Nazir children of Quraiz} ah and the children of Qainuqo '. So because of this the Mi>tha>q al-Madi>nah (Medina Charter) was published in the framework of binding peace relations. So, do not be surprised if the Prophets before the Prophet Muhammad only sent to a certain nation. While the Prophet Muhammad was sent to all nature, because humans are increasingly developing colors. Furthermore, of course, the times are getting more and more behind the human tribes and nations, including in Indonesia. Even Indonesia is a country that has the most tribes. So, the motto of Indonesian life is Unity in Diversity (Diversity but still one).

Several years ago abroad, precisely in Cairo had issued a declaration of humanity based on the Qur'an and al-Sunnah known as the Cairo Declaration.<sup>456</sup> The contents of the declaration have much in common with the UN Universal Declaration of Human Rights dictum. For example, article 2 says "every individual has the rights and freedoms set forth in this declaration without any difference such as differences in race, color, sex, religion, language, political order or other understandings, national or social origins, property rights, births, or other status".<sup>457</sup>

But this existence is not yet understood and realized by everyone. There are still many humans who deny that universal value. There are still many humans who think and claim the truth unilaterally. There are still many who mistakenly apply partial values and sacrifice universal values. There are still many who forget that partial values are applied in order to strengthen universal values. If this is the case, then not only others but themselves will become victims.

Indonesia, which lives in the diversity of its people, has protected it with Pancasila and the 1945 Constitution as a philosophy of life that contains universal values. This philosophy has become a consensus with the Indonesian people to live together (peaceful coexistence) in the Unitary State of the Republic of Indonesia (NKRI). Efforts to maintain the integrity of the Unitary Republic of

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<sup>453</sup> Haidar Bagir, *Islam Nusantara Dari Ushul Fiqh Hingga Paham Kebangsaan* (Bandung: PT. Mizan Pustaka, 2015), 176.

<sup>454</sup> In the kinship system at the beginning of Islam in pre-Islamic Arabic or Arabic there are 5 (five) forms, namely Kabilah, (qabī lah / tribe), Subkabilah ('ashī rah), tribe (hamū lah / clan, lineage), extended family ('ā' ilah / extended family) and small family ('usrah / nuclear family). Nasaruddin Umar, MA. *Argumen Kesetaraan Jender Perspektif Al-Qur'an* (Jakarta: Paramadina, 1999), 124.

<sup>455</sup> In the Qur'an, it is stressed that man was created from a single nafs. Despite differences of opinion regarding the acceleration of his lafadz. Jumhur commentators say that the axis is lafad nafs wahida, namely Adam. As for Abu Muslim al-Asfahani, he emphasized his lafad nafs, namely jeans, the constituent elements of Adam, not to lafad nafs wahidah. See Fakhruddin al-Razy, *Tafsīr al-Kabīr wa Mafātih al-Ghayb* (Beirut: Dār al-fikr, 1993).

<sup>456</sup> Baharuddin Lopa, *al-Qur'an dan Hak Asasi Manusia* (Yogyakarta: Dhana Bakti Prima Yasa, 1996), 30.

<sup>457</sup> Ibid, 33.

Indonesia are always encouraged because threats always come from both inside and outside. Whether Indonesia is recognized or not is still a nation that has graduated with diversity. The country is safe, in which diverse ethnic groups live peacefully side by side. Even though there is conflict, it does not spread out and can be overcome. The concept of multiculturalism is increasingly becoming contemporary in Indonesia in order to strive for the formation of a better Indonesian society.

In living life in the midst of multiculturalism requires humans with good mental. Regarding human and mental, both are inherent two sides. Humans are leaders (caliphs) who must have a reliable mentality. He got the mandate of leadership so he must be a good example. He faces the public so he must have a strong spirit. Leadership is a matter of the soul because it deals with the souls of many people. He must be a good human who has a good mental. One of the benchmarks of the glory of a nation is the mental majesty of its people and vice versa. Much history records the triumph of a kingdom or nation because of the majesty of its leaders and vice versa. So, the leadership is not trivial, because it involves issues of the life of the people. Because it involves the ideal of both physical and non-physical, a leader must be ideal, if possible, both.

But the mental seems to be a more dominant discussion. Perhaps because of mentality as the center of human drive and controller. As is known every nation has a great concern for mental. In Islamic literature, mentality is not contemporary material but the discussion is always contemporary because this is the great mission of the Prophet Muhammad s.a.w. So that he was sent accompanied by his great personality a noble mentality. Even Allah, s.t., asserted himself the personal mental majesty of His messenger.<sup>458</sup>

Mental affairs are found in all aspects of life both vertically (from leader to his people - top down and from people to his leader - bottom up - and horizontally, ie social interaction and transaction relationships. In micro, mental becomes individual personal responsibility but macro mental becomes responsibility answer together, because if there is chaos the victim is not just one person but befalls a good person too, so how urgent it is to update mentally all the time. currently in the "aggression" of mental destruction, the development of technology, on the other hand, provides benefits in the form of facilities while on the other hand has used these facilities to damage the mentality of the younger generation.

There are so many indications that a part of the present generation of Indonesian people has lost to the "aggression". Among the spread of hate speech or direct comments by one or a group of people against public figures who are role models. Some of them are beyond the threshold of behavior as sons of the nation to the elderly generation. This is a big sign that the value of moral virtue or mental virtue has sunk from his personality. This situation is increasingly becoming a trigger button spreading mental damage. The norms of manners, immoral behavior in the archipelago are now threatened with extinction. Of course, Indonesia does not want to become a nation of Syauqi Beik,

إنما الأمم الأخلاق ما بقيت فإن هموا ذهبت أخلاقهم ذهبوا

"Indeed, the glory of a people (nation) lies in their morals while they have the main character, if they have lost their character, then the people (nation) will fall."<sup>459</sup>

<sup>458</sup> وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (القلم: ٤)

"And indeed, you are truly of great character." (Qur'an, 68: 4)

This verse is an affirmation and recognition and praise of Allah to the Prophet Muhammad about the nobility of morality / character / mentality. There is an impression of the pride of Allah on the Prophet in relation to mentally. Here there is a kind of bargaining value of the Prophet because of his mentality. Mental has its own place of discussion. Besides that, the Prophet's hadiths are also emphasized about the significance and mental urgency and the Prophet's own disconnection which is nothing but to perfect morality. - *Writer*.

<sup>459</sup> Umar bin Ahmad Baraja, *Akhlak lil Banin*, Juz 2, (Surabaya: Ahmad Nabhan, tt), U mar Bin Ahmad Baraja, *Akhlak lil Banin*, (Surabaya: Ahmad Nabhan, tt)

In the midst of this concern, it is inappropriate to be faced with pessimism. Of course, solutions are still available to build a noble-minded Indonesian society. If you look at history, at the time of the Prophet Muhammad, moral and mental decadence was already in the study which cannot be expected. But in reality, he was able to eradicate the people from the valley of mud to a place that began with a mental revolution and the cultivation of noble values carried out consistently and gradually. Hopefully, this history needs to be re-studied as a provision to face people who are mentally caught cold as it is today, especially in Indonesia. As is known, al-Qur'an fell in the period of Mecca and Medina. Both have different mission-vision and mission tailored to the timing and locus. Then of course the revolution is different. And Indonesia as a country that recognizes religion and the majority is Muslim, would be right to carry out a mental revolution as a consequence of the principle of the Pancasila which is God. So it is no exaggeration to say that the discussion of Nusantara Islam is a discussion of the future of Muslims towards the Qur'ani community.

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