

ISLAMIC RELATIONS, LOCAL TRADITION (NAHDLATUL ULAMA, MUHAMMADIYAH, AND THE ETHNIC BADUY) AND THEIR EFFECTS ON RELIGIOUS LIFE PATTERNS IN INDONESIA

Hasani Ahmad Said
Faculty of Usul al-Dini, UIN
Syarif Hidayatullah Jakarta
INDONESIA
hasaniahmadsaid@uinjkt.ac.id

Lebba Kadorre Pongsibanne
Faculty of Usul al-Dini, UIN
Syarif Hidayatullah Jakarta
INDONESIA
lebba@uinjkt.ac.id

Lina Shobariya
Faculty of Usul al-Dini, UIN
Syarif Hidayatullah Jakarta
INDONESIA

ABSTRACT

Islamic Relations, Local Tradition (Nahdlatul Ulama, Muhammadiyah, and the ethnic Baduy) and Their Effects on Religious Life Patterns in Indonesia This writing proves that Islam is in agreement with the values of local culture. Islam is very welcoming to local traditions. This is proven in this writing. Before there was Islam, Hinduism, Buddhism, and other faiths were deeply rooted in Indonesia. However, interestingly, after the arrival of Islam, those old traditions were maintained and were not displaced at all. Throughout history, from the era of the Prophet to the spread of Islam in Indonesia, no evidence has been found of an Islamic history of pillage, monopoly, or blackmail. On the contrary, Islam has protected, nurtured, and enriched the wealth of Indonesian culture. The birth of Nahdlatul Ulama (NU), Muhamaddiyah manifested in an Islam that is hospitable, peaceful, and accepting of ancestral traditions. So it is, too, with the Baduy; tradition and religion must be respectful of one another, not hateful. The two can exist in parallel, proving the conclusion of this writing that indeed Islam is in line with tradition, such that one could say the greatest danger to society is not religion, but rather the individual who lacks a sufficient understanding of tradition and religion.

Keywords: NU, Muhamaddiyah, baduy, Islamic tradition, Indonesia.