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The International Conference on Quranic StudiesIlmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus**Tafsir Nusantara Local and Global Networks based on Islamization**

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Islamic religious education, in the modern 21st century, of course, must also follow the increasingly advanced flow of globalization, as well as related to its interpretation. In addition, with the development of the current of globalization by not forgetting the existing local wisdom of the archipelago, Islamic education is expected to be more responsive to religion, culture and society, which we must do our best to manage. Due to the growing current of globalization, this requires us to have a broader global perspective, more specifically global insight that cannot be separated from Indonesianness and especially Islam. Rapid technological developments can accommodate us in recognizing the interpretation of the archipelago. In the current era, we can use teaching media (both offline and online) such as websites, which can give birth to many kinds of interpretations in the archipelago and can even lead to the main network without leaving the existing Islamization of Eastern Indonesia.

Keywords: Network, Global Network, Interpretation, Archipelago**Abstrak**

Pendidikan Agama Islam, di abad 21 yang serba modern ini tentunya juga harus mengikuti arus globalisasi yang semakin maju, begitu pula terkait dengan tafsirnya. Disamping itu, dengan berkembangnya arus globalisasi dengan tidak melupakan kearifan lokal nusantara yang telah ada, pendidikan Islam diharapkan bisa lebih responsif terhadap agama, budaya dan juga masyarakat yang memang kita harus dengan sekuat tenaga mengelolanya. Karena betumbuhnya arus globalisasi saat ini maka hal tersebut menuntut kita untuk berwawasan global secara lebih luas, lebih khususnya wawasan global yang tidak terlepas dengan ke-Indonesiaan dan khususnya keislaman. Perkembangan teknologi yang semakin pesat dapat mawadahi kita dalam mengenal tafsir nusantara. Di era sekarang kita bisa menggunakan media pengajaran (baik offline maupun online) seperti website, yang bisa melahirkan banyak macam corak dan manhaj tafsir di Nusantara bahkan bisa mengantarkan menuju jaringan utama dengan tidak meninggalkan Islamisasi Indonesia Timur yang telah ada.

Kata Kunci: Jaringan, Jaringan global, Tafsir, Nusantara**Introduction**

The dynamics of Islam in the Archipelago have never been separated from the dynamics and development of Islam in other regions, especially in what is now known as the Middle East. From the beginning of the arrival of Islam, the initial Islamization, the emergence of the clerical network and the rise of modernization of Islam to the growth of nationalism in the archipelago as reflected in Islamic sharia, relations, connections and global networks have always survived even though at the same time there have been various changes. The global framework, connections and dynamics can certainly shape or at least influence the dynamics and local Islamic traditions

in the archipelago. The subject of the origin, arrival and spread of Islam in the early days of Indonesia and the Archipelago (Southeast Asia as a whole) is a classic discussion that continues to this day. Various propositions, arguments and theories put forward by experts around this theme will certainly continue to be discussed by researchers, especially considering the findings of various studies. Apart from the ongoing debate, one important argument was put forward that the process of Islamization in Indonesia must be seen from a global and local perspective as well.

From a global perspective, Islamization in Indonesia must be understood as an inseparable part of the dynamics and changes that occur in the Islamic world globally, and even with the European world. In that context, Schrieke's theory of the "race between Islam and Christianity" as well as the relationship between the Aceh sultanate and the Umayyad dynasty should be considered as factors that accelerated Islamization and at the same time the formation of Islamic traditions in the archipelago. However, at the same time the process of Islamization and intensification of the formation of Islamic identity and traditions in the archipelago must take into account local historiography. This is because local Muslim communities also have a "network of collective memory" about the process of Islamization that took place in their society which is then recorded in various local historiographies. As a result, with global and local perspectives, we can have a more accurate understanding of Islamization and the formation of Islamic identity in Indonesia.

Theoretical review

Arrival and Spread of Islam

The early history of Islam in the Malay-Indonesian archipelago appears to have been very problematic and complicated. Many complex issues cover the origins and early development of Islam in this region. These problems arise not only because of differences about what is meant by "Islam" itself by different scholars, but more importantly because of the lack of data that allows us to reconstruct a reliable history. There is a lot of disagreement among scholars and researchers regarding the true meaning of "Islam", so consequently there is also no agreement about its penetration into the archipelago. Certain scholars and researchers define "Islam" by using simple formal criteria such as the mention of the shahada or the use of the name Islam, while those who define Islam more in a more sociological way, a society will be considered Islamic if Islam is actual for all social, cultural and social institutions. political.¹

Theories about the Islamization of the Archipelago

There has been much discussion among scholars and researchers about three fundamental questions related to the early development of Islam in the Malay-Indonesian Archipelago, namely the source of Islam or where it came from, the first carriers of Islam, and the time of its arrival. A number of experts put forward the theory that the source of Islam in the Malay-Indonesian Archipelago is the subcontinent of India besides Arabia and Persia. The first person to put forward this theory was the Dutch-developed Pijnappel from the University of Leiden. He linked the origins of Islam in the archipelago to the Gujarat and Melabar regions on the grounds

¹Azyumardi Azra, *Islam Nusantara Jaringan Global dan Lokal*, (Jakarta: Mizan, 2022), 17.

that people with the Shafi'i school migrated to settle in these areas which then brought Islam to the archipelago..²

The Role of the Ulama Network in Renewal

Geographically, the Southeast Asian Muslim region is also often referred to as the Malay-Indonesian World. Since Islam developed in Southeast Asia, the dynamics of Islam in the Malay-Indonesian world have continuously influenced Islamic discourse in the Malay-Indonesian world. In this context, the network of international scholars played a crucial role in the transmission of reform impulses in the 17th and 18th centuries to the Malay-Indonesian world. There is a tendency among scholars to isolate Southeast Asian Islam in discussions about Islam. This kind of treatment is based on the assumption that this region does not have a stable core of Islamic tradition as a dominant focal point within which researchers can find cultural orientation points. Strong and intensive relations between Muslims in Southeast Asia and their fellow believers in the Middle East have been established since the very early days of the presence of Islam in the Malay-Indonesian world. The prosperity of Southeast Asian Muslim kingdoms provided many opportunities for the Muslim population in this region to go to Islamic centers in the Middle East which greatly influenced the dynamics of Southeast Asian Islam..³

The Role of Higher Education and Social Media

There is no doubt that apart from the role of the individual, the development of interpretation is also enlivened by the role of Islamic religious universities. The Department of Tafsir (later called the Department of Tafsir Hadith, TH) or now, Study Program of Al-Qur'an and Interpretation (IAT), has a role in producing special works to obtain degrees on interpretation. This department was once a department of the Faculty of Sharia, then transferred as a department/ study program at the Ushuluddin Faculty. His role has been fairly long even though his works have experienced ups and downs. At the beginning of the phase of the entry of thematic interpretations into Islamic religious colleges, works of thematic interpretations were almost identical to university products, although we must note that thematic studies of the Qur'an (judging from the issues written) were written in the 1930s- an, for example from Ahmad Soerkattie's work, *Zedeleer uit den Qor'an (Ethics of the Qur'an)*. However, the thematic method itself was only introduced later after this author's time. Middle Eastern teachers, such as M. Quraish Shihab and several foreign language literature on Qur'anic themes, such as Fazlur Rahman's *Major Themes of the Qur'an* translated by Anas Mahyuddin, and several thematic commentary literature translated into Indonesian, such as *al-Bidāyah fī al-Tafsīr al-Mawdhūī* by 'Abd al-Hayy al-Farmāwī translated by Suryan A. Djamrah, are of course also factors that cause this method to be recognized among universities. Ten programs/graduate schools at Islamic religious colleges have also produced a number of important works, at the level of master's theses and doctoral dissertations, on the interpretation of the Qur'an. Several dissertations that

²Azyumardi Azra, 24.

³Azyumardi Azra, 93.

seem phenomenal, from the aspect of many references, have been produced, such as the Gender Equality Argument in the Qur'an by Nasaruddin Umar.⁴

The Dynamics of Interpretation in the Digital Age

The dynamics of interpretation of the Qur'an is always changing, along with the shift in time, it is born from social conditions and the spirit of a different era to adapt to the current developments. If in the era before the 1980s the media that were relied on were print and analog media such as newspapers, cinemas, television and radio, the same applies to books of interpretation of the Qur'an. So, in this digital era, digital-based interpretation of the Qur'an applications have emerged, such as the syamilah maktabah. The application which contains hadith books and interpretations has been digitized which can be used more quickly and practically.⁵

Method

This study uses a descriptive qualitative method, in which the activities carried out are a study of the literature by reviewing and analyzing literature that is directly related to the subject matter used, namely in the form of Global and Local Archipelago interpretations, then the results of the literature review are developed by correlating with aspects related to the subject matter. discussion. The literature review includes a description of ideas to compile a series of problem solving.

The data collection techniques used in this writing are documentation techniques, namely taking, analyzing, identifying, analyzing and correlating the various results obtained from the literature review, which can be in the form of books, journals, articles, or web journals that are related to searching for related information. with phenomena on the seabed.

Furthermore, in analyzing the results obtained, the deductive thinking method is used, a method that focuses on an approach by taking valid sources related to a phenomenon that occurs then taking a global correlation of truth for a phenomenon that occurs or data obtained with the proposed hypothesis.

Result

The Islamic religious tradition of the Archipelago which has developed as a legacy of former scholars is a wealth of identity. Starting from religious practices related to commemorating someone's death, thanksgiving/congratulations, pilgrimages and so on, these have become the identity of the Indonesian Islamic community which, under the influence of globalization, is slowly shrinking. This has led NU to always be ready from all sides. Therefore, another strategy emerged that was managed by NU in dealing with globalization for the people of the archipelago, namely by formulating the Saptawikrama (seven cultural strategies) of Islam Nusantara. The concept of this movement was born during the 29th Lesbumi PBNU National

⁴Devi, Soraya, dkk., *Ragam Tafsir Nusantara (Varian Lokal, Kreativitas Individual dan Peran Perguruan Tinggi dan Media Sosial)*, (Yogyakarta: Zahir Publishing, (2021), 9.

⁵Fitriani dkk., "Digitalisasi Tafsir Al-Qur'an berbasis website" Volume 4 (2021), 190.

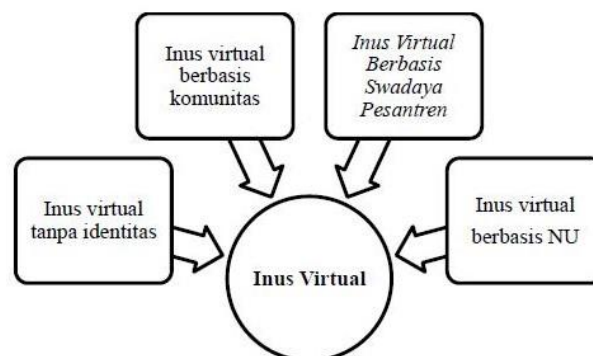
Working Meeting on January 26 2016. The seven steps of the cultural strategy (Al Qowaid As Sab'ah) are as follows; Gathering and consolidating movements based on customs, traditions and culture of the archipelago.

1. Develop a sufistic education model (*tarbiyah wa ta'lim*) that is closely related to reality in each educational unit, especially those managed by formal educational institutions (*ma'arif*) and *Rabithah Ma'ahid Islamiyah (RMI)*.
2. Building an independent discourse in interpreting local wisdom and Islamic culture of the Archipelago ontologically and scientifically epistemologically.
3. Gaining collective strength as children of the nation characterized by *Bhinneka Tunggal Ika* to knit back the Maritime Archipelago civilization.
4. Revive diverse cultural arts within the realm of *Bhineka Tunggal Ika* based on the values of harmony, peace, tolerance, empathy, mutual cooperation, and excellence in art, culture and science.
5. Utilizing information and communication technology to develop the Islamic Archipelago movement.
6. Prioritize the principle of self-reliance as a national identity to face global challenges.

From this it is important for NU to take a strategic role in continuing the agenda of the movement based on the proselytizing of Islam Nusantara. Through its domain, NU also determines the direction of attitude in socializing Nusantara Islam in a substantial sense. continue the agenda of the movement based on the proselytizing of Islam Nusantara. Through its domain, NU also determines the direction of attitude in socializing Nusantara Islam in a substantial sense. NU's strategy regarding da'wah of Islam in the Archipelago is to increase reflection or continuation of the dynamic process in the national struggle - with the people, amidst the people and finally returning to the people. Since the beginning NU stood at the forefront of responding to the tough challenges of the nation's enemies. *Jam'iyah NU*, dare to take big and heavy risks. Courage, and having the initiative in making decisions in order to defend the traditions of the people, the traditions of the Archipelago Islam.⁶

Based on strategy number 4, Islam Nusantara is also obtained which races on 4 conditions or circumstances with their respective models. Can be seen in the chart 1.1

Chart 1.1



⁶Taufiq Bilfagih, 96.

Based on the chart, it can be seen that conceptually, the existence of a virtual version of Inus (virtual world) can be engineered through four models, namely; (1) virtual Inus without identity, (2) Islamic boarding school-based virtual Inus, (3) virtual Inus based on the Inus community, and (4) virtual Inus based on Nadlatul Ulama. Virtual building construction can follow the pattern of virtual Islamic boarding schools that have developed so far. In addition, there are also many interpretations of the Koran that have used applications or are online-based which keep up with developments in the 21st or 5.0 century, including: TafsirQ.com, Tafsirweb.com, Qur'an of the Ministry of Religion.

Discussion

Even though Islam is a religion that came from outside Indonesia, historical records, as discussed above, prove its presence at a point of calm, peace and managed to blend in with the traditions of the people of the archipelago. Apart from the fact that Islam is indeed a religion of peace, the early preachers of Islam were able to carry out their da'wah skillfully. For NU, the da'wah tradition carried out by Walisogo is not only a treasure of historical heritage. The spread of local-based Islam is still being carried out today.

Besides that, the wave of information flow and technology (IT) is so massive. The digital world seems to be part of the life pulse of the world community (Islam) today. Practically, people who are illiterate in IT will reap backwardness, and people who are IT literate will reap advances in knowledge. Inus (Islam Nusantara) must also be prepared, and designed in such a way in contestation in the digital world. The estuary, so that Inus values can spread, and spread in the life of global society. This is important, bearing in mind that lately the face of Islam is often displayed by a group of people in cyberspace who are so fierce, ruthless, and vicious. In fact, this condition does not represent the real religion (Islam), namely Islam that is tolerant, polite, and rahmatan lil 'alamin, like the face of Inus itself. If, the visitor rating of virtual Islamic boarding schools in cyberspace is increasing from time to time, then the presence of the virtual version of Inus is also the same. Facebook phenomenon KH. Musthofa Bisri (Gus Mus), for example, when making statuses, whether in the form of poetry, poetry, or soothing statements (of value) are often liked and seen by thousands of fans. This seems to be proof that society needs cool cyberspace references, and Inus can be a part of it. What's more, in the midst of a wave of information that pushed its way into the chambers of the imaginary world, and the unstoppable real world.⁷

Another reason is related to the challenges of modern times which in dealing with modern culture is also very dependent on technology. Responding to this challenge, Islam must create a da'wah strategy based on the use of modern technology, such as the use of social networks, websites, mobile applications and so on..⁸

⁷Mukodi, "Jurnal Penelitian Pendidikan: Islamisasi Islam Nusantara di Era Digital," Vol. 9, Nomor 2 (2017), 1398.

⁸Safrawali., Universitas Pembinaan Masyarakat Indonesia, "Belajar Agama Islam di Era Digital: Fenomena Akses Informasi Keagamaan Melalui Media Sosial", Volume 5 Nomor 1 (2021), 6.

First, virtual Inus without identity. Its form is an expression, and self-actualization of each individual in the visible world (virtual world). In this zone, the global community often surfs in an imaginary world, and actively carries out activities without borders and territorial boundaries. For example, they are active in creating websites, bloggers, status updates via Facebook, Twitter, BBM, WhatsApp, Yahoo Messenger, line, and other bikes. The limitations of the virtual Inus category without identity are essentially various products that are born in cyberspace, which are Islamic, humanist, accommodating to local culture without leaving the essence of the Islamic soul itself.

Second, community-based virtual Inus. Its existence was initiated by the Inus community for a global community. Their form could come from alumni, Inus lovers, NGOs, community leaders, or socio-religious activists. The concept and material for virtual Inus were designed independently by the Inus community independently. Various uploaded materials can also be taken from the fatwas of clerics, and salafussholih. Apart from that, study of the yellow book, wise stories of righteous people, study of bahsul masail, and others are a series of materials that can be presented on the virtual Inus website.

Third, virtual Inus based on Islamic boarding schools. Its existence essentially completes the empty space landscapes of imaginary nature that have existed so far. Through virtual Inus (virtual Inus Islamic boarding school) the community is given a menu of fast-food dishes - an insight into Islamic knowledge. Without having to come to the kiai, or ustadz physically. They can interact through internet media without limits. More efficient, effective, and fast. The format is like a virtual Islamic boarding school, except that the material content presented in cyberspace is based on Inus' insight.

Fourth, NU-based virtual Inus. This latest Inus version is the most ideal virtual Inus conceptualization. Why is that? Because, the grand design of its existence is supported, and initiated directly by NU. Thus, it is hoped that the final version of the virtual Inus will be present in a more perfect manner, while at the same time fulfilling the expectations of the global community.⁹

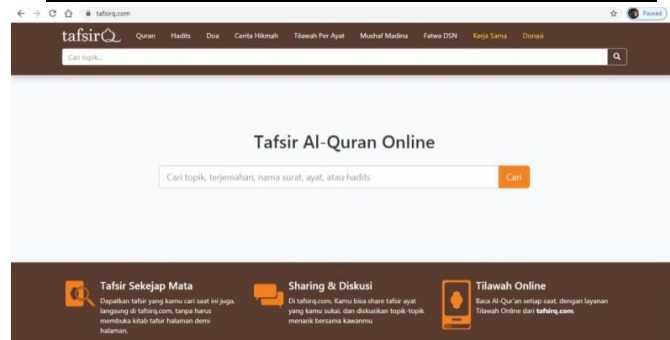
So, the four schemata of the virtual Inus conception mentioned above are expected to become mouthpieces, as well as convey Islamic messages that are rahmatan lil 'alamin in cyberspace (digital) as well as practices of Islamic life in Indonesia. More than that, its existence can be a counterweight to the emergence of radical Islamic sites in cyberspace. The development of science and technology in this digital era has led to the habit of holding more gadgets or interacting with the digital world. Thus, encouraging information technology observers to develop a website-based Al-Qur'an application that is easily accessible anytime and anywhere. With the website-based interpretation of the Qur'an, it is hoped that netizens (Muslims in general and scholars of the Qur'an or interpretations) will find it easy to access quality interpretations of the Koran without opening books (books) of exegesis that are volumes. Among the website-based interpretations of the Qur'an are:

a. TafsirQ.com

⁹ Mukodi, 1399

TafsirQ.com is an engine specialized in the interpretation of the Qur'an and Hadith, to facilitate Muslims in finding and understanding the interpretation of the verses of the Qur'an and Hadith. The display of the TafsirQ.com website can be seen in the picture 1

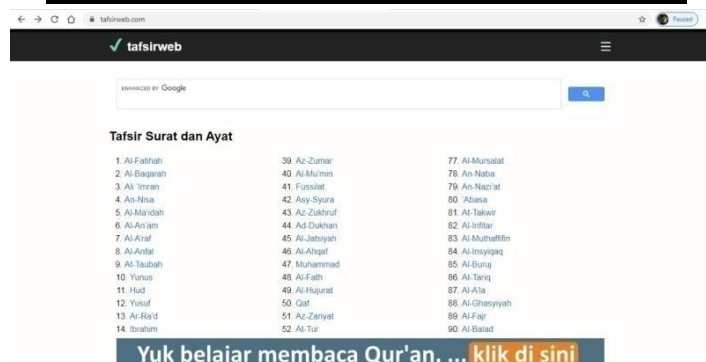
Figure 1 Display of the TafsirQ.com Website



b. Tafsirweb.com

Tafsirweb.com is a simple website which is in the process of being developed to become the most complete collection center for Al-Qur'an interpretation in Indonesia. By providing a complete interpretation of 30 chapters that can be selected easily. The appearance of the TafsirQ.com website can be seen in the picture 2.

Figure 2 Display of the Tafsirweb.com Website



The content available in tafsirweb.com is

- 1) Complete 30 chapters of the translation of the Koran, but without interpretation.
- 2) Tafsir based on topics and serials, the content contains verses related to the selected topic, supplemented by several interpretations, namely: the interpretation of al-Muyassar, the interpretation of al-Mukhtashar, the interpretation of al-Wajiz, and Zubdatut Tafsir.
- 3) Miscellaneous, the content is in the form of (writing innalillahi, assalamu'alaikum, alhamdulillah, bismillah), husna, the virtue of reading the Koran, and so on.¹⁰

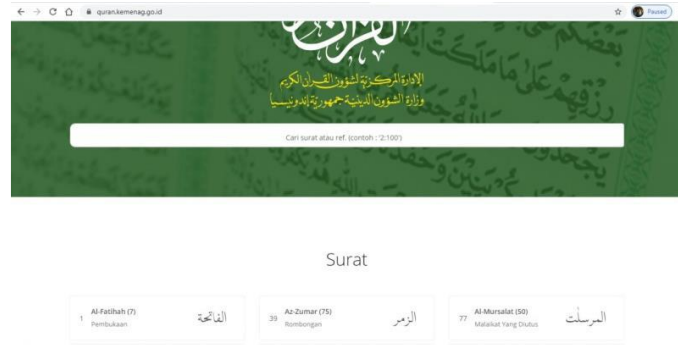
c. Quran Kemenag

The Ministry of Religion's Qur'an is a website for the translation and interpretation of the Koran which was founded by Lajnah Pentashih Mushaf Al-Qur'an (LPMQ) of the Ministry of Religion of the Republic of Indonesia. The Qur'an of the Ministry of Religion, apart from being a website, is also available in the form of an application. The number of enthusiasts also has a fairly high number, as many as one hundred thousand more downloads, this is because the Ministry of Religion's Qur'an application can be easily accessed free of charge by all elements of society, in order to make society progress in welcoming a global future through increasing faith and piety (imtaq) and improvement of science and technology (science and technology).¹¹ The appearance of the TafsirQ.com website can be seen in the picture 3.1.

Figure 3.1 Display of the Ministry of Religion's Quran Website

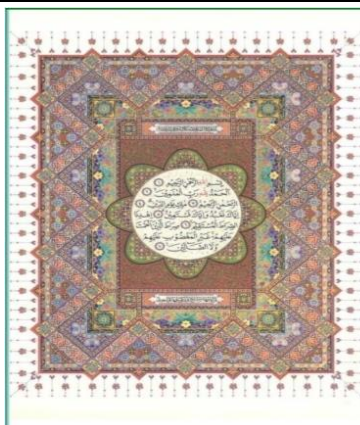
¹⁰Fitriani, dkk., 198.

¹¹ Fitriani, dkk.,198.



The Ministry of Religion's Qur'an is provided to meet the public's need for digital manuscripts of the Qur'an. The Ministry of Religion's Qur'an is available in Android, web and IOS formats. Established on August 25, 2016. The content available on the Ministry of Religion's Qur'an website is a translation of the Koran complete with tahlili interpretations and brief interpretations of the Ministry of Religion.¹² The Ministry of Religion's Qur'an application contains 30 chapters. This application is equipped with other additions about the Koran such as the existence of asbabul nuzul (context of verse history), as well as explanations of interpretations. The uniqueness of this application contains two models of Al-Qur'an writing. The first model is as legalized by the Decree of the Ministry of Religion (KMA) No. 25 of 1984 that the standard Indonesian Mushaf includes the standard Usmani Mushaf Al-Qur'an (the text is written using Rasm Usmani. The model for both letters is presented with the appearance of the verses complete with their translations (Mushaf lines). Display of the Ottoman standard Al-Qur'an website model can be seen in Figure 3.2, while the display of the row Mushaf model can be seen in Figure 3.3.

¹²Fitriani, dkk., 199.

Figure 3.2 Display of the Ottoman Standard Al-Qur'an Website**Figure 3.3 Display of the Al-Qur'an Website (Mushaf lines)**

The Ministry of Religion's Qur'an application or website was chosen as an attraction to the public that the application has compatibility with programs from the government and gives the impression of being safe from radical actions so that people are interested in using it.¹³

Conclusion

Globalization is a tough challenge faced by NU. This threat leads to the people's religious base, Islam Nusantara (Aswaja) and the pillars of Indonesia's nationality, especially in terms of economic sovereignty. Understanding the onslaught of globalization that can undermine the archipelago's Islamic tradition, NU gained its momentum to be intense with issues of Nusantara Islam. Inus' new face in the global era is marked by its contestation in the digital world. Religious cultural activities-grave pilgrimages, tahlilan traditions, wiridan traditions, kenduri traditions (slametans), al-bar promised traditions, HBI traditions, and silaturrahmi traditions that have been, are being, and will take place in society are part of the pillars of Inus. The keepers of

¹³ Muzakky, Althaf Husain., UIN Sunan Kalijaga Yogyakarta, "Al-Qur'an di Era Digital: Studi Deskriptif Aplikasi Qur'an Kemenag", Volume 16 (2020), 60.

the Inus tradition are the kiai (ulama), village kiai, Koran teachers, ustadz, ustadzah, and others. The Inus contestation arena is formatted through a virtual version. Through this virtual Inus, the ulama are not only "cultural brokers" (cultural brokers), borrowing Geert's term, but also play the role of agents of social change and the production of cultural symbols. In addition, the digitization of website-based interpretations of the Koran is one of the impacts of the development of science and technology, as a form of awareness and innovation from technology observers regarding the importance of developing interpretations of the Koran. Because the web-based interpretation of the Koran is easier and more practical in studying, studying, and exploring the interpretation of the verses of the Koran. Thus, it can be accessed without opening a book (book) of interpretation which has many volumes.

Suggestion

As an object of intense study, in the last ten years or so, Islam Nusantara still leaves open space for debate. Thus, for researchers, Islamic Studies activists, of course there are still many holes or holes that can be closed. The presence of similar studies with different dimensions will enrich the repertoire of understanding of Nusantara Islam. It is in this area that the contributions of various parties are expected to continue to study, research and write manuscripts on Nusantara Islam.

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