

THE CORRELATION STUDY ABOUT PREJUDICE AND SOCIAL CONFLICTS ON ISLAM NUSANTARA IN PADANG

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Abstract

The research objectives: (1) Describe the prejudices of community leaders about Islam Nusantara. (2) Describe the picture of people's prejudices about Islam Nusantara. (3) Connecting between the prejudices of religious leaders and the community and its relation to the social conflict of the people of the city of Padang. The study uses qualitative approaches and quantitative mixing methods (mixed methods). The population in this study were 32 religious leaders and 168 community members. Data collection techniques using; observation, interview and psychological scale. A simple random sampling technique. Data analysis techniques using Pearson correlation. The results of this study found that generally the negative prejudices of religious leaders about Islam Nusantara were high. While social conflict in the midst of society is classified as low. Whereas them correlation aspect shows that there is no correlation between the views of religious leaders and community members about Islam Nusantara not correlating with social conflict in the midst of society.

Keywords: *Community Leaders; Community Members; Islam Nusantara; Social Conflict.*

Abstrak

Tujuan penelitian : (1) Menggambarkan Prasangka tokoh masyarakat tentang Islam Nusantara. (2) Menggambarkan gambaran Prasangka masyarakat tentang Islam Nusantara. (3) Menghubungkan antara prasangka tokoh agama dan masyarakat serta kaitannya dengan konflik sosial masyarakat kota Padang. Penelitian menggunakan pendekatan kualitatif dan kuantitatif mixing methods (metode campuran). Populasi dalam penelitian ini sebanyak 32 orang tokoh agama dan 168 orang anggota masyarakat. Teknik pengumpulan data dengan menggunakan; observasi, wawancara dan skala psikologi. Teknik penarikan sampel dengan acak sederhana atau simple random sampling. Teknik analisa data dengan menggunakan korelasi pearson. Hasil penelitian ini mendapati umumnya Prasangka negatif tokoh agama tentang Islam Nusantara tergolong tinggi. Sedangkan konflik sosial ditengah-tengah masyarakat tergolong rendah. Sedangkan pada aspek korelasi diperoleh hasil bahwa, tidak ada kaitan antara pandangan tokoh agama dan anggota masyarakat tentang Islam Nusantara tidak berkorelasi dengan konflik sosial ditengah-tengah masyarakat.

Kata Kunci: *Tokoh Masyarakat; Anggota Masyarakat; Islam Nusantara; Konflik Sosial.*

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مستخلص

هدف البحث: (1) صف تحيزات قادة المجتمع عن نوسانتارا إسلام. (2) صف صورة تحيزات الناس حول الإسلام نوسانتارا. (3) التواصل بين تحيزات الزعماء الدينيين والمجتمع وعلاقته بالصراع الاجتماعي لسكان مدينة بادانج. تستخدم الدراسة مناهج نوعية وطرق خلط كمية (طرق مختلطة). كان عدد السكان في هذه الدراسة 32 من القادة الدينيين و 168 من أفراد المجتمع. تقنيات جمع البيانات باستخدام الملاحظة ، ومقابلة ومقياس نفسي. أسلوب بسيط لأخذ العينات العشوائية. تقنيات تحليل البيانات باستخدام ارتباط بيرسون. وجدت نتائج هذه الدراسة أن التحيزات السلبية للزعماء الدينيين حول الإسلام نوسانتارا كانت مرتفعة بشكل عام. بينما يصنف الصراع الاجتماعي في وسط المجتمع على أنه منخفض. في حين أن جانب الارتباط يظهر أنه لا توجد علاقة بين آراء الزعماء الدينيين وأفراد المجتمع حول الإسلام نوسانتارا لا يرتبط بالصراع الاجتماعي في وسط المجتمع.

الكلمات الرئيسية: قادة المجتمع ; أعضاء المجتمع ; نوسانتارا الإسلام ; الصراع الاجتماعي

A. INTRODUCTION

The Presence of Islam Nusantara considered as a revival of the identity of Indonesian nationalism in the face of waves of Transnational Islamic movements in recent years. Although criticism of the transnational movement has been expressed by Abdurrahman Wahid in many of his essays, but until now the Islamic style with the Arab style actually found its momentum, not only politically but also culturally. Mark R¹. Woodward explained that the transnational movement had been going on for a long time, and Islam was part of the transnational movement at the beginning of its presence in the archipelago. The Arizona State University Professor recounted his experience when researching Javanese Islam in Yogyakarta since 1978. Mark clarified that his research should not be generalized as Javanese Islam, due to the fact that the research was only conducted in a small village located within the fortress of the Yogyakarta Palace. He realized that Javanese Islam had a very broad understanding because of the variety and richness of Javanese culture both in Central Java, West Java and East Java. He explained that the community he had met at that time was a Javanese society that made Islam an identity, but most of the Islamic rituals were not lived, but matters relating to the Javanese tradition were still of great concern. Mark narrates that

¹ According to Mark, there are two factors that influence this society so there is no conflict with the Javanese and Islamic traditions as identity. First, in the political condition of Islam in Indonesia the presence of Muhammadiyah and Nahdhatul Ulama (NU) in this context actually helps the community to identify themselves as "I am Muslim but not like Muhammadiyah or NU". Second, the boundaries of Javanese identity and Islam are also increasingly unclear. This transformation took place quickly, so that some of the noble children of this community despite studying in a Dutch school, but when they married, they still invited Kauman students to even perform the hajj.

most of these people are below the poverty line. In general, they hardly carry out the prayers, fasting, and cannot even read the Koran, even though it is only a letter of *Fatihah*. The community is very fond of *pilgrimage pilgrimage* which is considered sacred, likes and believes in talismans, keris, rings, and making puppets a part of daily life. Nevertheless, Islam remains a part of its identity. At the birth and death ceremony, the community invited students from Kauman villages located near the village. This community relationship with the Kauman community is almost without conflict, so Mark calls it a symbiotic relationship. This society is developing. There is one langgar that is managed by the Muhammadiyah religious organization. This violation gave lectures specifically on the theme of purification in which all activities of the kejawen were considered shirk, but at the same time Muhammadiyah also opened educational institutions and health services for the surrounding community. This community sends their children to study at Muhammadiyah schools, so that some of these communities start to pray and fast more diligently than before, even some of them go on pilgrimage. However, that does not mean that their Javanese tradition is reduced or even stopped. This society does not see their Javanese and Islam as a contradiction.

From this research study, it can be illustrated that Islam that came at that time as a "santrification" process was part of Transnational Islam, present and meeting with Javanese tradition where most of these traditional beliefs were considered shirk. But finally, even though santrification is able to influence Javanese society, it does not mean that Javanese tradition is lost. Instead Islam is experiencing 'adaptation' and transforming in such a way. This is what convinced Mark, that the transnational movement would not succeed in Indonesia, until the time they were able to transform and adapt to local culture. Therefore, Mark emphasizes the focus of research on local Muslim wisdom in Indonesia to enrich Islam Nusantara, not only Javanese Islam but also other Islam in Indonesia.

However, the rejection of Islam Nusantara in West Sumatra in general and the city of Padang in particular, was initiated by the statement of the Chairperson of the West Sumatra MUI who clearly rejected the Islam Nusantara, specifically he stated "We are the West Sumatra MUI and the West Sumatra City / Regency MUI stated without any doubt that : 'Islam Nusantara' in any concept / definition is not needed in the realm of Minang (West Sumatra). For us, the name 'Islam' has been perfect and does not need to be added to any appendage, "concludes the West Sumatra MUI as documented uploading Facebook account Chairman of the West Sumatra MUI, Buya Gusrizal Gazahar²

²(Hrad of Indonesian Ulema Council of West Sumatra) has an argument for the rejection of the Islam Nusantara is as follows: first, the term 'Islam Nusantara ' invites useless debate and neglects Muslims from a

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Figure 1. Indonesian Islamic Scholar Council (MUI) Meeting

Departing from the pros and cons of the statement of the representative of the formal Islamic institutions (MUI) of West Sumatra, it is suspected that it is related to the potential for social conflict in the midst of society. Especially the people of Padang City and generally the people of West Sumatra who support the rejection of Islam Nusantara with the community that supports Islam Nusantara. This is the background of the research team interested in studying social prejudice allegedly related to social conflict. The Polemic of Islam Nusantara according to Azyumardi Azra, "Islam Nusantara has a distinction not only in rich and nuanced Islamic traditions and practices, but also in social, cultural and political life. Therefore, the mention of Islam Nusantara by looking at religious practices is merely valid. Indeed, there are Muslim scholars and intellectuals who consider Islam to be only one entity; the same for every region and nation". Professor Abdel-Moneem Fouad, Dean of Dirasah Islamiyah for International Students at al-Azhar University, Cairo, in a pre-conference NU-Kompas conference declared Islam only one. There is no Islam Nusantara, Arabic Islam or Egyptian Islam. Fouad's view according to the author of this Resonance is based on an idealistic framework.³ According to the cons, reading the Qur'an with Javanese style is an act of syncretism, which is prohibited in religion, because it mixes the teachings of Islam with the

variety of important issues. The term 'Islam Nusantara', according to West Sumatra MUI, can bring confusion and confusion in understanding Islam. Second, the term Islam Nusantara is also considered to contain the potential narrowing of the meaning of universal Islam. Third, the term Islam Nusantara is also often used to refer to a tolerant Islamic religion. According to the West Sumatra MUI, tolerance is only one aspect of Islam, whereas many other aspects of Islam. Islam cannot be reduced to only one aspect, but must be comprehensive. Fourth, West Sumatra MUI also considered the term Islam Nusantara to have the potential to divide Muslims and bring negative views towards Muslims from other regions, on July 23, 2018, as quoted by AFP (7/25/2018).

³. This view does not consider the empirical historical reality of the journey of Islam throughout history in various diverse regions that have different social, cultural, political realities.], which was also widely criticized on social media, was the reading of the Qur'an in the Javanese style at the Commemoration of Isra 'Mi'raj at the State Palace, and continued with the "Koran of the Javanese Qur'an Reciting & Indigenous Islam", organized by GUSDURian, at Padepokan LKiS Foundation in Sorowajan (05/27/2015).

teachings of non-Muslims. Meanwhile, supporters of the government, said the Islam Nusantara discourse is the idea of acculturation.

Certain values in Islam are "adjusted" to the culture of the archipelago, and that is permissible in religion. The reason is, when Islam came to Indonesia, there was already another culture that developed in the archipelago. Therefore, this culture must not be eliminated. Islam Nusantara is a distinctive Islam with a variety of cultural accessories that are different from the culture of the Arabian Peninsula. The demonstration about rejection of Islam Nusantara can be seen through the Figure 2 below:



Figure 2. West Sumatra Campus Da'wah Communication Agency (BKLDK) Supports MUI to Rejection on Islam Nusantara in West Sumatra

Counter groups The following is a complete argument for the rejection of Islam Nusantara by the West Sumatra MUI as stated in the letter uploaded by Gusrizal), in full⁴:

⁴ (1) The term "Nusantara Nusantara" gave birth to various problems that would invite unworthy debate and neglect Muslims from various problems important thing that is being faced. In fact, the term "Islam Nusantara" can bring confusion and confusion among people in understanding Islam. (2) The composition of the Indonesian language which adheres to the concept of DM (Explained Explaining-ed), shows the limitations of Islam in the area called "Nusantara". This results in stunting and narrowing of the scope of Islam which should be a blessing for the entire universe (rahmatan lil alamin) and for all humanity (kaaffatan linnaas). (3) If what is meant by the term "Islam Nusantara" is wasathiyah hospitality (proportional and middle in balance and justice), tolerance and others, it is not the specific character of Islam in certain areas but is among the mumayyizah (privileges) of the very basic teachings of Islam. Because it presents the label "Nusantara" for Islam, it only has the potential to compartmentalize Muslims and bring negative views of Muslims to Muslim brothers and sisters in other regions. (4) Wasathiyah (moderate-red), samhah (easy-red), 'fair,' aqliy (rational-red), and others that are mentioned as "Islamic Nusantara" characters, are only a part of Islamic specialties that cannot be separated from speciality others such as rabbaniyyah (berketuhanan -red), ilahiyyah, syumuliyah (comprehensive -red), and others. Floating one-on-one from mummaziyah by separating from other mummaziyah will only cause confusion in understanding Islam and expelling Islam from its perfection. (5) If "Islam Nusantara" is understood by propaganda that refers to the teachings and approaches of Wali Songo in Java, this could have a serious impact on the integrity of the nation, because in various regions within the Republic of Indonesia, there are scholars with different approaches and teachings. with Guardian Songo. Imposing the Wali Songo approach and teachings throughout Indonesia, means to play down the role of the ulama who spread Islam in other regions that have diverse da'wah characteristics. (6) If the cultural approach that characterizes "Islam Nusantara m" is not a monopoly of "Nusantara Nusantara" but has become a common character of da'wah in various regions of the world because of Islamic attitudes towards local traditions and culture, it has been stated in the study of Usul Al Al Frank fiqh. Even the scholars in West Sumatra with a long history of Islamic prosecution in Minangkabau that are colored with such great dynamics, have taken the steps of the cultural approach and even they come to a

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This is a persecution of Islam and a superficial view of the Middle East conflict. This is also injuring against *ukhuwwah Islamiyyah* among Muslims in the world, because the struggle carried out by some Muslims such as in Palestine, is very inappropriate to be labeled with radicalism and violence. They should get our sympathy from the Muslims in this country as they treated us in the past struggle for Indonesian independence. With the various reasons above which constitute a small part of the reasons that have been considered by Rakorda participants, we West Sumatra and MUI districts / cities in West Sumatra, state without doubt that: "Islam Nusantara" in the concept / definition of any definition is not needed in Ranah Minang (West Sumatra). For us, the name "Islam" has been perfect and does not need to be added to any frills. It has a different argument. They believe that Islam is a teaching that is whole, perfect, and pure. They also believe that there is no added culture in Islamic teaching, because it will tarnish the purity of Islamic teachings. In their principle, syncretism has no place. Purification of faith is absolute. Among the pros and cons, there is a third group, which believes that the definition of Jokowi's Islam Nusantara is unclear. In general, interpreted as syncretic, because of its acceptance of elements of Javanese culture, which is thick with the teachings of Hinduism and Buddhism. The people whom respect to the leader of Islamic Scholar Council (MUI) they share with banner that can be seen at Figure 2 below:



Figure 3: Evidence of the Rejection of the Islam

The debate between the pros and cons of Islam Nusantara, expanded on social media. NU as the initiator of the Islamic Nusantara idea, continued to socialize the NU version of the Islam Nusantara ideas, especially on the NU official website. Fighting with Nusantara NU's

shared commitment that gave birth to the "Oath of Sati Bukit Marapalam" with its philosophy held by the community Minangkabau to this day, namely: Adat Basandi Syara 'Syara' Basandi Kitabullah, Syara 'Mangato, Mamakai Custom. Although it has reached the point of togetherness, but no Minangkabau cleric added the Islamic label in Minang to "Minang Islam". (7) If meant by "Islam Nusantara" is a tolerant, non-radical Islam then confronts the current Middle East conditions, then this attitude contains accusations against Islamic teachings as triggering radical attitudes and acts of violence.

Islamic discourse, is HTI. HTI took a counter position against the practice of Nusantara Jokowi's Islamic rhetoric (government version), because of the controversy with the Islamic values they understood. Therefore, HTI also made a number of rhetoric, why reject Islam Nusantara. There was a rhetorical debate against Islam Nusantara between NU and HTI, where NU represented the Jokowi's version of the Islam Nusantara model. The rhetorical debate is interesting to study. How do NU and HTI use the rhetorical situation to build the Islamic version of the discourse of the archipelago of each organization.

Islam Nusantara is an understanding rooted in local culture (local wisdom), however acceptance in the form of support for its existence is also a reality in the community. Even so the existence of rejection of its existence is also an inseparable part. So, this becomes an interesting problem to be studied more deeply. Considering the rejection supported by the Ulama fatwa or mass organization support has the potential for social conflict which would certainly harm the Indonesian people in general and Muslims in particular.

The facts above show that there are differences in the perspectives of Islamic organizations and even community leaders (including religious leaders or Ulama) in interpreting Islamic Nusantara. But the realm of Islamic culture in the archipelago is also not studied in a long time, there is diversity in the understanding and practice of doctrines or socio-cultural expressions of Muslims. This difference is related a lot to the cultural character of ethnic groups which is also very diverse. Therefore, the expression of Islamic Acehnese for example contains certain differences with Islamic expressions of Javanese or Sundanese and so on. This difference was also evident in the post-World War II period when the Southeast Asian region achieved independence. Differences between countries are mainly related to the mode of relations between Islam and the state. In Malaysia and Brunei Darussalam [In that relationship, Islam Malaysia and Brunei are fully co-opted by the state" to become an integral part of the state's structure and bureaucracy. In Indonesia, by contrast, Muslims are almost completely independent vis-À-vis of the country. Therefore, Indonesian Islam, as represented by mainstream mass organizations, moves freely as a missionary organization, education, social modesty and civil society / civil society (civil society) almost without state intervention. Therefore, when talking about Islam *Wasathiyah* (moderation) Nusantara, the most 'perfect' representation is Indonesian Islam. This is an inclusive, accommodating, tolerant Islam and can coexist peacefully both internally among Muslims and with other people.] For example, Islam is the official state religion. Whereas in Indonesia, even though Muslims are the absolute majority, Islam does not form the basis of the state or the official religion of the state. Muslims are a minority in Singapore, Thailand and the

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Philippines; in the last two countries Muslims have had confrontations with the central government in Bangkok and Manila.

However, the problems of this research are: (1) What is the history of the development of Islam in the archipelago? (2) What are the categories of prejudice of community leaders and community members about Islam Nusantara? (3) Is there a relationship between the prejudices of religious leaders and members of the community about the archipelago's Islam and social conflicts in the midst of society, with respect to Islam Nusantara?

B. METHOD

The study uses qualitative approaches and quantitative mixing methods (mixed methods). The population in this study were 32 religious leaders and 168 community members. Data collection techniques using; observation, interview and psychological scale. A simple random sampling technique. Data analysis techniques using *Pearson correlation*.

C. DISCUSSION

The spread of Islam was a very important process in Indonesian history, but also the most abstract. When, why, how the Indonesian population began to embrace Islam was debated by some scientists, but no definitive conclusion was possible. Generally, there are two possibilities for the process of entry of Islam into the archipelago. First, as said by Hamka - by pointing to one of them in the news notes of Chinese travelers, as outlined in the Minutes of the Seminar on the Entry of Islam into Indonesia in Medan in 1963 states that Islam entered the Archipelago (Indonesia) in the first centuries of the Hijriyah or in the centuries the seventh or eighth of AD. This statement is evidenced by Chinese news records that on the island of Java in the seventh century AD stood a Hindu Holing kingdom (Kalingga) ruled by a Shima queen. According to the news, the existence of this kingdom was heard by King Ta-Chih who then sent a messenger to the kingdom. Ta-chih is an Arabic designation given by the Chinese. As mentioned above, that in about the seventh century or eight AD the traders from the Persian Gulf (Arabic) in the west to Southeast Asia and China in the east. Because the Persian Gulf areas of India (Gujarat) were earlier controlled by Muslims and it is certain that most of the traders were Muslims Thus, the strong suspicion is that in the seventh or eighth century AD many Muslim Arabs met Javanese and Sumatran people. The *second* opinion states that Islam entered Indonesia in the 11th century AD with evidence of the grave of a woman in Leran about eight kilometers south of the town of Gresik, East Jawa, West,

Banten and Makassar. Islam that spreads in these areas is said to be pure (not yet). Furthermore, regarding the area that became the first destination of Islam. There are two regions which were first influenced by Islam, namely the Sumatra region which is the path of international trade, and Java. also, different, initially Islam was influential in areas not controlled by Hindu-Buddhism, such as Aceh, Sumatra acculturated with local local traditions). Meanwhile, Islam that came to Java actually coincided with the heyday of the Hindu-Buddhist.

1. Qualitative Analysis Results

Qualitative analysis is used to examine the existence of Islam in the archipelago that has interacted intensively, between local cultural values and norms with Islam as a guide for the life of the people of the city of Padang.

a. Fact of Islamic History in the Islam Nusantara

As is the case with the above problem, differences of opinion from researchers also occur on the issue of Islamic identity which first entered and was influential in the Archipelago. If seen from the strong influence, Sufism occupies an important position in the process of Islamization in the archipelago, although it is still doubted by some researchers. The argument of the researchers who hold on Sufism is on the aspect of Islamic flexibility, the attitude of compromise with tradition. An aspect of Islam that is difficult to find in the Islamic legal tradition (Fiqh) both legal practices related to worldly problems and the problem of ukhrowi, whether originating from native Indonesian religion (Animism and Dynamism) or the Hindu-Buddhist tradition And the latter opinion seems to be closer to the truth.⁵

Talking about the Archipelago and Indonesia which are both briefly refer to one region, but in different situations and conditions. "Nusantara" represents the name of the early days of the existence of the region that is now called Indonesia. Archipelago comes from two words nusa and Antara. Nusa means island or homeland, while between means distance, between, lapse, in the middle of two objects. These two words are then combined by removing the letter "a" in the word "between", so that it becomes Nusantara. With this understanding, the archipelago means the islands located between two, precisely between the two continents, Asia and Australia. The influence of Islam in

⁵ Because, Islam entered the archipelago when the position of Islam and Muslims in the Middle East suffered a setback due to the fall of Baghdad at the hands of the Mongol rulers in 1258. In this era of Islamic decline, Muslim scientists turned more to the discipline of Sufism, thus making Sufism more dominant in the horizons of Islamic thought.

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communities on the north coast of the island of Java is more prominent compared to the population of Java on the south coast.⁶ It is also impossible for Islam and its religious formations to force themselves to reject the culture in the archipelago. The important role of Islamic history at the beginning of its development in Indonesia was played neatly by the saints and scholars, so that the accommodative nature of Islam could be easily accepted by the local community. One important culture is the wayang tradition that has been packaged in such a way by the saints that it can be used as a means of attracting the attention of local people to convert to Islam. Dr. H. Ahmad Syafi'i Ma'arif "Sublimitas Indonesia".⁷

b. Polemic Islam Nusantara Between Islamic Organizations: Nahdatul Ulama and Hizbut Tahrir Indonesia

Dini Safitri has conducted research on "Rhetoric Debate in Islam Nusantara Discourse". The purpose of this study is to describe the "war" of rhetoric in Islam Nusantara. Islam Nusantara is a cultural assimilation that has occurred in Indonesia since Islam came to the archipelago. However, in texts produced on social media, there are many pros and cons regarding the practice of cultural assimilation with Islamic values. Text with each other to make arguments, so it's like being in a war to persuade readers. The author uses a qualitative methodology to analyze the rhetoric about text. The results showed that the war text occurred because of differences in perspective created by the Islamic organizational structure in Indonesia. The results of this study found before analyzing texts on the official website of NU and HTI. Researchers, trace the historical background of the establishment of these two Islamic community organizations. The following is a brief explanation of the history of NU⁸ and HTI.

⁶ This shows that trade relations on the island of Java were quite crowded at the time, so that Islam was more pervasive, whereas in the southern part of Java the cultural contact was very rare, so the influence of Islam was less profound. This is evidenced by the kraton of Yogyakarta and Solo, which is located in the southern part of the island of Java, which still survives with Javanese culture, proving that cultural contact provides a great opportunity for cultural influence. On the other hand, on the north coast has been heavily influenced by Wali Songo.

⁷ Further throughout the historical records mention that the spread of Islam in the Indonesian archipelago is through trade media. With a process we often call Penetration Pacifique (peacefully). It can also be said that the spread of Islam in Indonesia was not based on mission or encouragement of power, but the spread of Islam took place slowly [Koentjaraningrat, Introduction to Anthropology. The religion of Islam interacts with certain local cultures there is the possibility of Islam coloring, changing, processing, and actually renewing local culture, maybe Islam is also colored by local culture. Through this, the term localization process (Javanization) arises where Islamic elements in Javanese cultural literature give birth to Kejawen Islam

⁸ Starting from the history of NU. History NU (Nahdlatul Ulama) was established on 16 Rajab 1344 H / 31 January 1926, in Surabaya, with KH. Hasyim Asy'ari as Rais Akbar. KH. Hasyim Asy'ari also formulated the basic principles of NU into two books, the Book of Qanun Asasi (basic principles), and the book I'tiqad

The motive for nationalism that underlies the birth of NU, is a strong intention to unite clerics and religious leaders in the struggle against colonialism. The spirit of nationalism can also be seen from the name Nahdlatul Ulama, which means the Awakening of Ulama. KH. Hasyim Asy'ari as the first Rais, is known to be very nationalist. This is illustrated clearly when the NICA (Netherlands Indies Civil Administration) landed at Tanjung Perak on 25 October 1945. Before NICA landed, on 23 October 1945, KH. Hasyim Asy'ari⁹, on behalf of NU, stated the call or call for jihad fi sabilillah to all NU citizens, who later became known as the Jihad Resolution. Thousands of chaplains and students from various regions, came to Surabaya. The incident occurred on November 10, 1945, which was then commemorated as the heroic day for the Indonesian people [M.C. Ricklefs. 2008. A History of Modern Indonesia since c.1200. 4th Edition. UK: Palgrave Macmillan]. The clerics and warriors, formed a line of Sabilillah troops led by KH. Maskur. The students and youth formed the Hezbollah forces led by H. Zainul Arifin. While the elderly chaplains formed the Mujahideen ranks led by KH. Wahab Hasbullah. This resistance bore fruit, namely the killing of the colonial leader, Brigadier General Mallaby. The motive to maintain the concept of Ahlussunnah wal Jama'ah (Aswaja) which was the background of the birth of NU, is to fortify Muslims, especially in Indonesia to remain faithful to the teachings of Islam Ahlussunnah wal Jama'ah, which means followers of the Sunnah of the Prophet, the Prophet's companions, and Salaf ulama followers (followers of the Prophet-Companions), so as not to be tempted by new teachings that were not known at the time of the Apostles-Salafus Salih / teachings of heresy experts. Meanwhile at the NU 27th Conference in 1984, the 19th NU khittah was rolled out

Ahlussunnah Wal Jamaah. The essence of this book came to be known as the NU khittah, which was used as a basis and reference for NU members, in thoughts and actions in the social, religious and political fields. There are three reasons behind the birth of NU: 1. Religious motives, 2. Nationalism motives, and 3. Motives to maintain the concept of Ahlussunnah wal Jama'ah. The religious motives behind the birth of NU are God's commands to uphold and defend religion in the archipelago, and to continue the struggle of Wali Songo. In addition, the Dutch-Portuguese not only colonized the archipelago, but also spread Christianity-Catholicism very strongly. They brought Christian missionaries to various regions.

⁹ There are three important points in the Jihad Resolution: a) First, every Muslim - even - old, young and poor, will fight the infidels who are hampering Indonesian independence. b) Second, fighters who die in the war of independence, deserve to be called martyrs. c) Third, Indonesian citizens who side with the invaders are considered to divide national unity and must be sentenced to death. The fatwa made Indonesian Muslims at that time obliged to defend the motherland. In fact, it is considered unlawful, if backed away when we are dealing with invaders within a radius of 94 km (the distance is adjusted to the ability of plural Qashar Prayers). the fatwa of Jihad, written in Pegon Arabic script and disseminated its appeal by Bung Tomo via RRI Surabaya radio. Hearing the call of jihad that was spread by Bung Tomo, the citizens of Surabaya and East Java were burning to fight against the invaders.

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2. Quantitative Analysis Results

Considering that the research carried out is (mixing methods), which is a method of analysis that combines qualitative and quantitative approaches, the explanation of each method used is explained below:

a. Descriptive analysis

This section will explain the respondents' characteristics based on sex, age, occupation and income. Further in Table 1 below:

Table 1: Characteristics of Respondents

No	Responden Characteristic	Category	Sum	Percentages
1	Gender	Male	187	93,50
		Female	13	6,50
		General Sum	200	100,00
2	Age	20 – 30 years old	21	10,50
		31 thn – 41 years old	51	25,50
		42 years old	128	64,00
		General Sum	200	100,00
2	Occupation	PNS	38	19,00
		Swasta	162	81,00
		General Sum	200	100,00
4	Salary	Rp 800.000,-	27	13,50
		Rp 1000.000- Rp .200.000,-	105	52,50
		Rp 3000.000,-	68	34,00
		General Sum	200	100,0

Resources : : Research Project 2019

Based on the data in Table 1 above, it is found that, the majority of respondents are male. Then the age range of most respondents is 42 years. Furthermore, the occupations owned by respondents generally work in the private or entrepreneurial sector. While in the aspect of income, it is obtained that generally they earn less than Rp 1,000,000 up to Rp 2,000,000.

b. Reliability test

There are three stages carried out in the quantitative analysis process carried out in this study, including: (1) Testing the validity and reliability of research instruments; (2) Testing the spread of min and percentage of prejudices of religious leaders and community members about Islam Nusantara. Then the spread of min and percentage of social conflicts that occur in the midst of society; (3) Testing the research hypothesis. Based on the results of the validity and reliability test using Cronbach alpha obtained reliability values of 0.817 (Prejudice) and 0.826 (social conflict) means that the reliability level of the instrument in the form of psychological scale is quite good and appropriate to use. This can be seen in Table 2 below:

Table 2 : Readability Test of Instrument

	Cronbach's Alpha Based on	N
	.783	2
	.791	2

c. Min and Percentage Spreads

This test is needed to see the tendency of the average distribution of prejudices of religious leaders and community members about Islam Nusantara. Then what about the spread of min and percentage of social conflicts that occur in the midst of society. This can be seen in Table 3 below:

Table 3 : Meand and Percenatge of Prejudice and Social Conflicts

Variable	Category	Sum	Perenatage
Prejudice	High	173	86,50
	Low	27	13,50
General Sum		200	100,00
Social Conflicts	High	12	6,00
	Low	188	94,00
General Sum		200	100,00

Redources: Research Project 2019

Based on Table 3 above, it is found that generally prejudice among religious leaders and community members is high 173 (86.5%). Where as social conflict in the community was classified as low, namely 188 (94%). This means that the prejudices of community leaders and members of the community towards Islam Nusantara are high, where they assume that Islam Nusantara is primordial, anti-Arab, and even prejudiced as a new strategy from the Liberal, Western and Zionist Islamic Networks. However, religious leaders and community members generally assume that social conflict is relatively low, meaning that they do not want social conflict in the midst of society from differences in views about the Islam Nusantara. They do not want to be involved in empirical conflicts and will bring social upheaval which certainly will not benefit the social life of the people of the city of Padang, especially, then the people of West Sumatra in particular.

THE CORRELATION STUDY ABOUT PREJUDICE AND SOCIAL CONFLICTS ON ISLAM NUSANTARA IN PADANG

d. Hypothesis test

Furthermore, the results of testing the hypothesis obtained by the picture that, there is no significant relationship between prejudice of religious leaders and community members with social conflicts that occur in the midst of society. This means that prejudice tends to be moderate to the contradiction between the pros and cons of Islam Nusantara . This can be seen in Table 4 below:

Table 4: Correlation Table Between Prejudice and Social Conflict

		Prejudice	Social Conflicts
Prejudice	Pearson Correlation	1	,008(**)
	Sig. (2-tailed) N	200	200
Social Conflicts	Pearson Correlation	,008(**)	1
	Sig. (2-tailed)	,000	
	N	200	200

** Correlation is significant at the 0.01 level (2-tailed).

Based on the analysis in Table 4 above, an illustration is obtained that the Pearson correlation test (product moment) found that the r count is 0.008. While the value of r table is 0.221. So $r_{count} < r_{table}$, $H_0 = \text{Rejected}$, meaning that there is no relationship between prejudice of religious leaders and community members with social conflicts about Islam Nusantara . This means that the two variables or variables, namely: Prejudice of religious leaders and members of the community with social conflicts each stand alone. Where even though prejudice that rejects or contradicts the Islamic archipelago, does not give effect to social conflicts that occur in the midst of society¹⁰.

D. CONCLUSION

Islam Nusantara is a reflection of local wisdom that grows and develops. Where Islam Nusantara was born and grew and developed in Indonesia, along with the historical development of the Islamic civilization that accompanied it. Historical facts illustrate that the Islam of the Archipelago is not a new Islamic teaching or ideology that has become a separate

¹⁰ This shows that the people of Padang City are not easily deceived and want to be physically involved in opposing views about Islam Nusantara . Society is rational and egalitarian and tends to be pragmatic in assessing the value of social problems. Prejudice does not give birth to social conflict, but is considered as a different point of view that needs to be respected from the rules of nation and state. Egalitarian in a context where religious leaders are only a symbol of power from Islamic institutions legally recognized (such as the Indonesian Ulema Council) which needs to be respected and respected. But the community has its own independent logic and is not easily intervened by formal religious institutions. Pragmatic here lies in the fact that social conflict, even if considered a wise step in favor of religious authority holders, does not assume that this is a solution that benefits the community. Even social conflict has only a counter productive impact on social life.

sect in various societies in Indonesia. However, Islam Nusantara is a form of diversity of Islamic practices that are in touch with the traditions and cultural values that exist in society.

Islam Nusantara is a form of development of Islam that is moderate and full of tolerance, as noble values which are held in high esteem by the ancestors of this beloved country. Islam in Banda Aceh, for example, has unique characteristics with distinct characteristics that are different in other regions. While Islam in the land of Java is also a local-style Islam with a bandage of local culture, which distinguishes it from Islam in other regions in Indonesia. For example: a tomb of an Islamic propagator who was buried in a temple (a place of worship of the Chinese people). Because the tomb is the tomb of an Islamic propagator figure, the tomb is often visited by people for pilgrimage.

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