



THE INTEGRATION OF ISLAM AND CULTURE IN ISLAMIC THOUGHT

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Abstract

This research explores the integration between Islam and local culture in the Archipelago, focusing on how syncretism and acculturation shaped diverse Islamic cultures in the Malay and Javanese regions. The study highlights the role of Sufism in facilitating the acceptance of Islam by local communities, especially among the early generations of Muslims in the Nusantara. Using a historical approach and literature analysis, this study examines how Islamic values were adapted through dialog with local animist traditions, resulting in a unique and diverse culture. This process involves communication between religious teachings and cultural traditions, which are often inseparable, although they retain their own characteristics. The study also identifies six main stages in the development of Islamic thought in the archipelago, ranging from the formal acceptance of Islam to sharia orthodoxy and the emergence of renewal movements. It highlights important figures in the Nusantara Islamic intellectual tradition such as Nuruddin Ar-Raniri, Mangkunegoro IV, KH. Hasyim Asy'ari, KH. Ahmad Dahlan, and A. Mukti Ali, as well as their contributions in integrating Islam with local culture. The results of this study provide insights into how Islam in the Nusantara was not only adapted but also enriched by local culture, making it a unique and humanist model of integration, which is relevant for religious and cultural studies in the modern era.

Keywords: Religion and culture; Integration; Islamic thought.

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi integrasi antara agama Islam dan budaya lokal di Nusantara, dengan fokus pada bagaimana sinkretisme dan akulturasi membentuk kebudayaan Islam yang beragam di wilayah Melayu dan Jawa. Studi ini menyoroti peran tasawuf dalam memfasilitasi penerimaan Islam oleh masyarakat lokal, terutama di kalangan generasi awal Muslim di Nusantara. Dengan pendekatan historis dan analisis literatur, penelitian ini mengkaji bagaimana nilai-nilai Islam diadaptasi melalui dialog dengan tradisi animisme lokal, menghasilkan budaya yang unik dan beragam. Proses ini melibatkan komunikasi antara ajaran agama dan tradisi budaya, yang seringkali tidak bisa dipisahkan, meskipun mereka tetap memiliki karakteristik masing-masing. Kajian ini juga mengidentifikasi enam tahap utama dalam perkembangan pemikiran Islam di Nusantara, mulai dari penerimaan formal Islam hingga ortodoksi syariah dan munculnya gerakan pembaruan. Penelitian ini menyoroti tokoh-tokoh penting dalam tradisi intelektual Islam Nusantara seperti Nuruddin Ar-Raniri, Mangkunegoro IV, KH. Hasyim Asy'ari, KH. Ahmad Dahlan, dan A. Mukti Ali, serta kontribusi mereka dalam mengintegrasikan Islam dengan budaya lokal. Hasil penelitian ini memberikan wawasan tentang bagaimana Islam di Nusantara tidak hanya diadaptasi tetapi juga diperkaya oleh budaya lokal, menjadikannya sebuah model integrasi yang unik dan humanis, yang relevan bagi studi keagamaan dan budaya di era modern.

Kata Kunci: Agama dan budaya; Integrasi; Pemikiran islam..

INTRODUCTION

The development of religion and local culture today has become headline news in various media outlets, including electronic, print, and other forms of media. In these reports, there are often instances of syncretism, making it difficult for many people to distinguish between culture and religion. This can be understood because, when religion meets the world, it merges with animistic traditions that form the basis of distinctive cultures, particularly in Malay and Javanese societies. In the implementation of its teachings, Islam requires a medium to explain the values of its



doctrine within the framework of human life. This medium is the culture that develops within the society ¹. This is what has led to the emergence of the diversity of Islamic cultures. This diversity occurs because each region has its own distinct culture, leading to differences in the interpretation and local adaptation of Islamic teachings. The cultural encounter that takes place in these regions leaves a unique trace in each area. These regions interpret religion according to the local culture to ensure that it is well accepted by the community.

Historically, during the early spread of Islam in the archipelago, it was heavily influenced by Sufi thought. The ideas of Sufi scholars Ibn al-'Arabi and Abu Hamid al-Ghazali had a significant impact on the experiences of the early Muslim generations. It was precisely due to Sufi teachings that the people of the archipelago easily embraced Islam, especially with the involvement of the first generation of scholars who followed a particular Sufi order. During the first century of Islamization in Southeast Asia, this coincided with the rise of medieval Sufism and the growth of Sufi orders ².

This Sufi thought then led Islam to focus more on the essence of the religion—the inner truth—rather than the outer realm of right and wrong. Had Islam entered the region with a legalistic approach, it would have immediately condemned or prohibited many of the practices of the people of the archipelago. This was due to the widespread practice of venerating objects or specific places, which were at odds with Islamic principles. Therefore, this paper explores how society accepted the integration of Islam and culture, which adjusted to the cultural context of the Nusantara community.

RESEARCH METHOD

This study will employ a qualitative research design to explore the integration of Islamic teachings with local and cultural contexts in Islamic thought ³. The research will focus on how Islam is perceived and practiced in conjunction with the cultural traditions of various Muslim societies, analyzing both classical and contemporary perspectives. The primary aim is to understand how cultural practices and beliefs are harmonized with Islamic teachings, and how Islamic scholars, thinkers, and leaders have shaped this integration .

The research adopt a comparative and historical approach, examining historical and contemporary figures, texts, and practices that highlight the relationship between Islam and culture. The study will compare various Islamic traditions across different regions (such as Southeast Asia, the Middle East, and South Asia) to see how Islam and culture have been integrated. The research will also consider the perspectives of key Islamic thinkers who have written about this integration. The research methodology outlined above will allow for a comprehensive understanding of the integration of Islam and culture in Islamic thought. By analyzing historical, textual, and contemporary sources, this study aims to contribute to the scholarly conversation on how Islam interacts with and shapes cultural practices around the world ⁴.

RESULT AND DISCUSSION

¹ Aris Try Andreas Putra, "Konsep Pemikiran Ismail Raji Al Faruqi (Dari Tauhid Menuju Integrasi Ilmu Pengetahuan Di Lembaga Pendidikan)," *Zawiyah: Jurnal Pemikiran Islam* 6, no. 1 (July 30, 2020): 20, <https://doi.org/10.31332/zjpi.v6i1.1827>.

² Afiful Ikhwan, "Perguruan Tinggi Islam Dan Integrasi Keilmuan Islam: Sebuah Realitas Menghadapi Tantangan Masa Depan," *At-Tajdid: Jurnal Ilmu Tarbiyah* 5, no. 2 (2016): 159–87.

³ Kuntowijoyo, *Metodologi Sejarah Edisi Kedua* (Yogyakarta: Tiara Wacana, 2003).

⁴ Sumargono, *Metodologi Penelitian Sejarah* (Klaten: Lakeisha, 2021).

Integration Studies

Integration is understood as the act of uniting or bringing together. The term integration comes from the English word "integration," which refers to the unification of elements into a whole by chance. When related to culture, which has different characteristics, it means the blending of cultures through acculturation, dialogue, or complete integration, resulting in the creation of a new culture from the communication between two distinct cultures ⁵.

Thus, when different cultures with varying characteristics come together through acculturation, dialogue, or full integration, and create a new culture, this is referred to as cultural integration. A key point in this integration process is the communication or interaction between two or more different cultures ⁶.

Looking at human expertise in uniting and creating new cultures, it demonstrates that humans are not merely biological beings. Fundamentally, humans are cultural beings (*homo kulturalis*), as they fulfill not only their desires but also their need for meaning in life, which leads them to myths, arts, rituals, language, science, and other phenomena. Cultural fusion typically involves an agreement on the merging of cultures, which must be in accordance with the cultural rules in the environment and religious guidelines ⁷.

The integration of Islam and local cultures in the Nusantara, particularly today, reflects an integration model that serves as a mediator between the extremes of logic and religion. The Nusantara Islam model is humanistic and has become a role model for the world community. This mirrors what the Walisongo did when spreading Islam—not through violence but through acculturation and cultural integration in the Javanese society, leading to Islam being accepted with open arms and becoming the majority religion in the archipelago ⁸.

The paradigm of integration in Islamic literature begins with the process of integrating knowledge, which becomes a concept that is truly beneficial and capable of triggering the development of science in this era. There are several interpretations of the integration of knowledge: 1) Integration is understood as the unification of general knowledge and religion, forming an inseparable body of knowledge. 2) Integration is also understood as the Islamization of general knowledge. 3) Knowledge integration is seen symbolically, merely providing an opportunity for other knowledge to be studied while continuing to operate as it is.

Communication Between Islam and Culture

In this context, it is essential to first discuss what is meant by religion. Religion, as a belief system, generates various religious behaviors. It is a system of beliefs that prohibits its adherents from doing certain actions and mandates others. In popular terms, religion refers to a set of rules and regulations governing the relationship between humans and the unseen world, particularly

⁵ Parluhutan Siregar, "Integrasi Ilmu-Ilmu Keislaman Dalam Perspektif M. Amin Abdullah," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (December 9, 2014), <https://doi.org/10.30821/miqot.v38i2.66>.

⁶ Nur Jamal, "Model-Model Integrasi Keilmuan Perguruan Tinggi Keagamaan Islam," *KABILAH: Journal of Social Community* 2, no. 1 (October 13, 2017): 83–101, <https://doi.org/10.35127/kbl.v2i1.3088>.

⁷ Sufratman Sufratman, "Integrasi Agama Dan Sains Modern Di Universitas Islam Negeri (Studi Analisis Pemikiran M. Amin Abdullah)," *Al-Afkar, Journal For Islamic Studies* 5, no. 1 (2022), <https://doi.org/https://doi.org/10.31943/afkarjournal.v5i1.211>.

⁸ Abdullah Dju, "Pemikiran M. Amin Abdullah Tentang Pendidikan Islam Dalam Pendekatan Integrasi-Interkoneksi," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 3, no. 1 (June 1, 2018): 1–15, <https://doi.org/10.30603/jiaj.v3i1.682>.

with God, regulating the relationship between humans and other humans, as well as the relationship between humans and their environment ⁹.

The term Islam is derived from a root word meaning submission, obedience, and compliance (to the will of God). Its base word, *salima*, means peace and well-being. The term Islam comes from the verb *aslama-yuslimu-islam*, which means to submit, accept, or embrace Islam, with the root *salaamat*, meaning peace. The meaning contained in the word Islam includes peace, well-being, salvation, surrender, obedience, and submission. Islam, in general, refers to the religion sent by God through revelation to the Prophet Muhammad *saw* to be spread to all of humanity. The primary source and legal framework in Islam are the Holy Quran, which is interpreted through the words, actions, and exemplary life of the Prophet Muhammad *saw*, known as *hadith* or the *sunnah*. On the other hand, culture, in its substance, refers to all human ideas and concepts that arise in society and give life to the community, containing systems of knowledge, values, worldviews, beliefs, perceptions, and ethos ¹⁰.

The communication between religion and culture is inevitable. In certain contexts, religion, with its magical power and various rituals, will influence culture in society. Thus, at certain levels, religion can be said to have superiority over culture. However, culture also influences the process of religious practice in humans. The relationship between religion and culture can be seen as a reciprocal one. In practice, religion is a product of the understanding and practice of society based on the culture they possess, while culture always evolves in accordance with the religion believed by the community. Therefore, the relationship between the two is dialogical when they meet ¹¹.

Religion is a field that can be distinguished from culture, but it cannot be separated from it. Religion holds absolute values that cannot be changed over time and place, while culture, even though it stems from religion, can change according to time and place. Therefore, religion is a primary need, and culture is a secondary need that expresses religious life. Islam, when interacting with culture, sets clear boundaries in its application. In Islamic thought, culture is often referred to as *'urf* or *'adab*, which represents the customs and behaviors of society in daily life, passed down as traditions, whether in the form of general or specific sayings and actions ¹².

According to Clifford Geertz, the main factors in the integration of Islamic culture are the awareness of cultural unity, the reality of cultural articulation, and social systems in which value patterns are not institutionalized directly, purely, or without interruption. Instead, they are integrated into the differentiated social system in such a way that the resulting structure does not reflect the cultural organization in a simple manner ¹³.

Stages of Integration in Islamic Thought Tradition

In general, the stages of development of Islamic thought traditions in the Nusantara and the process of reinforcing local culture as an integration of culture and religion until the end of the 20th century can be divided into six stages. First Stage (Early 13th Century to Mid-15th Century). This stage is characterized by the formal acceptance of Islam. It marks the introduction

⁹ Faisal Ismail, *Islam Dinamika Dialogis Keilmuan, Kebudayaan, Dan Kemanusiaan* (Yogyakarta: Diva Press, 2021).

¹⁰ Mundzirin Yusuf, *Sejarah Kebudayaan Islam* (Yogyakarta: Suka Press, 2014).

¹¹ Amin Abdullah, "Filsafat Islam: Historisitas Dan Aktualisasi (Peran Dan Kontribusi Filsafat Bagi Bangsa)," in *Simposium Nasional Asosiasi Keilmuan Filsafat UIN Sunan Kalijaga Yogyakarta* (Yogyakarta, 2014).

¹² M. Zainul Badar, "Konsep Integrasi Antara Islam Dan Ilmu Telaah Pemikiran Kuntowijoyo," *At-Tuhfah: Jurnal Keislaman* 9, no. 2 (2020), <https://doi.org/https://doi.org/10.36840/jurnalstudikeislaman.v9i2.238>.

¹³ Adelina Fauziah, "Agama Sebagai Fenomena Kebudayaan Dalam Pandangan Clifford Geertz" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2021).

to the basic principles of Islamic worship, the foundational implementation of Sharia law, and Islamic jurisprudence (Fiqh) ¹⁴.

Second Stage (Late 15th Century to Late 16th Century), this period witnessed the widespread Islamization and the expansion of Islam across the Nusantara. The understanding and education of Muslims deepened. In the Malay Archipelago and coastal Java, Islamic intellectual traditions began to take shape. Religious texts and Islamic literature were written in Malay and Javanese, with significant productivity. Third Stage (17th Century), this stage marked the refinement of Islamic teachings and intellectual traditions. The writing of religious texts and literature in Malay flourished. The achievements made during this period solidified the role of the Malay language in society ¹⁵.

Fourth Stage (18th Century to 19th Century), during this period, orthodoxy and the emphasis on Sharia became more prominent, which had a significant impact on the development of Sufi orders (tariqat). This orthodoxy also sparked anti-colonial movements across the archipelago. Fifth Stage (Early 20th Century to 21st Century), a religious movement emerged and evolved into a nationalist movement, with the formation of organizations such as Muhammadiyah, Sarekat Islam, and Nahdlatul Ulama. Sixth Stage (Since 1970s), following the decline of reformist thought, a new wave of Islamic civilization began in state universities, where re-Islamization occurred. Islamic study and art groups began emerging, with not only ulama but also intellectuals and cultural figures playing important roles as agents of cultural integration ¹⁶.

According to Ahmad Rifa'ie, Islamic thought traditions developed in two periods: First, the tradition influenced by the ideas of Jamaluddin al-Afghani, Muhammad Abduh, and Muhammad Iqbal. Second, the tradition influenced by modernism. In this thought tradition, religious rituals are represented by abstract symbols, reflecting the level of thought applied to various social activities in daily life (Istikomah and Romadlon, 2019). The first tradition of thought was developed by figures such as Hamzah Fansuri (d. 1630), Syamsuddin as-Sumantrani (d. 1630), Nuruddin Ar-Raniri (d. 1658), and Abdurrauf Singkel (d. 1694). Other notable thinkers include Nawawi al-Bantani, author of *Tafsir al-Munir* and hundreds of other works; Kiai Ikhsan Kediri, author of *Siraj ath-Thalibin*; Syaikh Abdush-Shamad al-Palembangi; Mangkunegoro IV, author of *Serat Wedhatama*; and R.Ng. Ronggowarsito, author of *Wirid Hidayat Jati*. The second generation includes intellectuals such as H.O.S. Cokroaminoto, H. Agus Salim, KH. Hasyim Asy'ari, M. Natsir, KH. Ahmad Dahlan, and later thinkers such as Nurcholis Majid, Abdurrahman Wahid, Dawam Raharjo, Kuntowijoyo, Ahmad Syafi'i Ma'arif, A. Mukti Ali, among others ¹⁷. Some of these figures were pivotal in the development of the thought tradition discussed here, though due to space limitations, further elaboration is kept brief.

Nuruddin Ar-Raniri His full name is Nuruddin bin Ali bin Hasan bin Muhammad Hamid Ar-Raniri, he was a scholar who played an important role in Islamization in Aceh in 1644 AD around the 17th century, whose fame was known for his works of which approximately 29 titles were written. in Arabic and Malay forms. He was one of the ulama who opposed the ideology of Hamzah Fansuri and Syamsuddin As-Sumatrani. Regarding the opinion regarding the Spirit, it is created in years. "As for the hadith relating to whoever knows himself, he knows his God,"

¹⁴ Clifford Geertz, *Islam Yang Saya Amati: Perkembangan Di Maroko Dan Indonesia* (Jakarta: Yayasan Ilmu-Ilmu Sosial, 1982).

¹⁵ Mahli Zainudin Tago, "Agama Dan Integrasi Sosial Dalam Pemikiran Clifford Geertz," *KALAM* 7, no. 1 (March 2, 2017): 79, <https://doi.org/10.24042/klm.v7i1.377>.

¹⁶ Ahmad Syalabi, *Sejarah Dan Kebudayaan Islam*, 1st ed. (Jakarta: Al Husna, 1993).

¹⁷ Muhammad Iskandar et al., *Sejarah Kebudayaan Islam Indonesia: Institusi Dan Gerakan* (Tasikmalaya: Balai Pustaka, 2022).

according to Nuruddin, it has been distorted by Hamzah Fansuri by combining humans and God. According to Nuruddin, the hadith states that whoever knows himself as a creature will know God as *khalik* (the one who created). Whoever knows that he is mortal, he will know God as *baqa*. Thus Nuruddin criticized Hamzah al-Fansuri in understanding creation and speech, the meaning of *kun fa yakun* by Hamzah was interpreted as emanation¹⁸.

Mangkunegoro IV The full name of Mangkunegoro or Sri Mangkunegoro is Kanjeng Gusti Pangeran Adipati Ario (KGPA) Mangkunegoro IV. He was born in 1809 with the name Raden Mas Sudiro. As a king, he was also an expert in government, military, economic, social and cultural fields. In the field of culture, he created various arts from various dances, made gamelan, made and composed various types of wayang and a collector of various masks, sculptures and paintings. Especially in the field of literature, he has composed and written various kinds of knowledge related to philosophy, poetry, prose, fairy tales and Javanese gending. As for his thoughts contained in his compositions, namely *Wedha-Tama* (Wedhatama) which means primary knowledge. Here is a summary of the teachings containing the six teachings of Mangkunegoro IV, namely: First, It is very important for every human being to seek knowledge both physically and spiritually. Second, Forge the soul and practice religion with the guidance of experts. Third, Must realize that true knowledge does not always reside in old age, but also still young. Fourth, For those who are religious, they must prove that their words are one with their actions, knowledge and charity. Fifth, Whoever wants to appreciate knowledge, must be guided by restraining their lusts. Sixth, The abundance of God's almighty grace must be penetrated with absolute appreciation, accompanied by perseverance in performing four types of prayer, namely *sembah raga, sembah cipta, sembah jiwa dan sembah rasa*¹⁹.

Then in Java, *Suluk* is famous as books that discuss Sufism. Its nature is pantheistic (humans unite with God/ *manunggaling kawula-Gusti*). In the Indonesian mind, Islam is considered a new school, in addition to the *trantrayana* school that already existed in the previous era. According to Koentjaraningrat, the teachings of Islam taught by the guardians in Islamic boarding schools, may contain many mystical elements. Notes from the results of the lessons collected into *suluk* books, namely a collection of mystical poems written in the form of *macapat*. *Suluk* is still sung at mystical meetings in *selawatan* held by the families of students, accompanied by the sound of drums and gamelan instruments, and sometimes performed with dance by dancing girls. Among the many *suluk* books whose titles and authors are unknown, there are several examples of *suluk sukarsa*, the contents of which are about the essence of knowledge, *suluk wujil* which contains advice from Sunan Bonang to *wujil* and *suluk Malang Semirang* which contains information about someone who achieves perfection with God²⁰.

Hasyim Asy'ari's full name is Muhammad Hasyim Asy'ari. He was born into an elite Javanese kyai on 24 Dzulqad'ah 1287 or February 14, 1871 in Gedang village about two kilometers east of Jombang district. Geneologically, KH. Muhammad Hasyim Asy'ari bin Asy'ari bin Abdul Wahid bin Abdul Halim, who has the title of prince Bona, bin Abdul Rohman Rahman, who is known as Jaka Tingkir Sultan Hadiwijoyo, bin Abdullah bin Abdul Aziz bin Abdul Fatih bin

¹⁸ Budi Handoyo, "Konsep Wahdatul Wujud Dalam Pandangan Syekh Syamsuddin As-Sumatrani," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 3, no. 1 (November 13, 2022): 127–52, <https://doi.org/10.58401/takwiluna.v3i1.758>.

¹⁹ Parida Parida, "Islam Indonesia/ Nusantara Tahlilan: Salah Satu Integrasi Budaya Dan Agama," *Jurnal Literasiologi* 3, no. 4 (July 6, 2020), <https://doi.org/10.47783/literasiologi.v3i4.116>.

²⁰ Muhammad Ikhsan Ghofur, "Integrasi Islam Dan Budaya Nusantara (Tinjauan Historis Islam Di Nusantara)," *Jurnal Yaqzhan: Analisis Filsafat, Agama Dan Kemanusiaan* 7, no. 2 (December 13, 2021): 255, <https://doi.org/10.24235/jy.v7i2.9042>.

Maulana Ishaq, and Raden 'Ain Al-Yaqin who is called Sunan Giri. so it can be said that the descendants of KH. Hasyim Asy'ari come from a noble family ²¹.

KH. Hasyim Asy'ari is a prolific writer. Most of his writings were in Arabic, the themes discussed were from various fields such as Sufism, fiqh and hadith. Until now, the books he wrote are still studied in various Islamic boarding schools. Among his writings are *At-Tibyan in Nahi'an Muqatha'atil Arham wal Aqarib wal Akhawan* (Explanation of the prohibition of severing kinship and friendship), *Adabul 'Alim wal Muta'alim*, regarding the ethics of learning to teachers and students who have scientific interests ²².

The Islamic thoughts of KH. Hasyim Asy'ari are divided into several fields of Islamic knowledge such as Sufism, theology and fiqh. He uses a traditional Islamic style which is seen as a teaching that has been taught by his predecessors, the Walisongo. Therefore, he still maintains this traditional Islamic style, because this understanding has begun to be eroded by modernist understandings, until the works he wrote adhere to traditional Islamic understanding. While the thoughts of KH. Hasyim Asy'ari on nationality refers to ideas that can unite Indonesian Muslims to fight against colonialism, such as establishing Islamic Boarding Schools, NU mass organizations, and other organizations as a forum to maintain unity ²³.

KH. Hasyim Asy'ari during his study of religious knowledge in Mecca, he studied with great international and Indonesian scholars, such as Sheikh Syatha, Sheikh Dagistani, Sheikh Al-Allamah Abdul Hamid Al-Darustani, and Sheikh Muhammad Syaib Al-Maghribi, while from Indonesia there were Sheikh Mahfudz Termas, Sheikh Mahmud Khatib Al-Minangkabawi, Imam Nawawi Al-Bantani and other great scholars.

KH. Ahmad Dahlan was born in Yogyakarta in 1869 AD/ 1295 H with the childhood name Muhammad Darwis. His father was a Ulama' named KH. Abu Bakar bin KH. Sulaiman, an official preacher at the great mosque of the Yogyakarta Sultanate. He founded Muhammadiyah which has religious, humanitarian, and social dimensions. With the current condition of Muslims who are very behind in various aspects of life, both economic, educational, health, cultural, and political, it will encourage groups and organizations to continue to struggle to build a society that requires great sacrifice and both in terms of material and other aspects ²⁴.

The fruits of his thoughts include: 1) In the field of faith, in line with the views and thoughts of the Salaf scholars. 2) Religion is charity, meaning working and doing something, taking actions according to the guidelines of the Qur'an and as-Sunnah. 3) The main basis of Islamic law is the Qur'an and as-Sunnah. 4) There are five ways to understand the Qur'an, namely: understanding its meaning, understanding its intent (tafsir), always asking yourself whether the prohibitions and religious commands that have been known have been abandoned and the religious commands have been carried out, not looking for other verses before the contents of the previous verse are carried out. 5). Real action is manifestation.

A. Mukti Ali was born Boedjono in Balun Sudagaran Cepu Village in 1923 into a well-off family. The village where he lived was once known as a merchant area. His father, H. Abu Ali

²¹ Muhammad Rijal Fadli and Ajat Sudrajat, "Keislaman Dan Kebangsaan: Telaah Pemikiran KH. Hasyim Asy'ari," *Khazanah: Jurnal Studi Islam Dan Humaniora* 18, no. 1 (June 16, 2020): 109, <https://doi.org/10.18592/khazanah.v18i1.3433>.

²² Indah Arlini and Acep Mulyadi, "Pemikiran K.H. Ahmad Dahlan Tentang Pendidikan Islam," *Turats* 14, no. 2 (June 15, 2022): 41–70, <https://doi.org/10.33558/turats.v14i2.4465>.

²³ Ahmad Khoirul Fata and M Ainun Najib, "Kontekstualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (December 9, 2014), <https://doi.org/10.30821/miqot.v38i2.65>.

²⁴ Arlini and Mulyadi, "Pemikiran K.H. Ahmad Dahlan Tentang Pendidikan Islam."

was the largest tobacco trader in Cepu, a man who was very respectful of the ulama or kyai. He inherited the tradition of Islamic thought in becoming a santri from generation to generation. Mukti Ali is a visionary, pluralistic, disciplined Muslim intellectual figure who greatly appreciates knowledge ²⁵.

Mukti Ali is a creative and productive writer who has produced at least thirty scientific works. He founded a foundation named "Jajasan Nida" which was taken from the name of his beloved daughter, Nidatul Hasanah, to publish a number of his works. From the focus in discussing A. Mukti Ali's thoughts, there are two things that are his writings, namely regarding the synthetic method approach in understanding Islam and regarding Comparative Religion Science and the concept of religious harmony ²⁶.

Mukti Ali's thoughts are related to one religion and another being different, but besides the differences there are also similarities. Based on the understanding of the similarities and differences, dialogue between religious communities is carried out. Then he also offers religious research from a study that is emphasized to be different and must be distinguished from other studies. In this context, he emphasizes two things at once: the first is the importance of normative Islamic teachings, the second is the assertion that religious research that only relies on normative provisions will not be able to understand the real phenomena of Islam and Muslims, therefore other sciences are in demand and can no longer be underestimated.

Kuntowijoyo is a famous historian, writer and also a cultural figure. Born in Sanden, Bantul, Yogyakarta, on September 18, 1943 and died at the Yogyakarta on February 22, 2005 due to complications of shortness of breath, diarrhea and kidney disease. Kuntowijoyo admitted that he inherited 2 cultures, namely Yogyakarta and Surakarta, because he spent most of his time in Klaten and Solo, he came from a priyayi class structure. Kuntowijoyo continued his studies at the Faculty of Literature UGM and graduated in 1969. During college, Kuntowijoyo's active writing field grew. Many of his poems, short stories, novels, essays and drama scripts are scattered in various mass media, such as literary magazines, Kompas, Republika, Bernas, Prisma and ulumul Qur'an ²⁷.

Regarding the concept of his thoughts on the integration between Islam and science, what Kuntowijoyo meant by using the term Islamic science is a movement from text to context. The objectivity of science demanded by Kuntowijoyo through his Islamic science makes the clothes and attributes of Islam attached to the system, government, and other objects must be removed ²⁸. Islamic values become good not because of their Islamic attributes, but because of the goodness of the values themselves. Science is also released from the label of Islam, but Islam is drawn into the circle of science, so that the goodness caused by science is not because of its Islamic label, but because of the adjustment of science to Islamic values, Islamic science has two methodologies, namely integration and objectification which aim to familiarize Islam and science to prevent secular science from entering and spreading in the midst of Muslim society.

²⁵ Siti Muna Hayati, "Mengingat Kembali Pemikiran Abdul Mukti Ali: Pendekatan Scientific-Cum-Doctrinaire Dan Konsep Agree in Disagreement," *Jurnal Ilmiah Ilmu Ushuluddin* 16, no. 2 (January 31, 2018): 161, <https://doi.org/10.18592/jiu.v16i2.1720>.

²⁶ Mukti Ali, *Komunikasi Antarbudaya Dalam Tradisi Agama Jawa* (Bantul: Pustaka Ilmu, 2017).

²⁷ Nur Azizah, "Hubungan Ilmu Dan Agama Dalam Prespektif Islam Telaah Pemikiran Kuntowijoyo," in *Konferensi Integrasi Interkoneksi Islam Dan Sains 1* (1): 151–56. (Yogyakarta, 2018).

²⁸ Alif Nur Rohman, "Pemikiran Kuntowijoyo Mengenai Sejarah Dalam Al-Qur'an Dan Relevansinya Dengan Sains Modern," in *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 4* (Yogyakarta, 2022).

CONCLUSION

The integration of Islam and culture in the field of thought is interpreted as the combination of general science and religion so that they unite into a unity of science that is inseparable from the Islamization of general science, so it runs symbolically and provides opportunities for other sciences to continue to be studied and continue to run as they are. Some figures who developed the tradition of Islamic thought in the archipelago and the process of strengthening local culture as an integration of culture and religion until the end of the 20th century AD from traditional to modern thought include Nuruddin Ar-Raniri, Mangkunegoro IV, KH. Hasyim Asya'ari, KH. Ahmad Dahlan, Mukti Ali and Kuntowijoyo.

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