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1 March 2022 at 22:29

Reply-To: "Dr Sinenhlanhla S. Chisale" <sinengwenya@gmail.com>

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Ref. No.: 7446

Manuscript title: RESISTING TO BE RADICAL MUSLIMS: Sharia, Islamism and Local Wisdom in Kampung Naga Community

Journal: HTS Teologiese Studies / Theological Studies

Review due: 15-Mar-22

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Kind regards,
Dr Chisale
Midlands State University

Manuscript title: RESISTING TO BE RADICAL MUSLIMS: Sharia, Islamism and Local Wisdom in Kampung Naga Community

Abstract: Abstract

Islamism which carries a radical ideology and puritanism is a problem, not

only in Indonesia but also at the global level. Efforts to address this issue have been made, both at the national and global levels. Some of these efforts have been carried out through legal, political and security approaches. But still rarely found, efforts to fight radicalism with theological and philosophical approaches through local wisdom. In fact, local wisdom is actually a bulwark of cultural resistance against radicalism. Therefore, it is important to understand how the people of Kampung Naga reject radicalism by building a harmonious relationship between religion and culture or tradition that gave birth to local wisdom. Through ethnographic research with theological and philosophical approaches, this article analyses a brief history, belief system, and forms of local wisdom practiced in Kampung Naga. The discussion focused on the relationship between sharia and local wisdom, local wisdom from the perspective of theology and philosophy, and how the people of Kampung Naga rejected the radical ideology brought by the Islamism group. This study found that the ability of the Kampung Naga community to fight radical ideology by harmonizing religion and culture is supported by strong arguments from a philosophical and theological perspective. This study also finds that local wisdom practiced in Kampung Naga is a dynamic concept in which there are three elements that are interconnected and influence each other.

Contribution: The Kampung Naga community is a community that in practicing sharia is able to synergize it with local wisdom. This is what makes them seem to have their own model or type in practicing religion. this can be used as a reference for the community to avoid radicalism due to religious disputes.

Dr Sinenhlanhla S. Chisale

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MANUSCRIPT TO REVIEW

RESISTING TO BE RADICAL MUSLIMS: Sharia, Islamism and Local Wisdom in *Kampung Naga* Community

Abstract

Islamism which carries a radical ideology and puritanism is a problem, not only in Indonesia but also at the global level. Efforts to address this issue have been made, both at the national and global levels. Some of these efforts have been carried out through legal, political and security approaches. But still rarely found, efforts to fight radicalism with theological and philosophical approaches through local wisdom. In fact, local wisdom is actually a bulwark of cultural resistance against radicalism. Therefore, it is important to understand how the people of *Kampung Naga* reject radicalism by building a harmonious relationship between religion and culture or tradition that gave birth to local wisdom. Through ethnographic research with theological and philosophical approaches, this article analyses a brief history, belief system, and forms of local wisdom practiced in *Kampung Naga*. The discussion focused on the relationship between sharia and local wisdom, local wisdom from the perspective of theology and philosophy, and how the people of *Kampung Naga* rejected the radical ideology brought by the Islamism group. This study found that the ability of the *Kampung Naga* community to fight radical ideology by harmonizing religion and culture is supported by strong arguments from a philosophical and theological perspective. This study also finds that local wisdom practiced in *Kampung Naga* is a dynamic concept in which there are three elements that are interconnected and influence each other.

Contribution: The *Kampung Naga* community is a community that in practicing sharia is able to synergize it with local wisdom. This is what makes them seem to have their own model or type in practicing religion. this can be used as a reference for the community to avoid radicalism due to religious disputes.

Key words: local wisdom, puritanism, radicalism, sharia, Indonesia

Comment [A1]: So, what is your argument?

Comment [A2]: Applying or implementing?

Comment [A3]: ?

36 INTRODUCTION

37

38 Islamism which carries radical ideology and puritanism is becoming a problem, not
 39 only in Indonesia but also at the global level (Hasyim, 2015; Scheuer, 2004; van Bruinessen,
 40 2018). According to Tibi (2012), Islamism both nationally and globally always pursue the
 41 aspirations and demands to implement sharia totally (*kaffah*) and formally through state
 42 instruments. Islamism grows out of a specific interpretation of Islam, but it is not Islam: it is a
 43 political ideology that is distinct from the teaching of the religion of Islam. Mostly, Islamism
 44 depart from the basic assumptions about the conflict of civilization popularized by
 45 Huntington (2000). They are potentially become an extremist or radical movement. Therefore,
 46 even though their movement takes the form of non- violence, they are still considered
 47 dangerous. Because, apparently they are nonviolent , they are condoning the basic building
 48 block that leads to violent jihad (Elham, 2021; Schmid, 2014). Islam versus Islamism has
 49 become dilemma in the Muslim world (Demant, 2006). Because, theoretically, those who
 50 espouse radical beliefs are more likely to commit radical acts. The teaching of a worldview
 51 from which violence may emerge, and in which violence can always be justified is actually
 52 the initial process of radicalization (Sam, 2020).

53

54 Many efforts have been made, both at the local, national and global levels. Some of
 55 these efforts are made through legal, political and security approaches. However, it is not
 56 enough if not combined with cultural approach. While, in fact, local wisdom is actually a
 57 bastion of cultural resistance against radicalism, study on the efforts to fight radicalism by
 58 using theological and philosophical approaches through local wisdom still limited. The
 59 *Kampung Naga* community is one example that has historically been tested in its consistency
 60 in rejecting the radical ideology brought by the Islamism group. As a result , this community
 61 often accused by Islamism groups who carried out the mission to revive and purify Islamic
 62 teaching from local value and tradition as deviant or at least not totally implemented sharia.
 63 Therefore, it is important to understand how the people of *Kampung Naga* build a
 64 harmonious relationship between religion and tradition that creates local wisdom. How their
 65 tradition is viewed from theological and philosophical perspective.

66

67 Local Wisdom is a combination of knowledge and traditions that are specific to a
 68 location, and that are passed on from generation to generation. In this article, local wisdom
 69 will be understood as the custom that able to combine value systems, levels of thought and

Comment [A4]: ?

Comment [A5]: ? what is the distinction between islamism and puritanism

Comment [A6]: Is it your conclusion or Tibi's view?

Comment [A7]: Please be conscious of academic writing

Comment [A8]: ?

Comment [A9]: Please show, which efforts?

Comment [A10]: Is there any source?

Comment [A11]: What do you mean by Shari'a here?

70 knowledge (science and technology) possessed by a particular society. So, local wisdom is a
71 dynamic concept, it able to experience change if one of the three supporting elements also
72 changes. However its changes should be conducted gradually in harmonious ways. Through
73 “Democracy guided by the inner wisdom born of deliberations among representatives”, the
74 fourth principle of the philosophical foundation of the Indonesian State, the status of local
75 wisdom can be raised to national wisdom or even global wisdom. In Figure 1 The concept of
76 local wisdom here is developed from the value systems and levels of thinking written by
77 Sanusi with some modifications. (Sanusi,2017)
78

Comment [A12]:

79

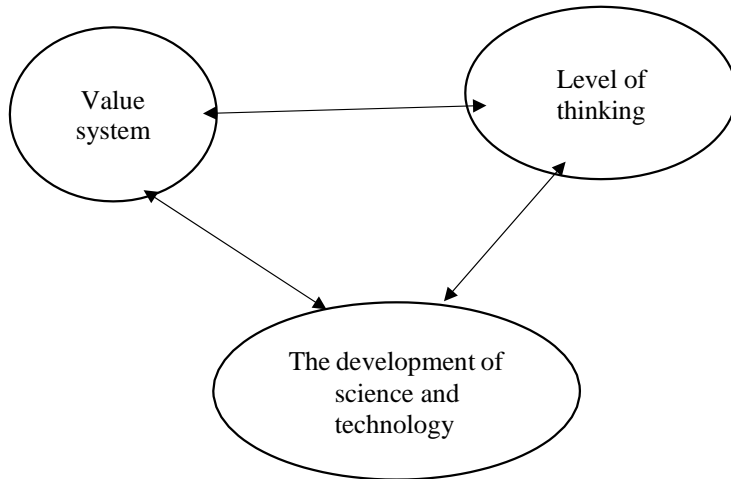


Figure 1. THE FIGURE OF LOCAL **WOSDOM?**

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80

81

82

83 In West Java, in its long history, the encounter of religion (especially institutionalized
84 Islam) with Sundanese traditions and culture gave birth to three different aspects of religiosity
85 that can be witnessed today. First, the confinement of a religious area that is distinct and
86 separate from the Sundanese Muslim community in *Kanekes (Baduy)* which perpetuates the
87 Sundanese *Wiwitan* teachings; secondly, the birth of new traditions, cultures and religions that
88 blended Islamic teachings with previous traditions such as those developed in the Javanese
89 Sundanese Teachings in *Cigugur Kuningan* and the *Aliran Kebatinan (Mysticism) Perjalanan*
90 in Ciparay, Bandung Regency; and thirdly, the creation of harmonious life and religious rites
91 that originate from Islam with existing traditions that complement each other (Rozak, 2022).

92

93 The Muslim community living in *Kampung Naga* is a society that to some extent has
94 succeeded in harmonizing religion and culture. This success has made them have a moderate
95 and tolerant way of religion. However, they also often get negative stigma from puritan groups
96 such as the Salafi Wahabi group. They are labelled as syncretic groups because they combine
97 Islamic teachings with other pre-existing. Sametime they are referred to as people who have
98 not fully practiced Islamic law. (*kaffah*). Their respect for their natural environment is
99 misunderstood by puritans as a belief influenced by animism or as an act of *syirk* (polytheism)
100 which is forbidden by the principle of monotheism.

101

102 Therefore, efforts to understand the theological as well as philosophical views of the
103 village community, are important to explain how they understand and practice **sharia** and how
104 they defend themselves from attacks of radical ideology or Islamic radicalism carried out by
105 Wahabi puritanists or the supporters of Islamic State. In other words is how they resist Salafism
106 and the Arabization of Islam. (Bruinessen,2018). Through an understanding of the brief
107 history, belief systems and forms of local wisdom practiced in *Kampung Naga*, this study
108 will discuss the relationship between local wisdom and belief system, local wisdom in the
109 context of Indonesia viewed from a theological_ and philosophical perspectives, as well as
110 how the people of *Kampung Naga* reject radical ideologies brought by the Islamism group.

111

112 There are many studies about *Kampung Naga*, such as **Prawiro (2015), Maslucha**
113 **(2009), Nugraha (2018), Gunara (2017), Hermawan (2014) and others**. However as far as the
114 author know, no one has yet discussed the relation between sharia which is practiced with
115 local wisdom which makes this village resistant to attacks by Islamic radicalism. Therefore,
116 although there are some researchers who have conducted studies on religion and customs

Comment [A13]: You interchange between religion, Shari'a and Islam,

Comment [A14]: It should be better if you would elaborate those studies by locating your work and how your study contributes to further findings.

117 such as Al Makin (2016). Similar research is still important to explore different sides,
 118 particularly in order to understand how theological and philosophical perspective of *Kampung*
 119 *Naga* community able to counter radicalism or extremism in Islam. Through ethnographic
 120 research with theological and philosophical approaches, this article analyses a brief history,
 121 belief system, and forms of local wisdom practiced in Kampung Naga. in the form of case
 122 study research and using observations, interviews and document studies to obtain data and
 123 then analyzed using interactive analysis from Mile and Huberman (Miles & Huberman,
 124 1994).

125

126 THE RELATION BETWEEN LOCAL WISDOM AND BELIEF SYSTEM

127

128 Based on the results of interviews and observations, all of the inhabitants of *Kampung*
 129 *Naga* admit to being Muslim emotionally. They all acknowledge the existence of the five
 130 pillars of Islam (*syahada*, prayer, zakat, fasting, and performing hajj), and believe in the six
 131 pillars of faith (faith in Allah SWT., His angels, his books, his apostles, *qodho* and *qodar*, and
 132 the last day / day of Judgment). The prayer practices carried out by the people of *Kampung*
 133 *Naga* are no different from the prayer practices of the general public. Including Friday prayers,
 134 which they carry out like the teachings of Islam in general. Koran teaching for children in
 135 *Kampung Naga* is held on Monday nights and Thursday nights, while recitation for parents is
 136 held on Friday nights. In carrying out the fifth pillar of Islam or the Hajj, they think that they
 137 do not need to go far to the Holy Land of Mecca, but it is enough to carry out the *Hajat Sasih*
 138 ceremony which time coincides with the Hajj, which is every 10th of *Rayagung* (*Dzulhijjah*).
 139 According to the beliefs of the people of *Kampung Naga*, the *Hajat Sasih* ceremony is the same
 140 as *Eid al-Adha* and *Eid al-Fitr*.

141

142 According to the beliefs of the people of *Kampung Naga*, carrying out the customs
 143 inherited from the ancestors means respecting the ancestors or *karuhun*. Everything that comes
 144 from the *karuhun* teachings of *Kampung Naga*, and anything that the *karuhun* doesn't do is
 145 considered taboo. If these things were done by the people of *Kampung Naga*, it meant violating
 146 customs, disrespecting the *karuhun*, this would surely lead to disaster. *Kampung Naga*
 147 community's belief in spirits (animism) is still strongly held. Believe in the existence of *jurig*
 148 *cai*, which is a spirit that occupies water or rivers, especially deep river parts ("*leuwi*"). Then
 149 "*ririwa*" is a spirit that likes to disturb or frighten humans at night, there is also something
 150 called "*kunti anak*", which is a spirit that comes from a pregnant woman who dies, she likes to

Comment [A15]: What do you mean by emotionally?

Comment [A16]: Please refer to Islamic encyclopedia to express this sentence better

Comment [A17]: Please refer to update use

151 disturb women who are or are about to give birth. Meanwhile, the places where these spirits
152 live by the people of *Kampung Naga* are called haunted or very scary places. Likewise, places
153 such as the Tomb of *Sembah Eyang Singaparna*, *Bumi Ageung* and the mosque are places that
154 are considered sacred by the people of *Kampung Naga*.

155
156 In addition to professing and practicing Islamic teachings, the people of *Kampung Naga*
157 are also very strong in upholding the customs inherited from their ancestors, in this case,
158 Sundanese customs. Nandang Rusnandar (2015) when explaining the procedures and rituals
159 carried out by the people of *Kampung Naga* when building a house, said that the process of
160 building a house is filled by ritual activity to purify the place of residence (house) to be free
161 from evil things that are unseen. A house built with family members has a deep
162 meaning. Their involvement makes them feel they own the creation so that their home is an
163 integral part of the macrocosm.

Comment [A18]: This sentence should be reworked to refine it.

164
165 So far, like the Bedouin village, *Kampung Naga* has been the object of study in various
166 disciplines. The study mainly focuses on the life of the Sundanese rural community during the
167 transition from Hindu influence to Islamic influence in West Java. Therefore *Kampung Naga*
168 is a traditional village that is still sustainable. The people still adhere to the traditions of their
169 ancestors. They reject intervention from outside parties if it will interfere and destroys the
170 sustainability of the village. Wahyu Iryana (2014) in his article entitled “ The Mythology of
171 *Kampung Naga* Community “ said that there is a *deep structure construction that still refers to*
172 *the aspect of Javanese cosmology in general*.

173
174 The traditions and local wisdom found in *Kampung Naga* cannot be separated from the
175 value system adopted by the community, namely: theological values, ethical values, aesthetics,
176 logical/rational values, physical-physiological values and teleological values. (Sanusi,
177 2017:35) So the local wisdom that is practiced in *Kampung Naga* is actually the embodiment
178 of the choice of a value system which is then synchronized with the level of thinking and the
179 development of science and technology. The people of *Kampung Naga* do not necessarily adopt
180 technological developments if they are deemed incompatible with the value system adopted.
181 *Kampung Naga* community actually understand and aware of developments of science and
182 technology. However, they are only take appropriate technology, adjusted to the value system
183 and the level of thinking. They tend to choose holistic thinking in order to maintain harmony
184 in human relationships with fellow humans, humans with nature, and humans with God.

Comment [A19]: Language problem

185 Holistic thinking is seen as a high-level way of thinking because it is actually be part of a global
186 network to find solutions to universal problems..(Sanusi, 2017:68) Holistic thinking is
187 basically the highest stage of sociocultural development. (Sanusi, 2017:91) Therefore, it is
188 natural for *Kampung Naga* to be used as a pilot for the certification of Indonesian green and
189 energy-efficient building architectural designs. The forms of local wisdom that are practiced
190 in *Kampung Naga* cannot be separated from the belief system they adhere to. As Muslims,
191 the belief system in the form of the set of beliefs are used as a reference. So, for *Kampung*
192 *Naga* community, their local wisdom actually part of a system of beliefs in their religion.
193 Because religion , according to Bellah (1991) is a system of beliefs and practices relative to
194 the sacred that unite those who adhere to them in a moral community”.

195

196 **LOCAL WISDOM IN THE CONTEXT OF INDONESIA: THEOLOGICAL AND** 197 **PHILOSOPHICAL PERSPECTIVE**

198

199 Local wisdoms preserved by the *Kampung Naga* community have given birth to a
200 number of special characteristics of Islam in Indonesia as follows: 1) Indonesian-style of Islam
201 2) Syncretism in the corridor of monotheism 3) Proud of self-identity inherited from their
202 ancestors 4) Simplicity 5) Unity and harmony with nature 6) Tolerance to those who have
203 different perspectives 7) Togetherness and mutual cooperation 8) More emphasis on substance
204 than outward form 9) Firm to the principles and customary norms that are considered good.

205

206 Nowadays , Indonesian-style of Islam is popularized by the term “ Islam Nusantara”.
207 Apart from a number of criticisms of Islam Nusantara, this concept has a very strong
208 theological argument. The five basics of Islam Nusantara, such as appreciation of good habits,
209 the spirit of non-sectarianism, nationalism, populist spirit, more concerned with elements of
210 esoterism, are backed by Qur’anic verses. For instance, high appreciation of good habits (*uruf*)
211 or local wisdom is backed by Qur’an surah al-A’raf (7) verse 199. Uphold the spirit of non-
212 sectarianism by leaving the highest decision on sect differences to Allah is in line with
213 Qur’anic verse, *Al-An'am* (6) verse 159. Uphold nationalism by making ethnic or group
214 differences to get to know each other is in line with Qur’anic verse, *al-Hujurat* (49)verse 13.
215 Upholding the populist spirit or democracy through the principle of deliberation is in line
216 with Qur’anic verse *Al-Syuro* (42) verse 38. More concerned with the elements of esotericism
217 and non-formalism in religion by emphasizing the benefits of religion for other people or
218 emphasizing social piety rather than ritual piety is in line with Qur’anic verse in surah al-

Comment [A20]: The evidences for your arguments should be based on data, you did not present your data in this section.

219 Ma'un.(107).

220

221 Local wisdom actually has a root in Islamic history and tradition. *Al-adat*
222 *muhakkamatun* ('Custom is the basis of judgment') is one of the five leading maxims (Kamali,
223 2008). That is why, Abdul Nurhayati & Sinaga (2018) in his book *The Science of Usul*
224 *Fiqh* (sharia methodology) says: *al-tsabit bi al-urfī ka al-tsabit bi al-nash* (something
225 supported or determined by *urf* like something supported by texts). In the Islamic legal
226 tradition, the concept of custom has been associated with the terms of *urf* and *ādah*. Each of
227 these two terms had undergone its own development, but at a deeper level they shared the
228 common characteristics of their English counterparts: custom and habit (Shabana, 2010).

229

230 Not all local traditions and cultures were rejected or destroyed by Islam. As long as
231 they do not deviate from the basic principles of Islam, these local traditions and cultures can
232 be accommodated or assimilated wisely. This is what is called *uruf* (QS.7:199) or *ma'ruf* (QS
233 4:19), in the Qur'an. The word close to wisdom in the Qur'an is *hikmah* (wisdom). *Hikmah* is
234 a provision that God gave to the prophets, besides the Scriptures. Not less than nine times, the
235 word *al-Kitab* (scripture) is combined with the word *al-hikmah* (wisdom) in the al-Qur'an. The
236 Qur'an highly respects those who are bestowed with wisdom by God. These people, although
237 not prophets, were seen as being bestowed with good luck. "He gives wisdom to whom He
238 wills. Whoever is given wisdom, in fact he has been given a lot of goodness. And no one can
239 learn a lesson except those who have common sense."(QS.2:269).

240

241 Local wisdom or *uruf* is one of many arguments for obtaining Islamic norms and
242 values (Al-Zuhayliy, 1995). So, local wisdom is actually part of the sharia. Local wisdom is
243 able to strengthen the implementation of sharia (Maimun, 2017). As a paradigm, sharia is an
244 open path to God whose manifestations vary, depending on the way sharia is
245 explored, understood and practiced. As paradigmatic, the manifestation of sharia in human
246 history is plural, not singular (Otto, 2010). Because, all sharia that follows tradition, the
247 provisions contained therein will change according to the demands of the new customs (*Inna*
248 *kullama huwa fi al-syari'ah yatba'u al-awa'id yataghayyaru al-hukmu fihi idza taghayyarat*
249 *al-'adat ila ma taqtadlihi al-adat al-mujaddidah.*) (Dahlen, 2004). This means that sharia is
250 not static. The dynamic of sharia cannot be separated from the interrelation between Islamic
251 law and socio-political process (Daniels, 2017).

252

253 Local wisdom is also seen in the proverb that is popular among the *Kampung Naga*
254 community such as *silih asih* (loving each other) ,*silih asah* (advising each other) and *silih*
255 *asuh* (raising each other). Loving each other (*silih asih*) as the first and foremost principle in
256 the values of the *Kampung Naga* community is in line with the Islamic spirit which brings
257 mercy to the entire universe. “And We have not sent you, [O Muhammad], except as a mercy
258 to the worlds.”(QS.21:107). Advising each other (*silih asah*) is in line with the spirit of Islamic
259 teaching “Indeed, mankind is in loss, except for those who have believed and done righteous
260 deeds and advised each other to truth and advised each other to patience.”(QS.103:2,3) Raising
261 each other is a value that is in line with Islamic teachings, because in Islam everyone,
262 descendants of Adam and Eve, is basically a representative or caliph of Allah. (QS 2: 30) They
263 are obliged to develop themselves to carry out his or her duties on earth according to their
264 respective talents and positions. "Each works according to his manner, but your Lord is most
265 knowing of who is best guided in way." (QS.17:84). *Hideng Sorangan* is another concept which
266 is used by *Kampung Naga* community to internalize their values, including religious values
267 without being forced. This concept is in line with Islamic teachings, because according to the
268 Qur'an, religion should not be forced, "There is no compulsion in religion"(QS 2: 256)

269
270 Philosophically and substantively, sharia is actually founded and built upon wisdom
271 (*hikmah*) and the interests of people (*maslaha*) in this life and the life to come (Emon, 2010).
272 Ibn al-Qayyim's (d. 748 AH/1347 CE), as quoted by Auda (2007) said that sharia is based on
273 wisdom and achieving people's welfare in this life and the afterlife. Sharia is all about justice,
274 mercy, wisdom, and good. Thus, any ruling that replaces justice with injustice, mercy with its
275 opposite, common good with mischief, or wisdom with nonsense, is a ruling that does not
276 belong to the sharia, even if it is claimed to be so according to some interpretation. From the
277 perspective of theology and philosophy , local wisdom adhered by *Kampung Naga*
278 community is backed strong arguments.

279
280 The respect for local wisdom and tradition actually has long been practiced by the
281 prophet. It is reflected in the constitutional text (Medina Charter) which was agreed upon by
282 the Prophet Muhammad in the plural society of Medina. Among key words that can be used to
283 understand the Medina Charter are *al-ma'ruf* (something that is considered good by society)
284 and *ala rab'atihim* (according to their circumstances or habits). Both *al-ma'ruf* and *ala*
285 *rab'atihim* are mentioned nine times in this charter (Harik, 1996). The preservation of good
286 customs is the one among the eight same principles which are found in the Medina Charter

287 and the Indonesian Constitution.

288

289 Since its birth, Islam cannot be separated from the situation, traditions and local culture
290 that become its background. So it is true when Umar bin Khattab said that Arabic is the raw
291 material for Islam. This means that the pre-Islamic tradition has been widely adopted and then
292 integrated into part of Islam, whether related to rites, social, political, economic, legal and so
293 on (Hapsin, 2010). As many Arab traditions were adopted by Islam, Javanese and Indonesian
294 traditions before the arrival of Islam were also widely adopted by Muslims (Nasution, 1985).

295

296 What happened in *Kampung Naga* is similar to what happened in local indigenous
297 Dayak culture and belief in West Kalimantan. The massive conversion of Dayak to Islam does
298 not necessarily imply the downgrading of identity from Dayak to Malay; instead they still
299 remain to be Dayak in spite of their conversion to new religion (Halim et al., 2021). So,
300 local wisdom as practiced in *Kampung Naga* and a number of other areas in Indonesia, is
301 actually apillar of the formation of what was later known as Islam Nusantara.

302

303 Islam Nusantara has the potential to become an exceptional form of Islam or a template
304 for tolerant Islam that can be emulated by Muslims in other parts of the world, especially in
305 terms of its ability to accommodate local culture and multiculturalism. Proponents of Islam
306 Nusantara believe that radical ideology contradicts the character traits of Islam Nusantara, i.e.,
307 peaceful, smiling, tolerant, moderate, and accommodative to culture. Radicalism and
308 intolerance are commonly seen as being disseminated by transnational movements such as
309 *Hizbut Tahrir* and *Salafi-Wahhabi* groups (Ahmad et al., 2021). Though not terrorist groups,
310 they do teach intolerant and exclusive religiosity which provides a breeding ground for
311 terrorism (Burhani, 2018).

312

313 Although fellow Muslims are bound by a number of the same basic teachings, they
314 actually have different theological features. Their differences in choosing the theological style
315 have an effect on their differences in choosing the model of sharia that is practiced (Suberu,
316 2010). There are many factors that influence the choice of Muslims on the theological style
317 and the model for implementing the Sharia, including historical factors, style or level of
318 thinking, knowledge they have and the value system they adopt. If moderate, tolerant and
319 inclusive Islam, as reflected in local traditions is continually attacked by puritan Wahabi
320 groups, then there are two possibilities that will happen. The first the face of Islam which

321 friendly, will eventually disappear, secondly, the emergence of disharmony or conflict
322 between fellow Muslims. Conflict occurs when differences in the model for practicing sharia
323 are accompanied by intolerance, authoritarian and totalitarian attitudes. Theoretically, those
324 who espouse radical beliefs are more likely to commit radical acts. The process of
325 radicalization always initiated by the teaching of a worldview from which violence may
326 emerge, and in which violence can always be justified (Sam, 2020).

327

328 **HOW RADICAL IDEOLOGY BE REJECTED BY LOCAL WISDOM**

329

330 Radical ideology among Muslims actually part of what is called the Manichean
331 mindset. This is a postulated universal cognitive-affective complex that predisposes individuals
332 to cleave the external world into immutably separate and distinct social groupings: a morally
333 superior in-group, “us,” and a morally inferior out-group, “them” – that must be dominated so
334 as to preserve the justified higher pecking order status of the in-group (Ramakrishna, 2014).
335 Radical Muslims or Islamism generally agrees to endorse ideology or the idea to formally
336 construct theocratic Islamic State which distinguishes citizens based on the religious group
337 they adhere to. Formally, the theocratic of Islamic state generally has three characteristics:1)
338 Making Islam the basis of the state 2) Making Muslim citizens as first-class citizens, non-
339 Muslims as second-class citizens 3) The application of sharia or Islamic law for all citizens
340 (Taman, 2011).

341

342 Although some scholars called Indonesia, substantively, an Islamic state (Hussin,
343 2007) and some researchers have proven that Indonesia is more Islamic than Iran, Pakistan
344 and Egypt (Rehman & Askari, 2010). However radical Muslims cannot accept both of nation
345 state and democracy. The nation state was rejected because it was based on the equality of
346 citizens, while democracy was rejected because it would give birth to man-made laws. For
347 them, God's law is far better than man-made laws. Therefore, radical Muslims generally carry
348 the sharia theme as the jargon of their struggle. Because, for them, the sharia is a representation
349 of God's law.

350

351 Considering in the classical sharia discourse, the position of non-Muslims is not the
352 same as Muslims and women are not equal to men, then God's sovereignty, the position of non-
353 Muslims and women are three big issues that Radical Muslims always face. For them the issue
354 of God's sovereignty, the position of non-Muslims and women in the context of the state is

355 very important. Because, that's the sharia which they understand. For them, sharia not
356 experienced evolution and cannot be adjusted to the circumstances. It is right that radical
357 Muslims tend to use literalist approach towards religion with religious teachings being
358 interpreted strictly based on the written word. They also believe in the unconditional absolute
359 truth, with any other view treated as heretical. They also allowed the use of violent jihad to
360 realize their beliefs. (Singh, 2011). It is also right that among indicators of extremism in Islam
361 are rejecting the existing social, political or world order and when in power, subvert the
362 liberal-democratic conception of the rule of law (Schmid, 2014).

363

364 Thus, the rejection of Muslims in *Kampung Naga* against radical ideology through local
365 wisdom, basically done through two aspects, **theological and political**. Theologically they
366 embrace inclusive theology, while politically they endorsed non-violent politic. Theologically,
367 the Muslim community living in *Kampung Naga* is a society that to some extent has succeeded
368 in harmonizing religion and culture while politically, they accept the legitimacy of the existing
369 political order or the state system which was proclaimed by Sukarno, since 17 August 1945.
370 Their beliefs not changed despite being stigmatized as a syncretic groups for combining Islamic
371 teachings with other pre-existing beliefs, or accused as being Muslims who have not fully
372 practicing sharia.

373

374 So, for Muslims in *Kampung Naga*, their differences with radical Muslims is in the
375 choice of theology and ideology. So, Muslims who live in *Kampung Naga*, actually challenged
376 radical Muslims passively. Their respect for their natural environment is misunderstood by
377 puritans as a belief influenced by animism or as an act of *syirk* (polytheism) which is forbidden
378 by religion. However, animism as a belief that everything on earth, whether living or dead, has
379 a spirit, to a certain extent actually can be tolerated in Islamic teachings. Because according to
380 the Qur'an, the universe is the face of God. " And to Allah belongs the east and the West. So
381 whatever you (might) turn , there is the Face of Allah." (QS.2:115) It is right that they tend to
382 reject what is called the Arabization of Islam. (Bruinessen,2018). But their refusal is
383 understandable because Islam is not identic with Arabic culture.

384

385 Thus, the rejection of the *Kampung Naga* community against radical ideology occurred
386 by itself or by default. Because all the characteristics contained in the extremist or radical
387 Islamic movement are rejected by local wisdom that is nurtured by the *Kampung Naga*. For
388 instance , while they are embracing exclusive, literalistic and intolerance theology, *Kampung*

Comment [A21]: Where and how?

389 *Naga* community embraced inclusive , substantive and tolerance theology. While Islamist
390 extremism/radicalism adhere to a single theory of truth, *Kampung Naga* community able to
391 accept the plurality of truth. While , philosophically, they tend to avoid discussing the
392 substance or the purpose of the sharia, *Kampung Naga* community tend to accept the essence
393 of sharia, so it is easy to be adjusted to local context. Historically, radical Muslims in Indonesia
394 maintain the idea of an Islamic state that had been declared by Kartosuwiryo (Van Dijk,
395 1987). Onthe contrary , *Kampung Naga* community resisting this idea. As a result, *Kampung*
396 *Naga* was burned and destroyed by the DI/ TII gang. For *Kampung Naga* community, the
397 action of DI/TIIis actually not a religious issue but a political choice or political movement in
398 the form of rebellious action. Because from theological perspective, there are many paths to
399 God, and religious values or norms actually cannot be forced.

400

401 **CONCLUSIONS**

402

403 The *Kampung Naga* community is Muslims community which embraced moderate and
404 tolerance version of Islam, therefore, they refused to be included to Islamism group. From the
405 start, they were able to accept the Indonesian state which was based on the state ideology
406 ofPancasila. They are not influenced by the idea brought by the Islamism group about the
407 need for an Islamic theocratic state that will implement sharia in a pure and total manner.
408 Because for them, the purity and totality of Islam does not lie in the formal aspect, but what
409 is more important is the substance aspect. For them, sharia is a major road to God whose
410 implementation is not singular. Therefore, it is natural for them to take their own way of
411 implementing the sharia. The *Kampung Naga* community is a community that in practicing
412 sharia able to synergize it with local wisdom. This is what makes them seem to have their
413 own model or type in practicing religion. The ability of the people of *Kampung Naga* to
414 synergize value systems, styles of thinking and forms of theology have giving birth to local
415 wisdom. This ability cannot be separated from their acceptance of religious and cultural
416 features that are syncretic. For them, their syncretism is still in the corridor of monotheism,
417 not polytheism.

418

419 The theological style shown by the people in this village in general is that of a tolerant,
420 humanist and inclusive theology. In line with the style of theology adopted, the model of
421 application of sharia that they choose tends to be a substantive and inclusive, so that it is very
422 accommodating to the local culture inherited from previous traditions. For them, this attitude

423 is a reflection of their respect for the *uruf* or *hikmah* which is also ordered by the Qur'an.
424 Although this group is often criticized by Islamism groups as a deviant group that has not
425 implemented Islamic teachings perfectly (*kaffah*), this study finds that local wisdom practiced
426 in *Kampung Naga* has strong theological and philosophical support from Islamic teaching.
427 This study also finds that local wisdom adopted in *Kampung Naga* is a dynamic concept in
428 which there are three elements that are interconnected and influence each other, namely:
429 value system, model of thinking and the development of science.
430
431

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