

Islam Transnasional Versus Islam Nusantara

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Article Info

Article history:

Received Feb, 2026

Revised Feb, 2026

Accepted Feb, 2026

Keywords:

Endogamous;

Islam Nusantara;

Islam Transnationalism;

Religious Movements

ABSTRACT

The phenomenon of transnational Islamic movements has become a global concern because it affects the religious and social dynamics of a country. As the largest Muslim-majority country, Indonesia has become fertile ground for the spread of transnational Islamic ideologies that carry conservative and puritanical values. On the other hand, the concept of Islam Nusantara has emerged as a local response that promotes values of tolerance, culture, and the contextualization of Islamic teachings within the local culture. This study aims to identify the influence of these two currents of Islamic thought, transnational and Nusantara, in shaping the Islamic identity of Indonesian society. This study uses a qualitative research method with a descriptive-explanatory approach that compares the similarities and differences in the impact, nature, and effects of the growth of transnational Islam and Islam Nusantara movements. Data collection techniques include observation, interviews, and documentation. The research uses Mark R. Woodward's cultural Islam theory, which views Islam as a syncretic tradition embedded in local culture and wisdom. The results of the study show that transnational Islam has a very effective influence in shaping exclusive religious-based political and social movements, while Islam Nusantara is more adaptive to the local context and tends to strengthen social harmony. The infiltration of transnational movements in Indonesia has weakened traditional bases such as Nahdlatul Ulama, while Islam Nusantara is positioned as an ideological and cultural stronghold that seeks to maintain contextual Islamic moderation amid global trends.

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1. INTRODUCTION

The rise of transnational Islamic movements is a fascinating global trend to observe in the field of Islamic studies. This phenomenon, which has shaped global perceptions of modern Islam, is worthy of in-

depth study. Intellectual, spiritual, and even political movements can all be manifestations of transnational Islam [1]. According to Mujibuddin, the global situation, including within Islam, which was transitioning into a new era, led to the emergence of transnational

movements. However, due to the lack of preparation and preparedness of the Muslim community, many Muslim communities felt lost during this period [2].

Muslims seek identity through a unique interpretation of religion that fundamentally emphasizes the importance of upholding religious principles to overcome various problems that arise in everyday life [3]. In addition, Kambo cites Manuel Castell's view that the first generation of Muslims was born in the early 1970s with a relatively higher level of education compared to their predecessors, following the independence of Muslim countries in the 1950s and educational efforts in the 1960s [4]. Muslim societies experienced tremendous mobilization between 1970 and 1980. Meanwhile, Muslim countries were influenced by the modernization trend that began in the 1970s [5].

Indonesia merupakan salah satu negara Indonesia, with the largest Muslim population in the world, has become fertile ground for the growth of transnational Islamic movements. The Ahmadiyah movement, Jamaah Tabligh, Hizbuttahrir Indonesia (HTI), Wahhabism, and other new Islamic movements are concrete examples of fertile ground for Islam in Indonesia [2]. The map of Islamic preaching in Indonesia has also experienced developments due to the emergence of international Islamic movements in conveying Islamic teachings from their perspective, but on the other hand this has given rise to concerns among the general public [6].

This development occurs in various fields, including the da'wah media itself, its content, and its methodology. Therefore, the author wants to examine transnational Islamic movements and how they influence the development of the da'wah landscape in Indonesia. It can be said that the current trend of transnational Islamic movements is quite effective in gaining institutional positions and dominating discussions around Islamic ideas and perspectives in Indonesian society. This movement has succeeded in controlling the structure and foundations of regional Islamic religious movements, such as Nahdlatul

Ulama (NU), which has long existed in Indonesia. For example, the Tabligh Jamaah has now weakened a significant number of NU members in urban areas. By utilizing Islamic boarding school teachings, the Salafi congregation has also begun to weaken the puritanical NU congregation [1].

The study of Transnational Islam and Islam Nusantara is an important topic to explore because both are related to how to understand and apply Islam, especially within the context of the strong local culture believed in by the Indonesian people. This idea is not intended to undermine the essence of Islam as a religion of rahmatan lil 'alamin (blessing for all the worlds), but rather seeks to harmonize Islamic teachings with local wisdom as long as they do not conflict with the basic teachings of Islam contained in the Qur'an and Hadith, which are the sources of Islamic law. Thus, Islam can develop peacefully and be accepted by society holistically. This article is intended as a reflection on the potential of Islam Nusantara to maintain interfaith harmony in Indonesia, as well as a critical evaluation of the possibility of excessive local cultural dominance as advocated in Transnational Islam. As a comparison, the transnational Islamic movement is also relevant to study, given its influence that has begun to spread to Islamic institutions in Indonesia [7].

2. LITERATURE REVIEW

2.1 *Islam Transnational*

Transnational Islam is a term used to describe transnational Islamic movements that carry specific ideologies, thoughts, and religious agendas that are not limited to a single country's national territory. This movement develops through international networks connected by shared ideologies, preaching, education, and religious politics. According to Azra, transnational Islam began to grow strongly in Indonesia during the reform era through various organizations and movements that advocate the purification of Islamic teachings and seek to apply Middle Eastern religious models to the context of

Indonesian society [8]. This movement utilizes globalization, digital media, educational institutions, and preaching organizations to expand its influence within society.

Ideologically, transnational Islam is characterized by conservativeness, scripturalism, and puritanism, as it seeks to purify religious practices from local cultural elements deemed inconsistent with pure Islamic teachings. According to Hilmy, transnational Islamic groups tend to understand religion in a literal and textual manner, thus making little room for local traditions and the cultural diversity of the community [9]. In practice, some transnational Islamic movements also tend to be exclusive toward groups with differing views, potentially leading to social polarization and ideological tensions within society. The development of transnational Islam in Indonesia cannot be separated from the influence of Middle Eastern movements such as Salafism, Wahhabism, the Muslim Brotherhood, and Hizbut Tahrir. According to Bruinessen, this influence entered through education, foreign scholarships, the publication of religious books, and campus da'wah activities, which have grown rapidly since the 1980s [10]. This movement then developed among urban communities, students, and young Muslim groups seeking a new religious identity amidst the currents of modernization and globalization.

2.2 *Islam Nusantara*

Islam Nusantara emerged as a response to the development of transnational Islamic ideology, which was deemed inappropriate for the character of Indonesian society. Islam Nusantara is a religious concept that places Islam within the context of local Indonesian culture without eliminating the fundamental principles of Islamic teachings. According to Said Aqil Siradj, Islam Nusantara is an Islam that prioritizes the values of tolerance, moderation, balance, and respect for local cultures as part of its Islamic missionary

strategy in Indonesia [11]. This concept developed strongly within the Nahdlatul Ulama (NU) community as a form of strengthening moderate Islam that aligns with Indonesia's social and cultural realities.

Islam Nusantara has long historical roots, dating back to the spread of Islam by the Walisongo (Wali Songo). Islamic missionary work at that time was carried out through approaches based on culture, art, tradition, and local wisdom, ensuring a peaceful acceptance of Islam by the community. According to Woodward, the success of Islam in Indonesia is inseparable from the ability of Islamic scholars to accommodate local cultures without eliminating the substance of Islamic teachings [12]. This approach has enabled Islam in Indonesia to develop in a moderate, inclusive, and tolerant form toward differences.

From a social perspective, Islam Nusantara emphasizes the importance of harmony between religion and culture. Local culture is not seen as a threat to religion, but rather as a means to convey Islamic values contextually. According to Zuhairi Misrawi, Islam Nusantara is a form of religiosity that displays a friendly, courteous face of Islam and respects the plurality of Indonesian society [13]. Therefore, Islam Nusantara is often positioned as the antithesis to transnational Islamic movements that tend to be homogenous and rigid in their understanding of religion.

The debate between transnational Islam and Islam Nusantara demonstrates an ideological struggle over Islamic identity in Indonesia. Transnational Islam tends to favor a uniform application of Islam based on the Middle Eastern model, while Islam Nusantara emphasizes the importance of contextualizing Islamic teachings according to the culture and social conditions of Indonesian society. This struggle occurs not only in the theological realm but also encompasses education, politics, the media, and social life.

In education, the influence of transnational Islam is evident in the development of educational institutions and religious studies that promote puritanical and scripturalist ideologies. Meanwhile, Islam Nusantara emphasizes moderate Islamic education that teaches tolerance, nationalism, and respect for diversity. Moderate Islamic education is crucial for maintaining social stability and preventing the growth of radicalism among the younger generation. Therefore, educational institutions play a strategic role in developing peaceful and inclusive religious character.

Beyond education, the struggle between transnational Islam and Islam Nusantara also occurs in the political realm. Some transnational Islamic groups pursue a political agenda, including the establishment of a global Islamic government system or the formal implementation of sharia within the state. In contrast, Islam Nusantara embraces the concept of the nation-state and views Pancasila as the foundation of the state, aligning with Islamic values. According to Wahid, Islam Nusantara views Islam and nationalism as not contradictory but rather harmoniously coexist within the life of the nation and state [14].

Culturally, Islam Nusantara is more open to local traditions such as tahlilan (religious gatherings), selamatan (celebrating the Prophet's birthday), maulid (the birth of a prophet), and various forms of Indonesian religious culture. These traditions are viewed as part of local Islamic cultural expressions with social and spiritual value. Conversely, transnational Islamic groups often consider these practices to be heretical because they are not explicitly found in classical Arabic Islamic practices [9]. These differing views often give rise to polemics within society regarding religious authority and the legitimacy of local traditions. According to Azra, the existence of Islam Nusantara is crucial in maintaining Islamic moderation in Indonesia because it acts as a bulwark

against the influx of radical and extreme ideologies from abroad [8]. Islam Nusantara emphasizes the values of tasamuh (tolerance), tawazun (balance), and i'tidal (justice), which are essential foundations for building a peaceful and harmonious society. This moderate approach is considered more appropriate to the character of Indonesia's pluralistic and multicultural society.

Meanwhile, some academics argue that not all transnational Islamic movements are radical. Transnational Islamic groups engaged in education, social work, and da'wah (Islamic outreach) without resorting to violence. Nevertheless, the influence of exclusive and intolerant ideologies remains a serious challenge to Indonesian social life if not balanced by strengthening the values of religious moderation.

In the context of globalization, the development of social media has also accelerated the spread of transnational Islamic ideology. According to Hidayat, digital media has become an effective means for transnational groups to disseminate religious narratives widely to the younger generation [8]. On the other hand, Islam Nusantara also utilizes digital media to strengthen moderate da'wah (Islamic preaching) and spread values of tolerance and nationalism. Therefore, the current ideological struggle is not only taking place in physical spaces but also in the digital realm.

Based on this description, it can be understood that transnational Islam and Islam Nusantara are two major currents of Islamic thought that have fundamental differences in understanding the relationship between religion, culture, and the state. Transnational Islam tends towards a strict and universal purification of teachings, while Islam Nusantara emphasizes the contextualization of Islamic teachings within local cultures and the principle of moderation. In the Indonesian context, Islam Nusantara is seen as playing a

crucial role in maintaining social integration, strengthening tolerance, and maintaining the peaceful and inclusive character of Indonesian Islam.

3. METHODS

This study uses a qualitative research method with a field research approach to obtain various descriptive data through oral and written notes regarding the observed phenomena. According to Bogdan and Taylor, as cited by Moeloeng, the descriptive-explanatory approach is a form of approach that attempts to explain in detail cultural and social phenomena, particularly the phenomenon of transnational Islam and the archipelago, which is then analyzed descriptively and comparatively [15]. The similarities and differences in the impact, nature, and effects of these movements will be discovered by comparing the growth of transnational Islamic movements with the growth of Islam in the archipelago. Research data was obtained directly from primary sources, representing Islamic actors, so the credibility of the information obtained can be accounted for [16]. The research data collection techniques used are observation, interviews and documentation [17]. The data analysis technique used was content analysis to interpret the ideas or concepts of transnational Islam and Nusantara Islam, using deductive and inductive thought patterns to reach a conclusion. This method provides an opportunity for empirical, systematic, and objective research, thus providing a holistic and in-depth understanding of the phenomenon [18].

4. RESULTS AND DISCUSSION

4.1 *Islamic Transnationalism*

Research findings related to transnational Islam were first presented by K.H. A. Hasyim Muzadi to describe a group of individuals radicalizing Islam and carrying out a transnational mission that transcends regional boundaries. This movement indirectly carries out theological and ideological Islamization of various religious perspectives and

doctrines verbally, comprehensively, and straightforwardly, with efforts to significantly contextualize its ideas and prioritize Arabization over the Indonesianization of Islam itself.

Transnational Islamic movements in Indonesia highlight the significant impact these groups have on society and the state. The Indonesian state system has a strong political system and a strong Islamic nuance, and transnational Islamic movements also demonstrate their influence. Hizbut Tahrir Indonesia, for example, a transnational organization whose license has been revoked, continues to call for the establishment of a global caliphate based on Islamic law. Furthermore, the Salafi movement, with its conservative approach and textual interpretation of Islamic teachings, also plays a role in shaping religious discourse.

Transnational Islamic movements have begun to impact the social, political, and religious spheres in Indonesia. Advocating for the implementation of Islamic law as the legal basis of the state is one way these movements influence Indonesia's political environment. Furthermore, transnational Islamic movements also impact Indonesian society's religious perceptions and understanding. Particularly through da'wah (Islamic outreach) and education, these movements seek to spread more conservative and puritanical Islamic principles. Indonesia's social and cultural spheres are also influenced by transnational Islamic movements [19].

These movements can influence people's daily activities, including dress codes, regional customs, and social norms considered in line with true Islamic teachings. Furthermore, the increasing da'wah activity and religious influence in various fields, such as the media, politics, and economics, are further indications of the influence of global Islamic movements. This has the power to change public policy, influence public opinion,

and impact Indonesia's social and political landscape. The rise in violence and extremism in Indonesia is another indication of the influence of transnational Islamic movements. Indonesia's security and stability are threatened by the involvement of many groups affiliated with transnational movements in terrorist attacks [20].

The impact of this transnational movement is clearly visible in the fields of education and da'wah, where institutions affiliated with this movement seek to spread a more traditional view of Islam. In fact, Indonesian government policies, such as the stricter implementation of Islamic law, are believed to be influenced by transnational Islamic views, which in turn impact social dynamics and the transformation of other religious values within society [21].

Indonesian society's behavior is heavily influenced by transnational Islamic groups, particularly in the dissemination of religious doctrine and customs. Movements such as Hizbut Tahrir Indonesia and Jamaah Tabligh, among others, have developed their networks in Indonesia and influenced Muslims' knowledge and adherence to Islam [22]. Their efforts to promote more active Islamic education are another example of the influence of transnational Islamic movements. The systems and methods of Islamic education in schools have been influenced by religious teachings brought from abroad, particularly from Arab countries [23]. Furthermore, political movements in Indonesia have been influenced by global Islamic movements, such as those initiated by the PKS. The political and social interests of Muslims in Indonesia have been promoted by a number of Islamic organizations linked to international movements [24].

Transnational Islamic movements, such as organizing religious events, providing social assistance, and conducting da'wah campaigns, have increased in Indonesia in recent years.

This has influenced the political and social climate in several regions. As a result of the impact of transnational Islamic movements, theological topics, including the position of women in society and the conflict between conservative and moderate Islamic schools of thought, have sparked discussion and controversy among the general public [1].

4.2 *Islam Nusantara*

Research findings indicate that Nusantara Islam possesses inherent characteristics compared to Arab Islam or Islam in other countries. This is indirectly evident in every word, deed, and custom that has fused with Islamic teachings and the local wisdom of the surrounding culture. For example, the practice of tahlilan (religious gatherings), mauludan (religious gatherings), and various other religious activities represent a form of acculturation of local wisdom that has shifted toward Islamic teachings and become more widely accepted by society. On the other hand, in the past, the majority of Indonesians did not wear the hijab and tended to dress more revealingly. However, with the influx of Islamic influence in the Nusantara archipelago, people gradually began to cover their aurat (awrah), although unlike Arabs, who generally wear the robe (gamis), for both men and women.

In general, Nusantara Islam has five characteristics that distinguish it from transnational Islam. First, Nusantara Islam is contextual, allowing Islamic teachings to be understood as adaptable to current conditions. Second, Nusantara Islam is tolerant, does not discriminate against certain groups, and recognizes Islamic teachings according to each individual's beliefs. Third, Islam Nusantara respects tradition, thus allowing for the acculturation of local cultures with Islamic teachings, which are then modified into Islamic culture. Fourth, Islam Nusantara is progressive, viewing developments in the modern era as positive and conducive to sustainable

progress. Fifth, Islam Nusantara is liberal, non-discriminatory, and capable of addressing various societal issues.

Islam Nusantara was born as a response to the transnational nature of mainstream Islamic teachings which could endanger the stability and conduciveness of society in general [25]. Gerakan ini dipopulerkan pada Mukhtar The 33rd Nahdlatul Ulama Executive Board (PBNU) in 2015 in Jombang, East Java. This demonstrates that Nusantara Islam has become an Islamic methodology successfully developed by the NU Islamic organization, which tends to emphasize various principles of moderation, tolerance, respect for culture, and the scholarly traditions of Ahlussunnah wal Jama'ah (ASWAJA) [26].

One interpretation of Islam Nusantara emphasizes a different approach to da'wah than other definitions. Islam Nusantara, from the perspective of Ahlussunnah wal Jama'ah, is understood as a da'wah method that is able to demonstrate the characteristics of Indonesian society in expressing Islam, which adapts universal Islamic values in its interaction with good local culture, or even eliminates cultural elements considered negative through a da'wah process that includes amputation, assimilation, or minimization, as has been implemented by the saints in the past [27].

Efforts to understand the essence of Islam Nusantara are greatly facilitated through interpretation. Understanding the essence of Islam Nusantara through its characteristics is the easiest and most comprehensive way, which lies in its culture, accommodating, peaceful, characterful, tolerant, and deeply rooted in Sufi tradition. Furthermore, the meaning of Islam Nusantara provides a foundational understanding for those seeking to understand the true nature of Islam [27]. In other words, Islam Nusantara facilitates the study and exploration of concepts, understanding

and application of Islamic teachings that are utilized and influenced by local regions and contexts [28].

Various definitions of Islam Nusantara have been put forward by scholars, namely the knowledge and practice of Islam in the archipelago region, which has been assimilated into a perspective between cultural and social realities and texts in accordance with Sharia law. The goal of Islam Nusantara is to ensure that religious practices do not deviate from Sharia teachings. This definition can be compared with other interpretations because it also emphasizes the universal elements of Islamic teachings and the principles of Ahlussunnah wal Jama'ah. Although complex and somewhat complicated, this approach attempts to explain how Islam Nusantara can be applied contextually without losing its Islamic values [27].

Based on these various descriptions, it can be understood that Islam Nusantara is a way of thinking, understanding, and practicing Islamic teachings that synergizes with cultural values and local wisdom that have developed in Indonesia. The development of Islamic teachings in general, especially in Java, is not only limited to doctrinal teachings, but tends to become a way of life of the community that has been integrated with cultural wisdom and local society, both in terms of texts, behavior, and culture, which is deeply rooted in the daily lives of the community [29].

4.3 *Transnational Versus Nusantara Islam*

Research findings indicate that Islam Nusantara (Indonesian Archipelago Islam) demonstrates local wisdom within the archipelago that does not violate Islamic teachings but rather synergizes with existing Indonesian customs. Islam Nusantara is a friendly, open, and inclusive Islam capable of providing solutions to various major national and state problems. Islam Nusantara is a dynamic form of Islam that is welcoming to diverse cultural

environments, subcultures, and religions. Transnational Islam, on the other hand, is a movement within a specific group that claims to represent Islam, but whose ideology and thinking contradict the Pancasila ideology agreed upon in Indonesia, thus giving rise to much division and concern within the community.

Ideologically, transnational Islamic groups seek to implement a framework that emphasizes purity of thought and follows the monotheistic methods of early Muslims without any adaptation to the surrounding environment. As a result, these groups consider any ideas that disagree with their beliefs to be heretical or inconsistent with Islamic teachings. This ideology is implemented by Islam Nusantara groups to counter transnational ideology by analyzing the thoughts of various scholars who emphasize the need to adapt religion to the surrounding environment [30].

Transnational Islamic groups conduct da'wah activities through various Islamic study groups with their members, both in person and on their social media accounts. To counter this da'wah strategy, Islamic groups in Indonesia are implementing a similar da'wah strategy through Islamic study, but with an approach that is more readily accepted by the general public. This is done to counter transnationalist ideology with a moderate understanding of Islam, in the hope of returning to a true and straightforward understanding of Islamic teachings in accordance with the teachings of Ahlul-sunnah wal Jama'ah an Nahdliyyah [31].

The da'wah strategy employed by transnational Islamic groups tends toward a literal and fragmented understanding of religion based on specific verses. This understanding precludes compromise or discussion with groups that disagree with their ideology, thus serving as the basis for implementing Islamic teachings [32]. On

the other hand, strengthening Islam Nusantara to build Indonesian and global civilization clearly states that the concept of Islam Nusantara is unique to Indonesia. Said Aqil Siraj emphasized that Islam Nusantara is a typology, *mumayyizat*, and *khathais*, not a school of thought or sect. Furthermore, Islam Nusantara is not an anti-Arab religion. Rather, Islam Nusantara is a form of Islam that is civilized, polite, intelligent, friendly, tolerant, and moral [33].

Transnational Islamic groups such as Salafis, Wahhabis, and the puritanical ideology of Islam, such as HTI, PKS, and FPI, have openly rejected the ideology of Islam Nusantara. On the other hand, Azyumardi Azra, a prominent figure in Nahdlatul Ulama and Muhammadiyah, responded with gratitude. This is because Islam Nusantara is highly compatible and relevant in both domestic and global contexts. He emphasized that Saudi Arabian Islamic orthodoxy and Islam Nusantara are not the same. There are only two components to Saudi Arabian Islamic orthodoxy: first, Salafi-Wahhabi theology, which emphasizes "pure" Islam and takes a literal interpretation of the religion [34].

The Islamic issues faced by Indonesian society with the emergence of transnationalist groups have attacked the beliefs, understandings, and teachings long held by Muslims in Indonesia, particularly members and congregations of Nahdlatul Ulama (NU). Numerous transnational Islamic doctrinal groups have deemed several of the core teachings and beliefs of Aswaja Islam (Ahlul-sunnah Waljama'ah) adhered to by NU as heretical. Similarly, the customs, doctrines, and practices long held by NU members have been attacked through various means, such as print and electronic media, lectures and seminars, and various da'wah initiatives. The impact of this movement on the Nahdliyyin community has caused many to become anxious and even question the

actions taken in the name of purifying Islamic teachings. In addition to external factors, the uncertainty, doubt, and even deviation of some citizens from NU practices and Aswaja Islam teachings can also be attributed to internal factors, namely a lack of knowledge about the fundamentals of Aswaja Islam and NU practices. This is also caused by a lack of guidance from NU administrators, leaders, and figures [6].

To address the problems currently faced by the majority of Indonesian society, NU, as an Islamic organization that consistently upholds unity, places great importance on improving its members' understanding of the principles of traditional teachings and practices, while simultaneously spreading the teachings of Aswaja Islam. NU administrators, cadres, and congregations throughout the country, including in rural areas and transmigration areas, are the targets of Aswaja strengthening within NU. Meanwhile, parties outside NU, both within and outside the country, are the targets of strengthening in the external environment. To realize peace and tranquility in society, the nation, and the state, Aswaja aims to spread and increase the number of people who have noble morals in their thoughts, behavior, and daily actions based on the values of Tawassuth, Tawazun, and Tasamuh [23].

Nahdlatul Ulama (NU) appears to be strengthening its internal solidarity to face challenges from international Islamic organizations perceived as threatening the sustainability of local Islamic values. Among NU members, the infiltration of hardline transnational Islamic groups from the Middle East is a serious concern. These organizations frequently accuse NU mosques of spreading deviant teachings in order to control these places of worship. In response, the NU Da'wah Institute issued a fatwa reaffirming its commitment to the Ahlussunnah Wal Jama'ah creed as a legitimate ideological foundation deeply

rooted in Islamic tradition in Indonesia [35].

Transnational Islam and Islam Nusantara have very different backgrounds. Transnational Islam refers to a very universal and global understanding of Islam, but it must be consistent with that implemented in Arab countries. Meanwhile, Islam Nusantara refers to an understanding unique to Indonesia, an archipelago with diverse cultures, races, ethnicities, religions, and other groups. Therefore, it is very different from Transnational Islam, which is global and universal [36].

Furthermore, these ideological conflicts often lead to grassroots conflict. For example, disputes over mosques, takeovers of educational institutions, and the imposition of certain worship practices. Cases like these have occurred in various regions, from Sumatra to Sulawesi, demonstrating that these conflicts are not merely elite discourse but are real in everyday life. Therefore, a comprehensive strategy is needed to strengthen the position of Islam Nusantara, both at the academic, social, and public policy levels. Religious education curricula need to emphasize the values of moderation and local Islamic history. The media must also actively participate in disseminating inclusive Islamic narratives rooted in Indonesian culture. Furthermore, the state needs to be firm in countering the infiltration of transnational ideologies that threaten the integrity of the state ideology [37].

The struggle between transnational Islam and Islam Nusantara is a struggle for identity, authority, and the future direction of Islam in Indonesia. This is not simply a conflict between sects, but rather a struggle for discursive hegemony among Indonesian Muslims. Therefore, it is crucial for all parties to foster intergroup dialogue, strengthen religious literacy, and develop locally-friendly da'wah strategies without sacrificing fundamental Islamic principles [38].

Although there are various concerns regarding the presence of transnational Islam in Indonesia, transnational Islam also has several impacts or influences on the formation of the Muslim identity of Indonesian society, namely as follows.:

1. Strengthening Islamic Education and Faith

Transnational Islamic groups in Indonesia contribute to the advancement of Islamic education and faith. These groups contribute to the development of a stronger Muslim identity in Indonesia based on a more comprehensive interpretation of Islam through their training, education, and religious teaching initiatives.

2. Strengthening Muslim Solidarity

Transnational Islamic groups also contribute to the development of Muslim unity in Indonesia. The identity of Muslims in Indonesia is strengthened and connected with Muslims abroad through Muslim-to-Muslim meetings and communication networks organized by these initiatives.

3. Driving Social and Political Change

Transnational Islamic groups in Indonesia can be a major force behind social and political transformation. These movements shape Muslim attitudes and behaviors in political and social circles by spreading the Islamic doctrines and values they uphold, creating a Muslim identity that is actively involved in social change.

4. Raising Awareness Among Muslim Minorities

Transnational Islamic movements are helping Muslim minorities in Indonesia become more aware of and connected to Islam. These movements offer support and a more comprehensive understanding of their religious identity and beliefs through their connections with Muslims abroad.

5. CONCLUSION

Transnational Islam is a cross-border Islamic movement characterized by conservative, puritanical, and sometimes radical ideologies. This movement seeks to instill a uniform religious understanding in line with the rigid Middle Eastern model of Islam. This movement has had a significant influence on education, politics, society, and culture in Indonesia. Meanwhile, Islam Nusantara (Indonesian Archipelago Islam) is a form of Islam rooted in local Indonesian culture and emphasizes a moderate, tolerant, and peaceful approach in line with the principles of Ahlussunnah wal Jama'ah (People of the Sunnah).

The conflict between these two forms of Islam reflects the dynamics of Islamic identity in Indonesia. Transnational Islam seeks to direct society towards a purifying, strict approach to Islamic teachings, while Islam Nusantara strives to maintain a welcoming and inclusive Islam. Nationally, two major organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah, play a crucial role in strengthening the position of moderate Islam, which maintains the integrity of the state ideology. Therefore, Indonesia's greatest challenge today lies not only in its intellectual development but also in maintaining an Islamic character that is appropriate to the local context. Islam Nusantara functions as a cultural and ideological strategy to strengthen diversity and prevent the entry of radicalism from transnational Islamic doctrines that threaten social and national integration.

ACKNOWLEDGEMENTS

All praise is devoted to Allah SWT for His blessings, mercy, and guidance so that this research entitled Islam Transnasional dan Islam Nusantara can be completed successfully. The writer would like to express sincere gratitude to all lecturers, supervisors, family members, friends, and all parties who have provided support, guidance, motivation, and valuable contributions throughout the research process. This study discusses the

contestation between transnational Islamic movements, which tend to be conservative and puritan, and Islam Nusantara, which emphasizes moderation, tolerance, and cultural accommodation in Indonesian




society. The writer hopes that this research can contribute to strengthening moderate Islamic values, preserving local wisdom, and maintaining social harmony and national integration in Indonesia.

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