

Islam Nusantara: Identity and Religious Tolerance in Indonesian Islam

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Abstract

Islam Nusantara is a unique manifestation of Islam that developed amidst the diversity of Indonesian culture. This research aims to examine how Islam Nusantara shapes Islamic identity in Indonesia and promotes tolerance between religious communities. Through a qualitative approach, this study explores the interaction between Islamic values and local traditions, as well as the challenges faced in maintaining social harmony amidst political and social dynamics. The research technique used is literature study with research sources in the form of various books, articles and other documents. The research results show that Islam Nusantara contributes to the formation of a moderate and open Islamic identity, which supports harmony between religious communities. Despite challenges from socio-political dynamics and global influences, the values of tolerance and interfaith dialogue continue to be maintained. This research emphasizes the importance of education and media in promoting and maintaining Indonesian Islamic values, as well as identifying factors that can strengthen or weaken religious tolerance. These findings make a significant contribution to the understanding of religious pluralism in Indonesia and offer a new perspective in discussions about Islamic identity and religious tolerance. This research also recommends strategies to maintain and strengthen the values of Indonesian Islam amidst changing global dynamics.

Keywords: Islam Nusantara, Islamic Identity, Religious Tolerance.

A. Introduction

Indonesia has the largest Muslim population in the world, with Islamic characteristics that are unique and different from Islamic practices in Arab or South Asian regions. The concept of Islam Nusantara refers to the Islamic tradition that developed in Indonesia, which reflects the acculturation between Islamic teachings and local culture. The Islamic identity of the archipelago is represented by principles such as tolerance, inclusivity and interfaith harmony. One of the main problems is the level of understanding and recognition of the concept of Indonesian Islam, both among Indonesian Muslims and internationally. Some people may not fully understand how Islam in Indonesia differs from Islam in other countries, or even underestimate the validity or authenticity of Islam

Nusantara as a significant concept. Similar to previous research, Kartika Sari (2018) in her research revealed that there are groups who think that Islam Nusantara is an unreasonable idea and is the dark side of Islam.

The identity of the perpetrators of radical acts who use the name of Islam has led to the misunderstanding that Islam teaches violence, murder, cruel treatment and other acts of dehumanization. In fact, Islam actually teaches more about peace, tolerance, harmony, harmony and openness. Unfortunately, these positive values are often forgotten or not emphasized enough, so they are not well known internationally. Most Muslims actually prioritize peace over violence. What is unique is that these acts of violence committed by a small number of Muslims attracted negative attention from the international community and were then generalized as a characteristic of Islam as a whole.

Islam has many adherents in Indonesia. In fact, it is often said that Indonesia is the country with the largest Muslim population in the world. As one of the officially recognized religions in this country, the role of Islam in the lives of Indonesian people is highly anticipated. The emergence of the concept of Islam Nusantara (Indonesian Islamic model) around 2016 has added to the richness of Islamic culture in this country. Islam Nusantara is not a form of movement to change Islamic doctrine, but rather an effort to find ways to build Islamic culture in the context of a plural society. Islam Nusantara as follows: The model developed in Islam Nusantara is an empirical form of Islamic values that developed in Indonesia as a result of interaction, contextualization, indigenization, interpretation, and vernacularization of universal Islamic teachings and values by social reality. Indonesian people's culture." The gentle character embedded in Indonesian Islam, which is reflected in friendliness, non-violence, tolerance, and respect for diversity, traditions and national concepts, encourages the creation of a harmonious multicultural society (Kasdi 2018)

For a pluralist society, acts of intolerance are the main source of loss of social integration. According to several records, intolerance is still a recurring problem, especially in Indonesia. A survey conducted by the Wahid Institute in 2013 showed a high level of intolerance in Indonesia with 245 cases involving state actors in 106 incidents (43%) and non-state actors in 139 incidents (57%). Over the last 12 years (2007-2018), the Setara Institute reported 2,400 violations related to religious harmony. The most striking thing in cases of intolerance is the existence of mutual condemnation between religions, races, ethnicities and social classes. More than that, there are cases of dehumanization that damage mutual empathy between humans (Khadafi 2021)

Islam Nusantara is a term that was first introduced in Jombang, East Java, at the 33rd NU Congress which took place on 1-5 August 2015. This term became the main theme with the title "Strengthening Islam Nusantara to Build Indonesian and World Civilization". Initially, this idea sparked polemics both from within the committee and from the wider community. On the occasion of this congress, the committee succeeded in convincing the public that the term Islam Nusantara was

not intended to limit or narrow the concept of Islam itself. On the contrary, this term is promoted as a solution to religious (Islamic) problems that often arise in various places, especially in Indonesia. The main aim is to provide a solution and inclusive view of existing religious problems (Mukodi 2020).

Literature studies support that the Indonesian Islamic identity does not only include religious dimensions, but also cultural and social aspects which include religious tolerance. Further identification and research is needed to understand how the Indonesian Islamic identity is related to the level of religious tolerance in Indonesia. Although there have been previous studies on Islam in Indonesia, there is little research that specifically focuses on the Islamic identity of the archipelago and its relationship to religious tolerance. With the increasing complexity of social and political dynamics in Indonesia, a deeper understanding of this becomes increasingly important.

B. Methods

This research uses a qualitative approach to literature study methods. This research involves a thorough analysis of existing literature, including a comprehensive review of writings related to a particular topic or research question (Fink, 2019). Literature reviews are an important element in academic writing and research, which are generally presented in research papers, theses and other scientific works (Okoli and Schabram, 2015). The main purpose of a literature review is to summarize, synthesize, and evaluate existing knowledge and research related to a selected subject (Cooper et al., 2019). States that qualitative research procedures yield descriptive data in the form of written or spoken words from individuals and observed behaviors. The analysis in this study employs a qualitative approach because the issues to be discussed do not involve numbers but rather require clear and detailed descriptions, aiming to obtain in-depth data from the research focus (Lexy, 2006). Description or orientation stage. In this stage, researchers describe what they see, hear, and feel. Researchers only gather initial information briefly. Reduction stage. In this stage, researchers simplify all the information obtained in the first stage to focus on specific problems. Selection stage. In this stage, researchers develop the established focus into more detailed analyses of the focused issues. As a result, themes are constructed based on the obtained data, resulting in knowledge, hypotheses, or even new theories (Sugiyono, 2010).

The primary sources of data in qualitative research include words and actions, while documents can also serve as additional data (Moeloeng 2017). Arikunto explains that the data source in research refers to the subjects from whom data are obtained (Arikunto. S 2014). Zed (2016), data collection techniques in this research are conducted through a series of library activities, including gathering data from library sources, reading, taking notes, and processing research materials. Data collection techniques as methods that researchers can use to gather data. In this research, the researcher uses secondary data, which is information

obtained from journals, documentation books, textbooks, scientific articles, and literature reviews that are relevant to the research concept (Arikunto. S 2014)

Content Analysis is a qualitative research technique that emphasizes the accuracy of communication content, the meaning of communication content, the interpretation of symbols, and the understanding of the content of symbolic interactions in communication (Bungin 2011). Benard Berelson (1959) as cited in Bungin (2011) defines content analysis as a research technique for the objective, systematic, and quantitative description of the manifest content of communication.

C. Results and Discussion

Results

Islam Nusantara

Defining the concept of Nusantara is complex, especially considering that the concept of Islam Nusantara isn't merely a linguistic term, but rather a philosophical construct originating from certain figures within NU (Nahdlatul Ulama). Etymologically, 'Islam' is derived from 'salima' in Arabic, signifying to surrender, make peace, reconcile, or be saved (Nursita and Sahide n.d.). 'Nusantara,' as previously mentioned, is a Javanese term meaning archipelago, historically used to denote the territory of the Majapahit Empire in early Indonesian history, encompassing much of Southeast Asia.

Islam Nusantara is an Islamic concept and practice in the Indonesian archipelago which is the result of dialogue between the text of Islamic law and local reality and culture (Muhajir 2015) Islam Nusantara is a unique Indonesian-style Islamic concept, which combines Islamic theological values with local traditional values, culture and customs in the country.(Milal 2015). This initial definition indicates that substantially, Islam Nusantara is the view of Islam and its implementation in the archipelago region which occurs through the integration of Islamic revelation with local culture, so that it has elements of local wisdom. Meanwhile, the second definition refers to Islam which has Indonesian characteristics, resulting from the unification of Islamic theological values with local traditional values. However, the scope of the second definition is more limited to the territory of Indonesia, not as broad as the first definition which covers the archipelago. However, it is not explained how far the archipelago is according to these sources.

KH. Mustofa Bisri (Gus Mus) once explained the term Islam Nusantara. According to him, the use of the word "Nusantara" will be misunderstood if it is interpreted in the structure of na'at-man'ut (division), which means "Islam that is conveyed in the archipelago." However, according to Gus Mus, this understanding would be correct if the word "Nusantara" was placed in the structure of idhafah (designation of place), which means "Islam in the Archipelago."

The explanation given by Gus Mus is correct in the context of reducing the fears of groups who misunderstand Islam Nusantara. However, it needs to be understood that the designation of a place also reveals the elements that exist in that place. Therefore, whether we like it or not, we need to continue to accept and embrace the character and characteristics of the region called the Archipelago (Mustofa n.d.).

Teuku Kemal Fasya in his essay on the Poetic and Cultural Dimensions of Indonesian Islam provides a very interesting explanation. According to him, Islam Nusantara is a process of understanding and practicing local values by Muslims living in the archipelago. The use of the word "Nusantara" here is not just as a name for a place or noun, but more importantly as an adjective explanation or quality of Islam that is different in this region compared to other regions. The success of Islam in becoming a peaceful Indonesian religion cannot be separated from the adaptability and resilience of local knowledge, art and culture. These theological principles with a universal character meet the cultural dimensions of society and resonate through local knowledge (Mustofa n.d.).

Ulil Abshar Abdalla, in a session "Discussion of the Nusantara Islam Paradigm," stated that Islam Nusantara was initially a political movement, something that should be acknowledged. However, he then explained that Islam Nusantara has now been transformed into an intellectual movement. Ulil Abshar also believes that Islam Nusantara as a political movement was initially legitimate or natural. At that time, this was deemed necessary considering the massive escalation of radicalism. (Budiman 2023).

According to Quraish Shihab, Islam Nusantara is seen from the perspective of "substance" not just "form". If there is a culture that is in substance in accordance with Islamic teachings, then that culture will be accepted; However, if it conflicts, it will be rejected and revised. This reflects the Islamic principle of adapting to local cultural diversity, where customs, habits and culture can be a source for determining Islamic law. Meanwhile, Mustofa Bisri put Islam Nusantara as a "value system" and its application in responding to actual problems from time to time. Bisri tends to see Nusantara Islam in the values that have long been practiced, internalized and made into principles by NU members, such as tolerance, harmony, moderation, justice, and encouraging goodness and preventing evil. Thus, Islam Nusantara is placed in an axiological (values) context (Budiman 2023).

Habib Luthfi described Islam Nusantara as Islam implemented in the archipelago, not as an independent sect or teaching. With this, it can be concluded that the concept of Islam Nusantara which is currently popular reflects the characteristics of Islam which is realized in Indonesia, as a legacy from the guardians of Allah (Wali Songo). This is closely related to the struggle of the saints in the past who fought for Islam by adapting to an environment where Buddhism and Hinduism still dominated. In Said Agil Siraj's view, Islam Nusantara is an Islam that does not deny culture, is not anti-tradition, and does not eliminate cultural riches. In the

idea of Islam Nusantara, there is a synergy between universal theological values from God and culture or traditions created by humans as God's creatures. Azyumardi Azra sees the idea of Islam Nusantara as a distinctive Islam because of the contextualization, interaction of indigeneity and vernacularization of Islam with social, cultural and religious realities in Indonesia. It is hoped that the actualization of Nusantara Islam in Indonesian society will create a moderate and tolerant character. Culture and traditions in Indonesia are so diverse that they require adjustments to Islam itself. Thus, Islam Nusantara is a concept that reflects the adaptation of Islam to the local environment and culture in the archipelago, with the aim of building an inclusive, moderate and tolerant understanding of religious values in the multicultural context of Indonesia (Ichwayudi 2023)

Islam Nusantara has five special characters that differentiate it from Arab Islam or other Islam in the world. The five characters are: Contextual: Islam is understood as a teaching that can be adapted to the conditions of the times. This means that Islam Nusantara views that Islamic teachings must be interpreted and applied according to the context of the times and conditions of society in the archipelago. Tolerant: Islam Nusantara accepts and recognizes all forms of Islamic teachings in Indonesia without discrimination. This approach reflects an inclusive attitude towards various forms of religious practice in Islam in Indonesia. Respecting traditions: Islam in Indonesia is the result of acculturation between local culture and Islamic teachings. Islam Nusantara does not erase local culture, but rather modifies it into an Islamic culture. This recognizes local values and traditions as part of the Indonesian Islamic identity. Progressive: Islam Nusantara considers progress over time as a positive thing for developing Islamic teachings. This thinking also allows dialogue with other traditions of thought, demonstrating an inclusive approach to intellectual and social development. Liberating: Islam Nusantara teaches that Islam is a teaching that is able to answer various problems in people's lives. Islam does not differentiate between people based on background or social status. In the Islamic view, humans are viewed equally as God's creatures. Islam Nusantara reflects Islamic teachings which free its adherents to seek the law and way of life, and provides freedom of choice. However, all choices have consequences that must be borne by the individual (Mubarok and Rustam 2019)

Religious Tolerance

Tolerance comes from the English "tolerance" or Latin "tolerance". In Arabic, this term is known as "tasamuh" or "tasahul", which refers to an attitude of respecting, ignoring, forgiving, insulting, tolerant, and merciful. The word "tasamuh" also includes the meaning of hilm and tasahul, which can be interpreted as an attitude of understanding, tolerance, patience, gentleness, leniency, forgiveness, mercy and kindness. Meanwhile, in the Big Indonesian Dictionary published by the Ministry of Education and Culture, the word "harmony" is defined as living together in society with "unity of heart" and "agreeing" to prevent disputes and quarrels. Harmony contains a positive meaning that reflects goodness and peace. Thus, harmony in society is considered to be something ideal and desired by

humans (Mughtar 2016). According to Fairuz Abadi, the word "harmony" comes from the word "samuha" which means "jāda" (generous) and "karuma" (noble). Meanwhile, according to Ibn Mandzur, the words "simāh" and "samāhatun" mean "al-jūd" (generous)(Fuad et al. n.d.).

According to Abu A'la Maududi, tolerance is an attitude of respecting other people's beliefs and actions even though we may consider them wrong. We do not use violence or coercion to change their beliefs, or prevent them from doing something(al-A'la 1980). Meanwhile, according to Thohir Ibnu 'Assyur, tolerance is flexibility in interacting in a balanced way (i'tidāl), namely an attitude of wasathi (middle) between forcing (tadhîq) and making it too easy (tasâhul).

The concept of tolerance is a solution to building harmonious interactions between humans. However, tolerance does not mean freeing someone to act as they please. Rules and restrictions are needed to realize this concept. In Islam, tolerance has several important principles.

The first principle is Al-hurriyyah al-dîniyyah (freedom of religion and belief). Freedom of religion and belief is a basic right that every human being has. Allah SWT gives His servants the freedom to choose their beliefs. In QS. al-Baqarah:256, Allah also emphasizes the prohibition against coercion in choosing a particular religion and belief.

Thohir Ibn 'Asyur explains that the prohibition against coercion (ikrâh) in this verse refers to the prohibition against all forms of coercion to convert to religion. The use of the letters "la nāfiyah li al-jinsi" in this verse indicates that this prohibition is general in nature. Coercion in embracing a religion in various ways is prohibited in Islam. Because faith is not something that can be forced, but must go through a process of proof (istidlāl), reasoning (nadr), and voluntary choice (ikhtiyār) (Ibnu 1984).

One of the principles of religious freedom is understanding and respecting the reality of differences. Therefore, any differences must be communicated in a good and wise way. Blasphemy or insulting other people's religious teachings is certainly contrary to the principle of religious freedom. In QS al-An'am: 108, Allah strictly forbids cursing or criticizing followers of other religions.

The second principle of tolerance in Islam is al-insâniyyah (humanity). Humans are considered caliphs (leaders) on earth who were created to live side by side with each other even though there are differences between them. Prophet Muhammad SAW. came with the message of Islam as a mercy for all nature. Kindness in Islam is not only aimed at fellow Muslims, but also includes all creatures on earth.

Tolerance in Islam encourages upholding human values, including the principles of justice. Justice should be the main principle in creating a peaceful and harmonious life. The concept of justice includes equality in various aspects, especially in the fields of law, politics and security.

In Islam, there must be no discriminatory treatment where non-Muslims are prohibited from obtaining the rights they should receive. Everyone, regardless of religion or belief, must be given equal opportunities to work, play politics and contribute to the country. This is one form of practicing the value of justice in the context of tolerance in Islam.

The third concept of tolerance in Islam is al-wasathiyyah (moderateism). Linguistically, the word "wasathiyyah" comes from the word *وسط* which means middle. Wasathiyyah refers to an attitude that is in the middle straight, without leaning towards the right or left (Fuad et al. n.d.)

The use of the word "wasath" is mentioned in the QS. al-Baqarah:143: "And thus We made you (Muslims) a middle nation." Imam al-Thabari explained that the meaning of "wasath" is being in the middle between two sides. This verse instructs Muslims to be tawassuth (moderate) in practicing their religion, namely being in the middle between ghuluww (excessive) and taqshîr (taking it easy). Ghuluww refers to the excessive attitude shown by Christians in pursuing the life of monks (monasticism) and their statements towards the Prophet Isa. Meanwhile, taqshîr refers to the attitude of Jews who easily change the book of Allah and kill their prophets. By following the principles of al-wasathiyyah, Muslims are taught to maintain a moderate attitude in practicing their religion and avoid extremism both in terms of excess (ghuluww) and simplicity that is too easy (taqshîr). This is an important aspect of the concept of tolerance in Islam (Thabari 2008).

Tolerance in religious life, as taught in Islam to its adherents, if applied in a balanced manner, will produce a face of Islam that is inclusive, open, friendly, and in line with the prophetic mission; namely Islam as a blessing for all nature. This attitude of tolerance, if taught and implemented well, will make people aware that in embracing a particular religion there should be no coercion, especially if it is accompanied by actions that could threaten the safety of other people.

Tolerance or tasamuh is one of the core teachings in Islam which is equivalent to other teachings, such as love (rahmah), wisdom (hikmah), universal benefit (maslahat ammah), and justice (just). Some of the core teachings of Islam are included in the concept of ushul fiqh which is qathiyyat, meaning that it cannot be canceled by any human mind, and is kulliyat, that is, it is universal, across space and time (shalih li kulli masa wa makan). In other words, the principles of the core teachings of Islam are trans-historical (across history), trans-ideological (across ideology), even trans-belief-religious (across certain beliefs or religions). This shows that core values in Islam, including tolerance, have universal force and are not limited by time, place, or particular religious beliefs. (Mukhtar 2016).

Discussion

Islam Nusantara as Indonesia's Islamic identity

Islam Nusantara is not just a term, but a representation of a religious practice that has long been rooted in Indonesian history and culture. This concept describes

how Islam, as a religion brought by traders, ulama and religious propagators, interacts and acculturates with local culture that previously existed in the archipelago. The result of this interaction is a unique form of Islam, which not only maintains the core teachings of Islam but also respects and integrates local cultural values. Basically, Islam Nusantara is the result of a long acculturation process between Islamic teachings and local culture in Indonesia. This process not only creates a model of moderate and inclusive Islamic thought and practice, but also emphasizes Indonesia's unique Islamic identity. Islam Nusantara emphasizes values such as simplicity, tolerance and harmony, which are a reflection of Indonesian values themselves.

When Islam came to the archipelago, it did not come in a vacuum. There is already a system of values, traditions and culture that has developed in society. Islam does not erase this culture, but rather interacts with it. From this interaction, religious practices emerge that reflect local wisdom and strengthen the open and humanist Islamic identity. Religious practices in Indonesian Islam often display unique rituals, customs and interpretations of religious texts. For example, in many communities in Indonesia, we can find the use of music and dance in religious celebrations, which may differ from practices in other Islamic countries. This is not meant to diminish the sanctity or authenticity of Islam, but rather shows how Islam can be translated in different cultural contexts.

Even though Islam Nusantara has many positive aspects, this concept is also not free from controversy. Some groups believe that adapting Islam to local culture can reduce the purity of Islamic teachings. However, many also argue that Islam Nusantara is actually an expression of the flexibility and universality of Islam, which allows this religion to develop in various cultural contexts. Islam Nusantara is not just a concept, but also a dynamic that continues to develop. This dynamic reflects how Muslims in Indonesia are trying to integrate Islamic teachings with local values that have existed for a long time. This can be seen from the way Muslims in Indonesia carry out their worship, celebrate Islamic holidays, and in their daily lives. For example, in celebration of the Prophet's birthday, many communities in Indonesia hold readings of classical books, pilgrimages to the graves of saints, and various other forms of social activities that reflect the values of Indonesian Islam.

Education is also an important aspect in the spread and understanding of Islam in the archipelago. In many Islamic boarding schools, for example, teaching does not only focus on religious texts, but also on how to apply Islamic teachings in the context of Indonesian culture. This includes how to interact with others, respect diversity, and maintain social harmony. Ulama and religious figures have an important role in promoting and maintaining the essence of Indonesian Islam. They often serve as a bridge between religious texts and local socio-cultural contexts. Through their preaching and teaching, Islam Nusantara continues to develop into a model of Islam that is not only accepted in Indonesia, but also recognized and respected at the international level.

In the era of globalization, Islam Nusantara offers an alternative to the Islamic narrative which is often associated with violence and extremism. By showing a moderate, tolerant and inclusive face of Islam, Islam Nusantara makes an important contribution to the global discourse on Islam and peace

Islam Nusantara is a form of religious tolerance in Indonesian Islam

Islam Nusantara has long been known as a form of moderate Islam, which prioritizes the values of tolerance and diversity. This concept not only reflects the perspective of Muslims in Indonesia towards their own religion, but also towards other religions that live side by side in the archipelago. In the plural context of Indonesia, Islam Nusantara is a symbol of Islam's ability to adapt to social and cultural diversity.

History records that Islam entered the archipelago not through conquest, but through trade, marriage and peaceful preaching. The Walisongo, who are known as the spreaders of Islam in the archipelago, use a gentle approach and respect local traditions. They do not impose Islamic teachings, but rather introduce them in a way that is in harmony with local culture. Islam Nusantara has unique characteristics, which differentiate it from interpretations of Islam in other regions. Some of these characteristics are: suitability to the Context of the Times: Islam Nusantara always adapts to changing times, without abandoning the basic principles of the religion. Tolerance towards Differences: Indonesian Muslims are known for their tolerance towards various differences, both differences within Islam itself and religious differences. Respect for Tradition: Traditions that have existed long before Islam came to the archipelago are respected and eventually incubated in religious practice. Progressive Attitude: Islam Nusantara is not static, but always moves forward following the times. Emancipation: Islam Nusantara has the spirit to liberate people from slavery and injustice.

The practice of religious tolerance in Indonesian Islam can be seen in various aspects of Indonesian society's life. For example, in religious celebrations, it is not uncommon for Muslims to invite their non-Muslim brothers and sisters to participate or just stay in touch. On the other hand, non-Muslims also celebrate Islamic holidays and are often involved in social activities held by Muslims. Religious moderation is one of the main principles of Islam Nusantara. This principle includes values such as balance, moderation and tolerance, which are the core values of Islamic teachings themselves². Islam Nusantara shows that moderation is not something new, but has been taught since Islam was first introduced by the Prophet Muhammad SAW

In Indonesia, religious organizations such as Nahdlatul Ulama (NU) and Muhammadiyah are known as representatives of Indonesian-style moderate Islam. These two organizations play an important role in promoting and maintaining Indonesian Islamic values, including religious tolerance. Indonesia, with its religious and ethnic diversity, has long been a social laboratory for the practice of religious tolerance. Islam Nusantara, with its spirit of inclusivity and moderation, has become one of the main pillars in maintaining inter-religious harmony in

Indonesia. This historical experience shows that tolerance is not just a concept, but a living practice that is continuously maintained and developed

The concept of *wasathiyah*, or moderation, is at the core of Islam Nusantara. This is a middle way that avoids extremism in both teaching and practice. *Wasathiyah* teaches Muslims to take a balanced attitude, not only in religion but also in interacting with others, including those of different religions. Islam Nusantara not only talks about religious tolerance, but also about how to build a country based on moderate and inclusive religious values. In the context of the Unitary State of the Republic of Indonesia (NKRI), Islam Nusantara plays a role in establishing harmony between Islamic values and nationalist values.

Indonesia's experience in maintaining religious tolerance is reflected in various government and community policies and initiatives. For example, through inclusive religious education, dialogue between religious communities, and joint celebration of religious holidays, Indonesia continues to strive to strengthen the foundations of its tolerance. National challenges, such as social conflict, extremism and radicalism, require wise answers from religious communities. Islam Nusantara, with its principles of moderation, offers guidance for facing these challenges in a way that builds and promotes peace.

Islam Nusantara invites Muslims to reflect on nationality, namely how to be a good people in the context of a plural nation. This involves a deep understanding of history, culture, and national values that must be maintained and developed. Religious tolerance is an important pillar in social harmony, especially in developed countries like Indonesia. Supporting factors for religious tolerance include state policies that are conducive to harmony and attitudes and behavior of religious communities that prioritize understanding and respect¹. Inclusive education and interfaith dialogue also play an important role in building attitudes of tolerance.

However, there are obstacles that threaten this harmony. Low levels of tolerance due to a lack of direct interaction between religions and a narrow understanding of theology can lead to conflict. Political interests that rely on religion for certain purposes also have the potential to divide harmony. In addition, being given to diversity and awareness of external threats can reduce social unity. Overcoming this cessation requires joint efforts from all levels of society, including the government, educational institutions and religious leaders, to create an environment that supports religious tolerance and harmony. In facing changing global dynamics, maintaining Indonesian Islamic values requires a comprehensive and adaptive strategy.

This strategy must include a deep understanding of the universal and inclusive teachings of Islam, as well as the application of these values in a culturally rich local context. First, education is the main key. Education based on Indonesian Islamic values must be strengthened to instill a correct understanding of Islam which is *rahmatan lil 'alamin* - as a blessing for all nature. This includes integrating Islamic values with local wisdom in the educational curriculum.

Second, interreligious and intercultural dialogue must continue to be encouraged. Through dialogue, understanding and respect for differences can be created, which is the foundation of tolerance and harmony. Third, strengthening local identity in the face of globalization. This means maintaining and promoting the uniqueness of Indonesian Islam which has proven capable of adapting to local culture without losing the essence of Islamic teachings. Fourth, the active involvement of Islamic organizations such as Nahdlatul Ulama (NU) in formulating and spreading moderate and progressive thoughts, which can become a bulwark in facing global ideological challenges that are not in accordance with the values of Indonesian Islam. By implementing these strategies, the values of Indonesian Islam can be maintained and continue to be relevant amidst rapid changes in global dynamics.

Education and the media play a crucial role in promoting Indonesian Islamic values, known as Islam Nusantara, an approach that emphasizes moderation, tolerance and integration with local wisdom. Here are some ways education and media contribute: a) Education: Inclusive Curriculum: Islamic educational institutions in Indonesia integrate the values of religious moderation in their curriculum, instilling principles such as *tawassuth* (middle way), *tawāzun* (balance), and *tasāmuh* (tolerance). Media Literacy: Modern Islamic education teaches media literacy to enhance critical thinking and responsible use of interactive media, which is important in preventing conflict and promoting peace. Interfaith Dialogue: The education sector encourages interreligious and cultural dialogue, strengthening understanding and tolerance between religious communities; b) Media: Da'wah and Education: Media in Indonesia not only provides information but also functions as a means of religious education, with special sections such as interpretations of the Al-Quran, hadith, and religious articles that educate readers. Promotion of Moderation: The media plays a role in promoting religious moderation, presenting news and programs that support the Islamic values of the archipelago. Technology and Social Media: The use of social media and digital technology by Muslim youth helps in spreading moderate and inclusive Islamic ideologies and values. Through these approaches, education and the media play an important role in maintaining and promoting Indonesian Islamic values in a plural and dynamic society.

Maintaining and strengthening Indonesian Islamic values amidst changing global dynamics is a complex but very important challenge. Here are some interpretive strategies to consider: Islamic Values Education with a Local Perspective: Focuses on education that strengthens understanding of Islamic values in the local Indonesian context. This includes teaching about tolerance, justice, unity and human values inspired by Islam, in harmony with Indonesian culture and traditions. Strengthening Nationality-Based Islamic Identity: Exploring a deeper understanding of Islamic identity that reflects Indonesian cultural values. This involves recognizing that Islam in Indonesia has unique characteristics and interpretations, while promoting harmony between local cultural diversity and religious teachings. Inclusive Community Development: Building an Islamic community that is inclusive, open and friendly amidst global change. This means

fostering dialogue between religious communities and various sectors of society to achieve mutual understanding and solid cooperation. Active Engagement in Peace and Justice: Encouraging the active participation of the Indonesian Muslim community in supporting peace and social justice both at home and abroad. This includes support for global issues such as human rights, the environment and poverty alleviation. Strengthening Religious Leaders with a Moderate and Broad Vision: Supporting religious leaders who have a moderate and inclusive vision, who are able to adapt to global dynamics but remain firm in the Islamic principles of rahmatan lil'alamin (mercy for the universe). Wise Use of Technology and Social Media: Utilize technology and social media to spread messages of goodness, correct religious education, and voice peaceful and inclusive Islamic values. It also involves monitoring the information disseminated to prevent radicalization and extremism. Collaboration with International Institutions: Building partnerships with international institutions that encourage interfaith dialogue and global peace. Through this collaboration, Indonesian Islamic values can be strengthened and known more widely at the international level. These strategies aim to maintain the authenticity of Indonesian Islamic values in an ever-changing global context, while ensuring the positive contribution of the Indonesian Muslim community to the wider world. With a holistic and inclusive approach, Indonesian Islamic values can remain relevant, strong and make a meaningful contribution amidst changing global dynamics.

D. Conclusion

Islam Nusantara is proof of the dynamics and richness of religious practices in Indonesia. He shows how Islam, as a universal religion, can adapt and develop in diverse cultural contexts. Islam Nusantara is a concrete manifestation of how Islam can develop and adapt to local culture without losing the essence of its teachings. This is a testament to the doctrine and universality of Islam that allows this religion to be accepted in various cultural and social contexts. In this way, Islam Nusantara is not only an identity for Muslims in Indonesia, but also a model for peaceful and inclusive religious practices throughout the world. Islam Nusantara as a form of religious tolerance in Indonesia is a phenomenon rich in values and practices. This is proof of Islam's ability to adapt to local contexts and become a religion that brings mercy to all of nature. In this way, Islam Nusantara is not only an identity for Muslims in Indonesia, but also a model for peaceful and inclusive religious practices throughout the world. Islam Nusantara contributes to the formation of a moderate and open Islamic identity, which supports harmony between religious communities. Despite challenges from socio-political dynamics and global influences, the values of tolerance and interfaith dialogue continue to be maintained.

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