

## ISLAM NUSANTARA : HISTORY, DEVELOPMENT, AND CULTURAL ACCULTURATION

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**Abstract** : *Islam Nusantara* represents a peaceful, adaptive, and sustainable process of acculturation between Islamic teachings and local wisdom in Indonesia. This article aims to examine the history of Islamization, the mechanisms of cultural acculturation, and the effectiveness of cultural *da'wah* in shaping a moderate Islamic identity. Employing a qualitative library research approach, this study synthesizes 23 scholarly sources to explore how Islam spread throughout the Indonesian archipelago without military confrontation, but rather through networks of Islamic scholars, trade routes, and symbolic transformations manifested in artistic media such as *wayang kulit* (shadow puppetry) and local architecture. The findings reveal that accommodative cultural *da'wah* strategies have successfully integrated the values of *tawhid* into local traditions without erasing their original cultural identities. This process has given rise to an inclusive, tolerant, and civilized expression of Islam. Amid the challenges of globalization and contemporary religious moderation, *Islam Nusantara* has emerged as a strategic paradigm for maintaining social harmony, strengthening national solidarity within a culturally diverse society, and safeguarding Muslim families from value disruptions. By promoting the principle of *rahmatan lil-'alamin* (mercy to all creation), *Islam Nusantara* serves as a safeguard against radicalism while offering a contextual model of religiosity suited to modern society.

**Keywords** : *Islam Nusantara, Cultural Acculturation, Cultural Da'wah, Religious Moderation, Islamic History.*

**Abstrak** : *Islam Nusantara* represents a manifestation of a peaceful, adaptive, and sustainable process of acculturation between Islamic teachings and local wisdom in Indonesia. This article aims to analyze the history of Islamic dissemination, the mechanisms of cultural acculturation, and the effectiveness of cultural *da'wah* media in shaping a moderate Islamic identity. Employing a qualitative library research method, this study synthesizes 23 scholarly sources to examine how Islamization occurred without military confrontation, but rather through networks of Islamic scholars, trade routes, and symbolic transformations within artistic media such as shadow puppetry (*wayang kulit*) and local architecture. The findings indicate that accommodative cultural *da'wah* strategies have successfully integrated the values of *tawhid* into local traditions without eliminating their original cultural identities. This process has given rise to an inclusive, tolerant, and civilized expression of Islam. Amid the challenges of globalization and contemporary religious moderation, *Islam Nusantara* has proven to be an effective strategic paradigm for maintaining social harmony, safeguarding Muslim families from value disruption, and strengthening national solidarity within a diverse ethnic landscape. By promoting the principle of *rahmatan lil-'alamin* (mercy to all creation), *Islam Nusantara* positions itself as a safeguard against radicalism while simultaneously serving as a contextual model of religiosity for modern society.

**Kata Kunci**: *Islam Nusantara, Akulturasi Budaya, Dakwah Kultural, Moderasi Beragama, Sejarah Islam.*

### INTRODUCTION

Indonesia is renowned for its rich cultural diversity, which constitutes a fundamental element of its national identity. Within this context, Islam

emerged not as a foreign force that disrupted local traditions, but as a transformative influence that interacted harmoniously with indigenous cultures. This phenomenon of acculturation is an inevitable consequence of social interaction among communities characterized by diverse cultural backgrounds (Bakri, 2024). Such integration has given rise to what is now known as *Islam Nusantara*, a distinctive expression of Islam characterized by its ability to reconcile Islamic principles with local cultural wisdom in a peaceful and adaptive manner (Muntoha et al., 2023; Zaidi et al., 2025).

However, the development of *Islam Nusantara* has been accompanied by significant challenges regarding the interpretation of local traditions, many of which are frequently contested in relation to Islamic teachings. Certain perspectives regard some cultural practices as forms of *bid'ah* (religious innovation) or even remnants of *jahiliyyah* (pre-Islamic ignorance) that should be abandoned (Zulfadli et al., 2021). Such debates have generated polarization within communities that have historically coexisted in harmony through cultural practices spanning centuries. Consequently, a systematic reexamination of these issues is necessary to prevent misunderstandings concerning the essence of cultural acculturation (Muntoha et al., 2023).

The urgency of this study lies in the importance of preserving cultural continuity amid the forces of globalization and modernization, which pose significant challenges to local identities (Kharimah & Khoiroh, 2025; Linda & Sunata, 2025). Acculturation is not merely a historical process but also an essential cultural strategy for strengthening social solidarity and facilitating the intergenerational transmission of values (Furqan, 2026). Without a proper understanding of how Islam provides moral legitimacy to local traditions, societies become vulnerable to fragmentation driven by narrow and exclusive narratives.

Research on the acculturation of Islam and local culture has expanded considerably over the past five years. A study by Faizah (2025) demonstrated how the architecture of the Kudus Minaret Mosque represents a successful example of cultural da'wah through the aesthetic syncretism of Hindu-Javanese elements and Islamic values. Similarly, Mumtazah et al. (2026) emphasized the role of Sunan Kalijaga in reinterpreting the symbolism of *wayang kulit* (shadow puppetry) as an inclusive medium for Islamic propagation, while Wahdani (2025) highlighted the effectiveness of various traditional arts as contextual instruments for disseminating Islamic teachings.

Furthermore, studies conducted in different regions of Indonesia provide empirical evidence of the depth of this acculturation process. Khasanah (2022) and Zakiyya (2024) argued that the interaction between Islam and local cultures has generated new traditions that enrich religious expression in Indonesia without compromising the essential teachings of Islam. In regions such as Rote Ndao (Furqan, 2026) and Lareh Nan Panjang (Zulfadli et al., 2021), Islam has been shown to provide spiritual legitimacy for rituals associated with birth, marriage, and death, thereby reinforcing its position as an accommodative religion.

Despite the extensive literature on cultural acculturation, a significant research gap remains. Specifically, there is a need for a comprehensive synthesis of how historical frameworks and patterns of acculturation can be positioned as paradigms of religious moderation in the contemporary digital

era. Existing studies tend to be partial in nature, focusing on specific regions or particular artistic traditions. Consequently, research that holistically integrates historical dimensions, cultural da'wah strategies, and their broader social impacts remains limited and requires further development to address contemporary challenges such as radicalism and globalization.

The novelty of this study lies in its effort to contextualize *Islam Nusantara* not merely as a historical legacy but also as a living paradigm that offers a moderate and strategic response to contemporary challenges of intolerance. This article presents a synthesis of various forms of acculturation including architecture, arts, and social systems to demonstrate that *Islam Nusantara* provides a viable framework for fostering an inclusive religious outlook grounded in the principle of *rahmatan lil-'alamin* (mercy to all creation) (Hasan et al., 2025).

Based on this background, this study aims to describe and analyze the process of the arrival of Islam in the Indonesian archipelago, the mechanisms of cultural acculturation that emerged, the media and strategies of cultural da'wah employed, and their positive contributions to the formation of a moderate society. More broadly, this article seeks to affirm the relevance of *Islam Nusantara* as an effective model of religious moderation capable of sustaining social harmony amid the dynamics of globalization and the challenges posed by modern cultural imperialism (Khoeriyah & Saefulloh, 2025; Puspita et al., 2026).

## RESEARCH METHOD

This study employed a qualitative approach using a library research method to examine the dynamics of the acculturation of Islam and local cultures in the Indonesian archipelago in depth. The data were collected through a review of 23 relevant primary scholarly journal articles addressing the history of Islamic culture, patterns of Islamic propagation (da'wah), and the sociology of religion across various regions of Indonesia. Data analysis was conducted through the stages of data reduction, data display, and conclusion drawing based on the Miles and Huberman model. This analytical framework was integrated with source triangulation techniques to ensure the validity of interpretations regarding patterns of cultural acculturation, symbolic transformation, and cultural da'wah strategies that have contributed to the formation of the religious moderation paradigm embodied in *Islam Nusantara*.

## FINDINGS AND DISCUSSION

### 1. The Arrival and Development of Islam in the Indonesian Archipelago

The arrival of Islam in the Indonesian archipelago was a historical process that did not occur instantaneously but rather emerged through a prolonged and dynamic interaction characterized by continuous social and cultural engagement. Istiqomah et al. (2025) critically challenge conventional theories that reduce Islamization merely to the consequences of trade activities or political authority. They argue that the primary driving force behind the spread of Islam was the network of Islamic scholars (*ulama*) and the structured transmission of religious knowledge between the archipelago and the centers of learning in the Middle East. This

connection positioned Islam in the Indonesian archipelago as an integral part of the broader global Islamic intellectual tradition. This perspective is supported by Zaidi et al. (2025), who emphasize that the success of Islamization without military conquest reflects the accommodative nature of Islamic teachings toward local values, thereby reinforcing Islam's role as an inclusive component of national identity.

Furthermore, Aditya et al. (2025) expand this narrative by identifying Sumatra as the initial epicenter and gateway for the spread of Islam. Sumatra's strategic geographical location along international trade routes facilitated intensive sociocultural interactions between Muslim merchants and local communities. In this context, Islam did not enter the region as a dominant and coercive force but rather as a value system that gradually integrated into existing social structures. Consistent with this view, Panjaitan et al. (2026) argue that the dissemination of Islam occurred through educational networks and intermarriage over an extended period, contributing to the formation of a moderate and tolerant Islamic tradition from the earliest stages of its development.

From a more specific perspective, Gutawa et al. (2026) provide empirical evidence regarding the crucial role of ports, such as Kambang Putih in Tuban, as spaces of cultural encounter. These ports functioned not merely as centers of economic exchange but also as "laboratories" of social interaction where Islamic values were translated into local patterns of life. This finding demonstrates that the successful expansion of Islam in the coastal regions of the archipelago was largely driven by the ability of local actors to adapt their social structures to the new religious teachings. As a result, Islam became deeply embedded within the maritime civilization of the Indonesian archipelago and evolved into an integral element of its cultural identity.

As a synthesis of this historical process, Islamization in Indonesia can be understood as a process of identity reconstruction founded upon dialogue rather than cultural substitution. As emphasized by Muntoha et al. (2023), what is commonly referred to as *Islam Nusantara* represents the outcome of a natural process of acculturation that has become deeply rooted in Indonesian history. The cumulative influence of scholarly networks, maritime trade routes, educational exchanges, intermarriage, and interactions within major port cities collectively demonstrates Islam's remarkable capacity for adaptation. Through this process, Islamic values became the spiritual foundation underlying the rich cultural diversity of the Indonesian archipelago while preserving the distinctiveness of local traditions.

## 2. Mechanisms of Acculturation between Islam and Local Culture

The process of acculturation between Islam and local cultures in the Indonesian archipelago was not merely the attachment of religious elements to existing traditions; rather, it was a dialogical process that produced a harmonious synthesis. Khasanah (2022) explains that long before the arrival of Islam, Indonesian societies had already developed strong cultural foundations shaped by Hindu-Buddhist influences as well as animistic and dynamistic beliefs. Islam positioned itself within a framework

of “creative dialogue” with these traditions, making the interaction between the two a historical inevitability that generated new cultural expressions which remain relevant to the present day.

This mechanism of acculturation operated through a selective and adaptive process in which Islamic teachings provided moral and spiritual legitimacy without eliminating pre-existing cultural symbols. In a study conducted in Rote Ndao, Furqan (2026) demonstrates that various cultural practices including mosque architecture, marriage ceremonies, and funeral rituals have retained their local characteristics while being enriched with Islamic meanings. This finding reinforces the argument that the success of Islam in the Indonesian archipelago was largely attributable to the ability of Islamic preachers to reinterpret cultural symbols rather than replace or eradicate the cultural identities of local communities.

At a broader level, Bakri (2024) observes that in environments such as *pesantren* (Islamic boarding schools), acculturation emerges through culturally conditioned social interactions. Students originating from diverse cultural backgrounds are united within the cultural setting of the *pesantren*, forming a distinctive multicultural subculture that remains grounded in Islamic teachings. This process creates a space in which members of the *pesantren* community can negotiate between their inherited cultural identities and the universal values of Islam, ultimately fostering an inclusive community amid social diversity.

This mechanism is further supported by the findings of Laili and Halid (2026) in the Tapal Kuda region of East Java, where the integration of Madurese and Javanese cultural traditions within religious practices occurs in a highly harmonious manner. Acculturation in this region does not diminish the essence of Islamic teachings; rather, it enriches the religious expressions of the local community. Similarly, Hasan et al. (2025) argue that this integration takes place through various cultural media, including the arts, architecture, and social rituals, all of which are adapted without violating the fundamental principles of Islamic law. Through this moderate approach, Islam has been widely accepted, giving rise to a contextualized religious identity that promotes the principle of *rahmatan lil-'alamin* (mercy to all creation).

### 3. Cultural Da'wah Media and Strategies for the Dissemination of Islam

The strategy of Islamic propagation in the Indonesian archipelago fundamentally represents an adaptive art of communication, in which religious preachers positioned local wisdom as a strategic partner in conveying the message of *tawhid* (the oneness of God). Hendra et al. (2023) emphasize that *da'wah* and local wisdom are complementary concepts that, when effectively integrated, can establish a strong foundation for social harmony and collective well-being. This strategy functioned not merely as a practical tool but as a method for strengthening public awareness of the positive values embedded within local cultures, which were subsequently enriched with the spiritual dimensions of Islam to enhance their relevance to contemporary life.

At the practical level, traditional arts emerged as one of the most effective media of *da'wah* due to their persuasive nature and broad social

acceptance. Wahdani (2025) highlights how artistic forms such as *wayang kulit* (shadow puppetry), traditional songs, poetic verses, epics, and *salawat* (praises upon the Prophet Muhammad) were utilized as cultural *da'wah* media capable of conveying Islamic teachings in a contextual manner without generating social conflict. This approach proved highly effective in engaging the emotional dimensions of society, enabling Islam to be perceived not as a foreign doctrine but as an inherent component of artistic traditions that had been cherished and transmitted across generations.

The utilization of artistic media reached its peak during the era of the Wali Songo, as examined by Mumtazah et al. (2026) through the *da'wah* strategies of Sunan Kalijaga. He introduced a process of symbolic transformation within *wayang kulit* by reinterpreting traditional narratives as vehicles for the production of religious meanings centered on *tawhid*. Characters such as the Punakawan were reconstructed as instruments of social ethics, transforming *wayang kulit* from a form of entertainment into a medium for the internalization of inclusive and moderate Islamic values.

This *da'wah* strategy also demonstrated remarkable resilience in responding to external pressures, including Western imperialism during the colonial period. Puspita et al. (2026) note that Islamic propagation in the archipelago evolved into a form of struggle aimed at preserving religious identity and communal unity. Under conditions of political and cultural colonial domination, Islamic scholars strengthened religious education and cultural approaches, utilizing available media to maintain solidarity (*ukhuwah Islamiyah*) and ensure the continuity of Islamic values amid the imposition of Western educational systems.

The reception of Islam within the cultural landscape of the archipelago continues to the present day. Alhafizh et al. (2024) emphasize that traditions such as the Grebeg ceremony in the Yogyakarta Sultanate, the commemoration of the Prophet Muhammad's birthday (*Mawlid al-Nabi*) in West Sumatra, and the *Bantai Adat* tradition in Jambi provide tangible evidence of how Islamic propagation has been integrated into living sociocultural practices. Through the application of appropriate sociocultural approaches, Islamic preachers have successfully ensured the continuity of the teachings of Prophet Muhammad (peace be upon him) while simultaneously preserving the rich diversity of Nusantara traditions, which remain deeply embedded with symbolic meanings and moral values.

#### 4. The Impact of Islamization on the Formation of a Moderate *Islam Nusantara*

The Islamization of the Indonesian archipelago generated transformative effects that not only reshaped society's understanding of religion but also contributed to the formation of a moderate, inclusive, and civilized Islamic identity. Zakiyya (2024) highlights that one of the most significant outcomes of this process was the emergence of harmony between local traditions and Islamic values. Ritual functions that had previously been performed by traditional shamans were gradually transferred to religious leaders through the replacement of ritual offerings with prayers directed to Allah SWT. This transformation demonstrates that

Islamization was not a destructive process but rather an enrichment of values that strengthened social solidarity while simultaneously shaping the distinctive and resilient characteristics of *Islam Nusantara*.

In the realm of architecture, this moderate orientation is reflected both visually and symbolically. Faizah (2026) reveals that the Kudus Minaret Mosque represents a successful manifestation of a cultural approach to *da'wah*. The temple-like minaret structure, the use of red brick construction, and the incorporation of twin-gate ornaments symbolize the encounter between two civilizations. Beyond serving as a place of worship, the mosque functions as a socio-religious center that reinforces a moderate Javanese-Islamic identity. This case illustrates how Islam was able to integrate into local aesthetics without compromising its spiritual essence, thereby creating an inclusive public space accessible to all segments of society.

The impact of Islamization is also evident in the sphere of character education and the cultivation of social values. Kharimah and Khoiroh (2025) explain that through non-formal educational activities and small-scale religious gatherings, communities have succeeded in developing a sense of *moral feeling* that extends beyond mere intellectual understanding. Emotional attachment to traditions such as *tahlilan* and *sedekah bumi* has fostered empathy among community members, respect across generations, and a strong appreciation for collective values. Consequently, what the people of Guyangan, Mojokerto perceive as “moderate” behavior is not the product of rigid doctrinal instruction but rather the manifestation of moral actions resulting from the internalization of Islamic values within a familiar cultural environment.

More broadly, this phenomenon has given rise to traditions such as *mangaji kamatian*, which, according to Zulfadli et al. (2021), emerged from the acculturation of Islamic law grounded in the Qur'an and Hadith with the local wisdom of Minangkabau society. Although debates have occasionally arisen regarding the interpretation of this tradition, historical evidence indicates that scholars such as Syekh Burhanuddin successfully transformed excessive expressions of grief into practices centered on *dhikr*, *tahlil*, and prayer. This transformation serves as concrete evidence of how Islamization was able to reorganize local traditions into forms of worship that were more closely aligned with Islamic teachings. In turn, this process strengthened the integrity of society as a moderate, courteous, and religiously committed community while preserving its indigenous cultural roots.

##### 5. The Relevance of *Islam Nusantara* in the Context of Contemporary Religious Moderation

In responding to the dynamics of globalization and the challenges of religious moderation in the digital era, *Islam Nusantara* has emerged as a highly strategic paradigm. Khoeriyah and Saefulloh (2025) argue that *Islam Nusantara* is not merely a legacy of the past but a model of religious moderation that offers a balance between Islamic values and local wisdom. This approach is particularly significant in addressing the pressures of globalization, which often erode traditional identities. In this context, *Islam Nusantara* functions as a safeguard that preserves tolerance and

inclusivity while maintaining the cultural roots of Indonesian society.

Furthermore, this relevance is reinforced by the thesis proposed by Zaidi et al. (2025), who contend that the peaceful history of Islamization in the Indonesian archipelago constitutes a valuable form of social capital that has enabled Indonesia to become home to the world's largest Muslim population. The success of this accommodative process of Islamization, as further emphasized in their comprehensive study, provides a philosophical foundation for understanding religious moderation as an inherent characteristic of Indonesian Islam. Consequently, approaches grounded in local wisdom should continue to be incorporated into educational and *da'wah* policies in order to preserve national cohesion and mitigate the threat of radicalism, which frequently arises from narrow interpretations of religion.

Within the context of contemporary family life, cultural *da'wah* has also proven to be an effective instrument for strengthening social resilience. Linda and Sunata (2025) demonstrate that amid transformations brought about by digitalization, cultural *da'wah* plays a crucial role in maintaining a balance between traditional values and the demands of modernity. By integrating local wisdom into religious outreach, this approach enables Muslim families to preserve their cultural and religious identities while adapting to technological developments without losing the essential spiritual values of Islam. As such, it offers a practical strategy for addressing the value disruptions associated with globalization.

Finally, Muntoha et al. (2023) call for an end to unnecessary debates concerning the existence and legitimacy of *Islam Nusantara*. They argue that *Islam Nusantara* should not be understood as a "new doctrine" or an artificially constructed sect, but rather as a naturally integrated sociocultural reality. In the context of contemporary religious moderation, this understanding is essential for countering exclusive narratives that may foster social division. By embracing *Islam Nusantara* as an inclusive paradigm, Indonesian society can strengthen intercultural dialogue, preserve harmony within diversity, and continue contributing to global peace through the promotion of civilized and moderate values.

## CONCLUSION

The findings of this study affirm that *Islam Nusantara* represents a manifestation of a peaceful, adaptive, and sustainable process of acculturation between Islamic teachings and local values in Indonesia. Through *da'wah* strategies that emphasize cultural and dialogical approaches, Islam has successfully integrated into the fabric of society without engaging in cultural substitution. Instead, this process has occurred through symbolic reinterpretation, enriching religious identity while preserving existing cultural traditions. Historical and sociological evidence from various regions of Indonesia including mosque architecture, artistic media, and social rituals demonstrates that *Islam Nusantara* is the product of a continuous process of meaning reconstruction in which Islamic values have become the spiritual foundation of pre-existing local wisdom.

Furthermore, *Islam Nusantara* has proven to possess significant strategic relevance as a paradigm of religious moderation in the contemporary era. Its

inclusive, tolerant, and moderate characteristics provide a strong foundation for maintaining social harmony amid Indonesia's ethnic and cultural diversity, while also serving as a safeguard against the challenges posed by globalization and radicalism. By positioning local wisdom as a strategic partner in *da'wah*, *Islam Nusantara* not only preserves cultural traditions in the face of value disruption but also continues to contribute to the development of a harmonious, civilized society grounded in the principle of *rahmatan lil-'alamin* (mercy to all creation).

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