



ADPIKS
Asosiasi Dosen Peneliti
Ilmu Keislaman dan Sosial

Interreligious Dialogue and Multiculturalism in the Islamic Tradition of the Indonesian Archipelago

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Abstract

Interreligious dialogue and multiculturalism are important issues in maintaining harmony within plural societies, particularly in Indonesia. In this context, Islam Nusantara represents a form of Islamic practice that has developed through cultural acculturation while preserving the universal teachings of Islam. However, its contribution to promoting interreligious dialogue and strengthening multicultural values requires further academic examination. This study aims to describe the role of Islam Nusantara in encouraging interreligious dialogue and fostering multicultural life in society. The research employs a literature review method with a descriptive-analytical approach, drawing on sources from Islamic studies, anthropology, and cultural studies. The findings show that the core values of Islam Nusantara, such as tolerance, justice, balance, and equality, play a significant role in creating peaceful and inclusive interfaith relations. Local traditions, deliberative practices, and social-religious activities have proven effective in reducing the potential for identity-based conflicts. Future research is recommended to explore the empirical implementation of Islam Nusantara in multicultural communities across different regions.

Keywords: Islam Nusantara; Interreligious Dialogue; Multiculturalism; Religious Moderation.

Abstrak

Dialog antaragama dan multikulturalisme menjadi isu penting dalam menjaga keharmonisan masyarakat plural, khususnya di Indonesia. Dalam konteks ini, Islam Nusantara hadir sebagai praktik keislaman yang berkembang melalui akulturasi budaya lokal tanpa meninggalkan ajaran Islam universal. Namun, kontribusi Islam Nusantara dalam membangun dialog antaragama dan memperkuat nilai multikulturalisme masih perlu dikaji secara akademik. Penelitian ini bertujuan mendeskripsikan peran Islam Nusantara dalam mendorong dialog antaragama dan memperkuat kehidupan multikultural masyarakat. Penelitian ini menggunakan metode studi literatur dengan pendekatan deskriptif-analitis terhadap sumber-sumber Islam, antropologi, dan kajian budaya. Hasil penelitian menunjukkan bahwa nilai-nilai Islam Nusantara seperti toleransi, keadilan, keseimbangan, dan kesetaraan berperan penting dalam menciptakan hubungan antarumat beragama yang damai dan inklusif. Tradisi lokal, musyawarah, dan praktik sosial keagamaan terbukti efektif dalam mereduksi potensi konflik identitas. Penelitian selanjutnya disarankan mengkaji penerapan Islam Nusantara secara empiris pada komunitas multikultural di berbagai daerah.

Kata Kunci: Islam Nusantara; Dialog Antaragama; Multikulturalisme; Moderasi Keagamaan.



Introduction

Indonesia is a country with a very high level of cultural, ethnic, linguistic, and religious diversity. This condition makes Indonesia the largest multicultural social laboratory in the world. In this context, the presence of Islam in the archipelago cannot be separated from the long process of interaction between Islamic teachings and local culture, customs, and pre-existing beliefs. Unlike the spread of Islam in some regions of the world, which occurred through conquest or the approach of power, Islam in the archipelago arrived peacefully through trade, cultural preaching, art, and education. This humanistic and persuasive approach enabled Islam to be accepted without causing cultural clashes or religious conflicts. (Luhuringbudi, Liza, & Akbar, 2020).

Islam Nusantara, both an academic term and a socio-cultural construct, describes a model of Islam that is contextual, tolerant, and adaptive to pluralistic realities. This model of religiosity places universal Islamic values, such as brotherhood, peace, justice, and humanity, in dialogue with the richness of local traditions. Therefore, Islam Nusantara does not intend to present a new Islam, but rather emphasizes that Islamic practices can grow in harmony with local cultures without compromising its core beliefs and normative teachings. This creates space for constructive interfaith dialogue, where Muslims respect the existence of other religions as part of the national reality and a moral responsibility to maintain social harmony. (Siregar, 2025).

Interfaith dialogue is an urgent need in a diverse society like Indonesia. Social tensions, identity conflicts, and the politicization of religion are real challenges that can threaten national unity if not managed effectively. Islam Nusantara (Indonesian Archipelago) is present with the principles of *tasamuh* (tolerance), *tawazun* (balance), and *ta'awun* (cooperation), which open up space for encounters between religious communities on an equal and dignified basis. Thus, interfaith dialogue is no longer understood merely as an effort to unify theological doctrines, but as a form of managing diversity through mutually



respectful communication.

Within the framework of multiculturalism, Islam Nusantara makes a significant contribution to strengthening the values of interfaith brotherhood. Through a cultural approach, religious traditions, and local wisdom, Islam Nusantara has succeeded in creating a model of peaceful coexistence deeply rooted in the nation's history. This model is not only relevant in the local context but can also serve as a global inspiration in facing the challenges of pluralism in the modern era.(Amnan, 2022).

Thus, the urgency of studying interfaith dialogue and multiculturalism in the Nusantara Islamic tradition lies not only in its historical aspects, but also in its contribution to strengthening social harmony, religious moderation, and the development of a peaceful and just civilization.

Research methods

This research employs a qualitative method with a library research approach. This approach was chosen because the study focuses on analyzing the ideas, concepts, and practices of interfaith dialogue and multiculturalism within the Nusantara Islamic tradition, based on relevant literature sources. The library research allows researchers to explore data in the form of theories, religious doctrines, the history of the spread of Islam in the Nusantara archipelago, and previous research findings that contribute to the intellectual construction of the research topic.(Adinugraha & Rismawati, 2025).

The data sources in this study consist of two types: primary and secondary sources. Primary sources include classical texts (turats), works by Indonesian scholars, historical documents, and academic texts that directly discuss Indonesian Islam, interfaith dialogue, and multiculturalism. Meanwhile, secondary sources include journal articles, modern reference books, research reports, and scholarly publications related to religious moderation, Islamic anthropology, and socio-



religious studies in Indonesia.

The data analysis technique used was descriptive-analytical analysis, which involves describing the obtained data and then conducting critical interpretations to identify patterns, concepts, and their relevance to the research objectives. Data were analyzed through a systematic process of reduction, classification, interpretation, and conclusion. Data validity was achieved through triangulation of theories and sources to ensure objectivity and accuracy of the information.(al, 2022).

With this method, the research is expected to be able to provide a comprehensive picture of the contribution of Islam Nusantara in building interfaith dialogue and strengthening the values of multiculturalism in the life of plural society in Indonesia.

Results and Discussion

The Historical Roots of Islam in the Archipelago in Cultural Diversity

The historical roots of the development of Islam in the Indonesian archipelago cannot be understood without examining the social, cultural, and civilizational contexts that developed before Islam arrived in the Indonesian archipelago. Islam entered the archipelago through trade routes from the 7th century until it reached its peak in the 13th century and beyond. Unlike the spread of other religions, which are often associated with political power or military conquest, Islam spread in the archipelago through peaceful approaches, economic interactions, marriage, education, and cultural diplomacy. This persuasive and humanistic approach provided a strong foundation for the acceptance of Islam by local communities.(et.al, 2021).

Muslim traders from Gujarat, Hadramaut, Persia, and Southeast Asia played a crucial role in introducing Islam to the coastal communities of the Indonesian archipelago. The spread of Islam was further strengthened when local scholars and preachers actively participated in transforming Islamic teachings into the cultural context of their communities. Figures such as the Walisongo (Nahdlatul Ulama)



in Java pioneered adaptive methods of da'wah (Islamic propagation) using local cultural media such as wayang (wayang), suluk (magic recitation), literature, architecture, and artistic traditions. This cultural transformation was not intended to change Islamic teachings, but rather to bridge the gap between understanding and acceptance, allowing communities to accept religious teachings without feeling uprooted from their cultural roots.

In addition to the Walisongo, Islamic kingdoms such as Samudera Pasai, Demak, Gowa-Tallo, Banjar, and Ternate-Tidore became centers for the spread and formation of Islamic thought in society. Through these kingdoms, Islam developed not only as a belief system but also as a social, legal, and governmental system that harmoniously blended with local traditions such as Acehnese customs, Bugis-Makassar wisdom, Minangkabau culture, and Balinese and Sundanese traditional structures. The Minangkabau proverb "adat basandi syarak, syarak basandi Kitabullah" reflects the success of this harmonization.(Harahap, 2021).

The main characteristic of Nusantara Islam lies in its ability to adapt without losing its theological essence. The process of acculturation has produced a form of religiosity that is tolerant, culturally friendly, and prioritizes the values of peace and brotherhood. Traditions such as sekaten, grebeg, tahlilan, selamatan, and maulid (Indonesian birthday celebrations) are concrete manifestations of the integration of Islamic teachings with local culture, still practiced today.

Cultural diversity provides a natural space for dialogue between Islam and the people of the Indonesian archipelago. Islam does not exist as a force that rejects differences, but as a religion that allows for interpretation and adaptation to local values as long as they do not conflict with the principles of faith. Therefore, Islam Nusantara develops not as a rigid religion, but as an inclusive, adaptive, and moderate model of Islam.(Iqbal, Izzatusshobikhah, & Sari, 2023).

Thus, the historical roots of Islam Nusantara demonstrate that cultural diversity is not an obstacle, but rather a strength that shapes the peaceful and tolerant character of Islam. This historical model serves as an important foundation



for building religious moderation and interfaith dialogue in the contemporary era.

Theological Values of Nusantara Islam as a Basis for Interfaith Dialogue

Nusantara Islam not only emerged from a long historical interaction between religion and culture, but also possesses a strong theological foundation as a basis for building harmonious relationships with adherents of other faiths. These theological values stem from the universal teachings of Islam, *rahmatan lil 'alamin* (mercy for the universe), which aims to bring benefit to all creatures regardless of differences in belief, ethnicity, or culture. This concept is fundamental to building interfaith dialogue, as it positions religion as a means of peace, not conflict or hegemony.

One important theological principle is tolerance. In Nusantara Islam, tolerance is understood not as a compromise on faith, but as respect for the rights and freedoms of others to practice their beliefs. This principle refers to verses of the Quran such as Surah Al-Kafirun: 6 "Lakum dinukum wa liya din" and Surah Al-Baqarah: 256 "La ikraha fid-din" which emphasize the non-existence of compulsion in religion. Thus, Muslims view religious diversity as part of the *sunnatullah* (the law of God) that must be addressed wisely, not rejected or resisted.

In addition to tolerance, the value of *ukhuwah* (brotherhood) is another important theological foundation. In Nusantara Islam, three categories of *ukhuwah* are recognized: *ukhuwah Islamiyah* (brotherhood among Muslims), *ukhuwah wathaniyah* (brotherhood among fellow citizens), and *ukhuwah basyariyah* (brotherhood among humans). This three-layered framework allows Muslims to build social relationships without religious boundaries. This value is highly relevant in the context of Indonesia's diverse society as it serves as a guideline for peaceful and equal coexistence. (M.Pd.I & MSI, nd).

Furthermore, the concepts of *i'tidal* (justice) and *tawazun* (balance) are also important dimensions in interfaith relations. Nusantara Islam emphasizes the



importance of non-discriminatory social justice and upholds equal rights as part of the values of faith. This teaching aligns with the spirit of Surah Al-Maidah: 8, which commands Muslims to act justly, even toward those of different faiths. Thus, Nusantara Islamic theology places justice not only within the legal context, but also within social and humanitarian relations.

The practice of these theological values is evident in the traditions of Islamic boarding schools (pesantren), cultural da'wah (Islamic preaching), and the works of Indonesian scholars such as Hamka, Hasyim Asy'ari, and Sheikh Nawawi of Banten. They emphasize the importance of noble morals in fostering interfaith interaction. Da'wah is not understood as a confrontational activity, but as a moral call through exemplary behavior, dialogue, and respect for human dignity.(Ramadhan, Syafrizal, & Oktapani, 2024).

Thus, the theological values of Islam Nusantara serve as a solid foundation for interfaith dialogue. It extends beyond concepts to social practices. Islam Nusantara offers a model of religious diversity that is respectful, inclusive, and compassionate, thus serving as a reference for building peace amidst global plurality.

The Role of Local Wisdom in Managing Multiculturalism

Local wisdom plays a strategic role in managing social, cultural, and religious diversity in Indonesia. In the context of Islam Nusantara, local wisdom is not merely a hereditary tradition, but a social instrument that serves as a glue for relationships between community groups with different beliefs and cultural backgrounds. Through local wisdom, Islamic values are practiced contextually and relevantly to the social realities of the pluralistic Indonesian archipelago. Therefore, local wisdom is a crucial component in maintaining harmony, tolerance, and social solidarity.

One form of local wisdom that plays a significant role in managing multiculturalism is the tradition of deliberation (musyawarah). Deliberation is

considered a mechanism for peaceful and collective problem-solving, without resorting to violence or conflict. This tradition aligns with the Islamic principle of shura (consensus) as mentioned in the Quran. In Indonesia's multicultural society, deliberation allows interfaith dialogue to develop naturally through open communication that respects diverse perspectives.(Ramadhani & Musyarapah, 2024).

In addition to deliberation, the tradition of mutual cooperation (gotong royong) also serves as a social foundation for strengthening interfaith unity. The practice of mutual cooperation involves all members of society, regardless of faith or ethnicity. For example, activities such as building shared facilities, assisting with traditional celebrations, or providing support to residents experiencing disasters are carried out collectively as a form of social solidarity. At this point, Islamic values of virtue, mutual assistance (ta'awun), and human brotherhood find relevance in the cultural practices of the community.

Traditional ceremonies and social rituals also serve as important tools for strengthening interfaith ties. Traditions such as thanksgiving (selamatan), tahlilan (religious gatherings), kenduri (celebrations), and celebrations of certain holidays often serve as social gatherings involving people from different faiths. In these events, religious identity is not a barrier, but rather a gateway for communication between groups. Traditions like these create a space for emotional closeness while fostering mutual respect.(Suladi, nd).

Local wisdom also plays an educational role in instilling multicultural values from an early age. Through oral literature, folktales, pantun (rhymes), and proverbs, communities are taught the values of politeness, harmony, and tolerance. For example, the Javanese expression "rukun agawe santosa" (rukun agawe santosa) or the Bugis proverb "sipakatau," meaning "to treat each other with humanity," have become guidelines for social ethics aligned with Islamic teachings on noble morals.



However, local wisdom is not without challenges. The era of globalization, cultural homogenization, and the spread of puritanical ideologies through digital media have eroded the values of local wisdom that have long been a bulwark of harmony. Therefore, revitalizing local wisdom through education, cultural policies, and strengthening the role of religious and community leaders is crucial.(Wijaya, 2024).

Thus, local wisdom within Islam Nusantara plays a vital role in strengthening multiculturalism through cultural harmony, social solidarity, and interfaith interaction. It constitutes social capital that can be continuously developed to strengthen peaceful coexistence in pluralistic societies in Indonesia and the world.

Challenges of Implementing Islamic Moderation in Contemporary Reality

Islamic moderation, developed within the Nusantara Islamic tradition, is a model of religious practice that emphasizes balance, tolerance, and respect for diversity. While this concept has historically proven effective in maintaining harmony between groups in Indonesia, contemporary realities present new and complex challenges. These challenges stem not only from social change and technological developments, but also from the dynamics of global ideologies that influence the religious practices of modern societies.

One of the main challenges is the influx of transnational religious ideologies that tend to be exclusive and rigid. These ideologies often ignore local contexts and reject cultural practices that have long been part of the Islamic heritage of the Indonesian archipelago. The presence of these ideologies has led to a polarization of religious understanding, leading to questions about Islamic moderation by some who consider it a compromise of faith. This phenomenon narrows the space for dialogue and opens up the potential for religious-based identity conflicts.(S.Ag., MH, 2024).

Furthermore, the development of digital technology has become a significant factor influencing the spread of religious information. Social media,



online missionary platforms, and internet algorithms have accelerated the spread of religious ideas that do not always undergo academic or authoritative verification processes. As a result, radical narratives, hate speech, and misinformation related to religious teachings have flourished, especially among the younger generation. This poses a major challenge to efforts to spread Islamic moderation, which requires an educational and comprehensive approach.

In a political context, religious issues are often exploited as a tool for mass mobilization and shaping public opinion. This politicization of religion creates sectarian sentiment, widens the gap between different groups, and disrupts social stability. When religion enters the political arena, the values of moderation, tolerance, and dialogue that characterize Nusantara Islam tend to be marginalized, replaced by emotional and confrontational identity narratives.(et al., 2018).

Another challenge is the social changes brought on by globalization, which are pushing society toward an individualistic orientation. Previously communal-based value systems are shifting, leading to the decline of cultural practices that previously served as a means of moderation. As the values of mutual cooperation, deliberation, and local wisdom weaken, the natural mechanisms for maintaining harmony are also eroded.

To address these challenges, implementing Islamic moderation requires a structured and sustainable strategy. Moderation-based religious education, strengthening digital literacy, revitalizing local religious traditions, and optimizing the roles of religious leaders, academics, and educational institutions are crucial steps that must be developed. Thus, Islamic moderation will not remain merely a discourse but will remain a relevant and functional practice amidst the dynamics of modern life. Through this strengthening, Islam Nusantara can continue to be a model of peaceful, adaptive religiosity, capable of addressing the challenges of plurality in the contemporary era.(Cipta et al., nd).



The Contribution of Nusantara Islam to Interfaith Dialogue and Global Civilization

Islam Nusantara plays a significant role not only in the national context but also makes significant contributions at the global level, particularly in fostering interfaith dialogue and establishing peaceful relationships between civilizations. As a model of moderate, adaptive religiosity based on local wisdom, Islam Nusantara serves as an example of how Islamic teachings can be applied contextually without losing their theological essence. In a world still facing religious conflict, intolerance, and radicalism, the concept of Islam Nusantara offers a more inclusive and humane alternative to civilization.

One of the main contributions of Nusantara Islam is the *wasathiyah* or moderate model of religious life that prioritizes harmony and balance. This value aligns with universal Islamic principles such as *rahmatan lil 'alamin* (mercy for all the worlds), tolerance (*tasamuh*), justice (*i'tidal*), and brotherhood (*ukhuwah*). This model of moderation has become a reference in international forums, such as the ASEAN Interfaith Dialogue, the World Peace Forum, and various interfaith meetings involving Indonesia as an example of harmonious religious practices in a pluralistic society. This concept serves as concrete evidence that Islam can coexist with modernity, democracy, and non-Islamic cultures without conflict. (Hidayatullah, 2025).

Nusantara Islam also contributes through cultural diplomacy. Art, traditions, architecture, literary works, and social practices such as Islamic boarding schools (*pesantren*) have become internationally recognized as a gentle and humanistic approach to *da'wah* (Islamic propagation). The *pesantren* tradition, which teaches tolerance, moderate Islamic jurisprudence (*fiqh*), and Sufi morals, has inspired many countries to develop open and dialogical religious education. This model demonstrates that Islamic education need not be exclusive and dogmatic but can foster humanistic and critical character.



In addition to cultural diplomacy, Islam Nusantara contributes to resolving religious-based conflicts through a social reconciliation approach. Indonesia's experience in maintaining harmony among adherents of various religions and ethnicities serves as a valuable example for countries still experiencing social conflict or religious extremism. Through the values of Islam Nusantara, Indonesia has been trusted to act as a mediator in several international forums focused on peace and cross-cultural civilization development.(M.Fil.I, 2020).

In the era of globalization, Islam Nusantara offers a religious paradigm capable of addressing modern challenges, such as fundamentalism, extreme secularism, and social disintegration caused by digital polarization. By combining Islamic theological values with local cultural wisdom, Islam Nusantara provides a model for how religion can adapt while contributing to intellectual, social, and civilizational progress.

Thus, Islam Nusantara's contribution to interfaith dialogue and global civilization lies in its ability to present an Islam that is welcoming, peaceful, and respectful of diversity. These values are increasingly relevant for a future world that needs bridges of dialogue, not walls of separation. Islam Nusantara is not merely a religious identity, but offers a vision of global civilization based on humanity, justice, and peace.(Afkari & Wekke, 2018).

Conclusion

Islam Nusantara is a model of Islam that developed through a long historical process involving the acculturation of Islamic teachings and the local cultures of the Indonesian archipelago. Through a peaceful and adaptive approach to preaching, Islam was widely accepted by the community without creating clashes between cultural identities. This harmony between religious values and traditions gave rise to a friendly, inclusive, and moderate form of Islam, capable of acting as a social glue in a multicultural society.

Theological values such as *rahmatan lil 'alamin* (mercy for the universe),



tasamuh (compassion), ukhuwah (brotherhood), and i'tidal (community) are the foundation of Islam Nusantara in building harmonious social relations with adherents of other faiths. Through local wisdom, social traditions, and Islamic boarding school education, these values of moderation continue to be practiced in real life. However, contemporary realities present a number of challenges that must be anticipated, such as digital radicalism, the politicization of religion, and the weakening of social traditions due to cultural globalization.

Globally, Islam Nusantara offers a relevant model of religiosity as a solution to a world still plagued by identity conflicts and intolerance. Through cultural diplomacy, moderate education, and the practice of social pluralism, Islam Nusantara makes a significant contribution to interfaith dialogue and the development of a peaceful civilization. Therefore, the values and principles of Islam Nusantara must continue to be preserved, contextualized, and transformed to remain a moral and social force in building harmony in society, both in Indonesia and globally.



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