

**ISLAM NUSANTARA AND ISLAM ADVANCE IN THE  
PERSPECTIVE OF NAHDLATUL ULAMA AND  
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Email: yulian85pmk@gmail.com**ABSTRAK**

This research discusses Nahdatul Ulama (NU) and Muhammadiyah are two very popular proselytizing organizations in Indonesia. NU which is known for its tolerance to traditions in Indonesia and Muhammadiyah which is known as Islamic purification and its breakthrough in the world of education. Both have different characteristics, although basically want to introduce Islam and its teachings to everyone. Both also have a large number of members, often looking different directions and different policies. But both still make the Qur'an and hadith their foundation. The focus of this study is how Islam is archipelago, and Islam advances according to the perspective of Nu and Muhammadiyah?. The method used in this research is a type of literature research with a historical approach. The result of this research is that Islam Nusantara also places the pribumization of Islam as a methodology for the formulation of Islam Nusantara as well as nu Islam's proselytizing method of advancing not thinking in an ivory tower, but has been grounded for more than a century by Muhammadiyah in various best-practices through modern institutions Including through charitable efforts in various superior fields such as education, health, social, empowerment, economy, and community proselytizing that bring about the betterment of the wider community.

**Keywords:** Archipelago Islam, progressive, NU, Muhammadiyah

**INTRODUCTION**

Islam is a religion that is universal, humanist, dynamic, contextual and will last for all time. Islam is a religion that perfects previous religions. Like a house building that lacks one brick, Islam perfects its previous teachings. Islam is also a religion that often explains diversity. In his explanation, it is stated that God Himself wants these differences. Surah Ar Rum verse 30 mentions "solid diversity is the fitrah of man".

Maturity in religion that breeds peace and harmony across groups, religions, ethnicities, tribes, and races is the dream of Islam. To achieve this goal, Muslim scholars from several religious groups in Indonesia conceptualize each other the importance of progressive Islam, which spawns a democratic attitude, respects human rights, and is always ready to face the demands of changing times. In practice, Islamic thinkers in Indonesia since the 1990s have provided critical discourses related to Islam itself in the face of the times. They have a very significant role in advancing Islam so that they are better known as progressive Islamic thinkers, Islam is advancing (Wijaya, 2012).

Nahdatul Ulama (NU) and Muhammadiyah are two very popular proselytizing organizations in Indonesia. NU which is known for its tolerance to traditions in Indonesia and Muhammadiyah which is known as Islamic purification and its breakthrough in the world of education. Both have different characteristics, although basically want to introduce Islam and its teachings to everyone. Both also have a very large mass, often seeming different directions and different policies. But both still make the Qur'an and hadith their foundation.

## **RESEARCH METHODS**

The method used in this research is a type of literature research with a historical approach. Literature research is research that seeks literature from Islamic history books, books relevant to this research, as well as sources from journals, the internet and other mass media. With this historical approach, we want to know how the Islamic journey of the archipelago from the perspective of NU and Muhammadiyah. Data analysts can be drawn conclusions through data sources obtained from the literature used as reference material in this study.

## **DISCUSSION**

### **A. Muhammadiyah Organization**

The Muhammadiyah organization was founded by KH Ahmad Dahlan on November 18, 1912. (Taufik Ahmad, 2005) The Muhammadiyah organization was founded with the aim of providing support to efforts to purify Islamic teachings that at that time were synonymous with mystical things. Initially, Muhammadiyah only existed in residential areas, such as Yogyakarta, Solo, and Pekalongan. However, currently the distribution is in various regions in Indonesia.

Ahmad Dahlan had studied in Mecca and read the magazine alManar. Through KH intermediaries. Bakir, he became acquainted with Rasyid Ridha and had exchanged ideas so that the ideals of renewal permeated his heartstrings. Muhammadiyah is engaged in religion and education aimed at inviting the Indonesian people to live the true teachings of God. Ahmad Dahlan also translated several al-Munir articles in Javanese. Ahmad Dahlan's actions have had a tremendous impact on the long journey of Indonesia's history (Moqsith, 2001).

Muhammadiyah was built with good governance. So structured is its existence. Starting from the central, provincial, district, sub-district, and even to the villages. Each tier can be managed well. Muhammadiyah implements good management to support all its proselytizing activities. The Muhammadiyah movement is characterized by the spirit of building a more advanced and educated social and educational system for the community. Displaying the teachings of Islam is not just a personal and static religion but also dynamic (Khoirul, 2006). It is positioned as a system of human life in all its aspects. The formation of Muhammadiyah reflects a lot on the commandments of the Quran, including the letter of Ali Imran / 3: 104 which reads:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

He translates: "Let there be among you a class of men who call upon virtue, command (do) the makruf, and prevent from the wicked.111) They are the lucky ones".

The verse, according to Muhammadiyah figures, contains a gesture for the movement of the people in carrying out Islamic proselytizing in an organized manner, the people who move, which also contains an affirmation of organizational life. Makruf is all good commanded by religion and beneficial for the good of the individual and society. Mungkar is any ugliness that is forbidden by religion and damages the lives of individuals and communities. The 6th item of the Muqaddimah of the Muhammadiyah Articles of Association states: "launching charitable efforts and struggles with organizational order", containing the importance of the organization as an undoubtedly tool of movement. The positive impact of this organization is marked by the establishment of many hospitals, orphanages, and educational places throughout Indonesia (Sahal, 2008).

Muhammadiyah as a movement based on religion, gave birth to ideas of renewal. Muhammadiyah emphasizes efforts to purify Islam from the influence of local traditions and beliefs that are contrary to the teachings of Islam. In this connection, the renewal efforts carried out by Muhammadiyah are mostly related to practical problems of ubudiyah and muamalah. However, like other Islamic renewal movements, Muhammadiyah is consistent with the motto "return to pure teachings, namely the Qur'an and Sunnah". (Achmad Jainuri, 1990)

B. Nahdatul Ulama (NU)

Nahdatul Ulama (NU) was born on January 31, 1926 in Surabaya. NU was founded to accommodate the religious ideas of traditional scholars in reaction to the ideological achievements of the Islamic modernism movement that promoted the idea of purifying puritanism. The establishment of NU is an effort to organize the role of scholars, and pre-existing pesantren. In order to further improve the working area of the ministry, it is developed and expanded its reach. NU considers that not all traditions are bad, obsolete, have no contemporary relevance, and even not infrequently traditions can provide inspiration for the emergence of Islamic modernization. An affirmation of the "legacy" of the past. Islam is manifested in the religious attitude that is typical of NU in understanding the meaning of the Qur'an and hadith.

The birth of NU is the estuary of a series of activities that have a chain of relationships with various circumstances. Events experienced by the Indonesian nation before against the background of religious traditions, political and cultural problems that are intertwined in a connection. Scholars generally have jama'ah (community of citizens who are their group) with close relationship ties, which are formed in the pattern of kyaisantri relationships, especially in communities in the Islamic boarding school environment. This

pattern of santri-kyai relationship is able to color and even form its own Islamic traditionalist sub-culture in Indonesia. (Rozikin Daman, 2001)

This pattern of relationship has continuity with the Nahdlatul Ulama' proselytizing pattern which takes the territory of cultural proselytizing. This causes the direction and struggle of Nahdlatul ulama's proselytizing to be inseparable from the process and development of culture and traditions that exist in society. (Cultural Da'wah is an effort to instill Islamic values in all dimensions of life by paying attention to the potential and tendencies of humans as cultural beings at large, in order to realize a true Islamic society. See more, Muhammadiyah Central Leadership, 2004) In addition, the scholars' have similar insights into religious views and traditions based on the understanding of ahlussunnah wal jama'ah.

In the decades of 1980 and 1990 there was a surprising change in the environment of Nahdatul Ulama. The change that was most highlighted by the mass media and often the subject of academic study was the process of returning to Khittah 1926. NU declared itself out of practical politics and returned to jam'iyah diniyah. Strictly speaking, since the Sutibondo muktamar (1984) the kyai are free to affiliate with any political party. NU is familiar to the government so that all activities, gatherings, seminars are no longer prohibited and are even often facilitated. So it is understood that the change is a momentum in the politics of the new order. NU as a sunni politics, always looking for accommodation with rulers.

Changes are also happening among nu's younger generation. There is a new dynamic with the proliferation of social and intellectual activities that are almost unmatched by other circles of society. So far, NU is considered the most conservative, closed, and very little organization contributes to the development of religious thought, social and political thought. Nu's religious thought was established as a forum for kyai to jointly defend against the renewal of Islamic thought represented by Muhammadiyah, Al-irshad and Persis. NU is only the manerima of Islamic inter-achievement listed in the yellow book of "orthodox" al-kutub almu'tabarah, especially the Shafi'i fiqh and aqidah according to the asy'ari school, and taklid to the great scholars of the past. But this situation began to change, marked by the young NU group who began to dare to make changes in the form of activities (Iskandar, 2010).

Through the background of community and economic activities around pesantren which began to mushroom in the late 1970s and 1980s. New discourses have emerged that dare to question the interplay of established classical treasures and seek the relevance of Islamic traditions. It is intended for people who are undergoing rapid change. This was a revolutionary development, both in the activities of NGOs and in the growing discourse. Attention began to shift from the kyai as a milestone of the NU organization to the large masses.

NU is also undergoing changes and updates. NU is currently not only known as a traditional group but is also known as the initiator of several policies that are very influential on the people. Through politics, NU proved its ability to show its existence to modern groups. NU by maintaining the traditional is able to answer the various challenges of the times. Traditional does not mean staying in place. Traditional can also spur change for the

better by maintaining traditions that do not violate existing religious statutes. In principle, NU holds the basic stance that Islam is a fitri and holy religion that perfects all the good that is already possessed by humans (Qomar, 2019). Based on this principle, NU never intends to remove values that already belong to society. NU only perfects and guides the values or traditions that already exist in society, so that they are in line with the teachings of Islam. This is the key to successful cultural proselytizing. Based on this principle, NU never intends to remove values that already belong to society. NU only perfects and guides the values or traditions that already exist in society, so that they are in line with the teachings of Islam. This is the key to the success of NU's cultural proselytizing.

### C. Islam Nusantara and Islam Advance in NU and Muhammadiyah Perspectives

#### 1. Islam Nusantara in NU Perspective

Afifuddin Muhajir interprets Islam Nusantara linguistically as tarkib idhofi which can be interpreted as three possibilities. First, Islam nusantara is defined by using the letter jar "fi" so that it is read Islamnfi Nusantara which is vearti in the archipelago. Here Islam is understood and practiced and then internalized in the life of the Indonesian people. Secondly Islam is referred to in the geographical context if in the wording is inserted the letter jar "ba" into Islam bi Nusantara. The third meaning is by inserting hurif jar lam so that it is read Islam li Nusantara, namely Islam and its teachings to perfect and dialectic together the customs, traditions, culture and civilization of the archipelago (local wisdom) which contains universal values for the dignity and dignity of true humanity. From this meaning, Islam is positioned as the subject and the archipelago as its object. Do not let Islam be interpreted as a teaching to the people in the archipelago (Fitriah, 2013).

From the first and second meanings, refers to the notion of an anthropological and sociological nature. Therefore, Islam that grew up in the archipelago is different from Islam in the Middle East or in Europe. In addition to the two meanings of Islam above, it entrusts the dialectic between Islam and the existing culture so that new Islamic symbols will appear. Such as the phenomenon of black sarongs and peci which are characteristic of Islam in Indonesia. While the third meaning is the understanding of the level of acceptance of the people of the archipelago towards Islam. So that in some communities there is a reluctance to accept Islam in a "kaffah" manner. The difference in the level of acceptance of Islamic teachings causes Islam in Nusantar to be not singular. Like the Aceh Model Islam, Islam wants Islam to be made the law and basis of the state. From this it seems that the terms Javanese Islam, Aceh Islam, Arabic Islam as above emerge (Luthfi, 2021).

Meanwhile, in the historical-anthropological approach, Islam Nusantara will give birth to two terms of Indonesian Islam and Nusantara Cultural Islam. Islam, which is uniquely Indonesian, is a combination of theological Islamic values with the values of local traditions, culture, and customs. In this context, the culture of a certain region or country occupies an equivalent position with the culture of Islamic origin, namely Arab culture in absorbing and carrying out Islamic teachings.

This meaning makes the character of Islam Nusantara show the existence of local wisdom in the archipelago that does not violate Islamic teachings, but instead synergizes with the customs that exist in the territory of Indonesia. Islam Nusantara is an Islam that is friendly, open, inclusive and able to provide solutions to the great problems of the nation and state. Islam is dynamic, friendly to diverse cultural, sub-cultural, and religious environments. The study of Islam Nusantara is not just a study of the Islamic Area, but more importantly a study of the Islamic values that exist in the Nusantara region that has been grown and developed by guardians and scholars throughout its history.

According to the Chairman of PBNU, KH. Said Aqil Siroj, Islam Nusantara is not a sect, not a sect, not a school, but is a *khosois wa mazayat*, the type and character of Islam embraced by the people of the Archipelago. Namely a friendly, polite and moderate Islam because Islam is built on culture. As long as the culture does not conflict with sharia, we take care of it and we preserve it. Even religion stands on cultural infrastructure. Culture became the foundation of religion, so that both strengthened each other. Sustainable culture, Islam becomes stronger (Imdadun, 2003).

Then why does Islam Nusantara need to be re-indicted? Because, according to him, a group of people are spreading Arabism and purification in religion. They systematically, organized and expanded, campaigning for the view that some of the arab real way of life is only culturally regarded as the most Islamic value while launching slurs, insults and slanders against the religious practice of Muslims in the archipelago. People are influenced to stay away from Islamic organizations and clerics who they consider destroyers of Islam for committing superstition, heresy and *khurafat* (deviating from true Islam) as well as shirking. They also built a movement that refers to political thinkers and political organizations from Arabia who think that the Islam of the Indonesian people is not *kaffah* because they accept the understanding and principles of nationality (Romli, 2015).

Islam's respect for the culture of the archipelago allows Islam to have a positive dialogue with the surrounding conditions. In every place in this great Indonesia, there are always majority and minority religions but they remain peaceful, united, tolerant and respectful as brothers and sisters of one nation. That's because the Islam that grew up in the archipelago is a cultured, civilized, tolerant Islam, peaceful Islam, whose principle is solidarity with fellow Muslims (*ukuwwah Islamiyyah*), fellow Indonesians (*ukuwwah wathaniyah*) and fellow humans (*ukuwwah insaniyyah*). The principle of mutual respect and brotherhood is one of the foundations why Islam Nusantara is anti-radicalism, anti-coercion, anti-violence, and anti-terrorism (Luthfi, 2021).

Although the idea of Islam Nusantara was promoted by Nahdlatul Ulama, *nahdliyin* internal community still drew criticism and rejection. There are at least four groups that respond to this concept. Islam Nusantara, which is the main theme of the NU Mukhtamar, has created a debatable land. There are pro and con attitudes towards Islam Nusantara among them. There are those who fight hard and argue by using their reasoning so that Islam Nusantara can be accepted both among Muslims and non-Muslims. There are

also those who block the struggle and try to break the argument. Some have high hopes with the presence of Islam Nusantara. But there are those who actually have various suspicions of sophisticated engineering from the West. And there are those who do not approve of Islam Nusantara but they are silent, not carrying out attacks that try to break the arguments of groups that approve of Islam Nusantara. And there are also those who agree with the use of the term Islam Nusantara, but are silent and passive so that they do not try to promote it (Sahal, 2008).

The controversy lies in the term "Nusantara", which is addressed after the word "Islam" and this is accused of the incarnation of a new type of Islam. The Nusantara Islamic contras consider Islam to be only one, namely Islam taught by the Prophet Muhammad SAW. Islam cannot be given an identity based on an approach, pattern, role or region so as to form a special Islamic identity like Islam Nusantara. If there is another Islam outside of Islam taught by the Prophet Muhammad, it must immediately conform to this standard Islam, so that the uniqueness of a certain Islamic identity is actually viewed negatively because it has deviated from the ideal Islamic format.

## 2. Islam Berkemajuan dalam Perspektif Muhammadiyah

The term and concept of "Advanced Islam" developed by Muhammadiyah is a "religious view", especially the "Islamic view" is the same as the religious perspective, namely the "Islamic perspective" in a paradigmatic framework. So it is not a religious sect or school in Islam. The Islamic View of Progress is an effort to explore and re-actualize Islamic thought initiated and practiced by the founder of Muhammadiyah, Kyai Haji Ahmad Dahlan and the early generations of this Islamic movement. Islam is not thought in an ivory tower, but has been grounded for over a century by Muhammadiyah in various best-practices through modern institutions. Including through charitable enterprises in various superior fields such as education, health, social, empowerment, economy, and community proselytizing that bring about the progress of the lives of the wider community. Islam is both down-to-earth and civil, not tied to an exclusive cultural or national locality, but adaptive living wherever it is located while being inclusive across world boundaries. (Munfaridah, 2015).

This Islamic view in contemporary context and future projections became a frame of thought for Muhammadiyah in entering the second century amid the complex dynamics of the times. Thus the spirit of renewal lives on continuously in the trajectory of the Muhammadiyah movement and all its organizational components to present and ground Islam as a teaching that brings about the progress of the living civilization of mankind rahmatan lil-'alamin. Muhammadiyah is an Islamic movement that carries out the mission of proselytizing and tajdid for the realization of a true Islamic society. For Muhammadiyah Islam is the main value as a foundation and center of inspiration that is integrated in all the pulses of the movement. Muhammadiyah believed that Islam as a treatise carried by the Prophets until the prophet of the end time Muhammad s.a.w. is a complete and perfect religion of Allah. Islam not only contains teachings in the form of commandments and prohibitions but also instructions for the salvation of mankind's life in the world and the Hereafter.

Muhammadiyah views that Islam is a religion that contains the values of progress to realize the enlightened life of mankind. Progress in the Islamic view is the ultimate good, which gives birth to the superiority of outward life and ruhaniah. As for da'wah and tajdid for Muhammadiyah, it is a way of change to realize Islam as a religion for the advancement of human life throughout the ages. From a Muhammadiyah perspective, Islam is a religion of progress (din al-hadlarah), whose presence brings grace to the universe of life.

An advanced Islam radiates enlightenment for life. Islam that advances and gives birth to enlightenment theologically is a reflection of the values of transcendence, liberation, emancipation, and humanization as contained in the message of the Quran Surat Ali Imran verses 104 and 110 which inspired the birth of Muhammadiyah. Ideologically, Islam, which is advancing for enlightenment, is a form of transformation of Al-Ma'un to present proselytizing and tajdids in actuality in the struggle for life, nationality, and universal humanity. The transformation of Islam in the style of progress and enlightenment is a manifestation of the effort to affirm and expand the religious views derived from the Quran and As-Sunnah by developing ijtihad in the midst of the challenges of modern life in the very complex 21st century (Bizawie, 2003).

An advanced Islam sows the seeds of truth, goodness, peace, justice, benefit, prosperity, and the virtues of life dynamically for all mankind. Islam that upholds the glory of human beings both male and female without being discriminated against. Islam that promotes anti-war, anti-terrorism, nonviolence, anti-oppression, anti-backwardness, and anti-destruction missions on earth such as corruption, abuse of power, crimes against humanity, exploitation of nature, and various destructions that destroy life. Islam that positively gives birth to virtues that undermine the plurality of ethnic groups, races, groups, and cultures of mankind on earth (Bizawie, 2003).

Muhammadiyah is committed to continuing to develop an Islamic view and mission that advances as the spirit of its birth in 1912. The advanced Islamic views introduced by the founders of Muhammadiyah have given birth to an ideology of progress, widely known as the ideology of Islamic reformism and modernism, whose estuary gave birth to enlightenment for life. Enlightenment (tanwir) as a manifestation of an advanced Islam is an Islamic path that liberates, empowers, and advances life from all forms of backwardness, oppression, honesty, and injustice of human life. (Luthfi, 2021).

With an Islamic view that advances and disseminates enlightenment, Muhammadiyah has not only succeeded in confirming and enriching the meaning of the teachings of the creed, worship, and morals of the Muslims, but at the same time renewed in mu'amalat duniyawiyyah which brings about the development of life along the will of Islamic teachings. The advancing Islamic understanding has further strengthened the perspective of tajdid which contains the meaning of purification (purification) and development (dynamization) in the Muhammadiyah movement, which is entirely based on

the movement to return to the Quran and As-Sunnah (al-ruju' ila al-Quran wa al-Sunnah) to face the development of the times.

The character of Islam that advances for the enlightenment of civilization has provided a dynamic force in confronting Islam with the development of the times. In Islam's preoccupation of the realities of the times, *ijtihad* was developed with the use of reason and science as instruments of progress, so that Islam truly became a religion for contextual life without losing its authentic footing on the source of teachings. *Ijtihad* and *tajdid* in the Muhammadiyah movement from the beginning found space for articulation in the contextualization of Islamic teachings as developed by Kyai Haji Ahmad Dahlan. As for rationalization, it acquires a solid frame as the founder of Muhammadiyah calls "the holy mind", while in the Muhammadiyah Belief and Ideals of Life it is called "the mind that corresponds to the soul of Islamic teachings" (Romli, 2015).

Muhammadiyah views that Islam in struggle with life throughout the ages should be embodied in charity. Islam highly upholds charity on an equal footing with faith and knowledge, so Islam is present in the understanding of balance as well as grounded in life. In concrete life there are no other manifestations of Islam except in charity. Kyai Ahmad Dahlan with his Muhammadiyah pioneered the real reinterpretation of Islamic doctrine for change as reflected in Al-Ma'un's theology. From Al-Ma'un's theology was born the transformation of Islam to transform a life that is liberating, empowering, and advancing. The model of understanding Islamic doctrine and its implementative interpretation shows muhammadiyah's life force and ability to reformulate Islamic messages and values that are responsive to humanitarian problems, as well as dialogue with the realities of the times in an intelligent and enlightening manner. (Sahal, 2008).

Muhammadiyah understands that Islam has a view of the society it aspires to, that is, the true Islamic society. In the message of the Quran (QS. Ali Imran verse 110; Al Baqarah verse 143), an idealized Islamic society is the embodiment of *khaira ummah* (the best people) who have the position and role of *ummatan wasatha* (middle people), and martyrs 'ala al-nas (historical actors) in human life. Islamic society is a society in which the teachings of Islam apply and animate all spheres of life characterized by God and religion, brotherhood, character and civilized, punishing Shari'a, welfare, deliberation, faith, progress, leadership, and order. Thus Islamic society displays a middle pattern, which gives birth to a balanced format of culture and civilization (Fitriah, 2013).

The Islamic society that Muhammadiyah aspires to has a common character with a developed, just, prosperous, democratic, independent, dignified, sovereign, and noble society (*al-akhlaq al-karimah*) imbued with Divine values. Islamic society as a *madaniyah* (civil society) force upholds religious plurality and respect for the interests of all elements of society, peace and non-violence, and becomes a big tent for groups and groups of people without discrimination.

## **CONCLUSION**

Islam Nusantara is a model of thinking, understanding, and practicing Islamic teachings that is packaged through cultures and traditions that develop in the archipelago. The theme of Islam Nusantara marks the latest development of NU thinking after the Pribumization of Islam. Islam Nusantara also places the pribumization of Islam as a methodology for the formulation of Islam Nusantara as well as nu's proselytizing method. It needs to be reiterated that Islam Nusantara is not anti-Arab culture, but to protect Islam from Arabization by understanding it contextually. Islam Nusantara remains based on the creed of tawhid as the essence of Islamic teachings brought by the Prophet Muhammad. Arabization is not the essence of Islamic teachings. Therefore, the presence of Islamic characteristics of the Archipelago is not a response to Arabization efforts or the mixing of Arabic culture with Islamic teachings, but emphasizes the importance of harmony and contextualization of local culture as long as it does not violate the essence of Islamic teachings.

Advanced Islam is a religious view, not a religious sect or school in Islam. The Islamic Forward View is an effort to explore and re-actualize Islamic thought initiated and practiced by the founder of Muhammadiyah, Kyai Haji Ahmad Dahlan and the early generations of this Islamic movement. Islam is not thought in an ivory tower, but has been grounded for more than a century Muhammadiyah in various best practices through modern institutions, including through charitable enterprises in various superior fields such as education, health, social, empowerment, economy, and community proselytizing that bring about the progress of the lives of the wider community.

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