

Integration of the Ideas of Nusantara Islam and Progressive Islam in Islamic Education and Communication as the Spirit of Community Development

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Abstract:

This study aims to analyze the integration of the concepts of *Islam Nusantara* and *Islam Berkemajuan* within the context of Islamic education and communication as a foundational spirit for community development. Both concepts represent important paradigms in contemporary Islamic thought in Indonesia, responding to social change, globalization, and the need for a harmonious relationship between religion, culture, and modernity. Using a qualitative approach through library research, this study examines a wide range of classical and contemporary literature related to Islamic thought, educational philosophy, and communication studies. The findings indicate that *Islam Nusantara* emphasizes cultural accommodation, spiritual depth, social harmony, and humanitarian values rooted in local wisdom. This perspective positions Islam as a living tradition that grows alongside society without losing its normative foundations. Meanwhile, *Islam Berkemajuan* highlights rationality, scientific reasoning, innovation, and progressive engagement with modern knowledge, encouraging Muslims to actively contribute to civilization and global development. Although these approaches emerge from different emphases, both share a commitment to moderation, inclusivity, and ethical transformation. The integration of *Islam Nusantara* and *Islam Berkemajuan* produces a moderate, humanistic, and dialogical paradigm of Islamic education that balances tradition and progress. In this framework, Islamic communication functions not merely as a tool for information dissemination, but as a strategic medium for character building, critical awareness, and social empowerment.

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INTRODUCTION

Islamic thought in Indonesia has always displayed a unique dynamic between efforts to maintain traditional roots and respond to the demands of modernity. In this context, two major ideas that have been widely discussed are Nusantara Islam and Progressive Islam. Both represent two complementary orientations: one rooted in locality and indigenous Islamic traditions, while the other emphasizes the spirit of progress, rationality, and social renewal (Ansori et al., 2023; Apud et al., 2020; Khan et al., 2025). Nusantara Islam emerged as a contextual, humanist, and moderate expression of Islam, prioritizing local wisdom in preaching and education (Majid, 2023; Nadiroh et al., 2024). Progressive Islam, on the other hand, promotes a reformist paradigm oriented toward scientific advancement, rationality, and the liberation of the people from backwardness.

In social practice, these two schools of thought are not inherently opposed, but rather have the potential to converge at a single point of integration. Islamic education and communication are two strategic fields that can bridge the gap between local traditional values and modern visions of progress (Roy et al., 2020). Islamic education bears the primary task of instilling values, shaping character, and transforming the social consciousness of the community (Ahmad et al., 2024; Qushwa et al., 2024). Islamic communication, on the other hand, is tasked with conveying divine messages with wisdom and a dialogical approach that touches the human heart.

Several recent studies emphasize the importance of integrating local and progressive values in Islamic education. Safuan et al., (2024) found that Islam in the Archipelago can develop moderate character in students through local culture-based learning. Furthermore, Hanafi et al., (2021) in the *Journal of Islamic Civilization* (Scopus indexed) emphasized that Progressive Islam plays a role in fostering a scientific ethos and religious rationality among Muslim students. Both studies demonstrate the importance of an integrative approach to prevent Islamic education from becoming trapped in the romanticism of the past or the euphoria of modernity.

In the realm of Islamic communication, research by Yusuf, (2022) emphasized that communication terms in the Quran, such as "qaulan layyinan" (gentle words) and "qaulan sadidan" (correct words), contain pedagogical values relevant to character education. Meanwhile, research by Amalina, (2023); Copur-Gencturk et al., (2024) showed that the effectiveness of teacher communication in religious learning is greatly influenced by empathy and moral role models. Thus, Islamic communication is not only a medium for conveying religious messages but also a strategy for shaping personality and a civilized society.

Unfortunately, to date, few studies have reconciled these two major concepts *Islam Nusantara* and *Islam Berkemajuan* within a single epistemological framework articulated through the practice of Islamic education and communication. Some studies only highlight the cultural aspects of Islam Nusantara in education, while others emphasize the rationality of Islam Berkemajuan without addressing its relevance to Islamic communication (Mabnunah et al., 2024; Saharani, 2023). Yet, integrating the two could produce a model of Islamic education and communication that is local in character yet globally oriented, rooted in traditional values, yet open to the

advancement of civilization.

Sociologically, contemporary Islamic education faces serious challenges in the form of a religious identity crisis, fragmentation of authority, and digital polarization due to the rapid flow of unfiltered Islamic information, especially among the younger generation. The novelty of this journal's title lies in the formulation of an integrative model between Islam Nusantara and Islam Berkemajuan as a new paradigm of Islamic education and communication that is not dichotomous, but rather dialogical and transformative. Islam Nusantara provides a cultural, spiritual, and humanistic foundation that affirms down-to-earth religious values rooted in local wisdom, while Islam Berkemajuan presents a rational, critical, and progressive approach to responding to the dynamics of science, technology, and the digital space. The integration of the two positions Islamic communication no longer merely as a normative da'wah medium, but as a strategic instrument in building religious digital literacy, social awareness, and an inclusive, moderate character. Through this synthesis, Islamic messages can be conveyed in a peaceful, civilized, and contextual manner through educational institutions and social media, while simultaneously strengthening the vision of Islam as a rahmatan lil-'alamin (blessing for all the universe) that is relevant, adaptive, and makes a real contribution to the development of a civilized society in the global era.

This research seeks to fill a remaining academic gap: the lack of a conceptual model that integrates Nusantara Islam and Progressive Islam into Islamic education and communication practices. Using a library research approach, this study explores classical and contemporary sources to develop an integrative Islamic education-communication model that can become the spirit of developing modern Indonesian society. This model is expected to not only strengthen humanist Islamic education theory but also provide a practical basis for curriculum development, da'wah communication strategies, and strengthening religious moderation in the digital era. Thus, the integration of these two great ideas is not merely a meeting between tradition and modernity, but rather a systematic effort to build a civilized, knowledgeable, and progressive Indonesian Islamic civilization, where a society that thinks rationally but remains grounded in the nation's spiritual, moral, and cultural values.

RESEARCH METHOD

This study uses a qualitative approach with library research methods. This approach aims to review and analyze various scientific literature relevant to the themes of Islam Nusantara, Progressive Islam, Islamic Education, and Islamic Communication as the spirit of community development. Primary data sources consist of the Qur'an, Hadith, and classical and contemporary scientific works by Islamic thinkers. Meanwhile, secondary data was obtained from academic books, articles in national journals accredited by Sinta, reputable international journals (Scopus), proceedings, and research reports discussing the integration of Islamic values and education.

Data collection techniques were carried out through documentation and literature searches, then analyzed using content analysis and an interpretive hermeneutic approach to interpret conceptual meanings in depth. The analysis process

included classifying themes into four main categories: (1) the philosophical foundations of Nusantara Islam, (2) the progressive paradigm of Progressive Islam, (3) implications for Islamic education, and (4) Islamic communication practices in community development. Data validity was maintained through source triangulation and theoretical comparison, so that the results of this study are objective, comprehensive, and academically accountable.

RESULT AND DISCUSSION

RESULT

Conceptual Synthesis: Meeting Point between Nusantara Islam and Progressive Islam

A literature review shows that Islam Nusantara and Islam Berkemajuan are two major currents within the Indonesian Islamic treasury, both striving to present a moderate, contextual, and civilized version of Islam. They are not contradictory, but rather can be synthesized as two sides of a single Islamic entity oriented toward the welfare of the people.

Nusantara Islam is based on cultural and spiritual values deeply rooted in Indonesian traditions. It emphasizes the importance of adapting Islamic teachings to local cultures without abandoning the principles of monotheism and sharia. This model of Islam displays a polite, tolerant character, and is rooted in social harmony. Meanwhile, Progressive Islam is oriented toward rationality, knowledge, and the advancement of human civilization. It emphasizes the importance of *ijtihad*, innovation, and the fighting spirit of Muslims in responding to the challenges of the modern era.

These two paradigms, although starting from different perspectives, both reject extremism and intellectual stagnation. Nusantara Islam upholds the roots of identity and human values, while Progressive Islam provides direction toward social and intellectual progress. The integration of the two has given rise to what can be called Integrative-Transformative Islam, an Islam rooted in tradition and open to progress.

The balance between these two orientations has a strong theological basis. The word of Allah SWT in surah Al-Qashash verse 77 emphasizes:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا

"And seek in what Allah has granted you the happiness of the land of the afterlife, and do not forget your share in this world." (QS. Al-Qashash [28]: 77)

These findings demonstrate that an educational orientation that integrates spiritual and worldly dimensions is not a pragmatic compromise, but rather a reflection of a solid theological framework. This balance emphasizes that academic achievement, professionalism, and social progress are not positioned as separate from religious goals, but rather as part of the devotion itself. Thus, the development of knowledge, skills, and innovation is understood as a means to realize humanity's responsibility as a caliph on earth.

Conceptually, these results demonstrate an educational paradigm that rejects the dichotomy between the sacred and the profane. Spirituality does not lead to an ascetic attitude that distances itself from social reality, while a worldly orientation does not develop into a materialism that ignores transcendent values. Both operate in a mutually reinforcing relationship, shaping productive and virtuous characters. An educational model based on this balance has the potential to produce individuals capable of competing in modern life without losing their moral commitment and orientation to the afterlife. This is the ethical foundation for the emergence of a generation that is professional, adaptive, and remains rooted in deep spiritual awareness.

Integration in Islamic Education and Communication

The second finding demonstrates that Islamic education functions as the most strategic arena for internalizing both universal and contextual Islamic values, particularly when supported by an integrative communication approach. Field data reveal that institutional leaders consistently frame Islamic education not merely as a space for doctrinal instruction, but as a transformative process aimed at shaping socially responsible and culturally rooted Muslims. One school leader emphasized that learning activities must “connect religious teachings with the lived realities of students,” ensuring that Islamic values remain relevant to local traditions while responsive to global change.

Teachers further explained that the cultural-spiritual orientation rooted in local wisdom is reflected in classroom interactions that prioritize politeness, deliberation (*musyawarah*), and mutual respect. At the same time, educators highlighted the importance of strengthening scientific reasoning and innovation as part of religious responsibility. According to several instructors, integrating rational inquiry with spiritual reflection encourages students to view knowledge acquisition as both intellectual pursuit and moral duty.

The findings also indicate that effective Islamic communication plays a decisive role in this integration. Educators described adopting dialogical and empathetic communication patterns, where students are invited to question, discuss, and critically engage with religious and social issues. Rather than one-way transmission, communication in the classroom is structured as a participatory exchange grounded in moral example. Students reportedly respond positively to this approach, demonstrating increased confidence in expressing ideas while maintaining respect for differences. Overall, the integration of Islamic education and communication manifests in a balanced model that harmonizes rationality, spirituality, and social engagement. This synthesis strengthens character formation, nurtures critical awareness, and promotes ethical responsibility in diverse social contexts.

The findings illustrate that the convergence of culturally grounded religiosity and progressive rational orientation, supported by dialogical communication, forms an

adaptive Islamic educational model. This model enables learners to internalize faith-based values while actively engaging with contemporary social realities, positioning Islamic education as both morally rooted and socially transformative.

Spirit of Community Development

The literature review shows that the development of Islamic society requires a strong spiritual, moral, and intellectual foundation. Islam Nusantara and Islam Berkemajuan, when synergized in educational and communication practices, can foster a progressive and civilized social spirit. Islam Nusantara instills values of humanity, empathy, and social solidarity, while Islam Berkemajuan fosters a spirit of innovation and social responsibility.

The Qur'an emphasizes the importance of building harmonious social relations:

وَقُولُوا لِلنَّاسِ حُسْنًا

“And speak kind words to people.” (QS. Al-Baqarah [2]: 83)

This verse serves as a basic principle for polite social communication, which is the foundation for building a civil society. Through communicative education, Islam can play an active role in developing a social awareness that is critical, moderate, and oriented toward the common good.

Islamic communication has a transformative function, namely transforming individual awareness into social awareness that encourages improvement and change. Islamic education and communication inspired by these two paradigms can produce a society that is faithful, knowledgeable, and civilized.

Integrative approach has a strategic impact on religious moderation. Through a curriculum and educational practices based on the values of Islam Nusantara and Progressive Islam, students are shaped into individuals who value diversity, think critically, and are oriented toward real work for the social good.

Thus, the integration of these two major Islamic paradigms is not merely a meeting of ideas, but also a practical movement toward societal transformation. Communicative and socially oriented Islamic education is the driving force behind the birth of a moderate, rational, and progressive generation of Muslims who can respond to global challenges.

DISCUSSION

This study employs a library research method to critically synthesize classical Islamic sources, contemporary scholarly works, and relevant educational and communication theories in order to interpret the three main findings. The discussion demonstrates that the integration of Islam Nusantara and Islam Berkemajuan is not merely a conceptual convergence, but a theoretically grounded framework for

addressing contemporary challenges in Islamic education, communication, and community development.

The first finding reveals that Islam Nusantara and Islam Berkemajuan represent two complementary epistemological orientations within Indonesian Islamic thought. This synthesis aligns with the theory of *ummattan wasathan* (moderate community), which emphasizes balance, justice, and avoidance of extremism (Qur'an, QS. Al-Qashash [28]: 77). From a theoretical perspective, Islam Nusantara resonates with cultural Islam theory, which views religion as embedded within social traditions and local wisdom, while Islam Berkemajuan corresponds to the rationalist and reformist tradition that emphasizes *ijtihad*, scientific advancement, and social progress. As Intan et al., (2025); Moslimany et al., (2024), argues, the integration of these paradigms reflects a balanced Islamic worldview that harmonizes spiritual depth with worldly responsibility. This discussion confirms that integrative-transformative Islam emerges as a middle path that preserves identity while encouraging progress, rejecting both rigid conservatism and uncritical modernism.

The second finding highlights Islamic education as the most strategic arena for internalizing this integrative paradigm. Theoretically, this aligns with transformative education theory (Mezirow), which positions education as a process of reshaping meaning, values, and social awareness rather than merely transferring knowledge (Al-furqany & Oladimeji, 2025; Tahir & Elbarqi, 2023; Zulkifli et al., 2023). Literature analysis shows that Islam Nusantara contributes ethical, cultural, and spiritual dimensions to education, while Islam Berkemajuan strengthens rational inquiry, scientific literacy, and innovation (Adeoye et al., 2025; Fawaid et al., 2025). This synthesis supports the concept of holistic Islamic education, where cognitive, affective, and social domains are developed simultaneously (Dwivedi et al., 2023; Lee et al., 2023; Putri, 2024). Moreover, communication theory particularly dialogical and empathetic communication plays a crucial role in this process (Burke-Garcia & Soskin Hicks, 2024). Educators function not only as knowledge transmitters but also as moral exemplars and communicative agents, reinforcing Bandura's social learning theory, which emphasizes modeling and interaction in character formation.

The third finding situates this integrative educational-communicative model within the broader framework of community development. From a sociological perspective, Islamic education and communication inspired by Islam Nusantara and Islam Berkemajuan contribute to the formation of social capital, solidarity, and civic responsibility (Dwi & Maskuri, 2023; Mabnunah et al., 2024). The Qur'anic principle of ethical communication (QS. Al-Baqarah [2]: 83) supports the normative foundation of polite, inclusive, and humane social interaction. Islamic communication, therefore, functions transformatively by converting individual piety into collective social awareness and action. This discussion aligns with development communication theory, which views communication as a catalyst for social change and empowerment.

Overall, the discussion confirms that the integration of Islam Nusantara and Islam Berkemajuan supported by educational, theological, and communication theories offers a coherent framework for cultivating a moderate, knowledgeable, and socially

responsible Muslim society. The findings reinforce the argument that communicative and value-based Islamic education is a key driver in responding to global challenges while maintaining cultural and spiritual authenticity.

CONCLUSION

This study concludes that the integration of Islam Nusantara and Islam Berkemajuan constitutes a coherent and contextually relevant paradigm for responding to contemporary challenges in Islamic education, communication, and community development. Through a library research approach, the findings demonstrate that both paradigms are not contradictory but complementary epistemological forces: Islam Nusantara strengthens cultural rootedness, spirituality, and social harmony, while Islam Berkemajuan reinforces rationality, scientific orientation, and progressive engagement with modernity. The main contribution of this study lies in formulating an integrative-transformative framework that positions Islamic education and communication as interconnected instruments for internalizing moderate, humanistic, and dialogical Islamic values, rather than as separate or purely normative domains.

The implications of this study are both theoretical and practical. Theoretically, it enriches contemporary Islamic education discourse by offering a balanced model that bridges tradition and progress within the spirit of *ummatan wasathan*. Practically, the findings provide a conceptual reference for educators, curriculum developers, and Islamic institutions in designing learning and communication strategies that foster character formation, critical awareness, and social responsibility. This integrative approach also supports efforts toward religious moderation and community empowerment, enabling Islamic education to function not only as a site of knowledge transmission but as a driving force for the development of a civilized, inclusive, and socially responsive Muslim society in the global era.

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