PROGRESSIVE ISLAM: EXAMINING THE DIFFERENCES AND SYNERGIES BETWEEN ISLAM NUSANTARA AND PROGRESSIVE ISLAM

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Abstract: Islam Nusantara, rooted in Indonesia's local traditions and culture, offers a moderate and inclusive approach to Islam, emphasizing social harmony and interfaith tolerance. Meanwhile, Islam Berkemajuan, often associated with the Muhammadiyah movement, focuses on modernization, rationality, and social progress through education and community development. This study aims to explore and analyze the differences and potential synergies between the concepts of Islam Nusantara and Islam Berkemajuan. The method used is a literature review with content analysis. The study data is derived from various books, articles, and other scholarly works relevant to the study's theme. The findings indicate that Islam Nusantara and Islam Berkemajuan are two complementary concepts that can create a harmonious and progressive society. By examining the theological, historical, and sociological foundations of these two concepts, the study provides deep insights into their contributions to the development of Islam in Indonesia in integrating traditional values with the demands of modern progress.
Keywords: Moderate, Modern, Muhammadiyah, Nusantara Islam, Progressive Islam.

Abstrak: *Islam Nusantara, yang berakar dari tradisi dan budaya lokal Indonesia, menawarkan pendekatan Islam yang moderat dan inklusif, menekankan harmoni sosial dan toleransi antar umat beragama. Sementara itu, Islam Berkemajuan, yang sering diasosiasikan dengan gerakan Muhammadiyah, fokus pada modernisasi, rasionalitas, dan kemajuan sosial melalui pendidikan dan pembangunan komunitas. Kajian ini bertujuan untuk mengeksplorasi dan menganalisis perbedaan serta potensi sinergi antara konsep Islam Nusantara dan Islam Berkemaajuan. Metode yang digunakan adalah studi pustaka dengan analisis konten. Data kajian merupakan hasil penelusuran dari berbagai buku,*

artikel, dan karya ilmiah lainnya yang relevan dengan tema kajian. Hasil kajian menunjukkan bahwa Islam Nusantara dan Islam Berkemajuan adalah dua konsep yang dapat saling melengkapi dalam menciptakan masyarakat yang harmonis dan progresif. Dengan menelaah landasan teologis, historis, dan sosiologis dari kedua konsep ini, diperoleh wawasan mendalam tentang kontribusi mereka terhadap perkembangan Islam di Indonesia dalam mengintegrasikan nilai-nilai tradisional dengan tuntutan kemajuan modern.

Kata Kunci: *Islam Berkemajuan, Islam Nusantara, Moderat, Modern, Muhammadiyah.*

INTRODUCTION

Indonesia, home to the largest Muslim population in the world, is a melting pot of rich and diverse Islamic traditions and interpretations[1]. Amid this diversity, two significant Islamic approaches stand out: Islam Nusantara (Archipelagic Islam) and Islam Berkemajuan (Progressive Islam)[2]. These two concepts not only reflect differing theological perspectives but also demonstrate how Islam can be adapted and applied within distinct social and cultural contexts[3].

Islam Nusantara, rooted in Indonesia's local traditions and culture, offers a moderate and inclusive approach to Islam[4]. This concept emphasizes social harmony, interfaith tolerance, and respect for local wisdom[5]. By doing so, Islam Nusantara seeks to preserve indigenous traditions while upholding core Islamic teachings. Such an approach has contributed to fostering peace and communal harmony in Indonesia's multicultural and multireligious society[6].

Furthermore, the concept of Islam Nusantara illustrates the practice and understanding of Islam as it has developed in Indonesia, emphasizing the acculturation of Islamic teachings with local culture and traditions[7]. This concept

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[1] H N Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia* (books.google.com, 2021),
https://books.google.com/books?hl=en&lr=&id=uhceEAAAQBAJ&oi=fnd&pg=PP1&dq=islam+nusantara&ots=13De_Xhw5b&sig=-omp8tsOKk-TBR1EDuxannLu8WQ.

[2] Elok Nawangsih et al., "Pendidikan Multikultural Di Perguruan Tinggi," *Edukatif : Jurnal Ilmu Pendidikan* 4, no. 4 (2022): 5727–5733,
https://garuda.kemdikbud.go.id/documents/detail/1221378.

[3] X-ray Diffraction Crystallography, *Toleransi Dan Perdamaian Di Masyarakat Kultural* (books.google.com, 2016),
https://books.google.com/books?hl=en&lr=&id=dslxEAAAQBAJ&oi=fnd&pg=PA1&dq=masyarakat+multikultural&ots=8hTBUzmLpB&sig=-xJ-HQEDflh1wydvJn8mStLhiZU.

[4] A M Azisi, "Islam Nusantara: Corak Keislaman Indonesia Dan Perannya Dalam Menghadapi Kelompok Puritan," *… : Jurnal Pemikiran Dan Kebudayaan Islam* (jurnalfuda.iainkediri.ac.id, 2020), https://jurnalfuda.iainkediri.ac.id/index.php/empirisma/article/download/430/307.

[5] A Alma'arif, "Islam Nusantara: Studi Epistemologis Dan Kritis," *Analisis: Jurnal Studi Keislaman* (2015), https://www.neliti.com/publications/56735/islam-nusantara-studi-epistemologis-dan-kritis.

[6] A Syahid, *Islam Nusantara: Relasi Agama-Budaya Dan Tendensi Kuasa Ulama* (repository.uinjkt.ac.id, 2019), https://repository.uinjkt.ac.id/dspace/bitstream/123456789/43855/2/TURNITIN Islam Nusantara.pdf.

[7] T W Ramdhan, "Islam Nusantara: Pribumisasi Islam Ala NU," *Al-Insyiroh: Jurnal Studi Keislaman* (2018), https://journal.staidhi.ac.id/index.php/alinsyiroh/article/view/132.

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reflects how Indonesian Muslims integrate Islamic values into the rich and diverse cultural context of the archipelago. Islam Nusantara stresses the importance of moderation, inclusivity, and tolerance, while striving to foster social harmony and interfaith coexistence[8].

The practices of Islam Nusantara often incorporate local languages, indigenous wisdom, and customary rituals harmonized with Islamic teachings. Through this approach, Islam Nusantara seeks to preserve local traditions while firmly upholding Islamic principles[9]. The concept also highlights the vital role of local religious scholars *(ulama)* in guiding the community and maintaining Islamic values that remain adaptive to sociocultural changes. Islam Nusantara stands as a model demonstrating how Islamic teachings can be contextualized within diverse cultural settings without compromising their core essence and fundamental principles[10].

On the other hand, Islam Berkemajuan (Progressive Islam), often associated with the Muhammadiyah movement, adopts a more modern and rational approach. Its primary focus lies in education, modernization, and social development[11]. This movement seeks to address the challenges of the modern era by integrating Islamic values with advancements in science and technology. Through its various initiatives, Muhammadiyah has made significant contributions to Indonesia's education and healthcare sectors, driving social progress and community welfare[12].

However, despite their differing approaches, Islam Nusantara and Islam Berkemajuan share a common goal: advancing the Muslim community and fostering a harmonious, just, and prosperous society. In this context, it is essential to understand both the distinctions and commonalities between these two concepts, as well as explore potential synergies that may arise from their collaboration.

This study aims to examine and analyze the differences and possible synergies between Islam Nusantara and Islam Berkemajuan. By exploring the theological, historical, and sociological foundations of these two approaches, it seeks to identify ways to integrate traditional values with the demands of modern progress, thereby contributing positively to the development of Islam in Indonesia.

METHODE

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[8] R Fahmi and P Aswirna, "Islam Nusantara: Prejudice and Social Conflict," *HUNAFA: Jurnal Studia Islamika* (2019), https://www.jurnalhunafa.org/index.php/hunafa/article/view/565.

[9] Rusli Latif, "Eksistensi Ideologi Muhammadiyah Kepemimpinan," *Paradigma: Jurnal Kalam dan Filsafat* 2, no. 01 (2020): 36–59.

[10] A Zakiya Darojat, "Islam Berkemajuan and Islam Nusantara: The Face of Moderate Islam In Indonesia" (repository.uinjkt.ac.id, 2019), https://repository.uinjkt.ac.id/dspace/bitstream/123456789/54884/3/9. Islam Berkemajuan.pdf.

[11] H Bachtiar, "Dinamisasi Islam Berkemajuan," *Arsip Publikasi Ilmiah Biro Administrasi Akademik*, 2020.

[12] H Nashir, "Muhammadiyah, Perspektif Islam Berkemajuan," *Surat Kabar Harian Kedaulatan Rakyat*, 2016.

This study employs a qualitative research design grounded in a systematic literature review. The primary objective is to conduct a comparative content analysis of the concepts of Islam Nusantara and Islam Berkemajuan, identifying their distinct characteristics, points of convergence, and potential synergies. Data were sourced from a meticulously curated collection of primary and secondary documents. Primary sources include authoritative scholarly books, peer-reviewed journal articles, and official publications directly articulating the principles of each tradition, often linked to their representative organizations, such as Nahdlatul Ulama for Islam Nusantara and Muhammadiyah for Islam Berkemajuan. Secondary sources, comprising theses, dissertations, and relevant academic commentaries, were incorporated to provide additional context and critical perspectives.

The data collection and analysis followed a structured process. Initially, relevant literature was systematically identified and retrieved from academic databases like Google Scholar, Scopus, and institutional repositories. This corpus was then cataloged and categorized based on its source type and thematic focus. For the analysis, a qualitative content analysis technique was applied, involving stages of data reduction, data display, and conclusion drawing/verification. This process enabled the systematic identification of core themes, theological and socio-cultural distinctions, and shared values between the two concepts. Through this analytical rigour, the study aims to provide a nuanced understanding of how these distinct Islamic perspectives can collaboratively contribute to the development of contemporary Indonesian Muslim society.

RESULTS AND DISCUSSION
Conceptual Differences Between Islam Nusantara and Progressive Islam
Theological Foundations

Islam Nusantara is rooted in an Islamic understanding adapted to Indonesia's local cultural context. This concept emphasizes moderation and inclusivity, aiming to maintain social harmony and respond to cultural diversity[13]. In Islam Nusantara, Islamic teachings are integrated with local traditions, such as customs and cultural rituals, prioritizing the acceptance of local wisdom and adaptation to diverse social contexts[14].

In contrast, Islam Berkemajuan (Progressive Islam), closely associated with the Muhammadiyah movement, is theologically grounded in rationality and modernization[15]. This concept encourages critical and rational thinking in understanding Islamic teachings while promoting progress in social and educational aspects. Islam Berkemajuan views renewal and modernization as means to apply Islamic values in a contemporary context, ultimately aiming to

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[13] Fahmi and Aswirna, "Islam Nusantara: Prejudice and Social Conflict."

[14] M I Yusqi et al., *Mengenal Konsep Islam Nusantara* (repository.iiq.ac.id, 2015), http://repository.iiq.ac.id/handle/123456789/1727.

[15] A N Permata, "Islam Berkemajuan Indonesia Berdaya Saing," *Kedaulatan Raktyat* (2016), https://digilib.uin-suka.ac.id/id/eprint/23743/.

improve quality of life and social welfare[16].

The theological differences between Islam Nusantara and Progressive Islam reflect two distinct approaches to implementing Islamic teachings in local and global contexts. Islam Nusantara, with its emphasis on moderation and inclusivity, seeks to maintain a balance between Islamic teachings and local culture. This approach enables Indonesian Muslims to preserve their cultural identity while practicing their faith. This is evident in practices such as traditional ceremonies adapted to Islamic teachings, which help strengthen the connection between religion and local culture[17].

On the other hand, Progressive Islam emphasizes rationality and modernization as part of its theological foundation. With its focus on scientific renewal and social progress, Progressive Islam strives to align Islamic teachings with modern developments. This reflects an effort to integrate Islamic values with modern technology and knowledge, advancing social welfare through education and innovation[18].

Methodology

The methodology of Islam Nusantara frequently involves integrating local practices with Islamic teachings. This approach emphasizes adapting and incorporating local traditions into religious practices. For instance, celebrations of major Islamic holidays may include local cultural elements such as traditional dances or ceremonies that have been adapted to align with Islamic teachings. This methodology aims to create practical daily life applications by accommodating local traditions without compromising core Islamic principles[19].

Furthermore, the methodology of Islam Nusantara demonstrates an effort to harmonize religious practices with local traditions while maintaining Islamic teachings. This means that teaching methods and religious practices are often adapted to local culture, facilitating religious acceptance and practice within diverse cultural contexts. For example, incorporating local cultural elements into religious celebrations creates spiritually meaningful experiences for local communities, enhancing participation and community engagement[20].

In contrast, Islam Berkemajuan (Progressive Islam) adopts a methodology more focused on education and scientific renewal. This approach prioritizes rationality and scientific methods in understanding and implementing Islamic teachings. In practice, Islam Berkemajuan seeks to address social and economic challenges through modern education, technological development, and social

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[16] A F Fanani, "Reimagining Muhammadiyah: Islam Berkemajuan Dalam Pemikiran Dan Gerakan" (Suara Muhammadiyah, 2018).

[17] Z Darojat, "Islam Berkemajuan And Islam Nusantara: The Face Of Moderate Islam In Indonesia," *2nd Internasional Conference on Culture and …* (2019), https://www.atlantis-press.com/proceedings/icclas-18/55913011.

[18] A Al Wasim, "Titik Temu Islam Nusantara Berkemajuan Dalam Perspektif Fenomenologi Edmund Husserl (1859–1938)," *AN NUR: Jurnal Studi Islam* (2020), https://jurnalannur.standup.my.id/index.php/An-Nur/article/view/80.

[19] S Sirait, "Islamic Education in the Perspective of Islam Nusantara," *Jurnal Pendidikan Islam* (2016), https://digilib.uin-suka.ac.id/id/eprint/25449/.

[20] Umar, *Islam Nusantara: Jalan Panjang Moderasi Beragama Di Indonesia*.

innovation. This includes establishing educational institutions, hospitals, and various social programs aimed at advancing society in accordance with Islamic principles[21].

Thus, the methodology of Islam Berkemajuan focuses on rational and scientific approaches. This involves applying scientific methods in education, social development, and technology to enhance community welfare. The methodology encourages society to address modern challenges through quality education, scientific research, and technological innovation. In this way, Islam Berkemajuan strives to effectively and relevantly respond to contemporary challenges.

Implementation in Daily Life

In daily practice, Islam Nusantara manifests through religious practices that accommodate and respect local culture. This includes using regional languages in religious sermons, incorporating cultural elements in religious events, and engaging local communities in religious activities - all characteristic features of Islam Nusantara implementation. This approach fosters harmonious integration between Islamic teachings and local culture, making it relevant for diverse communities[22].

Conversely, Islam Berkemajuan (Progressive Islam) demonstrates its implementation through quality-of-life improvements via education and modernization. The movement promotes social infrastructure development including Islamic-based schools, universities, and healthcare centers. These programs aim to enhance social welfare and promote scientific advancement, preparing communities to thrive in the globalization era[23].

The daily implementation of Islam Nusantara illustrates how religion can integrate with local culture to create social harmony. Practices like using regional languages in religious lectures and incorporating local cultural elements in religious events help build a sense of ownership and connection between Islamic teachings and people's daily lives. This approach supports cultural preservation while maintaining religious observance[24].

On the other hand, Islam Berkemajuan focuses more on developing social and educational infrastructure to advance communities. Establishing Islamic-based schools, universities, and hospitals reflects efforts to improve quality of life through modernization and education. By investing in education and healthcare,

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[21] Z Qodir, "Islam Berkemajuan Dan Strategi Dakwah Pencerahan Umat," *Jurnal Sosiologi Reflektif* (2019), https://ejournal.uin-suka.ac.id/isoshum/sosiologireflektif/article/view/132-02.

[22] S EDIYONO, "Islam and Social Integration in the Reflection of the Nusantara Society," *Afkaruna: Indonesian Interdisciplinary Journal of …* (2017), https://journal.umy.ac.id/index.php/afkaruna/article/view/4208.

[23] Wasim, "Titik Temu Islam Nusantara Berkemajuan Dalam Perspektif Fenomenologi Edmund Husserl (1859–1938)."

[24] S Hutagalung, C A Rumbay, and R Ferinia, "Islam Nusantara: An Integration Opportunity between Christianity and Culture in Indonesia," *HTS Teologiese Studies …* (2022), https://www.ajol.info/index.php/hts/article/view/247794.

Islam Berkemajuan contributes to broader social and economic progress[25].

These differences between Islam Nusantara and Islam Berkemajuan reveal two complementary approaches with distinct strengths. Islam Nusantara offers a harmonious, inclusive approach that values local wisdom, while Islam Berkemajuan emphasizes modernization and rationality to address contemporary challenges. Understanding their differences and potential synergies provides insights into optimizing the integration of traditional values and modern progress for Indonesian Muslim communities.

In summary, the fundamental differences between Islam Nusantara and Islam Berkemajuan lie in their theological approaches, methodologies, and daily implementations. While Islam Nusantara emphasizes local cultural adaptation and social harmony, Islam Berkemajuan focuses on rationality, modernization, and scientific renewal. Both approaches make distinct yet complementary contributions to the development of Muslim communities in Indonesia.

Synergy Potential Between Islam Nusantara and Progressive Islam

The synergy potential between Islam Nusantara and Islam Berkemajuan (Progressive Islam) lies in their ability to harmoniously integrate traditional values with modern demands. Islam Nusantara, with its rich local cultural heritage, plays a crucial role in ensuring that progress and innovation do not erase long-established cultural identities. This approach emphasizes the importance of local wisdom in religious and social practices, maintaining changes that remain relevant and aligned with local cultural values. On the other hand, Islam Berkemajuan focuses on modernization, technology, and rational approaches, providing Muslims with the necessary tools and methods to quickly adapt to global developments. The integration of these two approaches creates a harmony where technology and innovation are not only accepted but also blended with traditional values, yielding more relevant and sustainable solutions[26].

Collaboration between Islam Nusantara and Islam Berkemajuan offers significant benefits in community strengthening through education and social programs. Combining an approach that respects local traditions with curricula based on the latest science and technology can create a more comprehensive and effective education system. Such education not only enriches the learning experience but also prepares future generations to face global challenges with better competencies. Additionally, in social development, this synergy enhances the effectiveness of social programs by integrating local cultural values with data-driven and technological solutions. This enables the implementation of programs that are more aligned with community needs while utilizing modern tools for better outcomes, such as in poverty alleviation or women's empowerment[27].

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[25] Y Sumadi, "Nilai-Nilai Pendidikan Dalam Tradisi Islam Nusantara," *Jurnal Penelitian Pendidikan Islam* (2017), https://www.riset-iaid.net/index.php/jppi/article/view/66.

[26] A K Fata and M N Ichwan, "Pertarungan Kuasa Dalam Wacana Islam Nusantara," *Islamica: Jurnal Studi Keislaman* (2017), https://islamica.uinsa.ac.id/index.php/islamica/article/view/289.

[27] K E Perdana, "Understanding Distortion of Islam Nusantara on Public Opinion in Indonesia on Political Ambience of 2019 Presidential Election," … *Journal of Pegon: Islam Nusantara …* (2019), https://ejournalpegon.jaringansantri.com/index.php/INC/article/view/16.

The synergy between these two concepts also improves the effectiveness and accessibility of welfare programs. Islam Nusantara provides a foundation for understanding the needs and values of local communities, ensuring that social welfare programs are well-received and relevant. Meanwhile, Islam Berkemajuan introduces new methods and technologies that can increase the efficiency and reach of these programs. This synergy has the potential to produce innovative and responsive solutions to societal needs in health, education, and economic sectors. By leveraging the strengths of both approaches, welfare programs can be designed to deliver greater and more sustainable impact, creating positive change grounded in religious principles and practical community needs.

Overall, the synergy between Islam Nusantara and Islam Berkemajuan presents an opportunity to build a harmonious and competitive society capable of addressing contemporary challenges with innovative, culturally-grounded solutions. The integration of these two approaches enables sustainable progress while preserving traditional values, offering a model for Muslim community development in Indonesia that effectively balances tradition and modernity.

Contributions of Both Concepts to the Development of Islam in Indonesia

The contributions of Islam Nusantara and Islam Berkemajuan (Progressive Islam) to the development of Islam in Indonesia are highly significant, each bringing unique impacts to the social, political, and cultural life of society. Islam Nusantara, with its emphasis on an inclusive and adaptive approach to local culture, has played a crucial role in shaping an Islamic character that harmonizes with Indonesia's cultural diversity. By respecting local wisdom and traditions, Islam Nusantara contributes to social stability and interfaith harmony. This approach facilitates the integration of Islamic values within local cultural contexts, fostering an environment that supports tolerance and communal harmony amidst Indonesia's diversity[28].

On the other hand, Islam Berkemajuan, often associated with the Muhammadiyah movement, has made strong contributions to modernization and social reform. Its focus on education, rationality, and scientific progress has driven improvements in educational quality and the application of scientific principles in various aspects of life. Through numerous educational and social development programs, Islam Berkemajuan has helped advance economic progress, improve quality of life, and strengthen the intellectual capacity of society. These contributions not only reinforce Islam's position in a global context but also ensure that Indonesian society can adapt to changing times while remaining grounded in religious principles[29].

In terms of public policy, the application of Islam Nusantara and Islam Berkemajuan concepts significantly influences the creation of an environment

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[28] T Munfaridah, "Islam Nusantara Sebagai Manifestasi Nahdlatul Ulama (NU) Dalam Mewujudkan Perdamaian," *Wahana Akademika: Jurnal Studi Islam dan …* (2017), https://journal.walisongo.ac.id/index.php/wahana/article/view/1476.

[29] P S Lestari, "Muhammadiyah Sebagai Gerakan Islam Berkemajuan Di Era Modern," *… & 'Aisyiyah Sebagai Inspirasi Generasi Milenial Dalam …* (core.ac.uk, n.d.), https://core.ac.uk/download/pdf/556355538.pdf#page=7.

conducive to progress and social harmony. Islam Nusantara plays a role in shaping policies that promote cultural diversity and integration, thereby strengthening pluralism and tolerance in government policies and social activities. Meanwhile, Islam Berkemajuan influences public policy through rational, data-driven approaches that support reforms in education, healthcare, and the economy. The implementation of policies integrating principles from both concepts can create a balanced environment that preserves local culture while embracing modernization, contributing to the achievement of inclusive and progressive national development goals.

Overall, the contributions of Islam Nusantara and Islam Berkemajuan to the development of Islam in Indonesia demonstrate how different approaches can complement each other in building a stable, harmonious, and progressive society. Islam Nusantara, with its emphasis on local wisdom and social harmony, and Islam Berkemajuan, with its focus on modernization and scientific advancement, collectively create an environment that supports social progress and sustainable development in Indonesia.

CONCLUSION

This study concludes that Islam Nusantara and Islam Berkemajuan represent two distinct yet complementary forces shaping the development of Indonesian Islam. Islam Nusantara's primary contribution lies in its robust framework for cultivating social harmony and religious moderation. By championing a model of Islam that is inclusive and culturally adaptive, it effectively integrates universal Islamic values with local wisdom, thereby reinforcing interfaith tolerance and communal cohesion within Indonesia's pluralistic society.

Conversely, Islam Berkemajuan, epitomized by the Muhammadiyah movement, drives progress through its emphasis on modernization, rational thought, and the integration of scientific knowledge. Its most significant impact is evident in its transformative contributions to education, healthcare, and social welfare, which equip the Muslim community with the critical skills and knowledge necessary to navigate global challenges. Ultimately, the research identifies that the most potent potential for advancing Indonesian Islam lies not in the predominance of either approach, but in their strategic synergy. The fusion of Islam Nusantara's culturally-grounded stability with Islam Berkemajuan's dynamic modernism can yield holistic and sustainable solutions across critical domains such as education, social development, and public policy.

This study is limited by its reliance on textual analysis, which presents a theoretical conceptualization without empirical validation from real-world applications. The proposed synergies between Islam Nusantara and Islam Berkemajuan thus remain a proposition to be tested. Therefore, future research should prioritize empirical investigation. Case studies of specific communities or educational institutions where followers of both traditions interact would be invaluable to test this study's findings and explore the practical dynamics, challenges, and outcomes of such collaboration.

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