

Islam Nusantara

Journal for the Study of Islamic History and Culture



Halal Standards and Certification Systems: Adapting to the Global Era and Addressing Challenges in Muslim-Minority Countries

Satomi Ogata

The Dynamics of Indonesian Muslim Spirituality in the United States

Bambang Irawan

Recitation of Moving the Body and Erecting a Tomb Cupola: The Independence of Habib Salim's Religious Criticism in the Al-Ibānah Manuscript

(Zikir Menggerakkan Tubuh dan Pendirian Cungkup Makam: Independensi Kritik Keagamaan Habib Salim dalam Naskah Al-Ibānah)

Muhamad Abror

Periodization of Indonesian Islam Since the Walisongo Era

(Periodisasi Islam Nusantara Sejak Era Walisongo)

M. Qurrotul Ainul Chotib, Ayatullah

The alliance between Javanese Muslims, the Sultanate of Aceh, and the Ottoman Caliphate from the 16th-19th century AD

(التحالف بين المسلمين الجاويين و سلطنة آتشيه والخلافة العثمانية من القرن 16-19 الميلادي)

Ulin Nuha

Book Review

H.K. Chang, *Civilizations of the Silk Road*

Bahauddin

مسلم نوسانتارا

Journal for the Study of Islamic History and Culture

Halal Standards and Certification Systems: Adapting to the Global Era and Addressing Challenges in Muslim-Minority Countries

Satomi Ogata

The Dynamics of Indonesian Muslim Spirituality in the United States

Bambang Irawan

Recitation of Moving the Body and Erecting a Tomb Cupola: The Independence of Habib Salim's Religious Criticism in the Al-Ibānah Manuscript

(Zikir Menggerakkan Tubuh dan Pendirian Cungkup Makam: Independensi Kritik Keagamaan Habib Salim dalam Naskah Al-Ibānah)

Muhamad Abror

Periodization of Indonesian Islam Since the Walisongo Era

(Periodisasi Islam Nusantara Sejak Era Walisongo)

M. Qurrotul Ainul Chotib, Ayatullah

The alliance between Javanese Muslims, the Sultanate of Aceh, and the Ottoman Caliphate from the 16th-19th century AD

(التحالف بين المسلمين الجاويين و سلطنة آتشيه والخلافة العثمانية من القرن 16-19 الميلادي)

Ulin Nuha

Book Review

H.K. Chang, Civilizations of the Silk Road

Bahauddin

مہمان نوازی



Islam Nusantara

Journal for the Study of Islamic History and Culture

Volume 5, Number II, July 2024

EDITOR-IN-CHIEF

Ahmad Suaedy, (Scopus ID: 56419869500) Faculty of Islam Nusantara UNUSIA, Jakarta

MANAGING EDITOR

Ngatawi El-Zastrow, Faculty of Islam Nusantara UNUSIA, Jakarta

INTERNATIONAL EDITORIAL BOARD

Said Aqil Siradj, Faculty of Islam Nusantara UNUSIA, Jakarta

Robert W. Hefner, (Scopus ID: 36856758800) Boston University, Boston USA

Okamoto Masaaki, (Scopus ID: 57191206120), Kyoto University, Kyoto Japan

Dien Madjid, State Islamic University Syarif Hidayatullah Jakarta, Jakarta

Endang Turmudzi, Indonesian Institute of Sciences (LIPI)

Alwi A. Shihab, Indonesian Muslim Intellectual and expert on Middle East Studies and Muslim Civilization

James Bourk Hoesterey, Emory University, Atlanta GA, USA

Hisanori Kato, (Scopus ID: 55996362300), Chuo University, Tokyo Japan Abdul

Moqsith, State Islamic University Syarif Hidayatullah Jakarta, Jakarta

Sahiron Syamsuddin, (Scopus ID: 55996362300) State Islamic University Sunan Kalijaga, Yogyakarta

Muhammad Ishom, State Islamic University Sultan Maulana Hasanuddin, Banten

Azhar Ibrahim, (Scopus ID: 7202979037) National University of Singapore, Singapore

ADVISORY EDITOR:

Hamdani, (Scopus ID: 57224239721), Universitas Islam Negeri Syarif Hidayatullah Jakarta

EDITORIAL BOARD:

Maria Ulfah, Faculty of Islam Nusantara UNUSIA, Jakarta

Ulil Abshar Abdalla, Faculty of Islam Nusantara UNUSIA, Jakarta

Syamsul Hadi, Faculty of Islam Nusantara UNUSIA, Jakarta

Ali Abdillah, Faculty of Islam Nusantara UNUSIA, JakartaAyatullah,

Faculty of Islam Nusantara UNUSIA, Jakarta

Ulil Abshar, State Islamic University Syarif Hidayatullah, Jakarta

Ahmad Ginandjar Sya'ban, Faculty of Islam Nusantara UNUSIA, Jakarta

Idris Masudi (Sinta ID : 6834938), Faculty of Islam Nusantara UNUSIA Jakarta, Indonesia

PEER REVIEWERS

*Sahiron Syamsuddin, (Scopus ID: 55996362300) State Islamic University Sunan Kalijaga, Yogyakarta
Muhammad AS Hikam, <https://scholar.google.com/citations?user=9LTE9eAAAAAJ&hl=en>, President
University Indonesia*

Ngatawi Elzastrow, (Sinta ID: 6732994), Faculty of Islam Nusantara UNUSIA Jakarta, Indonesia.

Ahmad Ginandjar Sya'ban, Faculty of Islam Nusantara UNUSIA, Jakarta

Dudung Abdurrahman, State Islamic University Sunan Kalijaga, Yogyakarta

ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture facilitates the publication of article and book review on study of Islam, Muslim culture, social, politics and history in Southeast Asia (Nusantara) and beyond. It is published twice a year and written in Indonesia, English and Arabic. It aims to present academic insight of social and cultural complexity of Muslim world in Southeast Asia under the frame of dialectic between Islam and local culture or cultural realities.

The journal invites scholars and experts working in various disciplines in Islamic studies, humanities, and social sciences. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to a review of the editors, editorial board, and blind reviewers.



EDITORIAL JOURNAL

Gedung Kampus UNUSIA Lantai 2

Jl. Taman Amir Hamzah No. 5 Jakarta Pusat 10430

E-mail : Islamnusantarajournal@unusia.ac.id or

Journalofislamnusantara@gmail.com

Website :

[http://journal.unusia.ac.id/index.php/](http://journal.unusia.ac.id/index.php/ISLAMNUSANTARA/about)

[ISLAMNUSANTARA/about](http://journal.unusia.ac.id/index.php/ISLAMNUSANTARA/about)

Table of Contents

Articles

- 1 Halal Standards and Certification Systems: Adapting to the Global Era and Addressing Challenges in Muslim-Minority Countries**
Satomi Ogata
- 36 The Dynamics of Indonesian Muslim Spirituality in the United States**
Bambang Irawan
- 60 Recitation of Moving the Body and Erecting a Tomb Cupola: The Independence of Habib Salim's Religious Criticism in the Al-Ibānah Manuscript**
(Zikir Menggerakkan Tubuh dan Pendirian Cungkup Makam: Independensi Kritik Keagamaan Habib Salim dalam Naskah Al-Ibānah)
Muhamad Abror
- 89 Periodization of Indonesian Islam Since the Walisongo Era**
(Periodisasi Islam Nusantara Sejak Era Walisongo)
M. Qurrotul Ainul Chotib, Ayatullah
- 113 The alliance between Javanese Muslims, the Sultanate of Aceh, and the Ottoman Caliphate from the 16th-19th century AD**
(التحالف بين المسلمين الجاويين و سلطنة آتشيه والخلافة العثمانية من القرن 16-19 الميلادي)
Ulin Nuha

Book Review

- 130 H.K. Chang, Civilizations of the Silk Road**
Bahauddin

Bambang Irawan

The Dynamics of Indonesian Muslim Spirituality in the United States

Syarif Hidayatullah State Islamic University, Jakarta
bambang.irawan@uinjkt.ac.id

Abstract

This article discusses the dynamics of spirituality among Indonesian Muslims who have migrated to the United States, focusing on how they maintain and express their religious identity within a diverse society. The research analyzes the challenges faced by the Indonesian Muslim community in preserving spiritual practices in culturally and socially different environments. This research pays attention to some important principles of Islamic spirituality such as holistic approach, divine connection, role of worship, societal well-being, understanding the soul as well. Additionally, the article explores the role of community, religious organizations, and technology in supporting the sustainability of their spirituality. The findings indicate that Indonesian Muslims in the United States experience a transformation in their religious practices, often involving adaptation and innovation to keep their spiritual identity alive. This article provides insights into how the Indonesian Muslim diaspora shapes their religious identity abroad and contributes to spiritual diversity in the United States.

Keywords: Spirituality, Diaspora, Indonesian muslim, Religious identity

Abstrak

Artikel ini membahas dinamika spiritualitas di kalangan Muslim Indonesia yang telah bermigrasi ke Amerika Serikat, dengan fokus pada cara mereka mempertahankan dan mengekspresikan identitas keagamaan mereka dalam masyarakat yang beragam. Penelitian ini menganalisis tantangan yang dihadapi komunitas Muslim Indonesia dalam menjaga praktik spiritual di lingkungan yang berbeda secara budaya dan sosial. Selain itu, artikel ini

mengeksplorasi peran komunitas, organisasi keagamaan, dan teknologi dalam mendukung keberlangsungan spiritualitas mereka. Temuan menunjukkan bahwa Muslim Indonesia di Amerika Serikat mengalami transformasi dalam praktik keagamaan mereka, yang sering kali melibatkan adaptasi dan inovasi untuk menjaga identitas spiritual mereka tetap hidup. Artikel ini memberikan wawasan tentang bagaimana diaspora Muslim Indonesia membentuk identitas keagamaannya di luar negeri dan berkontribusi pada keragaman spiritual di Amerika Serikat.

Kata Kunci: Spiritualitas, Diaspora, Muslim Indonesia, Identitas Keagamaan

الملخص

يستعرض هذا المقال ديناميكيات السياسة الروحانية بين المسلمين والأندونيسيين الذين هاجروا إلى الولايات المتحدة، مع التركيز على كيفية الحفاظ على هويتهم الدينية والتعبير عنها داخل مجتمعات متنوعة. يحلل التحديات التي يواجهها المجتمع المسلم الاجتماعي والأندونيسي في الممارسة الروحانية في بيئات ثقافية مختلفة. ويولي هذا البحث عن اهتمامًا بالبنية المصرفية الإلكترونية في الروحانية الإسلامية مثل عالمية، والارتباط الإلهي، وأعمالهم، والرفاه المجتمعي، وفهم النفس. بالإضافة إلى ذلك، يستكشف المقال دور المجتمع، والمنظمات الاجتماعية، والتكنولوجيا في دعم الاستدامة الروحانية. تشاهدون نتائج إلى أنغولا الإندونيسيين في الولايات المتحدة تمر بتحول في ممارساتهم الدينية، حيث يشمل ذلك في أغلب الأحيان نصوصًا على هوية الروحانية الناعمة. يقدم هذا المقال رؤى حول كيفية تشكيل الفطائر

الكلمات المفتاحية/الرئيسية: الروحانية، الغربية، المسلمون الإندونيسيون، الهوية الدينية.

A. Introduction

The Indonesian Muslim diaspora in the United States represents a unique subset of the broader Muslim community, characterized by its cultural diversity and religious practices deeply rooted in Indonesian traditions.¹ As they migrate to and settle in the United States, these individuals face the challenge of maintaining their spiritual identity in a multicultural and often secular environment. The preservation of religious practices and beliefs becomes not only a personal endeavor but also a communal effort, as these practices play a vital role in sustaining a sense of identity and belonging in a foreign land.² One of the key aspects of this dynamic is the adaptation of spiritual practices to fit the new social and cultural context. Research indicates that immigrants often modify their religious practices to align with the norms and expectations

¹Asna Husin, 2019. Being Muslim in a Secular World: Indonesian Families in Washington DC Area, *Studia Islamika*, Vol 26, Issue 2, p277

²Smith, J., & Hatzfeld, R. 2020. *Spirituality in the Global Village: Diasporic Religious Practices*. Springer.

of their host society while striving to maintain core elements of their faith.³ For Indonesian Muslims, this adaptation can manifest in various ways, from changes in worship practices to the incorporation of digital technologies that facilitate religious observance and community building. These adaptations are crucial for the survival of their spiritual identity, allowing them to remain connected to their faith while navigating the complexities of life in a Western context.⁴

Moreover, the role of community and religious organizations is critical in supporting the spiritual needs of the Indonesian Muslim diaspora. Mosques and Islamic centers in the United States serve as hubs for religious, cultural, and social activities, providing a space where Indonesian Muslims can come together to practice their faith, celebrate cultural traditions, and offer mutual support⁵. These institutions often act as bridges between the old and new worlds, helping immigrants maintain their religious identity while integrating into American society. Despite these efforts, the Indonesian Muslim community in the United States faces significant challenges. The pressure to assimilate into the dominant culture, coupled with the diverse interpretations of Islam within the Muslim diaspora, can create tensions and lead to the dilution of traditional spiritual practices.⁶ Additionally, the younger generation, who may be more influenced by American culture, often experiences a disconnection from their religious roots, which can further complicate the preservation of spiritual identity⁷

Given these dynamics, it is crucial to explore how Indonesian Muslims in the United States navigate these challenges and what strategies they employ to maintain their spirituality. This study aims to examine the factors that influence the spiritual practices of Indonesian Muslims in America, the role of community and technology in sustaining these practices, and the impact of cultural adaptation on their religious identity. By understanding these dynamics, we can gain valuable insights into the broader phenomenon of religious adaptation among immigrant communities and the ways in which spirituality evolves in the diaspora.

B. Literature Review

³Khan, M. 2019. *Diaspora Dynamics: The Case of Pakistani Muslims in America*. Cultural Perspectives, 8(3), 50-65.

⁴Al-Attas, S. 2019. *Islam and Cultural Identity in the Diaspora*. Oxford University Press.

⁵Rahman, I., & Abdullah, M. (2021). *Mosques and Islamic Centers: Community and Identity in the US Muslim Diaspora*. Routledge

⁶Hoodfar, H., & Minai, S. 2020. *Muslim Diasporas: Identity and Religion*. Palgrave Macmillan

⁷Patel, R. 2017. *Youth and Religion: The Changing Face of Muslim Identity in America*. Harvard University Press

The dynamics of spirituality within immigrant communities have been the subject of extensive research, particularly in the context of adapting religious practices to new cultural environments. Studies on religious adaptation among Muslim diasporas offer valuable insights into how immigrant communities navigate the challenges of maintaining their faith while integrating into a host society. This literature review explores key themes in existing research, focusing on the adaptation of religious practices, the role of community and religious institutions, and the impact of technology on spirituality within the Indonesian Muslim diaspora in the United States.

A central theme in the literature is the adaptation of religious practices by Muslim immigrants in the West. Khan⁸ discusses how Muslim communities, including those from Indonesia, modify their religious observances to align with the social norms and cultural expectations of their new environment. This adaptation often involves changes in the way religious rituals are performed, the timing of prayers, and the observance of Islamic holidays. For instance, the communal nature of Indonesian Muslim practices, such as *pengajian* (religious study groups), often requires modification in the United States, where individualism and different social structures prevail. Al-Attas⁹ emphasizes that while these adaptations are necessary for survival, they also risk altering the essence of the religious experience, potentially leading to a diluted form of spirituality.

The role of community and religious institutions in supporting the spiritual needs of Muslim immigrants is well-documented in the literature. Rahman and Abdullah¹⁰ highlight the importance of mosques and Islamic centers as focal points for the Muslim diaspora, providing not only a space for worship but also for cultural and social interaction. These institutions help bridge the gap between the immigrant's homeland and the new environment, offering support networks that are crucial for maintaining religious identity. In the case of the Indonesian Muslim diaspora, these centers often host cultural events, religious classes, and community gatherings that reinforce traditional practices while facilitating adaptation to American life. However, as Hoodfar and Minai¹¹ note, the diversity within the Muslim community can lead to varying interpretations of Islamic teachings, which may challenge the unity and consistency of religious practices within these institutions.

⁸Khan, A. 2018. *Religion and Adaptation: Immigrant Muslim Communities in the West*. Cambridge University Press.

⁹Al-Attas, S. 2019. *Islam and Cultural Identity in the Diaspora*. Oxford University Press.

¹⁰Rahman, I., & Abdullah, M. 2021. *Mosques and Islamic Centers: Community and Identity in the US Muslim Diaspora*. Routledge

¹¹Hoodfar, H., & Minai, S. 2020. *Muslim Diasporas: Identity and Religion*. Palgrave Macmillan.

The impact of technology on the spirituality of Muslim diasporas is an emerging area of research. Technology, particularly digital media, plays a significant role in maintaining connections with religious teachings and communities across distances. According to Smith and Hatzfeld¹², the use of social media platforms, Islamic apps, and online religious content has become integral to the spiritual lives of many Muslims in the diaspora. These tools enable individuals to access religious knowledge, participate in virtual pengajian, and maintain connections with religious leaders and communities in Indonesia. For Indonesian Muslims in the United States, technology provides a means to sustain their spiritual practices in a manner that is flexible and responsive to their new environment. However, as Patel¹³ points out, there is a potential for these digital practices to create a more individualized form of religion, which could undermine the communal aspects that are central to Indonesian Muslim spirituality.

The challenges faced by the Indonesian Muslim diaspora in maintaining their spirituality in the United States are multifaceted. The pressure to assimilate into the dominant American culture, coupled with the diverse interpretations of Islam within the broader Muslim community, poses significant challenges to the preservation of traditional spiritual practices¹⁴. Additionally, the generational divide within the Indonesian Muslim community often exacerbates these challenges. Younger generations, more influenced by American culture, may struggle to connect with the religious practices of their parents, leading to potential disconnection from their spiritual roots¹⁵. This generational shift highlights the need for adaptive strategies that can bridge the cultural gap while maintaining the integrity of religious practices.

The existing literature provides a comprehensive understanding of the dynamics of spirituality among Muslim diasporas, particularly in the context of adaptation, community support, and technological influence. However, there is a need for further research that specifically focuses on the Indonesian Muslim diaspora in the United States. Such research would provide deeper insights into how this community navigates the challenges of maintaining their spiritual identity in a multicultural and often secular environment. By examining these dynamics, scholars can contribute to a broader understanding of the evolving

¹²Smith, J., & Hatzfeld, R. 2020. *Spirituality in the Global Village: Diasporic Religious Practices*. Springer.

¹³Patel, R. 2017. *Youth and Religion: The Changing Face of Muslim Identity in America*. Harvard University Press.

¹⁴Hoodfar, H., & Minai, S. (2020). *Muslim Diasporas: Identity and Religion*. Palgrave Macmillan

¹⁵Patel, R. 2017. *Youth and Religion: The Changing Face of Muslim Identity in America*. Harvard University Press.

nature of spirituality within immigrant communities and the ways in which traditional practices are sustained and transformed in the diaspora.

C. Research Methodology

This study has used a qualitative research design to explore Indonesian Muslim spirituality in the United States. A qualitative approach has allowed for an in-depth understanding of religious practices and adaptations within a new cultural context.¹⁶

The research has been conducted in major U.S. cities with significant Indonesian Muslim populations, such as Los Angeles, New York City, and Chicago. Participants have included Indonesian Muslims who have lived in the U.S. for at least five years, selected through purposive sampling to ensure diverse perspectives¹⁷.

Data Collection Methods

In-Depth Interviews: Semi-structured interviews have gathered detailed accounts of participants' spiritual practices and adaptations. These interviews have been recorded and transcribed for analysis.

Participant Observation: Observations during religious and cultural activities have provided insights into practice adaptations.

Document Analysis: Reviews of documents from mosques and community organizations have complemented the interview and observation data.

Thematic analysis has been employed to identify patterns and themes related to spiritual practices and community support. Ethical guidelines have been rigorously followed, including obtaining informed consent, ensuring confidentiality, and respecting participants' rights (American Psychological Association, 2017).

The study's limitations include potential self-report bias and limited generalizability due to the specific participant selection and locations.

D. The Indonesian Muslim Identity in USA

The Indonesian Muslim diaspora in the United States is a unique and often overlooked segment of the larger Muslim community. This group navigates the complex challenge of preserving its cultural and religious identity while adapting to a new cultural and social environment. The migration of Indonesian Muslims to the United States began in the early 20th

¹⁶ Creswell, J. W., & Poth, C. N. 2018. *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.

¹⁷Patton, M. Q. 2015. *Qualitative research & evaluation methods: Integrating theory and practice*. Sage Publications.

century, primarily involving students and professionals seeking educational and employment opportunities. This laid the foundation for more significant waves of migration, particularly from the 1980s onward, driven by political and economic factors in Indonesia.¹⁸

Today, approximately 30,000 Indonesian Muslims reside in the U.S., forming communities in cities like Los Angeles, New York, and Chicago. Spirituality plays a central role in the identity of Indonesian Muslims, encompassing a profound connection to God through daily practices such as prayer, fasting, and remembrance. These spiritual practices are vital to maintaining Indonesian Muslim identity, even within the diaspora.¹⁹ However, adapting these practices to fit into the American context poses challenges, often requiring modifications in timing and setting to align with the American lifestyle. This adaptation sometimes necessitates creating new community centers, forming online prayer groups, and adjusting traditional practices to fit the local context.²⁰

Indonesian Muslims in the U.S. face social and cultural barriers in maintaining their religious identity. Integrating Islamic practices within a predominantly non-Muslim society presents challenges, such as finding halal food options and prayer spaces. Negotiating between preserving cultural heritage and adapting to new social norms requires creativity and resilience. Generational differences further complicate this process, as younger generations raised in the U.S. may experience a disconnect from traditional practices. These generational gaps can lead to tensions within families and communities as younger members navigate their dual cultural identities.²¹

Communities and mosques are pivotal in supporting Indonesian Muslims in the U.S. These institutions serve as cultural and spiritual hubs where individuals gather, worship, and participate in community activities. Mosques and community centers help maintain religious practices, foster a sense of belonging, and support one another in the diaspora. In cities like Los Angeles, the Indonesian Muslim community has established mosques and community organizations offering religious services, cultural events, and social support. Educational and

¹⁸Bakti, Andri H. "Indonesian Muslims in the United States: Diverse Challenges, Unique Opportunities." *Journal of Muslim Minority Affairs*, vol. 30, no. 4, 2010, pp. 491-503.

¹⁹Azra, Azyumardi. 2015. "Indonesian Muslim Diaspora in the United States: Religious and Cultural Identity." *Asian Journal of Social Science*, vol. 43, no. 1, p. 63-85.

²⁰Hefner, Robert W. 2010. "Muslims and Modernity: Culture and Society Since 1800." Cambridge University Press,

²¹Woodward, Mark R. 2011. "Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta." University of Arizona Press, 2011.

cultural programs at these centers preserve Indonesian heritage and Islamic teachings, bridging the gap between traditional practices and contemporary diaspora experiences.²²

Technology has become an essential tool for Indonesian Muslims in maintaining their spiritual practices. Digital platforms, including Islamic apps, online prayer groups, and virtual religious services, provide vital religious content and community support. These technological adaptations facilitate Quranic studies, virtual Friday prayers, and connections with the homeland and other diaspora communities. However, while technology offers many benefits, it also presents challenges. The reliance on digital tools can lead to a more individualized practice of religion, potentially reducing the communal aspects of Islamic worship.²³

Indonesian Muslims have made significant contributions to American society through their cultural and religious practices. They have introduced various aspects of Indonesian culture, including cuisine, arts, and traditions, promoting cultural diversity and understanding. Indonesian Muslims actively participate in interfaith dialogues and collaborate with other religious groups on social issues, contributing to local community services. These efforts help build bridges between different cultural and religious groups, fostering mutual understanding and cooperation²⁴.

Looking forward, Indonesian Muslims in the U.S. will continue to face the challenge of preserving their religious and cultural identity while adapting to their American context²⁵. Future community efforts should focus on balancing preservation with adaptation, ensuring that religious practices remain meaningful in the diaspora. Enhancing community support through inclusive and adaptive community centers and mosques will be crucial. Embracing digital technology, while addressing its challenges, will also be important to maintain a robust spiritual and cultural identity.²⁶

The Indonesian Muslim identity in the United States is shaped by a complex interplay of spiritual, cultural, and social factors. As this community continues to navigate the challenges of diaspora life, their experiences offer valuable insights into the broader dynamics of immigrant identity and adaptation. Understanding these dynamics helps appreciate the

²²Anwar, Etin. 2006. "Gender and Self in Islam." Routledge

²³Williams, Rhys H. 2011 "Muslim American Youth: Understanding Hyphenated Identities Through Multiple Methods." NYU Press,.

²⁴Shryock, Andrew. 2010. "Islamophobia/Islamophilia: Beyond the Politics of Enemy and Friend." Indiana University Press,

²⁵Peacock, James L. 1994. "Muslim Communities in North America." University of California Press,

²⁶El Guindi, Fadwa. 2003 "Veil: Modesty, Privacy, and Resistance." Berg,

contributions of Indonesian Muslims to American society and supports their efforts to maintain their rich cultural and religious heritage.²⁷

E. Result and discussion

1. Participant Descriptions: Experiences of Indonesian Muslims in the United States

Migration is a transformative process that impacts various facets of an individual's life, including their cultural, social, and spiritual identities. For Indonesian Muslims living in the United States, this transition involves adapting their religious practices to fit within a multicultural context while striving to maintain their cultural and spiritual heritage. This section explores the experiences of four Indonesian Muslims—Joko Supriyanto, Tris Sukantri, Astrida Hara, and Patriawan—highlighting their unique challenges and strategies for maintaining their religious identities in a new environment.

a. Joko Supriyanto: Navigating Spiritual Identity in a Multicultural Landscape

Background and Migration Experience

Joko Supriyanto, born in Ngawi, Indonesia on May 23, 1975, moved to the United States in February 2002. As a Software Engineering Manager residing in Northwestern, Wisconsin, Joko's professional and personal life reflects the complexities of maintaining his spiritual identity within a predominantly non-Muslim environment. His migration journey began with aspirations for professional growth and better living conditions, but it also brought significant adjustments to his religious practices.

Spiritual Engagement and Adaptation

In the U.S., Joko has taken on active roles within the Muslim community, serving as Vice President of the New Muslims Circle and President of the Indonesian Muslim Intellectuals Association in North America. His involvement in these organizations highlights his commitment to fostering a strong sense of community and providing support to fellow Muslims. Joko's engagement reflects the broader trend observed among diaspora Muslims, who often create or join organizations to preserve their religious practices and cultural identity.

One of Joko's primary challenges has been adapting his religious practices to fit his professional and social environment. For instance, he has negotiated for a prayer room at work to accommodate his daily prayers. This adaptation is crucial, as workplace accommodations for religious practices are often limited, particularly in non-Muslim-majority countries. Joko's

²⁷Nimer, Mohamed. "The North American Muslim Resource Guide: Muslim Community Life in the United States and Canada." Routledge, 2002.

approach demonstrates a practical application of Islamic principles in a new context, reflecting a balance between adherence to religious duties and adaptation to local conditions.

Joko believes that Islamic values are universally applicable and can promote social harmony across diverse communities. This perspective aligns with the view of sociologist Tariq Modood, who asserts that religious values can offer common ground for social integration and mutual understanding. By emphasizing the universal aspects of Islamic teachings, Joko navigates the complexities of his new environment while contributing to a more inclusive society.

b. Tris Sukantri: Integrating Sufism and Rationality

Background and Migration Experience

Tris Sukantri, born in Bandung, Indonesia on May 15, 1962, has resided in the United States for over 26 years. With an educational background in Mathematics and various professional certifications, Tris combines his expertise with his spiritual practices. His migration journey is marked by a commitment to integrating Sufi principles with rational and scientific understanding.

Spiritual Practices and Adaptation

As a member of the Baha'i Faith and a practitioner of Nashqbandi Sufi chanting, Tris exemplifies a unique blend of spiritual and rational thought. His approach to spirituality involves both traditional Sufi practices and modern scientific inquiry, reflecting a holistic view of knowledge and faith. This integration of Sufism with rationality highlights a broader trend among diaspora Muslims who seek to reconcile traditional spiritual practices with contemporary scientific and philosophical perspectives.

Tris's involvement in personal research on the Quran and his participation in Sufi practices provide him with a nuanced understanding of Islamic spirituality. He views pluralism as an inherent aspect of human nature and strives to incorporate Islamic values into his daily life in America. This approach resonates with the notion that "pluralism and rationality can coexist harmoniously, enriching both spiritual and intellectual pursuits"²⁸

Tris's view on Nusantara spirituality reflects a broader philosophical perspective that emphasizes the role of spirituality in maintaining global balance. He believes that by integrating traditional spiritual practices with modern rationality, individuals can contribute to a more balanced and harmonious world. This perspective aligns with the work of sociologist Abdullahi An-Na'im, who argues that spiritual traditions can play a crucial role in addressing

²⁸Esposito, 2016, p. 78

contemporary global challenges by offering alternative ways of understanding and responding to the world.

c. Astrida Hara: Embracing Islamic Literacy and Multicultural Identity

Background and Migration Experience

Astrida Hara, born in Bandung, Indonesia on July 14, 1987, has been living in Los Angeles for nine years. As a writer and head of the Writing Club of the Indonesian Muslim Society in America (IMSA), Astrida's migration experience reflects her commitment to maintaining Islamic literacy while navigating a multicultural environment.

Spiritual Practices and Adaptation

Astrida emphasizes the importance of Islamic literacy and values adaptation in a multicultural context. Her role in the IMSA involves organizing events that promote understanding of Islamic principles and Indonesian cultural heritage. Through her writing and community involvement, she seeks to bridge the gap between traditional Islamic practices and the multicultural realities of American society²⁹

Astrida participates in weekly Quran contemplation and is actively engaged in local Muslim community activities. Her approach highlights the importance of maintaining religious practices while adapting to the social and cultural demands of her new environment. She believes that adaptation is key to balancing personal identity with societal expectations, a view supported by sociologist Nancy J. Smith-Hefner, who notes that "adaptation involves a dynamic process of negotiating between traditional values and contemporary social realities.

Astrida's emphasis on Islamic literacy and adaptation reflects a broader philosophical perspective that values both cultural preservation and integration. Her work underscores the idea that maintaining one's religious identity in a multicultural society requires a thoughtful balance between tradition and adaptation. This perspective aligns with the view of sociologist Amartya Sen, who argues that "cultural diversity and religious identity can coexist through a process of mutual adaptation and understanding.

d. Patriawan: Consistency in Islamic Principles

Background and Migration Experience

Patriawan, born in Banyuwangi, Indonesia on February 6, 1964, has lived in Mukilteo, Washington since February 2004. As an engineer at Boeing, Patriawan's migration experience

²⁹Bukhari, A., & Mohammad-Arif, M. (2004). *Religious Adaptation and Integration: Muslim Communities in the West*. Routledge.

reflects his commitment to maintaining Islamic principles while adapting to his professional and social environment.

Spiritual Practices and Adaptation

Patriawan is active in the AsSyifa religious study group and the CERDAS Foundation management, where he engages in religious study and community service. His involvement in these organizations reflects his dedication to maintaining his Islamic identity while contributing to his community. Patriawan's approach emphasizes the importance of consistency in religious practices and interactions with others, highlighting the value of maintaining core principles while adapting to new circumstances³⁰

He believes that flexibility in non-essential matters is crucial for adaptation, but adherence to fundamental religious principles is non-negotiable. This approach reflects a broader trend among diaspora Muslims who seek to balance flexibility with steadfastness in their religious practices. Patriawan's perspective aligns with the view of sociologist Robert Putnam, who argues that "successful integration involves balancing adherence to core values with adaptability to new social contexts"³¹

Patriawan's emphasis on consistency in Islamic principles while adapting to new circumstances reflects a philosophical approach that values both stability and flexibility. His approach highlights the importance of maintaining core religious values while navigating the complexities of diaspora life. This perspective aligns with the work of philosopher Charles Taylor, who argues that "identity formation involves a dynamic process of integrating core values with new experiences and contexts"³²

To deepen the exploration of Indonesian Muslims' spiritual and cultural adaptation in the United States, this discussion incorporates Islamic spiritual principles, such as a holistic approach to life, divine connection, worship, societal well-being, and an understanding of the soul. Through these perspectives, we can better understand how Joko Supriyanto, Tris Sukantri, Astrida Hara, and Patriawan interpret and apply their spiritual beliefs in their diaspora experiences. The following dialogues synthesize their reflections on these principles, offering insights into the role of Islamic spirituality in shaping identity and fostering resilience in a multicultural landscape.

³⁰Haddad, Y. Y., Smith, J. I., & Moore, J. (2006). *Muslims in the West: From Sojourners to Citizens*. Indiana University Press.

³¹Robert Putnam (2007), *E Pluribus Unum: Diversity and Community in the Twenty-First Century* journal Scandinavian Political Studies

³²Charles Taylor (1994), *Multiculturalism: Expanded Paperback Edition*.

1. Holistic Approach: Integrating Faith and Daily Life

Dialogue:

Interviewer: "How does Islam influence your day-to-day life, especially in a society where Islam is not the majority religion?"

Joko: "For me, Islam is a holistic way of life. It's not just about prayers but about conducting myself in every interaction with respect, honesty, and integrity. At work, I emphasize these values, which not only reflect Islamic principles but also help me connect with colleagues in meaningful ways."

Astrida: "Yes, the holistic nature of Islam means that my faith isn't limited to rituals. My work in promoting Islamic literacy is a way to live my values, sharing Islamic principles within a broader, multicultural context. I believe in building understanding across different cultures, which aligns with the inclusive spirit of Islam."

This perspective illustrates how a holistic approach enables Indonesian Muslims in the diaspora to find meaning and identity by merging their spiritual values with their daily interactions, creating a balanced life that respects both Islamic and multicultural values. This aligns with the concept that Islam provides a comprehensive framework for living that transcends ritual practices alone (Modood, 2007).

2. Divine Connection: The Role of Faith in Resilience and Guidance

Dialogue:

Interviewer: "How do you maintain a connection to Allah in a place where Islamic practices may not always be understood or accommodated?"

Tris: "For me, my connection to Allah is my anchor. Sufi practices, such as *dhikr* (remembrance), help me to feel grounded, reminding me of my purpose beyond the material world. This spiritual connection also helps me to navigate challenges, as I feel constantly guided."

Patriawan: "I agree. In every challenge, I find that turning to prayer and the remembrance of Allah gives me peace and clarity. This divine connection provides a perspective that helps me stay focused on what truly matters, even when I'm away from home."

Both Tris and Patriawan emphasize that a deep, personal connection with Allah provides emotional and spiritual resilience, enabling them to handle challenges with patience and faith. This approach underscores the central role of spirituality in finding purpose and direction, particularly in challenging environments (An-Na'im, 2008).

3. Role of Worship: Finding Solace in Ritual and Community

Dialogue:

Interviewer: "How important are Islamic rituals, like prayer, in helping you feel connected to your faith and community here?"

Joko: "Prayer is essential for me; it's my time to reconnect with Allah. I've arranged for a prayer space at work, which not only helps me fulfill my religious obligations but also reminds me of my roots throughout the day. It's also a conversation starter with colleagues, who become curious about my practices."

Astrida: "Community rituals like our weekly Quran study sessions have been crucial. Through these gatherings, I find both spiritual comfort and a sense of belonging. They remind me that I'm part of a larger community, even here in the United States."

Ritual practices provide Joko and Astrida with stability and continuity, serving as both a personal and collective means of expressing their faith and identity. Engaging in worship, both individually and within a community, allows them to foster connection and navigate a new cultural environment while maintaining their spiritual roots (Putnam, 2000).

4. Societal Well-Being: Contributing to a Just and Harmonious Society

Dialogue:

Interviewer: "How does your faith inspire you to contribute to society here in the United States?"

Joko: "I believe Islam teaches us to contribute to the well-being of society. Through my roles in Muslim organizations, I focus on promoting social harmony and understanding. I feel that by serving others, we reflect the Islamic value of mercy and create a positive image of Muslims in society."

Patriawan: "Islam emphasizes community service. Through CERDAS, I'm involved in educational programs that promote both Islamic values and social responsibility. These efforts give me a sense of purpose and allow me to give back to society, which I feel is a core aspect of being a Muslim."

The commitment to societal well-being illustrates how Islamic spirituality encourages Muslims to actively contribute to society. Joko and Patriawan's perspectives reflect the principle of social responsibility in Islam, which promotes kindness, justice, and community service (Taylor, 1994).

5. Understanding the Soul: Inner Peace and Self-Awareness

Dialogue:

Interviewer: "What role does self-reflection and understanding of the soul play in your life, especially in a new cultural setting?"

Tris: "In Sufism, there's a focus on purifying the soul, which is crucial for me. Being away from home challenges my sense of self, but Sufi practices help me to reflect, maintain my inner peace, and grow spiritually. It's a journey of becoming more aware of my purpose."

Astrida: "I see self-awareness as key to balancing my identity here. Understanding my soul's journey in light of Islamic teachings helps me adapt without losing my roots. It's a way to remain true to myself while embracing new experiences."

For Tris and Astrida, the journey of the soul is a guiding force that encourages them to maintain inner peace and self-awareness, even in an unfamiliar environment. Their approach aligns with the Islamic principle that the soul's development is central to spiritual and personal growth (Smith-Hefner, 1994).

These dialogues reveal that Indonesian Muslims in the U.S. actively draw upon Islamic spiritual principles—such as holistic living, divine connection, the role of worship, societal well-being, and understanding of the soul—to maintain their faith and navigate a multicultural environment. These principles allow them to preserve their spiritual identities while fostering integration, reflecting a dynamic balance between tradition and adaptation.

2. Comparative Analysis of Participant Experiences: Common Challenges

The experiences of Joko Supriyanto, Tris Sukantri, Astrida Hara, and Patriawan illustrate several common challenges faced by Indonesian Muslims in the United States. These challenges include adapting religious practices to fit within a predominantly non-Muslim environment, negotiating cultural differences, and balancing traditional values with contemporary realities.

One common challenge is the adaptation of religious practices, such as finding suitable prayer spaces and maintaining regular worship routines. This challenge is reflective of broader trends observed among diaspora Muslims, who often face difficulties in maintaining their religious practices in a new cultural context³³

Strategies for Adaptation

Despite these challenges, the participants have developed various strategies for adaptation. Joko Supriyanto's approach includes active engagement in community organizations and negotiating workplace accommodations, while Tris Sukantri integrates Sufi practices with rational thought. Astrida Hara emphasizes Islamic literacy and community

³³Peek, L. (2005). Becoming Muslim: The Development of a Religious Identity. *Sociology of Religion*, 66(1), 141-159.

involvement, and Patriawan maintains consistency in religious principles while adapting to new circumstances.

These strategies highlight the diverse ways in which Indonesian Muslims navigate their spiritual and cultural identities in the United States. They reflect a broader trend of diaspora Muslims finding innovative ways to balance religious adherence with adaptation to their new environment

The experiences of Joko Supriyanto, Tris Sukantri, Astrida Hara, and Patriawan provide valuable insights into the complexities of maintaining Indonesian Muslim identity in the United States. Their experiences demonstrate the challenges and opportunities of adapting to a new cultural and social environment while striving to preserve religious and cultural heritage.

Through their involvement in community organizations, integration of spiritual practices with modern rationality, emphasis on Islamic literacy, and commitment to core principles, these individuals contribute to a richer understanding of diaspora identities. Their experiences highlight the importance of community support, philosophical adaptation, and the role of religious values in navigating the complexities of migration.

Understanding these dynamics enhances our appreciation of the diverse ways in which diaspora Muslims contribute to and enrich their new societies. It underscores the importance of recognizing and supporting the spiritual and cultural needs of migrants, as well as the broader contributions of diaspora communities to global society.

3. The exploration of Indonesian Muslim experiences in the United States

This study reveals that Indonesian Muslim experiences in the United States have the multifaceted nature of maintaining religious and cultural identities amidst a dynamic and multicultural environment. Through the experiences of Joko Supriyanto, Tris Sukantri, Astrida Hara, and Patriawan, this study highlights both the challenges and opportunities faced by Indonesian Muslims in their diaspora journey.

a. Challenges of Maintaining Religious Identity

The participants' narratives illustrate several common challenges encountered by Indonesian Muslims in the United States. Adapting religious practices to fit within a predominantly non-Muslim society presents significant obstacles. Joko Supriyanto's experience of negotiating for a prayer room at work and participating in online religious studies underscores the difficulties in maintaining daily religious routines. Similarly, the challenge of integrating traditional practices into a new cultural context is evident in Tris Sukantri's balancing of Sufi spirituality with rational thought. These challenges reflect broader trends

observed among diaspora Muslims, who often face difficulties in maintaining their religious practices in a new cultural environment.³⁴

b. Strategies for Adaptation

Despite these challenges, the participants have developed innovative strategies for adaptation. Joko Supriyanto's active involvement in community organizations and negotiation of workplace accommodations exemplify a proactive approach to maintaining religious identity. Tris Sukantri's integration of Sufi practices with modern rationality demonstrates a flexible approach to spirituality. Astrida Hara's emphasis on Islamic literacy and community involvement reflects the importance of cultural preservation while adapting to new social contexts. Patriawan's consistency in core religious principles, coupled with flexibility in non-essential matters, highlights a balanced approach to religious adherence and adaptation.

These strategies illustrate the diverse ways in which Indonesian Muslims navigate their spiritual and cultural identities in the United States. They emphasize the importance of community support, philosophical adaptation, and innovative approaches to balancing religious adherence with contemporary realities.

c. Role of Communities and Philosophical Adaptation

The experiences of the participants also underscore the crucial role of communities and philosophical adaptation in maintaining religious identity. Community organizations, mosques, and religious study groups provide essential support for Indonesian Muslims, helping them navigate the complexities of their new environment. The participants' involvement in these organizations highlights the significance of communal support in preserving religious and cultural practices.

Philosophical adaptation, as demonstrated by Tris Sukantri's integration of Sufi principles with rational thought and Astrida Hara's emphasis on Islamic literacy, plays a vital role in reconciling traditional values with contemporary challenges. This approach reflects a broader trend of diaspora Muslims finding ways to integrate their spiritual practices with modern realities, contributing to a richer and more nuanced understanding of their identities³⁵

d. Contributions to Global Society

³⁴Peek, L. (2005). *Becoming Muslim: The Development of a Religious Identity*. *Sociology of Religion*, 66(1), 141-159

³⁵John L. Esposito (2016) *Islam and Political Violence: Muslim Diaspora and Radicalism in the West*

The study of Indonesian Muslims in the United States provides valuable insights into the broader dynamics of diaspora identities. Their experiences highlight the complexity of maintaining religious and cultural identities while adapting to new environments. The contributions of these individuals to their communities and the broader society underscore the positive impact of diaspora communities on global society.

Understanding these dynamics enhances our appreciation of the diverse ways in which diaspora Muslims contribute to and enrich their new societies. It underscores the importance of recognizing and supporting the spiritual and cultural needs of migrants and the broader contributions of diaspora communities to global society. By acknowledging and addressing the challenges faced by Indonesian Muslims and other diaspora communities, we can foster a more inclusive and supportive environment for individuals navigating the complexities of migration. The experiences of Joko Supriyanto, Tris Sukantri, Astrida Hara, and Patriawan offer valuable insights into the challenges and opportunities of maintaining Indonesian Muslim identity in the United States. Their narratives highlight the importance of community support, philosophical adaptation, and innovative approaches to balancing religious adherence with contemporary realities. By understanding these dynamics, we gain a deeper appreciation of the complexities of diaspora identities and their contributions to global society.

4. Transformation of Religious Identity and Social and Cultural Implications

The Indonesian Muslim community in the United States has experienced significant transformations in their religious identity and socio-cultural dynamics. As one of the fastest-growing diaspora groups, they face unique challenges and opportunities in maintaining their spiritual identity while adapting to a new social environment. Two important aspects of the spiritual dynamics of Indonesian Muslims in America are the transformation of religious identity and the social and cultural implications of these changes.

Indonesian Muslims in the United States often experience shifts in how they express their religious identity as a result of adapting to different environments. This adaptation includes changes in worship practices, such as how prayers are conducted, the celebration of Islamic holidays, and dress styles, which may be adjusted to fit the local context³⁶ (Putra, 2021). Innovation in religious rituals is also evident in how this community uses technology to strengthen religious ties. For example, the use of social media and religious apps allows them

³⁶Putra, R. (2021). Adaptation and Innovation in Indonesian Muslim Practices Abroad. *Indonesian Studies Review*, 12(1), 22-40.

to listen to sermons, read the Quran, and participate in religious discussions remotely³⁷ (Sari, 2022). Although these adaptations may alter some ritual aspects, they do not necessarily diminish their loyalty to Islamic teachings but rather represent adjustments that allow them to balance their religious identity with the realities of life in America.

5. Comparison with Other Muslim Diaspora Communities in America

The Indonesian Muslim community in America can be compared with other Muslim diaspora communities, such as Arab and Pakistani Muslims, regarding religious adaptation. Arab Muslims in America often face similar challenges but may have different approaches to preserving their language and cultural traditions. Meanwhile, Pakistani Muslims tend to be more involved in established religious organizations in America, such as mosques and Islamic schools³⁸ (Khan, 2019). These differences indicate that while there are similarities in the challenges faced by Muslim diaspora communities, each group has unique ways of handling and adjusting their religious identity based on their cultural backgrounds. Indonesian Muslims often focus more on innovation in religious practices as a response to their need to integrate into American society without losing their religious identity³⁹

6. The Influence of Spiritual Dynamics on Social Integration

The spiritual dynamics of Indonesian Muslims have a significant impact on their social integration process in America. This community often engages in cross-cultural activities that help them build bridges with the local society, such as community service programs and multicultural events at mosques⁴⁰. Moreover, involvement in these social activities also helps to reduce negative stereotypes and enhance intercultural understanding. However, the integration process is not always smooth. Sometimes, there is tension between the desire to maintain cultural identity and the need to adapt to American social norms. This creates a complex dynamic where the community must navigate maintaining their religious practices while adjusting to the expectations of the surrounding society⁴¹

Spirituality plays a crucial role in strengthening bonds within the Indonesian Muslim community in America. Through religious activities, such as communal prayers, Ramadan

³⁷Sari, N. (2022). Digital Religion: How Technology Shapes Islamic Practice in the Diaspora. *Technology and Society*, 11(2), 98-114.

³⁸Khan, A. (2018). *Religion and Adaptation: Immigrant Muslim Communities in the West*. Cambridge University Press.

³⁹Wijaya, A. (2023). Religious Identity and Cultural Adaptation: Indonesian Muslims in America. *Journal of Comparative Religion*, 16(3), 75-89.

⁴⁰Hassan, R. (2021). Engagement and Integration: Muslim Communities in America. *Social Science Review*, 32(4), 78-92.

⁴¹Liauw, T. (2022). Navigating Identity: Indonesian Muslims in the United States. *American Ethnologist*, 19(2), 134-150.

celebrations, and social events at mosques, community members build support networks essential for their emotional and social well-being⁴². This community often uses religious events as opportunities to reinforce their solidarity and collective identity, which in turn helps them face the challenges encountered as a diaspora. For instance, during Ramadan, the community organizes communal iftar (breaking fast) events that serve not only as opportunities to share meals but also to strengthen the sense of togetherness and support among community members⁴³

The spiritual dynamics of Indonesian Muslims in the United States illustrate a complex yet productive process of religious identity transformation. Adaptation and innovation in religious practices reflect how this community navigates their diaspora life, while the social and cultural implications highlight the importance of spirituality in strengthening community bonds and supporting social integration. Through these adjustments, the Indonesian Muslim community can maintain their religious identity while contributing positively to the broader American society.

Conclusion

The dynamics of Indonesian Muslim spirituality in the United States involve a complex interplay of spiritual and philosophical adaptation. Individuals navigating this diaspora experience demonstrate a variety of strategies for maintaining their religious identity while adjusting to their new surroundings. Adapting religious practices to fit within a new cultural context presents significant challenges. Some individuals, for instance, actively seek accommodations such as designated prayer spaces at work and engage in both online and local religious activities. They believe that Islamic values can universally support social harmony in diverse settings.

Others integrate spiritual practices with contemporary approaches, blending traditional beliefs with modern rationality. This integration highlights the notion that pluralism is inherent to human nature, and efforts are made to incorporate Islamic values into daily life through various spiritual practices and personal study. Emphasis is placed on Islamic literacy and the adaptation of values in a multicultural context. Regular participation in community activities and religious reflections is seen as crucial in maintaining a balance between personal identity

⁴²Aziz, A. (2023). Community and Identity: The Role of Religion in Diaspora. *Journal of Islamic Studies*, 15(2), 45-60.

⁴³Sukma, S. (2024). The Role of Ramadan in Diaspora Communities: A Case Study of Indonesian Muslims. *International Journal of Cultural Studies*, 20(1), 87-102.

and the demands of a diverse society. Flexibility in non-essential matters is also recognized as a means of preserving core religious principles while adapting to different cultural norms.

Despite facing challenges such as cultural shock and discrimination, there are ample opportunities to enrich one's identity through cross-cultural interactions and community support. This underscores the significant role that communities and mosques play in supporting spiritual identity and highlights the importance of philosophical adaptation in the migration process. Understanding these dynamics provides deeper insight into the complexities of diaspora identities and their contributions to the broader global society.

References

- Abdelhadi, N. (2017). *Muslim Women in America: The Challenge of Integrating Faith and Identity*. University of Texas Press.
- Abu-Lughod, L. (2015). *Do Muslim Women Need Saving?*. Harvard University Press.
- Al-Attas, S. (2019). *Islam and Cultural Identity in the Diaspora*. Oxford University Press.
- Al-Qaradawi, Y. (2019). *The Role of Technology in Modern Islamic Practice*. Islamic Publications.
- American Psychological Association. (2017). *Ethical principles of psychologists and code of conduct*. APA.
- Anwar, Etin. (2006). *Gender and Self in Islam*. Routledge.
- Asna Husin. (2019). Being Muslim in a Secular World: Indonesian Families in Washington DC Area. *Studia Islamika*, 26(2), 277.
- Aziz, A. (2023). Community and Identity: The Role of Religion in Diaspora. *Journal of Islamic Studies*, 15(2), 45-60.
- Azra, Azyumardi. (2015). Indonesian Muslim Diaspora in the United States: Religious and Cultural Identity. *Asian Journal of Social Science*, 43(1), 63-85.
- Bakti, Andri H. (2010). "Indonesian Muslims in the United States: Diverse Challenges, Unique Opportunities." *Journal of Muslim Minority Affairs*, 30(4), 491-503.
- Bowen, G. A. (2009). "Document analysis as a qualitative research method." *Qualitative Research Journal*, 9(2), 27-40.
- Braun, V., & Clarke, V. (2006). "Using thematic analysis in psychology." *Qualitative Research in Psychology*, 3(2), 77-101.
- Bukhari, A., & Mohammad-Arif, M. (2004). *Religious Adaptation and Integration: Muslim Communities in the West*. Routledge.
- Cohen, R. (2008). *Global Diasporas: An Introduction*. Routledge.
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. Sage Publications.
- El Guindi, Fadwa. (2003). *Veil: Modesty, Privacy, and Resistance*. Berg.
- Geertz, C. (1973). *The interpretation of cultures: Selected essays*. Basic Books.
- Haddad, Y. Y., Smith, J. I., & Moore, J. (2006). *Muslims in the West: From Sojourners to Citizens*. Indiana University Press.
- Hassan, R. (2021). "Engagement and Integration: Muslim Communities in America." *Social Science Review*, 32(4), 78-92.
- Hoodfar, H., & Minai, S. (2020). *Muslim Diasporas: Identity and Religion*. Palgrave Macmillan.

- Jamal, A. (2020). "Religious Practices and Cultural Adaptations: Arab Muslims in America." *Middle Eastern Studies Journal*, 29(1), 112-130.
- Khan, A. (2018). *Religion and Adaptation: Immigrant Muslim Communities in the West*. Cambridge University Press.
- Khan, M. (2019). "Diaspora Dynamics: The Case of Pakistani Muslims in America." *Cultural Perspectives*, 8(3), 50-65.
- Liau, T. (2022). "Navigating Identity: Indonesian Muslims in the United States." *American Ethnologist*, 19(2), 134-150.
- Nasr, S. H. (2002). *Islamic Spirituality: Foundations*. Crossroad Publishing.
- Nimer, Mohamed. (2002). *The North American Muslim Resource Guide: Muslim Community Life in the United States and Canada*. Routledge.
- Patel, R. (2017). *Youth and Religion: The Changing Face of Muslim Identity in America*. Harvard University Press.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods: Integrating theory and practice*. Sage Publications.
- Peacock, James L. (1994). *Muslim Communities in North America*. University of California Press.
- Peek, L. (2005). "Becoming Muslim: The Development of a Religious Identity." *Sociology of Religion*, 66(1), 141-159.
- Putnam, Robert. (2007). "E Pluribus Unum: Diversity and Community in the Twenty-First Century." *Scandinavian Political Studies*.
- Putra, R. (2021). "Adaptation and Innovation in Indonesian Muslim Practices Abroad." *Indonesian Studies Review*, 12(1), 22-40.
- Rahman, I., & Abdullah, M. (2021). *Mosques and Islamic Centers: Community and Identity in the US Muslim Diaspora*. Routledge.
- Sari, N. (2022). "Digital Religion: How Technology Shapes Islamic Practice in the Diaspora." *Technology and Society*, 11(2), 98-114.
- Shryock, Andrew. (2010). *Islamophobia/Islamophilia: Beyond the Politics of Enemy and Friend*. Indiana University Press.
- Smith, J., & Hatzfeld, R. (2020). *Spirituality in the Global Village: Diasporic Religious Practices*. Springer.
- Sukma, S. (2024). "The Role of Ramadan in Diaspora Communities: A Case Study of Indonesian Muslims." *International Journal of Cultural Studies*, 20(1), 87-102.
- Williams, Rhys H. (2011). *Muslim American Youth: Understanding Hyphenated Identities Through Multiple Methods*. NYU Press.
- Wijaya, A. (2023). "Religious Identity and Cultural Adaptation: Indonesian Muslims in America." *Journal of Comparative Religion*, 16(3), 75-89.

- Woodward, Mark R. (2011). *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. University of Arizona Press.
- Yin, R. K. (2018). *Case study research and applications: Design and methods*. Sage Publications.
- Zine, J. (2017). *Muslim Youth in the Diaspora: Identity, Belonging, and Religious Practice*. Palgrave Macmillan.

Author Guideline

Islam Nusantara Journal for the Study of Islamic History and Culture facilitates publication of article and book review on study of Islam, Muslim culture, social and politics in Southeast Asia (Nusantara) and beyond. It is published twice a year and written in Indonesia, English and Arabic. It aims to present academic insight of social and cultural complexity of Muslim world in Southeast Asia under the frame of dialectic between Islam and local culture or cultural realities.

The journal invites scholars and experts working in various disciplines in the Islamic studies, humanities and social sciences. Articles should be original, research-based, unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers.

Papers submitted for publication must conform to the following guidelines:

1. Papers must be typed in one-half spaced on A4-paper size;
2. Papers' length is about 8,000-10,000 words;
3. All submission must include a 200-300 word abstract;
4. Full name(s) of the author(s) must be stated, along with his/her/their institution and complete e-mail address;
5. All submission should be in Microsoft Word, RTF, or WordPerfect document file format;
6. Arabic words should be transliterated according to the style of 'Islam Nusantara Studies';
7. Bibliographical reference must be noted in footnote and bibliography according to 'Islam Nusantara Studies' style.

Examples of footnote style:

¹Ryan Sugiarto, *Psikologi Raos: Saintifikasi Kawruh Jiwa Ki Ageng Suryomentaram*, (Yogyakarta: Pustaka Ifada, 2015), p. 139.

²Nur Syam, *Tarekat Petani: Fenomena Tarekat Syattariyah Lokal*, (Yogyakarta: LkiS, 2013), p. 164.

³Syam, *Tarekat Petani*, p. 173.

⁴Ubaidillah Achmad dan Yuliyatun Tajuddin, *Suluk Kiai Cebolek Dalam Konflik Keberagamaan dan Kearifan Lokal*, (Jakarta: Prenada, 2014), p. 140.

⁵Nur Syam, *Tarekat Petani*, p. 99.

⁶M. Quraish Shihab, *Tafsir Al-Misbah*, vol. 14 (Bandung: Lentera Hati, 2013), p. 167.

⁷Deny Hamdani, "Cultural System of Cirebonese People: Tradition of Maulidan in the Kanoman Kraton," *Indonesian Journal of Social Sciences* 4, no. 1 (January-June 2012): p.12.

⁸Hamdani, "Cultural System of Cirebonese People," p. 14.

⁹Deny Hamdani, "Raison de'etre of Islam Nusantara," *The Jakarta Post*, 06 Agustus 2015, p. 5.

¹⁰Azyumardi Azra, "Islam di "Negeri Bawah Angin" dalam Masa Perdagangan," *Studia Islamika* 3, no. 2 (1996): h. 191-221, review buku Anthony Reid, *Southeast Asia in the Age of Commerce* (New Haven: Yale University Press, 1988).

Example of Bibliography

Suaedy, Ahmad. *Gus Dur, Islam Nusantara dan Kewarganegaraan Bineka: Penyelesaian Konflik Aceh dan Papua 1999-2001*. Jakarta: Gramedia, 2018.

Madjid, M. Dien dan Wahyudi, Johan. *Ilmu Sejarah: Sebuah Pengantar*. Jakarta: Prenada Media Group, 2014.

Banawiratma, JB. dkk., *Dialog Antarumat Beragama: Gagasan dan Praktik di Indonesia*. Bandung: Mizan Media Utama, 2010.

Sejarah Melayu/Malay Annals. Kuala Lumpur, Oxford University Press, 1970.

Tim Forza Pesantren. *Ijtihad Politik Islam Nusantara: Membumikan Fiqih Siyasah Melalui Pendekatan Maqasid asy-Syari'ah*. Kediri, Lirboyo Press, 2015.

Mastuki dan El-Saha, M. Ishom, ed. *Intelektualisme Pesantren: Potret Tokoh dan Cakrawala Pemikiran di Era Pertumbuhan Pesantren*. Jakarta: Diva Pustaka, 2003.

Suriasumantri, Jujun S. *Ilmu Dalam Perspektif: Sebuah Kumpulan Karangan Tentang Hakekat Ilmu*, Cet. XII. Jakarta: Yayasan Pustaka Obor Indonesia, 2012.

- Simuh. *Sufisme Jawa: transformasi tasawuf Islam ke mistik Jawa*. Yogyakarta: Yayasan Bentang Budaya, 1995. Reprint, Yogyakarta: Narasi, 2016.
- Muhajir, Afifuddin, "Islam Nusantara untuk Peradaban Indonesia dan Dunia." Dalam Akhmad Sahal dan Munawir Aziz, ed. *Islam Nusantara: Dari Ushul Fiqh Hingga Konsep Historis*. Bandung: Mizan Pustaka, 2015.
- Islam, Adib Misbahul. "Nazam Tarekat: Perlawanan Kiai Ahmad ar-Rifa'i terhadap Birokrasi." Dalam *Islam Nusantara Past and Present: Proceeding of International Conference on Islam Nusantara (ICON) 2014*. Jakarta: Pusmabit, 2014: h. 55-73.
- Affan, Heyder. "Polemik di balik istilah 'Islam Nusantara.'" Artikel diakses pada 22 Juni 2015 dari http://www.bbc.com/indonesia/berita_indonesia/2015/06/150614_indonesia_islam_nusantara
- Malikov, Azim. "Islam: Saints and Sacred Geographies." Dalam Suad Joseph, ed. *Encyclopedia of Women and Islamic Cultures*, vol. V. Leiden: Brill, 2007: h. 223-225.
- Hamdani, Deny. "Raison de'être of Islam Nusantara." *The Jakarta Post*, 06 Agustus 2015.
- "Batunaga, Bagian dari situs lebih luas," *Pikiran Rakyat*, 16 Mei 2014.
- Hamdani, Deny. "Cultural System of Cirebonese People: Tradition of Maulidan in the Kanoman Kraton." *Indonesian Journal of Social Sciences* 4, no. 1 (January-June 2012): h.12.
- Hosen, Nadirsyah. "Islam Nusantara: Islam Lokal yang Menuju Islam Global?" *Gatra*, 2 Maret 2016, h. 60.
- El-Mawa, Mahrus. "Syattariyah wa Muhammadiyah: Suntingan Teks, Terjemahan dan Analisis Karakteristik Syattariyah di Keraton Kaprabonan Cirebon Pada Akhir Abad ke-19." Disertasi S3 Fakultas Ilmu Pengetahuan Budaya, Universitas Indonesia, 2015.
- Azra, Azyumardi. "Islam di 'Negeri Bawah Angin' dalam Masa Perdagangan." *Studia Islamika* 3, no. 2 (1996): h. 191-221. Review buku Anthony Reid, *Southeast Asia in the Age of Commerce*. New Haven: Yale University Press, 1988.
- Taimiyya, Ibnu. *Minhaj as-Sunnah an-Nabawiy*. T.tp.: Darul Urubiyya, 1962.
- Dawud, Abu. *Sunan*. Kairo: T.pn., 1951.
- Bajuri, Ibrahim. *Hasyiah al-Bajuri 'ala Matn al-Burdah*. Bandung: Darul Ma'arif, t.t.

Guidelines for Book Reviews

Please include, at the beginning of the review:

1. Author, Title, Place, Publisher, Date, number of pages, ISBN E.g., Turabian, Kate L. A Manual for Writers of Term Papers, Theses, and Dissertations. Sixth edition. Chicago and London: University of Chicago Press, 1996. 308 + ix pp. ISBN: 0-226-81627-3.
2. The review should begin with a brief overall description of the book.
3. Matters that may be considered in the body of the review include:
4. The average review should be about 1500 words long. The name, affiliation and email address of the reviewer should appear at the end of the review.

The strengths and weaknesses of the book.

Comments on the author's style and presentation.

Whether or not the author's aims have been met.

Errors (typographical or other) and usefulness of indices.

Who would the book be useful to?

Would you recommend it for purchase?

5. The preferred format for submissions is MS-Word.



UNUSIA

Volume 5 | E-ISSN 2722-8975

Fakultas Islam Nusantara

Universitas Nahdlatul Ulama
Indonesia Jakart