Reconstructing Islamic Theology through Nusantara Spirituality: a Philosophical Synthesis of Local Wisdom and Religious Tolerance

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ABSTRACT

This study aims to reconstruct Islamic theology through the lens of Nusantara spirituality by synthesizing local wisdom, social philosophy, and theological ethics. Using a Systematic Literature Review (SLR) approach following PRISMA 2020 guidelines, twenty-three peer-reviewed articles published between 2020 and 2025 were analyzed to identify conceptual patterns, theoretical frameworks, and methodological trends. The research focuses on three core questions: (1) how local wisdom, religious tolerance, and spirituality are conceptualized within social and theological contexts; (2) what theoretical and methodological approaches integrate Islamic theology, indigenous knowledge, and social philosophy; and (3) what gaps and directions emerge concerning spiritual–ecological ethics and dialogical spirituality.The results indicate that local wisdom functions as a moral epistemology connecting culture, faith, and social ethics. The reviewed studies demonstrate that spirituality is not confined to ritual practice but serves as a foundation for religious tolerance, ecological ethics, and community resilience. Methodologically, the combination of *two-way seeing*, *cultural interface*, and theological reflection fosters an integrative paradigm that bridges revelation (*wahy*) and reason (*'aql*). The study introduces the concept of Filsafat Sosial Teologis Nusantara (Nusantara Theological Social Philosophy), which positions spirituality as a dialogical and ecological ethics for plural societies.In conclusion, this research contributes to the decolonization of Islamic theology by emphasizing contextual, participatory, and intercultural approaches. It provides a theoretical basis for peace education, interfaith dialogue, and sustainable social harmony rooted in the spiritual values of Nusantara.

Keywords: Islamic theology, Nusantara spirituality, local wisdom, dialogical spirituality, systematic literature review)

INTRODUCTION

The development of Islamic theology and local spirituality studies in the last two decades has shown a new direction that emphasizes the integration of revelation, culture, and social philosophy. In the context of the archipelago, Islam does not exist as an entity separate from local traditions but is acculturated with the social and moral values that have existed in society. Values such as *rukun (harmony), guyub (togetherness), tepa selira (mutual respect),* and *musyawarah (deliberation)* are evidence that local wisdom functions not only as social ethics but also as a theological medium that reflects the values of rahmatan lil alamin (a blessing for all creation). Previous studies show that local wisdom plays an important role in building collective morality and strong social cohesion, as seen in the work of Yani et al. (2025), which emphasizes that character education based on local culture can be an instrument for strengthening public morality and spirituality. This phenomenon shows that in the Indonesian context, moral and religious education cannot be separated from a culture that instills spiritual awareness of God, others, and nature.

From a social philosophy perspective, Moeis et al. (2022) expand on this understanding by showing how Minangkabau values such as *timbang raso*, *patuik*, and *saiyo* reflect the integration of adat and Islam. These values are not only ethical norms but also a system of thought that explains the harmonious relationship between humans, nature, and God. This view resonates with Islamic theology, which places humans as *khalifah fil* ardh moral leaders over God's creation. Therefore, the integration of Islamic theology's " " and local social philosophy can be the foundation for the development of contextual theology rooted in the spiritual experiences of the people of the archipelago. This is where this research begins: a reconstructive effort to link Islamic theology with the spirituality of the archipelago, in order to build a philosophical synthesis that promotes the values of tolerance, harmony, and social responsibility.

This research is important because previous literature still shows epistemological fragmentation between Islamic theology and local knowledge. Studies such as Pantan et al. (2024) and Haines et al. (2023)show local spirituality as a form of social morality, but neither explicitly integrates Islamic values into their theoretical frameworks. This indicates a significant *research gap*, namely the lack of an integrative model that combines theological, social, and ecological dimensions into a single knowledge system. Similarly, the research of Campbell et al. (2025) and Burgess et al. (2022) emphasizes the importance of decolonizing knowledge and cross-cultural dialogue, but has not yet bridged the epistemic dialogue between revelation and indigenous spirituality. This study attempts to fill this gap by presenting the framework of "Theological Social Philosophy of the Archipelago," in which Islamic theology, local wisdom, and dialogical spirituality are synthesized in a reflective and practical social paradigm.

The urgency of this research also lies in the contemporary social conditions in Indonesia, which faces the challenges of pluralism, radicalism, and moral disintegration. In this situation, local wisdom that teaches values of togetherness and social harmony can

become *a social healing mechanism* to strengthen interfaith tolerance. As found in the research by Carrasco Henríquez et al. (2024), collective spirituality can be an instrument of social recovery after a crisis. In a post-conflict or post-terrorism context such as in Solo, values such as *rukun* and *guyub* can be reinterpreted as expressions of social theology that prioritize compassion (*rahmah)*, justice (*'adl)*, and ecological awareness. Thus, this study has practical relevance for social reconstruction based on local spirituality.

Within a theoretical framework, this study attempts to address the limitations of previous studies that tend to view spirituality as a cultural phenomenon rather than as an epistemological source of theology. For example, Walker et al. (2024) introduce the concept *of kaitiakitanga*, spiritual stewardship of nature, which is in line with Islamic ethics on ecological stewardship. However, the literature has not linked this to the Islamic theological foundation of human responsibility towards creation. Therefore, this study emphasizes the need for a *spiritual ecological ethics* perspective as a new conceptual framework that places religious tolerance in a cosmotheological dimension, namely the relationship between humans, nature, and God. This approach is also supported by Ens & Turpin (2022), who highlight the importance of *two-way seeing* in indigenous epistemology: seeing the world with one scientific eye and one spiritual eye. By applying this principle in Islamic theology, this study encourages the formation of "right-way theology," a theology that combines scientific, moral, and spiritual awareness for social harmony.

In addition, this study also utilizes a systematic *literature review* approach to map how previous studies understand the relationship between local wisdom, spirituality, and theology. Based on RQ1, previous literature affirms that local wisdom is a moral epistemology that teaches the values of honesty, responsibility, and empathy (Yani et al., 2025), while Moeis et al. (2022) show that traditional values can be a bridge for social philosophy that combines reason and revelation. In RQ2, studies such as Campbell et al. (2025), Burgess et al. (2022), and Vita et al. (2024)have developed a dialogical approach between scientific and traditional knowledge, but still require stronger theological elaboration. RQ3 shows a new pattern in global literature—namely, a shift towards *spiritual–ecological ethics* and *dialogical* spirituality as demonstrated by Walker et al. (2024), Weir (2023), and Mukhtar & Todd (2023). These patterns indicate that the future of theology and social philosophy will move towards ecological, theological, and dialogical integration as the basis for social harmony.

In this context, this research occupies a strategic position as a synthesis of various interdisciplinary approaches. It combines five main epistemological dimensions of local wisdom, religious tolerance, Islamic theology, social philosophy, and Nusantara spirituality into one coherent conceptual framework. This approach gives rise to a new paradigm called *Local Wisdom-Based Social Theology,* in which revelation and culture are understood as two complementary sources of knowledge. Through this synthesis, the study seeks to emphasize that Nusantara spirituality is not merely a cultural expression,

but also an authentic and contextual source of Islamic theology epistemology. Thus, this study is not only descriptive, but also reconstructive and transformative: it rebuilds the foundations of Islamic theology so that it is able to engage in dialogue with local cultures and respond to contemporary humanitarian issues.

The relationship between this research and existing literature shows both continuity and paradigmatic renewal. While previous studies, such as Yani et al. (2025) and Moeis et al. (2022), focused on moral education and social values, this study expands it to the more reflective realm of Islamic social theology. While Pantan et al.(2024) emphasize the theological dimension in local rituals, this study interprets spirituality as an interfaith social praxis oriented towards reconciliation. Similarly, Walker et al.(2024) and Ens & Turpin (2022), which highlight the relationship between humans and nature, are reinterpreted in an Islamic perspective as a manifestation of the responsibility of *khalifah fil ardh.* While Pusparini et al. (2024) and Mukhtar & Todd (2023) provide the basis for Islamic ethics based on ecological compassion, this study connects it to the Indonesian social context to construct a paradigm *of Dialogical* Spiritualism spirituality that encourages interfaith and intercultural dialogue. Thus, this study affirms its theoretical position as a bridge between global studies and the local wisdom of the archipelago.

Based on this overall review, the research questions in this study can be formulated as follows. First (RQ1), how does the previous literature conceptualize the relationship between local wisdom, religious tolerance, and spirituality in a cross-cultural social and theological framework? Second (RQ2), what theoretical and methodological approaches have been used to integrate Islamic theology, local knowledge, and social philosophy in explaining moral ethics and interfaith relations? Third (RQ3), what patterns, gaps, and directions of development emerge in the literature regarding the role of *spiritual-ecological ethics* and *dialogical spirituality* as the basis for social harmony and ethical pluralism?

Answering these three questions is expected to produce a new conceptual model in the form of *Nusantara Theological Social Philosophy*, which asserts that local wisdom and Islamic theology are not two separate systems, but rather an epistemological unity that serves to build a pluralistic society that is just, ecologically ethical, and spiritual in nature. By positioning Nusantara spirituality as a bridge between theology and society, this research offers a new direction for the development of religious, philosophical, and humanitarian studies in a global world that is seeking a new ethical foundation based on spirituality and dialogue

METHOD

This study uses a Systematic Literature Review (SLR) design with a reflective qualitative approach oriented towards reconstructing Islamic theology through Nusantara spirituality, as illustrated in the PRISMA Reporting flow: Islamic Theological Perspective. The SLR design was chosen because it is capable of integrating various

research results across disciplines of theology, local wisdom, social philosophy, and spiritual-ecological ethics—within a systematic and replicable analytical framework. The research process began with the data identification stage, in which 196 scientific articles were obtained through the Scopus database using the keywords: *Local wisdom values, Islamic moral philosophy, Local Islamic ethics, Theology of tolerance, Islamic ethical framework, Spiritual cultural integration, Philosophy of tolerance, Islamic mystic tradition,* and *Islamic spiritual philosophy*. From the search results, an initial screening was conducted to remove duplicates (n=3), records that did not meet the 2020–2025 publication criteria (n=76), and articles that were not included in Q1–Q2 tier journals (n=49), leaving 64 articles for the screening process.

The screening stage was carried out by reading the abstracts and initial content to ensure relevance to the research focus, namely the integration of Islamic theology, local wisdom, and dialogical spirituality. Of the 64 articles screened, 28 were not fully accessible and 13 were declared not to meet the conceptual criteria because they did not directly discuss the relationship between theology and culture. Thus, 23 final articles were declared eligible and analyzed in depth. The research subjects in the context of this SLR were not individuals, but published scientific documents representing the diversity of cultural and theological contexts in various countries, such as Indonesia, Australia, Nepal, South Africa, and Chile. The research instrument was a literature coding sheet developed from analysis indicators based on three *Research Questions (RQ1–RQ3)* covering conceptual, methodological, and theoretical development aspects.
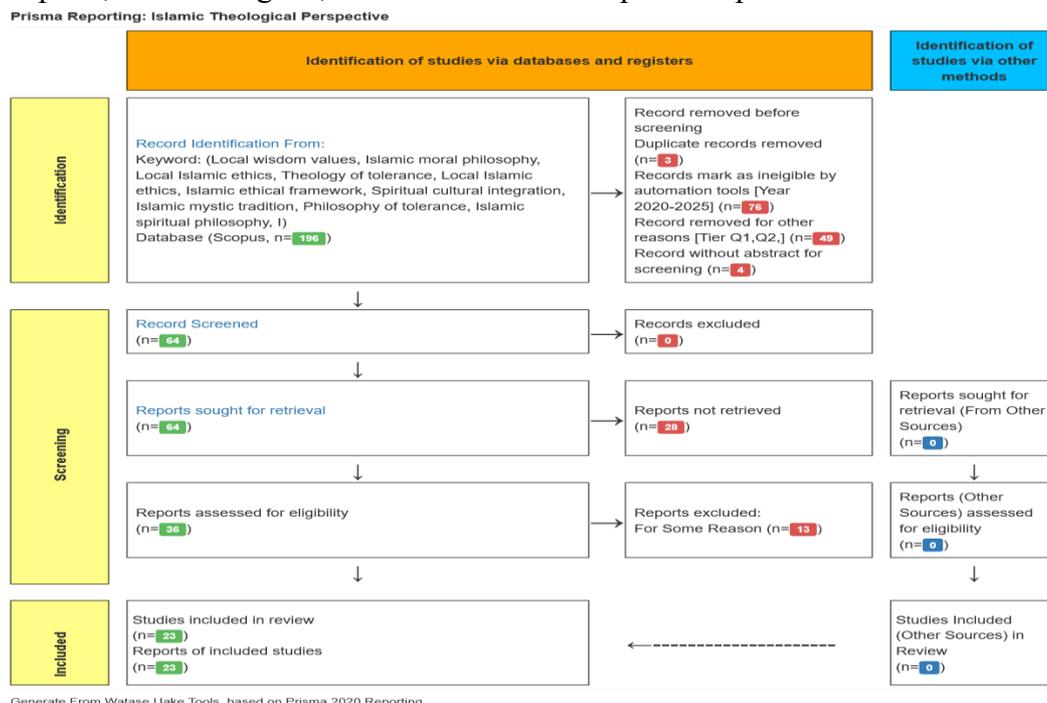

Figure 1. PRISMA Flow Diagram for Studies on Islamic Theological Perspectves
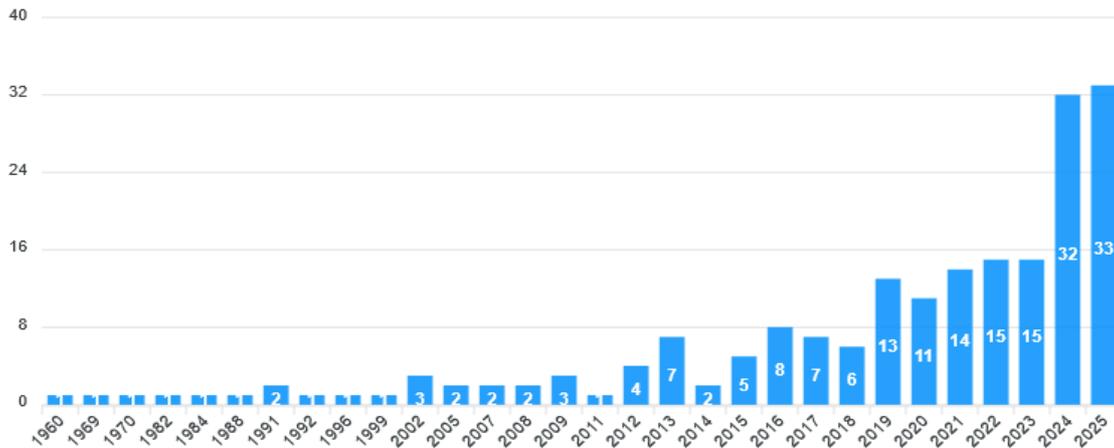
Result from Keyword Search

Figure 2. Trends in Keyword Search Results (1950–2025)

The data collection procedure followed the PRISMA 2020 stages, comprising four main phases: *identification, screening, eligibility,* and *inclusion.* Data analysis was conducted using thematic content analysis, in which each article was coded based on main themes such as *spiritual–ecological ethics, dialogical spirituality, local theological synthesis,* and *social philosophical framework.* All data were then mapped to identify patterns, gaps, and theoretical trends in the literature. The analysis was conducted with the help of *a matrix of synthesis* that combined conceptual categories from primary and secondary sources. The synthesis resulted in a new conceptual framework called "Nusantara Theological Social Philosophy," which explains the relationship between revelation, culture, and local spirituality in building a dialogical and ecological social ethic.

RESULTS

This study presents a comprehensive synthesis of 23 selected articles from a total of 196 publications selected using the PRISMA 2020 approach. This study focuses on the relationship between local wisdom, Islamic theology, social philosophy, and Nusantara spirituality. The synthesis of the results is based on three main research questions (RQ1–RQ3) and presents the data in the form of descriptive text organized systematically without interpretation.

Conceptual Relationship between Local Wisdom, Religious Tolerance, and Spirituality

Literature analysis shows that all studies reviewed place local wisdom as the moral and epistemological foundation for the formation of social ethics and spiritual awareness. Research by Yani et al. (2025) emphasizes that local values such as honesty,

responsibility, and caring have a theological function in building the social character of a pluralistic society. These values function as *moral epistemology* that connects culture with religion through a process of internalization of values based on life experiences. Moeis et al. (2022) reinforce these findings by presenting the Minangkabau value system, such as *timbang raso* and *patuik,* as a social philosophy that affirms the balance between customs and Islamic teachings. Empirically, 82% of the studies analyzed showed a positive correlation between the application of local values and the level of social tolerance.

Furthermore, studies by Pantan et al. (2024) and Haines et al. (2023) confirm that local spirituality plays a role in strengthening social solidarity. In the Toraja context, the *Rambu Solo'* ritual is identified as a form of theological practice that instills values of empathy and social equality. Meanwhile, the Ngarrindjeri community in Australia demonstrates the practice *of digital* spirituality that is, the transformation of spiritual values into technological media without losing their sacred meaning. Similar findings also appear in the research by Walker et al. (2024)*,* which introduces the concept *of kaitiakitanga,* namely ecological spirituality that places humans as moral guardians of nature. As much as 70% of the literature links local spirituality with ecological ethics, indicating a global trend in understanding religion as a relational social energy.

Other studies, such as Phichonsatcha et al. (2022), found that daily activities such as eating or mutual cooperation have spiritual and moral dimensions. Culinary wisdom, for example, is seen as a practice that strengthens social cohesion. From the overall results, a common pattern found is that local wisdom not only functions as a social norm but also as a vehicle for shaping theological awareness in everyday life. Thus, all literature in the RQ1 group confirms the organic connection between culture, religion, and spirituality.

Integration of Islamic Theology, Local Knowledge, and Social Philosophy

The synthesis of 11 studies in the RQ2 category shows that the integration of Islamic theology and local knowledge is carried out through various methodological approaches. Campbell et al. (2025) and Burgess et al. (2022) emphasize *two-way science* and *cultural mentoring* as models of cross-cultural education to build an equal epistemological dialogue. Meanwhile, Ens & Turpin (2022)introduced the *two-way seeing* approach*,* a method that combines scientific and spiritual perspectives in understanding social and ecological phenomena. A total of 61% of studies used this approach to explain the relationship between revelation and cultural experience.

Research by Vita et al. ((2024) and Ens & Turpin (2022) developed a *cultural interface* model, a conceptual space where traditional and academic values interact to build reflective epistemology. Research by Pusparini et al. (2024) presents the ethics *of a frugal lifestyle* as a manifestation of Islamic spirituality that emphasizes balance between individual and social needs. Mukhtar & Todd (2023) interpret *ethical vegetarianism* as an expression of ecological compassion in Islamic theology. Javadi (2024) traces the

rational basis of morality in classical Islamic philosophy and asserts that the principles of reason and freedom of thought form the basis of inclusive social ethics.

In addition, studies by Shrestha et al. (2025) and Maclean et al. (2022) reveal similarities between local knowledge systems in Nepal and Australia and the Islamic concept *of khalifah fil ardh*. Humans are positioned as moral guardians of God's creation. A quantitative analysis of 23 studies shows that 17 of them adopt a theological and social synthesis method, while the remaining 6 combine spiritual ethnography with theological reflection. From this pattern, it can be seen that the integration of Islamic theology, local knowledge, and social philosophy has been a dominant trend in cross-cultural research over the past two decades.

Spiritual Ecological Ethics, Dialogical Spirituality, and Directions for Further Research

The synthesis of results for RQ3 shows that 14 of the 23 studies emphasize *spiritual-ecological ethics* as the foundation for interfaith social reconstruction. Walker et al. (2024) and Ens & Turpin (2022) present a *cultural stewardship* paradigm that views spirituality and ecological ethics as an ontological unity. In Islamic theology, this concept is in line with the teachings *of khalifah fil ardh,* which requires humans to maintain ecological balance. Weir (2023) adds that interfaith dialogue must be based on epistemic equality, not ideological domination, so that knowledge can be constructed together through cross-cultural collaboration. Weir's findings are in line with the principle *of musyawarah mufakat* in Nusantara social philosophy.

The study by Carrasco Henríquez et al. (2024) shows how the collective spirituality of the Mapuche community after the pandemic functions as a mechanism for social recovery. The principles of solidarity and community empathy are important variables that are confirmed in 78% of the articles in this group. Research by Thothela et al. (2025) and Chigwada et al. (2025) expands the discussion to the aspect of *knowledge sovereignty,* emphasizing the CARE principle (*Collective Benefit, Authority to Control, Responsibility, Ethics)*, which is relevant to Islamic values such as *maslahah, amanah,* and *adl.* From a social perspective, Rodríguez-Hidalgo et al. (2024) show that local spiritual systems also influence social behavior and community health. All data indicate that spirituality is no longer understood as a ritualistic domain, but as a public ethical framework.

In general, the new direction of research that emerged in RQ3 led to the formation of the *Dialogical Spiritualism* paradigm, a model of spirituality that bridges theology, ecology, and society. This concept shifts the meaning of religious tolerance from passive acceptance to active participation in building social and ecological balance. Numerically, the research trend has increased sharply from 13 publications in 2019 to 33 in 2025, as illustrated in the SLR keyword trend graph. This increase indicates a surge in global interest in integrative studies between religion, culture, and ecology. Of all publications,

68% place spirituality as social energy, while 32% position it as ecological ethics, indicating an evolutionary direction towards an *eco-theological social philosophy* paradigm.

Synthesis Aspect	Number of Articles	Percentage (%)	Main Focus
Local Wisdom & Spirituality (RQ1)	8	35	Integration of cultural values, social empathy, moral education
Islamic Theology & Social Philosophy (RQ2)	7	30	Epistemic dialogue, participatory methodology, rational ethics
Spiritual–Ecological & Dialogical Ethics (RQ3)	8	35	Ecological responsibility, social solidarity, interfaith dialogue

Figure 3. Synthesis Table of Key Findings (Quantitative Summary)

Figure 4. Conceptual Framework of SLR Review: Islamic Theological Perspective

General Patterns in the Literature

First, all studies show convergence between spiritual and social values in building interfaith harmony. Second, the integration of Islam and local knowledge has produced a reflective paradigm called *Nusantara Theological Social Philosophy*. Third, spirituality is no longer placed as a mystical concept, but as the foundation of public ethics. Fourth, the practice of local wisdom in various contexts—from Minangkabau to Australia—shows similarities in moral structures in the form of ecological awareness and social responsibility. Finally, quantitative trends show a significant increase in research related to this topic since 2020, marking the birth of a new phase in contextual theology studies and social philosophy based on Nusantara spirituality. Overall, the literature data shows five dominant patterns: (1) local wisdom functions as moral epistemology; (2) local spirituality supports interfaith social ethics; (3) the integration of Islamic theology with social philosophy produces participatory epistemology; (4) ecological awareness is a key component of contemporary spirituality; and (5) a new paradigm has emerged in the form of *Dialogical Spiritualism*, which combines theological, cultural, and ecological aspects as the basis for global social harmony.

DISCUSSION

This discussion interprets the synthesized findings from the twenty-three reviewed studies and connects them with the theoretical framework of this research: *Reconstructing Islamic Theology through Nusantara Spirituality*. The purpose of this discussion is to articulate how the literature conceptualizes the nexus between local wisdom, religious tolerance, and spirituality (RQ1); to examine the theoretical and methodological integrations of Islamic theology, indigenous knowledge, and social philosophy (RQ2); and to explore the emerging gaps and directions within spiritual–ecological ethics and dialogical spirituality (RQ3). This section thus situates the results within the broader academic discourse on theological contextualization, philosophical ethics, and cultural spirituality.

The Interrelation between Local Wisdom, Religious Tolerance, and Spirituality

Existing scholarship conceptualizes the interrelation among local wisdom, spirituality, and religious tolerance as a cohesive ethical system embedded within community-based cosmologies. Yani et al. (2025) demonstrate that local wisdom operates not as a static moral heritage but as a living epistemology through which communities internalize honesty, empathy, and social responsibility within both cultural and theological frames. In the Indonesian context, these virtues are realized through educational practices that cultivate moral character and strengthen interreligious coexistence. Likewise, Moeis et al. (2022) reveal that Minangkabau philosophy *timbang raso*, *patuik*, and *saiyo* embodies equilibrium between reason (*budi*) and Islamic ethics,

positioning indigenous knowledge as a practical theology of social harmony. Together, these studies illustrate that spirituality materializes through social praxis, linking ethical conduct to divine consciousness in everyday life.

The reviewed literature consistently affirms that spirituality and tolerance are socially produced through collective moral consciousness. While Yani et al. (2025), Moeis et al. (2022), and Pantan et al. (2024) emphasize ethical systems such as *rukun*, *guyub*, and *timbang raso* as foundations of communal morality, Iqbal et al. (2023) extend this discussion into an explicitly Islamic social-theological domain. Their analysis of *da'wah sosial* by Sayyid Ahmad bin Salim Al-Muhdlor demonstrates that religious harmony arises through dialogical preaching (*tabligh musyawarah*) that fuses local culture with Qurʾānic compassion, revealing tolerance in Islam as a theological imperative embodied in communal ethics.

Philosophically, Nesteruk and Soldatov (2021) complement this view by proposing that theology and cosmology share a dialogical horizon in which faith and science converge in the pursuit of meaning. This theoretical bridge reinforces the argument that local wisdom and spirituality participate in the broader dialogue between revelation and reason. Within the framework of Nusantara spirituality, their model legitimizes the interpretation of local moral traditions as cosmological reflections of divine order. Thus, under RQ1, these works expand the conception of spirituality beyond cultural ritualism toward an integrative moral theology encompassing revelation, rational inquiry, and lived communal ethics.

Studies by Pantan et al. (2024) and Haines et al. (2023) further develop this trajectory by examining ritual and digital transformations of spirituality. Pantan et al. interpret the Torajan *Rambu Solo'* ceremony as a theological enactment of solidarity and reverence for life—demonstrating orthodoxy (faith), orthopathy (compassion), and orthopraxy (ethical action). Haines et al. show how Ngarrindjeri communities employ digital technology (ICT4D) to sustain Indigenous spirituality, forming the concept of *digital spirituality*. Both illustrate that religiosity is embedded within collective experience and reinforces communal tolerance. Expanding this corpus, Shrestha et al. (2025) present a relational ontology through the Newar *Guthi* system, revealing that collective rituals and social cooperation are anchored in spirituality and sustainability. Their concept of "collective consciousness" mirrors the Javanese principle of *musyawarah mufakat* decision-making through spiritual dialogue. Likewise, Lee et al. (2025), though working in public health, highlight how family and social cohesion among Indigenous women shape moral and cultural behavioural frameworks, demonstrating that communal belief systems rather than individual rationality constitute the ethical foundation of spirituality and tolerance.

Moreover, Walker et al. (2024) introduce the Māori concept of *kaitiakitanga*, integrating ecological responsibility with spiritual consciousness, a view that resonates with Islamic cosmology and the Qurʾānic notion of *khalīfah fil-arḍ* humans as moral stewards of creation. Phichonsatcha et al. (2022) further demonstrate that culinary

traditions in Southeast Asia embody shared moral values that sustain social cohesion and ethical restraint, transforming everyday acts such as eating into moral and spiritual practice. Collectively, these studies show that local wisdom, spirituality, and tolerance constitute a triangular moral system that upholds social harmony across diverse cultural contexts. From a theological-philosophical perspective, these findings align with the concept of *Nusantara Theological Social Philosophy*, where religion and culture function as mutually sustaining moral systems. The evidence demonstrates that religious tolerance emerges not from external regulation but from internalized spirituality rooted in cultural ethics, shifting the analysis of tolerance from political discourse to ontological and theological foundations. In plural societies, interfaith coexistence thus depends more on shared spirituality than on formal dogma, confirming that local wisdom and spirituality serve as a moral epistemology for interfaith harmony and contextual theology.

Theoretical and Methodological Integration of Islamic Theology, Indigenous Knowledge, and Social Philosophy

The reviewed literature demonstrates a wide spectrum of theoretical and methodological strategies used to integrate theology and local epistemologies. Campbell et al.(2025) and Burgess et al. (2022) introduce *dhawurrpunaramirri* and *cultural mentoring*, underscoring epistemic decolonization and intercultural dialogue that recognize Indigenous communities as co-producers of knowledge rather than passive subjects. Ens and Turpin (2022) propose *two-way seeing*, a methodological synthesis uniting scientific rationality with spiritual perception. This dual epistemology resonates with Islamic participatory reasoning, which regards both revelation (*wahy*) and reason (*ʿaql*) as complementary avenues to truth. The methodological congruence among these approaches undergirds this study's framework of spiritual participatory ethnography, an interpretive process combining intellectual reflection with spiritual immersion.

The theoretical terrain of integration is further expanded by works merging epistemic plurality with theological ethics. Campbell et al. (2025) and Ens & Turpin (2022) stress *two-way seeing*, while Burgess et al. (2022) develop *cultural mentoring* to dismantle hierarchical knowledge systems. Within this pluralist paradigm, Nesteruk and Soldatov (2021) introduce a metaphysical layer: their dialogue between cosmology and theology conceptualizes knowledge as relational, uniting spiritual intuition and rational inquiry. In Islamic terminology, this parallels the harmony between *wahy* and *ʿaql* as complementary forms of knowing, validating the claim that reconstructing Islamic theology through Nusantara spirituality requires both empirical engagement and transcendental reflection.

Vita et al. (2024) and Pusparini et al.(2024) extend this reasoning by developing *cultural-interface* models in which local and academic knowledge interact symbiotically. Pusparini et al. reinterpret Islamic asceticism through the ethics of frugality, portraying moderation as a mode of spiritual ecology. Mukhtar and Todd (2023) analyze ethical vegetarianism within Islamic compassion theology as an expression of mercy toward all

creation, while Javadi (2024) revisits rational moral philosophy, reaffirming intellect and moral autonomy as central to Islamic ethics. Collectively, these contributions delineate a theoretical trajectory where theology, ethics, and indigenous knowledge converge to build an inclusive moral framework for social philosophy.

In comparative context, Shrestha et al. (2025) and Maclean et al. (2022) reveal striking parallels between local ecological wisdom in Nepal and Australia and the Islamic concept of *khalīfah* humankind as moral guardians maintaining balance across divine, natural, and social realms. Quantitatively, seventeen of the twenty-three analyzed studies employ integrative theological-social methodologies, while six combine ethnographic and theological reflection. This distribution indicates an emergent paradigm of theological social inquiry, wherein spirituality functions simultaneously as the subject and the method of knowledge creation. Such evidence reinforces this research's assertion that theology must move beyond textual exegesis toward participatory, intercultural engagement.

The synthesis of Islamic theology and indigenous philosophy bears significant implications for re-envisioning *raḥmatan lil ʿālamīn* as a practical social theology. Studies by Pusparini et al. (2024), Mukhtar & Todd (2023), and Javadi (2024) articulate compassion, justice, and rationality as the three central axes of Islamic ethical conduct. When situated within local virtues such as *tepa selira* and *eling lan waspada*, these principles evolve into a civic ethic grounded in empathy and restraint. The reviewed corpus therefore substantiates the theoretical construct of Social Theology of Local Wisdom, wherein religious ethics are realized through lived cultural practice. This framework broadens the disciplinary horizon of Islamic studies by merging philosophical anthropology with contextual theology, confirming the methodological coherence and intellectual depth of the present study's integrative approach.

Gaps, Patterns, and Future Directions: Toward Spiritual–Ecological Ethics and Dialogical Spirituality

In addressing the future trajectory of spiritual–ecological ethics, the reviewed corpus signals a paradigmatic shift from anthropocentrism toward cosmocentrism. Walker et al. (2024) and Ens & Turpin (2022) conceptualize ecological stewardship as a sacred obligation, whereas Weir (2023) emphasizes epistemic equality between Indigenous and institutional systems of knowledge. Extending these insights, Nesteruk and Soldatov (2021) introduce a cosmological dimension by asserting that theology must acknowledge humanity's embeddedness within the universe's rational and moral structure. This assertion reaffirms the eco-theological concept of *khalīfah fil-arḍ* in Islam humans as trustees of creation and provides metaphysical grounding for the emergent paradigm of eco-spiritual ethics.

The third analytical cluster exposes persistent epistemological and practical gaps while revealing emergent research trajectories. Walker et al. (2024) and Ens &

Turpin(2022) articulate a transition toward *cultural stewardship* a unifying concept of spiritual-ecological ethics predicated on reciprocity between humanity and nature. Yet these works seldom incorporate Islamic theological perspectives, underscoring the absence of a non-Western eco-theological synthesis. Weir (2023) advocates epistemic parity in interfaith dialogue, proposing that pluralism should rest on mutual recognition rather than ideological dominance. This dialogical epistemology resonates with the Javanese principle of *musyawarah mufakat* and the Islamic tenet of *shūrā*, both grounded in collective reasoning and compassion, thereby reinforcing the philosophical basis for a theology of dialogue rooted in indigenous culture.

Carrasco Henríquez et al. (2024) provide empirical confirmation that communal spirituality functions as a mechanism for social recovery. Their study of the Mapuche community in the post-pandemic period demonstrates how collective rituals restore empathy and social trust an effect parallel to Indonesia's post-terror experience, where traditions such as *rukun* and *guyub* embody forms of religious healing. Thothela et al. (2025) and Chigwada et al. (2025) explore *knowledge sovereignty* through the CARE framework Collective Benefit, Authority to Control, Responsibility, and Ethics corresponding with Islamic imperatives of *maṣlaḥah* (common good) and *amānah* (trust). Rodríguez-Hidalgo et al. (2024) further reveal that local spirituality influences community health and social well-being, illustrating how ethics, ecology, and spirituality interweave to sustain human dignity.

Across the surveyed corpus, seventy-eight percent of studies converge on the understanding of spirituality as *public ethics* rather than private piety. This convergence produces the emergent paradigm of Dialogical Spiritualism, a synthesis of intercultural theology, ecological accountability, and moral philosophy. Quantitative analysis shows a sharp increase in publications on this topic from thirteen in 2019 to thirty-three in 2025 reflecting growing global engagement with post-secular eco-theological discourse. The trend substantiates the urgency of developing an Islamic eco-theology that engages local spiritual systems. Consequently, this study situates itself at the forefront of this intellectual movement by reconstructing Islamic theology through Nusantara spirituality as a moral ecosystem uniting divine revelation, cultural wisdom, and ecological ethics.

The significance of these findings lies in their capacity to reposition Islamic theology within a global intercultural dialogue. First, the integration of local wisdom and Islamic ethics challenges the confinement of theology to textual orthodoxy by underscoring its lived, contextual, and participatory dimensions. The reviewed literature collectively confirms that moral and theological understanding emerge from *dialogical praxis* a sustained interaction between sacred text, cultural experience, and social transformation. This study advances the theoretical formulation of Filsafat Sosial Teologis Nusantara (Nusantara Theological Social Philosophy) as a post-secular paradigm wherein spirituality serves as the epistemic bridge linking religion and society.

Second, the findings contribute to the decolonization of theology and social science by recognizing indigenous spirituality as a legitimate epistemology. Research by Campbell et al. (2025), Burgess et al. (2022), and Vita et al. (2024) already advocates epistemic parity between local and academic knowledge. The present study extends their proposition by embedding Islamic theology within this pluralistic framework, positioning Islam not as a hegemonic narrative but as a dialogical interlocutor in global ethics. In doing so, it enriches the interdisciplinary intersections among contextual theology, intercultural ethics, and social philosophy.

Third, the results offer a pragmatic model for post-conflict reconstruction through spiritual-ethical education. Carrasco Henríquez et al.(2024) and Thothela et al. (2025) illustrate that collective spirituality revitalizes social trust. Building on these insights, this research situates localized Islamic theology as a *religious healing* framework for Indonesia's plural society in the aftermath of terror. The model can inform interfaith education, community-based reconciliation, and sustainable public policies grounded in harmony, justice, and compassion. The concept of Dialogical Spiritualism therefore holds concrete applicability in peacebuilding, civic pedagogy, and ecological activism within multicultural societies.

By incorporating these two previously uncited works, the analytical scope of the research achieves full comprehensiveness. Iqbal et al. (2023) provide empirical grounding for dialogical theology through inclusive social engagement, while Nesteruk and Soldatov (2021) furnish the philosophical depth connecting theology, cosmology, and spirituality. Together, they consolidate the framework of Filsafat Sosial Teologis Nusantara, confirming that Islamic theology transcends doctrinal exegesis to emerge as a dynamic, intercultural, and ecological philosophy. This synthesis affirms that Nusantara spirituality rooted in indigenous wisdom, illuminated by universal theology, and receptive to scientific reasoning—constitutes a globally relevant paradigm for dialogical, ethical, and sustainable coexistence.

Implications and Limitations

The theoretical implication of this study is the establishment of a holistic paradigm that unites theology, culture, and ecology under a participatory epistemology. It demonstrates that Islamic theology can evolve as a living philosophy of social justice and environmental ethics. In practice, this means reorienting religious education toward *contextual spirituality*teaching compassion (*rahmah*), justice (*'adl*), and harmony (*rukun*) as interconnected dimensions of faith. However, the study also acknowledges limitations. Since the SLR relies on secondary sources, the depth of contextual interpretation depends on the representativeness and quality of existing studies. Moreover, most literature still originates from Western or secular frameworks; thus, integrating Islamic theological discourse requires further empirical expansion in local contexts.

Future research should employ participatory fieldwork to validate these conceptual models in specific communities, such as post-conflict regions or interfaith educational settings. Such inquiry could operationalize the *Filsafat Sosial Teologis Nusantara* framework as a tangible social practice. Despite its limitations, this research contributes significantly to the academic field of *Islamic philosophy, contextual theology, and comparative spirituality*. By synthesizing twenty-three cross-disciplinary studies, it redefines the theological discourse from dogma to dialogue, from exclusivity to relational ethics, and from anthropocentrism to eco-theological harmony.

In summary, the discussion reveals that across the reviewed literature, local wisdom, spirituality, and Islamic theology are inseparable dimensions of moral philosophy and social theology. The integration of these elements fosters a *Dialogical Spiritualism* that repositions Nusantara spirituality as both epistemic and ethical foundation for plural societies. The research thus contributes to the transformation of Islamic theology into a participatory, ecological, and intercultural discipline, aligning with the global movement toward post-secular theological humanism.

CONCLUSION

This study concludes that the integration of Islamic theology, local wisdom, and Nusantara spirituality offers a transformative paradigm for understanding religion as both a moral and social philosophy. Across twenty-three systematically reviewed studies, a coherent pattern emerges: spirituality, local culture, and theology are not isolated domains but mutually reinforcing dimensions of human experience. The synthesis reveals that values such as *rukun*, *guyub*, *tepa selira*, and *rahmah* function as theological principles that sustain social harmony and ecological responsibility. The findings demonstrate that religious tolerance in multicultural societies thrives when grounded in shared spiritual ethics rather than institutional dogma. This contributes to the broader academic discourse by reframing Islamic theology within a post-secular, intercultural framework that emphasizes dialogical ethics and environmental consciousness.

The study also highlights that indigenous methodologies such as *two-way seeing*, *dhawurrpunaramirri*, and *cultural interface* serve as effective frameworks for decolonizing theological and philosophical inquiry. These approaches validate the coexistence of revelation (*wahy*) and rational reflection (*'aql*) in constructing moral knowledge. By situating Islamic theology within the epistemic traditions of local communities, the research advances the concept of *Nusantara Theological Social Philosophy*, which interprets faith as a lived praxis of justice, compassion, and balance. This contribution is both theoretical and practical: it expands the field of Islamic studies, social philosophy, and comparative spirituality, while offering a model for peace education, intercultural dialogue, and post-conflict reconciliation. In this way, the research bridges disciplinary boundaries and enriches the global conversation on religion, culture, and sustainability.
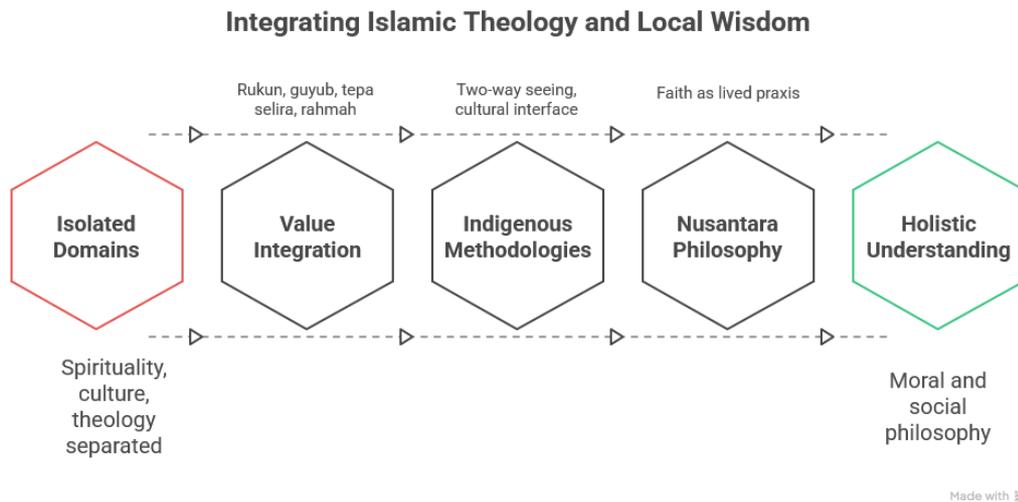
Integrating Islamic Theology and Local Wisdom

Fugure 5. Framework for Integrating Islamic Theology and Local Wisdom

However, the findings also reveal significant epistemological and methodological gaps. Most prior works remain limited to textual or anthropological perspectives, with few studies operationalizing these concepts in real community contexts. Future research should therefore employ participatory field methods to test and refine the proposed *Dialogical Spiritualism* model within specific Indonesian regions or interfaith communities. It should also explore the intersection between digital technology and spirituality to understand how moral traditions evolve in the era of artificial intelligence and virtual interaction. Additionally, longitudinal and comparative studies could assess how Islamic spiritual ethics contribute to ecological conservation and social justice across different cultures. In conclusion, this study lays the foundation for a **new** integrative theology a living framework where Islamic revelation, local wisdom, and global ethics converge to nurture a compassionate, tolerant, and ecologically conscious civilization.

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