

SPIRITUALISM TYPES AND IMPLICATIONS OF SAUDI ARABIAN CULTURAL TRANSMISSION OF RELIGIOUS MODERATION IN INDONESIA

Fardan Abdul Basith¹, Ayi Dini Purwandi², Mohamad Erihadiana³,
Mahmud⁴, Dwi Haryanto Hamdani⁵, Muhammad Ridwan Aziz⁶
¹²³⁴⁵⁶Universitas Islam Negeri Sunan Gunung Djati Bandung; Indonesia
Correspondence Email; fardanabdulbasith@uinsgd.ac.id

Submitted: 08/12/2025

Revised: 04/01/2026

Accepted: 16/01/2026

Published: 15/02/2026

Abstract

This study aims to systematically examine patterns of spiritualism and the impact of Saudi Arabian religious and cultural transmission on religious moderation in Indonesia through a Systematic Literature Review (SLR). The data consist of secondary qualitative data derived from peer-reviewed journal articles, academic proceedings, scholarly books, and research reports that examine Saudi Arabian religious-cultural influence, Islamic spiritualism, and religious moderation in Indonesia and the broader Asian Muslim context. Data sources were obtained from reputable academic databases, including Scopus, Web of Science, Google Scholar, DOAJ, and Garuda Ministry of Research, Technology, and Higher Education. The selected literature was published between 2019 and 2025 and written in either English or Indonesian. After applying inclusion and exclusion criteria, 30 articles were deemed eligible and used as the primary corpus for analysis. Data collection was conducted through a systematic and multi-stage literature search strategy. Relevant keywords were identified through an initial scoping search and refined using Boolean operators (AND, OR) to enhance search precision. All retrieved publications were managed using reference management software (Mendeley) to organize citations and remove duplicates. Data analysis was performed using thematic synthesis, as developed by Thomas and Harden. The analytical process consisted of three main stages. First, *line-by-line* coding was applied to extract meaningful units related to cultural transmission, spiritualism, and religious moderation. Second, the initial codes were organized into descriptive themes that reflect recurring patterns across the literature. Third, analytical themes were developed through interpretative synthesis to generate conceptual insights into how Saudi Arabian cultural transmission interacts with local Indonesian socio-religious dynamics. This approach allows the integration of diverse methodological perspectives and facilitates the development of a comprehensive analytical framework that explains the relationship between transnational religious influence and religious moderation in Indonesia.

Keywords

Cultural Transmission, Moderation, Spiritualism, Saudi Arabia.



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INTRODUCTION

Within Saudi Arabian religious culture, spiritualism is not monolithic but manifests in several dominant forms shaped by theological orientations, state religious policies, and socio-historical contexts. Saudi Arabia has experienced a diversification of religious expressions due to globalization, social media, and gradual state-led reforms, although scripturalist interpretations remain structurally dominant within religious authority (Maulidin & Nawawi, 2024a).

Scripturalist spiritualism has contributed to the standardization of worship practices, the marginalization of popular religiosity, and the framing of religious authority around textual expertise rather than communal tradition. This has historically shaped social boundaries between “orthodox” and “deviant” practices, influencing gender norms, public morality, and inter-sectarian relations. However, recent sociological data suggest increasing negotiation between official religious discourse and emerging spiritual practices that emphasize ethics, moderation, and civic responsibility, particularly in educational and digital spaces. This internal plurality reveals that Saudi religious culture is not static but marked by contestation between purification-oriented spiritualism and more adaptive, context-sensitive expressions of faith, generating tensions that are central to understanding its transnational influence.

Many research organisations have found that Indonesian students tend to be radical. Hence, the discussion around religious moderation among students highlights its urgency. With emphasis on the reception of Islamic university students to religious texts, this study proposed the appropriate approach to religious moderation in the context of a plural Indonesian society, with the reception of Qur’anic verses and hadiths that promoted moderation (Afwadzi et al., 2024). However, even though the ideology of Islamism has dominated the market for Islamic literature in society, especially among its youth, moderate Muslim groups do not remain silent. There are efforts from the community to maintain Indonesian Islam, which is moderate, friendly to local culture, committed to the nation-state, upholds democratic and other progressive values, and accepts the reality of diversity (Taufik et al., 2022) Conservative turn and religious authority in Indonesia. *Trans Regional and National Studies of Southeast Asia: Negotiating religious moderation amid transnational Islamic movements in Indonesia* (Maulidin & Nawawi, 2024b). These sources conceptualize moderation not merely as a state policy but as a dynamic process of negotiation between tradition, global Islam, and local identities.

In the Indonesian context, these transmitted spiritual values interact with deeply rooted local traditions, such as *pesantren* or boarding culture, NU and Muhammadiyah religious frameworks, and state-driven narratives of religious moderation. This Salafi group tends to use the past of the early generations of Islam as a benchmark for Islamic law to be applied today. This paradigm later gave rise to the "*hijrah*" movement in Indonesia, dominated by symbols of clothing and appearance that deviate from the customs of the majority (Dewi et al., 2024). Empirical research shows that while Saudi-influenced scripturalism has contributed to increased religious literacy, discipline, and textual engagement among Indonesian Muslims, it has also introduced tensions with local ritual practices and pluralistic religious norms (Wahid, 2015). Universal values of law fail to bring peace because their claims of truth are one-sided and disconnected from social reality. Consequently, the academic question arises: does Saudi spiritualism function as a challenge, a catalyst, or a complementary force in shaping Indonesia's evolving model of moderate Islam, particularly in an era of intensified global religious circulation?

Several empirical studies have examined the dynamics of spiritualism and the transmission of Saudi Arabian religious culture and its implications for religious moderation in Indonesia. (van Bruinessen, 2021) found that Saudi-influenced Salafi spiritualism has strengthened scriptural literacy and ritual discipline among Indonesian Muslims; however, it has simultaneously generated tensions with local Islamic traditions, particularly ritual practices rooted in Sufism and communal religiosity. (Kaptein, 2020) demonstrated that the spread of Middle Eastern scripturalist interpretations through education, scholarships, and transnational networks has reshaped religious authority in Indonesia, often challenging culturally embedded forms of moderate and accommodative Islam. (Syed Naeem Badshah, 2023) argued that while Saudi-oriented religious transmission promotes moral rigor and textual orthodoxy, it may weaken pluralistic ethics and civic tolerance when detached from Indonesia's socio-cultural context. (Chathuranganee Jayakody, 2022) revealed that the encounter between puritan spiritualism and local religious culture has produced ideological polarization, particularly between proponents of literalist theology and advocates of *wasatiyyah* (moderate Islam). Meanwhile, (M. AFIF ANSHORI*, 2021) concluded that the influence of Saudi religious norms does not operate uniformly; instead, its impact on religious moderation depends on local adaptation processes, where inclusive Islamic actors actively negotiate spiritual authority to preserve Indonesia's tradition of religious moderation. Acknowledges local adaptation and agency but does not integrate spiritual typologies to explain variations in moderating outcomes.

Addressing these gaps, the present study offers a novel contribution by developing an integrative framework that links types of spiritualism, modes of Saudi Arabian cultural transmission, and their differentiated implications for religious moderation within the Indonesian context. Accordingly, this study aims to analyze how diverse forms of spiritualism mediate the transmission of Saudi religious culture and shape the dynamics of religious moderation in Indonesia.

METHOD

This study employs a qualitative research design using a Systematic Literature Review approach. The qualitative approach is selected to capture the complexity of religious spiritualism, cultural transmission, and religious moderation as socio-cultural phenomena that require interpretative and contextual analysis rather than statistical generalization. The SLR method enables a structured, transparent, and replicable synthesis of existing scholarly works to identify dominant patterns, conceptual debates, and research gaps. The review protocol follows the PRISMA 2020 guidelines to ensure methodological rigor throughout the processes of identification, screening, eligibility, and inclusion.

Empirical, conceptual, or literature review research articles. Available in Indonesian or English. Discusses cultural, religious, or Saudi Arabian influences. Relevant to the Indonesian context or Asian Muslims related to Indonesia. Published between 2019 and 2025. Exclusion criteria: 1. Opinion articles, editorials, or policy reports without academic data. 2. Research focused on other countries without relevance to the Indonesian context. 3. Articles that are not fully accessible. 4. Inclusion: Of the 546 initial publications, only 32 articles met all criteria and were used as primary sources in the thematic synthesis.

The data consist of secondary qualitative data derived from peer-reviewed journal articles, academic proceedings, scholarly books, and research reports that examine Saudi Arabian religious-cultural influence, Islamic spiritualism, and religious moderation in Indonesia and the broader Asian Muslim context. Data sources were obtained from reputable academic databases, including Scopus, Web of Science, Google Scholar, DOAJ, and Garuda Ristekdikti. After applying inclusion and exclusion criteria, 32 articles were deemed eligible and used as the primary corpus for analysis.

Relevant keywords were identified through an initial scoping search and refined using Boolean operators (AND, OR) to enhance search precision. All retrieved publications were managed using reference management software (Mendeley) to organize citations and remove duplicates. The

screening process was carried out in two phases: (1) title and abstract screening to exclude irrelevant studies and (2) full text reading to assess methodological quality and thematic relevance. To enhance reliability, the screening process involved two independent reviewers, and discrepancies were resolved through discussion.

Methods for the thematic synthesis of qualitative research in systematic reviews. The analytical process consisted of three main stages. (Thomas & Harden, 2008) First, *line-by-line* coding was applied to extract meaningful units related to cultural transmission, spiritualism, and religious moderation. Second, the initial codes were organized into descriptive themes that reflect recurring patterns across the literature. Third, analytical themes were developed through interpretative synthesis to generate conceptual insights into how Saudi Arabian cultural transmission interacts with local Indonesian socio-religious dynamics. This approach allows the integration of diverse methodological perspectives and facilitates the development of a comprehensive analytical framework that explains the relationship between transnational religious influence and religious moderation in Indonesia.

Data were analyzed using a thematic synthesis approach, which consists of three main stages. The first stage involved line-by-line coding of key statements identified in the selected articles. The second stage focused on grouping the codes into descriptive themes, including: (1) patterns of spiritualism, (2) mechanisms of Saudi Arabian cultural transmission, and (3) implications for religious moderation. The third stage involved the development of analytical themes, which entailed in-depth interpretation to construct conceptual conclusions. This approach was chosen because it allows for the integration of findings from diverse methodological backgrounds, facilitates the identification of converging and contrasting conceptual patterns, and generates new insights into the phenomenon under study.

FINDINGS AND DISCUSSION

Findings

The data screening process in this study followed the four-stage protocol of PRISMA 2020, consisting of identification, screening, eligibility, and inclusion. In the identification stage, relevant articles were collected from reputable academic databases, including Scopus, Google Scholar, GARUDA, and ResearchGate. The initial search, conducted using predefined keyword combinations aligned with the research focus, yielded 892 publications from Scopus, 612

publications from GARUDA, and 42 additional articles from Google Scholar and ResearchGate.

All retrieved articles were exported in metadata format to ensure traceability and avoid duplication, then analyzed using VOSviewer to visualize keyword trends and conceptual linkages. This process mapped the intellectual structure of the literature and identified thematic convergence among spiritualism, Saudi cultural transmission, and religious moderation.

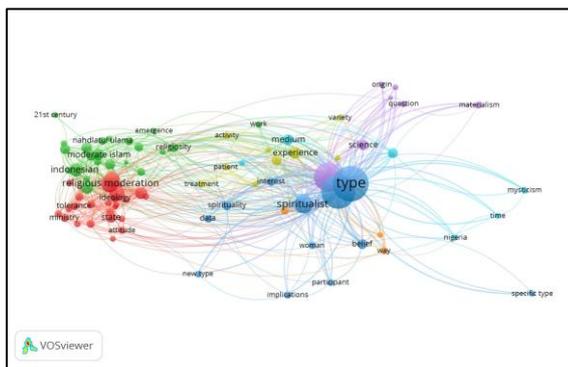


Figure 1. Keyword: Network Visualization "Spiritualism Types and Implications" Found 150 Articles in the Google Scholar Database

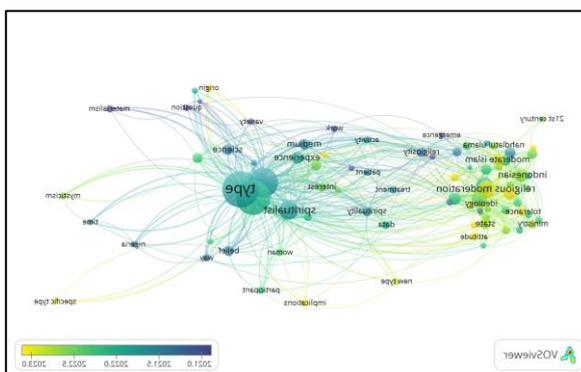


Figure 2. Keyword: Overlay Visualization "Spiritualism Types and Implications" Found 150 Articles in the Google Scholar Database

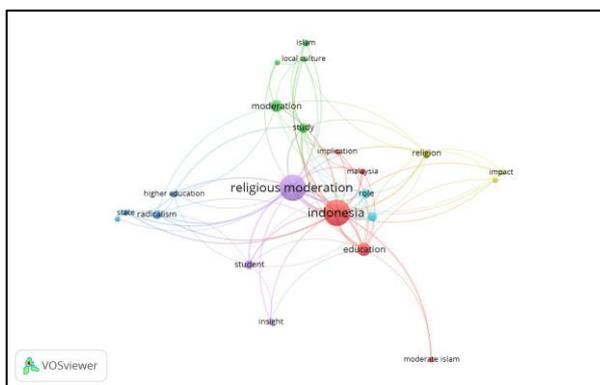


Figure 3. Keyword: "On Religious Moderation in Indonesia" Found 200 Articles in the Scopus Database

During screening, titles and abstracts were reviewed for relevance, excluding studies unrelated to Saudi–Indonesian religious interactions. Selected articles revealed three themes: Saudi-influenced purification-oriented spiritualism, channels of cultural transmission, and mixed implications for religious moderation, strengthening moral discipline while potentially challenging inclusive local Islamic traditions.

Following the export of metadata from Scopus, Google Scholar, GARUDA, and ResearchGate, a keyword co-occurrence analysis was conducted using VOSviewer to identify dominant terms, conceptual linkages, and clustered themes reflected in the corpus. The final dataset consisted of 1,083 unique publications after deduplication (Scopus: 892; GARUDA: 612; Google Scholar & ResearchGate: 42).

In the eligibility phase, full texts were reviewed to assess relevance to four domains: Saudi-influenced spiritualism in Indonesia, mechanisms of cultural transmission, implications for religious moderation, and empirical, theoretical, or historical analyses of Saudi–Indonesian religious interaction.

Table 1. Inclusion Criteria and Exclusion Criteria

No.	Category	Inclusion Criteria	Exclusion Criteria
1.	Publication Types	Reputable journal articles; scientific proceedings; data-based research reports; scientific book chapters	Opinions, editorials, news, blogs, articles without an academic basis, policy reports without data
2.	Type of Study	Empirical studies (qualitative/quantitative/mixed methods), conceptual studies, and academic reviews	Studies that do not include academic analysis, unpublished theses/dissertations
3.	Languages	Indonesian and English Languages	other than Indonesian/English
4.	Accessibility	Available in full-text	Not available in full-text or abstract only
5.	Geographical Context	Studies related to Indonesia, or studies in the Asian region related to Saudi Arabia's influence on Indonesian Islam	Studies that have no connection to Indonesia or Southeast Asia
6.	Research Topic/Subject	A study that discusses: (1) the transmission of Saudi Arabian culture, (2) Islamic spiritualism, (3) religious moderation, and (4) the influence of the Middle East on Indonesian Islam.	Studies that discuss social or political aspects without any connection to culture/religion or without any relevance to the research topic.
7.	Publication Period	2019–2025 Publication years	the 2019–2025 period
8.	Academic Quality	Has a clear theoretical framework, traceable methodology, and relevant research results.	Studies with unclear methodology, not peer-reviewed, or irrelevant to the focus of the SLR

Source: Scopus; Google Scholar; GARUDA; ResearchGate; academic databases; Islamic studies sources; peer-reviewed publications; grey literature; Indonesian scholarly repository

After completing all three stages, articles deemed to meet all criteria were included as final included studies. The final number of articles was then used for thematic analysis, synthesis, and mapping of research trends.

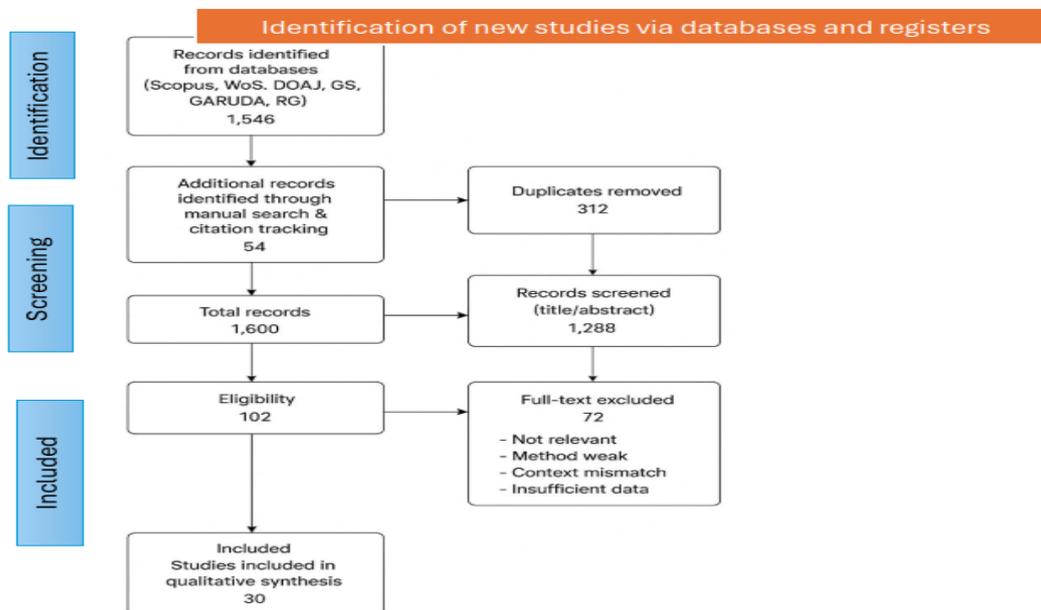


Figure 4. Processing prism flow diagram (Haddaway, Page, Pritchard, & McGuinness, 2022)

Literature Mapping and Research Trends

The literature mapping reveals several thematic clusters connecting Islamic spirituality, Saudi cultural transmission, and religious moderation in Indonesia. Bibliometric analysis using VOSviewer indicates that keywords such as Islamic spirituality, religious moderation, Salafism, cultural transmission, and Saudi influence form central nodes, highlighting the strong link between local religious practices and global ideological flows from Saudi Arabia. The increasing number of studies after 2019 also reflects the growing relevance of Indonesia's national Religious Moderation framework.

Overall, the literature shows that Saudi cultural transmission in Indonesia occurs through selective negotiation rather than linear diffusion, producing a hybrid form of religious moderation shaped by local spirituality, global religious flows, and religious authority. The reviewed studies reveal diverse spiritual expressions, ranging from textual conservatism to culturally integrated hybridity. Saudi influence may strengthen moderation through education and institutions, yet can also generate cultural tensions when insufficiently contextualized. Local *Nusantara wasathiyah* values function as a key filtering mechanism for external influences.

Only 32 articles met the criteria of high and moderate relevance and were therefore selected for further analysis. Two main groups of articles were identified as the most relevant: a) Articles that examine models of spiritualism, showing a spectrum ranging from textual conservatism to hybrid spirituality that combines local culture with Middle Eastern influences; and b) Articles that empirically discuss how religious moderation in Indonesia is grounded in local values (Nusantara wasathiyah), which serve as a filter against external cultural influences.

Table 2. Inclusion Result Matrix

No	Author and Year	Publication Title	Country/ Context	Spirituality Focus	Forms of Saudi Arabian Cultural Transmission	Implications for Religious Moderation in Indonesia	Method	Relevance
1.	(Rosidi, 2024)	Negotiating Salafi Islam Responses of Active Muslim Audiences to Hang Radio in	Batam, Indonesia	Tekstual-puritan	Salafi da'wah, reference books	Reducing youth inclusivity	Ethnography	Tall
2.	(Zakki & Mahfud, 2023)	A Critical Study of Comparative Education in The Middle Eastern Countries: Ideological and Cultural	Indonesia-Saudi	Reformisme	Education, scholarships, alumni	find the problems and solutions of Saudi Arabian graduates in the context of ideology and culture	descriptive qualitative	Tall
3.	(Isma Indriyani UIN Sunan Kalijaga Yogyakarta, 2023)	Transformation of Islamic Religious Practices in the Digital Era Opportunities and Challenges for Contemporary Da'wah	Indonesia (Yogyakarta)	Spiritualitas digital	YouTube, Saudi's da'wah portal	Rigidity literacy increases	+ Content analysis	Tall
4.	(Nadia Nurfitri, 2023)	Hybridisation of Muslim Millennials' Religious Identity in	Indonesia (Bandung)	Hibriditas	Hijrah community, Saudi figures	Adaptive moderate	Mixed	Currently

5.	(Andri Nirwana et al., 2025)	the Digital Era SWOT Analysis of AI Integration in Islamic Education: Cognitive, Affective, and Psychomotor Impacts	Artificial Intelligence	Textual-reformist	Saudi fiqh curriculum	Strengthening curriculum-based moderation	Qualitative	Tall
6.	(Azisi et al., 2023)	Recontextualizing Interfaith Dialogue as an Implementation of Religious Moderation in the Modern Era: A Study of the Online-Based Inclusive Movement	Indonesia (Big cities)	Textual-semi puritan	Middle Eastern Influencers	Fluctuating moderation	Phenomenology	Tall
7.	(Abhiyoga et al., n.d.)	Bibliometric Analysis of Studies on Salafism in Indonesia	Indonesia	Puritan	Salafi halaqah studies	This study analyzes and develops Salafism in Indonesia	bibliometric approach	Tall
8.	(Correspondent & Jayanti, 2024)	Soft Power through Pilgrimage: Analyzing Saudi Arabia's 2024 King Salman Omra Program in Indonesia	Indonesia-Saudi	Institutional	Mosque construction, grants	Institutional moderation	Document study	Tall
9.	(Amri et al., 2024a)	Religious Moderation Unveiled: The Intersection of Textual	Indonesia	Ritual spirituality	Intersection of Textual and Contextual	Selective integration	Field study	Currently

		The social media and pop culture of new Indonesian Islamic youth							
14.	(Sa Hajam, 2025)	& The role of Nusantara ulama's da'wah in Islamic moderation: A critique of Blackwater and peripheral in Islamic studies	Indonesia	Puritan	Saudi alumni network	Local cultural resistance	Qualitative	Tall	
15.	(Azman & Supriadi, 2025)	The History Of Islamization In Indonesia: Its Dynamics And Development	Indonesia (Islamic Boarding School)	Textual	Saudi fiqh book	Strict religious patterns	Document study	Tall	
16.	(Studi Pengembangan Masyarakat at Islam et al., 2025)	Islamic Society in the Digital Era: The Role of Celebgrams in the Development of Generation Z in Lampung	Indonesia (Lampung)	Spiritual-emotional	Saudi Arabian Influencers	Ambivalent moderation	Phenomenology	Currently	
17.	(Hasan, 2017)	Religious diversity and Blasphemy Law: Understanding growing religious Conflict and intolerance	Indonesia	Puritan-moderasi	Online study	Moderation grows through social selection	Mixed	Currently	

18	(Hardi et al., 2024)	in Post-Suharto Indonesia Digitalization of Islamic Preaching Communication as a New Civilization in the Field of Islamic Preaching	Indonesia (National)	Digital	Saudi preaching content	Light polarization	Content analysis	Tall
19	(Rozi et al., 2025)	The Paradigm of Religious Moderation in Building Moderate Islamic Education: Analysis of the Indonesian Ministry of Religion's Concept of Religious Moderation	Indonesia-Saudi	Moderation	Dialogue of international institutions	Strengthening institutional moderation	Policy	Tall
20	(Uin et al., n.d.)	Exploring The Role of Islamic Education in Social Change: The Impact of The Tahfidz Program in Bahrul Ulum Qur'ani Islamic Boarding School	Indonesia (Bogor)	Social spirituality	Saudi religious values	New variants of worship practices	Qualitative	Currently
21.	(Zakaria et al., 2025)	Tafsir Maqashid: Islamic Solutions to Generation Z's Mental Health	Indonesia	Hybrid-adaptive	Saudi hijrah content	Strong local culture filter	Mixed	Currently

22.	(Al Qurtuby, 2021)	Challenges Saudi Arabia and Indonesian Networks: On Islamic and Muslim Scholars	Indonesia-Saudi	Textual	Scholarly relations	Moderation depends on local authorities	Historical	Tall
23.	(Marzuki et al., 2020)	Multicultural education in Salaf pesantren and the prevention of religious radicalism in Indonesia	Indonesia	Textual	Salafi Curriculum	Hardline attitudes are increasing	Case study	Tall
24.	(Choiriyah et al., 2024)	Implementation Of Ushul Fiqh as a Legal Basis for Solving Sharia-Based Economic Problems	Indonesia	Textual	Saudi Fatwa	Shifting local practices	Content analysis	Tall
25.	(Masruroh et al., 2022)	Manifestation of Religious Moderatism at Surabaya Multicultural Metropolitan Community	Indonesia (Surabaya)	Emotional spirituality	Saudi Influencers	Community-based moderation	Qualitative	Currently
26.	(Syafa'at & Fauzi, 2025)	Abdurrahman Wahid's Political Legacy and the Development of Civilisation Fiqh in Indonesia	Indonesia (Jawa Tengah)	Sufism vs Puritanism	Global interaction	Moderation dialogue is formed	Comparative	Tall
27.	(Setiawati et al., 2024)	Radicalism and Salafism in Indonesia: Developme	Indonesia	Textual	Salafi book literacy	Minimal flexibility in worship	Field	Tall

		nt and Movement of Transnation al Ideology						
28.	(Habibillah & Asrohah, n.d.)	Millennial Muslim Women's Fashion Harmony: Exploration of Fashion Trends from Conservative to Fashionable through a Religious Lens in Indonesia	Indonesia	Textual-emotional	Saudi preaching content	Unstable moderation	Phenomenology	Tall
29.	(Sutiyono, 2015)	Social traditions and the Islamic purification movement in Indonesia	Indonesia-Saudi	Institutional	Scholarship, research	Academic moderation	Policy	Tall
30.	(Taptiani et al., 2024)	The Impact of Globalization on Local Culture	Indonesia	Hybridity	Saudi-Indonesian cleric dialogue	Moderation increases via cultural adaptation	Qualitative	Currently
31.	(Nafahatus et al., 2025)	Digital Religious Literacy and Religious Moderation among Madrasah Students at in Batu City Digital Religious Literacy and Religious Moderation among Madrasah Students in Batu City	Indonesia (Malang)	Digital-textual	Saudi fatwa application	Moderation through digital education	A Case Study	Currently
32.	(Achmad	Religious	Indonesia-	Integrative	Against	the Religious	A Case	Currently

et al., 2023)	Moderation of Islamic Religious Education Teachers in Pekanbaru City Against the Minority of Islamic Mazhab	Pekanbaru City	Minority of Islamic Mazhab	Moderation of the Islamic Religious Education Teacher	Study
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The data were selected through a rigorous PRISMA-based process, ensuring relevance to the study's focus and reinforcing its contribution to existing research gaps. The selected literature consistently examines the dynamics of Islamic spirituality, Saudi cultural transmission, and religious moderation in Indonesia. Keyword co-occurrence analysis shows that these themes are highly interconnected, indicating that religious moderation is embedded within broader transnational religious exchanges, particularly those linked to Saudi influence. Moreover, publication trends over the past five years reveal increasing scholarly attention to religious moderation following its institutionalization by Indonesia's Ministry of Religious Affairs, with studies largely addressing the interaction between local Islamic values, transnational movements, and socio-political challenges in promoting inclusive religiosity.

First Finding: The Dominance of Middle Eastern-Influenced Islamic Spirituality in Religious Practices in Indonesia

The first finding indicates that most of the reviewed articles highlight the growing expression of Islamic spirituality rooted in Middle Eastern traditions, particularly those originating from Saudi Arabia. This phenomenon is reflected in the strengthening of scripturalist-oriented religious practices, increased interest in the study of tawhid and 'aqidah based on Saudi religious literature, and the expansion of da'wah communities promoting normative forms of piety.

Second Finding: Saudi Arabian Cultural Transmission through Education, Digital Media, and Socio-Religious Mobility

The second finding shows that Saudi Arabian religious and cultural transmission occurs through multiple channels rather than a single pathway. These channels include Middle Eastern-based higher education, alumni networks of Saudi universities, digital da'wah media, religious institutions, and the religious mobility associated with hajj and 'umrah. The analyzed articles emphasize that these channels function as bridges for disseminating religious values, ritual

practices, and ideological orientations, which are subsequently adapted within Indonesian society in varying degrees.

Third Finding: Religious Moderation in Indonesia as a Dynamic Interaction between Local Traditions and Transnational Influences

The third finding reveals a dialectical dynamic between local religious values – such as Islam Nusantara, the traditions boarding school, and indigenous cultural wisdom and transnational religious influences originating from Saudi Arabia. Several studies emphasize that the interaction between these two religious-cultural currents does not always result in conflict but often leads to creative adaptation, producing a distinctive Indonesian model of religious moderation.

Fourth Finding: The Increasing Trend of Religious Moderation Discourse since 2019

The fourth finding indicates that from 2019 to 2025, research on religious moderation has increased significantly, in parallel with the national Religious Moderation program initiated by Indonesia's Ministry of Religious Affairs. Studies published during this period extensively examine how Saudi religious influences interact with the agenda of religious moderation either as challenges, reinforcing elements, or components requiring contextualization within the broader relationship between religion, culture, and the state.

Fifth Finding: Research Gaps in the Interaction between Culture and Spirituality

The fifth finding identifies a critical research gap, namely the limited analytical integration between spiritualism and cultural dimensions in shaping religious moderation. Most existing studies tend to separate these aspects of understanding spiritualism primarily in terms of doctrine and ritual practice, while viewing cultural transmission as a social phenomenon. As a result, relatively few studies have comprehensively examined how spiritual values transmitted through Saudi Arabian cultural channels simultaneously influence the construction of religious moderation at the individual, community, and state levels. This gap constitutes the primary contribution space for the present study.

Discussion

Overall, existing studies indicate that patterns of Islamic spirituality in Indonesia during the last five years have been significantly shaped by religious dynamics originating from Saudi Arabia, particularly through Salafi movements, transnational scholarly networks, pilgrimage diplomacy, digital *da'wah*, and educational exchanges. Prior research has extensively examined ideological transmission (Rosidi, 2024), digital and media-based religious transformations (Isma Indriyani UIN

Sunan Kalijaga Yogyakarta, 2023), and institutional responses such as religious moderation policies and Islamic education frameworks (Amri et al., 2024b). However, despite this growing body of literature, several critical gaps remain. First, most studies emphasize ideological, political, or pedagogical dimensions while insufficiently exploring how Saudi-influenced spiritual practices are culturally negotiated, reinterpreted, or hybridized within Indonesia's diverse local traditions. Second, existing works tend to treat spirituality as a derivative of doctrine or identity politics, rather than as a lived cultural experience embedded in everyday social practices, rituals, and local wisdom. Third, empirical studies rarely integrate cultural analysis with spirituality to explain how global Islamic currents interact with indigenous religious expressions such as boarding school traditions, urban Muslim lifestyles, or youth religiosity. Fourth, although digitalization and globalization are widely discussed, limited attention is given to their role in mediating cultural-spiritual transformation beyond technological adoption. Finally, there is a lack of integrative frameworks that connect Saudi religious influence, Indonesian cultural contexts, and the discourse of religious moderation within a single analytical model.

Based on these gaps, this study offers a novel contribution by systematically examining the interaction between Saudi-influenced Islamic spirituality and Indonesian cultural contexts through a culturally grounded and integrative perspective. Comparative analysis within the theme *Spiritualism Types and the Implications of Saudi Arabian Cultural Transmission on Religious Moderation in Indonesia* reveals that the characteristics of spiritualism developing in Indonesia are diverse and shaped by interactions between local Islamic values and religious cultural flows originating from Saudi Arabia. Previous studies indicate that scripturalist forms of spiritualism emphasize the purification of *creed*.

The synthesis of these findings suggests that the dynamics of Islamic spiritualism and Saudi Arabian cultural transmission play a significant role in shaping religious orientations in Indonesia, although their influence is neither singular nor uniform.

Comparative analysis of studies published between 2020 and 2025 indicates that the implications of Saudi cultural and religious transmission for religious moderation in Indonesia are not uniform, but highly contingent upon the ways in which transnational religious values are interpreted, mediated, and negotiated within specific local socio-cultural settings. Research on Saudi–Indonesian scholarly networks, pilgrimage diplomacy, and Salafi movements demonstrates that Saudi influence often introduces scripturalist orientations and standardized religious practices; however, its impact varies

significantly depending on the strength of local religious institutions, cultural traditions, and educational frameworks (Habibillah & Asrohah, n.d). In contexts where indigenous Islamic traditions, such as boarding school-based education and *ulama nusantara* authority, remain influential, transnational religious narratives tend to be selectively appropriated rather than fully adopted (Dwiputra & Ayuputri, 2024).

Moreover, studies focusing on digital religiosity and youth Islamic identity reveal that globalization and digitalization function as key mediating factors in this negotiation process. Digital platforms enable the circulation of Saudi-inspired religious content while simultaneously facilitating cultural hybridization, as Indonesian Muslims reinterpret global Islamic discourses through local moral values, popular culture, and everyday spiritual practices (Isma Indriyani UIN Sunan Kalijaga Yogyakarta, 2023). This dynamic is particularly evident among millennials and Generation Z, whose religious identities reflect a synthesis of global Islamic symbolism and local cultural sensibilities rather than ideological rigidity (Zamrud Hatamudin et al., 2025).

The synthesis of existing research further demonstrates that religious moderation in Indonesia emerges from a complex process of value hybridization involving the interaction between local spiritual traditions, transnational religious influences, and state-sponsored moderation frameworks. Studies on religious moderation in Islamic education consistently highlight the role of curricular adaptation, pedagogical contextualization, and civic-oriented religious instruction in mitigating potential tensions between global religious ideologies and Indonesia's pluralistic social order (Choiriyah et al., 2024). Therefore, this study strengthens the discussion by highlighting the need for further empirical and theoretical research to elucidate how the interaction among transnational religious influence, local cultural spirituality, and institutional mediation collectively shapes Indonesia's distinctive configuration of religious moderation.

Patterns of Spirituality in Recent Literature

Recent literature demonstrates that Islamic spirituality in Indonesia operates along a broad and dynamic spectrum, ranging from normative-textual spiritualism to cultural-convergent spiritualism. Studies on Salafism, transnational Islamic movements, and Saudi-Indonesian religious networks emphasize a form of spirituality grounded in textual authority, scriptural purity, and standardized religious practices, often influenced by Middle Eastern religious paradigms (Correspondent & Jayanti, 2024). This normative-textual orientation prioritizes adherence to doctrinal correctness and tends to minimize local ritual expressions perceived as culturally

embedded rather than textually sanctioned.

Saudi Arabian Cultural Transmission and the Reinforcement of Religious Orientation

Recent studies demonstrate that Saudi Arabian cultural and religious transmission has significantly shaped religious orientations in Indonesia through multiple channels, including transnational scholarly networks, Islamic higher education, pilgrimage diplomacy, digital da'wah, and institutional religious programs (Habibillah & Asrohah, n.d.) This transmission has reinforced purification-oriented religious orientations characterized by scriptural rigor in jurisprudence and creed, as well as standardized public expressions of religiosity, particularly within urban communities and digitally mediated religious spaces (Sa & Hajam, 2025). However, a substantial body of literature also emphasizes that these transnational influences neither operate uniformly nor fully displace local religious traditions. Instead, Indonesian Muslims actively negotiate and reinterpret external religious values through culturally embedded practices, boarding school-based education, and discourses of religious moderation, resulting in adaptive and hybrid forms of religiosity (Aidulsyah, 2023). This adaptive process underscores the persistence of cultural dialogue and value negotiation at the level of everyday religious practice, reinforcing the view that Saudi religious influence functions as a catalyst for transformation rather than a determinant of religious uniformity in Indonesia.

Interaction between Cultural Transmission and Religious Moderation

Comparative analysis of the literature reveals that the interaction between purification-oriented spiritualism influenced by Saudi Arabian culture and Indonesia's distinctive cultural spiritualism generates dynamics that may either strengthen or weaken religious moderation.

Studies by (Hidayat & Abadi, 2023) suggest that the introduction of textualist religious values can challenge tradition-based religious practices. However, within institutional contexts such as major Islamic organizations and boarding school education systems, processes of value filtering and contextualization take place, ensuring that external influences remain aligned with principles of moderation and national cohesion.

Moreover, studies on religious moderation discourse emphasize that moderation is reinforced when Middle Eastern religious values are approached through contextual, maqāṣid-oriented, and dialogical interpretations rather than applied normatively, enabling a productive synthesis between global Islamic teachings and Indonesia's pluralistic socio-cultural landscape (Aidulsyah, 2023).

Implications for the Formulation of Religious Moderation in Indonesia

Based on the overall findings, it can be concluded that religious moderation in Indonesia is not a static or externally imposed construct but is continuously shaped through an ongoing dialogue between transnational religious values and deeply rooted local Islamic cultural traditions. Purification-oriented spiritualism contributes positively to the strengthening of doctrinal awareness and normative religious understanding; however, when it is not accompanied by adequate socio-cultural sensitivity, it may generate tensions with established local practices. In this context, cultural spiritualism remains the primary foundation of religious moderation in Indonesia, as it possesses a greater capacity to accommodate diversity, local wisdom, and multiple religious identities within society. Furthermore, Saudi Arabian cultural transmission does not automatically transform or undermine the character of religious moderation; instead, it operates as a contextual variable that stimulates the reconstruction of religious practices toward more reflective, disciplined, and normatively grounded expressions of Islam within Indonesia's pluralistic socio-cultural landscape.

Synthesis of Islamic Spiritualism and Saudi Arabian Cultural Transmission: Implications for Religious Moderation in Indonesia

The synthesis of the reviewed literature demonstrates that the relationship between Islamic spiritualism in Indonesia, the flow of Saudi Arabian cultural transmission, and the construction of religious moderation forms a dynamic, adaptive, and multidimensional pattern of interaction. Islamic spiritualism in Indonesia develops through two major currents. Purification-oriented spiritualism influenced by Middle Eastern, particularly Saudi Arabian, religious values, and cultural spiritualism rooted in Indonesia's local Islamic traditions.

Saudi Arabian cultural transmission occurs through education, preaching, ulama networks, religious assistance, and digital media. This transmission strengthens textuality and purification dimensions in religious practice. However, these values are not absorbed wholesale; rather, they undergo processes of filtering, negotiation, and domestication within local Islamic culture. The result is a religious model that integrates textual purity with cultural wisdom, thereby contributing to a distinctly Indonesian form of religious moderation.

Religious moderation in Indonesia is not weakened by the influx of Saudi Arabian religious culture; instead, it is reinforced through processes of value integration, inter-traditional dialogue, and adaptive interpretation carried out by educational institutions, Islamic organizations, and local religious communities. Consequently, the interaction between local and transnational spiritualism

produces a model of moderation that is more reflective, adaptive, and socially relevant within the Indonesian context.

CONCLUSION

This study concludes that the types of Islamic spiritualism developing in Indonesia are shaped through a dynamic interaction between transnational religious influences originating from Saudi Arabia and deeply rooted local spiritual traditions. The findings demonstrate that Saudi Arabian cultural transmission contributes to the strengthening of purification-oriented spiritualism, particularly in doctrinal orientation, ritual discipline, and textual authority, while local Indonesian spiritualism continues to play a central role in contextualizing and moderating these influences through cultural adaptation and institutional mediation. Rather than uniformly weakening religious moderation, the transmission of Saudi religious culture operates through selective processes of filtering, hybridization, and domestication, resulting in diverse expressions of spirituality that both challenge and reinforce moderation depending on local contexts. Ultimately, religious moderation in Indonesia emerges not as a static outcome but as a socially constructed and adaptive process, produced through ongoing negotiation between global religious currents and local cultural values, thereby sustaining socio-religious harmony within Indonesia's pluralistic landscape.

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