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Muslim women's everyday religious practices and the continuity of Islam Nusantara: A lived religion perspective

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Abstract:

Although research on Islam Nusantara has emphasized historical developments, religious institutions, and formal authority, Muslim women's everyday contributions to preserving local Islamic traditions and negotiating religious authority remain insufficiently examined. This study examines how Muslim women's everyday religious practices contribute to the preservation and transmission of local Islamic traditions supporting the continuity of Islam Nusantara in Indonesia. Using qualitative document analysis, this study examined 17 publications purposively selected via Google Scholar and SpringerLink searches (February–May 2025). Reflexive Thematic Analysis was guided by *lived religion*, with *gendered agency* as a complementary interpretive lens. The analysis identified three interconnected dimensions: (1) preservation of local Islamic rituals and traditions through ritual participation, preparation, and organization; (2) community-based religious education and *da'wah* through religious learning, women's leadership, community mobilization, and digital communication; and (3) everyday spirituality expressed through local cultural practices, moral responsibilities, family life, and intergenerational transmission. Across these dimensions, women exercised religious agency while negotiating gender norms and unequal religious authority. Together, these practices sustain local Islamic traditions through interconnected ritual, educational, and familial settings, indicating that the continuity of Islam Nusantara extends beyond formal institutions, though it does not necessarily confer equal religious authority on women across communities. Religious organizations, educational institutions, and policymakers should strengthen women's meaningful participation in ritual decision-making, support community-based religious education and digital literacy, and promote equitable intergenerational transmission of local Islamic traditions.

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INTRODUCTION

Muslim women's everyday religious practices constitute an important dimension for understanding the continuity of Islam Nusantara in contemporary Indonesian society. Previous studies have examined the sustainability of religious institutions, particularly *pesantren*, amid modernization and globalization (Muthoifin & Surawan, 2022). However, this institutional focus has not fully accounted for women's contributions to the maintenance of religious traditions within families and communities. Women's involvement in community-based religious learning, ritual organization, and the preservation of *Nyadran* traditions illustrates their contributions to sustaining religious practices and transmitting cultural knowledge (Afiyah et al., 2023; Niswatin et al., 2022). These practices emerge through interactions between Islamic teachings and local traditions, which constitute a defining characteristic of Islam Nusantara (Hutagalung et al., 2022; Muzayanah, 2021; Sila, 2020). From the perspective of *lived religion*, everyday activities are understood as expressions of religiosity experienced and enacted through religious practices and social interactions, rather than solely through doctrines and formal institutions (Knibbe & Kupari, 2020; McGuire, 2008). Therefore, examining women's religious practices is essential to understanding how local Islamic traditions are preserved and transmitted, as well as how women's participation is shaped by gender norms and relations of religious authority.

Previous scholarship on Islam Nusantara and Muslim women can be broadly categorized into three major strands. First, studies on Islam Nusantara have examined the historical development of Islamic thought, the continuity of Walisongo traditions, the integration of local culture into *pesantren* education, and religious moderation (Abdullah, 2022; Chotib & Ayatullah, 2024; Ibad & Arifin, 2025; Muzakki, 2019). Second, research on Muslim women has focused on the construction of gender and identity, the roles of Islamic women's organizations, and strategies of advocacy and participation in socio-religious transformation (Arnez & Budianta, 2024; Huriani, 2021; Miichi, 2025; Syamsiyatun, 2022). Third, studies of women's involvement in local religious traditions have explored their participation in ritual preservation, the organization of communal activities, spiritual leadership, and the negotiation of religious roles and authority (Himam & Dina, 2025; Niswatin et al., 2022; Ramona & Muhsin, 2024; Smith et al., 2023). Although previous scholarship has enriched our understanding of Islam Nusantara and Muslim women's agency, the interconnections among ritual practices, religious education and *da'wah*, and everyday spirituality in sustaining local Islamic traditions have yet to be adequately examined through an integrated approach. This research gap concerns the limited understanding of the relationships among ritual organization, religious knowledge transmission, and intergenerational value transmission within the context of gender norms and relations of religious authority. This study addresses this gap through an interpretive synthesis that integrates *lived religion* as the primary analytical framework and *gendered agency* as a complementary interpretive lens to explain the continuity of Islam Nusantara while accounting for the constraints on women's religious agency.

Building on this research gap, this study aims to analyze how Muslim women's everyday religious practices contribute to the preservation and transmission of local Islamic traditions that support the continuity of Islam Nusantara in Indonesia. The *lived religion* perspective is employed to identify and interpret everyday religious practices, while *gendered agency* is used to understand women's capacities to act within gender norms and relations of religious authority. The study is guided by the following overarching research question: *How do Muslim women's everyday religious practices contribute to the continuity of Islam Nusantara in Indonesia?* This question is further elaborated through three specific

research questions: (1) How does women's participation in ritual practices contribute to the preservation of local Islamic traditions? (2) How do community-based religious education, women's leadership, and *da'wah*, including digital forms of religious communication, support the transmission of religious knowledge? (3) How does women's everyday spirituality, as expressed through local traditions, family life, and moral practices, contribute to cultural continuity and the intergenerational transmission of Islamic values?

This study advances the argument that the continuity of Islam Nusantara is shaped not only by the roles of *pesantren*, *ulama*, and Islamic organizations but also by women's religious practices embedded in family and community life. These practices encompass ritual organization, religious learning, community participation and leadership, digital *da'wah*, and everyday spirituality expressed through cultural traditions and moral responsibilities. Theoretically, this study offers an integrated interpretation of *lived religion* and *gendered agency* to explain how everyday religious practices contribute to the continuity of religious traditions within the context of gender norms and relations of religious authority. Conceptually, it understands Islam Nusantara as a lived religious tradition experienced, preserved, and transmitted through interactions among social practices, Islamic values, and local cultures, rather than merely as an institutional or discursive construct. Analytically, the study contributes an interpretive synthesis of the interconnections among ritual practices, religious education and *da'wah*, and everyday spirituality as interconnected domains through which local Islamic traditions are preserved and transmitted across generations, while accounting for the limitations on women's religious authority.

METHOD

Research Approach

This study employs a qualitative document analysis design to examine the contributions of Muslim women's everyday religious practices to the continuity of Islam Nusantara as represented in academic literature. Document analysis was selected because the study focuses on the representation, interpretation, and documentation of women's religious practices in previous research rather than on direct observation of religious experiences in the field. This approach enables the systematic identification and interpretation of patterns, meanings, and variations in socio-religious practices embedded in written sources (Bowen, 2009).

The study draws on McGuire's (2008) *lived religion* perspective, which conceptualizes religion as experienced and practiced in everyday life rather than merely as a set of doctrines or institutional structures. This perspective is further supported by Knibbe and Kupari (2020) and Ammerman (2021), who emphasize everyday practices, social experiences, and the embodiment of religious values in the study of religion. The *lived religion* perspective serves as the primary analytical framework guiding the coding process, theme development, and interpretation of findings. As a complementary perspective, Mahmood's (2005) concept of religious agency is employed to interpret how women's actions are shaped, enacted, and negotiated within gender norms and relations of authority. Accordingly, these two perspectives perform complementary analytical functions: *lived religion* explains everyday religious practices, while *gendered agency* deepens the interpretation of women's capacities to act, responsibilities, and limitations on religious authority.

Data Sources

The data sources comprise 17 scholarly publications that examine Muslim women's religious practices within Indonesian sociocultural contexts. These publications address local Islamic rituals and traditions, community-based religious education, *da'wah*, women's

leadership, everyday spirituality, and the intergenerational transmission of religious values and traditions. The sources were selected based on their relevance to the research objectives and their contributions to documenting women's practices, experiences, responsibilities, and participation in socio-religious life. Meanwhile, theoretical and methodological literature was used to establish the conceptual framework and was not counted in the analytical corpus unless it met the data selection criteria.

In this study, scholarly publications are treated as textual representations of socio-religious practices that have been documented and interpreted in previous research. Therefore, the units of analysis are not Muslim women as direct research participants but rather the reported findings, interpretations, and evidence of religious practices contained in the selected documents. Based on their substantive relevance, five publications contribute to the theme of preserving local Islamic rituals and traditions, eight to religious education and *da'wah*, and six to everyday spirituality. Two publications, Himam and Dina (2025) and Niswatin et al. (2022), contribute to more than one theme. Consequently, the three findings tables contain 19 reference occurrences derived from 17 distinct publications.

Data Collection

The literature search was conducted between February and May 2025 using Google Scholar and SpringerLink, supplemented by manual searches of reference lists from relevant publications. The search terms included "Islam Nusantara," "Muslim women," "lived religion," "local Islam," "women and Islamic traditions," and "gendered agency." Publications issued between 2020 and 2024 were prioritized to capture recent developments in the field, while relevant studies available up to May 2025 were also included. Seminal works published before this period were used to strengthen the study's theoretical and methodological foundations.

Documents were selected through purposive sampling based on their substantive relevance to the research objectives. The inclusion criteria comprised: (1) publications examining Muslim women's religious practices within the Indonesian context; (2) studies addressing women's involvement in local Islamic rituals, religious education, *da'wah*, everyday spirituality, or the transmission of traditions; and (3) publications providing empirical or analytical information concerning women's religious practices, responsibilities, experiences, participation, or authority. Publications focusing on contexts outside Indonesia, lacking substantive discussion of women's religious practices, or not aligned with the research objectives were excluded from the analytical corpus.

The selection process resulted in a final corpus of 17 scholarly publications. All selected documents were read repeatedly to identify information relevant to the research questions. The information was extracted into a data matrix comprising bibliographic details, research contexts and locations, methodological characteristics, key findings, and descriptions or excerpts concerning women's religious practices. This matrix facilitated comparisons across documents, the identification of similarities and variations in religious practices, and the tracing of relationships between data sources, initial codes, and theme development.

Data Analysis

The data were analyzed using the *Reflexive Thematic Analysis* (RTA) approach developed by Braun and Clarke (2006) and further elaborated by Byrne (2022). This approach positions researchers as active interpreters who develop themes through iterative and reflexive engagement with the data. The analysis followed six interconnected stages: (1) familiarization with the documents, (2) generation of initial codes, (3) development of preliminary themes, (4) review and refinement of themes, (5) definition and naming of themes, and (6) production of the analytical narrative. These stages were implemented

iteratively, allowing the researchers to revisit the documents and initial codes whenever emerging patterns or interpretations required further examination.

The coding process was guided by the *lived religion* perspective (Ammerman, 2021; Knibbe & Kupari, 2020; McGuire, 2008). The central concepts of this perspective were employed as *sensitizing concepts* rather than fixed categories that predetermined the analytical outcomes. Coding remained open to variations in practices, meanings, and relationships among codes emerging through reflexive engagement with the 17 publications. The operationalization of the *lived religion* perspective in the coding process is presented in Table 1.

Table 1
Operationalization of the Lived Religion Perspective in the Coding Process

Lived Religion Concept	Analytical Focus	Coding Indicators
Everyday religious practices	Religious practices embedded in family and community life	Participation in *slametan*, *Nyadran*, *Mappadendang*, *pengajian*, and community-based religious activities
Embodiment	Expression of religious values and identities through actions, habits, and cultural practices	Ritual participation, practices of piety, wearing traditional clothing with religious significance, and symbolic actions
Meaning-making	Construction of religious meanings through experiences, moral practices, and local traditions	Symbolic meanings of rituals, moral responsibility, norms of piety, and religious identity
Community engagement	Women's participation in the organization of and interaction within socio-religious activities	Ritual organization, women's leadership, *majelis taklim*, community mobilization, and digital *da'wah* and communication
Transmission of tradition	Preservation and intergenerational transmission of knowledge, values, and local Islamic traditions	Ritual preservation, family-based religious education, religious learning, intergenerational participation, and transmission of cultural knowledge

Source: Compiled by the authors (2026).

The generated codes were subsequently compared iteratively to identify patterns of meaning relevant to the research objectives. This process resulted in three overarching themes. First, women as guardians of rituals and local Islamic traditions, encompassing ritual leadership, ritual preparation and community organization, and the preservation of local Islamic traditions. Second, women in religious education and *da'wah*, including community-based religious learning, community mobilization and women's leadership, and digital *da'wah* and religious communication. Third, women as agents of everyday spirituality, comprising embodied spirituality in local traditions, moral responsibility and family life, and cultural continuity and intergenerational transmission.

The development of these three themes considered the relationships and differences in meaning across documents rather than relying solely on the frequency of code occurrences. A single publication could contribute to more than one theme when it contained accounts relevant to different dimensions of women's religious practices. Accordingly, the representative studies presented in Tables 2, 3, and 4 were not treated as mutually exclusive groups of documents but as a mapping of how individual publications contributed to the themes generated through the analysis.

The three themes were subsequently interpreted through the *lived religion* perspective to understand the relationships among ritual practices, religious education, *da'wah*, and everyday spirituality in the preservation and transmission of Islam Nusantara traditions. Mahmood's (2005) concept of religious agency was employed as a

complementary interpretive lens to explain how women's capacities to act are shaped and negotiated within gender norms, divisions of responsibility, and relations of religious authority. Integrating these two perspectives enabled the analysis not only to identify women's contributions but also to consider the social constraints surrounding their participation. Thus, the analysis sought to develop an interpretive synthesis consistent with the data sources, theoretical framework, and three research themes, without assuming causal relationships that cannot be established through document analysis.

RESULTS AND DISCUSSION

Results

A reflexive thematic analysis of the selected literature identified three interconnected themes illustrating Muslim women's contributions to the continuity of Islam Nusantara through everyday religious practices. Viewed through the lived religion perspective, these findings highlight how women's religious agency is expressed through ritual participation, community-based religious education, and everyday spirituality. The analysis generated three overarching themes: (1) Women as Guardians of Rituals and Local Islamic Traditions, (2) Women in Religious Education and Da'wah, and (3) Women as Agents of Everyday Spirituality. Together, these themes illustrate how women's everyday religious practices contribute to the preservation and transmission of locally embedded Islamic traditions.

Women as guardians of rituals and local Islamic traditions

The analysis identifies three interconnected dimensions of Muslim women's roles in sustaining local Islamic traditions: ritual leadership, ritual preparation and community organization, and the preservation of local Islamic traditions. These dimensions highlight how women's religious participation operates through everyday communal practices, ritual responsibilities, and cultural transmission. Table 2 summarizes the thematic patterns, supporting studies, and their interpretations through the lived religion perspective.

Table 2
Reflexive Thematic Analysis of Women's Roles in Rituals and Local Islamic Traditions

Initial Codes	Reflexive Theme	Representative Studies	Lived Religion Lens	Analytical Meaning
Coordinating ritual activities; participating in ceremonies; influencing ritual decisions; negotiating gendered restrictions	Ritual leadership	Himam & Dina (2025); Prasetio et al. (2024); Ramona & Muhsin (2024)	Situated religious authority and everyday ritual practice	Women's participation in ritual leadership and decision-making varies across community contexts, demonstrating both opportunities for religious agency and gendered limitations on ritual authority.
Organizing communal gatherings; preparing ritual materials and food; coordinating communal participation; managing ritual arrangements	Ritual preparation and community organization	Himam & Dina (2025); Niswatin et al. (2022); Ramona & Muhsin (2024)	Embodied and communal religious practice	Women's ritual preparation and organizational responsibilities provide practical and social conditions for communal religious practices, while reflecting gendered divisions of religious labor.
Maintaining ritual customs; encouraging family participation; transmitting ritual	Preservation of local Islamic traditions	Arifa (2020); Himam & Dina (2025); Niswatin et al. (2022);	Religion embedded in everyday life and intergenerational	Women's participation in recurring ritual practices and the communication of ritual knowledge

knowledge and cultural meanings	Prasetio et al. (2024)	transmission	contributes to the continuity of local religious and cultural traditions across generations.

Source: Compiled by the author (2026).

The first theme, ritual leadership, highlights women's participation in coordinating religious ceremonies and negotiating ritual authority. In Javanese *slametan*, women contribute to ritual arrangements and decision-making (Himam & Dina, 2025), while their participation in *Mappadendang* reflects culturally embedded ritual responsibilities (Prasetio et al., 2024). However, gendered restrictions within *Nyadran* demonstrate that ritual participation does not necessarily confer equal religious authority (Ramona & Muhsin, 2024). These variations illustrate women's religious agency within locally established social and cultural boundaries.

The second theme, ritual preparation and community organization, emphasizes women's involvement in preparing ritual materials, organizing communal gatherings, and facilitating collective religious activities. Studies of *slametan* and *Nyadran* demonstrate how women's organizational responsibilities support the continuity of communal traditions (Himam & Dina, 2025; Niswatin et al., 2022; Ramona & Muhsin, 2024). These activities represent everyday religious labor that sustains communal participation while reflecting gendered divisions of responsibility.

The third theme, preservation of local Islamic traditions, concerns women's contributions to maintaining ritual customs and transmitting religious and cultural knowledge. Studies of *Malam Khataman Pengantin*, *slametan*, and *Nyadran* illustrate how recurring communal practices support cultural preservation and intergenerational learning (Arifa, 2020; Himam & Dina, 2025; Niswatin et al., 2022). Women's participation thus helps sustain locally embedded Islamic traditions through everyday religious and social interactions.

Collectively, these findings reveal interconnected mechanisms of religious continuity through ritual participation, communal organization, and cultural transmission. From a lived religion perspective (Knibbe & Kupari, 2020; McGuire, 2008), women's religious agency is expressed through ordinary practices embedded in community life. These practices contribute to the continuity of Islam Nusantara while reflecting context-specific opportunities and limitations in women's religious authority.

Women in religious education and da'wah

The analysis identifies three interconnected dimensions of Muslim women's participation in religious education and da'wah: community-based religious learning, community mobilization and women's leadership, and digital da'wah and religious communication. These dimensions illustrate how women participate in transmitting religious knowledge and shaping religious engagement across communal, organizational, and digital settings. Table 3 summarizes the thematic patterns, representative studies, and their interpretations through the lived religion perspective.

Table 3
Reflexive Thematic Analysis of Women's Roles in Religious Education and Da'wah

Initial Codes	Reflexive Theme	Representative Studies	Lived Religion Lens	Analytical Meaning
Organizing *pengajian* and *majelis taklim*; facilitating religious	Community-based religious learning	Afiyah et al. (2023); Pramuja (2024);	Religion as everyday educational	Women's participation in community-based religious learning

instruction; coordinating communal religious learning		Syarifudin et al. (2024)	practice	facilitates the transmission of Islamic knowledge through routine communal activities.
Organizing religious communities; mobilizing social participation; supporting community empowerment and religious literacy	Community mobilization and women's leadership	Huriani (2021); Ma'ruf et al. (2021); Rusmiati et al. (2024); Syarifudin et al. (2024)	Religion as collective social engagement	Women's organizational participation connects religious knowledge, community engagement, and collective action while creating opportunities for religious agency.
Producing Islamic digital content; communicating religious messages through social media; developing female religious authority	Digital da'wah and religious communication	Aziza et al. (2024); Lyansari (2022)	Religion in digitally mediated everyday life	Digital platforms provide additional spaces for women's religious communication, visibility, and the negotiation of religious authority.

Source: Compiled by the author (2026).

The first theme, community-based religious learning, highlights women's contributions to the transmission of Islamic knowledge through *pengajian*, *majelis taklim*, and other community-based religious activities. Studies in Samarinda, South Kalimantan, and Lombok illustrate women's involvement in organizing religious learning and facilitating communal participation (Afiyah et al., 2023; Pramuja, 2024; Syarifudin et al., 2024). These practices position women as active participants in everyday religious education, connecting the transmission of Islamic knowledge with community engagement.

The second theme, community mobilization and women's leadership, demonstrates how women extend religious participation into organizational activities, social empowerment, and collective religious engagement. Studies of Muslimat NU, 'Aisyiyah, and KUPI highlight women's participation in organizational leadership and religious knowledge production (Huriani, 2021; Ma'ruf et al., 2021), while other studies document women's contributions to community-based da'wah and religious literacy (Rusmiati et al., 2024; Syarifudin et al., 2024). These findings indicate that women's religious agency is expressed through collective participation, although opportunities for leadership and recognition remain shaped by organizational and gendered contexts.

The third theme, digital da'wah and religious communication, highlights women's engagement with digital media as spaces for disseminating Islamic knowledge and developing religious visibility. Aziza et al. (2024) identify the significance of digital platforms for Muslim women's religious representation and communication, while Lyansari (2022) demonstrates how female preachers negotiate religious authority through social media, personal narratives, and community engagement. These findings suggest that digital environments provide additional opportunities for women's religious participation beyond conventional institutional settings.

Collectively, these themes illustrate how women's religious education and da'wah connect everyday learning, organizational engagement, and digital communication. From a lived religion perspective (Knibbe & Kupari, 2020; McGuire, 2008), these practices demonstrate how Islamic knowledge and religious participation are embedded in everyday social relationships. Their relevance to the continuity of Islam Nusantara lies in the potential connections between religious transmission, community participation, and locally grounded Islamic practices, although these connections require specific documentary support.

Women as agents of everyday spirituality

The analysis identifies three interconnected dimensions of Muslim women's everyday spirituality: embodied spirituality in local traditions, moral responsibility and family life, and cultural continuity and intergenerational transmission. These dimensions illustrate how religious meanings are expressed through cultural practices, ethical conduct, and the preservation of local traditions. Table 4 presents the thematic patterns, representative studies, and their interpretations through the lived religion perspective.

Table 4

Reflexive Thematic Analysis of Women's Roles in Everyday Spirituality

Initial Codes	Reflexive Theme	Representative Studies	Lived Religion Lens	Analytical Meaning
Performing symbolic rituals; expressing religious values through traditional clothing; maintaining culturally embedded Islamic practices	Embodied spirituality in local traditions	Peduho et al. (2024); Roza et al. (2023)	Religion as embodied everyday practice	Women's participation in symbolic rituals and culturally meaningful practices expresses Islamic values through locally embedded forms of religious and cultural identity.
Observing religious and ethical norms; negotiating gendered expectations; integrating religious commitment with family and social responsibilities	Moral responsibility and family life	Ahmadi (2021); Saefudin et al. (2023); Peduho et al. (2024)	Religion as everyday moral practice	Women's everyday religiosity is expressed through ethical conduct, family-related expectations, and social participation, reflecting the relationship between religious values and gendered norms.
Preserving customary rituals; encouraging intergenerational participation; transmitting ritual knowledge and cultural meanings	Cultural continuity and intergeneratio nal transmission	Peduho et al. (2024); Niswatin et al. (2022); Himam & Dina (2025)	Religion embedded in cultural continuity	Women's participation in preserving ritual practices and transmitting cultural knowledge contributes to the intergenerational continuity of locally embedded religious traditions.

Source: Compiled by the author (2026).

The first theme, embodied spirituality in local traditions, highlights how women express religious values through culturally embedded practices. In the *Saro Badaka* marriage tradition in Umaloya Village, Sula Islands, women perform symbolic rituals involving ceremonial materials and prayers associated with Islamic marital values (Peduho et al., 2024). Similarly, the traditional *baju kurung* worn by Malay Riau women reflects the intersection of Islamic modesty and local cultural identity (Roza et al., 2023). These practices illustrate how religious meanings become embodied in customary rituals and everyday cultural expressions.

The second theme, moral responsibility and family life, emphasizes how women's religiosity is expressed and negotiated through ethical conduct and social expectations. Ahmadi (2021) identifies variations in how Muslim women on Mandangin Island maintain or reinterpret local ethical norms across generations. Similarly, Saefudin et al. (2023) demonstrate how women's expressions of piety involve religious observance, gendered family expectations, and participation in social activities. These findings indicate that

everyday spirituality is shaped by the interaction between religious commitment, community norms, and women's social responsibilities.

The third theme, cultural continuity and intergenerational transmission, concerns women's contributions to preserving local religious traditions and communicating their meanings across generations. In the *Saro Badaka* tradition, women maintain ritual practices that connect customary symbols with Islamic marital values (Peduho et al., 2024). Studies of *Nyadran* and Javanese *slametan* further demonstrate women's participation in involving younger generations and transmitting ritual knowledge (Niswatin et al., 2022; Himam & Dina, 2025). These practices illustrate how women contribute to the continuity of local traditions through repeated participation and intergenerational learning.

Collectively, these findings demonstrate that women's everyday spirituality is expressed through embodied cultural practices, ethical responsibilities, and intergenerational transmission. From a lived religion perspective (Knibbe & Kupari, 2020; McGuire, 2008), religious continuity is understood through practices embedded in ordinary social and cultural life. These dimensions suggest that Muslim women's religious agency helps sustain locally embedded Islamic traditions while remaining shaped by specific cultural contexts and gendered expectations.

Discussion

The thematic analysis of the literature identified three major findings concerning Muslim women's contributions to the continuity of Islam Nusantara. (1) Preservation of local Islamic rituals and traditions, encompassing ritual leadership, the preparation and organization of religious activities, and the preservation of local Islamic traditions. (2) Religious education and *da'wah*, including community-based religious learning, community mobilization and women's leadership, and digital *da'wah* and religious communication. (3) Everyday spirituality, encompassing spirituality embodied in local traditions, moral responsibility and family life, and cultural continuity and the intergenerational transmission of values. These three findings illustrate how women's religious agency is expressed through everyday ritual practices, religious education, and spirituality, although their participation remains shaped by gender norms and limitations on religious authority. From a *lived religion* perspective, these practices highlight women's contributions to the preservation and transmission of local Islamic traditions within family and community life.

Amid globalization and competing interpretations of Islam in Indonesia, the continuity of local religious traditions faces challenges arising from changing religious authority and patterns of public communication (Bruinessen, 2018; Hoesterey, 2022). Within this context, the three findings illustrate women's contributions through ritual organization, community-based religious education and digital *da'wah*, and the intergenerational transmission of values within families. Their interconnectedness is socially significant: ritual practices maintain spaces for communal interaction, religious education facilitates the exchange of religious knowledge, and family practices preserve the meanings of traditions across generations. However, these contributions do not necessarily entail recognition of equal authority, as demonstrated by restrictions on women's roles within the *Nyadran* tradition (Ramona & Muhsin, 2024). Nasution et al. (2026) further highlight the relevance of women's roles in family education and social mediation associated with religious moderation. Accordingly, the social relevance of this study lies not only in recognizing women's contributions as custodians of religious traditions but also in highlighting the need to critically examine inequalities in religious authority within communities. Contributions to

social cohesion and religious moderation should therefore be understood as context-dependent possibilities rather than automatic outcomes of everyday religious practices.

The *lived religion* perspective explains that the continuity of Islam Nusantara is shaped by religious practices experienced and enacted through communal rituals, religious education and *da'wah*, and everyday spirituality, rather than solely through doctrinal or institutional frameworks (Ammerman, 2021; Knibbe & Kupari, 2020; McGuire, 2008). The three findings suggest complementary mechanisms: ritual organization sustains opportunities for participation; community-based learning and digital *da'wah* mediate the dissemination of religious knowledge; and family responsibilities connect religious values with intergenerational experiences. Drawing on Mahmood (2005), women's participation should not necessarily be interpreted as liberation from social norms, but rather as a capacity to act that is both shaped and constrained by practices of piety and relations of authority. This interpretation is consistent with scholarship emphasizing the relational nature, diverse expressions, and negotiation of Muslim women's religious agency (Crossouard et al., 2020; Husain, 2025; Sehlikoglu, 2018). Integrating these two perspectives enables the three themes to be understood in terms of the relationship between the preservation of religious traditions and the negotiation of women's positions across diverse sociocultural contexts, without assuming that all forms of participation necessarily lead to equal religious authority.

A fundamental insight emerging from this synthesis is that the continuity of Islam Nusantara traditions depends on the relationship between religious activities visible in the public sphere and religious work that often takes place in everyday life. Ritual practices require organization, religious education depends on the mediation of knowledge, and the transmission of values relies on interactions within families and communities. The *lived religion* framework enables these activities to be recognized as integral components of religious life rather than merely supporting functions of institutional religious activities (McGuire, 2008; Knibbe & Kupari, 2020). Studies by Qorib and Umiarso (2025) on religious moderation in *pesantren* and Sodiqin and Umroh (2023) on tolerance and local culture provide comparative contexts for understanding the intersection of religious values and social practices, rather than direct evidence of women's religious agency. The broader scholarly insight is the importance of recognizing women's contributions without romanticizing domestic and communal religious labor: roles that are essential to the transmission of traditions must also be examined in relation to the distribution of responsibilities, opportunities for decision-making, and limitations on religious authority. Such a reflexive approach ensures that the interpretation remains attentive to gender inequalities.

Previous studies have examined various forms of women's participation in Islamic religious life. Ismah (2016) explored the authority of female Islamic scholars at the community level, while Nisa (2021) discussed women's activism within Islamic movements. Pramuja (2024) and Syarifudin et al. (2024) highlighted community-based religious education and *da'wah*, whereas Rohmaniyah et al. (2022) examined the legitimacy of religious interpretive authority through the Indonesian Women Ulama Congress (KUPI). Jati et al. (2024) investigated expressions of women's piety, while Rusydiana et al. (2025) explored debates surrounding women's religious authority in digital spaces. Nasution et al. (2026) provide a closer point of comparison through their examination of women's religious agency, everyday practices, and religious moderation. Consistent with these studies, the present research recognizes the significance of women's religious participation. However, its distinctive contribution lies in synthesizing findings from the literature rather than

concentrating on a single form of religious activity, thereby connecting ritual work, religious education, *da'wah*, and family-based spirituality to the continuity of Islam Nusantara. Its scholarly contribution, therefore, is to illuminate the interconnections among these domains of religious practice and the limitations on women's authority, rather than claiming that women's religious agency has previously been overlooked entirely.

The implications of these three findings point to four practical recommendations for religious organizations, local governments, and women's communities. First, women should be involved not only in implementing local rituals but also in deliberation and decision-making processes, with attention to an equitable distribution of religious responsibilities. Second, organizers of *majelis taklim* should be supported through training in facilitation, the development of educational materials, and intergenerational learning activities. Third, digital religious literacy and assistance in producing accurate *da'wah* content that is sensitive to local traditions should be strengthened without neglecting face-to-face religious gatherings. Fourth, initiatives to document local traditions, facilitate family dialogue, and foster collaborative activities between women and younger generations should be supported to facilitate the transmission of religious knowledge and moral values. The implementation of these recommendations should be adapted to the norms, needs, and distribution of authority within each community. Because this study is based on literature analysis, the effectiveness of these initiatives cannot be assumed to have been established. Participatory monitoring and field-based research are therefore needed to assess community acceptance, equitable participation, the strengthening of women's leadership, and the sustainability of these practices.

CONCLUSION

This study concludes that the continuity of Islam Nusantara is maintained through the interconnections among three domains of Muslim women's religious practices: the preservation of local Islamic rituals and traditions, community-based religious education and *da'wah*, and everyday spirituality. These three domains form mutually complementary patterns. Ritual organization provides spaces for the enactment of traditions and communal participation; religious learning, community mobilization, and digital *da'wah* facilitate the dissemination of religious knowledge; while moral responsibilities, family practices, and the transmission of values connect religious traditions with intergenerational life. These patterns indicate that the continuity of religious traditions is shaped not only by formal institutions and religious authorities but also by women's religious work embedded in everyday social relationships. However, these contributions do not necessarily imply equality in decision-making or religious authority, as women's practices remain situated within gender norms and gendered divisions of responsibility. Thus, the continuity of Islam Nusantara can be understood as a process of preserving and transmitting religious traditions that involves both women's religious agency and the social constraints surrounding their participation.

Theoretically, this study enriches scholarship on Islam Nusantara by integrating the perspectives of *lived religion* and *gendered agency*. The former explains how religious traditions are sustained through everyday practices, while the latter highlights how women's capacities to act are shaped and constrained by social norms and relations of authority. Rather than proposing a new theory or directly extending existing concepts of religious agency, this study offers an interpretive synthesis that connects ritual practices, religious education, *da'wah*, and family-based spirituality to the sustenance of religious traditions. Practically, the findings support women's involvement in ritual decision-making, the strengthening of *majelis taklim*, digital religious literacy for *da'wah*, and initiatives

promoting the intergenerational transmission of local traditions. These recommendations should be adapted to community needs and accompanied by equitable, equality-oriented arrangements for sharing responsibilities.

This study is limited by its reliance on Reflexive Thematic Analysis of academic documents rather than direct observation of women's religious practices and experiences within particular communities. Accordingly, the findings represent an interpretive synthesis of representations in existing literature and cannot establish causal relationships, capture the experiences of all Muslim women, or demonstrate the effectiveness of the recommended initiatives. The scope of the analyzed documents and variations in cultural contexts also limit the generalizability of the findings. Future research may employ ethnographic, participatory, or comparative multisited approaches to examine the gendered division of ritual labor, the negotiation of religious authority, and the relationship between digital *da'wah* and the intergenerational transmission of traditions. Engaging women from different generations and communities will be important for understanding how these practices are maintained, transformed, or contested amid ongoing social changes in Indonesia.

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CONFLICT OF INTEREST STATEMENT

The authors declare no conflicts of interest concerning this study or its publication.

DECLARATION OF AI USE

AI tools were used solely for language refinement and readability enhancement. The authors retain full responsibility for the manuscript's content, analysis, and interpretations.

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AUTHOR CONTRIBUTION STATEMENT

Muhammad Syahrul Hasan: Conceptualization; Data Curation, Formal Analysis, Writing Original Draft; Writing Review & Editing. **Fitrotul Muzayanah:** Supervision; Conceptualization; Writing Review & Editing. **Nurul Milah:** Conceptualization; Writing Review & Editing. **Maria Ulfah Anshor:** Project Administration; Writing Review & Editing. **Satomi Ohgata Nurchasanah:** Conceptualization; Writing Review & Editing.

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