



AL-WIJDÁN: Journal of Islamic Education Studies.
Volume 8, Nomor 4, Oktober 2023, p-ISSN: 2541-2051; online -ISSN: 2541-3961
Available online at <http://ejournal.uniramalang.ac.id/index.php/alwijdan>

Received: Agustus 2023

Accepted: September 2023

Published: Oktober 2023

**The Influence Of The Modern Islamic Education Movement On The
Development Of Islamic Thought In Indonesian The Perspective Of The
Quran
(Study Of Al-Qur'an Letter Ar-Ra'd Verse 11)**

Aslihah, Wasehudin

Universitas Islam Negeri Sultan Maulana Hasanuddin Banten, Universitas Islam Negeri Sultan
Maulana Hasanuddin Banten

Email: aslihahahjan@gmail.com, wasehudin@uinbanten.ac.id

Abstract

This discussion will talk about the organic link between the modern Islamic movement in Indonesia and the development of Islamic thought as we are witnessing it today in Indonesia. So to sequence our analysis, we will talk about modern Indonesian Islamic movements from a historical perspective, contemporary Islamic thought: a creative struggle to create a new Islamic tradition in Indonesia, at the end we include an analysis of challenges and challenges. the opportunity to create a new tradition is the study of the Qur'an letter Ar-Ra'd verse 11, in the form of literature relevant to the research topic. The author reads various books, journal articles, and publications related to the Modern Islamic Education Movement in Indonesia on the Development of Islamic Thought in Indonesia Today in the Perspective of the Qur'an. Talking about Islamic Movement Studies is an interesting thing and often invites a lot of debate. It does not only concern theoretical issues but also concerns the applicable realm in the social life of religion. The problem of studying Islamic movements, especially Islam, is experiencing dynamics and challenges according to the development of science.

Keywords: Modern Islamic Movements, Historical Perspectives and Contemporary Thought

Abstrak

Pembahasan ini akan berbicara tentang keterkaitan organik antara gerakan Islam modern di Indonesia dengan perkembangan pemikiran Islam seperti yang kita saksikan saat ini di Indonesia. Maka untuk mengurutkan analisis kami, kami akan berbicara tentang gerakan Islam Indonesia modern dalam perspektif sejarah, pemikiran Islam kontemporer: perjuangan kreatif dalam menciptakan tradisi Islam baru di Indonesia, kemudian pada akhirnya kami sertakan analisis antara tantangan dan tantangan. peluang dalam menciptakan tradisi baru adalah kajian terhadap Al-Qur'an surat Ar-Ra'd ayat 11, berupa literatur yang relevan dengan topik penelitian. Penulis

membaca berbagai buku, artikel jurnal, dan publikasi terkait Gerakan Pendidikan Islam Modern di Indonesia tentang Perkembangan Pemikiran Islam di Indonesia Saat Ini Dalam Perspektif Al-Qur'an. Berbicara tentang Kajian Gerakan Islam merupakan hal yang menarik dan sering mengundang banyak perdebatan. Tidak hanya menyangkut persoalan teoretis, tetapi juga menyangkut ranah aplikatif dalam kehidupan sosial keagamaan. Masalah kajian gerakan Islam khususnya Islam mengalami dinamika dan tantangan sesuai dengan perkembangan ilmu pengetahuan.

Kata Kunci: Gerakan Islam Modern, Perspektif Sejarah dan Pemikiran Kontemporer

Introduction

If we look at and compare different expressive cultures, namely cultures where intuitions, feelings and ideas about religion and art predominate, perhaps the Islamic culture adopted by the majority of Indonesians and which has strong religious and economic values is created and answers are sought. human problems of the 20th century. But for that to happen, Islamic thinkers must redefine the balance between religion and science, between the sanctity of life and the mysteries of the universe and the reality of the empirical world that reason can explore.¹

According to the Islamic map, the deductive method must always be proven by the inductive method in the form of empirical experience. In other words, Islamic teachings with strong religious, economic and scientific values must be brought to earth to provide important answers to the problems faced by mankind in the future of their lives.²

Even in Indonesia, strong adherents to Islam seem to come from the secular Muslim community. Then subconsciously but clearly we mentioned the name Iqbal, Iqbal's love and Islamic peace in Pakistan. Iqbal also represents the world when it comes to Islam, the world's largest global audience. With the acquisition of smart consumers, Mesias Indonesia said it was time to increase the number of consumers to Iqbal's level, so that consumers could use different products at the same time. Such a public intellectual, favored by fate, is a powerful scholar whose parents were scholars of excellent integrity and character, and whose knowledge is highly valued in our society. On the other hand, Indonesian Islamic culture must be considered as a global culture. This clearly reflects the condition of citizens and Muslims in Indonesia, especially scholars and intellectuals. Referring to this background, the researchers in this paper specifically discuss the influence of the Modern Islamic movement on the development of Islamic

thought in Indonesia in terms of the Qur'an Surah Ar-Ra'd verse 11.

Method

This research uses descriptive qualitative research and the type of research is literature search, gathering information or scientific articles related to the research topic, or gathering qualitative information. When research aimed at solving a problem is primarily based on careful and in-depth analysis of literature. According to M. Nazir literature review is a way of collecting information by conducting a review of books, essays, articles and other literature related to the problem to be solved.³

Results and Discussion

Islamic Education

The existence of science can make it easy for humans to obtain sustenance and make people's lives more advanced. This explanation is the thought of Ibn Khaldun related to education. Education is one of the media that is believed to be a powerful solution in making people achieve their welfare. This understanding is one of the meanings of education according to Maghfiroh. In Islam education has a goal to achieve the pleasure of Allah. Education is expected to produce good, moral and quality human beings for the benefit of himself, his family, his community, his

nation and all mankind. Education also functions to straighten out our opinions or assumptions about negative things that exist in the human mind. Islamic education is one of the sciences that helps humans learn and realize their potential. The main task of Islamic education is to combine physical and spiritual sciences⁴. Currently, according to Al-Ghazal, the notion of Islamic education is the elimination of bad habits and the teaching of habits⁵. Thus, education is a process of systematic action aimed at bringing about gradual changes in human behavior. In Islamic thought, the heart of Islamic education is the heart, because the heart is the foundation of a person, because the human element is not located in the objects of the body but in the heart, and he considers a person to be theocentric, so that educational thinking focuses on inculcating noble character.⁶

Ibn Khaldun has the idea that the goal is divided into two, including:

1. The purpose of education focuses on *ukhrowi* life. Ibn Khaldun explained in his essay that teaching children to read the Koran is a symbol and value of Islam. Muslims own the Koran and practice its teachings and receive its teachings, *ta'lim*, in all their cities. It encourages the heart to believe and strengthens faith in the Quran and

Hadith.

2. The Purpose of Education, Ibn Khaldun also stated that education is one of the developing branches of mankind. Ibn Khaldun explained that this branch of the economy thrives in every region because it is vital for the life of its inhabitants.⁷

According to Imam Al-Ghazal, this is also related to the goals of Islamic education which are influenced by the philosophy of life of a person or nation. Islamic education aims to perfect human life in the world and the afterlife, namely the hereafter, this is the opinion of Imam Ghazali. According to Imam Al-Ghazal, the goal of Islamic education is human perfection in this world and in the world to come.⁸ So, Islamic education is only education related to Islam. Everything that shows the perfection of a person both in this world and in the hereafter. Thus, the values of Islamic teachings actually shape and underlie the entire education system.

Indonesian Islamic Modern Movement In The Perspective Of The Qur'an

We know that the rapid development of technology has lost some of the culture, customs, values, characteristics and behavior of a nation. The most vulnerable young people and children are also affected by today's modernization,

placing their hope in future generations. So how does our generation behave in relation to the progress of this modern era and how can future generations be able to effectively and optimally enjoy the era of globalization and modernization?

Realizing the state of modernization of Islam, we must return to the perspective of the Qur'an. Al-Quran is the name of the holy book of Muslims, which serves as a guide for life (guidance) for all mankind. God always calls humans to prepare for their future as well as possible. This is in accordance with the word of Allah Subhanahu Wa Ta'ala letter Al Hasyr verse 18:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ
لِغَدِيهِوَآتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Meaning: "On you who believe, fear Allah and let each person pay attention to what he has done for tomorrow (hereafter); and fear Allah, Verily Allah is Aware of what you do."

Thus, modernization must have progressed. This means that there must be changes in society so that they can practice their religion better and become smart people. And this change must start from within. Word of Allah Subhanahu Wa Ta'ala in the letter Ar ra'd verse 11:

لَهُ مُعَقِّبَتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ يَحْفَظُونَهُ مِنْ أَمْرِ
 اَللّٰهِ ۚ إِنَّ اَللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۗ
 وَاِذَا اَرَادَ اَللّٰهُ بِقَوْمٍ سُوْءًا فَلَا مَرَدَّ لَهُۥ وَمَا لَهُمْ مِّنْ دُوْنِهِۦ
 مِنْ وَّالٍ ۝۱۱

Meaning: "For humans there are angels who always follow him in turn, in front of him and behind him, they guard him at the command of Allah. Indeed, Allah does not change the condition of a people until they change what is in themselves. And if Allah wills bad for a people, then no one can refuse it; and there is no protector for them besides Him."⁹.

According to Quraysh Shihab in his interpretation: If Allah has willed to give something to a nation, then no one will be able to change it. (M. Quraish Shihab, 2012). Meanwhile, according to Tafsir Jalain what is meant by this verse is, Allah SWT does not take away the enjoyment of a people if he has given it¹⁰ as well as Sayyid Qutb in Tafsir Fi zhalalil Qur'an describes that the will of Allah SWT cannot be changed in the slightest.

Therefore, modernization is needed by Muslims to take benefits that can be practiced in everyday life. What is now called modern morality is fully reflected in Islamic teachings. Islam does not accept equating modern products with Western products, which will have different

consequences. Moreover, in the name of true modernity, Islam also rejects the deceptive evil plagues and diseases of modern industrial society. Values such as hard work, respect for time, professionalism (understand the importance of technical skills and abilities), education, democracy, etc. It is one of the values of modern life which is mentioned in Islamic teachings.

Indonesian Modern Islamic Movement In A Historical Perspective

One of the innovations of the Indonesian modern Islamic movement in understanding Islam in the country was its courage to question the legitimacy of various pre-Wahhabi teachings that prevailed in Indonesia in the second and third decades of the 19th century, particularly through the West Sumatra Ayah Movement, namely the modern Islamic movement in its true sense, which emerged from Java in the 20th and 11th centuries. The names Muhammadiyah, Al-Irsyad and Islamic Unity (Persis) are the best socio-religious and social representatives of the movement. Politically, most of them are represented by Sarekat Islam (SI) with ideological leaders led by HOS Cokroaminoto and Haji Agus Salim. Sarekat Islamism would probably have flourished for a long time if it did not quickly undermine Marxism, which was a strong opponent of Islamism

at the time. Islam at that time did not have a political foothold in the world, as if drowned by the activities of Marxism and infiltration into the body of Daesh which was actually unrelenting and systematic. HOS Cokroaminoto and Haji Agus Salim and Abdul Muis were more defensive because they were better able to survive the political issues raised by Semaun, Darsono, Alimin and other leftists.¹¹

In contrast to Sarekat Islam which focuses on colonial political issues, Muhammadiyah, Al-Irsyad and Persis are more engaged in education and humanitarian assistance. Of the three contemporary Islamic movements, Muhammadiyah appears to have grown relatively rapidly to date compared to Al-Irsyad and Persis which never did, although their role in contemporary thought cannot be underestimated. Compared to Muhammadiyah and Al-Irsyad which pay less attention to ethnicity in the context of Islam, Pena A. Hassan specifically did not only question any ethnicity, but also condemned it as an extension of Jaiyyah or "Ashabiyah" (ethnic) culture, which Islam implicitly opposed from the start. But then the question arises: Is the Indonesian nation in accordance with the imagined "Ashabiyah"? Isn't Indonesian nationalism an anti-colonial ideology, not the

deification of the nation? But I believe that any attempt to deify the nation must be rejected and destroyed, because the modern nation, first born from the ideas of Rousseau and Hegel, has actually replaced the nation with "god". It is clear that this phenomenon, if denounced from the point of view of the Islamic creed, is Islamic. But then, is Indonesia too far away? It's the first time it's recognized. In my opinion, Indonesian culture has not gone that far, as the big wave is showing. Indonesian nationalism, like the nationalism of Asian countries, quotes Nehru, is an expression of contempt for political, military and economic imperialism.

Formation Of Traditions And Patterns Formation Of Culture

There are three elements that are related to each other in the Islamization of the archipelago and Southeast Asia in general, namely commercialization. In the beginning the relationship between Islam and the indigenous population was established through trade (commercialization), then a state was formed and finally a Muslim community. This is what is called the formation of tradition. With the tradition of giving awareness regarding the identity that was determined from the start of the population, those are the words said by Edward Shills.

The position of the king or sultan became centric, assisted by the clergy as right hand. In the period of approximately four centuries, since the founding of the Samudera Pasai kingdom until the Islamic twin kingdoms of Gowa-tallo, there have been three patterns of "cultural formation":

1. Pasai Ocean System; Transition from Überdorf to the central state. At first the influence of the Samudera Pasai kingdom was limited, but it continued to grow and gain political supremacy. Samudera Pasai is a center for religious education.
2. South Sulawesi System; trend when Islam started in the palace. When the king and the elite converted to Islam, the people followed and (structural) problems emerged related to cultural legitimacy. This model applies to the kingdoms of Ternate, Banjarmasin, etc.
3. Javanese system; Islam seems to oppose the ruling power. First, centers of Islamic power such as Demak, Jepara, Rembang, Tuban, Gresik, and Surabaya developed along the coast, and their influence grew as the influence of the Majapahit Kingdom waned. During the decline of Majapahit, the kingdom of Demak started a war and finally succeeded in

defeating it around 1520 under the leadership of Sunan Kudus. Thus, culture grows along with the consolidation of old communities.

While the third pattern, namely the island of Java, Islam appears as an opponent. Taufik Abdullah says:

"In Java, Islam acquired a long-established political system and structural arrangement of power. Although archaeological evidence shows that the Muslim trading community had a place in political centers in the 11th century and grew in size in the 14th century, it was only in the 15th century that this community showed a religious and political threat to the center of power, namely the central palace of Majapahit.¹²

So when Islam wins to get rid of the old regime, they are immediately faced with the problem of political legitimacy and historical continuity. As a way out, to gain legitimacy, the "old building" is changed, only the "people" are replaced. This did not cause significant opposition, even the Javanese adopted it without feeling guilty. (MC Rickles, 1992). Islamization also proceeded relatively peacefully compared to the history of Java which was marked by incessant wars.

Islam And Contemporary Issues

The challenge to Islam in modern times is still a problem that must be resolved with arguments based on strong evidence, namely the Qur'an. As a guide for Muslims, the Al-Quran is the answer to questions that arise in today's society. Most Muslims deny the existence of modern values that contradict the Koran. Today, many see the word democracy as a satire of the struggle for freedom and a better way of life, but it also encompasses universal values, including equality, freedom and pluralism. And democratic values are related to the existence and respect for human rights (HAM).¹³

A negative attitude towards efforts to interpret Islamic teachings is rooted in religious understanding (way of thinking) which has different characteristics. First, pluralism is a sincere belief in the holy book which is considered as the Word of God and cannot be contested. Second, in rejecting interpretation, the Qur'anic text must be understood literally as it says. Arguments or facts are considered unable to provide a correct interpretation of a text, even when dealing with contradictory texts. Third, the rejection of pluralism and relativism which are considered to violate the sanctity of the text. Fourth, the rejection of historical and social developments that

would distance humanity from the true teachings of the Scriptures.

The verses of the Koran and Hadith are qualified by taking them from the historical context and the circumstances in which these verses were revealed. The attempt to adapt Islamic teachings to contemporary realities is clearly a reinterpretation of Islamic teachings. This has to be done through interpretation (known in Islamic scholarship). such as 'Tajdid and Izhad). In addition, Muslims must realize that they live with adherents of other religions and cultures, and therefore must look for diversity in educational narratives that emphasize multiculturalism. perspective unique in its historical accuracy.

Contemporary Islamic Thought Towards A New Islamic Tradition

During the 19th century, Islam experienced a downturn in the political and military fields, but progress was made in the field of da'wah in recorded history. Da'wah in the sense of expanding the earth, the spread of this doctrine occurs in Africa and Asia, especially Southeast Asia¹⁴We are now witnessing almost the same symptoms in Indonesia, as we will discuss below. According to Endang Saifuddin Ansar¹⁵ modernization means: performance brings progress, namely H. Changes and

improvements in local tonal structures and forms from dull to dynamic, from traditional to rational, feudal populist, and so on.

The decline of Islamic politics (in the sense of formal politics) in Indonesia does not mean that it has lost an important part of its intellectual function, even if only at the "enlightenment" level. The blow to the utilitarian political sphere prompted them to shift to more strategic and forward-looking activities. The traumatic political experience since independence has made new Muslim intellectuals aware that the forces who are tired of doing politics practically ignore the great intellectual work started by Haji Agus Salim and Jong Islamieten Bond (JIB) before World War II. This group of intellectuals, even though they have different nuances of thinking, have come to a historical conclusion that a political building that has a fragile religio-intellectual foundation will not last long.

From a constitutional point of view, what our forefathers fought for was entirely legitimate and not subversive work at all. But the problem is, as we alluded to earlier, that the intellectual infrastructure of the ummah has not been able to support such a big and luxurious formal political idea. Added to this is the fact that the Indonesian people who stand behind this luxurious idea (consciously or rah-rah) do

not reach 45%. Thus this figure has stated that without a compromise between the political groups in the assembly, a stalemate cannot be avoided anymore. But was it true that at that time the assembly was really faced with a path to that end? There are two opposing opinions in assessing this issue. First, official opinion says that the deadlock really exists. Therefore it is necessary to make a political breakthrough in the form of dissolving the assembly. The second opinion, especially among Islamic parties, is that a constitutional compromise might still be reached if at that time there was no intervention from extra-constitutional forces who were impatient to join the assembly's work. I tend to support the second opinion, because the constituent assembly has completed approximately 90% of its constitutional tasks. So only 10% remains, even though it is the most crucial task in the entire agenda of the assembly trial, which is related to the basic problems of the state: Pancasila or Islam. especially among Islamic parties, that a constitutional compromise could still be reached if at that time there was no intervention from extra-constitutional forces who were impatient to follow the work of the assembly. I tend to support the second opinion, because the constituent assembly has completed approximately 90% of its constitutional tasks. So only 10% remains, even though it is the most crucial task in the entire agenda

of the assembly trial, which is related to the basic problems of the state: Pancasila or Islam. especially among Islamic parties, that a constitutional compromise could still be reached if at that time there was no intervention from extra-constitutional forces who were impatient to follow the work of the assembly. I tend to support the second opinion, because the constituent assembly has completed approximately 90% of its constitutional tasks. So only 10% remains, even though it is the most crucial task in the entire agenda of the assembly trial, which is related to the basic problems of the state: Pancasila or Islam. because the current constituent assembly has completed approximately 90% of its constitutional tasks. So only 10% remains, even though it is the most crucial task in the entire agenda of the assembly trial, which is related to the basic problems of the state: Pancasila or Islam.

However, whatever has happened in the past, I am of the opinion that we must not indulge ourselves in a historical trauma.. Our task now is to formulate a rational intellectual strategy based on sociological

data, but which does not fully deviate from the spirit of Islam. There are two steps that must be done to win the strategy.

Formulate Islamic teachings intelligently, which cover all human life. The demands of the Qur'an and the example of the Prophet are the standards in carrying out the teachings of Islam in human life. This kind of work is what I call intellectual jihad. The prerequisite for this work is an adequate knowledge of the classical Islamic heritage, while our two feet stand fully on the ground of modernity. Knowledge that is crippled in these two domains will facilitate incomplete conclusions, both from the point of view of teachings and from the needs of the people. Increasing the sharpness of our analytical power in reading the socio-political and socio-cultural earth map of the Indonesian nation so that we can master the art of "playing" in order to achieve the strategic objectives that have been formulated. The second step also requires political education for the people.

Conclusion

Talking about the study of Islamic movements is an interesting and controversial matter. This is not only a theoretical matter, but also an area of application of religion in social life. Islamic society, especially the Islamic studies

movement, has experienced changes and challenges. The book concludes that Islam has strong religious values, strong scientific values, and strong economic values. Indonesia seems to have no choice but Islam to lead the generation while providing spiritual guidance. Because at the present stage, we see research and challenges inherited from the past to develop a complete and convincing theory, and we must immediately come down to the surface of the earth to solve the big problems that Indonesia is facing and will face. And seeing the forces of contemporary Indonesian history to achieve Islamic goals, the modern Islamic movement within its limits has left us a comprehensive frame of mind, although it is still far from complete. To formulate a more thorough framework of thinking about responding to this challenge is quite available now at a time when the ummah is weak in the practical political sector. There is no other choice, of course Intellectual work.

References

- Abdullah Taufiq. Islam and the Formation of Traditions in Southeast Asia: A Comparative Perspective. Jakarta: LP3S, 1989.
- Abu Muhammad Iqbal. Islamic Education Thought. Yogyakarta: Learning Library, 2015.
- Ahmad Syafi'i M. Map of the Earth of Islamic Intellectualism. Bandung: Mizan, 1994.
- Ansari, Endang Saifuddin. Islamic insight. Jakarta: Rajawali Press, 1990.
- Bahrin Abu Bakr. Translated. Tafsir. Jalalain. Next. Asbabun Nuzuul Volume 2. Bandung: Algensido's New Light, 2020.
- Ministry of Religion The Qur'an And Its Translation. Semarang: Tanjung Mas Inti, 1992.
- RI Ministry of Religion. Muqodimah Al Qur'an And Its Interpretation. Jakarta: Heart Lantern, 2010.
- M. Nazir. Research methods. Jakarta: Ghalia Indonesia, 2003.
- Maula, BS "Islam and Modernity: Muslim Views of Social Development, Politics and Science." Fikrah: Journal of Aqidah and Religious Studies 5, no. 2 (2017).
- Pippa Norris and Ronald Inglehart. Sacred and Secular: Religion and Politics Worldwide, Trj Zaim Rofiqi. Jakarta: Alfabet Library, nd
- Sahfique Ali Khan. Al-Ghazali's Philosophy of Education. Bandung: CV. Faithful Library, 2005.

Sutan Takdir, A. History of Indonesian Culture Seen from the Values Viewpoint. Jakarta: Dian Rakyat, 1980.

Syamsul Huda, Nur Ahid, Hasan Said Tortop, Fitria Lestari, and Andika Eko Prasetyo. "The Role of Islamic Education as the First Step Moral Education in Era Society 5.0: Implications for Indonesian and Turkish Education Systems" 7, no. 1 (2022).

Zuhairini. Philosophy of Islamic Education. Jakarta: Earth Script, 1991.

Endnotes

¹ Sutan Takdir, *Sejarah Kebudayaan Indonesia Dilihat Dari Segi Nilai-Nilai*.

² Pippa Norris dan Ronald Inglehart, *Sacred and Secular: Religion and Politics Worldwide*, Trj Zaim Rofiqi.

³ M. Nazir, *Metode Penelitian*.

⁴ Andika Eko Prasetyo Syamsul Huda, Nur Ahid, Hasan Said Tortop, Fitria Lestari, "The Role of Islamic Education as the First Step Moral Education in Era Society 5.0: Implications for Indonesian and Turkish Education Systems" 7, no. 1 (2022).

⁵ Sahfique Ali Khan, Al-Ghazali's Philosophy of Education (Bandung: CV. Pustaka Setia, 2005).

⁶ Zuhairini, Philosophy of Islamic Education (Jakarta: Bumi Aksara, 1991).

⁷ Abu Muhammad Iqbal, Islamic Educational Thought (Yogyakarta: Learning Library, 2015).

⁸ Ministry of Religion of the Republic of Indonesia, Muqodimah of the Qur'an and its Interpretation (Jakarta: Lentera Hati, 2010).

⁹ Ministry of Religion, Al Qur'an and Its Translation (Semarang: Tanjung Mas Inti, 1992).

¹⁰ Bahrin Abu Bakar, Translation. Interpretation. Jalalain. Next. Asbabun Nuzuul Volume 2 (Bandung: Sinar Baru Algensido, 2020).

¹¹ Ahmad Syafi'i M, Map of the Earth of Islamic Intelligence (Bandung: Mizan, 1994).

¹² Abdullah Taufik, Islam and the Formation of Traditions in Southeast Asia: A Comparative Perspective (Jakarta: LP3S, 1989).

¹³ BS Maula, "Islam and Modernity: Muslim Views of Social Development, Politics and Science," Fikrah: Journal of Aqidah Science and Religious Studies 5, no. 2 (2017).

¹⁴ Ahmad Syafi'i M, Map of the Earth of Islamic Intelligence.

¹⁵ Endang Saifuddin Anshari, Islamic Insights (Jakarta: Rajawali Press, 1990).