

The Dynamics of Islamic Thought and Practice in Indonesia: History, Transformation, and Relevance in Islamic Education

Cut Dewi Rahma^{1*}, Muji Mulia²

^{1,2}Pascasarjana, Universitas Islam Negeri Ar-Raniry, Indonesia

*correspondence email : 241003006@student.ar-raniry.ac.id

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Abstrak

Penelitian ini bertujuan mendeskripsikan dan menganalisis dinamika pemikiran dan peradaban Islam di Indonesia dari perspektif sejarah dan transformasi ideologis, serta mengevaluasi relevansinya dalam pendidikan Islam masa kini. Permasalahan yang dikaji meliputi bagaimana perjalanan intelektual Islam di Indonesia berkembang dari masa awal masuknya Islam hingga era kontemporer, perubahan paradigma pemikiran dari tradisionalisme ke modernisme dan neo-modernisme, serta bagaimana pemikiran tersebut menjadi landasan pengembangan pendidikan Islam yang adaptif, inklusif, dan progresif. Fokus penelitian pada transformasi ideologis pemikiran Islam dan relevansinya dalam konteks pendidikan Islam modern yang mampu membentuk karakter dan wawasan kebangsaan sesuai dinamika masyarakat saat ini. Metode penelitian menggunakan studi kepustakaan dengan pendekatan historis dan intelektual melalui analisis literatur seperti buku, artikel, dan dokumen terkait. Hasil penelitian menunjukkan bahwa pemikiran Islam di Indonesia berkembang dinamis, dari tradisional yang akomodatif hingga modern dan neo-modern yang menekankan rasionalitas dan pluralisme. Transformasi ini mendorong pendidikan Islam menjadi lebih inklusif, adaptif, dan relevan dengan kebutuhan zaman.

Kata kunci: sejarah peradaban islam, transformasi, pendidikan islam.

Abstract

This research aims to describe and analyze the dynamics of Islamic thought and civilization in Indonesia from the perspective of history and ideological transformation, as well as evaluate its relevance and application in Islamic education today. The problems studied include how the intellectual journey of Islam in Indonesia developed from the early days of Islam to the contemporary era, changes in the paradigm of thought from traditionalism to modernism and neo-modernism, and how this thinking can be the basis for the development of adaptive, inclusive and progressive Islamic education. The focus of the research is directed at the ideological transformation of Islamic thought and its relevance in the context of modern Islamic education that is able to shape character and national insight according to the dynamics of today's society. The method used is library research with a historical and intellectual approach, involving the collection, verification, interpretation, and historiography of literary sources such as books, scientific articles, and related documents. The results show that Islamic thought in Indonesia has experienced a dynamic and plural development, ranging from traditional influences that are accommodating to local culture, to the emergence of modern and neo-modern thought that emphasizes rationality, pluralism, and democracy. This transformation has implications for Islamic education, which is now increasingly integrating Islamic values with the needs of the times, forming people with character and insight, and strengthening an inclusive and adaptive national education system.

Keywords: history of Islamic civilization, transformation, Islamic education.

INTRODUCTION

Islamic thought and civilization in Indonesia are an important part of the history and development of the nation's

religion and culture, which has been ongoing since Islam first entered the archipelago (Kholidin et al., 2025). In general, Islamic thought is an intellectual

process involving the interpretation, development, and reconstruction of Islamic teachings in accordance with social, cultural, and temporal contexts. Meanwhile, Islamic civilization encompasses all aspects of Muslim life based on Islamic values, including education, social, cultural, and political aspects, which develop dynamically in interaction with other civilizations (Akmalia et al., 2021). In Indonesia, Islamic thought and civilization underwent a unique process of acculturation, whereby Islamic values integrated with local culture to form a unique and tolerant tradition of Islam in the archipelago (Taufik usman et al., 2023).

The main issue of concern in the study of Islamic thought and civilization in Indonesia is how Islam has been able to adapt and transform amid the challenges of modernity, cultural plurality, and national socio-political dynamics (Kurniawan, 2024). The emergence of various schools of Islamic thought ranging from traditionalists, modernists, to neo-modernists and liberals presents challenges in unifying a relevant and constructive Islamic vision for Islamic education. Additionally, there is a gap between classical Islamic thought rooted in tradition and the contemporary needs of Islamic education, which demand a more rational, inclusive, and progressive approach. This highlights the urgent need to examine how the history and

transformation of Islamic thought can be effectively applied in the curriculum and teaching methods of Islamic education in Indonesia.

Ideal Islamic education must be able to integrate Islamic values with modern science in order to produce a generation that is not only faithful and pious, but also intelligent, critical, and adaptable to the developments of the times. This integration means aligning Islamic principles such as ethics, morality, and spirituality with scientific approaches and contemporary technological developments so that religious understanding becomes more contextual and applicable in everyday life.

Islamic education in Indonesia needs to combine religious values with modern science, respect cultural diversity, and use dynamic learning methods. This can be achieved by changing the curriculum so that it not only teaches classical teachings, but also encourages critical discussion of current socio-political issues, utilizes educational technology, and creates a space for dialogue between traditionalist and modernist schools of thought (Retnowati & Dewi, 2024). In this way, the Muslim generation can uphold Islamic traditions while wisely responding to contemporary challenges such as technological advances, cultural differences, and national issues.

Previous studies have extensively discussed the development of Islamic

thought and civilization from classical to contemporary times. One important study is a research paper titled “The Transformation of Islamic Education Thought in Indonesia and Its Contribution to the National Education System,” which examines the dynamics of Islamic education transformation from the Old Order era to the Reformation. This study highlights the shift in paradigm from a traditional pesantren-based approach toward a more modern, inclusive, and interdisciplinary educational model, as well as the contributions of figures such as KH. Hasyim Asy’ari and Harun Nasution in formulating an Islamic educational paradigm relevant to the challenges of the times (Kholidin et al., 2025). Another relevant study is the Concept of Integrating Islamic Education into National Education: Efforts to Avoid the Dichotomy of Knowledge, which discusses the importance of integrating Islamic values into the national education system to overcome the dichotomy between religious knowledge and general knowledge. This study emphasizes that the integration of Islamic education into national education is an urgent need in order for education to become more holistic and comprehensive, as well as to end the separation between general education and Islamic education that has been occurring (Parhan et al., 2022).

A notable research gap is the lack of comprehensive studies linking the

history and transformation of Islamic thought with its practical relevance in contemporary Islamic education in Indonesia. In particular, there is still little research exploring how Islamic thought and civilization can be adapted in curriculum development, teaching methods, and character building in Islamic madrasahs and universities (Nadir & Januar, 2024). In addition, the lack of research examining the role of Islamic education in building national awareness and tolerance through Islamic thought is also a gap that needs to be filled in order to face current social and cultural challenges.

The focus of this research is to describe and analyze the dynamics of Islamic thought and civilization in Indonesia from a historical and ideological transformation perspective, as well as to evaluate its relevance in contemporary Islamic education. The research aims to provide a comprehensive overview of the intellectual journey of Islam in Indonesia, the paradigm shifts in thought that have occurred, and how these can serve as a foundation for the development of adaptive, inclusive, and progressive Islamic education (Nasruddin, 2016). Thus, this study is expected to contribute to strengthening Islamic education that is not only oriented towards mastery of religious knowledge, but also capable of shaping character and national insight in line with the dynamics of modern society.

The research questions that can be formulated are as follows: 1. How has the history and development of Islamic thought and civilization in Indonesia unfolded from the early days of Islam's arrival until the contemporary era? How has the ideological transformation of Islamic thought in Indonesia evolved, from traditionalism, modernism, to neo-modernism, and what factors have influenced this transformation? What is the relevance and application of the results of the transformation of Islamic thought and civilization to the development of Islamic education in Indonesia today?.

METHODS

This study uses a library research method that refers to historical and intellectual approaches to describe and analyze the dynamics of Islamic thought and civilization in Indonesia. This method was carried out by collecting, reading, and reviewing various relevant literature sources, such as books, journal articles, official documents, and scientific works related to the history of Islam, Islamic thought, and Islamic education in Indonesia (Fahrezy Amsil et al., 2024). Using this method, the study can present a comprehensive and in-depth picture of the relevance of Islamic thought in the development of Islamic education today.

RESULTS AND DISCUSSION

A. History of Islamic Thought in Indonesia

The development of Islamic thought in Indonesia has undergone a long and dynamic process since the early days of Islam's arrival until the contemporary era. In the early days, Islamic thought in Indonesia was still heavily influenced by local traditions and classical Islamic teachings brought by traders and scholars from various regions, such as Gujarat, Persia, and Arabia (Suwardi, 2018). This influence is evident in the way Islam has been adaptively accommodated to local cultures and traditions, thereby forming the distinctive and tolerant character of Islam in the archipelago (Batubara et al., 2023). A concrete example of this acculturation can be found in the architecture of mosques that adopt the typical Javanese roof shape, such as the Demak Mosque, as well as the use of *cungkup* and *kijing* on tombs, which are a legacy of Hindu-Buddhist traditions but are still preserved in local Islamic culture (Ifrochah et al., 2025).

In addition, the role of Walisongo was very significant in the spread of Islam in Java; they used a cultural approach by integrating Islamic values into the arts, traditions, and lifestyles of the community, such as through *wayang* and *gamelan* performances as a medium for preaching (Arya et al., 2023). The moderate and tolerant character of

Nusantara Islam is also reflected in religious practices such as tahlilan, maulid, and grave pilgrimages, which are adaptations of local traditions to Islamic teachings (Sholihah et al., 2025). This model of Nusantara Islamic thought emphasizes the importance of moderation (wasathiyah), tolerance, and respect for tradition as long as it does not conflict with Islamic principles, thereby maintaining harmony in Indonesia's multicultural society (A. Azra, 2013).

Thus, the development of Islamic thought in Indonesia has not only produced a distinctive and contextual style of Islam, but has also become a relevant and inspiring model of religious diversity in the contemporary era.

1. The Gujarat Theory

The Gujarat Theory states that Islam entered Indonesia in the 13th century through Muslim traders from Gujarat, India. This theory is supported by historical evidence in the form of the tomb of Sultan Malik As-Saleh in Samudra Pasai, which has a Gujarat style, as well as the close trade relations between the archipelago and the Gujarat region. The Gujarat merchants, who followed the Shafi'i school of thought, brought Islamic teachings and culture that later developed along the coasts of Sumatra and Java. This theory is further strengthened by Marco Polo's travel accounts and archaeological evidence in the form of tombstones with a

distinctive Gujarat style (Batubara et al., 2023).

2. Persia Theory

The Persia Theory argues that Islam entered Indonesia in the 15th century through the influence of the Persians (now Iran). Evidence supporting this theory is the cultural and religious similarities between Indonesian and Persian societies, such as the commemoration of Ashura (10 Muharram), known as the Tabuik ceremony in West Sumatra and bubur Suro in Java. Additionally, the Sufi teachings embraced by Islamic figures in the Nusantara region share similarities with Persian Sufi traditions, as well as the use of Persian terms in the Arabic writing system in Indonesia (Zikriadi et al., 2023).

3. The Makkah Theory

The Makkah Theory states that Islam came directly from Saudi Arabia in the 7th century AD, brought by Arab traders and preachers. This theory was put forward by figures such as Buya Hamka and several Western historians. Supporting evidence includes the presence of Arab communities settled along the coast of Sumatra in the 7th century, the dominant influence of the Shafi'i school of thought in Indonesia, which is also widely followed in Egypt and Makkah, and the titles of the kings of Samudra Pasai, who used the title al-Malik, similar to titles in Egypt. This theory emphasizes that the Arabs were the first to bring Islam to the archipelago,

followed by Persia and Gujarat (Lubis, 2021).

During the colonial period, Islamic thought focused more on efforts to raise national awareness and resistance against colonialism, so that religious ideas were more closely related to the spirit of nationalism and the struggle for independence (Nasution et al., 2024). After independence, especially since the 1970s, there has been an intellectual revival of Islam marked by the emergence of reformist figures such as Harun Nasution, Nurcholish Madjid, and Abdurrahman Wahid, who brought a new paradigm to Indonesian Islamic thought. They developed reformist ideas emphasizing rationality, secularization, and openness to modernity, while adapting Islam to Indonesia's pluralistic and democratic socio-political context (Yaqzhan et al., 2024).

During the reform era, Islamic thought became increasingly diverse with the emergence of liberal Islamic groups, neo-modernists, and radical movements that interacted and clashed in the intellectual public sphere. Islamic organizations and Islamic educational institutions also played an important role in shaping and disseminating these religious and socio-political paradigms, so that Islamic thought in Indonesia continued to undergo adaptive transformations in response to the challenges of the times while preserving

the traditional values that characterize Islam (Abidin, 2012).

B. Ideological Transformation of Islamic Thought

The ideological transformation of Islamic thought in Indonesia reflects a paradigm shift from traditionalism to modernism and neo-modernism, influenced by national political and social dynamics. Traditional Islamic thought in Indonesia is generally rooted in the taqlid approach, which is to strictly follow the opinions of previous scholars without much ijtihad or new interpretation (Yaqin, 2023). Traditionalist Islamic groups in Indonesia emphasize the preservation of religious teachings and practices that have been passed down from generation to generation. They are strongly attached to a particular school of thought (especially the Shafi'i school) and are accommodating of local traditions that are mixed with local culture. Religious practices such as tahlilan, grave visits, and selamatan are examples of traditions that are maintained and considered an important part of religious and social life, especially in pesantren environments and organizations such as Nahdlatul Ulama (NU) (Wahyuni et al., 2025).

At the beginning of the 20th century, a modernist movement emerged that rejected practices considered heretical and superstitious, and promoted a rational and critical approach to understanding Islam. Key modernist

organizations included Muhammadiyah (founded by KH Ahmad Dahlan on November 18, 1912) and Persatuan Islam (PERSIS) (founded on September 12, 1923). Muhammadiyah, in particular, rejected the spread of bid'ah, superstition, and superstition and sought to restore Islamic teachings in accordance with the Qur'an and hadith. These modernist figures promoted *ijtihad*, which is the intellectual effort to reinterpret Islamic law in accordance with the context of the times, and rejected blind *taqlid* towards the opinions of previous scholars (Falahuddin, 2017).

In addition, modernists also sought to integrate modern science and education into the lives of Muslims. Muhammadiyah, for example, modernized education by adapting the Dutch education system to Islamic education, giving rise to a school model that balanced religious and general curricula. The aim was to improve the standard of living of Muslims, who at that time were still lagging behind in various aspects of life (Mufarriju, 2024).

This modernist movement was also influenced by the wave of Islamic renewal in the world, such as the ideas of Jamaluddin Al-Afghani, Muhammad Abduh, and Muhammad Rashid Ridha in Egypt, who emphasized the importance of rationality, educational renewal, and social reform in Islam. In Indonesia, this movement became part of a broader

reform effort, including in the political and social spheres, to address the challenges of colonialism and modernity (Rahman, 2017).

Furthermore, neo-modernism emerged as an attempt to combine traditional Islamic values with more open and flexible modern thinking. This approach seeks to preserve old cultural and religious heritage, but also allows room for new interpretations that are in line with current conditions (Suryani, 2016). Unlike traditionalism, which tends to be conservative, and modernism, which can sometimes be overly rationalistic, neo-modernism attempts to strike a balance between the two by emphasizing dialogue between text and context, between classical heritage and the demands of modernity.

Neo-modernism also emphasizes the importance of contextual and critical *ijtihad*, as well as valuing plurality and democracy as part of the dynamics of modern society (Mariam Bushra & Pakeeza, 2022). In Indonesia, neo-modernist thinking has been developed by figures such as Nurcholish Madjid, Djohan Effendi, and Abdurrahman Wahid (Gus Dur), who promote an inclusive, dialogical, and adaptive view of Islam in response to socio-political changes. They seek to bridge Islamic tradition with the demands of modernity without abandoning the fundamental values of Islam (Hamidah, 2011).

C. The Relevance of Islamic Thought in Contemporary Islamic Education

The relevance of Islamic thought in contemporary Islamic education is very strong because of its ability to integrate Islamic values with the needs of the times, while shaping individuals with character and broad perspectives and strengthening an inclusive, adaptive, and high-quality national education system (Naili & Mutrofin, 2024). The relevance of Islamic thought in contemporary education lies not only in the integration of Islamic values with the needs of the times, but also in its strategic role in building a holistic and transformative educational paradigm. Values such as honesty, responsibility, tolerance, justice, and compassion serve as a dynamic and contextual ethical framework, guiding the learning process to cultivate intellectual intelligence alongside emotional and spiritual intelligence to address the challenges of globalization and technological advancements (Taufiq et al., 2024).

In this context, contemporary Islamic education should be viewed as an arena of dialectics between Islamic tradition and modern science. (Ichsan et al., 2020). An integrative approach that combines religious teachings with science and technology is not merely an addition of content, but rather a methodological and epistemological transformation that

enables students to internalize Islamic values critically and practically. For example, incorporating Islamic values into general subjects not only teaches moral norms but also develops critical analysis and ethical reflection on contemporary issues such as social justice, pluralism, and digital ethics (Jaswan, 2024).

In addition, the use of digital media and online learning platforms is not only a technical tool, but also a pedagogical medium that expands the space for dialogue and social interaction, enabling Islamic education to respond to the needs of students living in a rapidly changing information society. A curriculum responsive to modern socio-political and cultural developments must be designed flexibly and inclusively, accommodating the diversity of students' identities and backgrounds while instilling a strong sense of national identity. (Hanief et al., 2024).

Thus, contemporary Islamic education serves as an agent for shaping inclusive, tolerant, and nationalistic character, as well as a vehicle for critical learning that prepares students to become adaptive and innovative individuals in facing the complexities of the modern era. (Amin muhammad, 2024). This approach requires synergy between traditional values and the dynamics of modernity, so that Islamic education not only preserves spiritual heritage but also

actively contributes to the development of a civilized and just society.

CONCLUSION

Based on the results of this study, it can be concluded that Islamic thought and civilization in Indonesia have undergone a long and dynamic journey, from the early days of Islam's arrival, which was influenced by local traditions and classical teachings, to ideological transformations that gave rise to various modern and neo-modern paradigms of thought. This transformation has not only enriched the intellectual heritage of Islam in the archipelago but also provided an important foundation for the development of adaptive, inclusive, and progressive Islamic education. Contemporary Islamic education increasingly integrates Islamic values with modern science and emphasizes character building and national awareness relevant to global challenges and the dynamics of Indonesia's multicultural society. However, Islamic education faces various challenges, such as plurality of thought, globalization, and technological developments, which require innovation in curriculum, teaching methods, and improvement in the professionalism of educators. Therefore, strengthening Islamic education that is responsive to the changes of the times is a key factor in shaping a generation that is faithful, virtuous, and capable of making

positive contributions to national development and global civilization.

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