

Contemporary Islamic Sects in Indonesia

Eko Prayetno^{1*}, Zulfi Mubaraq², Ahmad Kholil Nur³, Raed Awadh Saeed Al-Ghatnaini⁴, Tasnim Saelaemae⁵

¹ Maulana Malik Ibrahim Islamic University Malang; echopray99@gmail.com

² Maulana Malik Ibrahim Islamic University Malang; zulfi@pips.uin-malang.ac.id

³ Maulana Malik Ibrahim Islamic University Malang; kholil@bsa.uin-malang.ac.id

⁴ Islamic University of Madinah, Saudi Arabia; read.alghatnaini@gmail.com

⁵ Muslim Suksa School, Thailand; vivo565432@gmail.com

*Corresponding Author

ABSTRACT

Islam's development in Indonesia has been shaped by both positive and negative influences. On the positive side, technology, modernization, and globalization have supported the spread and evolution of Islamic thought. However, challenges include the lasting impact of the Abbasid Dynasty's decline, psychological issues among Muslims, and the rise of religious identity politics. Overall, contemporary Islamic sects bring new perspectives, demonstrating how Islam adapts to modernity and is influenced by both local and global dynamics. (content analysis) Miles and Huberman models. The results found 3 things: First, the paradigm of Contemporary Islamic Sects in Indonesia has 7 forms: Determinism Sects of thought, Liberalism Sects of thought, Contemporary Islamic Sects of thought, Fundamentalist Sects of thought, Modernism Sects of thought, extremism movement Sects, rational religious Sects Second, internally influencing Contemporary Islamic Sects in Indonesia there are 3 factors positive influence and negative influence, influence of ijtihad ulama, influence of scientific epistemology As for externally influencing Contemporary Islamic Sects in Indonesia there are 3 factors The influence of capitalist economy, The influence of Islamisation, The influence of pragmatism Third, the positive implications of Contemporary Islamic Sects in Indonesia. Islam's development in Indonesia has been shaped by both positive and negative influences. On the positive side, technology, modernization, and globalization have supported the spread and evolution of Islamic thought.

Keywords: Islamic Sects, Contemporary, Indonesia

How to Cite

Prayetno, E., Mubaraq, Z., Nur, A. K., Al-Ghatnaini, R. A. S., & Saelaemae, T. (2024). Contemporary Islamic sects in Indonesia. *Jurnal Al Burhan*, 4(2), 113-125. <https://doi.org/10.58988/jab.v4i2.342>

INTRODUCTION

The study of contemporary Islamic sects is interesting to debate (Juusola, 2023; Pache et al., 2023; Suntana et al., 2023). This is because the theme contains elements of Controversial, Conflict, Trending, Viral and Emergency (CCTVE). There are three things that show the urgency of the title being discussed: First, conceptually, the study of Contemporary Islamic Sects is a study that involves understanding and analysing Islamic thought, contemporary Islamic Sects play a significant role in shaping the face of Islam in Indonesia today (Mutaqin et al., 2024), with its various dynamics, challenges, and potentials (Reynolds, 2023); Second, functionally the study of Contemporary Islamic Thought functions as a framework of thought and guidance for Muslims in facing the challenges of changing times and contributes to the formation of a relevant religious understanding identity (Weismann, 2024); Third, the study of contemporary Islamic Sects in Indonesia contributes theoretically in the form of reinterpretation of religious concepts, theory development, and knowledge exploration, various contemporary Islamic Sects emerge as a response to the challenges of the times, as well as in an effort to understand Islam in a diverse local context in Indonesia (Bishara, 2022). These three points show how important it is for this theme to be studied in more depth.

Writing on the theme of the Concept of Contemporary Islamic Education Thought in Indonesia tends to be discussed only from the historical side so that it is trapped in the historical romanticism of Islam as the religion of God which is absolutely true with people easily agreeing to it (Ibrahim, 2022). Second, (example: biographical criticism). Contemporary Islamic Theology Patterns of Thought of Harun Nasution and Hm Rasjidi (Rosidi, 2023); writings on the theme of the Urgency of Philosophy in Contemporary Society: A Review of Islamic Philosophy on Moral and Religious Functions. tends to be discussed only from the side of fame so that it is trapped in individualist fanaticism; Third, (example: conceptualist criticism) writing on the theme of Islam Nusantara: The History of Contemporary Islamic Civilisation in Indonesia tends to be discussed only in terms of conception so that it is trapped in definitions (Hakim, 2023; Hefner, 2023; Tohis, 2024). While this paper tends to discuss three things: the form of flow, the factors that influence it and its implications for contemporary Islam so that this paper is clearly different from the previous writings.

The paradigm The purpose of the Contemporary Islamic Sects in Indonesia is to understand the development and transformation of Islamic culture in the context of modern times in Indonesia (Syafrion et al., 2024). This relates to the forms with the theme of Contemporary Islamic Culture in Indonesia. Second, factors that influence internal factors in Contemporary Islamic Culture in Indonesia include the transformation of Islamic values, adaptation to the times, and the role of local culture in shaping Islamic identity in Indonesia, external factors in Contemporary Islamic Culture in Indonesia include globalisation, modernisation, interaction with other cultures, and social and political changes at the national and international levels (Isana et al., 2019; Liam et al., 2023; Yunita et al., 2022). This relates to internal and external factors that support and hinder. Third, the implications of Contemporary Islamic Culture in Indonesia include its

influence on the religious and cultural identity of Indonesian society, as well as the role of Islam in shaping social and political values in Indonesia to Contemporary Islamic Culture in Indonesia (Mappiasse, 2017; Margono, 2012; Roy et al., 2020; Sucilawati, 2020; Van Ess, 2001). This relates to the positive and negative impacts caused.

First, historically, the theme of Contemporary Islamic Cultural Streams in Indonesia grew rapidly at the time of the establishment of the Islamic kingdom (Al-Ahmadi et al., 2020; Hidayatulloh, 2021; Leventhal, 2002). Islamic territory, showing the quality of Islam that is coordinated in the process of assimilation, the foundation of Islam will be the basis of the social development of Muslims (Md Sawari et al., 2022). has been studied in a long historical span so that there is no doubt about its historical traces (Islam Nusantara: The History of Contemporary Islamic Civilisation in Indonesia. Secondly, philosophically, the theme of Contemporary Islamic Culture in Indonesia has been tested in philosophy, both epistemological and axiological ontology covering all aspects of human life, including moral and religious questions. The Urgency of Philosophy in Contemporary Society: A Review of Islamic Philosophy on Moral and Religious Functions. Third, methodologically, the theme of Contemporary Islamic Culture in Indonesia aims to increase the level of humanity Urgency of Philosophy in the Life of Contemporary Society: A Review of Islamic Philosophy on the Function of Morals and Religion.

METHOD

The focus of the study is limited to three things: Firstly, relating to the forms of Islamic sects in Indonesia This in detail includes the various forms that illustrate the above theme. Second, the factors that influence the emergence of these forms. This in detail includes various factors, both internal and external that illustrate the above theme, both supporting and hindering the emergence of these forms. Third, the various implications of Islamic sects in Indonesia for contemporary Islam. This in detail includes various implications or impacts caused directly or indirectly, both positive and negative, which illustrate the above theme. These three things are discussed in this paper so that the study does not widen to other things.

The research used is Library Research (Adlini et al., 2022), which is a library-based research whose research activities are carried out by collecting information and data with the help of various kinds of materials in the library such as reference books, similar previous research results, articles, notes, and various journals related to the problem to be solved (Sarosa, 2021; Sutisna, 2021; Syahrani, 2020). with a text approach based on literature theory refers to the analysis and interpretation of texts based on conceptual frameworks or theories developed by experts in the field of literary or humanities studies, with a text approach based on literature theory refers to the analysis and interpretation of texts based on conceptual frameworks or theories developed by experts in the field of literary studies or other humanities. This approach allows readers or researchers to understand the text more deeply through existing theoretical perspectives. Steps taken include theory selection, text analysis, theory application, interpretation, proof, and conclusion. To strengthen the study with this theme. Library Research

is a library research by examining sources in the form of books, manuscripts, notes, etc.

Data Sources: Data from the theme of Islamic Sects in Indonesia are taken from primary books entitled Contemporary Western Philosophical Sects of Postmodernism by Maskhuroh, Religious-Based Radicalism Movement in the Jama'ah Islamiyah and Islam Jama'ah Sects by Indra, Study of Al-Farabi's Educational Thought in Contemporary Islamic Education by Deden, Characteristics and Patterns of Classical and Modern Islamic Theological Thought by Zulkarnain and secondary entitled Contemporary Islamic Philosophy by Musa and Contemporary developments in religious understanding in Indonesia by Fauziah As for articles from international journals entitled Understanding Transnational Islamic Movements, and national entitled Modern and Contemporary Islamic Thought. Science of Development and Views of Islamic Sects, Exploring the History of Islamic Sects and their Implications in Islam, the Scope of Contemporary Islam, etc.

Table 1. Anthropological Approaches in Islamic Sect

No	Sect Type
1.	Liberalism Sect of Thought
2.	Rational Religious Sect
3.	Extremism Movement
4.	Sunni Group
5.	Spirituality Sect
6.	Contemporary Islamic Sects
7.	Modernism
8.	Mu'tazilah Sect
9.	Fundamentalist Islamic Thought
10.	Determinism Sect of Thought.

Table 2. Influencing Factors

No	Sect Type
11.	The Influence of Ulama Ijtihad.
12.	The Influence of Islamic Traditionalism.
13.	Influence of Contemporary Culture
14.	Influence of Scientific Epistemology
15.	The Influence of Sufism.
16.	Influence of Capitalist Economy
17.	Positive Influence and Negative Influence
18.	The Influence of The Logic of Causality
19.	The Influence of Islamisation
20.	The Influence of Pragmatism

Table 3. Contemporary Development of Religious Understanding in Indonesia

No	Sect Type
21.	Impact of Globalisation
22.	The Impact of Religious Identity Politics
23.	Political Impact
24.	Positive Impact on Society and Muslims

No	Sect Type
25.	Positive Impact of The Times
26.	Positive Impact of Development
27.	Negative Impact on Muslim Psychology
28.	Impact of Technology
29.	Impact on Speculative Thinking
30.	Impact of the Destruction of the Abbasid Dynasty

Data Collection Technique: The data collection using library research technique with the following stages: First, collecting articles (collection) literature and library materials that are relevant to the problem under study. Second, selecting relevant articles (selection) examining literature and literature materials that are relevant to the problem under study either from books, journals, or other sources. Third, classifying or grouping articles according to purpose (classification) combines information from various sources of writing to understand the research topic as a whole. In this way, researchers can collate findings from relevant literature to identify patterns, similarities, differences, and trends that emerge in existing research.

Data Analysis Technique: Data in the form of literature was analysed using qualitative data analysis techniques (content analysis) of the Miles & Huberman (1992) model in accordance with the Library Research procedure with the following stages: First, Data reduction, done by summarising, choosing the main things, focusing on the important things, looking for themes and patterns and discarding those that are not needed. Second, Data display, display or present data so that the visibility is clearer, the data can be as simple as tables with neat formats, graphs, charts, pictograms, and the like. Third, Conclusion Drawing/Verification, In the third stage, the initial conclusions made are still temporary. This conclusion can change if there is strong evidence that supports further data collection. However, if researchers find valid and consistent evidence when returning to the field to collect data, the resulting conclusions will be more credible.

RESULTS AND DISCUSSION

In this section three results will be explored: (1) The forms of contemporary Islamic sects; (2) The factors that influence Islam in Indonesia; and (3) The implications of contemporary Islamic sects in Indonesia in the form of descriptions, explanations and relations. Description is done by describing data that is relevant to the focus/objective of the research, reliable and valid, either in the form of statements, graphs, images, tables or in other forms. Explanation is done by explaining the data that has been presented so that it becomes clearly understood by anyone so that it does not cause misinterpretation and misunderstanding. Relation is done by connecting the data with other data so that there appears to be a significant relationship between one data and other data that can produce the integrity of the data in accordance with the research objectives.

Forms/Paradigms of contemporary Islamic sects in Indonesia

The results found in this paper are about the paradigm of Contemporary Islamic Flow in Indonesia there are 10 forms: (1) Liberalism; (2) The flow of religious rational; (3) The flow of extremism movement; (4) The Sunni group; (5)

The flow of spirituality; (6) The flow of contemporary Islam; (7) Modernism; (8) The flow of Mu'tazilah; (9) Fundamental Islamic thought; and (10) The flow of determinism thought. Article 1 describes the flow of liberalism and its dynamics (Lake et al., 2021). Article 2 describes the religious rational flow of Islamic education thought (Aripin & Nurdiansyah, 2022). Article 3 describes the flow of extremism movement clashes with religious fanaticism (Muhaimin et al., 2023). Article 4 describes the flow of sunni groups that have a very important influence on change (Linge & Larsson, 2022). Article 5 describes the flow of spirituality the basic concept of education (Akrim, 2022). Article 6 describes the flow of contemporary Islam political studies on actual issues (Gibb, 2022; Mandaville, 2020; Shively & Schultz, 2022; Tibi, 2023). Article 7 describes the modernist Sects of understanding social conditions and phenomena (Boas et al., 2021; Luckmann et al., 2022; Sorokin, 2020). Article 8 describes the mu'tazilah Sects and Islamic renewal. Article 9 describes the fundamental Islamic Sects of thought the development and concept of Islamic thought (Morrissey, 2021; Watt, 2024). Article 10 describes the determinism Sects of thought breakthroughs and improvements.

The results found in this paper are about the paradigm of contemporary Islamic flow in Indonesia there are 10 forms: Article 1 explains about the flow of liberealism and the dynamics of the state of Islam which is influenced by modernisation or the current state of Islam. Article 2 explains about the rational religious flow of good intentions that will lead to good morals. Article 3 explains that the flow of extremism clashes with religious fanaticism. Article 4 explains about the flow of sunni groups that have a very important influence on change. Article 5 discusses the flow of spirituality Basic concepts of education Changes and challenges in education that occur give rise to various ideas. Article 6 describes the contemporary Islamic Sects of political studies on actual issues. Article 7 discusses the modernist Sects of understanding social conditions and phenomena. Article 8 discusses the mu'tazilah Sects and Islamic renewal. Article 9 discusses the fundamental Islamic Sects of thought the development and concept of Islamic thought. Article 10 discusses the determinism Sects of thought breakthroughs and improvements (Şen, 2023).

The relationship between the three data on the form of the Contemporary Islamic Sects in Indonesia turns out to have a close relationship with each other and cannot be separated. This is shown by the evidence that each of these forms has a background that influences the formation of these things and can provide various forms of revitalisation. Article 1 has similarities/relationships /differences/similarities with article 2 in terms of forms of Islamic sects and their dynamics. Article 3 has a relationship with article 4 in terms of classical and modern contemporary sects. The influencing factors and their implications have a close relationship with each other and cannot be separated. It is shown that each of these forms has a background that influences the formation of these things and can have implications for something, both positively and negatively.

Should be presented on the right side of the equation and in the brackets (Equation 1). There should be given single-spaced above equation and single-spaced below it before the text continues.

Factors influencing the emergence of contemporary Islamic forms of Sects in Indonesia

The results found in this paper are about the factors that influence the forms of Contemporary Islamic Thought in Indonesia as for internally influencing the emergence of forms, there are 6 factors: (1) The influence of *ijtihad* ulama; (2) The influence of Islamic traditionalism; (3) The influence of contemporary culture; (4) The influence of scientific epistemology; (5) The influence of Sufism; and (6) The influence of capitalist economy. While externally influencing the emergence of forms there are 4 factors: (1) positive influence and negative influence; (2) The influence of causality logic; (3) The influence of Islamisation; and (4) The influence of pragmatism. Article 11 describes the internal factor in the form of *ijtihad* ulama (Kustiana et al., 2024). Article 12 describes the internal factors in the form of Islamic traditionalism (Mustamin et al., 2023). Article 13 describes the internal factors in the form of Contemporary Culture (Tolibdjanovna, 2024). Article 14 describes the internal factors in the form of scientific epistemology (Han et al., 2023). Article 15 describes the internal factors in the form of Sufism (Al-Muhammad & Al-Kaabi, 2023). Article 16 describes the internal factor in the form of capitalist economy (Korpi, 2022; Mandel, 2024; Overbeek, 2022). Article 17 describes external factors in the form of positive and negative influences (Kumar & Singh, 2022). Article 18 describes external factors in the form of causality logic (Alkubaisi, 2023). Article 19 describes external factors such as the influence of Islamisation (Ro'i, 2023). Article 20 describes external factors in the form of the influence of pragmatism (Skretting, 2024).

The data consists of 2 things, namely internal and external factors that influence the emergence of forms of contemporary Islamic flow in Indonesia: (1) The influence of *ijtihad* ulama in the development of contemporary zakat fatwa; (2) The influence of Islamic traditionalism A movement that wants to restore ethics by positively improving it using religious teachings; (3) The influence of Contemporary Culture rejects theological knowledge or religious beliefs as a valid source of knowledge; (4) The influence of scientific epistemology of philosophy, and science. contribution to Islamic scientific epistemology; (5) The influence of Sufism reveals the epistemology of interpretation; and (6) The influence of capitalist economics Islamic economic thought redeveloped with the emergence of contemporary economic thinkers. and inhibits include: (1) Positive influence and negative influence The whole component is interconnected and has dependence on each other; (2) The influence of causality logic of classical *maqasid* theory is expanded in order to answer the challenges of contemporary times; (3) The influence of Islamisation; and (4) The influence of pragmatism on the dynamics of changing political conditions in Indonesia.

The relationship between the three data on the forms of Contemporary Islamic Sects in Indonesia, the factors that influence them and their implications, turns out to have a close relationship with each other and cannot be separated. It is shown that each of these forms has a background that influences the formation of these things and can give implications to something, both positively and negatively.

Implications of contemporary Islamic sects for the development and progress of Islam in Indonesia

The results found in this paper are about the positive and negative implications of Islamic currents on contemporary Islam. The positive implications are 8 things: (1) Globalisation; (2) Development; (3) Religious identity politics; (4) Politics; (5) Muslims; (6) The times; (7) Politics; and (8) speculative thinking.

Article 21 explains that Islamic sects have an impact on globalization (Prasanti et al., 2024). Article 22 explains that Islamic sects have an impact on development (Netanyahu & Susanto, 2022). Article 23 and 24 explain that Islamic sects have an impact on identity politics (Robinson, 2024). Article 25 explains that Islamic sects have an impact on Muslims (Firdaus et al., 2023). Article 26 explains that Islamic sects have an impact on the development of the era (Kasdi et al., 2022). Article 28 explains that Islamic sects have an impact on politics (Brass, 2024). Article 29 explains that Islamic sects have a speculative impact (Eickelman, 2023). Meanwhile, there are two negative implications: negative impact on Muslim psychology and destruction. Article 27 explains that Islamic sects have an impact on Muslim psychology (Rassool, 2023). Article 30 explains that Islamic Sects have an impact on the impact of the destruction of the Abbasid Dynasty on the Islamic world (Alhadrawi, 2023; Riyadi & Putra, 2022; Yusuf et al., 2024).

The data consists of 2 things, namely the implications for contemporary Islamic sects in Indonesia, some of which are positive, namely bringing renewal of thought and some are negative, namely polarisation and internal conflict: Some sects tend to polarise within the Islamic community itself, between those who follow the sect and those who do not. Radicalisation: Some sects have the potential to become conduits for radical or extremist thought, although the majority of contemporary sects in Indonesia do not support violence. Reduced Tolerance and Pluralism: Some sects may have a less tolerant view of differences in religion or society, which may reduce the spirit of tolerance and pluralism in Indonesia. Limitations in Thinking: Some contemporary sects may be trapped in thinking that is too rigid or unresponsive to social change and the evolving context of the times, thus being unable to provide relevant solutions to contemporary challenges. Dependence on Charismatic Leaders: Some traditions tend to be highly dependent on charismatic leaders, which can lead to over-reliance and imbalance.

The relationship between the three data on the implications of Contemporary Islamic Sects in Indonesia, it turns out, has a close relationship with each other and cannot be separated. This is shown that each of these forms has a background that influences the formation of these things and can have implications for something, both positively and negatively. Article 21 has a similar relationship with article 22 in terms of the impact of religious identity politics in an Islamic perspective on social and political dynamics in contemporary society.

CONCLUSION

The most important findings in this paper are the various forms of Contemporary Islamic Sects in Indonesia, the variety of factors that influence Contemporary Islamic Sects in Indonesia and the varied implications of Contemporary Islamic Sects in Indonesia. These findings provide new views and insights into the complexity and dynamics of Contemporary Islamic Sects in

Indonesia, showing how religion can adapt to changing times, and how the interaction between locality and globality shapes the face of Islam in Indonesia today.

This paper can contribute both theoretically, methodologically and practically. Theoretically, these findings enrich the theoretical building of contemporary Islamic sects in Indonesia. Methodologically, these findings add to the repertoire of research methods that are more varied and applicable. Finally, practically, these findings can also be practiced in everyday life. The author hopes that further research can provide an understanding of contemporary Islam in Indonesia regarding its spread and the benefits of contemporary Islam in Indonesia and the impact of its spread can have a good impact or a bad impact. This paper only discusses 3 things, namely: forms, factors and implications of Contemporary Islamic Sects in Indonesia only. While these three things certainly have limitations in the context of the theme of study and methodology and the findings produced so that further in-depth and detailed research is needed.

REFERENCES

- Adlini, M. N., Dinda, A. H., Yulinda, S., Chotimah, O., & Merliyana, S. J. (2022). Metode Penelitian Kualitatif Studi Pustaka. *Edumaspul: Jurnal Pendidikan*, 6(1), 974–980. <https://doi.org/10.33487/edumaspul.v6i1.3394>
- Akrim, A. (2022). A new direction of Islamic education in Indonesia: Opportunities and challenges in the Industrial Revolution Era 4.0. *Edukasi Islami: Jurnal Pendidikan Islam*, 11(1), 35–48. <https://doi.org/https://doi.org/10.30868/ei.v11i01.1799>
- Al-Ahmadi, R. F., Al-Juffali, L., Al-Shanawani, S., & Ali, S. (2020). Categorizing and understanding medication errors in hospital pharmacy in relation to human factors. *Saudi Pharmaceutical Journal*, 28(12), 1674–1685. <https://doi.org/https://doi.org/10.1016/j.jsps.2020.10.014>
- Al-Muhammad, E. A. L., & Al-Kaabi, M. A. H. (2023). Sufism is a Cultural Phenomenon. *Kurdish Studies*, 11(2), 3649–3659. <https://kurdishstudies.net/menu-script/index.php/KS/article/view/968>
- Alhadrawi, A. K. A. (2023). The harbingers of breaching of the Abbasid Caliphate's symbolism during the dominance of foreign powers on the caliphate. Comparative Critical overview. *Zien Journal of Social Sciences and Humanities*, 25, 42–56. <https://zienjournals.com/index.php/zjssh/article/view/4562>
- Alkubaisi, S. H. M. (2023). The Relationship between Critical Thinking and Logic: Its Importance for Islamic Learners. *International Journal of Academic Research in Progressive Education and Development*, 12(4), 1298–1310. <https://ijarped.com/index.php/journal/article/view/879>
- Aripin, S. A. S., & Nurdiansyah, N. M. (2022). Modernization of Education: A New Approach and Method in Learning Islamic Religious Education. *TADRIS: Jurnal Pendidikan Islam*, 17(1), 100–117. <https://doi.org/https://doi.org/10.19105/tjpi.v17i1.5916>
- Bishara, A. (2022). *Sectarianism without sects*. Oxford University Press.
- Boas, F., Darnell, R., & Lewis, H. S. (2021). *Anthropology and modern life*. Routledge.
- Brass, P. R. (2024). Elite groups, symbol manipulation and ethnic identity among

- the Muslims of South Asia. In *Political Identity in South Asia* (pp. 35–77). Routledge.
- Eickelman, D. F. (2023). Ibadism and the Sectarian Perspective. In *Oman: economic, social and strategic developments* (pp. 31–50). Routledge.
- Firdaus, F. S., Ikhsan, R. B., & Fernando, Y. (2023). Predicting purchase behaviour of Indonesian and French Muslim consumers: insights from a multi-group analysis. *Journal of Islamic Marketing*, 14(5), 1229–1259. <https://doi.org/https://doi.org/10.1108/JIMA-05-2021-0169>
- Gibb, H. A. R. (2022). *Modern Trends in Islam*. University of Chicago Press.
- Hakim, L. N. (2023). *Islamism and the Quest for Hegemony in Indonesia*. Springer.
- Han, Z., Kang, E. Y., & Sok, S. (2023). The complexity epistemology and ontology in second language acquisition: A critical review. *Studies in Second Language Acquisition*, 45(5), 1388–1412. <https://doi.org/https://doi.org/10.1017/S0272263122000420>
- Hefner, R. W. (2023). *Islam and Citizenship in Indonesia: Democracy and the Quest for an Inclusive Public Ethics*. Taylor & Francis.
- Hidayatulloh, D. S. (2021). Urgensi Toleransi Beragama dalam Pendidikan. *Frontiers in Neuroscience*, 14(1), 1–13.
- Ibrahim, A. (2022). *Contemporary Islamic discourse in the Malay-Indonesian world: Critical perspectives*. Strategic Information and Research Development Centre.
- Isana, W., Thohir, A., EQ, N. A., & Mansyur, A. S. (2019). *Understanding the History of Islamic Culture through the Ibrah-based Learning Model*. 253(Aes 2018), 70–73. <https://doi.org/10.2991/aes-18.2019.16>
- Juusola, H. (2023). What do young people think about the extension of compulsory education? *Educational Research*, 65(4), 478–495. <https://doi.org/10.1080/00131881.2023.2263885>
- Kasdi, A., Karim, A., Farida, U., & Huda, M. (2022). Development of Waqf in the Middle East and its Role in Pioneering Contemporary Islamic Civilization: A Historical Approach. *Journal of Islamic Thought and Civilization*, 12(1), 140–153. <https://doi.org/https://doi.org/10.32350/jitc.121.10>
- Korpi, W. (2022). *The working class in welfare capitalism: Work, unions and politics in Sweden*. Routledge.
- Kumar, N., & Singh, A. K. (2022). Impact of environmental factors on human semen quality and male fertility: a narrative review. *Environmental Sciences Europe*, 34, 1–13. <https://doi.org/https://doi.org/10.1186/s12302-021-00585-w>
- Kustiana, S., Sulistyaningsih, P., & Maitsaa'Jaudah, T. (2024). Legal Protection of Land Assets of Waqf Muhammadiyah and Nahdlatul Ulama in Magelang District. *Ijtihad*, 18(1). <https://doi.org/https://doi.org/10.21111/ijtihad.v18i1.12484>
- Lake, D. A., Martin, L. L., & Risse, T. (2021). Challenges to the liberal order: Reflections on international organization. *International Organization*, 75(2), 225–257. <https://doi.org/https://doi.org/10.1017/S0020818320000636>
- Leventhal, P. (2002). *The doctrinal development of the prohibition of intoxicating drink in Islamic Revelation and law*. University of St. Andrews (United Kingdom).
- Liam, L., Hui, H., & Carsten, L. (2023). Utilization of ICT in Learning the History of Islamic Culture. *Sciencetchno: Journal of Science and Technology*, 2(1), 64–79.

- <https://doi.org/10.55849/scientechno.v2i1.49>
- Linge, M., & Larsson, G. (2022). Sunni–Shia identities among young Norwegian Muslims: the remaking of Islamic boundaries. *Journal of Contemporary Religion*, 37(2), 261–278.
<https://doi.org/https://doi.org/10.1080/13537903.2022.2050078>
- Luckmann, T., Kaden, T., & Schnettler, B. (2022). *The invisible religion: The problem of religion in modern society*. Routledge.
- Mandaville, P. (2020). *Islam and Politics*. Routledge.
- Mandel, E. (2024). *Late Capitalism*. Verso Books.
- Mappiasse, S. (2017). Similar Trends, Different Agendas: Religious Instruction in Public Schools in Indonesia, Malaysia and Singapore. *Journal of Islamic Education Policy*, 1(1), 1–17. <https://doi.org/10.30984/j.v1i1.403>
- Margono, U. (2012). Islamic Education in Indonesia and Malaysia. *Islamic Education in Indonesia and Malaysia*, 7(2).
- Md Sawari, S. S., Muflihini, A., Warsiyah, W., & Madrah, M. Y. (2022). Urban Society'S Perception of Islamic Religious Education and Its Implications for Curriculum Development in the Era of Society 5.0. *Akademika : Jurnal Pemikiran Islam*, 27(2), 255. <https://doi.org/10.32332/akademika.v27i2.5805>
- Miles, M. B., & Huberman, M. (1992). *Analisis Data Kualitatif*. Universitas Indonesia.
- Morrissey, F. (2021). *A short history of Islamic thought*. Oxford University Press.
- Muhaimin, A., Mustafa, A., & Khan, M. H. (2023). The Complex Relationship Between Religion And Hate: A Review Of Extremist Approaches And Counter Narratives. *Journal of Positive School Psychology*, 7(5), 1104–1109. <https://journalppw.com/index.php/jpsp/article/view/17206>
- Mustamin, M., Saleh, S., Razak, A. R., Muchtar, I., & Suriyati, S. (2023). Islamic Educational Values in Local Wisdom Traditional Tradition of Mappogau Sihanua Karampuang Sinjai District. *IJORER: International Journal of Recent Educational Research*, 4(2), 188–202. <https://doi.org/https://doi.org/10.46245/ijorer.v4i2.326>
- Mutaqin, M. Z., Lestari, D. A., Solihin, S., Al-Ayyubi, I. I., & Rahmawati, S. (2024). Factors in Religious Culture to Increase Tolerant Attitude of Gen-Z Among Urban Muslims. *Akademika: Jurnal Pemikiran Islam*, 29(1), 73–86. <https://doi.org/https://doi.org/10.32332/akademika.v29i1.9145>
- Netanyahu, K., & Susanto, D. (2022). The Sustainability of Interreligious Dialogue in Indonesia under the Phenomenon of Intolerance by Islamic Populists. *Dialog*, 45(2), 248–257. <https://doi.org/https://doi.org/10.47655/dialog.v45i2.664>
- Overbeek, H. (2022). *Global capitalism and national decline: The Thatcher decade in perspective*. Routledge.
- Pache, A., Glaudel, A., & Partoune, C. (2023). Editorial: environmental and sustainability education in compulsory education: challenges and practices in Francophone Europe. *Environmental Education Research*, 29(8), 1043–1055. <https://doi.org/10.1080/13504622.2023.2239530>
- Prasanti, N. A., Adila, P. E., & Muhyi, A. A. (2024). The Correlation between Islam and Globalization According to the Maudhu'i Interpretation. *Bulletin of Islamic Research*, 2(2), 237–250. <https://doi.org/https://doi.org/10.69526/bir.v2i2.13>

- Rassool, G. H. (2023). *Islamic Psychology: The Basics*. Routledge.
- Reynolds, G. S. (2023). *The emergence of Islam: Classical traditions in contemporary perspective*. Fortress Press.
- Riyadi, A. S. M., & Putra, M. H. A. (2022). Dearabization of Islamic Government during the Abbasid Dynasty. *Journal of Islamic History and Manuscript*, 1(1), 53–68. <https://ejournal.uinsaizu.ac.id/index.php/jihm/article/view/6591>
- Ro'i, Y. (2023). The secularization of Islam and the USSR's Muslim areas. In *The Muslim Eurasia* (pp. 5–20). Routledge.
- Robinson, F. (2024). Islam and Muslim Separatism. In *Political Identity in South Asia* (pp. 78–112). Routledge.
- Rosidi, I. (2023). Harun Nasution's influence on shaping Muslim intellectual's development in Indonesia. *Contemporary Islam*, 17(3), 391–409. <https://doi.org/https://doi.org/10.1007/s11562-023-00523-y>
- Roy, S., Huq, S., & Rob, A. B. A. (2020). Faith and education in Bangladesh: A review of the contemporary landscape and challenges. *International Journal of Educational Development*, 79, 102290. <https://doi.org/10.1016/j.ijedudev.2020.102290>
- Sarosa, S. (2021). *Analisis data penelitian kualitatif*. PT Kanisius.
- Şen, Z. (2023). *Shallow and Deep Learning Principles: Scientific, Philosophical, and Logical Perspectives*. Springer Nature.
- Shively, W. P., & Schultz, D. (2022). *Power and Choice: An Introduction to Political Science*. Rowman & Littlefield.
- Skretting, V. B. (2024). Pragmatism and purism in jihadist governance: The Islamic Emirate of Azawad revisited. *Studies in Conflict & Terrorism*, 47(7), 725–749. <https://doi.org/https://doi.org/10.1080/1057610X.2021.2007562>
- Sorokin, P. A. (2020). *Modern historical and social philosophies*. Pickle Partners Publishing.
- Sucilawati, S. (2020). The Concept of Shura in Islamic Governance Practice of Shura during the Caliph Umar Bin Khattab. *The International Journal of Politics and Sociology Research*, 8(1), 19–32. <https://doi.org/https://www.ijobsor.pelnus.ac.id/index.php/ijopsor/article/view/29>
- Suntana, I., Rusliana, I., Asdak, C., & Gazalba, L. (2023). Ideological distrust: re-understanding the debate on state ideology, normalization of state-religion relationship, and legal system in Indonesia. *Heliyon*, 9(3), e14676. <https://doi.org/https://doi.org/10.1016/j.heliyon.2023.e14676>
- Sutisna, A. (2021). *Metode Penelitian Kualitatif Bidang Pendidikan*. UNJ press.
- Syafrion, S., Asmaret, D., & Lahmi, A. (2024). Islam Nusantara vs Progressive Islam: Dynamics and Transformation in the Modern Context of Indonesia. *International Journal of Islamic Thought and Humanities*, 3(2), 177–185.
- Syahrani, M. (2020). Membangun Kepercayaan Data Dalam Penelitian Kualitatif. *Primary Education Journal (PEJ)*, 4(2), 19–23. <https://doi.org/https://doi.org/10.30631/pej.v4i2.72>
- Tibi, B. (2023). *The Challenge of Fundamentalism: Political Islam and the New World Disorder* (Vol. 9). Univ of California Press.
- Tohis, R. A. (2024). *Progressive Islam: A Social Study of Tan Malaka's Islamic Thought*.

Ethics International Press.

- Tolibdjanovna, A. Z. (2024). Social and psychological factors in the formation of psychological culture of students. *Ta'lim va Rivojlanish Tahlili Onlayn Ilmiy Jurnal*, 4(2), 428–431.
<https://www.sciencebox.uz/index.php/ajed/article/view/9826>
- Van Ess, J. (2001). Political ideas in early Islamic religious thought. *British Journal of Middle Eastern Studies*, 28(2), 151–164.
<https://doi.org/https://doi.org/10.1080/13530190120083059>
- Watt, W. M. (2024). *The formative period of Islamic thought*. Simon and Schuster.
- Weismann, I. (2024). Reflections on the Sources of the Contemporary Islamic Revival. *Bustan The Middle East Book Review*, 15(1), 64–87.
<https://doi.org/https://doi.org/10.5325/bustan.15.1.0064>
- Yunita, Y., Ali, M., & Herawati, N. (2022). Islamic Cultural History As a Life Paradigm. *Nizham Journal of Islamic Studies*, 10(1), 101.
<https://doi.org/10.32332/nizham.v10i1.4228>
- Yusuf, M., Setiawan, A., & Fadhilah, S. (2024). History of the Abbasids II (Period of Development and Decline). *JUDIKIS: Jurnal Pendidikan Islam*, 1(2), 96–108.
<https://jurnal.alfawwaz.org/index.php/judikis/article/view/40>



© 2024 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).