HISTORY OF ISLAMIC CIVILIZATION AND THOUGHT IN INDONESIA

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ABSTRACT

This article discusses the historical dynamics of the entry of Islam into Indonesia, the process of Islamization, and the development of Islamic civilization and thought from the classical period to the contemporary era. Islam entered the archipelago through various channels such as trade, marriage, education, Sufism, art, da'wah, and politics, which took place peacefully and adaptively to local culture. Islamic civilization developed in various fields, including education, economy, politics, building art, and customs and culture. This article also reviews the development of classical Islamic thought rooted in Sufism and traditional Islamic boarding schools, to modern and contemporary thought that emphasizes rationality, democracy, pluralism, and social justice. Figures such as Hamzah Fansuri, Haji Agus Salim, Nurcholish Madjid, and Azyumardi Azra play an important role in shaping the inclusive and moderate face of Indonesian Islam. By integrating local and global values, Indonesian Islam is now a unique and relevant Islamic model in facing the challenges of the times.
Keywords: Islamization, Islamic Civilization and Thought, Local Culture.

INTRODUCTION

Islam is a religion that not only exists as a system of belief and worship, but also as a civilization that influences various aspects of human life, including social, cultural, political, economic and educational. In Indonesia, Islam has a long history that began in the 7th century AD through various peaceful channels such as trade, da'wah, marriage, and Sufism. The gradual process of Islamization has shaped the distinctive character of the Muslim community in the archipelago, which is moderate, tolerant and adaptive to the diversity of local cultures.

The presence of Islam not only brought spiritual changes, but also triggered the birth of new forms of social order and cultural structures, including the establishment of Islamic kingdoms, the development of Islamic boarding schools, and the emergence of Islamic literature and art. Over time, Islamic thought in Indonesia has also experienced complex dynamics, from the classical phase that was characterized by Sufism and traditionalism, to the modern and contemporary phase that is more open to rational, democratic and contextual thinking.

Classical Islamic thought in Indonesia focuses more on spiritual development and Sufism that is grounded in society. Scholars such as Hamzah Fansuri and Nuruddin ar-Raniri combined religious understanding and local wisdom, so that Islam was accepted with wisdom by the Indonesian people. Meanwhile, modern Islamic thought brought fresh air of renewal by encouraging modern education, rationality and purification of teachings. Figures such as Sheikh Ahmad Khatib al-Minangkabawi and Haji Agus Salim carried the spirit of religious reform in facing the challenges of colonial and modern times.

Entering the contemporary era, Islamic thought in Indonesia has grown more complex with the emergence of new issues such as democracy, human rights, gender equality, and the role of religion in the digital era. Figures such as Nurcholish Madjid, Abdurrahman Wahid, and Azyumardi Azra have been at the forefront of building an Indonesian Islamic narrative that is substantial, inclusive, and in line with national values.

The study of the history of Islamic civilization and thought in Indonesia is important not only to see past developments, but also to explore values that can be used as a reference in building a more contextual, tolerant and just Islamic future. By tracing the long journey of Islam in Indonesia, we can understand how the teachings of this religion shape the face of a plural and harmonious national culture.

METHODS

This research uses a qualitative approach with a library research method. This approach was chosen because the focus of the study lies on tracing literature and historical sources that discuss the process of Islam's entry into Indonesia, the development of Islamic civilization, and the dynamics of Islamic thought from classical to contemporary times.

The data in this research is sourced from various primary and secondary literatures such as Islamic history books, works by Indonesian Islamic thinkers, scientific journals, historical documents, as well as documented travel records and oral traditions. Some important sources include the works of Uka Tjandrasasmita, Deliar Noer, Hamid, Azyumardi Azra, and Nurcholish Madjid.

Data collection techniques were carried out through documentation, namely by reading, reviewing, and recording important information from various literatures. Meanwhile, data analysis is carried out descriptively-critically, namely by explaining historical data and Islamic thought systematically, and providing interpretations of developments in Islamic thought according to the context of the times.

Results and Discussion The Process of Islam's Entry into Indonesia

Dialogue on the presence and spread of Islam cannot be attempted without reflecting on the process of Islamization. Discussing the process of Islamization always involves the question of the groups that brought and received Islam, their countries of origin and the networks used. The period between the arrival and spread of Islam, especially the emergence of Islamic kingdoms, was a long process of many years. The process of Islamization occurred through various networks that naturally benefited each party, namely for the Muslims who came and spread Islam to various places in the Malay world as well as for the people receiving or shifting to Islam in this area.

According to Hamid, when talking about the methods of Islamization in Indonesia, one should not ignore the existence of several reports by innate individuals in the region, both in written records and oral conventions.[1] These unique conventions speak of ancient kingdoms, although combined with anecdotal elements, they have recorded the ancient history of their territories.[2]

A verifiable Malay composition says that the evangelist of Islam had changed the ruler of Malacca, Sultan Muhammad Shah was Sayyid Abdul Aziz, a Middle Easterner who came from the Middle Eastern Cape. The Hikayat Raja-raja Pasai and the original copy of *Sejarah Melayu* state that the Sharif of Makkah had sent one Syaikh Ismail as a pioneer of the Islamic Mission to lecture in Sumatra. The original copy of *Kedah Records* describes a Syaikh Abdullah Al-Yamani who came

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[1] Hamid, *A Survey of Theories on the Introduction of Islam to the Malay Archipelago*, pp. 12.

[2] Vansina, Jan. *Oral Tradition: A Study in Historical Methodology*. Chicago: Aldine Publishing Co., 1965, p. 34.

specifically from the Middle Eastern Mainland and converted to Islam the ruler of Kedah was Sultan Muffazar Shah. On the other hand, the original verifiable copy of Aceh tells that Islam entered the northern region brought by an evangelist from Arabia, precisely Sheikh Abdullah Abdul Arif, his teaching companion was Sheikh Burhan al-Din who then continued his preaching as far as Pariaman.

For the Sulu geologists in their report that the Islamic evangelists who came to Sulu and Mindanao were from the Middle East, in the case of Sharif Awlya, Sharif Hasan and Sharif Maraja. For Winstead, the main ministers of Islam who arrived in Java were from Arabia, specifically Maulana Malik Ibrahim in Gresik until he kicked the bucket in 1419.

In general, the spread of Islam and its process can be tried through various paths such as: trade, marriage, bureaucracy, learning, Sufism, art and so on. In the spread of Islam in Indonesia, there are several ways, among others:

1. Trade Routes

Ties between Muslim shippers and the surrounding communities were slowly established in the 7th to 16th centuries, exchanges between countries in the western, southeastern and eastern regions of Asia and where Muslim traders (Middle Eastern, Persian, Indian) were attracted and took part in Indonesia. This has made the relationship between Indonesians and shippers.[3]

Through these exchange courses, intelligence was built between Muslim shippers from various countries such as the Middle East, Persia, India, Malay, and China, which made the Islamic community known to create a Muslim community. Not only exchanging with each other, the spreaders of Islam from various regions also spread their religion. The position of Muslim merchants is not like offering and buying stocks, they can spread and display the lessons of Islam to individuals in remote areas.

2. Marriage Path

The bond through marriage between the indigenous population and Muslim merchants is not surprising from an economic point of view because Muslim

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[3] Tjandrasasmita, Uka. *Archaeology of Islam Nusantara*. Jakarta: PT Gramedia, 2009, pp. 21.

merchants have a great role and status. Nobles and kings wanted their girls to marry Muslim merchants. The kings married native women to Muslim merchants and after Islamizing them, their children continued their role in preaching Islam, while some others Islamized native rulers and married royal daughters and afterwards produced generations who became rulers of certain regions. Others understood the offices of religious affairs as Qadi, Mufti, or religious teachers.

Schrieker comments that the marriage of Muslim merchants with the royal generation in Indonesia was an influential aspect in the gradual spread of Islam and the triggering of intermarriage. Such intermarriages resulted in the religious conversion of small groups.[4]

3. Path of Sufism

Sufis are specifically included in the handle of the spread of Islam to Indonesia. A photograph of Sufism, Sufis and their part is found in authentic records, adventures, and nearby legends. A kind of perspective of al-Raniri as a Sufi played his position by unifying religion among the Malay people and

introducing the eternal quality of their spiritual and intellectual life.[5]

4. Arts Pathway

The art channel can be recognized by the existence of Islamic architecture reflected in mosques such as the Great Mosque of Demak, Banten Great Mosque, Cirebon Great Mosque, Palembang Great Mosque and Ternate Great Mosque. For Uka, the architectural tradition has the meaning to attract non-Muslims to embrace Islam.

Decorative art can be found on old tombstones, mosque rooms and some wooden or metal boards.

Another type of art in the process of Islamization is the performing arts, such as the use of puppet shows by Sunan Kalijaga by carrying out a puppet story approach by

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[4] Boekhari, Sidi Ibrahim. *History of the Entry of Islam and the Process of Islamization in Indonesia*. Jakarta: Publicita, 2000, pp. 44-46.

[5] Tjandrasasmita, Uka. *Archaeology of Islam Nusantara*, p. 56.

depicting Islamic figures such as Ali, Umar, Hamzah, and others. This performance as a traditional tool to bring religious teachings and good morals to the people. Other types of art such as literature, writings that can provide the spirit of understanding Islam and make the principles of Islamic belief.

5. Education Pathway

Islamization was carried out in educational institutions such as pesantren. The teachers consisted of kyai-kyai, ulama, and religious teachers. In this place the indigenous population received religious education. After leaving the pesantren they channeled their knowledge.

Examples include the pesantren established by Raden Rahmat at Ampel Denta in Surabaya, and Sunan Giri. The centers of Islamic education and teaching in the Kingdom of Samudera Pasai became the initial centers of da'wah through which the santris traveled and sent nearby ministers, including sending Maulana Malik Ibrahim to Java. Since the Decree of 3 Ministers in 1975, followed by the Decree of 2 Ministers in 1984, then the 1989 National Education Law, madrasas ranging from MI, MTs, MA, to universities such as UIN, IAIN and STAIN, their role has been equal to elementary, junior high, and high schools and other universities such as UI, UNJ, ITB, UNPAD, UPI, UGM, UNDIP, and others.

Islamic boarding schools are also growing rapidly, ranging from those whose curriculum is still traditional to those that have modernized both in cities and in rural areas. Pondok Modern Gontor and its branches have spread throughout Indonesia, attracting more students who are interested in studying Gontor-style knowledge without having to go to the main location. Even public schools have begun to adopt the pesantren teaching system by combining the two, so that schools organize *full-day* learning activities.

6. Da'wah Path

The da'wah *bi al-hal* method is pursued by teachers who also act as channelers. The preparation of da'wah was initially done exclusively. They carry out the commitment of Islamic law by maintaining cleanliness, and in their affiliation they show straightforward behavior.

7. Political Path

The political path can be seen in the Moluccas and South Sulawesi. Political influence greatly helped the spread of Islam. The kings had a role in the spread of Islam, especially in terms of politics such as in Sumatra and Java. As for the political interface, Islamic kingdoms fought non-Islamic kingdoms. The victory of the Islamic kingdom politically attracted many residents of non-Muslim kingdoms to convert to Islam.[6]

Development of Islamic Civilization in Indonesia

1. Education Field

Since the Decree of 3 Ministers in 1975, followed by the Decree of 2 Ministers in 1984, then the National Education System Law in 1989, madrasas ranging from MI, MTs, MA, to universities such as UIN, IAIN, and STAIN, their role has been equal to public schools (elementary, junior high, high school) and universities such as UI, UNJ, ITB, UNPAD, UPI, UGM, UNDIP, and others.

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[6] Sarkawi. *History of Indonesian Islamic Society*. Surabaya: Airlangga University Press, 2017, 67.

Islamic boarding schools are also developing productively, ranging from those whose curriculum is still traditional to those that are modern, both in cities and in rural areas. Pondok Modern Gontor and its branches have spread throughout Indonesia, thus reaching more students without having to go to the central campus. Even public schools have begun to adopt the pesantren teaching system by combining the two, so that schools organize *full-day* learning.[6]

2. Economy

Along with the development of Islamic education in Indonesia, Islamic educational institutions also influence the economic development of the community. Many alumni of pesantren and madrasah have become business people, teachers, institution managers, and community leaders. Islamic boarding schools are not only centers of education, but also of people-based economic development.

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[6] Anis, Pradana. *Forms of Islamic Civilization in Indonesia*, p. 18.

Some pesantren develop cooperatives, agriculture, animal husbandry, and micro businesses as a form of economic independence imbued with Islamic values. This phenomenon is part of an Islamic civilization that is integrated between science, charity, and the economy of the people. Thus, Islamic education contributes to the economic development of society at large.[7]

3.   Politics and Islamic Movement

Islamic organizations have also taken part in the democratic system in Indonesia, for example through the elections that led Abdurrahman Wahid to become the 4th President of Indonesia through the National Awakening Party (PKB).

Apart from PKB, other Islam-based parties that have gained significant votes include PPP, PKS, and PAN.

The revival of Islamic thought from the Middle East also had a major influence on the dynamics of the Islamic movement in Indonesia. Starting from the renewal of Islamic education in Minangkabau, then followed by the revival of education by the Middle Eastern community, Islam continued to develop through the formation of socio-religious organizations such as:

- Sarekat Dagang Islam (SDI) in Bogor (1909) and Solo (1911)
- Union of Ulama in Majalengka, West Java (1911)
- Muhammadiyah in Yogyakarta (1912)
- Persatuan Islam (Persis) in Bandung (1920s)
- Nahdlatul Ulama (NU) in Surabaya (1926)
- Persatuan Tarbiyah Islamiyah (Perti) in Candung, Bukittinggi (1930)

Meanwhile, in the political field, parties such as Sarekat Islam (a continuation of SDI), Persatuan Muslim Indonesia (PERMI) in Padang Panjang (1932) as a

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[7] Kodir, Abdul. *History of Islamic Education from the Time of the Prophet to Reform in Indonesia*. Bandung: Pustaka Setia, 2015, pp. 221.

continuation and development of the Thawalib educational organization, and the Indonesian Islamic Party also emerged.[8]

4.   Building Art Field

Not only in the national capital, museums were established in almost every former center of Islamic kingdoms such as in Banten, Cirebon, Demak, and others. Mosque buildings are also scattered throughout Indonesia, from Sabang to Merauke. The Baiturrahman Grand Mosque in Aceh, the relic mosque of the Sultanate of Deli in Medan, the Great Mosque of Demak, the Great Mosque of Cirebon, and the Great Mosque of Banten, all still stand firmly as physical evidence of past Islamic civilization.

After independence, the Indonesian people even managed to build the Istiqlal Mosque in Jakarta, which became the largest mosque in Southeast Asia at the time.

In the Puncak area of Bogor, the beautiful At-Ta'awun Mosque was built, while in Tangerang the Al-A'zhom Grand Mosque was built in the architectural style of the Istanbul mosque in Turkey. In the mid-2000s, the Dian Al-Mahri Mosque, better known as the Golden Dome Mosque, was built in Depok. Its architecture is Middle Eastern in style, combining elements of the Prophet's Mosque in Medina and the Grand Mosque in Mecca.[9]

5.   Culture and Customs

Indonesian as a unified language is heavily influenced by Arabic. Vocabulary such as *must*, *fardu*, *lahir*, *batin*, *musyawarah*, *message*, *news*, *newspaper*, *sell*, *sofa*, and *mask* come from Arabic.

In terms of naming, many Indonesians use Islamic (Arabic) names.

Cultural customs that developed from Islamic teachings include: greetings, tahlilan activities, thanksgiving, yasinan, and others.

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[8] Noer, Deliar. *The Modern Islamic Movement in Indonesia 1900-1942*. Jakarta: LP3ES, 1980, 85-87.

[9] Karim, Abdul. *History of Islamic Thought and Civilization*. Yogyakarta: Pustaka Book Publisher, 2007, pp. 90-91.

In the arts, there are musical arts such as kasidah, tambourine, marawis, barzanji, and shalawat. In architecture, the influence of Islam can be seen in the style of mosque buildings that adopt many Middle Eastern architectural styles.[10]

Classical and Modern Islamic Thought in Indonesia

Islamic thought in Indonesia has strong historical roots and has developed in two main phases, namely the classical and modern phases. Classical Islamic thought developed along with the entry of Islam into the archipelago from the 7th century to the 18th century AD. In this period, Islamic thought was heavily influenced by Sufistic and cultural approaches. Islamization was carried out peacefully through trade, marriage, cultural arts and education. Figures such as Hamzah Fansuri, Syamsuddin as-Sumatrani, and Nuruddin ar-Raniri are examples of scholars who shaped the framework of Nusantara Islamic thought with a Sufism-philosophical character. In this context, Islam is not only understood as a theological system, but also as a life value that blends with local culture.[11]

Classical Islamic thought is also evident in the development of pesantren institutions as centers of traditional Islamic education. The pesantren became a place for the development of yellow book-based knowledge that teaches fiqh, tawhid, Sufism, and Arabic. Classical Islamic thought in pesantren is normativetraditional and madzhabi (especially Shafi'i) in character, and upholds the scientific authority of the ulama. Values such as adab, ta'dzim, and khidmat to the teacher become the foundation in the formation of santri character.[12]

Entering the 20th century, there was a wave of modern Islamic thought marked by the emergence of the renewal movement (tajdid). Figures such as Sheikh Ahmad Khatib al-Minangkabawi, Haji Agus Salim, and Hamka began to criticize religious practices that were considered incompatible with the Qur'an and Sunnah. This movement was inspired by reformist thought from the Middle East, such as Jamaluddin al-Afghani and Muhammad Abduh, who carried the idea of

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[10] Anis, Pradana. *Forms of Islamic Civilization in Indonesia*, pp. 20-21.

[11] Sunanto, Musyrifah. *Classical Islamic History*. Jakarta: Prenada Media, 2014, pp. 125130.

[12] Rofi, Sofyan. *History of Islamic Education in Indonesia*. Yogyakarta: Deepublish, 2016, pp. 44-46.

rationalizing Islam, the importance of modern education, and openness to science and technology. Muhammadiyah, as a religious organization established in 1912, became the main motor of this modern Islamic thought movement. They encouraged the purification of faith, the renewal of the education system, and the cleansing of religious practices from elements of heresy, superstition, and khurafat.[13]

On the other hand, NU as a traditionalist organization has also undergone a transformation of thought, especially since the 1980s. Young NU scholars such as KH Abdurrahman Wahid (Gus Dur) and his friends began to encourage Islamic thought that was more progressive, democratic and contextual. They developed a social fiqh approach, which is the interpretation of Islamic law adapted to the Indonesian social context. This thinking then gave birth to a new wave of inclusive Islam that emphasizes the importance of pluralism, human rights, and gender equality.[14]

The peak of the development of modern Indonesian Islamic thought can be seen in the reformation era, where academic freedom and democracy provide broad opportunities for Islamic intellectual expression. Figures such as Nurcholish Madjid, Azyumardi Azra, Harun Nasution, and Komaruddin Hidayat wrote many works that emphasized the importance of Islam as a religion that is rational, humanist, and in accordance with Indonesian principles. Amidst the challenges of modernity, Indonesian Islamic thought continues to grow by integrating local, national, and global values in one breath of moderate and adaptive Islam.[15]

Thus, classical and modern Islamic thought in Indonesia are not two entities that negate each other, but two historical phases that complement each other. Both become the rich intellectual treasure of Islam Nusantara that is able to respond to

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[13] Noer, Deliar. *The Modern Islamic Movement in Indonesia 1900-1942*. Jakarta: LP3ES, 1980, pp. 67-75.

[14] Wahid, Abdurrahman. *My Islam, Your Islam, Our Islam*. Jakarta: The Wahid Institute, 2006, 22-28.

[15] Azra, Azyumardi. *Substantive Islam: So that the Ummah Does Not Lose Its Way*. Bandung: Mizan, 2000, pp. 19-23.

the dynamics of the times while maintaining a contextual and tolerant Islamic identity.

Indonesian Islam in the Contemporary Era

Islamic civilization in Indonesia in the contemporary era shows an increasingly complex and dynamic face. As a country with the largest Muslim population in the world, Indonesia has become a field of struggle between various currents of Islamic thought - traditional, modern, and post-modern. The contemporary era that began in the 1980s until now is characterized by openness to global discourse, increased political participation of Muslims, and the rise of Muslim intellectualism that prioritizes dialogue between religion, democracy and humanity. This phenomenon is inseparable from the influence of the 1998 reform that opened up space for freedom of speech and raised public awareness of the importance of democratic values, human rights, and pluralism in the life of the nation and religion.[16]

In this era, contemporary Islamic figures and thinkers such as Nurcholish Madjid, Abdurrahman Wahid, Azyumardi Azra, Komaruddin Hidayat, and Haedar Nashir emerged to promote Islam as a moral and cultural force, not as an exclusive political ideology. They emphasize the importance of a substantial Islam that does not merely highlight symbols, but the essence of teachings that emphasize justice, equality, and openness to differences. This thinking gave birth to the idea of *civil Islam* which places Muslims as part of a civil society that is active in maintaining peace, public civility, and the rule of law.

Contemporary Islam in Indonesia also reflects the diversity of Islamic expressions. On the one hand, the development of moderate and inclusive Islam can be seen from the role of major organizations such as Nahdlatul Ulama (NU) and Muhammadiyah in voicing Islam rahmatan lil 'alamin. These two organizations are active in developing education, health, and the economy of the people, as well as encouraging tolerance and interfaith dialogue. On the other hand, conservative expressions of Islam that are more scripturalist and tend to be exclusive have also

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[16] Wahid, Abdurrahman. *My Islam, Your Islam, Our Islam*. Jakarta: The Wahid Institute, 2006, pp. 36-39.

emerged, especially through digital dakwah and social media. This shows that Indonesian Muslims are not monolithic, but consist of various ideological and cultural spectrums.[17]

The biggest challenge for Indonesian Islam in the contemporary era is how to maintain a balance between the authenticity of Islamic values and the needs of modern times. Issues such as radicalism, intolerance, corruption, social inequality, and environmental problems are the actual fields for Indonesian Islam to show its relevance. Therefore, it is necessary to strengthen Islamic discourse that is contextual, progressive, and based on maqashid al-shari'ah (the goals of sharia), which not only emphasizes formal legality but also substantive justice.[18]

Contemporary Islam in Indonesia is also entering a phase of digitalization, where Islamic thought, preaching and education are no longer limited to physical space, but have penetrated into cyberspace. This poses new challenges, especially in filtering authoritative Islamic content and preventing the spread of extreme views. But at the same time, the digital space is also a great opportunity to strengthen the narrative of wasathiyah (moderate) Islam to the younger generation and the global community.

Thus, Indonesian Islam in the contemporary era is a reflection of a religious spirit that is dynamic, inclusive, and continues to evolve with the times. The combination of traditional values, modern thinking, and adaptation to the digital world makes Indonesian Islam a unique Islamic model and has the potential to become a global reference.

One important aspect in the development of contemporary Islam in Indonesia is the involvement of Muslims in the political sphere. Post-reform, Muslim political participation has experienced a significant surge. Islamic parties such as the United Development Party (PPP), Prosperous Justice Party (PKS), and National Awakening Party (PKB) play an important role in Indonesia's democratic landscape. However, unlike the repressive New Order era, contemporary Islamic politics no

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[17] Madjid, Nurcholish. *Islam Doctrine and Civilization*. Jakarta: Paramadina, 2000, pp. 8792.

[18] Hidayat, Komaruddin. *Psychology of Religion: A Contemporary Approach*. Jakarta: Erlangga, 2009, pp. 118-121.

longer merely pursues the formalization of Islamic sharia, but also fights for social justice, economic empowerment of the ummah, and protection of minority rights. Nevertheless, the dynamics of Islamic politics also face challenges in the form of identity polarization, the use of religion in electoral contestation, and the threat of intolerance in the name of public piety.[19]

In addition, the discourse of gender and social justice is a major concern in contemporary Islam in Indonesia. Muslim scholars and Muslim women activists such as Siti Musdah Mulia, Lies Marcoes, and Nur Rofiah encourage the reinterpretation of classic Islamic texts that have been patriarchal to be more in favor of gender justice. They assert that Islam supports the equality of men and women in terms of rights, roles and social responsibilities. Through hermeneutics, contextual interpretation and maqashid sharia approaches, these thinkers try to explore the humanistic side of Islam that liberates and rejects discrimination.

On the other hand, young Muslims play a vital role in the face of contemporary Indonesian Islam. They are not only the objects of da'wah, but also active subjects who access, disseminate, and even produce Islamic discourse through digital media. Platforms such as YouTube, Instagram, TikTok, and podcasts have become popular means of creative da'wah hosted by young figures such as Ustadz Hanan Attaki, Ustadz Adi Hidayat, and the hijrah youth community. However, this phenomenon also leaves challenges in the form of a flood of religious information that is not always verified by scientific authority, and the development of Islamic content that is fragmented between populism and substance.

Furthermore, the contemporary era is also an important moment for the emergence of cosmopolitan Islam in Indonesia, a form of Islam that is open to globalization without losing its local identity. Cosmopolitan Islam places Islamic values in the context of international relations, fighting for world peace, global justice, and interfaith solidarity. The role of cultural diplomacy played by figures such as Din Syamsuddin and inter-religious interactions in international forums

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[19] Hasyim, Syafiq. *Political Islam, Identity Politics and the Future of Democracy in Indonesia*. Jakarta: Alvabet Library, 2011, pp. 93-96.

show that Indonesian Islam has the potential to become a moral force at the global level, without having to become hegemonic or exclusive.

CONCLUSION

Islam in Indonesia is not only present as a religion adopted by the majority of the population, but also as a civilizing force that shapes the pattern of community life in various aspects. The process of entering and spreading Islam in Indonesia took place peacefully and gradually through various channels such as trade, marriage, education, Sufism, art, da'wah, and politics. These channels show the flexibility and openness of Islam in interacting with local cultures, so that Islam is easily accepted and grows naturally among the people of the archipelago.

Indonesian Islamic civilization is growing rapidly, marked by the emergence of educational institutions such as Islamic boarding schools, contributions in the economic and social fields, involvement in the political sphere, as well as influence in architecture, language, and customs. In addition, Islamic thought has also undergone a significant evolution from the classical phase, which was characterized by Sufism and traditionalism, to the modern phase, which is rational and reformist, to the contemporary era, which emphasizes the values of democracy, pluralism, and social justice.

Indonesian Islam in the contemporary era shows a dynamic, inclusive and responsive face to the challenges of the times. The thoughts of figures such as Nurcholish Madjid, Abdurrahman Wahid, and Azyumardi Azra confirm that Islam in Indonesia is not only a belief system, but also a source of ethical and moral values in building a just, civilized and peaceful society.

Thus, the study of the history of Islamic civilization and thought in Indonesia serves not only as a retrospective study, but also as a strategic reflection to strengthen Indonesia's moderate, tolerant and contextual Islamic identity, while making it a relevant Islamic model at the global level.

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