

THE ROLE AND CONTRIBUTION OF ISLAMIC MOVEMENT TO THE DEVELOPMENT OF MALAY CIVILIZATION

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Abstract

The relation of Islam and civilization in the Malay World of Malaysia and Indonesia is unique compared to other Islamic world regions. This article discusses the role and contribution of the Islamic movement in these two regions to the development of Malay world civilization from the earliest times to the modern era today. Using a variety of reliable sources, this paper came to the conclusion that Islamic movements in both countries contributed significantly to the formation of Islamic civilization in the Nusantara Malay World. Starting from the Islamic movement in the form of the spread of Islam and the intellectual movement of Islam in the early days and continued to develop in the form of Islamic movements that are both academic and empirical-practical. All forms of this Islamic movement succeeded in organizing Malay society and produced a unique Islamic civilization both in the context of Indonesia and Malaysia. Islamic movements in Malaysia and Indonesia managed to identify and answer the needs of modern society and civilization today.

Keywords: *Islamic Movement, Modern Civilization, Malay World*

Introduction

This study will focus on the role of Islamic movements in the history of the Malay World. In fact, the Malay world region (Malaysia and Indonesia) (Talib 1997, 123–135). Having a very close bond of brotherhood, only separated by Western colonial powers. In the current development, the regions of the Malay World have been considered as important and exclusive areas (Raduan, Ariff, and Talib 1995, 131–146). Within the framework of regional studies for the subject areas of Islamic society (Esposito 1996). It belongs to Malaysia and Indonesia which is certainly different from the Middle East, Indonesia-Pakistan, Africa, Europe and North America. Identification of the World Malay region (Malay Achipleago) that is different from other regions is based on various elements of equality involving the two regions (Indonesia and Malaysia) (Riddell 2001).

The similarities between the two regions namely Indonesia and Malaysia include the following;

1. Both locations have a close relationship from the historical perspective of the Malay brotherhood connected with the relations of religious intellectuals.
2. Both locations are the largest Malay-Islamic world that practices and develops Islamic thought using the same language of instruction, Malay.
3. The similarity of the historical background of Islamization, the practice of the same schools and interconnected Islamic scientific institutions can be seen from the trend of the development of Islamic education reform today (Rahimin 2010, 13–32).
4. There is a strong intellectual relationship between the two regions. This refers to the same theological and sharia aspects based on the Shafi'i school. Scholars from both

regions often exchanged intellectual views and assistance from the early 1900s and during the Islamic uprising in the 1970s and 1980s (Rahimin 2003, 47–74).

Western scholars often emphasize the nature of Islamic teachings in the Malay world as peripheral Islam that is not pure because it mixes with various forms of superstition and heresy. This is different from the nature of Islam in the Middle East which is said to be purer which must be studied and exemplified in absolute terms (Azra 1999, 5–7). On this basis, we can see how Western orientalist compiled Encyclopaedia of Islam books focusing their attention on the Middle East and Indonesian-Pakistani scholars rather than those in rural areas such as the Malay World region. From the latest developments, we can see that only an encyclopaedia book, namely Encyclopaedia of Oxford, pays attention to the contributions of scholars in the Alam Melayu region.

Furthermore, this article intends to describe the role and contribution of the Islamic movement in the development of Malay world civilization. This discussion is important because from the very early period to the contemporary era in the Malay world many Islamic movements have emerged, both traditionalist, reformist, modernist and revivalist. The extent to which Islamic movements are able to support the development of Malay civilization. Are these Islamic movements supportive of Malay civilization or otherwise counterproductive? This paper will show evidence that various Islamic movements that grew and developed in the Malay world contributed positively to Malay civilization, both in the context of Indonesia and Malaysia.

Definition of Islamic Movement in the Malay World

In terms of definition, we can define the Islamic movement in a broader sense than limited to the definitions used in modern times. These are groups, congregations or individuals who make the effort and purpose of their struggle to do missionary, vertical work and elevate God's religion on this earth. This involves the use of the worldview of Tawheed in all aspects of life.

After the time of the Prophet, the Proto-Islamic movement moved in the intellectual field and often acted as an intellectual circle that carried certain scientific ideals (A. R. Abdullah 2010, 25–50). After the age of decline of Muslims who witnessed the majority of Muslims being colonized by western colonial rule, the movement that wanted to do tajdid was more in the form of Sufi orders, reformism and pan of Islamism (Samian 2003, 72–84). They try to revive the essence of Islam which has been contaminated by periodic circulation. So it is not limited to the struggle of a party solely in all ages, including in modern times (David, 2008: 98-120). While there is considerable diversity among the schools of modern Islamic thought, which consists of traditionalists, fundamentalists and reformists, all of which are based on the same sharia and theological principles and theories without great resistance. All of these currents strive for the same Islamic tajdid agenda with little difference in nature (Mohamad, 1993: 17-18).

For the constitution of the Malay world in the past, this Islamic movement consisted of bearers of Islamic missions from the Middle East, India, Persia and China. They can be considered as full-time preachers who devote themselves to the goals of Islamic missionaries. They were involved in studying the objects of da'wah and providing the best da'wah modules for Malay people.

Basically, according to the observations of local and external scholars (Riddell 2001, 135), the form and nature of the development of Islam in the Malay World have used two main

methods, first, open, traditionalist, cultural-friendly and knowledge-based. Second, the fuqaha method emphasizes the formalistic legal approach specifically on what is permissible and what is not permitted in the Islamic sense.

In the history of the Malay World, we find that even though the fuqaha method came later and later from the Sufism method, which was directly affected by the legacy of the Middle Eastern tajdid movement which had quite a hard approach, and was not accepted by the Malay World population (Bakar 1994, 171–172). This method in the era after Malaysia achieved independence was accepted and supported by most local scholars (Rahimin 2011, 94–95). The reformist approach in many cases did not appreciate the contribution of their past predecessors, particularly Sufi contributions to Islamic development. They are more inclined to evaluate the development of Malay civilization from a halal and haram perspective, fight against bid'ah efforts and undermine what has been built by previous Malay World scholars (Safi 1998, 86–88).

For example, for this group, Islam that came into the Malay world was in its initial form not in its original form but was characterized by some negative aspects involving the early missionaries. This can be seen in a number of situations: -

1. The image of Islam in the form is influenced by the Taqlid era civilization that applies in the Islamic intellectual world (Mackeen 1969, 14–16).
2. Islam in the form of high teaching, does not emphasize the issue of rationalism (Zakaria 1999, 106–14).
3. The Islamic image is full of popular Islamic features brought by early missionaries (O. Bakar 1985, 44–45).
4. The image of Islam is directly influenced by the characteristics of Middle Eastern and Indian feudalism (Rahimin 2005, 35–37).

Clearly we can emphasize that the Sufi approach is more in line with the reality of Malay society, seen from the direct acceptance of the early Malay community of the world towards Islam itself. According to the sociology of the Malay World community, which is described as having a rather civilized and polite attitude (Mohamad 1995, 5–15), even more so to the scientists (Salleh 1987, 18–22), it turns out that an approach that insults the clergy rarely arises in community discussions. Even if this happens, it has been done in the most polite and useful way, because the Malay community respects the contribution of the religious leadership played by ulama (Mohamad 1995, 108–199).

Compared to the jurisprudence method, the approach of the Sufi group, although often ascribed to all kinds of ugliness, has been able to Islamize the Malay World community quite effectively (Jhon, 1961: 40-41), which was seen directly as having produced intellectuals, the growth of adat and Malay culture was quite good (A. A. Deraman 2000, 100–109).

Basics of Islamic Movement Traditions in the Malay World

Basically, there are grounds, approaches and contributions from the Islamic movement in the Malay World in two different eras; classical and modern era. Most importantly, the initial foundation placed by the classical era movement was continued by supporters of the modern Islamic movement.

For writers, we must reject the current salafi-wahabi approach which disparages and rejects the classic missionary movement. Every human being needs to understand the history of his people to enable him to have enthusiasm and guidance to deal with modern times. The most important essence of past history in the form of models and formulas that encourage the

dynamism of society needs to be understood and quoted for the purpose of life today. In this way humans will never forget the background of their origins in history that will create a sense of pride and confidentiality with the capabilities of their inheritance. Every human in his life must depend on three dimensions (past, present and future). These three dimensions must go hand in hand in a balanced manner. The basis of the past (turats) cannot be abandoned because it is a useful guide for us to face the present and the future. This past legacy produced through the experience of the thinking of scholars will then become the root of the power of every human being, so that he does not forget the grassroots of his history. Without this historical grassroots, humans will lose their identity (such as the dowry on the water that has no earth to channel the roots causing it to not last long) (Kling, 2000: 4-11).

Contribution of the Islamic Movement in the Malay World: Classical Period

We can directly detect that the Islamic movement (Sufi followers) have succeeded in laying down some fundamental principles in understanding and practicing religion. These basics were then successfully exploited by the next generation of preachers until Malay-Islamic civilization could be developed. Without this foundation it is impossible for the development of civilization to be carried out. This can be described as follows.

The World View of Tawhid as the Base of the Malay Community

Islam has provided a real inspiration for the development of a Malay worldview (view of the universe) (A. K. Abdullah 1988). Tawhid is a basic principle of Islamic teachings that has no tolerance in it. In this Tauhid principle, one must realize the fact of Tawheed in each of its actions whether it is related to Allah or beings. This is not limited to the understanding of the oneness of God, but also includes several other essences;

- a. A clear difference between God and beings. God is God and different from creatures where beings in any form are not the feared incarnation of God.
- b. Nature and beings are the absolute power of Allah, where both are submissive and obedient to God Himself.
- c. The act of shirk to Allah Almighty is not permitted at all, because it causes great tyranny and will not be forgiven by Allah Almighty. This act of shirk can occur in two forms, whether connecting God with other divine powers or making humans or lust as the decisive authority as if it were like God. In other words, these two forms of shirk, Shirk Jali and Shirk Khafi need to be fully realized by Muslims. The main purpose of this anti-shirk approach is to direct human service only to Allah Almighty, which will give birth to human beings who are free-spirited, free and not submissive to humans and besides who can replace God's position.
- d. Compared to other creatures, humans are the best creation of Allah Almighty who is responsible for the task of being a caliph on this earth in the name of Allah Almighty. This task must be carried out by considering the guidelines set by Allah SWT.
- e. Absolute obedience to power or any human being is rejected in Islam. The highest balance sheet for truth does not lie with individuals, parties and factions (non-partisan approaches), but must be judged according to the instructions of Allah SWT. This will eliminate the initial seed for a fanatical approach in every action.
- f. The fact of Tawheed must be the main goal of human life or is considered as the micro cosmos (the basic drive of the struggle for life).
- g. According to the scheme of Islamic world views, religious intentions in this understanding are in line with the intention of Islam as ad-Din (way of life) rather

than a Western secular perspective which limits religious beliefs only to ritual practices.

Since then, Islam has become the most substantive element in characterizing Malay minds. For example, the worldview of Islam is considered a world view that influences Malay human thoughts and processes. Prof. Hashim Musa stressed that the development of Malay civilization was founded on seven world views based on God's revelation. These seven worldviews have become the main grip of Malay society so now (Musa 2004, 48–49).

- a. This world is the result of God's creation which includes the primordial (spirit) realm, the world of nature and the hereafter. Hereafter is the end and purpose of life in the world. The final success in the hereafter is entering heaven and success in the world is obedience to God.
- b. Islam is God's guide as al-Din which contains all the rules for all life in the world for individuals and society for their final success.
- c. Believe in retaliation that is good for good practice and vice versa which is bad revenge for bad practice.
- d. The insight, mission, goals, intentions, strategies and operations of all work areas must be correct and comply with all aspects of Islamic law without compromise and manipulation.
- e. The highest value is associated with everything that helps the formation of a faithful, virtuous and virtuous person whose benefits can be enjoyed together with others.
- f. A good life is mid and balanced between physical, intellectual and spiritual based on knowledge in the form of fard 'Ain and fardhu Kifayah.

Sixth, the view above has become the main attitude of Malay society (the concept of Malay identity) until now. The election of Islam as the basis of this identity turned out to have benefited the Malay community because as happened in the Arab community, Islam also raised the dignity of Malay civilization to the international level. This process, among others, has created a spirit of unity (internationalism) among Malays that their position within the framework of Tawheed, Ummah and ukhuwwah is not limited to the regional environment and the history of the Malay world solely reaching all Muslims throughout the world from every age with inheritance from high civilization (Affandi and Rahim 2000, 18–19).

With this concept of identity, Malays feel proud to embrace Islam which makes them part of a series of Islamic ummah, as well as Arab groups that are considered noble by Malay society. (Roff 1980, 41). This factor also causes in the history of the Malay world there is often opposition from the Malays to Western colonial power which is considered an infidel power and this has been acknowledged by Christian missionaries who say that Malays as a strong group adhere to Islam (Tisdal 1916, 348–349). What is clear, the innate nature of Islam has produced an attack on Islam will be considered an attack on the basis of Malay culture (Bird 1967, 20).

Rationalistic Principle

This rationalistic principle emphasizes many key elements;

- a. Fighting Taqlid cultural practices is a practice that accepts the opinions of others without careful examination. This practice must be totally rejected in matters of faith and sharia. Not only that, taqlid's attitude towards all things brought from the west

must be rejected altogether, because the consequences of this practice will damage human ability from truly noble essence.

- b. Questions about faith and Islamic sharia must be accepted by using a healthy balance sheet and no subject is dogmatic which cannot be questioned by common sense.
- c. Islam is a warm hearted mind and also encourages the process of controlling, sharpening and maintaining the maximum capacity of the mind through training and practice of knowledge culture.

More importantly, Islam emphasizes the culture of science. There is no single religion in the world that is very concerned about science outside of Islam. The concept of this cultural culture has been emphasized by Islam since its inception beginning with the creation of Adam AS. until doomsday. In short, the culture of science that needs to be emphasized in life can be broken down through several key elements;

- a. Knowledge search is the ultimate goal of life beyond all other goals such as the search for wealth and influence.
- b. Actions that value all forms of knowledge whether they belong to Ain knowledge or Fardu Kifayah
- c. The act of honoring all forms of knowledge including the source of revelation, the universe, the human self and the wise and guided mind.
- d. Directly involved in the teaching process, learning through the spread of science.
- e. Act according to the truth of knowledge about truth rather than instilling false knowledge and lust.
- f. Respect the critics of ancient scholars with estimates and truths based on sources of revelation.
- g. Be selective about all forms of science using the Tawhid approach.
- h. Actively practice all integrated knowledge.

World Affirmative Principles (Nature as a Beneficial Place)

In many cases, the early missionaries succeeded in applying an affirmative approach to the world (nature as a useful place) for Malay people. This has become the basis for the development of a more dynamic society. According to this approach, Muslims must reject all forms of doctrine that deny the interests of the life of the world as held by the teachings of Neo-Platonism, Hindus, Buddhists and Christians who regard the life of this world as dirty and must be kept away to achieve success in life after death. Instead, Muslims need to revive this affirmative world approach by emphasizing four main essays (Rahimin 2005, 1–40).

- a. The life of this world needs to be balanced in the afterlife. And more importantly, the life of this world must be the main field to get as much supply as possible for the Hereafter. In this case, we can smoothly reveal that among these two worlds, the conclusion hereafter must be emphasized because it is more eternal.
- b. The nature of this world with all the pretense that is in it is for the benefit of mankind rather than having to be worshiped and feared as practiced by primitive societies.
- c. In addition to knowing the law of Allah SWT in the form of religious provisions from sources of revelation, Muslims are required to study natural law (natural sunnah) which is also regulated by Allah SWT so that it can be utilized for the purpose of developing the world.

- d. Muslims under the influence and status of the caliph are encouraged to explore, use and research the universe wisely for the purpose of prospering it as a comfortable place to live in addition to living the superiority of the power of Allah Almighty.

Community Principles

The main basis for a Muslim intellectual who will be born by an Islamic education institution must work more diligently in society through the application of social principles. This approach, among others, emphasizes the importance of people's lives. This can be seen from several essays contained in Islamic law (Nata 2001, 40–41);

- a. All the vile and praiseworthy qualities desired by every society system, such as poor selfishness and good togetherness, tolerance and so on are also the main agenda of Islamic teachings.
- b. The biggest content of the Qur'an and Sunnah is to touch the question of social relations (muamalah system) which contradicts worship questions.
- c. There is Islamic law stipulating that if religious affairs coincide with important business issues, then religious affairs must be shortened or suspended.
- d. There is a ruling that affirms that socialized worship is valued more than personal worship. For example, prayer performed in the congregation is higher than the solution itself.
- e. There is a stipulation that when matters of worship are done imperfectly or null and void, then the expiation (ransom) is to do something related to social masalah.
- f. There is a resolution that good deeds in society are rewarded with rewards greater than individual worship.
- g. Creation of Jawi Writings for the Development of Islamic Knowledge Early missionaries understood Malays as Homo Sapien (requires kominusi for life)(A. A. H. Hassan 2001, 1).

For Homosapien's character, humans need a communal system (verbal and non verbal) to convey their desires and intentions (Ahmad 2004). In response to the need for this commitment, the early missionaries prioritized the use of special communication media. The emphasis on the importance of communication tools for the purpose of disseminating Islamic values as emphasized in surah Ali-Imran: 64 has been understood by Islamic missionaries who later produced various special media of da'wah, including through written media, sermons and so on. All of these media have been specifically designed with regard to the local environment the target of da'wah to be conveyed by the messages of Islam.

What is clear, in the context of the Malay world, this understanding has produced a number of things, namely:

- a. Creation of jawi texts in the intellectual world of the Malay world. Referring to the origin of the creation and use of jawi writings in Malay society, we must once again thank you for the contribution of the early Malay Muslim scholars who founded and enriched the Malay language (Kasimin 1987) in the form of jawi writing, which is used as a tool to develop Islamic science (Awang 1981, 80-85). The phenomenon that takes into account local elements in the form of choosing local languages as a medium for the spread of religion has been carried out by Islamic scholars in most Islamic worlds, such as the creation of Urdu writings in India and Persian writings in Iran centered in terms of their form to Arabic with as few modifications (Awang 1981, 80).

- b. The new Islamic rejuvenation of the Malay language using jawi writings has surpassed the original purpose of its creation as a means of spreading Islam, which is also recognized as the most important communication language (*lingua franca*) for the Malay natural region. With this international recognition, then as much as the process of maturing the Malay language and jawi writings have been carried out by previous Malay scholars by presenting basic materials from the Middle Eastern Islamic heritage (Musa 2004, 7–13) which is excessive with the local natural values of the Malays which gave birth to several Malay intellectual genres such as Malay fiction (Salleh 1987) and traditional Malay medicine (Awang 1981, 30–38).
- c. Malay Muslim works that use jawi writings have been developed and distributed in many places in the Muslim world such as Mecca, Bombay, Istanbul and Cairo. This shows how if it is accepted as one of the networks of the worldwide Islamic ummah, the intellectual work of Malay Muslims (*kitab Jawi*) has also been widely accepted and recognized for its academic quality in several world Islamic scientific centers (Ishak 1994, 26–34).

Establishing Islamic Education Institutions (Pondok)

Early Islamic missionaries understood the importance of the culture of science which was then applied by establishing cottage institutions. The cottage study system can be said to be advanced for the time and conditions of traditional societies with particular reference to the cultivation of knowledge. Today, there are some scholars who criticize and be cynical about the cottage recitation system that is said to be out of date and unable to deal with the current of modernization (S. A. Bakar 1994, 30–31). This opinion can even be said to be half true, but actually it is made in a form that is not in accordance with the Islamic profession in Islam. This is because the curriculum system has been carefully considered by scholars in the past, and it has worked as expected. Therefore, the act of criticizing carelessly without taking into account the time factor is wrong (I. Ab. Bakar 1994, 90–94). In the context of the application of the knowledge culture, the privilege of the cottage system is: first, the study system is carried out privately without the constraints of collusion and police from the government. This situation causes a scholar to act independently without being influenced by any party with certain agendas and interests (Rahimin 2005, 4). More precisely, the *ulama* huts in the traditional era have acted as agents of intellectual and intellectual change that are sensitive and proactive with current issues that arise in the community.

Second, the learning system is oriented between theory and practice, which emphasizes the cultivation of knowledge culture to make students;

- a. Get as much knowledge as possible to achieve the pleasure of Allah Almighty.
- b. Acting in accordance with scientific knowledge, disseminating it into the community and functioning as community leaders.
- c. Make the search for knowledge not for material purposes (to eat) but to achieve the pleasure of Allah and enjoy knowledge.
- d. Make students as independent people without relying on others. For this purpose, they will be given all the necessary forms of Islamic knowledge and life skills.
- e. Emphasizing the problem of morality and Islamic discipline above all else.

Third, the learning system is open-minded which gives everyone the opportunity to follow it regardless of race and age. What can be proud of is that through this approach he has indirectly practiced the concept of democratization based education emphasizing the

importance of science in the life of a Muslim, knowledge is shared and every individual has the right to be given the opportunity to gain knowledge.

Fourth, the cottage system has successfully applied the concept of *Rehlah Scientific* (Azra 1999, 89–90). (including some cultural features of science: always wanting to learn, acting on the estimates of science and continuing education to a higher level). This concept requires students to work hard in learning in different places, not only to gain knowledge and experience (such as watching different sociology of society). As a result, the practice of this concept will produce established Islamic scholars in terms of knowledge, morals and life experiences that follow the epistemology of Islam to produce wisdom (wisdom).

For the purpose of disseminating Islamic science, a student cannot learn various languages such as Malay and Arabic, which is the language of instruction for Islam and the lingua franca of that period. This is evidenced by the emergence of the concept of the Veranda of Mecca in the Alam Melayu area which is a transit point (the center that provides Student Inventory Courses) for each student of Alam Melayu who continued their studies in Mecca. Some places are Kelantan, Terengganu, Pattani, Kedah and Aceh (Rahimin 2003, 47–74). The reputation of all these places as the center of Islamic science was proven when it was known as the Veranda of Mecca some time ago. The title *Serambi Mekah* has several main objectives, namely:

- 1) This place has become a mandatory preparatory place for religious students who wish to pursue higher education in Mecca (Rahimin 2003, 47–74).
- 2) There is an expression that says that anyone who studies in this place has the knowledge, authority and atmosphere of the community equivalent to studying in Mecca. That is, for those who do not have the opportunity to study in Mecca, it is enough if they have the opportunity to study in this area of the Veranda of Mecca (A. Deraman 2013, 529).

Contribution of the Islamic Movement in the Malay World: in the Modern Age

For the modern constitution, the role of the Islamic movement has become increasingly active. From the beginning of the 20th century, we can see how the Islamic movement in the Malay World has benefited from the unity of the Malay community in contributing meaningful contributions. It has long been born the seeds of intellectual consciousness which later resulted in the development of Islamic civilization in the Malay world.

The Strong Linkages of the Malaysian and Indonesian Islamic Movements in the Malay World

Historical facts show how the two regions have very close scientific relations. In the tradition of Islamic science, there is an approach that recognizes authority and knowledge. If there are religious problems, a reference to the superior authority will be made. In the history of the Malacca government there was a problem that the failure of the Ushuluddin to answer was referred to the council in the Samudra Pasai country. The problem involves the question of whether heaven and hell exist today.

In another example, there is a record of how Nuruddin Al-Raniri was appointed as the highest religious advisor in the Samudra Pasai kingdom. He was also appointed to the same capacity in the Pahang government, when he visited the country (A. K. Abdullah 1988, 127–130). This shows that the Malaysian government's political and intellectual relations in the Malay world are closely related to the lack of a narrow tribal spirit. This then changed with the arrival of British and Dutch invaders who brought a narrow spirit of *asabiyyah* based on the concept of the Nation of the Nation. Long before the arrival of Western colonial powers,

people from the Malay World had enough peace and complement each other (Rahimin 2005, 19–51).

In the social aspect, we can detect a number of key points;

- a. The Malay-Islamic kingdom in Negeri Sembilan, Selangor and several other districts was developed by the Muslim community from Indonesia. On the basis of Islamic jurisprudence, Malays accept the arrival of their families from Indonesia with an open heart (Hamzah 2001, 66–96).
- b. Native Acehnese were free to migrate to northern Malaya both as traders, scholars and Islamic fighters to oppose the occupation of Western powers.

Intellectual Interaction of Youth and the Elderly

The historical record of Malaya has recorded how the clerics of reformism and traditionalism in the two regions are interrelated to strengthen their own line of thought. Indonesian scholars are often invited to come to Malaysia to debate and issue views on these conflicting issues. Magazines and book material from Indonesia are also widespread in Malaysia (I. Ab. Bakar 1994, 165–66).

This Conflict of the Elderly Youth shows how;

- a. They are proactive, because this problem is not just a historical event but proactively this problem is addressed.
- b. The opposition of the young generation is due to differences in philosophy, flow and paradigm of using Islam to overcome the needs of the times. This is not only death, but still continues until this modern day. Many ideals held by these two schools still remain in modern times. Some examples can be given, including;
- c. Many schools and Madrasas from the reformist school grew so rapidly. This trend has gained momentum in Malaysia when reformism flows (originating from the Youth school) were widely accepted by the Malaysian Higher Education Institute (LIPT) in Malaysia. While traditionalism (the origins of the Ancient Ages) remained in Malaysia and Indonesia centered on traditional boarding schools (Affandi abd Rahim 2000, 21–43).
- d. The Islamic religious institutions in Malaysia remain strong in traditional schools because they have formed a different status quo (Rahimin 2008). At the end of the 1930s, the issue of youth-old opposition had begun to fade away due to several factors that arose in the Malay community such as the dominance of the Malay nationalist group fighting for the independence of the Malay Land (Mustajab 1982, 150). This situation has prompted some scholars to say that young people have failed in their efforts to run Jeddah businesses in Malaysia (I. Ab. Bakar 1994, 171–72).

This fact is basically unfounded because the efforts of young people in the context of Malaysian history have left many long-term effects and short-term effects. Judging from its short-term impact, young people have created Malay intellectuals analyzing the new developments that have emerged in Malay society as a result of the modernization of British power. This awareness then led to Malay politics (Malay nationalism) which created several Islamic and Malay based political organizations such as HAMIM, PAS, and KMMM. These organizations then spread some of the main essences of the youth movement such as emphasizing the importance of reason and logic, monotheism, the interests of modern education, the economic development of the Malays, democracy and universal Muslim solidarity (Mustajab 1982, 151–52).

Influence of Da'wah and Scholars in the Age of Islamic Awakening (1970s-1990s)

In the late 1970s and early 1980s, as in the Muslim community, the situation in Malaysia has also been hit by a wave of Islamic revival. This flow is characterized by the emergence of awareness to absorb and uphold Islamic values and ethics in all life (Mutalib 1990, 127–47), which was championed by a large number of Islamic organizations such as ABIM, PAS, Tabligh, Arqam, PERKIM, USIA and so on.

Aspirations and desires for Islamic appreciation are then equally accepted by the government itself. Two main examples can be given in this regard. First, the basis and method of the reform movement described by Walid Saif as "a moderate reformist model that advocates the use of peaceful means to produce desirable changes. The pressure here is more on evolution than revolution." One common idea in this context is to build up general awareness and opinion and opinion on a wide public base through education, guidance, the establishment of effective Islamic-oriented service and public institutions "(Saif 1995, 59–60) has been adopted by the government, because it does not directly challenge the existence and legitimacy of the government. On the contrary, in the eyes of the government, this policy and principle of the reform group if implemented will produce a fairly good and orderly policy, and what is more important it can provide an opportunity for the government to manage and supervise the movement of this reform group (Roff 1988, 221–222).

The second example is the idea of anti-secularism sought by local da'wah and ulama to be well received by the government which then triggered an Islamization policy. Apart from factors to reject the popularity of the opposition party (Roff 1988, 151–156).

According to Prof. Muhammad Kamal Hassan (M. K. Hassan 1996, 107–110), this policy is basically based on several main principles:

- a. The process of placing Islam as al-din (way of life) as it had been done in the days before the arrival of British rule. This is also considered a process of liberation from colonial heritage.
- b. The process of changing secularism (desecularization) which has penetrated all life and administrative machinery in independent Malaysia.
- c. The process of correcting the planning and implementation of most of the country's development policies is largely influenced by secularism.

In this age, as with the previous era, the relevance and fabric of da'wah as well as intellectualism between the two Malaysia-Indonesia regions is still there again, based on the spirit of ukhuwwah as it has been in the past. Among the intended links include the unification of ideas and cooperation involving Islamic movements in Malaysia and Indonesia. This can be seen from the approach to the aspects of da'wah training between the Islamic movements in the two regions and also the use of the opinions of Indonesian Islamic scholars by the Islamic movement in Malaysia, in dealing with most of the problems that arise in Malaysia. To clarify this statement we can propose a number of important things, such as:

- 1) ABIM has a close relationship with the Islamic Student Association (Hanja)(Tanja 1982), who were reported to have participated in the HMI organized by HMI in 1970 held in Pekalongan, Indonesia. Since then, most of the leadership and da'wah training modules practiced by HMI have been adopted by ABIM. Likewise, ABIM has respected the high opinions and views given by HMI figures such as Dr. Deliar Noer, M. Imaduddin Abdul Rahim and Azyumardi Azra.

- 2) The struggle approach in the form of reformism is included with the complete blueprint planning, as practiced by the Muhamadiyah, who replaced the rhetorical approach solely (Tamara 2000, 367–372) has been imitated by most Islamic movements in Malaysia, by establishing several programs and institutions such as KOHILAL, KBI, Al-Amin School, TASKA, TASKI and so on, to overcome problems that arise in society (Musalib 1990, 136–138).
- 3) ABIM, in collaboration with the Language and Library Council, has organized a seminar on "Hamka and Social Transformation in the Malay World", which specializes in the contributions given by Hamka as writers, historians, social thinkers, commentators and novelists, who are very influential in Malaysia. This seminar once again highlights Hamka's contribution as an intellectual and other prominent figures in the Malay World (Riddell 2001).

The views and many scientific works of Indonesian scholars have received good responses from Malaysian scholars. What is clear, compared to the reality of Malaysia, the knowledge culture in Indonesia is faster and so productive. This is evidenced by the seriousness of translating Islamic scientific works and earning scientific works that are more original by Indonesian scholars. The average scientific books from Indonesia, both in the form of translations and original works, have flooded most famous bookstores in Malaysia, which enabled the flow of Indonesian-style intellectual influences into the scientific realm of Malaysia.

Efforts to Activate the Islamization Discourse of Science

The idea of Islamization, among others, the key points: first, the knowledge used in the context of the world and the epistemological system of western secularism which is contrary to Islamic principles that must be opposed by Muslims.

Second, western science in all scientific disciplines is full of losses that damage the ecological system and destroy the human soul. This will bring more problems to humanity. World view of Western Secularism rejects religion as a balance of knowledge and truth in human life, but religion is said to be the source of human suffering (Zakaria 1999, 15–21). Conversely, modern humans who want to advance only need to rely on human reason.

In the context of mastering science, this dependence on human reason is devoted to two main aspects, (i) understanding the facts, truths and goals of human life and (ii) using reason without the guidance of revelation for the purpose of management and development of human life. In the aspect that (i), the discussion of epistemological elements (issue of source, status, and balance of scientific judgment) has given birth to two schools, rationalism; intellectuality as the main source of science and empirism; experience as a source of knowledge and truth. These two schools basically reject all divine elements in human life. Likewise, in aspect (ii), the management process and the development of human life are more focused on the goal of providing material satisfaction and human desires.

The world view of secularism then gave rise to a humanist philosophy (M. K. Hassan 1996) who devote all the development of the life of this world without considering the hereafter solely for self satisfaction and human desires. This philosophy then produced a large number of paradigms of scientific disciplines for the management and development of materialistic civilizations. This consists of: first, the paradigm of empirical logic of positivism. Scientific research and is considered as the only way to get the most appropriate and correct knowledge, which is thought to be made through a method that is quite systematic, thorough

and objective (Mahmud 1997, 10–12). While the guided study of the source of revelation will be considered as unscientific and cannot be proven empirically (all things that can be handled outwardly with the senses) (A. A. H. Hassan 2001, 71–72). This approach is largely attributed to their attitude to rejecting religion and occult things that cannot be seen and dealt with by the senses (Safi 1998, 190–199).

Second, the application of the Materialistic-Mechanistic paradigm needs to be fully utilized in the process of developing physical aspects that involve the environment in a society. This paradigm considers nature as a source merely material-mechanical and does not have a spiritual value (life) that needs to depend on divine power. This view has given birth to secular and individualistic traits which are aimed more at human welfare than natural welfare. As a result, based on this paradigm, two emphases have been given; (I) Nature and all its contents are considered as the main source that will increase the secular wealth which results must be squeezed as optimally as possible and (ii) Nature needs to be explored and studied based on a scientific understanding framework - lateralism-secularism so that all practical punishments can be studied for the interests of modern humans.

The essence of the third idea of Islamization of science stipulates that before Western science is accepted, it needs to be filtered and filtered using a rather strict epistemological system of Islam. According to Syed Naquibb al-Attas this screening process needs to consider the worldview, ontology, epistemology and axiology contained in western science. Furthermore, according to Ismail Faruqi, this screening process requires several main steps (Ujang 1989, 39–42)

- a. Master the modern (Western) discipline.
- b. In-depth study of Western discipline.
- c. Master the Islamic heritage.
- d. Analysis of Islamic heritage.
- e. Producing Islamic links to modern disciplines.
- f. Evaluate modern discipline.
- g. Assessment of Islamic heritage.
- h. Study the problems of the people.
- i. Study human problems.
- j. Analysis and synthesis of modern and Islamic disciplines.
- k. Writing text books that contain discipline.
- l. Spread the knowledge that has been imbued.

According to current observations, we can detect some of the ideas of Islamization in Malaysia and Indonesia, all of which clearly show that this idea is not just a mere discourse, it is even practiced in real-world life. First, approval of the losses from the secularization process caused by the colonization of Western powers. Islamic scholars in both regions agreed that the process of colonialism of the Western powers (Britain and the Netherlands) had led to a process of secularization in all aspects of Islamic society, most importantly this understanding had permeated the thinking of Islamic societies. This consists of:

- a. The emptiness of human nature and the human mind of divine humans are free to carry out development programs without regard to the power of God.
- b. Disclaimer of political power based on religious sources.
- c. Introduction of relative / relative scoring systems; humans are free to determine their own future.

- d. The decline in religious knowledge, compared to non-religious knowledge - focused more on non-religious knowledge that should bring progress (Murad 2005, 91–92).
- e. Understand the concept of wrong truth and follow the paradigm of secularism. Secondly, the formation of NGOs / NGOs specifically which counteract the idea of Islamization of Science.

At present, the struggle to uphold Islamic conservation efforts in the community is said to be done in several ways; involved in government, education and NGO systems. Islamic experts in both fields agree that the role of Islamic NGOs is very necessary to fight for certain ideas. Even in the three aspects mentioned above, there are complementarities, among others, to safeguard Islam in the Muslim community.

The role of NGOs is formed for certain purposes and compiled by a large number of intellectuals have a long history of Islamic scientific development in various philosophies. In classical times, although this was not an NGO, the main essence of this intellectual circle was to match the concept of NGOs in modern times.

In Malaysia, the idea of Islamization of science gave birth to several specialized NGOs. After Malaysia achieved independence and spread the wave of Islamic revival in the 1970s and 1970s, an intellectual circle of Malay-Islamic scientists emerged under ASASI. Most of them were Malay academic staff who were educated from universities in the West, but were greatly influenced by Islamic idealism (M. A. Bakar 2001, 407–410). We can identify several roles of ASEF in fighting for the concept of Islamic science. Among what they do is:

- a. Criticize the Western science concepts. The details of this criticism include the view that:
 - 1) The Malay community seems deceived when it regards secularism in the West as a secular logic based on positivism as the most honest and universal use. While the concept of Western science was actually criticized by Western scientists in Europe itself (Murad 2005, 91–94).
 - 2) Western science is actually the youngest science compared to science based on local characteristics and there is a relationship with God (A. R. Abdullah 2010). In the Malay world itself before the arrival of Western colonists there was a fairly good heritage of Malay science (such as Malay cannons which were reported to be stronger than Portuguese cannons, Malay ships were stronger than European ships). There is a Malay manuscript that contains all this Malay information (Zin 2003, 157–203).
- b. The current Malay intellectual circle such as GAPENA and ASASI strongly championed the ability of Malay language to be used as the language of science for the development of science. They explicitly challenged the notion that Malay could not be used to develop high-level knowledge such as the concept of Islamic science.
- c. ASASI championed the idea of a Malay-Islamic Science Exhibition. According to Osman Bakar, the status of an advanced Malaysian state will only be achieved when the Malay community develops its own scientific method, in which Western science is selectively received and filtered with Malay-Islamic science. In this way, Malay society will have strength in terms of equipment, even thought (O. Bakar 1989, 10). Before the arrival of the colonial power, the Malay community had knowledge in terms of science and technology. Among them are astronomy, astrology, cosmogenicity, mathematics, medicine, physics, and life sciences.

In Indonesia, various Islamic NGOs appear to be like INSIST which promotes opposition to Western liberalism that influences Islamic teachings. This is more a Counter Attack with the efforts of liberal Islamists. In INSIST's view, the concept of western steepness is not only accepted, but must be seen in the underlying worldview of science. The world view is a human view of self, nature and life. This is determined by religion, culture, philosophy, and the development of S & T, which directly affects one's attitude and actions. According to Hamid Zarkashi, the Islamic worldview is a vision of reality and truth, a unity of architectural thought, which functions as an unobservable basis for all human behavior, including scientific and technological activities. Among the basic elements of the Islamic worldview are the concepts of God, revelation and creation, human psychology, knowledge, religion, freedom, values and virtue and happiness. These elements then determine the form of change, development and progress in Islam (Hamid Fahmy Zarkasyi 2004, 1-6).

On this basis, it is evident that modern Western scholars have an element of secularism contained in the interior that must be opposed by Muslims. What is being fought for by INSIST turns out to coincide with the reality of the manifestation of adherents of liberalism who hold the *taasub* paradigm solely with all elements of the west which are considered to be in accordance with the context of modern times. More importantly, this liberal Islamic group has raised various issues of liberalism that cover the issue of women's oppression, the closure of Islam with modern developments and an anti-Islamic attitude towards non-Muslims (Abd Moqsith Ghazali 2007, 412-431). For example, Lutfi Assyaukanie, emphasized that secularism does not conflict with Islam, but also gives blessings to Islam and other religions. He also pointed out that good democracy can only be implemented if he is able to apply the principles of true secularization. The United States, Australia and other countries do not consider secularism as an enemy of religion, even a protector of religion. Such applications are recommended by Lutfi Assyaukanie to get secularism (Assyaukanie, 2007: 241-244).

Third, the application of the idea of Islamization of knowledge in the Islamic higher education system. In Malaysia, the idea of Islamization of science has become the philosophy and basis of the formation of UIAM, USIM and then applied equally by several universities that offer Islamic discipline. In Indonesia, some UINs also appear to be trying to apply this Islamization philosophy by adopting various theories of education, even though the philosophy remains the same; acknowledging the weakness of the Islamic education system and the need to carry out Islamization of knowledge. He was detected by the Integration Theory of Religion and General Sciences, Tree of Science Theory, Spider Network Theory, Pedal Wheel Theory, and Twin Tower Theory. Most importantly, we find that Malaysian scholars lack emphasis on abstract aspects of philosophy, but prefer to apply Islamization of knowledge in curricula at state universities. This is different from the reality in Indonesia, they prefer to concentrate on the concepts and philosophies of Islamization of knowledge, but unfortunately lack the applicative application.

Conclusion

As a final conclusion, we can say that the significant contribution made by the Islamic movement in the formation of Islamic civilization in the Malay World is a fact that cannot be denied. From the beginning, the Islamic movement which was also an early missionary had played a very big role. They are not only responsible for organizing Malay society, but also applying the most important essence in the form of understanding knowledge which then produces a unique Islamic civilization. This initial movement was then continued by the modern Islamic movement to this day. Both the early Islamic movements and those that

emerged later have all contributed greatly to modern Malay civilization, both in the context of Indonesia and Malaysia, both at the philosophical-theoretical level and at the practical-empirical level. What is more proud of is the Islamic movements in Malaysia and Indonesia in many ways have been united in the success of their movements to face the current needs.

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THE ROLE AND CONTRIBUTION OF ISLAMIC MOVEMENT
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