THE DYNAMICS OF MODERN ISLAM IN INDONESIA: A STUDY OF PARADIGMS, FACTORS, AND IMPLICATIONS FOR SOCIO-INTELLECTUAL DISCOURSE

Naylul 'Izzah Walkaromah[1*] , Zulfi Mubaraq[2] , M. Lutfi Mustofa[3] , Moh. Toriquddin[4]

[1234*] UIN Maulana Malik Ibrahim, Malang, Indonesia
naylulizzahw@gmail.com
zulfi@pips.uin-malang.ac.id
mlutfi@psi.uin-malang.ac.id
toriquddin@syariah.uin-malang.ac.id

Abstract

The purpose of this paper is to understand 3 things: First, the paradigm of modern Islamic thought. Second, the internal and external factors that influence modern Islam. Third, the positive and negative implications of modern Islam on Islamic socio-intellectual discourse in Indonesia. The method used is library research with a qualitative approach, the data is analyzed using content analysis techniques. The results found are three things: First, there are 4 forms of modern Islamic thought paradigm in Indonesia: reform, evolutionary, progressive, adaptive. Second, internally there are 3 factors that influence it: (1) the demand for renewal of Islamic teachings that are too taqlid and rigid (2) awareness of purifying Islamic practices (3) the Islamic press movement spread widely. As for externally, there are 3 factors that influence it: (1) the influence of modernity in the Western world (2) the dominance of Middle Eastern clerical thought (3) the reality of competition from other cultures and religions. Third, the positive implications of modern Islam for Islam in Indonesia are three things: (1) progressiveness in various fields (2) Islamic teachings are more rational (3) Islamic thought exists and is relevant to the contemporary context. Meanwhile, the negative implications of modern Islam on Islam in Indonesia are 3 things: (1) conflict between community groups (2) rejection from conservative groups (3) marginalization of figures and extremism tendencies. This paper shows that modern Islamic thought in Indonesia contains complex dynamics in shaping the social life of Muslims in Indonesia.

Kata Kunci:
Sosio-intelektual;,
Islam Modern;
Diskursus.

Abstrak

Tujuan tulisan ini ingin memahami 3 hal: Pertama, paradigma pemikiran Islam modern. Kedua, faktor internal dan eksternal yang mempengaruhi Islam modern. Ketiga, implikasi positif dan negatif Islam modern terhadap diskursus sosio-intelektual Islam di Indonesia. Metode yang digunakan ialah library research dengan pendekatan kualitatif, data dianalisis dengan teknik analisis konten. Hasil yang ditemukan ada 3 hal: Pertama, paradigma pemikiran Islam modern di Indonesia ada 4 bentuk: reformasi, evolusif, progresif, adaptif. Kedua, secara internal ada 3 faktor yang mempengaruhinya: (1) tuntutan pembaharuan ajaran Islam yang terlalu taqlid dan kaku (2) kesadaran pemurnian praktik Islam (3) gerakan pers Islam menyebar luas. Adapun secara eksternal ada 3 faktor yang mempengaruhinya: (1) pengaruh modernitas dunia Barat (2) dominasi pemikiran ulama Timur Tengah (3) realitas persaingan budaya dan agama lain. Ketiga, implikasi positif Islam modern terhadap Islam di Indonesia ada 3 hal: (1) progresifitas dalam berbagai bidang (2) ajaran Islam lebih rasional (3) pemikiran Islam eksis dan relevan dengan konteks kontemporer. Sedangkan, implikasi negatif Islam modern terhadap Islam di Indonesia ada 3 hal: (1) konflik antar kelompok masyarakat (2) penolakan dari kelompok konservatif (3) marginalisasi tokoh dan kecenderungan ekstremisme. Tulisan ini menunjukkan bahwa pemikiran Islam modern di Indonesia memuat dinamika yang kompleks dalam membentuk kehidupan sosial umat Islam di Indonesia.
Kata Kunci: Dinamika, Islam Modern, Indonesia

How to Cite:

Introduction

The study of the roots of modern Islamic thought in Indonesia is interesting to debate. 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: First, conceptually, the study of the roots of modern Islamic thought in Indonesia is a study that reviews the renewal movement over the establishment of Islamic traditionalism in Indonesia.[1] Second, functionally this study serves as a tool or media that provides insight into the socio-intellectual history of Islam in Indonesia.[2] Third, this study also contributes theoretically in the form of the theory of Modern Islam, which in this theory reflects the development of Islam in an effort to respond to the dynamic development of the times.[3] While the practical contribution is in the form of awareness so as not to be trapped in the space of traditional Islamic stagnation. The three things mentioned above show that the importance of this theme is studied in more depth.

Previous studies related to the theme of this paper have three tendencies: First, writings on the theme of modern Islamic thought in Indonesia tend to be discussed only from the historical side so that they are trapped in historical romanticism.[4] Secondly, writings on the theme of modern Islamic thought in Indonesia tend to be discussed only in terms of personalities so that they are trapped in individualist fanaticism.[5] Third, writings on the theme of modern Islamic thought in Indonesia tend to be discussed only in terms of conception so that they are trapped in the definition of modern Islamic thought.[6] While this paper tends to discuss three things: the form of modern Islamic thought in Indonesia, the factors that influence it and its implications for the discourse of

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[1] Saiul Anah, "Masyarakat Islam Indonesia Pada Abad Modern Dan Kontemporer," *Jurnal Keislaman* 4, no. 2 (2021): 190–214, https://doi.org/10.54298/jk.v4i2.3332.

[2] M. Lutfi Mustofa, "Pembaharuan Pemikiran Islam Indonesia: Negosiasi Intelektual Muslim Dengan Modernitas," *Ulul Albab Jurnal Studi Islam* 12, no. 2 (2013): 181–96, https://doi.org/10.18860/ua.v0i0.2389.

[3] Aunur Shabur Maajid Amadi and Najih Anwar, "Perbandingan Metodologi Studi Islam Tradisional Dan Modern Di Indonesia," *Jurnal Pendidikan Tambusai* 7 (2023): 22519–26, https://doi.org/https://doi.org/10.31004/jptam.v7i3.10134.

[4] A. Muthalib, "Sejarah Perkembangan Islam Indonesia Di Era Modren 1945-2021," *Edukasi* 9, no. 1 (2021): 1–14, https://doi.org/10.32520/judek.v9i1.1540.

[5] Irpan Iskandar and Dede Wahyu Firdaus, "Pemikiran Deliar Noer Mengenai Gerakan Islam Modern Indonesia 1900-1942," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 1, no. 1 (2020): 16–38, https://doi.org/10.51190/jazirah.v1i1.2; Ahmad Aldi Saputra, M. Noupal, and M. Noupal, "Fungsi Akal dalam Pemikiran Pembaharuan Modern Islam (Studi Komparatif Pemikiran Harun Nasution Dan Nurkholish Madjid)," *El-Fikr: Jurnal Aqidah Dan Filsafat Islam* 03, no. 2 (2022): 68–85, https://doi.org/https://doi.org/10.19109/el-fikr.v3i2.15062.; Moh. Naimuddin, "Model Penelitian Pemikiran Islam Modern 'Gerakan Modern Islam Di Indonesia 1900 – 1942' (Deliar Noer)," *Saintifika Islamica* 1, no. 2 (2014): 87–96.

[6] Amadi and Anwar, "Perbandingan Metodologi Studi Islam Tradisional Dan Modern Di Indonesia."

the socio-intellectual history of the development of Islamic thought in Indonesia, so this paper is clearly different from the previous writings.

This paper aims to understand three things: First, the paradigm of modern Islamic thought in Indonesia. This relates to the forms and patterns of thought of the modern Islamic movement in Indonesia in order to know the paradigm of thought that develops in the social, cultural and political context in Indonesia. Second, the factors that influence and construct the roots of modern Islamic thought in Indonesia. This relates to internal and external factors that support and hinder modern Islamic thought in Indonesia. By analyzing internal and external factors, both supporting and inhibiting, this research is expected to provide a comprehensive insight into the dynamics of modern Islamic thought in Indonesia. Third, the implications of modern Islamic thought on the dynamics and socio-intellectual development of Islam in Indonesia. This relates to the positive and negative impacts of modern Islamic thought. By exploring the impact of modern Islamic thought, this research is expected to be useful for developing effective strategies in facing challenges and opportunities for the advancement of Muslims in Indonesia.

There are three arguments that strengthen this paper, namely as follows: First, historically the theme of modern Islamic thought in Indonesia has been studied in a long historical span so that there is no doubt about its historical traces.[7] These studies discuss the development of modern Islamic thought in Indonesia, including the beginnings and movements that occurred. Secondly, philosophically, the theme of modern Islamic thought in Indonesia has been tested in philosophy, both epistemological ontology and axiology.[8] These dimensions reflect efforts to understand and apply Islamic teachings in a dynamic and changing context, in line with the challenges of the times and the needs of society. Third, methodologically, the theme of modern Islamic thought in Indonesia can be proven by research methods that have validity and reliability as well as triangulation.[9] With these three things, research on modern Islamic thought in Indonesia can produce valid, reliable, and accountable findings.

Methods

This research uses library research with a qualitative model. While the approach used is historical approach. This approach is useful for exploring information from previous studies similar to the theme of modern Islam in

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[7] Jefik Zulfikar Hafizd, "Sejarah Hukum Islam Di Indonesia: Dari Masa Kerajaan Islam Sampai Indonesia Modern," *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam* 9, no. 1 (2021), https://doi.org/10.24235/tamaddun.v9i1.8087. Fuad Masykur, "Sejarah Dan Dinamika Pemikiran Islam Di Indonesia Dari Masa Klasik Hingga Modern," *Tarbawi* 5, no. 1 (2022): 1–15.

[8] Imam Arifin, *Pembaharuan Pemikiran Islam Di Indonesia* (Sukabumi: Haura Publishing, 2021).

[9] La Ode Ismail Ahmad, Muhammad Amri, and Syamsul Qamar, *Pemikiran Moder Dalam Islam: Konsep, Tokoh Dan Organisasi* (Makassar: Alauddin University Press, 2018).

Indonesia.[10] The data on the theme of the roots of modern Islamic thought in Indonesia are taken from primary and secondary data sources. Primary data sources include several books and articles that discuss modern Islam. While secondary data sources are obtained through various references and other literature that has relevance to the discussion variables in the study.

As for data collection with library research techniques, there are three stages: selection, classification, and categorization.[11] First, the selection stage, at this stage the sorting of books and articles is carried out to be selected as primary data sources or main references. Second, the classification stage, at this stage is done by grouping all the references obtained and classified according to the three points of discussion in the form of modern Islamic thought in Indonesia, the factors that influence it and the positive or negative implications of modern Islamic thought in Indonesia. Third, the categorization stage, at this stage is done by identifying, giving categories and codes to each reference either from books or articles in order to produce valid and relevant data. The data is analyzed using content analysis techniques.[12]

Result
The Paradigm of Modern Islamic Thought in Indonesia

The paradigm of modern Islamic thought in Indonesia contains 4 forms including: (1) reformation (2) evolutionary (3) progressiveness (4) adaptive. The modern Islamic movement occurred in Indonesia from pre-independence to post-independence.[13] The modernization movement of Islamic thought took place evolutionally in the sense that it developed slowly.[14] Islamic thought underwent transformation and reformation in various fields in Indonesia. This process was influenced by various Islamic organizations that played a major role in changing several aspects of people's lives.[15] Reform is the rebuilding and improvement of the social, political, and religious spheres of a society or country.[16]

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[10] Maulida Rizqi Solikhah, "Pendekatan Sejarah Dalam Penelitian Pendidikan," *Ta'limDiniyah: Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 3, no. 2 (2023): 79–102, https://doi.org/10.53515/tdjpai.v3i2.63.

[11] Rifa'i Abubakar, *Pengantar Metodologi Penelitian* (Yogyakarta: SUKA-Press UIN Sunan Kalijaga, 2021).

[12] Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2010).

[13] Wasito Wasito, "Gerakan Sosial Modern Masyarakat Islam Di Indonesia," *Jurnal Pemikiran Keislaman* 27, no. 2 (2016): 248–66, https://doi.org/10.33367/tribakti.v27i2.268.

[14] Abdullah, "Studi Tentang Modernisme Indonesia," *Sulesana: Jurnal Wawasan Keislaman* 8, no. 2 (2013): 14–34, https://doi.org/https://doi.org/10.24252/.v8i2.1274.

[15] Soegijanto Padmo, "Gerakan Pembaharuan Islam Indonesia Dari Masa Ke Masa: Sebuah Pengantar," *Humaniora* 19, no. 2 (2012): 151–60.

[16] Ayisatun Nasri and Ronal Ridhoi, "Potensi Materi Gerakan Modern Islam Di Indonesia Awal Abad Ke-20 Aebagai Literatur Penunjang Buku Teks," *Historiography: Journal of Indonesian History and Education* 4, no. 1 (2024): 30–39, https://doi.org/http://dx.doi.org/10.17977/um081v4i12024p30-39. Mohammad Zakki Azani

Some influential organizations and movements include: Muhammadiyah, Persis, and Sarekat Islam. Muhammadiyah was founded by Ahmad Dahlan in 1912, focusing on education, health, and community empowerment. Muhammadiyah sought to purify Islamic teachings from practices that were considered incompatible with pure Islamic teachings and introduced modernization in various aspects of life. Persatuan Islam (Persis) was founded in 1923, Persis is a reformist movement that emphasizes the importance of purifying Islamic teachings and rejecting practices of heresy and khurafat. Persis also focused on education and publishing Islamic books. Sarekat Islam, founded in 1911, is an Islam-based political organization. Sarekat Islam played an important role in the national movement against colonialism. The transformation and reformation of Islamic thought in Indonesia is also influenced by globalization, media and the development of information technology. Discussions about Islam are increasingly open and diverse, involving various perspectives from intellectuals, activists and scholars. These changes demonstrate the evolving dynamics of Indonesian Islamic society, which seeks to adapt religious teachings to changing social, cultural and political contexts.[17]

Modern Islamic thought contains acts of rationalization and Islamic teachings that encourage people to be critical.[18] There is a push to develop critical thinking and ijtihad in order to reinterpret religious texts to make them relevant to the challenges of modern times. This includes the use of more contextual and rational methodologies in understanding Islamic teachings. Thus, Islam in Indonesia not only remains relevant but also continues to evolve in responding to the challenges and meeting the needs of contemporary society. In responding to the development of modernity, modern Islamic thought revitalizes the Muslim intellectual heritage. Revitalization is done through reinterpretation of Islamic texts in solving contemporary social and morality problems.[19] This process involves trying to understand the teachings of Islam in the context of today's times without neglecting the basic values contained in the Qur'an and Hadith.

The contextual tafsir approach looks at Islamic texts in the present social, cultural and political context. Scholars and intellectuals try to explore meanings that are relevant to the challenges and problems faced by modern society. On the other hand, Muslim intellectuals perform Ijtihad, a process of solving new problems using the basic principles of Islam. Ijtihad allows scholars and intellectuals to provide new solutions that are not explicitly stated in classical texts.

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and Khalif Muammar A. Harris, "Islam Dan Modernisme Di Indonesia: Tinjauan Atas Pemikiran Mohamad Rasjidi (1915-2001)," *Tsaqafah* 15, no. 1 (2019): 165, https://doi.org/10.21111/tsaqafah.v15i1.2831.

[17] Iskandar and Firdaus, "Pemikiran Deliar Noer Mengenai Gerakan Islam Modern Indonesia 1900-1942."

[18] Lenawati Asry, "Modernisasi Dalam Perspektif Islam," *At- Tanzir: Jurnal Prodi Komunikasi Dan Penyiaran Islam* 10, no. 2 (2019): 126–36.

[19] Mustofa, "Pembaharuan Pemikiran Islam Indonesia: Negosiasi Intelektual Muslim Dengan Modernitas."

This revitalization shows that Islam in Indonesia is a dynamic and adaptive religion, able to answer the challenges of the times while adhering to the basic principles that underlie it.

The adaptive and multicultural development of Islam means that Islamic teachings can always adapt to conditions in various places and times.[20] Modern Islam also has progressive goals in dealing with central issues in Indonesia.[21] This is reflected in the way Islam in Indonesia has developed and interacted with local culture, as well as in its response to contemporary issues. Many religious practices in Indonesia combine elements of local culture with Islamic teachings, such as the celebration of the Prophet's birthday, tahlilan, and slametan. This demonstrates the flexibility of Islam in adapting to local cultural contexts. One of the progressive goals of modern Islam in Indonesia is to realize education and social welfare. Organizations like Muhammadiyah focus on education, health, and social welfare as part of their mission. They establish schools, universities, hospitals, and other social services to improve people's quality of life.

Internal and External Factors of Modern Islamic Thought in Indonesia

As for internally influencing the emergence of modern forms of Islamic thought, there are 3 factors: (1) Demands for renewal of Islamic teachings that are too taqlid and rigid (2) Awareness of the purification of Islamic practice (3) The Islamic press movement spread widely. While externally influencing the emergence of Modern Islamic thought there are 3 factors: (1) The influence of modernity in the Western world (2) The dominance of Middle Eastern clerical thought (3) The reality of competition from other cultures and religions. The history of Modern Islam in Indonesia began with the guidance of socio-religious renewal which aims to adapt Islamic teachings to the evolving social, political and cultural context. This renewal was influenced by various factors, including contact with the outside world, intellectual development, and social changes occurring within the country.[22]

The beginning of renewal occurred in the 19th century when colonialism introduced a modern education system that influenced the mindset of the younger generation of Muslims. This education led to a new awareness of the importance of renewal in Islam to answer the challenges of the times. In addition, Islamic teachings were interpreted as narrow and rigid teachings so that reformation was needed. Muslim clerics and intellectuals began to push for reforms in the

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[20] Dudung Abdurahman, "The Integration Perspectives for Historical Study of Indonesian Islam," *Tawarikh* 9, no. 1 (2017): 9–22, https://doi.org/https://doi.org/10.2121/tawarikh.v9i1.890.

[21] M Fadholi, "Pemikiran Islam Modern; Studi Terhadap Karya Deliar Noer "Gerakan Modern Islam Di Indonesia," *Didaktika Islamika : Jurnal Ilmiah Pendidikan Islam* 11, no. 2 (2020): 39–51.

[22] Sumiati Tomadehe, Syamzan Syukur, and Susmihara Susmihara, "Sejarah Islam Modern Di Indonesia," *Jurnal Ilmiah Falsafah: Jurnal Kajian Filsafat, Teologi Dan Humaniora* 8, no. 2 (2023): 1–16, https://doi.org/10.37567/jif.v8i2.1606.

understanding and practice of Islam. They emphasized the importance of ijtihad and rejected blind taqlid to past scholars.[23]

The modern Islamic movement in Indonesia has strong roots in the Middle East.[24] The movement spread through the written works of scholars and activists, as well as through proselytizing activities that spread the idea of purifying Islamic teachings. The main goal of the movement was to rid Islam of heresy (religious innovation) and khurafat (unsubstantiated beliefs in religion), and to return Muslims to pure and authentic teachings. The figures who dominated modern Islamic thought in Indonesia were heavily influenced by great thinkers and reformers from the Islamic world, including Ibn Taymiyyah, Muhammad bin Abdul Wahab, Jamaluddin Al-Afgani, Muhammad Abduh and others.[25] The influence of their thought covers various aspects, from theology, law, to social reform in the context of modern Islam in Indonesia.

Ibn Taymiyyah (1263-1328), his thought influenced the movement to purify Islamic teachings in Indonesia, including criticism of the practices of bid'ah and shirk. Ibn Taymiyyah's thought was widely adopted by the Salafi movement in Indonesia, which emphasized the purification of Islamic teachings from practices that were considered impure. Muhammad bin Abdul Wahab (1703-1792), the founder of the Wahhabism movement, aimed to purify Islam from various practices considered bid'ah and shirk. Wahhabism influenced several groups in Indonesia that advocated for the purification of Islamic teachings and rejected traditional practices that were considered deviant from Islamic teachings.[26]

Jamaluddin Al-Afghani (1838-1897), advocated for the renewal of Islamic thought to suit the demands of modern times, including the importance of science and education. Al-Afghani's thinking influenced the Islamic nationalist movement in Indonesia, including movement figures such as Haji Agus Salim and Ahmad Dahlan. Muhammad Abduh (1849-1905), encouraged reforms in the Islamic education system, including the integration of modern science with religious education.[27] Abduh emphasized the importance of ijtihad and the use of reason in understanding Islamic teachings. Abduh's thinking inspired Islamic education reform in Indonesia, including the establishment of modern schools by

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[23] Diah Rusmala Dewi, "Relevansi Pemikiran Pendidikan Islam Harun Nasutuin Dengan Pendidikan Era Modern Di Indonesia," *As-Salam: Jurnal Studi Hukum Islam & Pendidikan* 8, no. 2 (December 27, 2019): 169–88, https://doi.org/10.51226/assalam.v8i2.139.

[24] Wahyuddin, "Awal Munculnya Gerakan Inteliktualismeislam Di Indonesia Abad 20," *Jurnal Adabiyah* 10, no. 2 (2010): 182–93.

[25] Mulyadi, "Perkembangan Pemikiran Gerakan Islam Modern Di Indonesia," *Istinbath* 4, no. VI (2009): 89–115.

[26] Miftahuddin, *Sejarah Perkembangan Intelektual Islam Di Indonesia: Dari Abad XIX Sampai Masa Kontemporer* (Y: UNY Press, 2017).

[27] Irvan Mustofa Sembiring, "Wacana Intelektual Keagamaan Islam Di Indonesia Bersama Timur Tengah," *EDU RILIGIA: Ilmu Pendidikan Dan Keagamaan* 5, no. 1 (2021): 247–64, https://doi.org/http://dx.doi.org/10.47006/er.v5i1.12912.

organizations such as Muhammadiyah and Al-Irsyad. The thoughts of Rasyid Ridha (1865-1935), Syed Ahmad Khan (1817-1898), Hasan Al-Banna (1906-1949) also influenced modern Islamic thought in Indonesia. They encouraged Muslims to return to the basic teachings of Islam, integrate modern science, and adapt religious teachings to the context of the times without abandoning the basic principles of Islam.

The process of modernization and the Islamic renewal movement was influenced by two main factors: the influence of the West and the internal awareness within Muslims to adapt Islamic values to the times.[28] Modernism comes from the influence of the treasures of Western society which means thoughts, flows, movements and efforts to be adjusted to Islamic values.[29] Western influence in Islamic Modernism began when contact with the Western world brought in modern ideas such as rationalism, individualism, and scientific principles that influenced the way Muslims thought. Economic and political modernization in the Western world also influenced the demand for reform in the social and political structures in the Islamic world.

The integration of Islamic values with modernity is seen in contextual interpretation. Modernist thought tries to interpret religious texts in the context of today, so that Islamic values can remain relevant and can be implemented in a changing society. Modernism in Islam also criticizes traditions that are considered to have limited or curbed the development of Muslims in meeting the demands of the times. As such, modernism in Islam not only reflects a response to Western influence, but is also an internal movement that seeks to preserve essential Islamic values while adapting them to the values and demands of modern times. It plays an important role in shaping the identity and worldview of Muslims in various parts of the world, including in Indonesia.[30]

The renewal of modernity is based on a form of purification of Islamic practices.[31] The modernist view has an approach that is flexible in following the development of society. The reality of competing cultures and religions other than Islam indicates that Islam in Indonesia has experienced a significant shift.[32] The statement reflects that there are significant changes in the dynamics of Islam in Indonesia due to competition from other cultures and religions. With

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[28] Rifki Abror Ananda and Ahmad Khoirul Fata, "Sejarah Pembaruan Islam Di Indonesia," *JAWI* 2, no. 1 (2018): 19–40, https://doi.org/10.24042/jw.v2i1.4121.

[29] Gunawan, "Peta Kemunculan Pemikiran Modern Dalm Islam," *Ath-Thariq: Jurnal Dakwah Dan Komunikasi* 3, no. 1 (2019): 32, https://doi.org/https://doi.org/10.32332/ath_thariq.v3i1.1379.

[30] Rahmat Effendi, "Studi Islam Indonesia: Pendidikan Islam Modern (Kajian Historis Perspektif Karel A Steenbrink)," *Jurnal Studi Islam* 2, no. 1 (2021): 36–48, https://doi.org/https://doi.org/10.30595/ajsi.v2i1.9989.

[31] Ambar Sri Lestari, "Muslim Dalam Pusaran Pembaharuan Islam," *Zawiyah : Jurnal Pemikiran Islam* 4, no. 1 (2018): 21–38, https://doi.org/10.31332/zjpi.v4i1.1005.

[32] Sumarlin Maate, "Peran Islam Dalam Dinamika Sosial, Budaya, Dan Ekonomi Di Indonesia," *Sosioreligius* III, no. 1 (2017), https://doi.org/https://doi.org/10.24252/sosioreligius.v2i1.5999.

globalization, the entry of various cultures and ideologies from abroad is easier. This can affect people's religious views and practices. The dissemination of information through social media and other technologies provides a platform for various views and thoughts. This can lead to people being more open to various perspectives, including those that differ from traditional Islamic teachings. This shift can have positive impacts, such as increasing tolerance and interfaith understanding, but it can also pose challenges, such as identity conflicts and a decline in religious practices.

In addition, the spread of modern Islamic thought is influenced by the development of the Islamic press movement in Indonesia, which has experienced rapid progress in recent decades.[33] With the growth of the Islamic press, many websites and blogs are maintained by the Muslim community to spread the teachings of Islam. An increasing number of Islamic educational institutions and organizations play a significant role in promoting and teaching modern Islamic thought. This has led to information about modern Islamic teachings becoming more accessible to the wider community. This increases awareness and understanding of Islamic teachings that are relevant to modern times and helps strengthen Muslim identity by providing relevant and contextualized guidance.

Implications of Modern Islamic Thought in the Socio-Intellectual Context of Islam in Indonesia

The results found are about the positive and negative implications of Modern Islamic thought in Indonesia on Islamic socio-intellectual discourse. The positive implications are 3 things: (1) progressiveness in various fields (2) Islamic teachings are more rational and comprehensive (3) Islamic thought exists and is relevant to the contemporary context. Meanwhile, there are 3 negative implications: (1) conflict between community groups (2) rejection from conservative groups (3) marginalization of figures and extremism tendencies. The application of teachings in modern Islam forms a more comprehensive understanding of Islam that is relevant to the social, cultural and economic realities in Indonesia.[34] This process involves the reinterpretation and adaptation of Islamic teachings so that they can answer contemporary challenges. Modern thinkers and scholars often reinterpret religious texts to suit the current context. This approach allows Islamic teachings to remain relevant and applicable in contemporary situations. The development of fiqh that is contextualized and responsive to the changing times is one of the main focuses of this approach.[35]

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[33] Imas Emalia, "Voices of Islamic Reform: A Study on Islamic Press in Indonesia, 1900-1942," *Tawarikh* 7, no. 2 (2016): 201–24, https://doi.org/https://doi.org/10.2121/tawarikh.v7i2.638.

[34] Amadi and Anwar, "Perbandingan Metodologi Studi Islam Tradisional Dan Modern Di Indonesia."

[35] Muhammad Rusydi, "Modernitas Dan Globalisasi: Tantangan Bagi Peradaban Islam," *TAJDID: Jurnal Ilmu Ushuluddin* 17, no. 1 (2019): 91–108, https://doi.org/10.30631/tjd.v17i1.67.

The journey of Islamic renewal in Indonesia led to various conflicts involving ideology, religious thought, and cultural traits and orientations.[36] Ideological conflict occurs between Traditionalism vs Modernism. Traditionalism and modernism in Islam often present differences that can trigger conflict, both at the intellectual level and in social praxis.[37] Traditionalist thought tends to emphasize the importance of maintaining long-standing religious and cultural traditions. This includes the acceptance of local practices that have become part of religious life, such as traditional rituals, grave pilgrimages and commemoration of religious holidays. Traditionalists tend to prioritize the authority of ulama and classical books as the main reference in understanding and practicing Islamic teachings. They prioritize ijma' and taqlid. Modernist thinkers tend to encourage the reinterpretation of religious texts to adjust to the context of today. They use contextual and historical approaches in understanding the Qur'an and Hadith. Modernists emphasize the importance of rationalism and ijtihad. They believe that Islamic teachings must continue to evolve in accordance with social and scientific changes.[38]

Modernism in Islam serves as an important bridge to develop Islamic thought so that it remains relevant and exists in all times and spaces. It is an effort to ensure that Islamic values can continue to shine in the modern era, while presenting Islam as a dynamic and adaptive religion. By integrating Islamic values with modern principles, encouraging reinterpretation of religious texts, and developing critical thinking, Islam can continue to exist and make a positive contribution to humanity in all times and spaces. This is an effort to present Islam as a dynamic, adaptive and relevant religion in the modern era.[39]

Political conflict occurs between Islam-based political parties vs secular parties. Conflicts between Islamic-based political parties and secular parties in determining the direction of state policy often reflect deep ideological differences. Cultural orientation conflict occurs between local culture vs foreign culture. Traditionalist groups tend to accept and integrate local culture in religious practices, such as traditional ceremonies and local traditions that do not conflict with Islam. For example, the practice of pilgrimage to the graves of saints or the tradition of commemorating the Prophet's birthday. More puritanical groups often reject local cultural elements that are considered incompatible with pure Islamic teachings and tend to adopt Middle Eastern culture as the standard of Islam.

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[36] Zainurofiq, "Sejarah Konflik Ummat Islam Di Indonesia," *Jurnal Al-Tsaqafa* 15, no. 01 (2018): 119–38, https://doi.org/https://doi.org/10.15575/al-tsaqafa.v15i1.3040.

[37] Muhammad Taufan Djafri et al., "Pemikiran Keagamaan Di Indonesia (Analisis Terhadap Pemikiran Tradisionalisme Dan Modernisme Islam)," *Al-Qiblah* 2, no. 2 (2023): 144–56, https://doi.org/10.36701/qiblah.v2i2.

[38] M A Rosyidin, "Liberalisme Dan Konservatisme Dalam Kajian Islam Indonesia," *Mukaddimah: Jurnal Studi Islam* 8, no. 1 (2023): 21–48.

[39] Siti Makhmudah, "Dinamika Dan Tantangan Masyarakat Islam Di Era Modernisasi: Pemikiran Dan Kontribusi Menuju MAsyarakat MAdani," *Jurnal Lentera* 1, no. 2 (2015): 242–59.

The categorization of modern Islam seems to have hidden interests and even marginalization of certain figures, especially against traditional figures.[40] In the context of modern Islam, there is a tendency for extremism to emerge primarily in the form of accusations of apostasy against individuals who attempt to criticize the thinking of past scholars. This attitude is often regarded as "academic treason" by extremists. The background to this extremist attitude is the belief that the works of thought of past scholars are considered sacred and final.[41] The tendency towards extremism is due to the fact that many extremist groups consider the works of classical scholars such as Al-Ghazali, Ibn Taymiyyah, and others as final references that should not be questioned. They believe that the thoughts of past scholars are the most correct and perfect interpretation of Islamic teachings, so any form of criticism is considered an attack on the religion itself. Extremists tend to have a narrow and literal understanding of religious texts without considering the historical and social context in which they were written. They reject the contextual and historical approach used by modernists in understanding Islamic teachings.

Some extremist groups use religion as a political tool to achieve certain goals, including maintaining their power and legitimacy. Accusations of apostasy are often used to silence political and intellectual opponents who seek to promote reform and renewal in Islamic thought. Extremist attitudes created polarization between traditionalists and modernists within the Muslim community. This results in harmful internal divisions and conflicts. Those who try to offer new or critical perspectives on traditional thought are often alienated or even threatened for their safety.[42]

Discussion

This paper can be reflected on three things: First, the various forms of modern Islamic thought in Indonesia show that the form is not single, but very varied, thus denying that there is only one finding in terms of this form. The form of modern Islamic thought is not only progressive, but also evolusive, reformative, and adaptive. Second, the various factors that influence the emergence of modern Islamic thought in Indonesia show that the factor is also not single, but very diverse both internal and external so as to strengthen the factors in shaping it. The internal factors that influence modern Islamic thought in Indonesia are not only in the form of demands for renewal of Islamic teachings that are too taqlid and rigid, but also in the form of awareness of purifying Islamic practices and the widespread Islamic press movement. Meanwhile, the external

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[40] Z A Majid, D H Al Yusni, and M Himayah, "Pengaruh Islam Modernis Dan Kontemporer Terhadap Pemikiran Kritis Para Tokoh Islam," *Jurnal Ilmu-Ilmu Sosial* 3, no. 2 (2021): 43–55, https://doi.org/10.34005/spektra.v3i2.1900.

[41] Suaidi Asyari, "Gerakan Pembaharuan Pemikiran Islam Di Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 35, no. 2 (2011): 295–313, https://doi.org/10.30821/miqot.v35i2.145.

[42] M H.Nihaya, "Tipologi Pemikiran Islam Indonesia Perspektif Nurcholish Madjid," *Sulesana* 6, no. 1 (2012): 53–66, https://doi.org/https://doi.org/10.24252/.v6i1.1394.

factors that influence modern Islamic thought in Indonesia are not only the influence of modernity in the Western world, but also the dominance of Middle Eastern clerical thought and the reality of competition from other cultures and religions.

Third, the various implications of modern Islamic thought in Indonesia show that the impact is not only negative, but also positive. The positive implications of modern Islamic thought in Indonesia are not only progressive in various fields, but also have an impact on Islamic teachings more rational and comprehensive, Islamic thought exists and is relevant to the contemporary context. While the negative implications of modern Islamic thought in Indonesia are not only conflicts between community groups, but also have an impact on rejection from conservative groups, marginalization of figures and the tendency of extremism. In addition, this paper produces constructions, configurations and positive contributions to the problems of Muslims. However, it can also cause controversy, conflict and negative complications for thoughts that are not in line.

This paper can be interpreted into 3 things: First, the existence of modern Islamic thought in Indonesia implies that Islamic teachings contain adaptive, evolutionary and progressive values towards the times. The value in modern Islam is considered relevant because it can respond to the complex modernity of the times so that it does not become a jumud and rigid teaching. Second, the existence of factors that influence the birth of modern Islamic thought implies that modern Islamic movements and thoughts are motivated by various factors, both internal and external factors. On the other hand, there are also some factors that actually hinder the spread of modern Islamic movements and thought. The inhibiting factor is a challenge for Indonesia to overcome this. Third, the implications of modern Islamic thought in Indonesia imply that modern Islamic thought and movements support progressiveness in various fields. However, modern Islamic thought and movements also produce negative implications. Various conflicts and disputes in society are not uncommon. The issue even triggers extremism for some groups. The interpretation can be subjective, but based on the data mentioned above, it shows a closeness to something objective.

This paper can be followed up with actions related to the above themes into 3 things: First, enriching the discourse on the theme of modern Islamic thought with different approaches. By involving various perspectives, it can identify the challenges faced and find solutions that are inclusive and constructive. This can also trigger innovation and positive change in society. Second, discussing the paradigms and patterns of modern Islamic thought with various perspectives in a dialogical manner. This is aimed at improving thinking skills, more critical understanding, and encouraging further discussions and collaborations. Collaboration and dialogue between academics, practitioners and the wider community will help develop Islamic thought that is relevant and beneficial to the development of Indonesian society. Third, spreading thought by means of socialization in order to provide solutions to the problems of Muslims. With

various socialization strategies, modern Islamic thought can be disseminated and implemented to provide solutions to the problems of Muslims in Indonesia. Innovation in Islamic teachings is needed to face the various challenges of increasingly complex social realities.

Conclusion

An important finding in this paper is that the various forms, diverse factors that influence and varying implications of modern Islam in Indonesia show that it provides a new view of Islamic socio-intellectual discourse. Forms of reform, evolution, progressiveness, adaptiveness are paradigms of heterogeneity that can contribute to the treasures of Islam in Indonesia. Islamic intellectuals in the historical context have given birth to a diversity of forms of thought and a variety of concrete manifestations of the dynamics of Islamic development that are very dynamic. These dynamics cannot be separated from the things that support its progress such as; demands for renewal of Islamic teachings that are too taqlid, awareness of purifying Islamic practices, the Islamic press movement spread widely. The factors that hinder the development of modern Islam are no less important to be considered as an effort to find alternative solutions to overcome these problems. These obstacles are: the influence of modernity in the Western world, the dominance of Middle Eastern clerical thought, the reality of cultural competition and other religions. In the end, the intellectual history of modern Islam managed to have a positive impact and a negative impact on the thinking of Muslims in Indonesia.

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