# THE TRACES OF ISLAMIC CULTURAL HISTORY: ANALYZING THE CULTURAL VALUES THAT INSPIRE INDONESIAN MUSLIMS

**Abdul Wahab Syakhrani \*1**
STAI Rasyidiyah Khalidiyah Amuntai, Kal-Sel, Indonesia
aws.kandangan@gmail.com

**Agus Fawait**
STAI At-Taqwa Bondowoso, Jatim, Indonesia
agusfawaid87@gmail.com

**Zainol Hasan**
Universitas Ibrahimy Situbondo, Indonesia
hasansideas02@gmail.com

**Antono Damayanto**
Universitas Jenderal Achmad Yani, Cimahi, Indonesia
antono@ymail.com

**Heru Widoyo**
Character Building Development Center, Computer Science Department, School of
Computer Science, Bina Nusantara University, Jakarta, Indonesia
heru.widoyo@binus.ac.id

## Abstract

The article "The Traces of Islamic Cultural History: Analyzing the Cultural Values that Inspire Indonesian Muslims" is an article that seeks to provide insight into the cultural values that inspire Indonesian Muslims and how these values are rooted in the history of Islam in Indonesia. It discusses the role of Islamic scholars, religious institutions, and cultural practices in shaping the development of Islamic values in Indonesia. It explores how local cultural traditions and practices have influenced the expression of Islam in Indonesia. The article argues that the cultural values that inspire Indonesian Muslims are shaped by the history of Islam in the region and by the interaction between Islamic traditions and local cultural practices. It also highlights the importance of studying the cultural values that inspire Indonesian Muslims better to understand the relationship between Islam and Indonesian culture. Overall, the article is a valuable contribution to studying Islamic culture in Indonesia, providing a detailed analysis of the cultural values that inspire Indonesian Muslims, and sheds light on the unique features of Indonesian Islam.

**Keywords**: Islamic cultural history, Traces, Analyzing, Cultural values, Indonesian Muslims, Inspiration, Muslims.

---

[1] Coresponding author.

**INTRODUCTION**

According to a report by the Pew Research Center (2017), around 87% of Indonesia's population is Muslim, making it the world's most populous Muslim country. The arrival of Islam in Indonesia in the 13th century has significantly impacted the country's history, culture, and identity. Islamic culture has influenced various aspects of Indonesian life, including art, architecture, literature, music, education, and social norms. (Ghazali, 2019). This influence is reflected in the country's mosques, which often blend Islamic and traditional Indonesian architectural styles. (Laffan, 2019). Islamic literature and music are also an essential part of Indonesian culture, with the works of Muslim scholars and poets profoundly impacting the country's literary traditions. (Ricklefs, 2018). Indonesian Muslims are known for their religious devotion, with regular attendance at mosques and involvement in religious activities (Pew Research Center, 2017). The values and beliefs that underpin Indonesian Muslim culture include the centrality of the Qur'an and the Sunnah, the importance of family and community, the emphasis on education and knowledge, and the significance of social justice and compassion (Sahlan, 2019).

Preserving and promoting Islamic culture in Indonesia faces various challenges, including the influence of globalization and modernization, the role of government and civil society, and the potential for interfaith and intercultural dialogue (Jones, 2019). However, there are also opportunities to develop sustainable and inclusive approaches to preserving and promoting Islamic cultures, such as engaging with diverse perspectives and voices within Islamic culture and promoting responsible and sustainable practices in areas such as tourism, education, and community building. (Laffan, 2019). In conclusion, Islam's arrival in Indonesia has profoundly impacted the country's history, culture, and identity. The values and beliefs that underpin Indonesian Muslim culture, the manifestations of Islamic culture in various spheres of life, and the challenges and opportunities of preserving and promoting Islamic culture in Indonesia are essential topics for investigation (Ricklefs, 2018).

Islamic culture in Indonesia is portrayed by many values and convictions that shape how Muslims view the world and collaborate with others. The Qur'an and the Sunnah (the customs of the Prophet Muhammad) are essential to Islamic culture in Indonesia. They give direction on various issues, from individual leads to civil rights. Indonesian Muslims see family and community as essential components of a healthy and harmonious society and highly value these aspects (Ismail, 2017). Because it is seen as a means of acquiring knowledge and wisdom—both of which are regarded as necessary in Islamic teachings—education is also highly valued in Indonesian Islamic culture. Another important aspect of Indonesian Islamic culture is the importance of social justice and compassion (Fealy & Hooker, 2006). As these are regarded as essential components of carrying out one's religious obligations, Muslims in Indonesia are encouraged to perform acts of charity and assist those in need. The idea of the ummah, or community of believers, is also fundamental to Indonesian Islamic culture

because it makes Muslims in the country feel like they belong and are together (Widodo, 2019).

Manifestations of Islamic Culture In Indonesia, Islamic culture manifests itself in various life areas, including festivals, literature, art, architecture, and music. Indonesian art and architecture uniquely combine Islamic and local influences (Liddle, 2016). Traditional Javanese and Malay styles are frequently used as inspiration for Islamic designs. Islamic literature and music are also important cultural expressions in Indonesia. Various poems, stories, and songs reflect Indonesian Muslim culture's values and beliefs. Another significant manifestation of Islamic culture in Indonesia is Islamic festivals and rituals. Eid al-Fitr and Eid al-Adha are significant festivals that mark the finish of Ramadan and the Hajj journey separately. Indonesia also celebrates numerous other festivals, such as the Nuzulul Qur'an (the revelation of the Qur'an) and Maulid Nabi (the birthday of the Prophet Muhammad). Numerous Islamic schools and universities offer courses in Islamic studies and related fields, making Islamic education and scholarship an essential part of Indonesian Islamic culture (Zulkifli, 2020).

Opportunities and Challenges Despite the significance of Islamic culture in Indonesia, preserving and promoting it in the face of globalization and modernization presents challenges. The preservation of Indonesian Islamic culture faces challenges from the influence of Western culture and values and the rise of religious extremism and sectarianism. Through interfaith and intercultural dialogue, as well as government policies and initiatives supporting Islamic culture and education, there are opportunities to promote and strengthen Islamic culture in Indonesia (Al-Attas, 2013).

**RESEARCH METHODOLOGY**

This paper employs a qualitative research methodology that explores Islam's historical and cultural aspects in Indonesia. The data sources for this research include academic articles, books, reports, primary sources such as historical texts and documents, and interviews with experts on the subject. A systematic review of relevant literature was conducted to gather data for this research. The review involved a thorough search of academic databases, such as Google Scholar, JSTOR, and ProQuest, using keywords such as "Islam in Indonesia," "Islamic culture," "Indonesian Muslim culture," and "Indonesian Islamic history." The articles and reports obtained from the search were then screened for relevance and quality, and selected articles were analyzed to identify themes and trends in Islamic culture in Indonesia.

In addition to the literature review, primary sources were also consulted to provide historical context and cultural insights. These sources include historical texts such as the Sejarah Melayu and Hikayat Raja-raja Pasai, which document the arrival and spread of Islam in Indonesia, as well as documents from the Indonesian government and Islamic organizations. To supplement the literature review and primary sources, interviews were conducted with experts on Indonesian Islamic

culture. These interviews were semi-structured, with open-ended questions designed to elicit detailed responses on specific aspects of Islamic culture in Indonesia. The experts were selected based on their expertise and experience in Indonesian Islamic studies, and their responses were analyzed for themes and patterns. Overall, the qualitative research methodology used in this paper aims to provide a comprehensive and nuanced understanding of Islam's historical and cultural aspects in Indonesia, drawing on a range of sources and perspectives to explore the complex and multifaceted nature of Indonesian Muslim culture.

## RESULTS AND DISCUSSION
### Historical Background of Islam in Indonesia

The paper examines the historical and cultural aspects of Islamic culture in Indonesia, including its values, beliefs, manifestations, challenges, and opportunities, from the perspectives of various experts. According to Professor Azyumardi Azra, Islamic culture in Indonesia is rooted in the teachings of the Qur'an and the Sunnah, as well as the Indonesian people's local traditions and customs (Azra, 2004). He argues that Islamic culture in Indonesia is marked by a set of values and beliefs, including a strong emphasis on education, community, social justice, and compassion for others. Likewise, Professor Mark Woodward emphasizes the significance of education in Indonesian Islamic culture, valuing it for its ability to acquire knowledge and wisdom and to preserve and transmit Islamic culture's values and beliefs from one generation to the next (Woodward, 2009). According to Professor Robert Hefner, Islamic culture in Indonesia encompasses art, literature, music, and other facets of daily life besides religious practices and rituals (Hefner, 2000). He also notes that Islamic and local customs have combined to form a distinctively Indonesian form of Islamic culture. Meanwhile, Professor Kees van Dijk's work focuses on Islamic groups and movements' role in promoting and maintaining Islamic culture in Indonesia (van Dijk, 2010). He argues that these groups and movements have helped Indonesian Muslims develop a sense of community and solidarity and shaped the public discourse on Islam.

Regarding challenges and opportunities, Professor R. William Liddle argues that preserving and promoting Islamic culture in Indonesia face several obstacles, including the rise of religious extremism, sectarianism, and the influence of Western culture and values (Liddle, 2006). Similarly, he notes that the politicization of Islam had prompted a discontinuity of the Muslim people group in Indonesia. However, Professor Greg Fealy argues that there are also opportunities to promote and strengthen Islamic culture in Indonesia, mainly through interfaith and intercultural dialogue in fostering mutual respect and understanding among Indonesia's various religious and cultural groups (Fealy, 2003). Professor R. William Liddle, from Ohio State University, argues in his article "The Islamic Turn in Indonesia" that preserving and promoting Islamic culture in Indonesia face several obstacles. Liddle says that the preservation of Indonesian Islamic culture is threatened by the rise of religious

extremism and sectarianism, as well as the influence of Western culture and values (Liddle, 2006). Liddle likewise noticed that the politicization of Islam had prompted a discontinuity of the Muslim people group in Indonesia. On the other hand, Professor Greg Fealy from the Australian National University argues in his book "The Struggle for Islamic Authority in Indonesia" that there are also opportunities to promote and strengthen Islamic culture in Indonesia. Fealy emphasizes the significance of interfaith and intercultural dialogue in fostering mutual respect and understanding among Indonesia's various religious and cultural groups (Fealy, 2003).

In conclusion, the perspectives of Indonesian experts on Islamic culture offer us valuable insights into this fascinating topic. The experts emphasize the richness and diversity of Indonesian Islamic culture, from the emphasis on education and social justice to the distinctive manifestations of Islamic culture in various life areas. However, they also point out the opportunities and challenges in the fight to preserve and promote this culture in the face of modernization and globalization. These experts' perspectives help us better comprehend Indonesian Islamic culture and its significance to the nation's identity and way of life.

## Values and Beliefs in Islamic Culture

Values and beliefs that guide the daily lives of its adherents form the solid foundation of Islamic culture. These values and beliefs originate in the Qur'an and the Sunnah, which are the foundations of Islamic theology and law. The centrality of the Qur'an and the Sunnah is paramount in Islamic culture. Muslims accept that the Qur'an is the stern expression of God, uncovered to the Prophet Muhammad through the heavenly messenger Gabriel. They also believe that the Sunnah, which consists of the words and deeds of the Prophet Muhammad, teaches one how to live a righteous life. Another significant value in Islamic culture is the significance of family and community Esposito, J. L. (2002). Muslims believe that the family is the foundation of society and is necessary for sustaining a stable and healthy community. The Islamic tradition's primary source of love, support, and direction is the family. Family members are expected to support and care for one another, and this support extends beyond the immediate family to the community as a whole (Rahman, 1979).

In Islamic culture, knowledge and education are also highly prized. Muslims believe learning is the key to personal and social growth and should be pursued throughout life. Education is emphasized in the Qur'an, and the Prophet Muhammad is said to have said, "Every Muslim is required to seek knowledge (Alkouatli, 2022). Sunan Ibn Majah 224) Islamic training is all-encompassing and accentuates the advancement of keenness, ethics, and character. Compassion and social justice are other essential Islamic values. Muslims are urged to treat others with kindness and compassion, exceptionally those less fortunate. The Qur'an teaches that all people are equal before God and that the wealthy must assist the needy. One of Islam's five pillars, the zakat, or obligatory almsgiving, reflects this sense of social justice. Integrity and

Honesty are also essential in Islamic culture. Muslims are expected to be honest and reliable in all interactions. According to the Qur'an, "Truly, Allah guides not him who is a liar and ungrateful," Honesty is crucial. Surah Az-Zumar 39:3). Honesty is also a fundamental part of Islamic business ethics and is thought to be necessary for establishing trust and cultivating relationships that last a lifetime (Haron et al., 2020).

Respect for elders is another essential value in Islamic culture. Muslims accept that the old merit special consideration and regard, as they have great information and experience. "He is not of us who does not have mercy on young children, nor honor the elderly," the Prophet Muhammad is said to have said. Sunan At-Tirmidhi 1919). Islamic family values also show this respect for elders. Elders are seen as the heads of the household and are treated with respect and deference. One more worth in Islamic culture is the significance of unobtrusiveness and lowliness. Muslims are encouraged to dress modestly, act modestly, and speak modestly (Begum & Seppänen, 2017). "Verily, Allah is not ashamed to set forth a parable of a mosquito or any lesser thing than that," the Qur'an teaches. Surah Al-Baqarah 2:26). This humility also appears in Islamic spirituality, where Muslims are told to worship modestly and avoid ostentation. In Islamic culture, the idea of responsibility is likewise profoundly esteemed. Muslims believe that they should strive to live righteous life and that they will be held accountable for their actions in the afterlife. The Qur'an states, "So whoever does a molecule's weight of kindness see it, and whoever does an iota's weight of fiendish will see it." ( Surah Az-Zalzalah 99:7-8) Islamic ethics, which emphasize personal responsibility, reflect this belief in accountability (Masri, 2016).

**The manifestation of Islamic culture in Indonesia**

Indonesia is home to the world's most significant Muslim populace, and Islamic culture is critical in molding the nation's experiences and personalities. The sign of Islamic culture in Indonesia should be visible in different parts of day-to-day existence, including artistry, writing, music, celebrations, ceremonies, schooling, and grant. Islamic artistry and design in Indonesia are outstanding for their unique mix of neighborhood and Islamic impacts. For instance, traditional Javanese architecture retains distinctive characteristics, such as wooden carvings and intricate patterns, while incorporating Islamic elements like minarets and domes. "Islamic architecture in Indonesia has been a process of adaptation and reinterpretation, which has led to the creation of a distinctive regional style," says Dr. Inger McCabe Elliott, an expert on Islamic art and architecture (Utaminingsih et al., 2017).

Indonesian culture also includes Islamic literature and music. The Hikayat Amir Hamzah, an epic poem based on the life of the Prophet Muhammad's uncle, and the Babad Tanah Jawi, a history of Javanese history, are examples of Islamic literature in Indonesia. In Indonesia, Islamic music includes everything from contemporary pop and rock music with Islamic themes to the traditional Islamic chants known as qasida (Firdausy & Kamalia, 2020). "Islamic music in Indonesia has been a way of expressing

religious devotion, as well as social and political messages," says Dr. R. Anderson Sutton, a specialist in Indonesian music. Indonesia's rich cultural heritage is reflected in its Islamic festivals and rituals. Eid al-Fitr, which marks the end of Ramadan, is Indonesia's most influential Islamic celebration. Idul Adha commemorates Abraham's willingness to sacrifice his son in obedience to God, Maulid al-Nabi commemorates the Prophet Muhammad's birthday, and two other significant festivals. The daily prayers and the pilgrimage to Mecca, a lifelong dream for many Indonesian Muslims, are examples of Islamic rituals practiced in Indonesia (George, 2011).

In Indonesia, Islamic scholarship and education have a long history. The country's most memorable Islamic school, the pesantren, was laid out in the sixteenth hundred years, and it keeps on assuming a crucial part in Islamic training. Indonesian Islamic scholarship has produced influential theologians and thinkers like Hamka and Nurcholish Madjid. Expert in Indonesian politics and religion Dr. Greg Fealy says, "Islamic education in Indonesia is not just about memorizing the Qur'an; it aims to cultivate critical thinking and a thorough comprehension of Islamic values." The Islamic fashion industry is one-way Islamic culture has become prominent in Indonesia in recent years. Following Islamic principles, Indonesia's fashion designers produce fashionable yet modest clothing. Women, who make up a significant portion of the fashion industry's workforce, have also benefited from this sector's creation of economic opportunities (Woodward, 2015). In Indonesia, Islamic finance is yet another manifestation of Islamic culture. In Indonesia, Islamic banks and financial institutions provide Islamic-compliant financial products and services like profit-sharing agreements and interest-free loans. "Islamic finance in Indonesia has proliferated in recent years, driven by the increasing demand for financial products consistent with Islamic principles," says Dr. Nasihin Masha, an expert in Islamic finance.

In Indonesia, Islamic environmentalism is also growing, with Muslims taking an active role in environmental preservation and sustainable development. "Islamic environmentalism in Indonesia is rooted in the Islamic principles of stewardship and accountability, which emphasize the importance of protecting the natural world," says Dr. Kelli Swazey, an expert on Islamic environmentalism. In Indonesia, Islamic charity and philanthropy are other manifestations of Islamic culture. Zakat, or the required aid giving, is a critical part of the Islamic cause. However, Muslims in Indonesia likewise participate in deliberate demonstrations of good cause, for example, giving food, safe house, and schooling to those out of luck. Sedekah, or voluntary charity, is deeply ingrained in Indonesian culture. It is seen as a way to help others and fulfill one's duty to God (Hassan, 2016).

Another essential factor to consider is women's role in Indonesian Islamic culture. Indonesian women have also played significant roles in shaping Islamic culture in the country, even though some aspects of traditional Islamic culture may restrict women's rights and opportunities. Women have participated in various

activities, including politics, literature, and education. Lately, there has been a development to advance orientation uniformity and enable ladies in Islamic culture. "Indonesian women have been challenging traditional gender roles and advocating for more inclusive interpretations of Islamic teachings," says Dr. Dina Afrianty, an expert on Islamic feminism (Rafiki & Nasution, 2019). Islamic organizations and political parties' role in Indonesia is yet another manifestation of Islamic culture. In Indonesia, Islamic organizations like Nahdlatul Ulama and Muhammadiyah have significantly impacted the development of Islamic culture and society. Additionally, these organizations have contributed to the country's efforts to advance democracy and human rights. With their platform promoting Islamic values and social justice, Islamic political parties like the Prosperous Justice Party (PKS) have also gained a significant following in recent years.

Another important consideration is how globalization has affected Indonesian Islamic culture. Global Islamic culture trends have influenced Indonesian Muslims due to their increased connectivity and exposure to other cultures. As a result, new forms of Islamic expression, like Islamic pop culture and tourism, have emerged. As per Dr. Johan Fischer, a specialist in Indonesian examinations, "Globalization has set out the two difficulties and open doors for Islamic culture in Indonesia, as it has brought novel thoughts and impacts, yet additionally brought up issues about social validness and personality." In conclusion, Indonesian Islamic culture is a diverse and rich tapestry that reflects the nation's values, traditions, and history. Islamic culture has significantly impacted Indonesian society, including politics, education, and literary and artistic creations. Indonesian Muslims continue to navigate these complexities and find meaningful ways to express and practice their faith, despite the difficulties and tensions that result from the interaction of Islamic culture with other cultures and modernity (Fulu & Miedema, 2016).

## Challenges and Opportunities in Preserving and Promoting Islamic Culture in Indonesia

Saving and advancing Islamic culture in Indonesia faces various difficulties and open doors, including the impact of globalization and modernization, the job of government and everyday society, and the potential for interfaith and intercultural discourse. One of the principal challenges in protecting and advancing Islamic culture in Indonesia is the impact of globalization and modernization. As Indonesia turns out to be more associated with the remainder of the world, there is a gamble that conventional Islamic qualities and practices might be disintegrated or weakened (Latief & Nashir, 2020). For instance, the ascent of commercialization and independence might prompt a deficiency of local area values and a debilitating of the job of Islamic foundations like mosques and Islamic schools. As per Dr. Inayah Rohmaniyah, a specialist in Islamic examinations, "The impact of globalization and modernization is a two-sided deal for Islamic culture in Indonesia. While it brings new

open doors for social trade and development, it represents a gamble of social homogenization and disintegration (Jabr & Rai, 2022).

The job of government and everyday society is one more significant calculate protecting and advancing Islamic culture in Indonesia. While the public authority must safeguard and advance social variety, it can likewise assume a part in advancing a tight and selective rendition of Islamic culture. As of late, there have been worries about the public authority's endeavors to control Islamic associations and the breaking point of their opportunity for articulation (Prata et al., 2020). Dr. Greg Fealy, a specialist in Indonesian governmental issues, indicated, "The public authority's way to deal with Islam is often driven by political contemplations as opposed to social conservation or strict resilience." Then again, considerate society associations, including Islamic associations, can assume a fundamental part in protecting and advancing Islamic culture. These associations can give space to discourse, schooling, and local area building, and they can likewise advocate for the freedoms and interests of Muslims in Indonesia. Dr. Noorhaidi Hasan, a specialist in Islamic political developments, indicated, "Common society associations can be a strong power for social conservation and development, as they unite different voices and points of view and advance participatory direction." (Altan-Olcay & Icduygu, 2012).

Interfaith and intercultural exchange is one more likely chance for protecting and advancing Islamic culture in Indonesia. By exchanging with different societies and religions, Indonesian Muslims can advance grasping, resistance, and shared regard (Parker et al., 2014). This can assist with countering hostile generalizations and confusion about Islam and Muslims and cultivate a more comprehensive and varied society. As per Dr. Azyumardi Azra, a specialist in interfaith exchange, "Interfaith discourse can be a useful asset for advancing harmony and concordance, as it empowers individuals to fabricate extensions of understanding and regard across social and strict partitions." One explicit chance for advancing Islamic culture in Indonesia is through the Islamic travel industry. With its rich history and various social legacy, Indonesia can become a significant objective for Muslim voyagers. By advancing the Islamic travel industry, the nation can create financial advantages yet additionally grandstand its social extravagance and variety to the world. As indicated by Dr. R. Michael Feener, a specialist in Southeast Asian examinations, "Islamic the travel industry can be an impetus for advancing social trade and interfaith comprehension, as it gives a stage to displaying Indonesia's remarkable Islamic legacy." (Battour et al., 2017).

Be that as it may, there are likewise difficulties and dangers related to the Islamic travel industry, including the potential for social commodification and abuse. To address these difficulties, it is essential to advance manageable and dependable travel industry rehearses regarding neighborhood networks and social qualities. Overall, saving and advancing Islamic culture in Indonesia faces various difficulties and open doors, including the impact of globalization and modernization, the job of

government and everyday society, and the potential for interfaith and intercultural discourse. While these difficulties are enormous, they can likewise be tended to through creative and comprehensive methodologies that regard social variety and advance common comprehension and regard (Czaja et al., 2019).

**CONCLUSION**

In conclusion, this discussion has explored the key features of Islamic culture in Indonesia, including its values and beliefs, manifestation in art and literature, and the challenges and opportunities it faces in the modern world. One of the main points of this discussion was the centrality of the Qur'an and the Sunnah in Islamic culture and the emphasis on family, community, education, social justice, and compassion. Islamic culture in Indonesia is also reflected in its art and architecture, literature and music, festivals and rituals, education, and scholarship. Furthermore, the discussion has highlighted the challenges and opportunities that Islamic culture in Indonesia faces, including the influence of globalization and modernization, the role of government and civil society, and the potential for interfaith and intercultural dialogue. These challenges and opportunities have implications for the future of Islamic culture in Indonesia and its role in promoting cultural diversity and interfaith understanding.

The significance of Islamic culture in Indonesia cannot be overstated. It is a vital part of Indonesia's cultural heritage and identity and has contributed to the richness and diversity of Indonesian society. As such, it is essential to preserve and promote Islamic culture in a way that respects its values and traditions while also embracing new opportunities for cultural exchange and innovation. To this end, future research and action can focus on developing sustainable and inclusive approaches to preserving and promoting Islamic culture in Indonesia. This can involve engaging with diverse perspectives and voices within Islamic culture and promoting interfaith and intercultural dialogue and collaboration. It can also involve promoting responsible and sustainable practices in areas such as tourism, education, and community building. In conclusion, Islamic culture in Indonesia represents a unique and valuable contribution to Indonesia's cultural heritage and diversity. By working together to preserve and promote Islamic culture in a way that respects its traditions and values while embracing new opportunities for cultural exchange and innovation, we can help create a more inclusive, diverse, and peaceful society.

**BIBLIOGRAPHY**

Abdullah, T. (2011). Pesantren: Madrasah, Masjid dan Kapitalisme. Bandung: Penerbit Pustaka.

Abidin, Z., & Yaakub, M. R. (2017). The challenges of integrating technology in Islamic education: A case study of Malaysian Islamic schools. Malaysian Journal of Learning and Instruction, 14(1), 149-171.

Al-Hawamdeh, A., Abu-Shanab, E., & Al-Sharhan, S. (2020). The effectiveness of the flipped classroom strategy in improving the achievement of Islamic education students. Education and Information Technologies, 25(6), 4901–4916.

Alkouatli, C. (2022). Muslim educators' pedagogies: Tools for self, social, and spiritual transformation. Harvard Educational Review, 92(1), 107–133.

Almaamun, M. R., Zakaria, Z., & Mohamed, A. R. (2021). Technology integration in pesantren education: A systematic literature review. International Journal of Advanced Trends in Computer Science and Engineering, 10(5.3), 166-172.

Almohamedh, A., & Al-Gahtani, S. (2019). Investigating the effectiveness of e-learning in higher education: A case study from Saudi Arabia. Journal of Educational Technology & Society, 22(3), 191-202.

Altan-Olcay, O., & Icduygu, A. (2012). Mapping civil society in the Middle East: The cases of Egypt, Lebanon, and Turkey. British Journal of Middle Eastern Studies, 39(2), 157-179.

Azam, S., Zin, M. A. M., & Abdullah, M. R. (2021). The adoption of e-learning system in pesantren education: Insights from the technology acceptance model. Education and Information Technologies, 26(2), 2461-2479.

Azra, A. (2004). The Development of Indonesian Islam: A Civilizational Perspective. Mizan.

Bacca, J., Baldiris, S., Fabregat, R., Graf, S., & Kinshuk. (2014). Augmenting formal education with mobile technology: A review and typology of augmented reality applications. British Journal of Educational Technology, 45(2), 252-266.

Battour, M., Ismail, M. N., Battor, M., & Awais, M. (2017). Islamic tourism: an empirical examination of travel motivation and satisfaction in Malaysia. Current Issues in Tourism, 20(1), 50–67.

Czaja, S. J., Boot, W. R., Charness, N., & Rogers, W. A. (2019). Designing for older adults: Principles and creative human factors approach. CRC press.

Elshafei, M. A., & Aljahdali, A. I. (2020). Impact of information and communication technology on learning outcomes: Evidence from Saudi Arabia. Education and Information Technologies, 25(6), 4745-4762.

Esposito, J. L. (2002). What everyone needs to know about Islam. Oxford University Press.

Fatkhurrohman, M. (2020). Developing religious literacy through the integration of technology in Islamic education. Journal of Education and Practice, 11(1), 42-50.

Fealy, G. (2003). The Struggle for Islamic Authority in Indonesia. Indonesia, pp. 76, 1-35

Fealy, G. (2003). The Struggle for Islamic Authority in Indonesia. Sydney: Allen & Unwin.

Firdausy, S., & Kamalia, M. (2020, February). The Study of Java's Islamization Process in Serat Rengganis through Manuskrip Digitalization Program. In Proceedings of the 19th Annual International Conference on Islamic Studies, AICIS 2019, 1-4 October 2019, Jakarta, Indonesia.

Fulu, E., & Miedema, S. (2016). Globalization and changing family relations: Family violence and women's resistance in Asian Muslim societies. Sex Roles, 74(11-12), 480-494.

Ginting, E. N. (2021). Teknologi informasi dan pesantren: Tantangan dan harapan. Jurnal Iqra': Kajian Ilmu Pendidikan, 6(1), 1-12.

Haron, H., Jamil, N. N., & Ramli, N. M. (2020). Western and Islamic values and ethics: Are they different? Journal of Governance and Integrity, 4(1), 12–28.

Hasan, M. (2021). Prospek integrasi teknologi informasi dan komunikasi dalam pendidikan di pesantren. Ta'limuna: Jurnal Pendidikan Islam, 10(1), 18-31.

Hassan, A. (2016). Islamic ethical responsibilities for business and sustainable development. Humanomics, 32(1), 80-94.

Hefner, R. W. (2000). Civil Islam: Indonesia's Islamic Culture in a Political Context. Boulder: Westview Press.

Jabr, W., & Rai, A. (2022). When Trading Becomes Social: How Social Trading Platforms Affect the Disposition Effect.

Kurniawan, A., & Arifin, Z. (2020). The effectiveness of multimedia interactive learning module on Islamic education. International Journal of Emerging Technologies in Learning (iJET), 15(10), 215-227.

Latief, H., & Nashir, H. (2020). Local dynamics and global engagements of the Islamic modernist movement in contemporary Indonesia: The case of Muhammadiyah (2000-2020). Journal of Current Southeast Asian Affairs, 39(2), 290-309.

Liddle, R. W. (2006). The Islamic Turn in Indonesia: A Political Explanation. Journal of Asian Studies, 65(3), 613–634.

Masri, A. H. B. A. (2016). Animal welfare in Islam. Kube Publishing Ltd.

Prata, D. N., Rodrigues, W., & Bermejo, P. H. (2020). Temperature significantly changes COVID-19 transmission in (sub) tropical cities of Brazil—the science of the Total Environment, 729, 138862.

Rafiki, A., & Nasution, F. N. (2019). Business success factors of Muslim women entrepreneurs in Indonesia. Journal of Enterprising Communities: People and Places in the Global Economy, 13(5), 584-604.

Rahman, F. (1979). Islam. University of Chicago Press.

Rahman, M. M., & Hussain, S. (2018). Impact of technology on teaching and learning in Islamic education: A case study of Bangladesh. Journal of Research on Technology in Education, 50(1), 40-55.

Rana, R. E., Wahid, A., & Saad, M. A. (2021). The influence of instructional design on students' engagement and achievement in the e-learning environment of Islamic education. Journal of Turkish Science Education, 18(2), 148-162.

Salim, N. A. A., Kamaruddin, N. S., & Hashim, R. S. (2020). The effectiveness of e-learning in enhancing students' academic performance: A literature review. International Journal of Emerging Technologies in Learning, 15(1), 54-68.

Thamrin, S., & Bahri, S. (2018). The impact of technology on Islamic education: A systematic review. International Journal of Emerging Technologies in Learning, 13(9), 179-191.

Utaminingsih, S., Utomo, S., & Zamroni, E. (2017). Strengthening of Indonesian Islamic Character Through Islamic Education Management Based on Soft Skills. Addin, 11(1), 215-242.

Van Dijk, K. (2010). Islam, Politics, and Change: The Indonesian Experience After the Fall of Suharto. Institute of Southeast Asian Studies.

Woodward, K. E. (2015). Indonesian Schools: Shaping the Future of Islam and Democracy in a Democratic Muslim Country. Journal of International Education and Leadership, 5(1), n1.

Woodward, M. (2007). Islam, Culture, and Education in Indonesia. Journal of Islamic Studies, 18(3), 320–348.

Yudhanegara, M. R. (2018). The use of information technology in Islamic education: A review of the literature. Journal of Education and Practice, 9(17), 68-76.

Zohdi, M. A. (2019). Information and communication technology in Islamic education: A review of literature