

## The Image of Modernism in the History of Islamic Intellectualism in Indonesia

Faizal Amin, | IAIN Pontianak – Indonesia

Mowafg Masuwd | University of Zawia – Libya

Fauzan | Universitas Islam Negeri Raden Intan Lampung – Indonesia

Corresponding author: [faizalamin@iainptk.ac.id](mailto:faizalamin@iainptk.ac.id)

### Abstract:

The classification of modernist versus traditionalist is no longer appropriate to describe the spectrum of contemporary Islamic intellectualism. This article analyzes how the concept of modernism is defined and elaborated by Indonesian Islamic scholars. It also, in particular, examines the dynamics of Islamic modernism and its development that have shaped the distinctive characteristics of Indonesian Islam compared to those in other Southeast Asian countries. This article comes from library research using a qualitative approach for data collection and analysis. By placing emphasis on document and text analysis, in particular, this article shows that modernism in the history of Islamic intellectualism in Indonesia could be depicted as an axis of dialectical discourse in the formation of Indonesian Islamic characteristics: moderate and flowery Islam. This article, in particular, argues that the emergence of modernism in Islam plays a role in confirming the existence of Indonesian Islam as an integral, not peripheral, part of the Islamic world civilization.

[Pengklasifikasian gerakan pemikiran Islam ke dalam kategori modernis versus tradisional sudah tidak lagi sesuai untuk menggambarkan spektrum intelektualisme Islam kontemporer. Artikel ini menganalisis bagaimana konsep modernisme didefinisikan dan dielaborasi oleh sarjana Islam Indonesia. Artikel ini juga mengkaji dinamika perkembangan modernisme Islam yang telah membentuk karakteristik khas Islam Indonesia dibandingkan dengan di negara-negara Asia Tenggara lainnya. Artikel ini adalah hasil penelitian pustaka yang menggunakan pendekatan kualitatif untuk pengumpulan dan analisis data. Dengan penekanan pada analisis dokumen dan naskah, secara khusus,



menunjukkan bahwa modernisme dalam sejarah intelektual Islam di Indonesia dapat dicitrakan sebagai poros diskursus dialektika dalam pembentukan karakteristik Islam Indonesia; Islam moderat dan berbunga-bunga. Secara khusus, artikel ini berargumen bahwa kemunculan modernisme dalam Islam berperan dalam mengukuhkan eksistensi Islam Indonesia sebagai bagian integral, bukan perifer, dari peradaban dunia Islam.]

**Keywords:**

Modernism, Purification, Islamic Studies, Traditionalism, Secularism.

**A. Introduction**

The origins of the tradition of Islamic intellectualism that grew and developed in the Indonesian Archipelago since the early 17th century can be traced back to manuscript sources.<sup>1</sup> Manuscripts are some of the most authentic and authoritative primary sources of information about the Islamic intellectual history of the Archipelago. Unlike the sources of information and data on social history that can be traced to records by historians and colonial administrators, the Islamic manuscripts of the Indonesian Archipelago present information that describes the existence of local traditions.<sup>2</sup> The information and data presented by the Islamic manuscripts of the Archipelago are the primary sources for the study of the intellectual and social history of the Islamic archipelago. This cannot be replaced by information and data obtained from Islamic intellectual heritage (*al-turāth al-islāmiyyah*) even though it represents the great tradition of Islam, especially since the information and data about the Islamization of the Indonesian Archipelago are only based on records by historians and colonial administrators who tend to underestimate the history of Islam.<sup>3</sup> However, both should be used objectively and in a balanced manner to avoid the tendency of indocentrism or netherlandocentrism.

The terms modern, modernist and/or modernism in religious (Islamic) discourse in Indonesia are commonly contrasted with tradition, traditional

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<sup>1</sup> A.H. Johns said "It is works such as these that the Muslim elite wrote for themselves and each other. It is from a study of such works in their regional settings that a clearer and perhaps more worthy understanding of Islam in Southeast Asia may be won ...". Anthony H. Johns, "Islam in Southeast Asia: Reflections and New Directions," *Indonesia* 19 (1975): 55.

<sup>2</sup> Fuad Jabali, *Filologi dan Kajian Islam Nusantara Berbasis Teks*, Short Course Metode Penelitian Filologi (Gedung Pusat TIK Nasional, UIN Jakarta, 2012).

<sup>3</sup> Amin, Faizal and Ananda, Rifki Abror, "Kedatangan dan Penyebaran Islam di Asia Tenggara: Telaah Teoritik tentang Proses Islamisasi Nusantara," *Analisis: Jurnal Studi Keislaman* 18, no. 2 (2018): 67–100, <http://dx.doi.org/10.24042/ajsk.v18i2.3069>.

and/or traditionalism.<sup>4</sup> The former is synonymous with forward-thinking, dynamic, urban, educated and open groups. Meanwhile, the latter is used to describe groups that are left behind, uneducated, closed, static, rural, ascetic and conservative. Both categories or binary typologies of Islamic intellectualism are the result of studies and research on Islamic movements in Indonesia from 1900-1942. In his book, Deliar Noer categorizes modernist Islam in Indonesia as represented by Muhammadiyah (1912 in Yogyakarta), Islamic Unity (1920 in Bandung), Jamiat Khair (1905 in Jakarta), Maṭlā'ul Anwar (1916 in Menes Banten), Pesatuan Umat Islam (1917 in Majalengka), Persatuan Tarbiyah Islamiyah (1926 in Minangkabau) al-Jami'yyah al-Waṣliyah (1930 in West Sumatra) Naḍatul Watan (1934 in Lombok) Dewan Dakwah wal Irsyad (1938 in South Sulawesi).<sup>5</sup> Deliar Noor's categorization of Islamic modernism in Indonesia adopts the typology of Charles Adam's modernism in Egypt and Aziz Ahmad's modernism in India-Pakistan.

This article is based on the argument that the grouping of Islamic thought movements into two categories or typologies in a binary opposition between modernists versus traditionalists is no longer suitable and relevant for describing the spectrum of the development of contemporary Islamic intellectualism. This is due to the progressive ideas that have emerged from Indonesian Islamic religious communities in responding to the challenges of modernity.<sup>6</sup> Besides criticizing modernity, the growing dynamics of intellectualism also revitalize tradition. The revitalization process of the tradition involves not only glorifying and sacralizing the tradition, but also conducting in-depth criticism of the tradition both related to behavior and

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<sup>4</sup> For example, studies conducted by Cristine Dobbin, Deliar Noer, Alfian, dan Choirul Anam. M. Mukhsin Jamil et al., *Nalar Islam Nusantara: Studi Islam Ala Muhammadiyah, Al-Irsyad, Persis, Dan NU*, ed. Ali Romdhoni (Jakarta: Dirjen Pendidikan Islam Kemenag RI, 2007), 6.

<sup>5</sup> Deliar Noer, *Gerakan Modern Islam Di Indonesia 1900-1942* (Jakarta: LP3 ES, 1996).

<sup>6</sup> Positivism is the soul of modernity, yet it is the root of modern dehumanization and totalitarian domination. This is because the positivist approach in the social sciences is considered inadequate for understanding humans and society. This approach, which seeks "objectivity" and "freedom of values", is heavily influenced by the methods of the natural sciences, which have proven successful in the form of modern technology. Fransisco Budi Hardiman, *Melampaui Positivisme Dan Modernitas: Diskursus Filosofis Tentang Metode Ilmiah Dan Problem Modernitas* (Yogyakarta: Kanisius, 2003), 5.

thought.<sup>7</sup> The criticism of modernism gave rise to neo-modernism which accepted new things for example from the West but at the same time remained grounded or adhered to the turath. The neo-modernism movement then gave rise to postmodernism. In the meantime, Islamic traditionalism adheres to the tradition of Islamic thought in dialectic with modernism which rejects some traditions, especially those considered irrational.

This article aims to explain the influence of modernism in the history of Islamic intellectual movements in Indonesia. In particular, this paper shows how the concept of modernism is defined and perceived in the context of Islam and Indonesia. In addition to showing the theoretical frameworks of modernism, this article elaborates the dynamics of dialectical discourse of the development of Islamic modernism in the Indonesian Archipelago. It has proven the distinctive characteristics of Indonesian Islam compared to Islam in other regions. In other words, this paper aims to examine the emergence of modernism in Islam, many events occurred so that the existence of Islam in the archipelago and especially in Indonesia is an integral part, not marginal and peripheral to the civilization of the Islamic world.

To address these problems, library research was conducted using a qualitative approach. Library research is carried out by collecting bibliographies related to the research target, data collection techniques with library methods, while organizing and presenting data with qualitative methods. According to Danandjaja,<sup>8</sup> the bibliography referred to in the library method is a written work compiled for the purposes of information and science. It involves examining books, articles, and library materials relevant to the topic of discussion. The data that had been collected were then analyzed through data organization and display.<sup>9</sup> Furthermore, the researcher interpreted the data according to the research objectives so that the answer to the research problem could be obtained.

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<sup>7</sup> Rumadi, *Post Tradisionalisme Islam: Wacana Intelektualisme dalam Komunitas NU*, ed. Marzuki Wahid (Jakarta: Direktorat Pendidikan Tinggi Islam Depag RI, t.t.), 1-3.

<sup>8</sup> James Danandjaja, *Folklor Indonesia: Ilmu Gosip, Dongeng, dan lain-lain*, V (Jakarta: PT. Pustaka Utama Grafiti, 1997), 83.

<sup>9</sup> Rahayu S. Hidayat, "Pengantar," in *Sumber Sejarah dan Penelitian Sejarah*, by Mona Lohanda (Depok: Pusat Penelitian Kemasyarakatan dan Budaya Lembaga Penelitian Universitas Indonesia, 1998), vii–viii.

## B. Modernism and Islamic Studies

The word "modernism" is derived from two words, "modern" and "ism". The first word "modern" is etymologically derived from the Latin *modernus* which is taken from the word *modo*, meaning "recently" or "nowadays". Eventually, the word modern came to include several meanings, such as era, idea, method, and technique.<sup>10</sup> Meanwhile, the second part of the word "ism" means an ideology or school of thought. Thus, the word "modernism" is conceived as a new ideology or school of thought as opposed to a traditional ideology or school. In Arabic, modernism is translated as *tajdid*, which means renewal or 'pembaharuan' in Bahasa Indonesia. However, some people argue that the word "reform" is more appropriate to translate the word "renewal".

As a term in Islamic studies, the word "modern" is commonly used interchangeably with words such as "modernism", "modernity", and "modernization". These terms have been used interchangeably by a number of experts and Islamic scholars, especially those who have written about Indonesian Islam, for example Harun Nasution, *Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan* (1992), Nurcholish Madjid, *Islam Kemodernan dan ke-Indonesiaan* ([1996]), Maryam Jameelah / Margaret Marcus, *Islam dan Modernisme* (1982), Deliar Noor, *Gerakan Modern Islam di Indonesia 1900-1942* (1996), Taufik A. Amal, *Islam dan Tantangan Modernitas* (1993), etc.<sup>11</sup>

Lexically, Webster's Dictionary explains the meaning of the word "modernism" as a movement to adapt religion to modern thought, particularly to reduce supernatural elements that are considered traditional.<sup>12</sup> The definition of the word "modernism" in the West generally refers to the meaning of thoughts, flows, movements, and efforts to change old ideas, customs, institutions, etc., to adapt to the new atmosphere which is a product of scientific and technological progress. In this case, Rumadi states that modernism can be interpreted as modern views or methods, especially the tendency to adjust traditions and religious beliefs to be

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<sup>10</sup> The Modern Age is a period of history that differs between Western Civilization and Islamic Civilization. Western Civilization records the modern era from 1500 AD - now, while Islamic Civilization records it from 1800 - now.

<sup>11</sup> Hamdani Hamid, *Pemikiran Modern Dalam Islam*, Revisi, Seri Modul Dual Mode System (Jakarta: Dirjen Pendidikan Islam Kemenag RI, 2012), 17-22.

<sup>12</sup> A.M. Edward N Teall, *Webster's New American Dictionary*, Vol 3, n.d., 626.

harmonious with modern thought.<sup>13</sup> In this article, the term “modernism” is understood as one of the typologies or categorizations in the development of Islamic thought.

Margaret Marcus (also known as Maryam Jameelah) states that modernism is a radical rebellion against religion and its spiritual values.<sup>14</sup> As an ideology, modernism rejects transcendental values that are absolute and derived from revelation. All forms of truth values and moral values are relative and their validity is limited to space, time, place and conditions. The best value, according to modernists, is the value that is always "up-to-date". The concept of modernism in religious life in the West aims to adapt religious teachings (Catholic and Protestant) to modern science and philosophy.<sup>15</sup> According to Maryam Jameelah, modernism appears in different forms and levels, such as secularism, capitalism, socialism, communism, pragmatism, positivism, fascism, Nazism, Zionism, Kemalism, nationalism, etc.<sup>16</sup>

In the case of Indonesian Islam, the concept of modernism in the sense of "renewal" according to Harun Nasution (1919-1998) is a thought and movement to adapt Islamic religious understandings to new developments brought about by advances in modern science and technology.<sup>17</sup> The aim is to release Muslims from the shackles of a stagnant, static and backward atmosphere. Therefore, the Islamic modernism movement is defined as a movement that emerged in the modern period of Islamic history that seeks to adapt Islamic teachings to modern thinking and institutions.<sup>18</sup>

Furthermore, Harun Nasution distinguishes between the terminology of 'reformation' and 'purification'. The first term arises because of external factors, namely the progress of the Western World. The second term, namely purification, emerged due to internal factors, namely efforts to purify the faith that was considered deviant or impure. Islamic renewal is oriented

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<sup>13</sup> Rumadi, *Post Tradisionalisme Islam: Wacana Intelektualisme dalam Komunitas NU*, 13-14.

<sup>14</sup> Maryam Jameelah, *Islam dan Modernisme*, trans. oleh A. Jainuri dan Syafiq A. Mughni (Surabaya-Indonesia: Usaha Nasional, 1982), 39.

<sup>15</sup> Hamid, *Pemikiran Modern Dalam Islam*, 17-22.

<sup>16</sup> Maryam Jameelah, *Islam dan Modernisme*, 40.

<sup>17</sup> Harun Nasution, *Aliran-Aliran Modern Dalam Islam* (Jakarta: Yayasan Obor Indonesia, 1996), 1.

<sup>18</sup> Nia Kurnia and Amelia Fauzia, "Gerakan Modernisme," ed. Taufik Abdullah and dkk., *Eksiklopedi Tematis Dunia Islam, Asia Tenggara 5* (Jakarta: Ichtiar Baru van Hoeve, 2003), 349.

towards reinterpreting Islamic teachings contained in the Qur'an and al-Hadith. The purification of Islam is oriented towards cleaning the creed from religious practices that have been polluted by local influences.<sup>19</sup> This kind of conceptual understanding seems more suitable for describing social history, rather than intellectual history. This is in accordance with the concept of periodization of Islamic history made by Harun Nasution into three periods, namely classical (650-1250 AD); middle (1250-1800 AD); and modern (1800-onwards). The classical period is the progress of Islam and is divided into two phases, namely first: the phase of expansion, integration, and the peak of progress (650-1000 AD); and second: the phase of disintegration, the middle period is also divided into two phases, namely first; the phase of decline (1250-1500 AD) and the third phase of the great empire (1500-1800 AD), which began with the age of progress (1500-1700 AD) and the age of decline (1700-1800 AD), while the modern period is the age of Muslim revival.<sup>20</sup>

In line with this definition, Richard C. Martin states that Islamic modernism is a movement to reconcile Islam with modern values such as nationalism, democracy, human rights, rationality, science, equality, and progress.<sup>21</sup> Islamic modernism differs from secularism because of its continued emphasis on the religious aspect of public life. As Richard C. Martin points out, Islamic modernism also differs from other Islamic movements because of its enthusiasm for European institutions. The initiators of Islamic modernism usually have knowledge from 'two worlds', namely the Islamic intellectual tradition and the theories of Western social sciences and humanities.<sup>22</sup> They are able to think critically about both classical Islamic thought and modern Western thought. Simultaneously, they are able to synthesize new, distinctive ideas, so that they are also able to convey the Islamic heritage they have synthesized to the West. Their ideas

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<sup>19</sup> Harun Nasution, "Antara Pembaruan Dan Pemurnian," *Pesantren*, Vol. V, no. 1 (1998): 30–36.

<sup>20</sup> Nasution, *Pembaharuan Dalam Islam: Sejarah Pemikiran Dan Gerakan*, 12-14.

<sup>21</sup> Richard C. Martin, "Modernisme," *Encyclopedia of Islam and the Muslim World* (USA: Macmillan Reference, 2004), 456.

<sup>22</sup> There are three post-colonial Muslim intellectuals who are noted as new advocates of the legacy of Islamic civilization more broadly. They are Nurcholish Madjid (1939-2005) from Indonesia, Hasan Hanaë (born 1935) from Egypt, and Mohammed Arkoun (1928-2010) a French citizen of Algerian descent. Azra, "Intelektual Muslim Baru Dan Kajian Islam," 199.

collectively represent a conscious effort to reform Muslim societies in order to meet the challenges of an increasingly globalized world.

### C. Waves of modernism in the Intellectual Vortex of Indonesian Islam

There are two major groups in the history of Islamic intellectualism, according to Fazlur Rahman, namely modernism and revivalism. The Modernism group developed into neo modernism. The revivalism group developed into neo revivalism.<sup>23</sup> In the context of Indonesia, there are two basic categories or typologies of Islamic intellectualism movements, namely traditionalists and modernists. From the traditionalist typology, it then develops into neo-traditionalists and post-traditionalists. Neo-traditionalists emerged because they tried to reform the tradition as Abdurrahman Wahid did. Likewise, post-traditionalists were born because they criticized tradition, adopting modern methods of thought while still using tradition as a basis for transformation. Meanwhile, from the modernist group, the neo-modernist movement was born, represented by figures such as Nurcholish Madjid and Syafi'i Ma'arif, which later transformed into the Liberal Islam movement. From this neo-modernist group, variants of fundamentalist and neo-fundamentalist groups were also born, which tend to understand Islamic teachings textually.<sup>24</sup>

Islam is not just a religious issue but also a political one. If we want to understand the position of Islam in contemporary Indonesia, then we can trace most of the foundations of its development from the colonial era, especially the period 1900-1942. Modern Islamic thought in Indonesia can be traced back to the origins and changes of the modern Islamic movement in the form of educational and social movements, as well as its political movement (1911-1942).<sup>25</sup> The educational and social movement icons that represent the origins and changes of the modern Indonesian Islamic movement can be traced to the activism within four Muslim communities: the Minangkabau region, the Arab community, Muhammadiyah, and Persis. The political movement that represents the origin and growth of the modern

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<sup>23</sup> Fazlur Rahman, *Neo-Modernisme Islam: Metode Dan Alternatif*, ed. Taufik Adnan Amal, 9th ed. (Bandung: Mizan, 1989), 17-21.

<sup>24</sup> Among the researchers of Islamic thought movements in Indonesia who use these two typologies are Bahtiar Effendi, Fachry Ali, Syafi'I Anwar, Deliar Noer, Howard M. Fiderspiel, Greg Barton, Kamal Hasal and so on. Rumadi, *Post Tradisionalisme Islam: Wacana Intelektualisme Dalam Komunitas NU*, 140-141.

<sup>25</sup> Deliar Noer, *Gerakan Modern Islam Di Indonesia 1900-1942* (Jakarta: LP3 ES, 1996).



Islamic movement can be seen in Sarekat Islam. The roots and growth of political movements among Muslims in Indonesia can be compared to the origins and rise of the Muslim Brotherhood, particularly in the first 20 years of its existence. *Persatuan Muslimin* (early 1930s) was a political party in Sumatra and was later suppressed by the Dutch. *Partai Islam Indonesia* (1938) had great hopes but could not be fulfilled because of the arrival of Japan (1942).

The primary factor that led to the emergence of modernism, traditionalism and revivalism was the defeat or subjugation of Muslims by European powers. In Egypt, Napoleon invaded (1798-1801), while Turkey experienced ups and downs with the fall of Ottoman Empire because it lacked the strength to deal with European powers. This fact does not match the statement of Allah SWT in the Qur'an Surah Ali Imran (3) verse 110. When examining the content of the verse, according to the scholars, there is something wrong with Muslims because as the chosen people, they experienced defeat when dealing with European powers. This has led to soul searching or self-searching while still believing that Islam is not wrong, it is us who are wrong. The results of the diagnosis of the causes of the defeat of Muslims and their inability to face European powers have given birth to ideas about ways or methods as a medicine that must be taken so that Muslims can rise from adversity. Some argue that the defeat was due to our institutions being out of date compared to Europe which was already advanced in terms of thought and its institutions. Meanwhile, Muslims at that time were still immersed in ignorance. For this reason, it is necessary to modernize and adopt modern thinking and institutions. Since modern institutions at that time were in Europe, the process of modernization naturally drew from European models. As a result, this modernization often led to Europeanization or westernization..

Meanwhile, there is another opinion that states that we are backward and underdeveloped compared to Europe because we have left pure Islam. Therefore, there is no solution or cure except to return to pure Islam. The group that calls for a return to pure Islam is what is later called salafiyah or salafism. In Muhammadiyah terminology, we must abandon TBC (Tahayul/Superstition, Bid'ah and Churafat) and return to the Qur'an and Hadith (*al-rujū' ila al-qu'ān wa al-hadīth*), namely *saheeh* Hadith. The salafiyah or salafism group emerged since the time of Ibn Taymiyyah based on the opinion that Islam had been polluted by heresy, khurafat, and mixing

with local culture. Therefore, it is necessary to return to pure Islam. The salafiyah or salafism group itself is also not uniform. There is a spectrum that distinguishes them from one another; Some are moderate, others radical; some advocate peaceful approaches, while others endorse violence, including terrorism.

The idea of modernity must be conceived in two ways. First, 'modernity' as a value system. Modern values include respecting time, being forward-looking, rational and so on. Numerous books discuss modernity, modernism, and modernization. The modern person from the point of view of values is respectful of time, forward-oriented, efficient in work, engages in diversified work, and tends to have a high Need for Achievement (N-Ach). If we lack N-Ach or a strong desire for achievement and often procrastinate, then we are not modern people. When viewed from such a point of view, Islam actually contains the values of modernity as we can find in the Qur'an and Hadith which explain a lot about how we value time, are forward-oriented. If someone does not respect time and is not forward-oriented, it is often due to cultural factors, as culture plays a dominant role in the understanding and practice of Islamic experience.

The second idea of modernity is modern in the sense of historical phases as stages of history. This is related to Europe after the renaissance or the industrial revolution or the *aufklarung* (enlightenment of thought). The West which was previously dominated by the traditional theology of Saint Augustine similar to al-Ghazali in Islam developed a more modern theology, which is more rational, and anthropocentric (human-centered). Since modernity or modernism in the sense of stages of history is related to Europe, the way to become modern is to imitate Europe, which is then called the Europeanization or westernization project.

The response to modernism in this second sense also varies, so there are people who tend to reject modernism because in its development modernism has developed far away from its own traditions. Modernization efforts like this were first carried out by Ottoman Turkey since the 1870s through a program called *tandhimāt*. Harun Nasution defines the notion of "pembaharuan" very generally, even purification is also called "pembaharuan". In this case Azyumardi Azra does not accept such an opinion and makes a definition of "pembaharuan" in two different senses.<sup>26</sup>

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<sup>26</sup> Azyumardi Azra, *Modernism Islam dan Perkembangan Intelektualisme Islam*, Contemporary Islamic World (SPs UIN Syarif Hidayatullah Jakarta, 2016).

First, “pembaharuan” in the sense of *tajdīd* which in English is called renewal, namely renewal whose contents can be modernized so that it becomes new. Second, “pembaharuan” in the sense of *iṣlāh*, which in English is called reform, meaning to improve a bad situation.

Unlike *tajdīd* which can turn out badly, for example in the Ottoman Turkish modernization process in the 1870s which led to (1) Westernization in the sense that European thought and institutions were taken literally or literally. Women wore tanktops, Tarbus hats were replaced with cowboy hats, traditional Turkish clothing was replaced with shirt clothing, etc. Such debates also occurred in Indonesia in the 1970s when people argued that a modern person is someone who drinks Coca cola, wears jeans and so on. (2) From europeanization and/or westernization, it can shift further to liberalization, namely the liberation of Muslims from structures and values that have been considered restrictive and eventually leading to secularism because if religious affairs enter the realm of politics then religion must be separated.

Secularism is a political ideology that adheres to the separation between politics and religion. It was historically introduced by Europeans during the reformation in Europe that led to the Protestant churches rebelling against the Pope's authority. Then the principle of secularism emerged, give to the Pope what is the right of the Pope and give to the king or emperor what is the right of the king or emperor. The Pope cannot take away the rights of the king or the rights of the emperor. Many people often misunderstand, especially in Indonesia or in the Islamic world as a whole, that when we talk about secularism, religion becomes dead. A secular person is considered a person who does not pray or is not a Muslim when in fact a secular person is a person who supports the separation of religion and politics. They could be a devout Muslim. For example, Azyumardy Azra as one of prominent Indonesian Muslim intellectual could be called secular in the sense that Azra rejects the adoption of sharia by the state. Sharia is a private matter such as prayer, zakat, fasting let alone *qiṣaṣ* punishment such as cutting off hands. The application of *qiṣaṣ* punishment against the pluralistic Indonesian Muslims by the state is discrimination against Muslims themselves. If a Muslim steals and has his hand cut off, then he will live the rest of their life with that disability. However, if the thief is a non-Muslim, then he will only be imprisoned and when he comes out of prison his hands are still intact because the state cannot cut off his hands due to his non-Muslim status.

Therefore, a secular person is not someone who does not pray anymore. A secular person is one who refuses to let religion intervene in political affairs.

Meanwhile, there are people who think the opposite, that *dīn* and *siyāsah* are united. The secularism typology itself is also not uniform; First, there is hostile secularism or secularism that does not like religion, religious symbols should not be brought into the public sphere. Public spaces are considered the domain of the state, including state institutions such as public universities. The secularism that is hostile to religion is referred to religiously unfriendly secularism such as secularism in France with the principle of *laissez faire* and for the Islamic world secularism in Turkey (with the *tanẓīmāt* program) because in Turkey, for example, individuals are prohibited from using titles such as "*Haji*" regardless of how many times they have performed Hajj, and similar restrictions apply to titles like "*Be*" which is equivalent to "*Kyai*" in Indonesia. Even though the wife of the current president Erdogan does not wear a headscarf, reflecting state regulations that prohibit the use of religious symbols in public spaces, these regulations have not been revoked in Turkey..

The second typology of secularism is religiously friendly secularism such as the secularism in America. Individuals who wear the jilbab or hijab in state institutions face no issues, whether in public universities, private universities and government and private institutions. Everyone is free to practice, promote, or develop their religion, but they cannot request money from the state. For instance, if they wish to build a church or mosque and seek funding from the state, they will not receive any, as it is considered a community matter without state intervention. So that is the development of modernism, modernization, Europeanization, westernization, liberalization and secularization. Therefore, the movement/idea/concept of understanding and praxis of modernism is criticized for its tendency towards the early classical modernism movement such as in Ottoman Turkey. Classical modernism tends to leave the rich heritage of Islam (turath Islam) or old Islamic thought behind and adopt European thought. As a result, Muslims become disconnected from their roots and the intellectual legacy of their heritage.

Azyumardi Azra has also written a comparison between modernism and modernization in Turkey and Japan. Japan did not abandon the roots of its rich cultural traditions during the Meiji Restoration which was the

beginning of Japan's modernization with the Tokugawa religion.<sup>27</sup> Turkey's modernization, on the other hand, threw away all of its cultural heritage. This is what Hasan Hanafi criticized in his book *Min Turath ilā Thawrah* or From Legacy to Revolution. His main argument is that we must study and develop turath in order to revolutionize Islamic society. Revolution in the sense of rapid progress.<sup>28</sup> Then came criticism or self-evaluation of modernism, giving rise to neo-modernism. Neo-modernism incorporates new ideas, for example from Europe, America or the West but at the same time remains grounded or adheres to the turath then gives rise to post modernism. On the other hand, Islamic traditionalism is an understanding and practice of Islam that adheres to the tradition of Islamic thought throughout history, whereas modernism rejects some aspects of this tradition, especially those considered irrational.

People who adhere to traditionalism are referred to as traditional people and are not necessarily synonymous with "orang-orang kampung" or villagers. When tradition is reformed, neo-traditionalism occurs, which in further development becomes post-traditionalism. This post-traditionalism was first developed by young NU members, especially those studying in universities. There is actually a convergence between postmodernism (posmo) and post-traditionalism (postra) because the themes they address are almost identical, and their lines of thinking are similar. Postra people are liberal and moderate, not deconstructive. Within the network of young Muhammadiyah intellectuals known as JIMM (Jaringan Intelektual Muda Muhammadiyah), established in 2005, there are also advocates of postmodernism. Both postmo and postra have convergence in terms of themes, lines of thought, and activism particularly regarding democracy, gender equality, etc. In further developments, the tendency of salafism and wahabism tends to strengthen, especially within the salafi wahabi circles.

#### D. Conclusion

As a conclusion, modernism in the history of Islamic intellectualism in Indonesia could be depicted as an axis of dialectical discourse in the

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<sup>27</sup> Azra, Azyumardi, *Pergolakan Politik Islam; Dari Fundamentalisme, Modernisme, Hingga Post-Modernisme* (Jakarta: Paramadina, 1996).

<sup>28</sup> Hassan Hanafi, *Dari Akidah ke Revolusi: Sikap Kita terhadap Tradisi Lama*, trans. Asep Usman Ismail, Saudi Putro, and Abdul Rouf, *Min al-'Aqidah ilā al-Tsaurah al-Qadimāt al-Nazriyyah* (Jakarta: Penerbit Paramadina, 2003).

formation of Indonesian Islamic characteristics, namely moderate and flowery Islam. The emergence of modernism in Islam plays a role in confirming the existence of Indonesian Islam as an integral, not peripheral, part of the Islamic world civilization. The concept of Islamic modernism can be conceived in two spectrums: First, modernism as a dialectical process of intellectual movements that critique the richness of traditional Islam and criticize the tradition of Western modern thought and synthesize in order to reconcile Islam with modern values such as nationalism, democracy, human rights, rationality, science, equality, and progress. Second, modernism as a hybrid culture formed from a constructive dialogue process that takes place while maintaining the continuity of the tradition and at the same time dynamically changing the previous tradition. This happened because in addition to criticizing modernism, the dynamics of traditionalism also developed to revitalize it. The process of revitalizing the tradition is not by sacralizing the tradition, but by criticizing the tradition, both in relation to behavior and thought.

The history of Islamic intellectualism in the Indonesian Archipelago are related to the rise and fall of Islamic kingdoms and/or sultanates in the Archipelago. This is because the position of the sultan serves as a patron for the ulemas in various aspects of their life. The origin of the Archipelago's Islamic intellectualism tradition can be traced through manuscript sources that prove the existence of Islamic renewal in the Indonesian Archipelago since the 17th century in Aceh, then in the 18th century it shifted to Palembang, and in the 19th century it shifted to Java. The Islamic modernism movement emerged in the mid-19th century, caused by the defeat or subjugation of Muslims by European powers and the irony of Muslims being described as the best people in the Qur'an Surah Ali Imran (3) verse 110. This has encouraged Muslims to rise from their slump and look for a model of renewal in the form of a modernism movement. [.]

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