

## Social, Political, and Religious Dynamics: A Study of Modern Islamic Thought

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### ABSTRACT

This study departs from the thoughts of Ibrahim M. Abu Rabi' as a reaction to the aftermath of September 11, 2021, in the United States which affected the social, political and religious dynamics that occurred in the majority of Islamic countries. Through descriptive qualitative methods and library research, this study presents a lot of literature analysis data. The result of this research discussion is the need for a dialectic of knowledge and encounters to straighten out Western views of Islamic teachings. Abu Rabi' focuses on the mindset of Arab or Middle Eastern people (Islamic countries) who still hold conservative and exclusive principles. Abu Rabi's post-September 11 analysis is studied theologically but sees the importance of modern Islam from a historical aspect as the mouth of the Muslim Ummah movement in the context of modernization, nationalism, and revivalism (Islamic revival). Abu Rabi's thought concludes that as long as Islamic education does not accept modernity (exclusive), it will be more difficult to develop and more at risk of causing conflict

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## Dinamika Sosial, Politik, dan Agama: Telaah Pemikiran Islam Modern

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### ABSTRAK

Studi ini berangkat dari pemikiran Ibrahim M. Abu Rabi' sebagai reaksi pasca 11 september 2021 di Amerika Serikat yang mempengaruhi dinamika sosial, politik dan agama yang terjadi di mayoritas negara Islam. Melalui metode kualitatif deskriptif dan jenis library research studi ini banyak memaparkan data analisis kepustakaan. Hasil diskusi penelitian ini adalah perlu dialektika pengetahuan dan perjumpaan untuk meluruskan pandangan Barat terhadap ajaran Islam. Abu Rabi' fokus terhadap pola fikir masyarakat Arab atau Timur Tengah (Negara Islam) yang masih memegang prinsip konservatif dan eksklusif. Telaah Abu Rabi' pasca 11 September justru dikaji secara teologis, namun memandang penting Islam modern dari aspek historis sebagai muara pergerakan Ummat Islam dalam konteks modernisasi, nasionalisme dan revivalisme (kebangkitan Islam). Simpulan pemikiran Abu Rabi' adalah selama Islam tidak menerima modernitas (eksklusif), maka semakin sulit untuk berkembang dan lebih beresiko menimbulkan konflik

## INTRODUCTION

It is still clearly remembered the tragedy of the bombing of the two twin towers of the World Trade Center (WTC) and the Pentagon building as an iconic building and crowd center in the United States, precisely in New York City, Virginia adjacent to Shanksville, Pennsylvania on Tuesday, September 11, 2001 at 08.46-10.28 (UTC-4). The type of attack was airplane hijacking, mass murder, suicide attacks and terrorism that cost 2,997 lives plus 19 hijackers, and 6000 injured victims. This event led to the Al-Qaeda group led by Osama bin Laden who succeeded in spreading threats and fear to the people of the United States (Nisa & Mulyadi, 2022; Kusuma, 2015).

The tragic events of September 11 or 9/11 drew mixed responses from the Western world, especially the United States, accused of being part of the teachings of Islam. In fact, the collective assumption of 'prejudice' that is built is that it comes from the teachings of the Qur'an. The essence of the values of peace and compassion as the core of Islamic teachings is harmed and becomes an outburst of anger and hatred, instead of accepting Islam as a teaching of "rahmatan lil'alam". This position makes Islam an accused religion, because it is strongly suspected of being behind the incident, and creates mutual suspicion between the West and Islam.

The relationship between Islam and the West continues to undergo dialectical changes, especially in the context of modern Islam being an important part of religious studies in America. Including Islamic Studies at McGill University, Canada. The academic excitement over the existence of Islamic Studies in the West is the mission of orientalist to strengthen and maintain Western intellectual hegemony over the Islamic world.

Although different in socio-cultural systems (and other systems), Islam and the West do not have to be enemies, but both can dialogue and cooperate. The hope is that Islam and the West continue to conduct a "dialogue of civilizations" and cooperation that provides positive reciprocity and benefits by accepting and tolerating each other (Ismail, 2018). It is a discourse to refute and criticize the arguments built by Huntington (1997) in his thesis who once predicted a "clash of civilizations" such as the clash of the West versus Islam which built a constructive framing as a strengthening of Western hegemony over Islam.

The September 11, 2001 tragedy became an event that caused analytical reactions from various figures (both from within and outside Islam) and academics of Islamic thought from various scientific backgrounds (Fahrudin, et.al., 2020). One of these Islamic thinkers is Ibrahim M. Abu Rabi' who wrote about A Post-September 11 Critical Assessment of Modern Islamic History in a book entitled "September 11: Religious Perspectives on the Causes and Consequences" (2021). In Part I: The Cultural and Social Context, Abu Rabi' reviews the nine-one-one event with Nancy T. Ammerman as grieving together and Carl S. Dudley as emergency donctions.

Ibrahim M. Abu Rabi' is a contemporary Muslim thinker and a Professor of Islamic Studies at the University of Alberta, Canada. The thinker was born in Nazareth, Palestine and completed his schooling in his homeland. Exactly 44

years ago, he studied English Literature with a BA degree at Birzeit University, Palestine and completed his undergraduate degree at the same alma mater. He earned his Masters (MA) after completing his studies at the University of Chincinnati, Ohio, and obtained his Ph.D at Temple University, Philadelphia-Pennsylvania. Abu Rabi' specialized in the study and practice of interfaith dialogue (Islam and Christianity), he was also a Senior Editor at The Muslim World Journal which has been established since 1911. Abu Rabi' died on July 02, 2011 from a heart attack while attending a conference in Amman, Jordan.

Abu Rabi's interest in this discussion is to elaborate on the root causes of conflict, which is a complete phenomenon that leads to political, religious and economic dynamics in the Islamic world, especially those influenced by colonialism, modernism and nationalism that contribute to violence in the name of religion. Likewise, the September 11 tragedy is also inseparable from the events of Western modernization of the Islamic world (Mulyadi, 2023).

Understanding Abu Rabi's writing, Minhaji and Maktumah (2013) provide at least three reasons for academic anxiety, namely: First, the assessment of Islam as a doctrine is a religion of peace, non-violence, in accordance with the values derived from the Qur'an, has shifted into a teaching of 'theology of violence'. Second, Islam as a plural religion has a number of sects, cultures and certain political characters are then viewed monolithically (singular), thus providing a partial picture, and has not shown the true state of Islam. Third, the difficulty of some Islamic (Arab) countries to pursue the growth of scientific traditions, very many Muslim communities know Islamic texts but do not know how to critically examine these texts in relation to history, social and political in society (Minhaji and Maktumah, 2013).

There are several studies that have been conducted, including the writing of Mubin (2018) on "Modern Islamic History (Education) in the Perspective of Ibrahim M. Abu Rabi" which discusses his points of thought regarding the importance of elaborating education in the Muslim world between modern and traditional. This research also looks at the inspiration of Abu Rabi's thoughts in the renewal of the Islamic education system. The urgency of this research is the core of Abu Rabi's thought, although the analysis of modernity, nationalism and revivalism is not part of his review.

In contrast to the research entitled *History in Islamic Studies: An Analysis of Abu Rabi's Thought* emphasizes the issue of the pattern of relations between Islam and the West after the September 11 tragedy which is strengthened by dialogue to revive intellectual traditions and freedom of innovative and creative thinking. Although theoretically this research still needs to be explored comprehensively.

Through several existing studies, this research seeks to develop Abu Rabi's thoughts on the monotony of thinking (exclusivity), rejecting change and modernity and strengthening the theory developed by Abu Rabi' as a theory of modern Islamic education.

Based on the introduction to this thought, this research is interesting to be studied through a descriptive qualitative method with a library research study, which provides a systematic, critical and objective description of Ibrahim

Muhammad Abu Rabi's thoughts on modern Islam through a historical perspective.

Various related references were collected and selected then through the organizing stage which became part of the primary data, namely Abu Rabi's thoughts on the events of September 11 from various sources and secondary data including references to Islamic Studies, modernization and Islamic movements and so on. The main data in this study is Abu Rabi's thoughts on A Post-September 11 Critical Assessment of Modern Islamic History in the book "September 11: Religious Perspectives on the Causes and Consequences".

## LITERATURE RIVIEW

Theoretical Frameworks in the Study of Modern Islamic Thought "Islamism" Analyzed The complexity and diversity of modern Islamic thought has been marginalized across different theoretical discourses. Analyses of various types of have been applied to the biblical text (historical-critical, sociological, and anthropological) (1982) "double movement" theory sees a hermeneutical shift away from a reading of Quranic revelations hermetically sealed off from history toward grasping them within their historical context so they might be used in deciding current questions. Euben, 1999 debates orientalist binaries by probing the intellectual seriousness of Islamist critiques' of Western modernity. An example of such an approach is that constructed by Abu-Rabi (1996) who theorizes Islamic thought as defined by more widespread social and political dynamics, focusing specifically on the dialectic between religious discourse and material reality. Such paradigms demonstrate the limitations of simplistic classifications of Islamic thought as either "traditional" or "modern," "moderate" or "radical." Instead, they insist that the encounter between continuity and change is processed through, and through which, we can see how Muslim thinkers selectively adopt, interpret, and transform Islamic heritage as well as modern ideas to respond to issues of their time.

### Historical Trajectories and Key Movements

Several parallel and interconnected lines of development of contemporary Islamic thought can be discerned. The colonization period in the 19th century produced important intellectual reactions in the form of Islamic modernism of personalities as Jamal al-Din al-Afghani, Muhammad Abduh, and Rashid Rida, attempting to adjust tradition of Islam to the modern science and modern rule (Hourani, 1983). In the post-state period, more radical reformist movements such as the Muslim Brotherhood in Egypt and Jamaat-e-Islami in South Asia appeared, which sought to push for a more thorough Islamization of society and politics (Mitchell, 1993; Nasr, 1996). The end of the 20th century was marked by the rise of multiple intellectual and ideological trends such as neo-traditionalism (Yusuf, 2007), progressive Islam (Safi, 2003), and post-Islamism (Bayat, 2013). These are different reactions to the alleged bankruptcy of both secular nationalism and Islamist politics and the terrors of globalization and neoliberalism. The revolts of the Arab Spring continued to reshape the Islamic thought landscape and how it was enunciating on democracy, activism and the religious authority (Lynch, 2012, P.1).

## **Social Dynamics and Islamic Thought**

Recent Islamic thought is a reflection of changing social conditions such as urbanization, mass education, and new media technologies. The growth of a Muslim class has spawned new audiences for religious conversation; it has also posed a challenge to traditional religious authority (Eickelman, 1996:xi). The proliferation of mass education and of literacy has democratized access to religious texts, making new interpretations possible and the monopoly of traditional religious scholars less secure (Eickelman, 1992). Digital technologies continue to revolutionize the ways in which Islamic knowledge is produced and consumed, by knitting together transnational networks of Muslim intellectuals and activists (Bunt, 2018). Celebrity preachers, who combine religious messaging with entertainment and lifestyle content, have emerged with the advent of social media such as YouTube (Hew, 2018). These trends have also led to the disaggregation of religious authority and the pluralization of Islamic discourses. Gender relations have equally dominated contemporary Muslim thought, and feminist scholars, particularly Fatima Mernissi, Amina Wadud, and Asma Barlas, have emerged to bring a gender sensibility to the interpretation of Islamic sources and thought (Mir-Hosseini, 2006). These scholars unsettle the patriarchal readings and yet adhere to Islamic frameworks, thus bearing witness to the possibility of internal critique and transformation.

## **METHODOLOGY**

This study uses a qualitative research method and has a library research design. This method was chosen to be able to cover the richness and interpretive diversity of contemporary Islamic thinking in depth through attention to primary texts and secondary literature. Research is descriptive-analytic and based on taking the historic context of changes occurring in social, political and religious fields to account the dynamism of Islamic thought.

Systemic review of texts to extract primary themes that are central to developments in modern Islamic thought on social, political and religious issues deducing significant motifs from modern Islamic thought. Discourse analysis: Analysis of the discursive organisation of contemporary texts of modern Islamic thought with consideration to their historical, social, and political contexts. Methodology: Hermeneutics in reading texts in light of the author's horizon of understanding, the text and the reader to explain how does Islamic thought transformed in encounter with modern world. Comparative study: Comparison of competing strands of modern Islamic thought in the light of both the similar and shared features, and the manner in which ideas in these traditions of thought evolved. Intellectual genealogy: locating historical roots and transfer of ideas to study the continuity & change in modern Islamic tradition of thought.

## **RESULT AND DISCUSSION**

In the introduction to the chapter Abu Rabi' explains that the main argument is to explain the attack on the United States using Qur'anic ideas about violence that can dismiss the socio-historical and political debates within Islam that can trigger destructive actions (relations and emotions). Instead of focusing on a "theology of violence", Abu Rabi' critically explains the political, social and

religious dynamics that have developed through complex backgrounds such as colonization and aspects of nationalism. It is necessary to know the motives behind events, even being aware of Americanization as a relatively recent historical phenomenon and becoming the world's leading ideology, especially after the collapse of the Soviet system in the late 1980s.

On the other hand, Abu Rabi' also highlights the social and educational changes in Islamic countries, especially in Bin Laden's home country Saudi Arabia. His main argument is that the Islamic world needs to develop a pluralistic and democratic environment that should be open to various voices, such as nationalism, Islamic revivalism, and secular modernization. Through such an environment, Islam can reduce the role of armed forces in society and help create a secular and religious leadership that is involved in the problems of society.

### **Modern Historical Developments and the Islamic World's Response**

Abu Rabi' began this discussion by looking at the relationship between Islam and the modern history of the West (Europe) that began in the 14th century. The reconstruction of Europe in the early days of the modern era was motivated by the desire to counter the hegemony of the Islamic world in North Africa, the Middle East and Eastern Europe. For example, the 15th century saw three major events that affected the relationship between Islam and the West, namely: First, the Ottoman Turkish conquest of Constantinople (1453); Second, the expulsion of Muslims from Spain (Andalusia), and Third, the exploration and discovery of the new world by Columbus and it is quite difficult to understand the formation of modern Europe without these events, as well as the combination with internal changes in Europe such as the Reformation and also the long-term impact on modern third world history.

We often use the terms Reformation, Industrial Revolution, Enlightenment and Capitalism to refer to specific post-15th century economic, philosophical or religious events that catapulted Europe to a truly global scale of economic, military and political activity.

In this confusion, Abu Rabi' (2002) explains that to find the origins of the Modern Muslim world in the period of the early 15th and 16th centuries, when three world empires were formed: 1). The Ottoman Empire centered in Turkey, 2). The Safavid Empire centered in Persia; and 3) The Mughal Empire centered in India. These three empires were complex manifestations of the Islamic entity. Islam was not a simple religious phenomenon in this context, but it was complex in relation to the economic, political and cultural realities of these empires. Compared to the early Islamic period of the 7th century.

Political and religious formations in the Islamic world began to weaken in the early 19th century for two important reasons: first, the stagnation of the central authority and its failure to modernize society before the rise of Europe and second, the expansion of European power. In the Islamic world this was the result of major internal developments in Europe. Western colonization of many parts of the Islamic world in the 19th century was a reflection of the inner stagnation of Muslims and the triumph of the European model of society and economy.

## **Modernization**

The discussion of Abu Rabi's thoughts in his writings related to modernization begins with the era that started modernization was the Ottoman Turkish Sultanate during the reign of Sultan Ahma III (1703-1730). The focus of this modernization was on the military field and left other fields including science, so it did not have a big influence on the movement.

During the reign of Sultan Salim III (1789-1807), Nizam-I Jedid was also introduced as a modernization program. This included the establishment of a new military corps, expansion of the taxation system and training to educate cadres for the new regime. Sultan Salim's plan did not gain the support of the ulama and the Janissaries (the elite medieval Ottoman Turkish army) who were themselves victimized by the reform plan.

The failed modernization was succeeded by Sultan Mahmud II (1807-1839). He tried to realize his desire to modernize in various fields such as law, military, and education. Mahmud II is called the pioneer of reform in the Ottoman Empire because of some of his breakthroughs such as forming a new military (1826) led by Muhammad Ali Pasya. Mahmud II was known to be tactical and strategic who was able to destroy the challenges of the Janissaries and ulema to reform (Nor Anisa, 2023).

After the death of Mahmud II, the efforts carried out by the Ottoman Turkish Empire regarding modernization were continued by intellectual figures in a movement called Tanzimat (1839-1871). Mahmud II was given the title tanzimat because it means new rules or regulations (Harahap, 2019). Turkey's modernization process was a process in which there was a long debate among Turkish reformers about how to respond to Western ideas, Islamic teachings, and local Turkish culture (Nor Anisa, et.al, 2023).

Included in this modernization process was Mustafa Kemal Ataturk as the foundation of secularism in Turkey. Ataturk sought to modernize and democratize the Republic of Turkey in order to become a modern state. Ataturk's policies and political ambitions that implemented secularism (separating religious affairs from worldly affairs; separating religious affairs from state affairs in the context of politics and statehood) have caused many conflicts in certain layers of society. Some devout Muslims feel that this idea of secularism is very contrary to the teachings of Islam (Ismail, 2018).

Some of the things Ataturk opposed were limiting the expression of Islamic culture, the use of the alphabet or Latin without using Arabic letters, the call to prayer using Turkish, and traditionalizing Western trends (westernization) by banning traditional Islamic clothing that had been used for hundreds of years.

## **Nationalism**

Nationalism emerged in the Islamic world in the 19th century as a response to Muslim hardship and European challenges. Nationalism according to Aderson is a view of a limited state rather than a view of generality as it appears in the Christian (Christendom) and Islamic (ummah) traditions. Together, nationalist movements fought against colonizers to establish distinct nation states in the Islamic world. Even nationalist leaders from the Islamic world did not use religious jargon in their speeches and agitations. They were Ahmad Soekarno of Indonesia, Kemal Attaturk in Turkey, Muhammad Ali Jinnah in Pakistan and

Jamal abd Nasser in Egypt. Although they fought politically against the West, they also sought to build societies with Western philosophies (Markham & Abu Rabi', 2001).

Partha Chatterjee (1999) explains that nationalism in the Islamic world aims to fight imperialism directed at two things, namely, one spiritually, that nationalism awaits the certainty of a country's past sovereignty and cultural identity. Second, nationalism seeks to build a country by learning Western science and building Western institutions. Then the emergence of nationalism in India is an interesting example because most Indian intellectuals in the 19th century AD no longer cared about religious affiliation, they even united with a nationalist and ambitious program to eliminate British domination in India.

### **Revivalism**

Islamic revivalism is the response of Muslims to European colonialism, in general the Islamic revivalism movement can be divided into four categories (Sudarman, 2018; Mulyadi, 2023): First, the pre-colonial period (pre-colonial Islamic revivalism), where the Wahabi movement in Saudi Arabia in the 18th century spearheaded by Muhammad bin Abdul Wahab who acted on the internal decline of Muslims. This movement focuses on efforts in the fields of Islamic law and tawhid (theology) with the aim of purifying Islam.

The Wahabi movement can be said to be a model of movement that provided a typical impetus for the birth of elements of social and moral reconstructionism in the 18th century that rejected the syncretism and Sufism of the Middle Ages (Voll, 1982). Muhammad bin Abdul Wahhab replaced the pantheistic theology of the Sufis of the Middle Ages by emphasizing the urgency of the interpretation of tawhid. That is, unanimous, complete and strict adherence to the Word of God, while the "Way of Tariqah" can be accepted only if it serves to cleanse the heart in order to obey God's commands more perfectly.

Abdul Wahab is seen as part of the pioneers of Muslim revivalists and reformers, not because of his Islamic thought, but the understanding and articulation of his movement aimed to purify the teachings of Islam from various practices of heresy and syncretism. To achieve his goal, he issued a call and launched a movement to return to the authenticity and authenticity of Islamic doctrine (Anthonious, 1962).

Second, the colonial period (colonial Islamic revivalism); the main characteristics of this movement are oriented in the social and religious fields that are committed to educational reform, controlling political power, and preparing for the implementation of Islamic law in the wider Islamic community. As Abu-Rabi' included the Nahdhatul Ulama and Muhammadiyah organizations in Indonesia, the Muslim Brotherhood organization in Egypt and the Jama'ah al-Islamiyah in India as religious revivalism movements in the colonial era.

Third, the post-colonial period (post-colonial Islamic revivalism), with the formation of nation states in the Islamic world in the 20th century is the cause of the emergence of religious revivalism movements. Where it occurs because the state is too restrictive of religious institutions and the failure of the nation state in various aspects. This movement is partly extreme in its interpretation of religion and attacks on certain objects. For example, the jihad groups in Egypt, the Taliban

movement in Afghanistan are post-colonial revivalism movements. This period of revivalism reflects the extreme interpretation of religion and takes the path of violence to achieve its goals.

Fourth, the post nation state period. The existence of the Taliban movement with the aim of ending domestic violence and destruction and also stopping all foreign intervention and restoring the dignity of civil society, asylum seekers and women. It is then grouped into this period. So is the grouping of Osamah bin Laden's movement with his al-Qaeda network. As is known that Osamah bin Laden with his al-Qaeda network has captured the attention of the international scene, especially after the tragedy of September 11, 2001. The Taliban movement and Osamah bin Laden are both movements that were born in an atmosphere of very deep sadness towards social dislocation and Western domination.

Chouieri (1990) states that the emergence of Islamic revivalism is motivated by the moral, social and political decline of Muslims. According to him, Islamic revivalism wants to answer the decline of Islam by returning to the "pure" teachings of Islam.

Islamic World Education, Elite Revivalism and Contemporary Religion

Abdul al-Majdid al-Charfi (Tunisia) in his book "The Modernization of Islamic Thought" (1998), as quoted by Abu Rabi' distinguishes between "Islamic thought" and "Islam". According to him, Islamic thought refers to all branches of Muslim science that develop in its stages of growth, such as interpretation of the Qur'an, hadith studies, kalam, fiqh, and Sufism. While Islam refers to something sacred and holy. Islamic thought is subject to change, while Islam is not.

According to Abu Rabi' (2001), there are four important things to consider, namely: First, philosophical/theological/ ideological, Islam becomes a problem of philosophy, theology, and ideology in Modern Arab thought. Some people talk about the figure or face of elite Islam, namely official Islam, while others talk about popular Islam (oppositional Islam). Both perspectives agree that Islam can be a passive force or Islam can be a revolutionary force in the life of society.

Second, theological. At the theological level, Islam acquires an open-ended meaning, from believing in the one God to the theological connection with all the revelations that preceded it, while the other, can be understood in a simple sense as 'surrender to the one God'. Third, the text (nash) is the core of Islamic culture. According to the opinion of the majority of Islamic jurists, the Qur'an and Hadith form the textual foundations of Islam, which contain the basic tenets of Islamic theology.

Fourth, anthropological reality. Islam is also a comprehensive anthropological reality. It is our common understanding that Islam has normative values. However, in the course of Islamic history, it has given birth to a comprehensive tradition, social, philosophical, and political so that it becomes a way of life for the Islamic community. Islam has become an attraction when it comes to power and socio-political organization.

In the context of religious revival, Abu Rabi' (2001) takes the Arab defeat of Israel in 1967 as his point of analysis as a means of reading the rise of elites and religious revivalism in the Arab world. Although the defeat did not result in

drastic political changes in the Arab world, it did affect the formation of new social, religious and intellectual movements, and many responses to the defeat.

Some of the rationalizations for the defeat were first, the use of religion as a tool to achieve their goals. For them, religion was not a virtue, but a means to obtain political and social goals. Second, the attitude shown by the secular intellectual elite. Such as the Arab nationalization efforts by Qustantine Zurayk, critical marxists with thinkers such as Adonis, Ghali Shukri, Abdallah Laoui, al-akhdar Sadiq Jalal al-Azm, Tayyib Tizine, and Halim Barakat, and liberals or enlightenment (tanwiri) such as Zaki Najib Mahmud, Jabir 'Asfur, and Foud Zakariyya.

Third, the shift of a number of influential Arab intellectuals from marxist-criticism and nationalism to Islam. This response led to a collective demand by Arab society to return to the authenticity of Islam. These Arab thinkers no longer trust the political elite and look for alternative solutions in the Qur'an as a maraji' in dealing with an unstable world. There is a difference between organized Islamic movements that are more likely to lead to political Islam, while Islam in the form of mass movements is an Islamic religious phenomenon (Abu Rabi', 2001).

The focus of Abu Rabi's thinking on modernity in tracing history in Islamic countries is that Islam initially had a great civilization, but the advancement of science and technology while the concept of Islamic education is still conservative makes Islamic civilization sink and makes the West dominate. Thus, the urgency of entering modernity is an effort to accelerate knowledge and movement towards progress and civilization.

## CONCLUSIONS AND RECOMMENDATIONS

Abu Rabi's thinking with a historical approach to the various achievements of Islam in the past from the Ottomans to civilization in Turkey shows that Islam in his time has reached a glorious period. However, the mindset and relationships that are limited by exclusivity make Islam (education, thought, movement) left behind by the West through various revolutions of thought (modernization) and the ability to read opportunities for world political movements (nationalism). The essence of his thought is that as long as Islamic (education) does not accept modernity (exclusive), it is increasingly difficult to develop and risks causing conflict. Finally, Islamic civilization in education, thought and movement is covered by the rapid progress of the West through the industrial revolution.

The recommendation of this research is that Muslim societies need to understand transnational Islam through social governance and education that is open and appropriate to the times. For future researchers, it is important to measure and analyze people's religious thinking through quantitative methods as a reflection of the accumulation of Muslim development.

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