ACROSS THE AGES: THE DEVELOPMENT OF ISLAMIC SCHOOLS OF THOUGHT AND THEIR EXISTENCE IN SOUTH EAST ASIA

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ABSTRACT
The history of Islam is long and varied in the form of religious schools, thoughts and practices. Analysis of Islamic thought in Southeast Asia has a rich diversity, reflecting various historical, cultural and social contexts. This research aims to determine the development of Islamic thought in Southeast Asia and find out the implications of the development of Islamic thought in Southeast Asia in facing changing times. The method used in this research is library research. Library research is research where the data or materials needed to complete the research come from libraries in the form of books, encyclopedias, dictionaries, journals, magazines and so on. The research results show that schools of Islamic thought in Southeast Asia have experienced a complex journey, adapting to social, political and cultural changes. This evolution not only enriches the cultural diversity of this region, but also reflects the power of adaptation and resilience of schools of thought in facing the dynamics of the times. Key figures, such as ulama, intellectuals and philosophers, have played an important role in shaping and adapting Islamic thought to local realities. The implications of the development of Islamic thought highlight the ability of religion to adapt to rapid changes in times, including responses to globalization and modernization. New thoughts and reinterpretations of traditional concepts have emerged as an effort to answer the challenges of an ever-evolving era.
Keywords: Development, Schools of Islamic Thought, Southeast Asia

ABSTRAK
Sejarah Islam yang panjang dan beragam dalam bentuk aliran, pemikiran, dan praktek keagamaan. Analisis pemikiran Islam di Asia Tenggara memiliki keberagaman yang kaya, yang mencermikan berbagai konteks sejarah, budaya dan sosial. Penelitian ini bertujuan untuk mengetahui perkembangan aliran pemikiran Islam di Asia Tenggara dan mengetahui bagaimana implikasi dari perkembangan pemikiran Islam di Asia Tenggara dalam menghadapi perubahan zaman. Metode yang digunakan dalam penelitian ini adalah penelitian kepustakaan (library research). Penelitian kepustakaan adalah penelitian dimana data-data atau bahan-bahan yang diperlukan dalam menyelesaikan penelitian yang berasal dari perpustakaan baik baik berupa buku, ensiklopedia, kamus, jurnal, majalah dan lain sebagainya. Hasil penelitian menunjukkan bahwa aliran pemikiran Islam di Asia Tenggara telah mengalami perjalanan yang kompleks, beradaptasi dengan perubahan sosial, politik, dan budaya. Evolusi ini tidak hanya memperkaya keragaman budaya wilayah ini, tetapi juga mencerminkan kekuatan adaptasi serta ketahanan aliran pemikiran dalam menghadapi dinamika zaman. Tokoh-tokoh kunci, seperti ulama, intelektual, dan filosof, telah memainkan peran penting dalam membentuk dan menyesuaikan pemikiran Islam dengan realitas lokal. Implikasi dari perkembangan pemikiran Islam ini menyoroti kemampuan adaptasi agama terhadap perubahan zaman yang cepat, termasuk respons terhadap globalisasi dan modernisasi. Pemikiran-pemikiran baru dan reinterpretasi konsep-konsep tradisional telah muncul sebagai upaya untuk menjawab tantangan zaman yang terus berkembang.
Kata kunci*: Perkembangan, Aliran Pemikiran Islam, Asia Tenggara*

INTRODUCTION

Southeast Asia, with its rich ethnic, cultural and religious diversity, has become a fertile terrain for the intellectual journey of Islamic schools of thought. This journey marked an intellectual revolution that crossed the ages, bringing concepts, philosophical thoughts, and values that not only changed the face of religion, but also influenced the social, cultural, and political framework of the region at large (Fadhly, 2018). Through a long history, the Islamic school of thought has taken root in this region, shining its light in people's daily lives and manifesting itself in unique local wisdom. The arrival of Islam in Southeast Asia not only brought a religious message, but also fostered an intellectual foundation that inspired the thoughts and values of people in various parts of this region. From Malaysia to Indonesia, the Philippines to Thailand, Islamic schools of thought have integrated with local culture, forming unique cultural identities and a complex harmony between religious teachings and local traditions. This influence not only includes religious aspects, but also reaches daily life, art, architecture, and even socio-political systems (Amin & Ananda, 2018) .

The journey of the Islamic school of thought in Southeast Asia has taken a long and complex journey since its arrival in the 7th century. From trading coasts to far inland, Islam carries religious messages that not only shape aspects of spirituality, but also influence the social structure, law, art and culture of local communities. Over time, Islamic thought in the region not only adapted to environmental changes, but also played an important role in forming a distinctive cultural identity (Hidayat et al., 2013). The geographic and historical diversity of Southeast Asia created an environment that allowed Islamic schools of thought to develop in various forms. From the history of maritime empires to the period of colonialism, this intellectual journey was shaped by interactions with various other cultures and thoughts. In addition, the role of intellectual figures, scholars and leading thinkers from various ethnic groups and geographical regions have played a key role in enriching and shaping Islamic thought in Southeast Asia (M., 2013).

However, in studying this school of Islamic thought, it is important to pay attention to the challenges and changes it faces. In the era of globalization and modernization, the struggle between tradition and modernity, universal and local values, as well as new social demands influences and permeates the evolution of Islamic thought in Southeast Asia becomes very important. This region is an important arena for understanding how this religion not only survives, but also plays an active role in modern social, political and cultural dynamics. Globalization has brought about profound changes in patterns of interaction between countries and between communities, causing unrestricted flows of information, ideology, and culture. In this context, Islam in Southeast Asia is not only a religion, but also an element that shapes the social structure and cultural identity of local communities (Nahak, 2019).

A deep understanding of how Islam adapts is important because the religion does not operate in isolation. Instead, it interacts with the ever-changing dynamics of daily life, from political issues to cultural trends, and adapts to the needs of local communities. This includes the process of reinterpreting Islamic values in the context of an ever-evolving era, from religious interpretation to religious practice. Apart from that, this understanding is important in seeing how Islam contributes to building and maintaining social harmony in a multicultural society. In an era where identity is the

focus of debate, understanding the way Islam is integrated within a heterogeneous socio-political framework is key to building intercultural dialogue and interreligious tolerance.

Thus, an in-depth understanding of the adaptation and resilience of Islam in Southeast Asia not only offers insight into the way this religion interacts with the changing social, political, and cultural contexts of the modern era, but also provides an important foundation for building inclusive and harmonious societies in future. Therefore, in-depth research regarding the journey of Islamic thought in Southeast Asia is becoming increasingly important to explore a deeper understanding of its role and impact in shaping the cultural and spiritual identity of this region. The importance of understanding the evolution of Islamic schools of thought in Southeast Asia is becoming increasingly important in facing the challenges of ever-changing times. From a historical perspective, the journey of this school of thought passes through important phases that reflect adaptation, development and interaction with existing cultures. This raises deep questions about how Islamic schools of thought not only survive, but also develop in the face of dynamic changing times, while still maintaining core religious values.

Southeast Asia's cultural and geographic diversity created a diverse landscape for the evolution of Islamic schools of thought (Mubit, 2016). Research related to this topic not only highlights intellectual developments, but also involves the contributions of prominent figures, thinkers and religious activists who played an important role in shaping and developing this school of thought. Therefore, research on Islamic schools of thought in Southeast Asia is not only an effort to understand intellectuals, but also an in-depth effort to embrace the cultural diversity and religious interactions in this region.

METHOD

This study uses a qualitative method through a library research approach. This method involves collecting data through works that are relevant to the theme discussed in the study. Because this research is in the form of a literature study, the data collection adopted is through various kinds of books, articles, journals, magazines by comparing them with each other. The data were further analyzed using content analysis, which was interpreted contextually as a deductive analysis (directed content analysis). The goal is to provide a comprehensive understanding of the content being studied, focusing on key or essential meanings that are consistent with the research questions, objectives, and conceptual framework.

The data collection technique in this study was that the researcher read carefully and repeatedly the themes about the development of Islamic thought in Southeast Asia, marked the parts of the text that would be used as data and finally. Then the data analysis technique in this study follows Winner and Dominick with the following steps: describing the content of communication related to the development of Islamic thought, testing hypotheses about the characteristics of the development of the flow of Islamic thought, after that, comparing the research results with the actual situation and finally concluding the research results briefly and concisely (Sidiq et al., 2019).

RESULT AND DISCUSSION
Development of Islamic Schools of Thought in Southeast Asia

The development of Islamic schools of thought in Southeast Asia is a reflection of cultural diversity, history, and the interaction between religious teachings and local contexts (Zakariah, 2023). The spread of Islam in this region began through maritime trade routes that facilitated cultural exchange between traders, scholars and local communities. The process of acculturation and adaptation occurs, allowing Islam to merge with local religious traditions, producing a form of Islam that combines religious teachings with local cultural values. Ulama and learning centers such as Islamic boarding schools, madrasas, and Islamic boarding schools play an important role in developing Islamic thought, spreading religious teachings, and influencing social and political policies in society. The diversity of Islamic sects and organizations, ranging from Sufi movements which emphasize aspects of mysticism, to modern movements such as Muhammadiyah which emphasize religious renewal, reflects a wide spectrum of interpretations and approaches to Islam. However, in the midst of modernization and globalization, new challenges emerge, triggering questions about how Islam adapts to the dynamics of the times and remains relevant in a changing social and political context. Thus, the development of Islamic thought in Southeast Asia not only reflects historical heritage, but also challenges itself to adapt to changing times in order to meet the demands and needs of an increasingly diverse society.

As a region rich in ethnic, linguistic and cultural diversity, Southeast Asia provides a unique context for the development of Islam. Islam here is not only accepted as a religion, but also undergoes a cultural transformation that forms a distinctive local Islamic identity. For example, in Indonesia, Islamic teachings are integrated with local culture such as customs, arts and language. Similar things happen in other countries in Southeast Asia, where Islam combines with local traditions without losing its identity as a religion (Mugiyono, 2013).

In addition, reform and modernization movements have influenced Islamic thought in this region (Yusra, 2018). Groups such as Muhammadiyah in Indonesia or Reformism in Malaysia are examples of efforts to adapt religious teachings to social conditions and the needs of developing society. They emphasized the importance of education, social reform, and purifying Islamic teachings from local practices that were considered inappropriate. However, it should be noted that this diversity also creates a number of internal dynamics. There is a tension between more traditional approaches that emphasize the continuity of local culture and more modern approaches that highlight the need to adapt to the times. This reflects an ongoing conversation among Muslim scholars and communities in Southeast Asia.

On a broader level, growing globalization has also played a role in shaping Islamic thought in the region. Access to information and ideas from around the world through social media and technology influences the way people in Southeast Asia understand and practice their religious teachings (Khuldi & Anugrah, 2013).

Overall, the development of Islamic schools of thought in Southeast Asia is a picture of the complex and interesting dynamics between local cultural diversity, modernization, and global influence. It reflects the continuous evolution of Islam as a living religion and adapts to changing times, while maintaining its rich cultural roots and diverse historical heritage (Indra, 2021).

For further information regarding the development of Islamic schools of thought in Southeast Asia from different points of view, namely: first of all, it is important to understand that cultural, ethnic and historical diversity has given unique nuances to the way Islam is received and perceived in Southeast Asia. This region is a very dynamic field for Islam because of the intense interaction between religion, local culture, and external factors such as trade and the spread of religious teachings. Over the centuries, Islam in Southeast Asia has undergone a complex adaptation process. These religious teachings not only seeped into the local social and cultural structure, but also underwent a transformation in religious thinking and interpretation of sacred texts. This resulted in a variety of schools of thought, ranging from Sufism emphasizing the spiritual dimension to reformist movements championing social and educational reform.

Centers of Islamic learning such as Islamic boarding schools in Indonesia, madrasas in Malaysia, and similar institutions in other countries have been important catalysts in the development of Islamic thought. They not only spread religious teachings, but also become a place where new ideas, interpretations, and views on Islam are discussed and considered. This development is also influenced by socio-political changes in the region. For example, in Indonesia, groups such as Nahdlatul Ulama (NU) and Muhammadiyah have an important role in not only spreading Islam, but also influencing politics and society. Apart from that, the influence of transnational and global movements such as Wahabi/Salafi also plays a role in changing religious dynamics in Southeast Asia (Asfiati, 2014).

However, in facing the challenges of modernization and globalization, there is tension between tradition and progress. Society in Southeast Asia is in the process of finding a balance between traditional Islamic values and the demands of the times that continue to develop. So, in a broader essence, the development of Islamic schools of thought in Southeast Asia does not only reflect religious dynamics alone, but is also a reflection of social, political and cultural changes that continue to move forward. This creates a complex and evolving landscape in the understanding and practice of Islam in the region.

Schools of Thought in Islam in Southeast Asia

The schools of thought in Islam in Southeast Asia exhibit an astonishing diversity, reflected by the merging of religious teachings with local cultures and complex interactions with different historical, social, and political contexts. Some of the important currents that emerged within Islam in the region reflect a broad spectrum of religious thought (Helmiati, 2014).

1. Sufism

   Sufism is one of the important schools of Islam in Southeast Asia. Sufi teachings emphasize the dimension of spirituality, the search for closeness to God, and a deep understanding of religious teachings through the practice of dhikr, meditation, and appreciation of mysticism. Through these practices, Sufism accommodates aspects of local religious traditions, creating a form of Islam that is rich in spiritual and contemplative dimensions. The emphasis on the spiritual dimension of Islam has a strong influence in Southeast Asia. This movement teaches contemplative practices, mysticism, and the search for closeness to God through ritual, dhikr, and Sufism. Sufism merges with local

spiritual traditions, creating a form of Islam that is rich in mystical and religious aspects

2. Local Religious Traditions Adapted to Islam

   Islam in this region is often adapted to local religious traditions, such as customs, ceremonies and traditional beliefs. This results in Islam being more integrated into people's daily lives, enabling harmonization between religious teachings and local culture (Mubarok, 2021).

3. Reformist Movemen

   Renewal movements such as Muhammadiyah in Indonesia and Reformism in Malaysia emerged as a response to developing socio-political conditions. They emphasized purifying Islamic teachings from local practices deemed inappropriate as well as promoting modern education, social reform, and intellectual development in society.

4. Traditionalist Organization

   Organizations such as Nahdlatul Ulama (NU) in Indonesia emphasize traditional Islamic values and maintain religious teachings inherited from generation to generation. They often become agents of local cultural continuity in an Islamic context.

5. Influence of Global Movements

   The influence of transnational movements such as Wahabi/Salafi and global Islamic political movements is also present in Southeast Asia. Even though it does not fully represent local identity, this movement influences several segments of society with a more rigid understanding of religious teachings. Ultimately, schools of thought in Islam in Southeast Asia reflect a broad spectrum from diverse local traditions to modern reform movements. They not only present a variety of views on Islamic teachings, but also reflect the dynamics of cultural and historical diversity and complexity in this region. This emphasizes that Islam in Southeast Asia is not homogeneous, but reflects plurality and continuous adaptation to local and global contexts.

Implications of the Development of Islamic Thought in Southeast Asia in Facing Changing Times

The development of Islamic thought in Southeast Asia has very broad implications in facing changing times. In the midst of the dynamics of modernity, technology and globalization, Islam in this region faces demands to remain relevant and interpret its teachings in today's context. This encourages changes in Islamic education, promotes renewed intellectual approaches, and strengthens openness to science and technology. In addition, Islamic thought in Southeast Asia influences politics and social life, with various Islamic groups playing a role in the political realm and fighting for religious values in everyday life. The development of Islamic thought also has an impact on cultural dynamics and identity, presenting challenges in maintaining Islamic identity while remaining open to local and global cultural values (Masykur, 2022).

Global challenges such as extremism, radicalism, and international currents of thought also influence Islamic thought in the region, demanding a wise and critical response from local Islamic thought. In this context, interfaith dialogue, tolerance, and awareness of religious pluralism and human rights are important in maintaining social

harmony. Therefore, the development of Islamic thought in Southeast Asia not only reflects the evolution of religion, but is also a response to the complexity of changing times that continues to develop.

First of all, changing times have triggered new dynamics in Islamic thought in this region. Global challenges such as the rapid flow of information and the influence of technology have caused Islamic communities in Southeast Asia to be in the process of integrating Islamic values with these changes. Efforts to maintain the relevance of religious teachings in the context of modernity and technology are a need that continues to emerge. Apart from that, this development influences people's mindset towards education and intellect. Muslims in Southeast Asia are increasingly paying attention to the broader role of education, promoting reforms in learning methods as well as increasing intellectual capacity. An open mind towards science and technology is important for understanding Islam in the context of changing times (Budianto et al., 2021).

The social and political implications of the development of Islamic thought are also significant. Islamic movements in this region often play a role in the political process and fight for religious values in everyday life. Apart from that, in the context of cultural identity, Islamic thought provides new challenges and opportunities in maintaining Islam while remaining open to local and global values. Changing times also bring challenges in the form of external influences such as extremism and international thought flows. The response to this phenomenon requires wise criticism in understanding Islamic teachings in the local context, maintaining harmony with religious values, while avoiding exploitation and shifting the meaning of religious teachings. Overall, the development of Islamic thought in Southeast Asia not only reflects adaptation to changing times, but is also an effort to maintain the relevance of religious teachings in an increasingly complex and dynamic environment. Muslim communities in this region continue to strive to face the challenges of the times by combining Islamic values with ever-changing global and local developments.

CONCLUSION

Islam in Southeast Asia has experienced various unique and complex developments. Islamic schools of thought in this region encompass a variety of traditions and views, reflecting the cultural and historical diversity of the local people. Islam in Southeast Asia has also interacted with various other traditions and beliefs in the region, creating a rich and varied religious landscape. The importance of understanding the local context in understanding Islam in Southeast Asia is also highlighted in this journal.

The development of Islamic thought in Southeast Asia has significant implications in facing changing times. Renewal in the approach to religious teachings has become a distinctive feature, enabling thinking that is inclusive and adaptive to the dynamics of the times. In this process, Muslim identity was strengthened, reflected in culture, art, and a developing value system. What stands out is the ability of Islam in this region to adapt to local values, forming flexible thinking without losing the fundamental core of the religion. Meanwhile, the role of Islam in the social and political realm in Southeast Asia cannot be ignored, influencing views and actions in people's lives. However, in facing the challenges of globalization, the dilemma of uniting Islamic values with global values remains an important debate. Overall, the development of Islamic thought in this region creates a framework of thought that is inclusive,

adaptive, and maintains fundamental religious values, which are relevant in facing the complexity of changing times that continue to develop.

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