

History of Islamic Civilization in Post-Independence Indonesia

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ABSTRACT

Background. Islam is a religion that prioritizes the principles of truth and justice for all its adherents. Factors that encourage Muslims to achieve independence are ideological, political, economic, social and cultural factors. Islam has an important role in the development of education in Indonesia. There are three sectors of Islamic education in Indonesia, namely formal, informal and non-formal.

Purpose. The purpose of this research is to find out 1.) The history of the development of Islam in Indonesia after independence. 2.) The impact of the development of Islam in Indonesia. 3.) The process of development of Islamic civilization. So from the description above, the author will explain how the development of Islam in Indonesia after independence, what caused the emergence of the Islamic renewal movement, especially in Indonesia.

Method. This research uses the type of literature study (library research). The data collection technique carried out in this study uses a study of bibliographic sources from books and articles in scientific journals related to the subject matter, reading data with the thoughts of experts with a constructive approach and interpretation of the contents of the main discussion related to the development of Islam after independence.

Results. After Indonesia's independence in 1945, Islamic civilization in the country continued to develop and made significant contributions in various aspects of life.

Conclusion. After independence, Islamic education was one of the key points in the development of Islamic civilization in Indonesia. The thinking and writing of Indonesian Islamic intellectuals also developed with many studies, writings and translations of classical and modern Islamic works. The Salafi movement that insists on returning to the teachings of Islam is considered to be fully associated with the salafushalih (early generations of Islam), and emerged and developed after independence.

KEYWORDS

Civilization, Islamic, Independence

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INTRODUCTION

Islam is a religion that prioritizes the principles of truth and justice for all its adherents (Nida dkk., 2023). Factors that encourage Muslims to achieve independence are ideological, political, economic, social and cultural

factors (Zarnuji, 2023). Islam has an important role in the development of education in Indonesia. There are three sectors of Islamic education in Indonesia, namely formal, informal and non-formal (Farid, 2023). After Indonesia's independence, the problem of religious education received attention from the government both in public schools and in private schools (B. Beribe, 2023). Therefore, it is very important for us to review how the development of Islam in Indonesia after independence (Yusuf, 2006).

One of the developments of Islam was carried out by renewing the thought of Islamic teachings, while during the reformation period, the development of Islam was colored by the increasing number of issues of implementing Islamic law. It was recorded in history that Islam had triumphed and experienced progress in all fields for hundreds of years, making the Islamic community feel proud of the glory that had been achieved, but in reality Muslims had experienced backwardness.

In addition, the evidence that Islam triumphed in Indonesia is proven by the development of Islam through various means, namely through trade, marriage between Arab merchants, education (pesantren), Sufism, arts and culture (Makniyah & Khotimah, 2023). With their presence, the sons and daughters of the Indonesian people were also interested in exploring and studying Islam until they became great scholars and actively preached the teachings of Islam to the Indonesian people.

On August 17, 1945, a group emerged that wanted to determine the ideology of the Indonesian state (Mustajab dkk., 2023). The group was divided into two camps, namely Muslims and Nationalists, one of which wanted to make Indonesia an Islamic state (Minarti dkk., 2023). However, this was challenged by another group who wanted to make Indonesia a Pancasila state (Ulum dkk., 2023). As a result of the emergence of disputes between these groups, the development of Islam in terms of politics was getting bigger due to the disappointment of Muslims who wanted to make the Indonesian state into an Islamic caliphate and the disappointment culminated when the Indonesian state was declared a Pancasila state.

The purpose of this research is to find out 1.) The history of the development of Islam in Indonesia after independence (Nurzen dkk., 2022). 2.) The impact of the development of Islam in Indonesia. 3.) The process of development of Islamic civilization. So from the description above, the author will explain how the development of Islam in Indonesia after independence, what caused the emergence of the Islamic renewal movement, especially in Indonesia.

LITERATURE REVIEW

The history of Islam in Indonesia is considered a strong cultural force, but Islam has been prevented from formulating its version of the Indonesian nation. As a moral and cultural force, Islam served its role well as a source of values, but not a practical political force (Roshayanti dkk., 2023). The next development of Islam in the old order era, this religion got a wide enough place in a paradoxical configuration, especially in the world of politics. In contrast, when looking at the New Order era, Islam was only considered as a moral foundation for the development of the nation and state (Fuadi & Mirsal, 2023). This discrimination against Islam actually began when the face (ideology) of Indonesia was determined, so that various anti-government Islamic movements and conflicts emerged due to frustration with the formation of the Pancasila state which became the basis of the Indonesian state.

In the modern movement, Muslims already have organizations that prioritize intellectualism and politics to fight western imperialism (Suryaningsih, 2021). This movement is purely from the people who do not want the colonization and oppression carried out by the Muslims.

by imperialism against the people and nation of Indonesia. During this period, a number of regions in Indonesia demanded the formal implementation of Islamic law. In addition to Aceh,

which has been granted autonomy to implement Islamic sharia, other provinces (such as South Sulawesi, Riau, Banten and several other districts) also made demands to implement Islamic sharia. So it can be concluded that the issue of the relationship between Islam, the state, and society that colors the development of Islam in Indonesia is still very controversial, often symbolic in nature that masks other political and social issues, without any clarity of attitudes and views of its leaders (Majid, 2008).

Indonesia has indeed proclaimed independence on August 17, 1945. However, the struggle to maintain independence is not just over. In fact, the struggle to maintain independence was no less severe than the struggle for independence itself (Mutalib & Dylan, 2021). 2 months after independence, the American and British allied forces came to Indonesia with the Dutch army under the leadership of General Mallaby (Arsul dkk., 2021). They reasoned that they wanted to disarm the Japanese weaponry that was still left over from the World War 2 war in 1945 (Yennizar dkk., 2022). The arrival of this foreign army was then responded to critically and responsively by the ulama as a precautionary step to colonization for the umpteenth time. As a decisive step, Indonesian Ulama, especially those who are members of the NU organization (Afifah dkk., 2023), proclaimed a jihad resolution for the integrity of the Unitary State of the Republic of Indonesia on October 21, 1945.

This jihad resolution was carried out regularly to stem the influence of the arrival of allied forces in Indonesia. As a result, a five-day battle erupted in Surabaya between the Muslims and the Indonesian people against the allied forces and the Dutch (Muhammadong dkk., 2023). This battle was led by Soetomo (Bung Tomo) in Surabaya. At its peak, the battle took place in front of Yamato Hotel Surabaya on November 10, 1945, which is commemorated as Heroes' Day to this day (Pathurohman dkk., 2023). The role of Islam and Muslims is indeed very dominant in the struggle of the Indonesian nation. In the early days of independence, Indonesia also faced a latent threat in the form of communist teachings that were fostered by the PKI. Ulama and the Muslim men did not want to live with the communist teachings (Kamaluddin dkk., 2023). The G30SPKI incident in 1945 is a dark record of the history of Islam and the Indonesian nation after independence. The emergence of the New Order regime under the leadership of President Soeharto initially received support from almost all Muslims because it was considered to have been able to crush the PKI.

Muslims also hoped to gain more access to power because they had done so much to elevate Soeharto to the top (Maulida dkk., 2023). However, Soeharto did the opposite by muzzling Islamic political power. Masyumi, which had previously been an Islamic political party, failed to emerge as an Islamic political party again. Although Soeharto could still accept the formation of a new Islamic party, namely Parmusi, but it had to be in a way that none of the Masyumi surfaces participated. Soeharto then merged all existing Islamic parties, including NU and Parmusi, into a single Islamic party, PPP (Putri dkk., 2023). Consolidation others were also imposed on the secular nationalist party (PNI) and the Christian parties. All of them joined the PDI. The influence of the New Order through the government was also shown through the policy that required all parties and mass organizations to accept Pancasila as the only ideology in 1984. Thus the government continued to support Islam as a religious and cultural force (Yakir dkk., 2023). The government also encouraged the development of Islamic education and expanded da'wah activities. It also allowed more Islamic intellectuals to devote their attention to the various socio-economic problems faced by the ummah as long as they did not have political territory.

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ideology in 1984 (Qureshi dkk., 2022). Thus the government continued to support Islam as a religious and cultural force (Husna dkk., 2022). The government also encouraged the development of Islamic education and expanded da'wah activities. It also allowed more Islamic intellectuals to devote their attention to the various socio-economic problems faced by the ummah as long as they did not have political territory.

RESEARCH METHODOLOGY

This research uses the type of literature study (library research). The data collection techniques carried out in this study use bibliographic source studies from books and articles in scientific journals related to the subject matter, reading data with the thoughts of experts with a constructive approach and interpretation of the contents of the main discussion related to the development of Islam after independence.

These stages of research will support research on the development of post-independence Islam. The next stage is to select data that does have a level of authenticity and credibility that is in accordance with the research. Then we also interpret the data based on the available data. And in the last stage is writing the results of the research.

RESULT AND DISCUSSION

After Indonesia's independence in 1945, Islamic civilization in Indonesia Islam in this country continued to develop and made significant contributions in various aspects of life. The following is the history of the development of Islamic civilization in Indonesia after independence:

Islamic education and intellectuals also experienced significant development after independence in Indonesia. Here are some things related to Islamic education and intellectuals after independence:

Recognition of Islam.

During independence, the Indonesian constitution recognized Islam as one of the official state religions. This provided a legal basis for the development and recognition of Islam as the main religion in Indonesia.

Islamic education and intellectuals:

After independence, Islamic education was one of the key points in the development of Islamic civilization in Indonesia. Many Islamic institutions were established, including universities, madrasas and Islamic boarding schools. The thinking and writing of Indonesian Islamic intellectuals also developed with many studies, writings, and translations of classical and modern Islamic works.

After Indonesia's independence, several Islamic movements emerged and developed in Indonesia. Here are some post-independence Islamic movements:

1. Muhammadiyah: Founded in 1912, Muhammadiyah has continued to grow since independence. The movement focuses on education, evangelism and social welfare. Muhammadiyah played an important role in establishing schools, hospitals and other social institutions across Indonesia.
2. Nahdlatul Ulama (NU): NU is one of the largest Islamic organizations in Indonesia, founded in 1926. The movement emphasizes moderate religious traditions and promotes interfaith tolerance. It has an extensive network of pesantren that play an important role in Islamic education in Indonesia.
3. Islamic Unity (Persis): Persis is an Islamic movement that emerged in the early 20th century and has been active since independence. They emphasize the importance of religious

education and the moral development of society. Persis also plays a role in proselytizing and social activities.

4. Hizbut Tahrir Indonesia (HTI): HTI is an Islamic political movement founded in 1983. It seeks to establish a caliphate based on an interpretation of Islam. HTI was banned by the Indonesian government in 2017, but the movement still has active supporters.
5. Talbiya Movement: This movement originated from the Indonesian Islamic Student Association (PMII) and has a strong influence among students. The Talbiya movement emphasizes education, character development and social activism based on Islamic values.
6. Salafi Movement: The Salafi movement that insists on returning to the teachings of Islam is considered to be fully associated with the salafushalih (early generation of Islam), and emerged and developed after independence. Although not a single entity, the Salafi movement has had a significant influence on Islamic education and thought in Indonesia.
7. Transnational da'wah movements: Transnational da'wah movements after independence, such as Jamaah Tabligh and the Saudi Arabian da'wah movement, entered and influenced the development of Islam in Indonesia. They focus on proselytizing activities and the spiritual development of Muslims.
8. It is important to remember that these Islamic movements have a diversity of views and approaches. While some movements focus on education and social welfare, others emphasize politics or upholding certain religious values (Taufik et al., 2005).

Islamic art and culture continued to develop after Indonesia's independence by combining Islamic traditions with local culture. Here are some examples of the development of Islamic art and culture after independence:

1. Islamic art: Islamic art in Indonesia includes various art forms such as calligraphy, carving, handicrafts and painting. Islamic artists combine traditional art elements with Islamic motifs and symbols in their works, reflecting the beauty and spirituality of Islam.
2. Islamic music: Islamic music in Indonesia includes qasidah, nasyid and marawis. Qasidah is a type of religious music related to Islam, usually using lyrics that contain praise to Allah and the Prophet. Nasyid is a vocal genre that carries messages of goodness and Islamic morals. Marawis is a percussion instrument which is often played on religious occasions.
3. Performing Arts Islamic performing arts in Indonesia include drama, dance and wayang. Islamic plays often tell stories of Islamic history or moral stories based on Islamic values. Islamic dances, such as juggling, are also popular in some regions. Islamic shadow puppets are shadow puppets that depict Islamic stories with characters such as the Prophet Muhammad and his companions.
4. Islamic Literature and Poetry: Islamic literature developed rapidly after independence. Muslim writers produced literary works with Islamic themes, such as poems, novels and short stories. These works often depict religious values, spiritual experiences and moral messages from an Islamic perspective.
5. Islamic Cultural Festivals: Islamic cultural festivals are often held in different parts of Indonesia. These events feature art, music, dance and other performances related to Islam. These festivals serve as a means to strengthen Islamic identity and promote Muslim arts and culture in society.
6. Islamic Architecture and Design: Islamic architecture, such as mosques and other religious buildings, continued to develop after independence. Architecture and design that combines Islamic elements, such as domes, minarets and calligraphy, with the uniqueness of local culture reflects the identity of Islam in Indonesia.

The development of Islamic art and culture in post-independence Indonesia reflects the harmonization between religious values and local traditions. This created a rich and diverse artistic and cultural heritage, which continues to live and thrive in Indonesian Muslim society (Harahap, 2017).

The role of women in post-independence Islamic civilization in Indonesia has evolved. Here are some of the roles of women in post-independence Islamic civilization:

1. **Education and Knowledge:** After independence, women's education became more recognized and prioritized. Many women have the opportunity to obtain formal education, including Islamic religious education. This allowed women to engage in intellectual activities and research in the field of Islam.
2. **Social Activism:** Indonesian Muslim women are involved in various social movements and charities related to Islam. They play an active role in social institutions, such as charity organizations, foundations, and humanitarian agencies, to help the community in various aspects of life, such as education, health, and social welfare.
3. **Religious leadership:** After independence, women became more actively involved in religious leadership. Some women are also involved in fatwa institutions and have a role in spreading the understanding of Islam. They become religious teachers, ustazahs, and religious figures who give lectures and sermons in mosques.
4. **Writing and Research:** Indonesian Muslim women have contributed to the world of writing and research related to Islam. Their works provide valuable insights and contributions to the understanding of Islam in Indonesia. They write books, articles, and academic research on various aspects of Islam, including Quranic exegesis, hadith, fiqh, and Islamic thought.
5. **Islamic Women's Organizations:** Islamic women's organizations, such as Aisyiyah (a Muhammadiyah affiliate) and Fatayat NU, have been instrumental in strengthening the role of women in post-independence Islamic civilization. They promote women's empowerment, education, women's welfare and religious development. **Gender Equality in Islam:** Post-independence, discussions and movements for gender equality in Islam have grown. They are instrumental in harboring a more egalitarian understanding and spreading the need for gender equality in religious practice. Many Indonesian Muslim women are involved in advocacy for increased women's rights and a more inclusive understanding of the role of women in Islam.
6. The role of women in Islamic civilization in post-independence Indonesia continues to grow and is increasingly recognized. Indonesian Muslim women contribute in various fields, including education, religious leadership, activism (Liddle, 1997).
7. Islamic economics and entrepreneurship have also experienced significant development in post-independence Indonesia. The following are some of the things related to Islamic economy and entrepreneurship after independence:
8. **Sharia Finance:** Post-independence, the financial sector developed rapidly in Indonesia. Islamic banks were established and provide financial products and services that comply with sharia principles, such as mudharabah, musyarakah and murabahah financing. In addition, Islamic microfinance institutions also emerged to support and empower the community economy.
9. **Islamic Cooperatives:** Islamic cooperatives became another form of Islamic economic and entrepreneurial activity after independence. Islamic cooperatives are based on the principles of justice and togetherness, where members participate in ownership and decision-making.

- Islamic cooperatives provide support to small and medium enterprises, and offer economic independence within the framework of sharia.
10. Social Entrepreneurship: Social entrepreneurship based on Islamic principles also developed after independence. Social entrepreneurship initiatives based on Islamic values, such as justice, social welfare, and community empowerment, emerged to address social and economic problems faced by the community.
 11. Training and Empowerment: Post-Independence, various training and economic empowerment programs were launched to facilitate Islamic entrepreneurship. Entrepreneurship training, technical guidance, and access to venture capital became the focus in supporting the development of entrepreneurship based on Islamic values.
 12. Business Ethics and Social Responsibility: Post-independence Islamic entrepreneurship also emphasizes the importance of business ethics in accordance with religious values. The principles of Islamic business ethics, such as honesty, fairness and mutual benefit, serve as the foundation for conducting business. In addition, social responsibility is also a concern in Islamic entrepreneurship, by contributing to social welfare and community development.
 13. Network and Community: Post-independence, networks and communities of Muslim entrepreneurs developed, which facilitated the exchange of knowledge, experience and business opportunities. Organizations such as the Indonesian Muslim Entrepreneurs Association (IPMI) and the Islamic Chamber of Commerce and Industry (KADIN) play a role in strengthening links between Muslim entrepreneurs and encouraging collaboration for the development of the Islamic economy.
 14. Islamic social development and welfare in post-independence Indonesia has been an important concern for the government and society. The following are some aspects related to post-independence Islamic social and welfare development:
 15. Education: Islamic education is a major focus in social development. Many Islamic educational institutions have been established, such as religious schools, Islamic boarding schools and Islamic higher education institutions. The government also pays special attention to curriculum development and improving the quality of Islamic education to create a faithful and qualified generation.
 16. Health: Improving welfare through health sector development is also a concern. Islamic hospitals and health centers are established to provide medical services in accordance with Islamic principles. The government and Muslim organizations also cooperate in health campaigns, such as disease prevention and prevention.
 17. Social Welfare: Social development and the welfare of the ummah became a concern in the post-independence Islamic context. Islamic charitable organizations and social foundations were established to provide aid and support to the needy, such as orphanages, nursing homes, and economic assistance to underprivileged families.
 18. Economic Empowerment: Social development is also carried out through economic empowerment of Muslims. This economic empowerment aims to reduce poverty and improve the welfare of Muslims. Initiatives such as Islamic banks, Islamic microfinance institutions, and Islamic entrepreneurship training programs are established to improve financial access and economic opportunities for the Muslim community.
 19. Poverty Alleviation: Islamic social and welfare development also focuses on poverty alleviation. Social assistance programs, such as zakat, infaq, and sadaqah, are promoted to help people in need. In addition, economic empowerment programs and skills training are also conducted to provide opportunities for people to get out of the poverty cycle.

20. Protection of Human Rights: After independence, efforts to protect human rights also involved aspects of Islam. The government and Muslim organizations worked together to ensure the protection of individual and group rights in accordance with Islamic principles, including women's rights, children's rights and the rights of religious minorities (Bachtiar, n.d.).

CONCLUSION

After Indonesia's independence in 1945, Islamic civilization in the country continued to flourish and made significant contributions in various aspects of life. Islamic education and intellectuals: After independence, Islamic education was one of the key points in the development of Islamic civilization in Indonesia. The thinking and writing of Indonesian Islamic intellectuals also developed with many studies, writings and translations of classical and modern Islamic works. The Salafi movement that insists on returning to the teachings of Islam is considered to be fully related to the salafushalih (early generations of Islam), and emerged and developed after independence.

Furthermore, there are transnational da'wah movements after independence, such as Jamaah Tabligh and the Saudi Arabian da'wah movement, entering and influencing the development of Islam in Indonesia.

Here are some examples of the development of Islamic art and culture after independence: Islamic art: Islamic art in Indonesia includes various art forms such as calligraphy, carving, handicrafts and painting. Islamic artists combine traditional art elements with Islamic motifs and symbols in their works, reflecting the beauty and spirituality of Islam. Islamic Architecture and Design: Islamic architecture, such as mosques and other religious buildings, continue to developed after independence. Architecture and designs that combine Islamic elements, such as domes, minarets and calligraphy, with the uniqueness of local culture reflect the identity of Islam in Indonesia. The development of Islamic art and culture in post-independence Indonesia reflects the harmonization between religious values and local traditions. This created a rich and diverse artistic and cultural heritage, which continues to live and thrive in Indonesian Muslim society.

Here are some of the roles of women in post-independence Islamic civilization: Education and Knowledge: Post-independence, women's education became more recognized and prioritized. Social Activism: Indonesian Muslim women are involved in various social and charitable movements related to Islam. Writing and Research: Indonesian Muslim women have contributed to the world of writing and research related to Islam. Their works provide valuable insights and contributions to the understanding of Islam in Indonesia. They write books, articles, and academic research on various aspects of Islam, including Quranic tafsir, hadith, fiqh, and Islamic thought.

Here are some aspects related to Islamic social development and welfare after independence: Education: Islamic education became a major focus in social development. Islamic charitable institutions and social foundations were established to provide aid and support to the needy, such as orphanages, nursing homes, and economic assistance to underprivileged families. The government and Muslim organizations worked together to ensure the protection of individual and group rights in accordance with Islamic principles, including women's rights, children's rights and the rights of religious minorities.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

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