

---

## Tracing the Roots of Socio-Cultural Factors in Legal and Religious Thought: Historical and Contemporary Perspectives

*Mahmudulhassan<sup>1</sup>, Sazirul Begum<sup>2</sup>, Saif Uddin Ahmed Khondoker<sup>3</sup>, Alberto Emmanuel Conti Morales<sup>4</sup>, Muthoifin<sup>5</sup>, Wildan Mahir Muttaqin<sup>6</sup>*

<sup>1</sup>Universitas Muhammadiyah Surakarta, Indonesia; and Islamic Arabic University, Bangladesh

<sup>2</sup>Faculty of Bengali literature, Nationla University of Bangladesh, Bangladesh

<sup>3</sup>Darul Ihsan University, Dhaka, Bangladesh

<sup>4</sup>Universitas Muhammadiyah Surakarta, Indonesia; and Seiem Gobierno Del Estado De México Subdireccion De Educprimaria Educación Primaria Y Secundaria, Mexico

<sup>5</sup>Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

<sup>6</sup>Universitas Islam Negeri Raden Mas Said Surakarta, Indonesia

<sup>1</sup>[10300230006@student.ums.ac.id](mailto:10300230006@student.ums.ac.id), <sup>2</sup>[sazirul.b@gmail.com](mailto:sazirul.b@gmail.com), <sup>3</sup>[ksua1980@gmail.com](mailto:ksua1980@gmail.com),

<sup>4</sup>[aaecm2019@gmail.com](mailto:aaecm2019@gmail.com), <sup>5</sup>[mut122@ums.ac.id](mailto:mut122@ums.ac.id), <sup>6</sup>[hellowildan@gmail.com](mailto:hellowildan@gmail.com),

Received March 01, 2024; Revised March 23, 2024; Accepted March, 302024

**Abstract:** *This study aims to identify and analyze the socio-cultural factors that form the background of Islamic legal thinking, both in historical and contemporary contexts. Thus, this study seeks to understand how socio-cultural factors influence the development and interpretation of Islamic law over time. This research uses a qualitative approach by conducting a literature review as well as a historical and contemporary analysis of the development of Islamic law. Data is obtained through literature studies that include primary and secondary sources, such as classical Islamic law books, historical texts, and related academic studies. The results showed that socio-cultural factors have a significant role in shaping Islamic legal thinking. From a historical perspective, the development of Islamic law is often influenced by the socio-cultural context in which it developed, such as customs, customs of society, and political-economic conditions. Meanwhile, in the contemporary perspective, globalization, modernization, and other socio-cultural changes also affect the interpretation and application of Islamic law in society. This study concludes that understanding socio-cultural factors is very important in understanding the dynamics of Islamic legal thought. By considering the socio-cultural context, Islamic legal thinkers can develop relevant and adaptive approaches in formulating legal solutions that are by the demands of the times.*

**Keywords:** *tracing, history, socio-cultural, law and religion, historical, contemporary.*

### INTRODUCTION

Legal and religious thought, especially in the context of Islam, cannot be separated from the socio-cultural context in which it grows and develops. Social and cultural factors have a significant influence in shaping legal paradigms and religious interpretations in Muslim

societies. To understand Islamic law holistically, it is important to trace the roots of these factors, both historically and contemporary. The historical perspective allows us to see how Islamic legal and religious thought has evolved along with social and cultural changes over time. From the early days of Islam to the present, factors such as local traditions, cultural norms, social structures, and political conditions have played a role in shaping legal interpretations and religious understandings. Tracing these historical traces allows us to understand the context in which Islamic law has evolved and undergone transformation [1], [2].

Nevertheless, the understanding of sociocultural factors in legal and religious thought is not just limited to the past. From a contemporary perspective, we can see how globalization, modernization, information technology, and other social changes affect Muslims' views of their laws and religion. Changes in cultural values, lifestyles, and social dynamics also have a significant impact on legal interpretation and religious practice. Thus, tracing the roots of socio-cultural factors in Islamic legal and religious thought is important in the context of understanding the complex dynamics of Islamic law in the contemporary era. Through a deeper understanding of how these factors interact with legal and religious thinking, we can develop a deeper insight into the relevance of Islamic law in responding to the challenges of our time. Thus, this study not only provides a richer understanding of Islam as a legal and religious system but also provides valuable insight into the social and cultural dynamics shaping Muslim societies today [1], [2].

The development of Islamic thought in Indonesia is considered very rapid. Islam merges or mixes with Indonesian national culture in certain regions. The relationship is so close that it "confuses" Western observers when classifying, selecting, and distinguishing between the indigenous culture of Indonesia and Islamic culture. Some of these numbers also include Harry J. Bender. Commenting on Indonesian culture, Bender said that the original belief of Indonesian people is Islam. Other Western observers state that Indonesian Islam consists of unique beliefs whose content contains nuances of animist Islam and dynamism [1], [2].

History tells that Islam entered and spread to the archipelago through the da'wah of merchants, missionaries, teachers, and kiai. When talking about local culture, they always try to interpret it, adapt it, and put it forward. The implication is that a preacher can be accommodating at one moment, change at another, and when forced to be confrontational [3], [4].

Thus, Islam became culturally strong and deeply rooted in Indonesian culture. Da'wah methods and attitudes combined with religious understanding patterns developed by da'wah also serve to strengthen the relationship between Islamic culture and religion. The pattern of religious understanding that developed in the years and is still ours today is the Sufi pattern and this legalistic pattern has a connection with Hindu and Buddhist culture which is deeply rooted in Indonesian culture. Thanks to these conditions, Islam does not face significant obstacles and has been accepted by people in Indonesia, especially on the island of Java [5], [6].

According to M. Ridwan Rubis, the Sufi and legalist patterns are a pattern of Islamic development that was almost evenly distributed in the Islamic world during its decline, namely the aspect of thinking. This is a pattern that places more emphasis on religious feelings than anything else 4 Sufi and legalistic patterns of religious development have advantages as well. Culture is deeply rooted in religion. On the other hand, this pattern has weaknesses, one of which is its inability to withstand the onslaught of external thought developments, especially rational ones. Because this pattern of law and Sufism contains more emotional nuances, it can provide temporary religious satisfaction. The problems facing Muslims, especially in the 21st century, are not limited to the constraints of formal law [7], [8].

Seeing this reality, Indonesian Muslim experts from various fields have tried to find solutions to the problems faced by Indonesian Muslims. The style of solving developed as one type of Islamic thought in 21st-century Indonesia. The purpose of this article is to examine the

different features of the typology of thinking. To find this kind of thought, I will explain them in order. It ends with the background of Islamic thought in Indonesia, types of Islamic thought in Indonesia, critical and alternative commentary, and conclusions [\[9\]](#), [\[10\]](#).

All factors that influence the face of Islamic thought in Indonesia in the 21st century can be divided into two main factors, namely external factors and internal factors. Internal factors are the objective conditions of Indonesian Muslims. External factors are Islamic ideas that enter Indonesia from outside. Regarding internal factors, there are at least three main factors that become the objective condition of Indonesian Muslims and may increase. First, the fusion of Islamic teachings with local culture. Syncretism is the mixing of local culture and religious teachings. This local culture is considered a religious doctrine. Burhanuddin Daya said religious practices in Indonesia are mostly mixed with non-Islamic beliefs, both in the form of prayer and aqidah, but also with locally rooted beliefs, such as Javanese ancestor worship traditions [\[11\]](#), [\[12\]](#).

Second, the political situation of Indonesia which was colonized until 1945 and experienced the beginning of independence in 1945 and the reform phase in 1998. Third, there is a problem of backwardness (ignorance) among Indonesian Muslims, especially in the fields of education, and Economy (Poverty). External factors include five important things that can be developed. It is: First, al-Ghazali's Sufi thought and al-Shafi'i's fiqh thought. These two ideas have a huge impact on the world of boarding schools in Indonesia. This model of thinking was later refined in Ashariya-style Kalam science thus forming the Sunni Indonesian model. Second, the Wahhabi movement in the Hijaz under the leadership of Muhammad ibn Abd al-Wahhab [\[13\]](#)-[\[15\]](#).

This movement is a representation of the purification of Islamic teachings and is a movement that aims to extract from the teachings of the source religion namely the Qur'an and Sunnah, as well as references to salaf scholars. This movement spurred the development of similar movements in Indonesia, such as Muhammadiyah in Yogyakarta. Third, concerning the ideas of Muhammad Abduh, especially his efforts to revitalize and rationalize ijtihad efforts in the Islamic world A. Mukti Ali stated that the Thought Reform Movement in Indonesia was strongly influenced by Abduh although only partially. He cited the example of the Sumatra Tawarib movement [\[16\]](#).

As an example, it can be mentioned that "Sarekat Islam" (SI) in opposing the Dutch colonialists expressed its political ideas, leaving aside the problems of the khilafiyah between traditionalists and modernists at that time. This was a form of influence from pan-Islamism and al-Afghani nationalism. Fifth, Fazlur Rahman's Neo-Modernism thought offers a historical-cultural analysis method for understanding the ethical meaning of the Qur'an for the meaning of ethics to be used as a tool to interpret the contemporary problems of modern society [\[17\]](#), [\[18\]](#).

The people of the archipelago at that time. Islam is a teaching that grows and develops in Indonesia and develops through commercial channels. India and China both have a great culture and acculturation originating from the Middle Eastern mainland, so acculturation between trade and culture, science, knowledge and religion originating from the Land of the Wind is very important for India and China. This has a major impact on changing the socio-cultural landscape in India, India, and China. Indonesia is sometimes referred to in historical terms as the people of the land "Under the Wind". The enormous influence of India, China, and the Middle East through trade routes, resulted in cultural transformation through trade, religion, and culture. India was an amalgamation of early Middle Eastern civilizations, including Arabs, Gujarati, Jews, and Armenians, who had stable trade and were considered pagans by the Portuguese; is regarded as an enemy of controlling trade routes [\[19\]](#), [\[20\]](#).

## LITERATURE REVIEW

The literature that can be traced related to the research theme "Tracing the Roots of Socio-Cultural Factors in Legal and Religious Thought: Historical and Contemporary Perspectives" is as in the table below:

**Table 1. Literature Review**

No.	Literature Title	Writer	Source
1	"Islam and the Challenge of Democracy"	Khaled Abou El Fadl	Book
2	"The Structure of Scientific Revolutions"	Thomas S. Kuhn	Journal
3	"Religion and the Rise of Capitalism"	R. H. Tawney	Book
4	"Sharia and the Secular State: Islam and Politics"	Abdullahi Ahmad An-Na'em	Book
5	"The Clash of Civilizations and the Remaking of World Order"	Samuel P. Huntington	Book
6	"The Idea of Justice"	Amartya Sen	Book
7	"The Making of Islamic Law: A Social and Intellectual History"	Wael B. Hallaq	Book
8	"The Protestant Ethic and the Spirit of Capitalism"	Max Weber	Book
9	"The Islamic Law of Nations: Shaybani's Siyar"	Majid Khaddoori	Journal
10	"Modernity and the Millennium: The Genesis of the Baha'i Faith in the Nineteenth-Century Middle East"	Juan R. I. Cole	Journal

## METHODOLOGY

**Type of Research** The type of research used by the author in this study is descriptive analysis, namely the analysis of the halal assurance system in the production of Nagasaki cakes by non-Muslims in the city of Surakarta. Use of ingredients labelled halal. The analyzed data will be presented in a clear and complete research report [21].

**Data Collection Method** The data collection method is a way to obtain information, information, or evidence needed for a study. The data collection method used by the author in this study is literature research and field research. Literature research is part of secondary data collection and is carried out through collection, reading, and in-depth study of books, articles, encyclopedias, magazines, newspapers, internet articles, and other sources related to this work. Field research is part of primary data collection that focuses on field activities. Namely, we conducted field research on research subjects by examining the halal assurance system of food production by non-Muslims in the city of Surakarta [22].

**Data Collection Techniques** Observation is an observation made at the time of data collection in a study. Observation is an active and careful act of the soul to be aware of certain desired stimuli, or conscious and systematic observation of a phenomenon. In this study, the authors looked at other materials and measures used to manufacture halal-labeled products [23].

**Table 2. Qualitative Research Methods Trace the Roots of Socio-Cultural Factors in Legal and Religious Thought**

Research Phase	Research Activities	Description
1. Planning	Research Problem Identification	Determine the focus of the research and main objectives

Research Phase	Research Activities	Description
	Selection of Respondents and Data Sources	Select relevant key figures or informants for analysis
	Conceptual Framework Development	Creating a theoretical framework that will be the basis of research
2. Data Collection	Interviews with Respondents	Conduct structured interviews to gain insight into their thinking
	Observations on Religious Practice	Make direct observations of religious practices for a deeper understanding
	Document and Text Analysis	Collect and analyze relevant legal and religious texts
3. Data Analysis	Data Encoding and Categorization	Identify key patterns and categories in the data
	Main Theme Development	Analyze data to identify key emerging themes
	Interpretation and Interpretation	Interpret the results of the analysis in the context of socio-cultural factors
4. Presentation of Results	Research Report Writing	Prepare a report that explains the research findings comprehensively
	Presentation of Results to Related Parties	Sharing research findings with the scientific community and other stakeholders

## RESULTS AND DISCUSSION

Social and economic order in Indonesia experienced different acculturation patterns shaped by colonialism Trade between local populations in the form of mutually beneficial inter-island transportation, benefited Chinese, Indian, and Arab merchants over the years. The trade route between the Middle East and Venice, the centre of the pearl industry, and China, the centre of iron and silk, influenced each other through the exchange of pearls, silk, and iron. These goods, which were later turned into indigenous luxury goods through barter, were used by indigenous peoples, Chinese, Indians, and Arabs who were the economic centres of the Middle East, a region that at that time had developed a highly developed civilization. a great impact on the development of trade between the two countries. Through Venice, Venice became a centre of spice acquisition for Europeans [24]-[26].

The price of spices affected European trade enough at the time, that in the years Europeans began to go directly to the source of their spices, buying directly from distant spice centres. When Europeans first arrived in India, competition was already at the heart of the Indian spice trade, between Europeans and Arab, Armenian, and Bengali traders, called pagans by Europeans [27], [28].

Various means are used to control trade. that is, 1. By conquest or coercion (banda); 2. With a contract monopoly (ternate); and (3). Basic treaties or free trade were made with eastern kings and other nobles. Because VOC trade policy in Europe was market-oriented, actions taken in Indonesia were often changed based on market conditions, often to the detriment of indigenous interests [29].

### The Establishment of a New Order

The implementation of the forced cultivation system, strengthening the relationship between the Dutch bureaucracy and priyayi was maintained. The relationship between priyayi and farmers has never changed, the exertion of energy for the implementation of forced



cultivation is carried out traditionally according to the obligations of pre-existing farmers, while the priyayi/Javanese bureaucracy acts as plantation supervisors [30].

Before the implementation of colonization, Islamic areas in Indonesia already had an education system that focused on reading the Qur'an and performing prayers and lessons on basic religious obligations. The most basic form of this education takes place, in the home of the imam of a mosque or other pious Islamic society. For further education, the island of Java has boarding schools. Boarding school is a kind of monastic education where students from the age of about ten years are taught by a teacher or kiyai. The term boarding school is a term for a form of Islamic education that is institutionalized in Indonesia, such as the word boarding school (room, hut, small house) is used in Indonesian by emphasizing the simplicity of the building. It is also possible that cottage is derived from the Arabic word funduq (bedroom, guesthouse, simple hotel). There is often an assumption that boarding school has to do with a place of education peculiar to Sufi variants, which has given a decisive impetus to the Islamization of the archipelago. Sufi mystics revered as saints (saints) have also been considered to have made the most important contribution to Islam's entry into indigenous Javanese animism and Hindu pantheism, as was the case in India. As the previous chapter already explained, the nine holy Muslims (wali songo) until now are revered as holy messengers and propagators of Islam in Java and even influential outside Java, although long before the Maluku region had been in contact with the dynamics of trade with foreigners from Asia-Arabia, Gujarat, and China who were traders, as well as Malay traders who had embraced Islam, were the propagators of Islam in Maluku in its early days. However, in the previous government, Islam had not developed rapidly in Maluku as written by Naidah, a social culture [31]-[33].

The influence of liberalism had an impact on changes in colonial political policy. The process of changing from a plantation business system to a plantation company in Indonesia is not just a technological and organizational change. This development coincided with the change in the underlying colonial political orientation, that is, it was from a conservative political orientation to a liberal political orientation as a result of the influence of the French Revolution. Where the political change itself, occurred due to political changes in the Netherlands as a result of the influence of the French Revolution. As a consequence, the implementation of the new policy utilizes the village government apparatus to spearhead the colonial bureaucracy and become the implementing tool of all central government policies, including the implementation of the plantation system, while increasing the preparation of a modern colonial bureaucracy. That is, among others, the will to apply the legal-rational principles of hierarchy, differentiation and description of tasks, and a written document, demanding another prerequisite, namely education [34]-[36].

Therefore, the education process is another symptomatic process that emerged with the bureaucratization process and the development of plantations in the 1920s. It was this political change that underpinned the colonial government to open primary schools (volkschools) for prospective lower-level government employees and plantation foremen, with mere literacy-writing-counting skills, becoming a top priority in colonial education. The two education systems are united in a cultural reality, doing inter-action even though they have significant differences between Sufism and liberalism, but the next socio-political process in the course of history led Indonesia to give birth to a middle group born from different social and educational backgrounds and have backgrounds Different ideologies and socials can give birth to a common point of view or national consciousness [37], [38].

On the other hand, those who received colonial teaching and students finally had the awareness to rise together in terms of resisting colonial policies that were considered very detrimental to the natives. National consciousness was the forerunner of the birth, the movement to seize the independence of the Indonesian nation which, was run by new groups in history. With a variety of educational, social, and geographical backgrounds. But the difference then did not become an obstacle, due to the influence of consciousness formed from the basis of knowledge obtained both in boarding schools and schools formed by the colonial

government. However, against the background of differences in education that gave birth to differences in ideology in determining the direction of the post-independence government, turmoil in the newly aged Republic gave birth to various turmoil in the newly aged Republic. So it continued to experience various turmoil in the form of physical rebellion, but in the end, gave birth to a form of policy of the government of the Republic of Indonesia carried out by the government of the old order-order reform [39], [40].

Regarding its relationship with how to alleviate the backwardness of the Ummah, according to Adi Sasono another figure in this Transformative Islam, there are at least two currents of thought. First, consider poverty eradication can be done through economic growth strategies with the right set of price policies. Second, consider that the process of poverty alleviation and equity can only be implemented effectively, if social preconditions need to be realized first, especially regarding institutional or structural changes in the allocation of resources, so that they can be fully utilized for the benefit of society as a whole. Therefore, in analyzing the factors causing underdevelopment for development policy, it is necessary to look at the external conditions of the people, not just circling on the internal conditions of the people. The role of religion in development is to provide ideological and moral criticism for production, technology, etc. As a first step to realize that, Non-Governmental Organizations (NGOs) have flourished in major cities throughout Indonesia [41].

## CONCLUSION

Through an in-depth study of socio-cultural factors in legal and religious thought, both from historical and contemporary perspectives, it can be concluded that the relationship between the socio-cultural context and the development of law and religion is very significant. Factors such as traditional values, societal norms, and social dynamics have contributed substantially to shaping the foundation and interpretation of laws and religious teachings. In the context of Islamic law, the understanding of sharia cannot be separated from the social and cultural conditions in which it develops. Islamic history shows that legal thought has continued to adapt to socio-cultural changes that have occurred over time. Factors such as local traditions, social structure, and intercultural interaction have given their colour to the development of Islamic legal thought. Meanwhile, even in other religions, the influence of socio-cultural factors on the interpretation of religious teachings and practices cannot be ignored. The socio-cultural context mirrors how religion is understood and practised by its people. Changes in social structure, societal values, and cultural developments have influenced how religious teachings are interpreted and applied in everyday life. Thus, a comprehensive understanding of socio-cultural factors in legal and religious thought enriches our perspective on the complex dynamics behind the evolution of law and religion. Acknowledging the importance of socio-cultural context can help us better understand why and how laws and religions continue to transform according to the demands of the times and the needs of society.

## Acknowledgements

Thank you to all parties who have helped write and publish this research, hopefully, it can be a good deed received by God Almighty.

## Author Contribution

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

## Conflicts of Interest

All authors declare no conflict of interest.

## REFERENCES

- [1] E. C. Syamsul Hidayat, Sudarno Shobron, "Pancasila and Communism Perspectives on Islamic Thought," *Int. J. Psicososial Rehabil.*, vol. 24, no. 8, pp. 3500–3508, 2020. [Online]. Available:

- [https://scholar.google.com/citations?view\\_op=view\\_citation&hl=en&user=PT6ynmcAAAAJ&citation\\_for\\_view=PT6ynmcAAAAJ:F9fV5C73w3QC](https://scholar.google.com/citations?view_op=view_citation&hl=en&user=PT6ynmcAAAAJ&citation_for_view=PT6ynmcAAAAJ:F9fV5C73w3QC)
- [2] J. G. Taylor, "The Indonesia Reader : History, Culture, Politics," vol. 88, no. October, 2008. [Online]. Available: <https://www.jstor.org/stable/40376493>
- [3] I. Rusydi and S. Zolehah, "Al-Tabari Dan Penulisan Sejarah Islam; Telaah atas kitab Tarikh al-Rusul wa al-Muluk Karya Al-Tabari," *al-Afkar, J. Islam. Stud.*, vol. 1, no. 2, pp. 142–159, 2018, [Online]. Available: [https://al-afkar.com/index.php/Afkar\\_Journal/article/view/23](https://al-afkar.com/index.php/Afkar_Journal/article/view/23)
- [4] S. A. F. Lingga, S. Salminawati, A. Mustaqim, and P. Kurniawan, "History of the Development of Philosophy and Science in the Islamic Age," *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 01, pp. 01–11, 2023, <https://doi.org/10.61455/sicopus.v1i01.5>
- [5] A. S. Maarif, "Islam, Humanity, and Indonesian Identity : reflections on history," in *Leiden University Press*, 2018, pp. 1–289. <https://doi.org/10.24415/9789087283018>
- [6] M. M. Sule, "Response To Muslims Da'wah Activities' By Non-Muslims In Akwanga And Nassarawa Eggon Local Government Areas Of Nasarawa State, Nigeria," *Qist J. Quran Tafseer Stud.*, vol. 3, no. 1, pp. 23–39, Dec. 2023, <https://doi.org/10.23917/qist.v3i1.3110>
- [7] M. Fahrani, I. Rosyadi, R. M. Elsakhawy, and A. Rabbani, "The Growth And Development Of Wealth From The Islamic System," *Profetika J. Stud. Islam*, vol. 24, no. 2, pp. 226–243, 2023. <https://doi.org/10.23917/profetika.v24i02.1718>
- [8] H. Ja'far, "Indonesian Islamic Education: Towards Science Development," *Walisongo J. Penelit. Sos. Keagamaan*, vol. 23, no. 2, p. 331, 2015, <https://doi.org/10.21580/ws.23.2.309>
- [9] E. Fatmawati, "Integration of Islamic Boarding School and University: Typology Study and Curriculum of University Student Islamic Boarding School," *Int. J. Manag. Adm. Sci. (IJMAS)*, vol. 5, no. 10, pp. 1–17, [Online]. Available: <http://digilib.uinkhas.ac.id/630/1/IJMAS-51001-2018%20%281%29.pdf>
- [10] H. & A. Tamrin, Afrizal, "The typology of circumplex model millennial Muslim family: the role to reduce parents violent behaviour against children in Indonesia," in *International Conference on Islam and Muslim Societies (ICONIS) 2018*, 2018, pp. 227–249. [Online]. Available: <https://repository.iainponorogo.ac.id/601/2/ICONIS-FULL-Articles-Working-OK-Part-1.pdf>
- [11] Muthoifin, "Ki Hadjar Dewantara Educational Thought Perspective of Islamic Education," *Pros. ICTEE FKIP UNS*, vol. 1, pp. 773–779, 2016. [Online]. Available: <https://media.neliti.com/media/publications/176424-EN-ki-hadjar-dewantara-educational-thought.pdf>
- [12] H. P. Daulay, "Islamic Education In Indonesia : A Historical Analysis of Development and Dynamics," *4th Int. Conf. Community Dev. ASEAN @2017*, vol. 13, no. 2, pp. 291–307, 2017, [Online]. Available: <http://repository.uinsu.ac.id/3997/1/Islamic-Education-in-Indonesia-A-Historical-Analysis-of-Development-and-Dynamics.pdf>
- [13] Z. Agus, "Pendidikan Islam Dalam Perspektif Al-Ghazali," *Raudhah Proud To Be Prof. J. Tarb. Islam.*, vol. 3, no. 2, pp. 21–38, 2018, <https://doi.org/10.48094/raudhah.v3i2.28>
- [14] A. I. Tohidi, "Konsep Pendidikan Karakter Menurut Al-Ghazali Dalam Kitab Ayyuha Al-Walad," *OASIS J. Ilm. Kaji. Islam*, vol. 2, no. 1, pp. 14–27, 2017. <https://doi.org/10.56489/fik.v2i2.16>
- [15] N. Ari Khairurrijal Fahmi, "Nilai Pendidikan Akhlak Dalam Syair Imam Al-Syafi'i (Kajian Struktural Genetik)," *Arab. J. Pendidik. Bhs. Arab dan Kebahasaaraban*, vol. 2, no. 3, pp. 12–13, 2014, <https://doi.org/10.1007/BF03187648>
- [16] I. Supriadin, S. Sunan, and G. Bima, "Metode Memahami Ajaran Islam Menurut Mukti Ali," vol. 6, no. 2, pp. 155–162, 2022. [Online]. Available: <https://jurnal.iainhnpwpancor.ac.id/index.php/fikroh/article/view/799>
- [17] M. Suswandari and L. Armiyati, "Cultural Properties as a Source for Learning History: A Case Study in Cilacap Regency, Indonesia," vol. 231, no. Amca, pp. 94–97, 2018, <https://doi.org/10.2991/amca-18.2018.27>
- [18] D. Lestari, "Respon Sarekat Islam Terhadap Kebijakan Pendidikan Pemerintah Kolonial Belanda (1905-1933)," *JSI J. Sej. Islam*, vol. 1, no. 1, pp. 7–40, 2022, <https://doi.org/10.24090/jsij.v1i1.6644>
- [19] H. Warnk, "Alternative Education or Teaching Radicalism? New Literature on Islamic Education in Southeast Asia," *J. Curr. Southeast Asian Aff.*, vol. 28, no. 4, pp. 111–132, 2009, <https://doi.org/10.1177/186810340902800406>
- [20] M. F. Ashaari *et al.*, "An Assessment of Teaching and Learning Methodology in Islamic Studies," *Procedia - Soc. Behav. Sci.*, vol. 59, pp. 618–626, 2012, <https://doi.org/10.1016/j.sbspro.2012.09.322>
- [21] I. Prihatining, W. Handri, D. Wahyudi, L. Juhariah, and Y. Respati, "Predicting Interest in Buying Halal Products Using Theory Reason Action," *Int. J. Business, Econ. Law*, vol. 20, no. 5, pp. 167–176, 2019, [Online]. Available: [https://ijbel.com/wp-content/uploads/2020/02/IJBEL20\\_243.pdf](https://ijbel.com/wp-content/uploads/2020/02/IJBEL20_243.pdf)



- 
- [22] N. Karimah and D. Darwanto, "Effect of Halal Awareness, Halal Certification, Food Ingredients Composition, Halal Marketing and Religiosity on Purchase Intention of Imported Food Products," *Al-Kharaj J. Ekon. Keuang. Bisnis Syariah*, vol. 3, no. 2, pp. 177–191, 2021, <https://doi.org/10.47467/alkharaj.v3i2.319>
- [23] R. Calder, "Halalization: Religious Product Certification in Secular Markets," *Sociol. Theory*, vol. 38, no. 4, pp. 334–361, 2020, <https://doi.org/10.1177/0735275120973248>
- [24] M. H. Tarmizi, "Indonesia and Discourse of the New International Economic Order (Nico)," *Proc. Asia-Pacific Res. Soc. Sci. Humanit. Univ. Indonesia. Conf. (APRISH 2019)*, vol. 558, no. Aprish 2019, pp. 162–167, 2021, <https://doi.org/10.2991/assehr.k.210531.020>
- [25] G. Halkos and K. Petrou, "Economic and social thought," *J. Econ. Soc. Thought*, vol. 2, no. 2, pp. 106–120, 2015.
- [26] M. Rusli and I. Khullatil Mardiyah, "The Urgency and Revitalization of the Development of the Economic System in Indonesia Through the Management of the Scientific Approach of Fiqh Pesantren," *Profetika J. Stud. Islam*, vol. 24, no. 02, pp. 244–258, 2023, <https://doi.org/10.23917/profetika.v24i02.2160>
- [27] R. Sri Hashanah, "Mapping Indonesia's Competitiveness and Specialization with Its Major Trading Partners," *Bappenas Work. Pap.*, vol. 3, no. 1, pp. 101–108, 2020, <https://doi.org/10.47266/bwp.v3i1.59>
- [28] R. Islam and J. H. Srifyan, "Islamic Business Ethics and Political Economy : A Study of Government Policies in Handling the Food Crisis," *Demak Univers. J. Islam Sharia*, vol. 2, no. 2, pp. 91–110, 2024. [Online]. Available: <https://journal.walideminstitute.com/index.php/deuiis/article/view/107>
- [29] F. S. Gaastra, "The organization of the VOC", <https://doi.org/10.4324/9781315665009-19>
- [30] T. Widodo, "From Dutch Mercantilism To Liberalism: Indonesian Historical Perspective," *J. Indones. Econ. Bus.*, vol. 21, no. 4, pp. 323–343, 2006. [Online]. Available: <https://journal.ugm.ac.id/jieb/article/view/39915>
- [31] A. Yasir, A. Amin, and M. I. Anshory, "The Role of Islamic Boarding Schools in Resisting Western Colonialism in Indonesia," *ANWARUL Jurnal Pendidik. dan Dakwah*, vol. 4, pp. 228–245, 2023, doi: <https://doi.org/10.58578/anwarul.v4i1.2429>. <https://doi.org/10.58578/anwarul.v4i1.2429>
- [32] A. I. Sulaiman, C. Chusmeru, and M. Masrukin, "Strategy of Cooperative Islamic Boarding School As Economic Empowerment Community," *INFERENSI J. Penelit. Sos. Keagamaan*, vol. 12, no. 1, pp. 25–44, 2018, <https://doi.org/10.18326/infsl3.v12i1.25-44>
- [33] D. Dellyana and O. Y. Sudrajad, "Capturing the velocity of sharia economy through an Islamic boarding school's (Pesantren) B2B e-commerce," in *Handbook of Research on Innovation and Development of E-Commerce and E-Business in ASEAN*, School of Business and Management, Institut Teknologi Bandung, Indonesia: IGI Global, 2020, pp. 457–484. <https://doi.org/10.4018/978-1-7998-4984-1.ch023>
- [34] L. Dhiah, I. Ika, and R. Yustisia, "Kritik Terhadap Praktik Kolonialisme Di Jawa Pada Buku ' Habis Gelap Terbitlah Terang,' *Basastra J. Kaji. Bhs. dan Sastra Indones.*, vol. 12, no. 3, pp. 261–275, 2023, [Online]. Available: [https://scholar.google.com/citations?view\\_op=view\\_citation&hl=id&user=zA9aYiUAAAAJ&citation\\_for\\_view=zA9aYiUAAAAJ:Y0pCki6q\\_DkC](https://scholar.google.com/citations?view_op=view_citation&hl=id&user=zA9aYiUAAAAJ&citation_for_view=zA9aYiUAAAAJ:Y0pCki6q_DkC)
- [35] Effendi, "Politik Kolonial Belanda Terhadap Islam Di Indonesia Dalam Perspektif Sejarah (Studi pemikiran Snouck Hurgronje) Effendi \*," *J. TAPIS*, vol. 8, no. 1, 2012. [Online]. Available: <http://ejournal.radenintan.ac.id/index.php/TAPIS/article/view/1546>
- [36] N. Laely, "Sistem Pemerintahan Kolonial Hindia Belanda di Onderafdeling Bonthain 1905-1942," *J. Pendidik.*, no. 3, pp. 1–20, 2018, [Online]. Available: <http://eprints.unm.ac.id/id/eprint/11608>
- [37] A. N. Afandi, A. I. Swastika, and E. Y. Evendi, "Pendidikan Pada Masa Pemerintah Kolonial Di Hindia Belanda Tahun 1900-1930," *J. Artefak*, vol. 7, no. 1, p. 21, 2020, <https://doi.org/10.25157/ja.v7i1.3038>
- [38] E. Y. E. Alifia Nurhusna Afandi, Aprilia Iva Swastika, "Pendidikan Pada Masa Pemerintah Kolonial," *J. Artefak*, vol. 7, no. 1, pp. 21–30, 2020. <https://doi.org/10.25157/ja.v7i1.3038>
- [39] Sudrajat, "Kartini: Perjuangan Dan Pemikirannya," *Mozaik J. Ilmu-ilmu Sos. dan Hum.*, vol. 2, no. 1, p. 1, 2007, <https://doi.org/10.21831/moz.v2i1.4489>
- [40] A. A. Jabbar, M. Achour, M. B. Alauddin, T. Al Mutawakkil, I. Afiyah, and J. H. Srifyan, "The Existence of Multicultural-Universal Education Values in Pesantren," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 1, no. 3, pp. 221–234, 2024. [Online]. Available: <https://journal.walideminstitute.com/index.php/sujiem/article/view/100>
- [41] M. Mujiburrahman, "Dimensi Agama Dalam Pembangunan Negara (Kajian Transformasi Pendidikan Islam Di Indonesia)," *J. Ilm. Didakt.*, vol. 18, no. 2, p. 189, 2018, <https://doi.org/10.22373/jid.v18i2.3242>
-

