



Solo International Collaboration and Publication of Social Sciences and Humanities

E-ISSN: 2988-3512

Vol. 3, No. 3, 2025, pp. 329-342

DOI: <https://doi.org/10.61455/sicopus.v3i03.350>

---

# Civilizational Synergy in Southeast Asia: Comparative Insights on Islamic Development in Indonesia and Brunei Darussalam

*Muthoifin<sup>1</sup>, Ali Ali Hussein Ghazwan<sup>2</sup>, Ishmah Afyiah<sup>3</sup>*

<sup>1</sup>Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia

<sup>2</sup>Faculty of Usuluddin, Universiti Islam Sultan Sharif Ali, Brunei Darussalam

<sup>3</sup>Faculty of Adab and Humanities, Department of Library Science, State Islamic University Syarif Hidayatullah Jakarta, Indonesia

<sup>1</sup>[mut122@ums.ac.id](mailto:mut122@ums.ac.id), <sup>2</sup>[ali.hussein@unissa.edu.bn](mailto:ali.hussein@unissa.edu.bn), <sup>3</sup>[ishmahafiyah@gmail.com](mailto:ishmahafiyah@gmail.com)

Received March 26, 2025; Revised May 31, 2025; Accepted June 06, 2025

## Abstract

**Objective:** This study aims to analyze strategic frameworks for developing a future-oriented Islamic civilization in two Muslim-majority Southeast Asian countries: Indonesia and Brunei Darussalam. The primary objective is to identify both the supporting and inhibiting factors and to propose constructive and contextually relevant approaches to shaping a competitive, just, and sustainable Islamic civilization. **Theoretical framework:** The theoretical framework of this study draws from the concepts of Islamic civilization (ḥaḍārah Islāmiyyah), maqāṣid al-sharī'ah, and sociopolitical integration in Islamic governance. **Literature review:** The literature review includes works on Islamic renewal, moderate Islam (Islam wasathi), and Southeast Asian Islamic thought, highlighting prior research on Indonesia's pluralistic religious landscape and Brunei's state-centric Islamic model. **Methods:** This research employs a qualitative-descriptive method with a library research approach and comparative analysis. Data were collected from official government documents, scholarly journals, authoritative books, and international reports. Thematic analysis was applied to compare the socio-political and religious dynamics of Islamic civilization development in Indonesia and Brunei Darussalam. **Result:** Findings indicate that Indonesia demonstrates strengths in pluralism and civil society participation through mass organizations such as Nahdlatul Ulama and Muhammadiyah, promoting moderate and inclusive Islamic values. In contrast, Brunei exemplifies a centralized model of Islamic governance rooted in the Malay Islamic Monarchy (MIB) ideology, ensuring consistency in state-Islam integration. Both countries share common challenges including radicalism, weakened youth identity, and the pressures of global secular trends. **Implications:** The study's implications highlight the need for regional collaboration in Islamic education and Shariah-based economic initiatives. **Novelty:** The novelty of this research lies in its strategic formulation of a civilizational framework that combines spiritual, structural, and technological dimensions, rooted in moderate Islamic values. This integrated model serves as a roadmap for sustainable Islamic civilization in the modern world.

**Keywords:** islamic civilization, southeast asia, moderate islam, strategic development, comparative study.

## INTRODUCTION

In recent decades, the issue of building a future Islamic civilization has gained serious attention among scholars, Muslim intellectuals, and policymakers, particularly in the Southeast Asian region. Indonesia and Brunei Darussalam, as two Muslim-majority countries, hold strategic potential in shaping a modern, inclusive, and sustainable Islamic civilization. Indonesia is known for its cultural diversity, dynamic democracy, and moderate approach to Islam, while Brunei Darussalam is characterized by a stable Islamic monarchy and formal implementation of Shariah law. Both nations possess unique characteristics that can complement each other in formulating a shared vision for the future of Islamic civilization [1], [2].

However, previous studies have tended to focus more on internal aspects of each country, such as Islamic education, Shariah implementation, or the role of religious institutions in national development. There is still a lack of comparative studies that deeply examine how these two countries can jointly contribute to building a global Islamic civilization that is contextualized to modern challenges such as globalization, moral crises, and digital transformation [1], [2].

This study seeks to fill that gap by exploring how the strategies, policies, and Islamic values developed in Indonesia and Brunei Darussalam can mutually strengthen efforts to construct a future-oriented Islamic civilization. By examining various dimensions such as education, culture, politics, and Islamic spirituality, this research aims to contribute both theoretically and practically to the discourse on Islamic civilization-building — not only at the local or national level but also with global significance. Identifying this research gap is crucial for developing a collaborative model rooted in the values of Islam as a mercy to all creation (*rahmatan lil ‘alamin*) while positioning Southeast Asia as a vital center for the advancement of Islamic civilization in the future [3]–[5].

Islamic civilization is the peak of the achievements of Muslims in various aspects of life, both spiritual, social, political, economic, and educational. In globalization and the ever-growing digital era, Muslims need to rebuild a civilization that is rooted in Islamic values but remains adaptive to the times. Indonesia and Brunei Darussalam as two Muslim-majority countries in Southeast Asia have a strategic role in the development of future Islamic civilization. Both have unique histories, cultural strengths, and religious systems that can be a solid foundation for building a progressive and sustainable Islamic civilization [3]–[5].

Islamic civilization has become a milestone that shows the glory of Muslims in various aspects of life, ranging from science, economics, and politics, to art and culture. However, in the flow of globalization and rapid technological advances, Muslims face great challenges in maintaining Islamic values while adapting to the changing times. In this context, building a future Islamic civilization is a strategic need that is not only spiritual but also social and intellectual [3]–[5].

Indonesia and Brunei Darussalam as two Muslim-majority countries in Southeast Asia have a strategic position in pioneering the revival of an inclusive, moderate, and competitive modern Islamic civilization. Indonesia, with its cultural diversity and the strength of Islamic organizations, and Brunei with the systematic application of Islamic sharia through the concept of Malay Islamic Monarchy (MIB), offer two different but complementary models [4], [6], [7].

This theme is important to study because the future Islamic civilization must be built not only through a religious approach, but also by building educational, economic, and leadership systems that are relevant to the challenges of the 21st century. In addition, issues such as the identity crisis of the young generation of Muslims, radicalism, and social inequality require a collective effort in formulating strategic steps for the advancement of Muslims globally, starting from the Southeast Asian region [8], [9].

The construction of a future Islamic civilization is a strategic issue that is becoming increasingly relevant in the face of global dynamics marked by moral crises, environmental degradation, and social and economic inequality. In the context of Southeast Asia, Indonesia and Brunei Darussalam occupy a unique and strategic position in the effort to build a sustainable, inclusive, and contemporary Islamic civilization. Indonesia, the country with the largest Muslim population in the world, and Brunei Darussalam, as an Islamic monarchy that formally implements Islamic values in its governance system, offer two distinct yet complementary models that contribute significantly to the development of a future Islamic civilization. Therefore, the research theme "Building a Future Islamic Civilization in Indonesia and Brunei Darussalam" is not only timely but also highly original [10], [11].

The significance of this theme lies in its potential to provide Islamic-based solutions to the complex challenges of the modern world. The Muslim world today is facing the pressures of globalization, secularization, technological disruption, and identity conflicts. In response, there is a need to construct a new paradigm of Islamic civilization that is not merely nostalgic about the past but is future-oriented—rooted in maqashid shariah, social justice, and the advancement of science and technology. Both Indonesia and Brunei Darussalam possess great potential to model a contemporary Islamic civilization that is not exclusive but capable of engaging constructively with global systems to realize universal well-being [12], [13].

Moreover, this research emphasizes the importance of an integrative approach that aligns Islamic values with the unique socio-political institutions of each country. In Indonesia, the tradition of Islam intertwined with local culture and religious diversity forms a solid foundation for building a tolerant and democratic civilization. Meanwhile, Brunei Darussalam, with its Islamic monarchy, offers an authentic perspective on how Islamic values can be systematically embedded in law, education, and governance. A comparative study of these two nations will produce new insights that have yet to be widely explored in contemporary academic literature [14], [15].

In terms of originality, this research offers a distinct approach compared to previous studies, which tend to be partial and focused solely on theological or historical aspects. This theme employs a multidisciplinary framework—combining Islamic thought, civilizational studies, politics, education, and technology—to provide a holistic view of how an Islamic civilization can be built practically and measurably in the modern era. Furthermore, there is a significant gap in comparative studies examining the civilizational development efforts between Indonesia and Brunei Darussalam both conceptually and practically. This research aims to fill that gap and enrich the body of contemporary Islamic scholarship by highlighting civilizational models originating from the Muslim world in Southeast Asia [16].

Thus, this research is not only academically significant but also holds practical implications for formulating policies, educational strategies, and community development models based on Islamic principles. More importantly, it represents a meaningful contribution to the global effort of building a more just, peaceful, and dignified world, with Islamic values serving as the foundational pillars of future civilization. Indonesia and Brunei Darussalam, with their distinct strengths and internal dynamics, have the potential to become pioneers in this noble endeavor [17]–[19].

## LITERATURE REVIEW

The discourse on Islamic civilization has evolved significantly over time, shifting from historical retrospectives to forward-looking frameworks that address modern-day realities. Scholars and thinkers have long examined the golden age of Islamic civilization, focusing on intellectual advancements, governance, education, and cultural achievements. However, recent literature has shifted toward envisioning a future-oriented Islamic civilization that harmonizes traditional Islamic values with contemporary global developments. In this context, the role of Southeast Asian countries, particularly Indonesia and Brunei Darussalam, is gaining increasing academic attention [20]–[22].

Indonesia represents a unique case study due to its pluralistic society, democratic political system, and efforts to promote moderate Islam. Various studies have emphasized the importance of Indonesia's approach to Islamic education, interfaith dialogue, and civil society in supporting a peaceful and progressive Muslim-majority nation. Islamic organizations, pesantren (Islamic boarding schools), and higher education institutions are often seen as the backbone of Indonesia's contribution to the evolution of Islamic civilization. The country's ability to maintain religious harmony while embracing democratic ideals is often cited as a model for balancing Islamic principles with modern governance [23].

On the other hand, Brunei Darussalam presents a different yet complementary model. As an Islamic monarchy, Brunei has institutionalized Islamic values within its legal and administrative systems, including the implementation of the Syariah Penal Code. Literature on Brunei often highlights its emphasis on Islamic governance, moral leadership, and the integration of religion in state affairs. Educational and religious institutions in Brunei are deeply intertwined with state policies, ensuring the preservation of Islamic identity and heritage. This top-down approach to Islamic civilization development contrasts with Indonesia's bottom-up model, creating an opportunity for comparative analysis [24], [25].

While much of the existing literature explores each country independently, there is limited scholarly work that places Indonesia and Brunei Darussalam in a shared analytical framework. This gap presents a crucial opportunity for a deeper exploration of how both countries can contribute collaboratively to the construction of a future Islamic civilization. Combining Indonesia's grassroots Islamic dynamism with Brunei's state-driven Islamic governance could offer new paradigms for Islamic development that are both adaptable and sustainable [26]–[28].

Additionally, the literature on future Islamic civilization increasingly emphasizes the need for integration between spiritual values and technological innovation. The Fourth Industrial Revolution, climate change, and global inequalities have pushed Islamic scholars to reconsider how Islamic teachings can address these global challenges. Concepts such as maqashid shariah (objectives of Islamic law), rahmatan lil 'alamin (mercy to all creation), and ethical leadership are frequently revisited in contemporary writings as core elements for future Islamic civilization-building. However, these concepts often lack contextual application in the modern state, and empirical research on how they are implemented in countries like Indonesia and Brunei remains scarce [29].

Moreover, discussions on Islamic civilization are increasingly intersecting with themes of sustainability, education reform, economic justice, digital ethics, and gender equality. These topics are reshaping the traditional understanding of civilization from a static cultural legacy to a dynamic process of societal development. However, the regional focus of most literature tends to center on the Middle East, with insufficient attention given to Southeast Asia's unique contributions and innovations [30].

In summary, while there is a rich body of literature on Islamic civilization, research that specifically compares and analyzes Indonesia and Brunei Darussalam's roles in building a future Islamic civilization remains limited. This provides an important niche for further academic inquiry. A comprehensive study of these two nations—grounded in contemporary socio-political realities, educational frameworks, and cultural contexts—could pave the way for new insights into how Islamic values can shape a just, forward-thinking, and inclusive civilization in the 21st century [31], [32].

**Table 1. Indonesia and Brunei Darussalam in the Discourse on Future Islamic Civilization**

Aspect	Indonesia	Brunei Darussalam	Remarks
Governance Model	Democratic, pluralistic	Islamic monarchy	Bottom-up vs. top-down approach
Islamic Implementation	Moderate Islam through civil society and education	Institutionalized Islam via State Policies and Syariah Law	Contrasting methods of Islamization
Key Institutions	Pesantren, Islamic organizations, universities	State-controlled religious and educational institutions	Both focus on education but with different structures
Strengths	Religious harmony, democratic ideals, interfaith dialogue	Moral leadership, Islamic legal system, strong Islamic identity	Each offers complementary models
Literature Focus	Emphasizes civil society's role in Islamic development	Focuses on Islamic governance and integration of religion in state affairs	Most literature treats them separately
Collaborative Potential	Dynamic grassroots Islamic movements	State-driven religious policy frameworks	Opportunity for integration and synergy
Research Gap	Lack of comparative studies placing both nations in a shared framework	Need for joint analysis of contributions to future Islamic civilization	Presents a niche for academic exploration
Contemporary Themes	Integration of Islamic values with democracy, education, and pluralism	Preservation of Islamic Heritage Through Legislation	Both respond to global challenges differently
Emerging Issues in Literature	Need for contextual application of concepts like <i>maqashid syariah</i> and <i>rahmatan lil 'alamin</i>	Limited empirical studies on modern application	A critical area for future research
Global Relevance	Potential role in addressing 21st-century issues: sustainability, education reform, digital ethics, gender equality	Less explored in global Islamic civilization narratives	Southeast Asia's contribution remains underrepresented

## METHODOLOGY

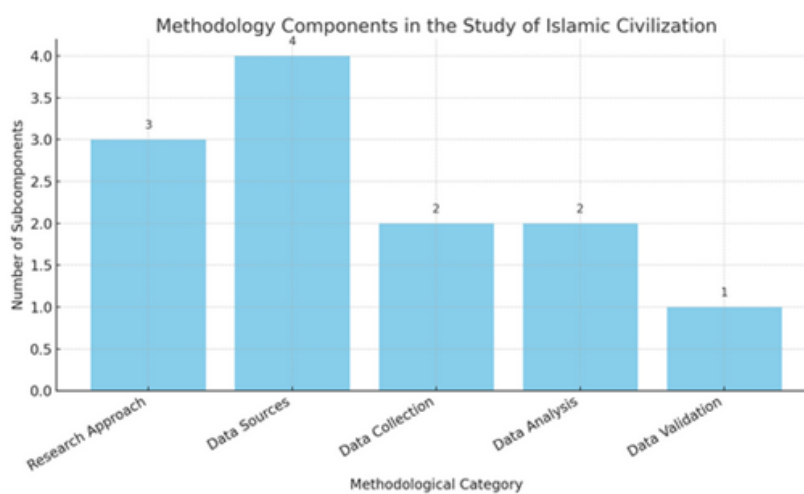
This study uses a descriptive qualitative approach with library research and comparative analysis methods. This approach was chosen because it is suitable for exploring, describing, and analyzing the dynamics of the development of Islamic civilization in two countries with different socio-political and cultural backgrounds, namely Indonesia and Brunei Darussalam. This research does not focus on collecting field data, but on a critical review of relevant written sources [33].

The main data sources in this study include scientific books, journal articles, government policy documents, international reports, the results of studies of Islamic institutions, as well as official regulations related to the educational, legal, economic, and religious systems in Indonesia and Brunei Darussalam. Secondary data were also obtained from media reports, publications of Islamic NGOs, and speeches of contemporary Muslim figures [34], [35].

The data collection procedure is carried out through the identification of literature that is relevant to the theme of Islamic civilization development, both historical and contemporary. Furthermore, a selection and categorization process was carried out based on major themes such as Islamic education, Sharia economics, state policy, the influence of globalization, and strengthening Islamic identity [36], [37].

The data analysis technique is carried out thematically, namely by identifying patterns, key concepts, and strategies from each country in building Islamic civilization. This analysis was then continued with a comparative approach, to find similarities and differences in strategic approaches between Indonesia and Brunei Darussalam [38], [39].

To maintain the validity of the data, source triangulation is used, namely by comparing various sources of information from academic literature, official documents, and independent analysis. The results of the analysis are used as a basis for formulating a strategic framework for the development of future Islamic civilization based on universal Islamic values and adaptive to global development [40], [41].



**Figure 1. Methodology Components in the Study of Islamic Civilization**

Here is a bar chart illustrating the key methodological components used in the study. It highlights the number of subcomponents under each major category (e.g., research approach, data sources, etc.) to visually represent the structure and focus areas of the methodology. Let me know if you'd like a version with icons, and colors for each subcomponent, or in infographic format.

## RESULTS AND DISCUSSION

### Characteristics of Islam in Indonesia and Brunei Darussalam

**Indonesia: Islam and Diversity.** Indonesia is the country with the largest number of Muslims in the world. Islam in Indonesia is known for its moderate, tolerant, and inclusive face. Islam Nusantara, as a form of Islamic locality, shows how the universal values of Islam can be implemented in harmony with the local culture. The role of Islamic organizations such as Nahdlatul Ulama and Muhammadiyah is very significant in maintaining Islamic values that are rahmatan lil 'alamin and building a strong social and educational foundation [42], [43].

**Brunei Darussalam: Islam as the Cornerstone of the State.** Unlike Indonesia, which adheres to a secular-religious state system, Brunei Darussalam is an Islamic state with an absolute monarchy that makes Islam the basis of the state. The concept of Malay Islamic Monarchy (MIB) became the official ideology of the country, combining Islamic values with

Malay traditions and the royal system. This policy provides a religious and stable direction of national development, with an emphasis on Islamic morality and sharia [44].

### **The Challenge of Building a Future Islamic Civilization**

**Identity Crisis and Globalization.** Young Muslims today are at the crossroads between Islamic values and liberal global culture. Without a strong understanding of Islam, they are vulnerable to identity crises. The influence of social media, consumerism, and individualism are the main challenges in the formation of a strong and competitive Islamic character [45]–[47].

**Radicalism and Extremism.** Radicalism is still a serious threat in Indonesia and potentially in Brunei. Ideas that deviate from the principles of moderate Islam must be countered with a wise approach to education and da'wah. Both must strengthen the narrative of peaceful Islam and foster the spirit of tolerance in a multicultural society [48], [49].

**Economic Disparities and Social Justice.** The development of Islamic civilization is not enough just to increase spirituality but must touch on aspects of social and economic justice. The great inequality between the rich and the poor will hinder the birth of a prosperous and just civilization.

### **Pillars of the Development of the Future Islamic Civilization**

**Inclusive and Quality Islamic Education.** Education is the main foundation of civilization. Indonesia and Brunei need to strengthen the Islamic education system from upstream to downstream, by emphasizing the integration of religious and general sciences. The Islamic education curriculum must be able to produce a generation that is spiritually, intellectually, emotionally, and socially intelligent. Digitalization of education also needs to be optimized, such as e-learning based on Islamic values [50], [51].

**Visionary Leadership Based on Islamic Values.** Leadership in Islam emphasizes justice, trust, and the benefit of the ummah. The future of Islamic civilization depends heavily on the emergence of Muslim leaders who are visionary, have integrity, and are able to accommodate the changing times without losing Islamic values. In Brunei, this has been reflected in the leadership of Sultan Hassanal Bolkiah. In Indonesia, the importance of the regeneration of the leadership of the ummah must continue to be strengthened through political, educational, and Islamic mass organizations.

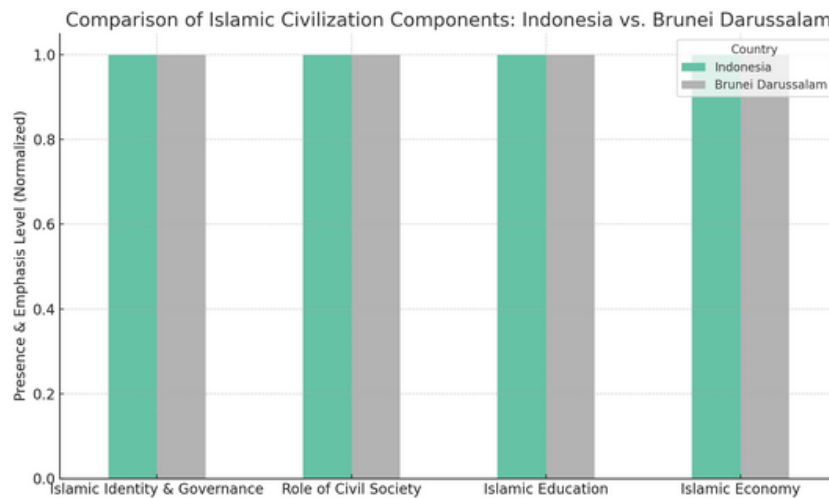
**Strengthening Sharia Economy.** Sharia economics is an important instrument in building Islamic civilization. The development of the Islamic finance sector, productive waqf, zakat, and sharia-based MSMEs must be a priority. Indonesia as the center of the global Islamic economy and Brunei with its Islamic economic policies can collaborate to create a sustainable modern Islamic economic model [52], [53].

**Regional and Global Collaboration.** Building Islamic civilization cannot be done partially. Cross-border cooperation, especially between Indonesia and Brunei, is needed in the form of collaboration in education, economy, Islamic research, and cultural diplomacy. ASEAN as a regional forum can be used as a strategic means to promote peaceful and progressive Islamic values.

### **The Role of the Muslim Youth**

The young generation is the main pillar of future development. They must be equipped with a kaffah understanding of Islam, global insights, and technological and innovation skills. The Islamic digital literacy movement, the young Muslim intellectual community, and the international Islamic education scholarship program must continue to be encouraged. It is necessary to form an ecosystem that allows young people to develop as agents of change in the Islamic world [54], [55].

Comparison of Islamic Civilization Components. The bar chart below visually compares Indonesia and Brunei in four core civilizational components—Islamic Identity & Governance, Civil Society Role, Islamic Education, and Islamic Economy. Each country is shown to place significant emphasis across all categories, though their methods and frameworks differ.



**Figure 2. Comparison of Islamic Civilization Components: Indonesia vs Brunei Darussalam**

## Discussion

The development of future Islamic civilization in Indonesia and Brunei Darussalam shows a unique approach but has a common goal, namely creating a social order based on Islamic values and being able to respond to the challenges of the times. Indonesia, with its background as a pluralistic democratic country, emphasizes a moderate and inclusive approach by strengthening the role of Islamic organizations, Islamic boarding schools, and Islamic educational institutions. On the other hand, Brunei Darussalam, as an Islamic monarchy, emphasizes more on the integration of Islamic values in the state system through the concept of Malay Islamic Monarchy (MIB) [56], [57].

Indonesia's strength lies in its diversity and social dynamics that allow innovation and dialogue between religious communities. However, this is also a challenge because it is prone to the infiltration of extreme transnational ideologies. Meanwhile, Brunei has ideological stability and a governance structure that supports the consistent application of Islamic values, despite facing limitations in terms of public participation and social innovation [58], [59].

The analysis shows that the future of Islamic civilization is not enough to be built only through religious normative aspects, but also through the development of a technology-based Islamic education system, an inclusive Islamic economy, and transformative leadership. The synergy between traditional values and modern renewal is key to creating a sustainable Islamic civilization.

Collaboration between Indonesia and Brunei in the fields of education, da'wah, sharia economics, and Islamic research has great potential to be developed as a model for Southeast Asian Islamic civilization. The two countries can complement each other—Indonesia with its participatory strength of civil society and Brunei with its consistency of Islamic values—to create a visionary, moderate, and globally relevant Islamic civilization [60], [61].

Here is the table and the corresponding comparative bar chart illustrating the characteristics of Islamic civilization development in Indonesia and Brunei Darussalam.

**Table 2. Comparative Characteristics of Islam in Indonesia and Brunei Darussalam**

Category	Indonesia	Brunei Darussalam
<b>Islamic Characteristic</b>	Islam Nusantara (tolerant, diverse)	Islam as a state foundation
<b>State System</b>	Democratic-pluralistic	Islamic Monarchy
<b>Islamic Ideology</b>	Moderate Islam	Malay Islamic Monarchy (MIB)
<b>Civil Society Role</b>	Strong (NU, Muhammadiyah)	Monarchy-led
<b>Education System</b>	Pesantren and Islamic Universities	State-led Religious Education
<b>Economic System</b>	Growing Sharia Economy	Established Islamic Finance
<b>Key Challenge</b>	Radicalism, Identity Crisis	Globalization pressure, participation gap
<b>Civilizational Strength</b>	Grassroots engagement, innovation	Stability, ideological coherence

### Analysis

Building a future Islamic civilization in the modern era requires more than nostalgic admiration for the past; it demands strategic engagement with contemporary realities. In this regard, Indonesia and Brunei Darussalam present two important case studies—both rooted in Islamic traditions yet operating under vastly different political and social frameworks. An in-depth analysis of their respective trajectories offers valuable insights into how Islamic values can be mobilized to shape a future-oriented civilization that is ethical, inclusive, and resilient.

Indonesia, as the largest Muslim-majority country with a democratic and pluralistic system, embodies the concept of Islam Nusantara—a local expression of Islam that is tolerant, contextual, and inclusive. The strength of Indonesia lies in its civil society and educational infrastructure, particularly its extensive network of pesantren and Islamic universities. These institutions play a key role in cultivating future Muslim intellectuals and leaders who are grounded in tradition yet open to innovation. Moreover, the existence of mass-based Islamic organizations such as Nahdlatul Ulama and Muhammadiyah provides a unique civilizational force that promotes moderate Islamic thought, social justice, and educational reform. Through these mechanisms, Indonesia offers a grassroots model of Islamic civilization-building, where the ummah participates actively in shaping societal values and progress [62].

In contrast, Brunei Darussalam adopts a top-down approach through its Islamic monarchy, where Islamic principles are integrated into governance, legislation, and daily life. The implementation of Syariah law and state-led religious education reflect Brunei's vision of a morally guided society. The monarchy plays a vital role in setting the tone for public morality and religious adherence, making the state itself an engine of civilizational development. The Bruneian model underscores the role of political will and institutional design in realizing Islamic ideals at the national level. While this approach may appear conservative, it offers stability, clarity, and coherence in the promotion of Islamic values [63].

Despite their differences, both Indonesia and Brunei face common challenges that must be addressed to build a future Islamic civilization. Among them are the pressures of globalization, technological disruption, rising materialism, and the erosion of ethical and spiritual values. Moreover, both nations must find ways to ensure that Islamic civilization is not reduced to mere symbolism or formality but becomes a transformative force that uplifts humanity. This requires a critical balance between tradition and modernity, between religious orthodoxy and creative reinterpretation (ijtihad), and between national interests and global solidarity.

The integration of Islamic civilization with the principles of sustainability, digital ethics, human rights, and knowledge production is essential. Future civilization must not only protect Islamic identity but also offer meaningful contributions to global challenges—climate crisis, social injustice, and moral decline. Here, the roles of youth, education, and digital technology become critical. Indonesia, with its large, young population and vibrant Islamic education sector, has the potential to become a hub for civilizational renewal. Brunei, with its strong institutional control and commitment to Islamic values, can serve as a testing ground for ethical governance in the 21st century. In conclusion, building a future Islamic civilization in Indonesia and Brunei Darussalam involves more than political or religious reform; it is a comprehensive process of aligning faith, knowledge, ethics, and action. While their paths may differ, both countries offer valuable strategies that, if harmonized, can serve as a blueprint for a global Islamic renaissance. Their collaboration could inspire a new civilizational model rooted in spirituality, justice, innovation, and compassion—principles deeply embedded in Islam’s universal message.

## CONCLUSION

In conclusion, building a future Islamic civilization in Indonesia and Brunei Darussalam is an ambitious yet attainable vision that requires a holistic and unified effort. Both nations, despite their different governance systems and socio-political landscapes, share a common foundation in Islamic values, cultural heritage, and historical significance. This shared foundation provides a powerful platform upon which to construct a modern Islamic civilization that is rooted in faith, driven by knowledge, and committed to justice and human dignity. Indonesia, with its democratic structure, diverse society, and dynamic Islamic institutions, exemplifies the potential of grassroots engagement in shaping Islamic civilization. Its educational networks, Islamic organizations, and youth movements can be harnessed as engines of transformation that promote tolerance, innovation, and ethical development. Meanwhile, Brunei Darussalam, with its Islamic monarchy and state-led religious framework, offers a stable and consistent model for Islamic governance and moral leadership. Together, these two models can complement one another—demonstrating that there is no single path to Islamic civilizational success, but rather a mosaic of approaches suited to each context. The challenges facing the Muslim world today—technological change, globalization, moral decline, environmental degradation, and economic inequality—require a civilization that is not only spiritual but also strategic and responsive. Islamic values must not remain theoretical ideals; they must be translated into policies, institutions, and practices that uplift society and protect future generations. The active involvement of youth, the development of ethical education systems, and the promotion of knowledge-based economies are crucial pillars for this transformation. Based on this analysis, the following recommendations are proposed: 1). Strengthen Islamic Education: Both countries should invest more in reforming and modernizing their Islamic education systems to align with contemporary needs without losing their spiritual core. This includes curriculum innovation, teacher development, and integration of science and technology with religious knowledge. 2). Promote Regional Collaboration: Indonesia and Brunei Darussalam should establish platforms for academic, cultural, and policy-based collaboration. Joint research, conferences, youth exchanges, and institutional partnerships can help align civilizational goals and foster shared innovation. 3). Empower the Younger Generation: Youth must be placed at the center of civilizational development. Governments, Islamic institutions, and NGOs should create spaces for youth leadership, creativity, and critical thinking to flourish within an Islamic ethical framework. 4). Uphold Justice and Ethical Governance: A future Islamic civilization must reflect the Qur’anic principles of justice, accountability, and compassion. Transparency, anti-corruption measures, and equitable development must be prioritized. 5). Leverage Islamic Soft Power: Both nations can utilize their Islamic identities to lead globally in areas like halal economy, Islamic finance, ethical technology, and spiritual diplomacy—projecting a peaceful and progressive image of Islam. Ultimately, the time has come for Indonesia and Brunei Darussalam to rise as twin pillars in shaping a new, enlightened Islamic civilization.

Through unity, vision, and commitment to Islamic values, these nations can inspire a renaissance that benefits not only the Muslim ummah but the broader global community.

### Acknowledgments

The authors would like to express their sincere gratitude for completing this research entitled “Building a Future Islamic Civilization in Indonesia and Brunei Darussalam” Special thanks are extended to Faculty of Islamic Studies, Universitas Muhammadiyah Surakarta, Indonesia; Fakultas of Adab and Humanities, Department of Library Science, UIN Syarif Hidayatullah Jakarta, Indonesia; and Faculty of Usuluddin, Universiti Islam Sultan Sharif Ali, Brunei Darussalam for their academic support, and to all colleagues, mentors, and students who contributed valuable insights throughout the research process.

### Author Contribution

All authors contribute equally to the publication of this paper, all authors read and agree to this paper, and all authors declare no conflict of interest.

### Conflicts of Interest

All authors declare no conflict of interest.

### REFERENCES

- [1] A. Islamy and A. Aninnas, “Zakat and Tax Relations in Muslim Southeast Asian Countries (Comparative Study of Zakat and Tax Arrangements in Indonesia, Malaysia, and Brunei Darussalam),” *Li Falah J. Stud. Ekon. dan Bisnis Islam*, vol. 5, no. 2, p. 102, 2020, <https://doi.org/10.31332/lifalah.v5i2.2296>.
- [2] F. H. N. Athief, M. A. Rachman, D. Rizki, L. Hakim, and M. S. Bin Mohd Noh, “Taxation policy and regulation efficiency on increasing zakat collection: countries comparison analysis,” *J. Islam. Account. Financ. Res.*, vol. 4, no. 2, pp. 301–326, 2022, <https://doi.org/10.21580/jiafr.2022.4.2.14168>.
- [3] A. Nurdiansyah, “Halal Certification and Its Impact on Tourism in Southeast Asia: A Case Study Halal Tourism in Thailand,” *KnE Soc. Sci.*, vol. 3, no. 5, p. 26, 2018, <https://doi.org/10.18502/kss.v3i5.2323>.
- [4] B. W. P. Muhammad Diaz Arda Kusuma, “Deconcentration Funds: Redistribution and Economic Growth in Indonesian Provinces,” in *The 19th Malaysia Indonesia International Conference on Economics, Management and Accounting (MIICEMA)*, 2018, pp. 1689–1699.
- [5] “Shirkah,” vol. 2, no. 1, 2017.
- [6] A. Z. Mubarak, “Model pendekatan pendidikan karakter di pesantren terpadu,” *Ta’dibuna J. Pendidik. Islam*, vol. 8, no. 1, p. 134, 2019, <https://doi.org/10.32832/tadibuna.v8i1.1680>.
- [7] M. Waston, Yusuf Olawale Owa-Onire Uthman, Mahmudulhassan, “Ian G. Barbour’s Thoughts on Science and Religion,” *J. World Thinkers*, vol. 1, no. 1, pp. 1–16, 2024.
- [8] C. Keasberry, “Local Social Media Responses to Sharia Law in Brunei,” in *Engaging Modern Brunei: Research on language, literature, and culture*, Universiti Brunei Darussalam, Bandar Seri Begawan, Brunei Darussalam: Springer Singapore, 2021, pp. 255–267. [https://doi.org/10.1007/978-981-33-4721-2\\_15](https://doi.org/10.1007/978-981-33-4721-2_15).
- [9] W. J. Karim, “The economic crisis, capitalism, and Islam: The making of a new economic order?” *Globalizations*, vol. 7, no. 1–2, pp. 105–125, 2010, <https://doi.org/10.1080/14747731003593315>.
- [10] K. K. Isoldi and J. D. Burrowes, *Counseling approaches*. 2014. [https://doi.org/10.1007/978-1-62703-685-6\\_26](https://doi.org/10.1007/978-1-62703-685-6_26).
- [11] N. N. R. Susilawati, “Hubungan Pendidikan Islam Terhadap Kemajuan Bangsa: Ditinjau Dari Perkembangan Budaya,” *Profetika J. Stud. Islam*, vol. 20, no. 2, pp. 190–195, 2019, [Online]. Available: <https://journals.ums.ac.id/index.php/profetika/article/view/9955>

- 
- [12] Y. F. Ulfah, A. E. Rochmawan, and F. Alhasbi, “Islamic Ethics Education Concept For Gen Z : Ibn Miskawayh ’ S View On Philosophy,” *Profetika J. Stud. Islam*, vol. 25, no. 1, pp. 211–222, 2024, <https://doi.org/10.23917/profetika.v25i01.4391>.
- [13] Zainal Abidin Zainuddin and Afrinaleni Suardi, “View metadata, citation and similar papers at core.ac.uk,” *Pengaruh Pengguna. Pasta Labu Kuning (Cucurbita Moschata) Untuk Substitusi Tepung Terigu Dengan Penambahan Tepung Angkak Dalam Pembuatan Mie Kering*, vol. 6, pp. 274–282, 2020.
- [14] B. Uyuni and M. Adnan, “The Challenge of Islamic Education in 21st Century,” *SALAM J. Sos. dan Budaya Syar-i*, vol. 7, no. 11, pp. 1101–1120, 2020, <https://doi.org/10.15408/sjsbs.v7i12.18291>.
- [15] M. Nuryanti and L. Hakim, “Pemikiran Islam Modern Syed Muhammad Naquib Al-Attas,” *Subst. J. Ilmu-Ilmu Ushuluddin*, vol. 22, no. 1, p. 73, 2020, <https://doi.org/10.22373/substantia.v22i1.5531>.
- [16] I. Law, “Aspiring for Islamic Reform : Southeast Asian Requests for Fatwās in al-Manār Author ( s ): Jajat Burhanudin Source : Islamic Law and Society, Fatwās in Indonesia ( 2005 ),” vol. 12, no. 1, pp. 9–26, 2014, <https://doi.org/10.1163/1568519053123858>.
- [17] T. Mann *et al.*, “Holocene sea levels in Southeast Asia, Maldives, India, and Sri Lanka: The SEAMIS database,” *Quat. Sci. Rev.*, vol. 219, pp. 112–125, Sep. 2019, <https://doi.org/10.1016/j.quascirev.2019.07.007>.
- [18] A. J. G. Ferrer *et al.*, “Covid-19 and small-scale fisheries in southeast Asia: Impacts and responses,” *Asian Fish. Sci.*, vol. 34, no. 1, pp. 99–113, 2021, <https://doi.org/10.33997/j.afs.2021.34.1.011>.
- [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] H. Legido-Quigley, F. Leh Hoon Chuah, and N. Howard, “Southeast Asian health system challenges and responses to the ‘Andaman Sea refugee crisis’: A qualitative study of health-sector perspectives from Indonesia, Malaysia, Myanmar, and Thailand,” *PLOS Med.*, vol. 17, no. 11, p. e1003143, Nov. 2020, <https://doi.org/10.1371/journal.pmed.1003143>.
- [21] R. Scupin, “Cham Muslims of Thailand: A Haven of Security in Mainland Southeast Asia,” *J. Inst. Muslim Minor. Aff.*, vol. 10, no. 2, pp. 486–491, 1989, <https://doi.org/10.1080/13602008908716135>.
- [22] S. Ghosh, “Crossings and contacts across the Bay of Bengal: a connected history of ports in early South and Southeast Asia,” *J. Indian Ocean Reg.*, vol. 15, no. 3, pp. 281–296, Sep. 2019, <https://doi.org/10.1080/19480881.2019.1640577>.
- [23] Nurbaiti, “Islamic Education: The Main Path of Islamization in Southeast Asia,” *J. Pendidik. Islam*, vol. 8, no. 2, pp. 345–374, Jun. 2020, <https://doi.org/10.14421/jpi.2019.82.345-374>.
- [24] P. Palmgren, “Navigating a Hostile Terrain: Refugees and Human Rights in Southeast Asia,” *Social. Compass*, vol. 5, no. 5, pp. 323–335, May 2011, <https://doi.org/10.1111/j.1751-9020.2011.00367.x>.
- [25] Muthoifin, “New Trends In Southeast Asia Hotel Shariah: Effectiveness Studies and the Existence of Phenomena Rise of Hotel Shariah in Indonesia and Southeast Asia,” in *International Conference*, Jakarta: UIN Jakarta, 2015.
- [26] M. R. M. Misfah, “Management Strategies of the Modern Islamic Boarding School Assalaam Cooperative to Enhance Productive Economy in Supporting the Achievement of SDGs,” *Profetika J. Stud. Islam*, vol. 25, no. 2, pp. 405–420, 2024, <https://doi.org/10.23917/profetika.v25i02.2182>.
- [27] F. T. Muthoifin, Rachmadie, M. S. Apriantoro, A. Nirwana, and B. Bernardlouwens, “Bibliometric Analysis Of The Socialization Of Islamic Inheritance Law In The Scopus Database And Its Contribution To Sustainable Development Goals ( Sdgs ),” *J. Lifestyle SDG’S Rev.*, vol. 5, pp. 1–24, 2025, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe03057>.
- [28] N. L. Inayati, T. A. Mustofa, and M. Angraini, Fadhillah Nangroe, “Development Of Religious
-

- Education In Junior High Schools For Sustainable Development Goals ( Sdgs ): A Study In Surakarta,” *J. Lifestyle SDG’S Rev.*, vol. 5, pp. 1–22, 2025, <https://doi.org/10.47172/2965-730X.SDGsReview.v5.n02.pe04411>.
- [29] A. N. Suwarsono, Bambang Setiadji, Musa Asy’arie, Waston, Muthoifin, “The Future Of The Civilization Of The Ummah Is Reviewed From The Sociology Of Education For The Sustainable Development Goals ( Sdg ’ S ),” *J. Lifestyle SDGs Rev.*, vol. 4, pp. 1–19, 2024, <https://doi.org/10.47172/2965-730X.SDGsReview.v4.n00.pe01688>.
- [30] M. R. S. Izurrohman, M. Z. Azani, and ..., “The Concept of Prophetic Education According to Imam Tirmidzi in the Book of Syamail Muhammadiyah,” *Solo Int. Collab. Publ. Soc. Sci. Humanit.*, vol. 1, no. 1, pp. 52–61, 2023, <https://doi.org/10.61455/sicopus.v1i01.33>
- [31] A. Mustaffa, “Teaching Methodologies In Islamic Education In 21st Century ; Challenges And Perspective,” no. March, 2019.
- [32] Adnan abd Rashid Mustaffa, Azlina, “Teaching Methodologies In Islamic Education In 21st Century ; Challenges And Perspective,” ResearchGate, 2019, pp. 1–8.
- [33] T. Tangkitjaroenkun, N. Nawarat, and O. Jatuporn, “Multicultural Literature for Multicultural Education: Idealism, Reality, and Practicality in a Thai Tertiary Education Context,” *Learn J. Lang. Educ. Acquis. Res. Netw.*, vol. 15, no. 1, pp. 548–564, 2022.
- [34] A. J. Kusuma, R. Rahmawati, and L. O. M. Fathun, “Model Islam Inklusif Di Indonesia Sebagai Kajian Kritik Terhadap Teori ‘Clash Of Civilizations’ Samuel P. Huntington,” *J. Polit. Issues*, vol. 3, no. 2, pp. 62–76, 2022, <https://doi.org/10.33019/jpi.v3i2.71>.
- [35] N. A. Suryani and H. Hudaidah, “Pemikiran R.a. Kartini Untuk Relevansi Pendidikan Khususnya Pada Kaum Wanita Di Indonesia,” *Profetika J. Stud. Islam*, vol. 22, no. 1, pp. 119–122, 2021, <https://doi.org/10.23917/profetika.v22i1.14770>.
- [36] K. Czabanowska *et al.*, “Public health in the 21st century: Working differently means leading and learning differently,” *Eur. J. Public Health*, vol. 24, no. 6, pp. 1047–1052, 2014, <https://doi.org/10.1093/eurpub/cku043>.
- [37] C. Coker *et al.*, “Perspektif Hukum Islam Tentang Jual Beli Pakaian Bekas di Pasar Perumnas Way Halim Bandar Lampung,” *Transcommunication*, vol. 53, no. 1, pp. 1–8, 2018, <https://doi.org/10.58471/dalihannatolu.v1i02.182>.
- [38] A. N. AN, Mahmudulhassan, Muthoifin, Waston, and S. Hidayat, “Research Trends In Quranic And Biblical Studies: A Bibliometric Analysis Of Islamic And Christian Scholarship (2019-2024),” *Rev. Iberoam. Psicol. DEL Ejerc. Y EL Deport.*, vol. 19, no. 4148, pp. 343–349, 2024.
- [39] A. K. Muthoifin, “Practical Method of Tahfidz al-Qur ’ an for Early Childhood (Metode Praktis Tahfidz al-Qur ’ an untuk Anak Usia Dini),” *14th Univ. Res. Colloquium 2021*, pp. 256–265, 2021.
- [40] M. Ari Kurniawati, “Effective Qur ’ an Learning Strategies to Strengthen Children s Memorization with Zahrawain Method,” *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 1, pp. 37–48, 2024, <https://doi.org/10.61455/sujiem.v2i01.104>.
- [41] S. Muthoifin, Shobron, and A. Anshori, “Method for Developing Soft Skills Education for Students,” *Univers. J. Educ. Res.*, vol. 8, no. 7, pp. 3155–3159, 2020, <https://doi.org/10.13189/ujer.2020.080744>.
- [42] A. K. Muthoifin, “Practical Method of Tahfidz al-Qur ’ an for Early Childhood Metode Praktis Tahfidz al-Qur ’ an untuk Anak Usia Dini,” in *The 14th University Research Colloquium 2021*, Cilacap: STIKES Cilacap, 2021, pp. 256–265.
- [43] A. N. AN, . M., . M., and . W., “Bibliometric Analysis of Islamic Education and Character Development in Religious Education Practices in Indonesia,” *Pakistan J. Life Soc. Sci.*, vol. 22, no. 2, pp. 1231–1245, 2024, <https://doi.org/10.57239/PJLSS-2024-22.2.0086>.
- [44] R. Rudiyanto, “Pandangan Keuangan Publik Abu Yusuf Dan Implementasinya Di Indonesia,” *Profetika J. Stud. Islam*, vol. 22, no. 1, pp. 134–140, 2021, <https://doi.org/10.23917/profetika.v22i1.14772>.
- [45] N. A. Prasanti, P. E. Adila, R. M. Rosyadi, and A. A. Muhyi, “The Correlation between Islam

- and Globalization According to the Maudhu'i Interpretation," *Bull. Islam. Res.*, vol. 2, no. 2, pp. 237–250, Jun. 2024, <https://doi.org/10.69526/bir.v2i2.13>.
- [46] M. Bös, "Globalization - Social Theory and Global Culture," *ProtoSociology*, vol. 6, no. July 2010, pp. 333–336, 1994, <https://doi.org/10.5840/protosociology1994624>.
- [47] A. Bilal, X. Li, N. Zhu, R. Sharma, and A. Jahanger, "Green Technology Innovation, Globalization, and CO2 Emissions: Recent Insights from the OBOR Economies," *Sustainability*, vol. 14, no. 1, p. 236, Dec. 2021, <https://doi.org/10.3390/su14010236>.
- [48] R. Amri, "Penerapan Syari'Ah Dalam Sistem Pemerintahan Nation-State Perspektif Historis Dan Fiqh Siyasah," *Profetika J. Stud. Islam*, vol. 19, no. 2, pp. 94–107, 2019, <https://doi.org/10.23917/profetika.v19i2.8115>.
- [49] S. Halilah, "Zakat Emas dan Perak Serta Cara Perhitungannya," *Siyasah J. Huk. Tata Negara*, vol. 4, no. 1, pp. 47–61, 2021, [Online]. Available: <http://www.ejournal.an-nadwah.ac.id/index.php/Siyasah/article/view/265>
- [50] Mardhiyaturrositaningsih, "Sharia Banking's Profit Loss Finance in the Context of ASEAN Economic Community," *Shirkah J. Econ. Bus.*, vol. 1, no. 1, 2016, <https://doi.org/10.22515/shirkah.v1i1.1>.
- [51] T. Tubakovic, "The failure of regional refugee protection and responsibility sharing: Policy neglect in the EU and ASEAN," *Asian Pacific Migr. J.*, vol. 28, no. 2, pp. 183–209, Jun. 2019, <https://doi.org/10.1177/0117196819841094>.
- [52] S. R. Perwita, K. F. Az-Zahra, F. K. Devita, and F. Hidayat, "A Critical Review of the Slaughter of Kendhit Goats to Reject Bala in the Perspective of Islamic Aqidah," *Demak Univers. J. Islam Sharia*, vol. 2, no. 3, pp. 257–270, 2024, <https://doi.org/10.61455/deujis.v2i03.160>.
- [53] M. A. R. Toni Ardi Rafsanjani and 1, "Educational Problems in Indonesia," *Solo Univers. J. Islam. Educ. Multicult.*, vol. 2, no. 2, pp. 135–144, 2024, <https://doi.org/10.61455/sujiem.v2i02.197>.
- [54] M. Muthoifin, M. Ali, and N. Wachidah, "Pemikiran Raden Ajeng Kartini Tentang Pendidikan Perempuan Dan Relevansinya Terhadap Pendidikan Islam," *Profetika J. Stud. Islam*, vol. 18, no. 1, p. 36, 2017, <https://doi.org/10.23917/profetika.v18i1.6299>.
- [55] D. N. Dianna, "Pendidikan Multikultural Dari Perspektif H.M. Rasjidi," *Profetika J. Stud. Islam*, vol. 21, no. 1, pp. 91–98, 2020, <https://doi.org/10.23917/profetika.v21i1.11651>.
- [56] R. S. Shahrullah, F. Jaya, and I. Arifin, "The Challenges of Micro, Small and Medium Enterprises in Indonesia in the Era of the ASEAN Economic Community," *Syah Kuala Law J.*, vol. 5, no. 1, pp. 124–138, 2021, <https://doi.org/10.24815/sklj.v5i1.19695>.
- [57] Y. Yahelson, "The role of criminal law politics against ambush marketing behavior in the implementation of ASEAN community," *Eur. Res. Stud. J.*, vol. 20, no. 3, pp. 684–701, 2017, <https://doi.org/10.35808/ersj/737>.
- [58] A. N. Waston, Muthoifin, Soleh Amini, Roni Ismail, Sekar Ayu Aryani, "Religiosity to Minimize Violence: A Study of Solo Indonesian," *Rev. Gest. Soc. e Ambient.*, vol. 18, no. 6, pp. 1–22, 2024, <https://doi.org/10.24857/rgsa.v18n6-089>.
- [59] A. Asmawi, "Konseptualisasi Teori Masalahah," *SALAM J. Sos. dan Budaya Syar-i*, vol. 1, no. 2, 2014, <https://doi.org/10.15408/sjsbs.v1i2.1548>.
- [60] W. Waston, S. Amini, and M. Arifin, "A moral-based curriculum to improve civilization and human resource development in Bangladesh," *Multidiscip. Rev.*, 2024.
- [61] A. N. A.N. *et al.*, "Examining Religious Coexistence: Perspectives from the Quran and Hadith in the Context of Bangladesh," *Int. J. Relig.*, vol. 5, no. 10, pp. 718–731, 2024, <https://doi.org/10.61707/yyd0mm12>.
- [62] 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>.
- [63] Z. Qodir, H. Jubba, M. Hidayati, I. Abdullah, and A. S. Long, "A progressive Islamic movement and its response to the issues of the ummah," *Indones. J. Islam Muslim Soc.*, vol. 10, no. 2, pp. 323–352, 2020, <https://doi.org/10.18326/IJIMS.V10I2.323-352>.
-