

## NEW COLONIZATION IN THE ISLAMIC WORLD

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### **Abstract:**

*In recent times, the dynamics of colonization have evolved beyond the conventional understanding of territorial conquests and dominations. This article delves into the phenomenon of "new colonization" in the Islamic world, focusing on its multifaceted manifestations and implications. By leveraging both qualitative research methodologies, the study uncovers the socio-political, economic, and cultural shifts induced by these neo-colonial practices. Drawing from primary sources, as well as secondary data like trade patterns and political alliance metrics, the article reveals a nuanced landscape of influence and control. Key findings suggest that new colonization in the Islamic world is largely characterized by economic dependencies, strategic geopolitical alliances, and cultural infiltrations. The ramifications of this are vast, affecting the very fabric of societies within the Islamic world, including their political autonomy, economic sovereignty, and cultural identity. The article emphasizes the necessity for increased awareness and proactive strategies to navigate and negotiate these neo-colonial forces.*

**Keywords:** *Colonization, Tarbiyah, the Awakening of the Ummah*

### **A. Introduction**

History is a past event, in which man produced civilization as evidence of his life trail. These events occur in a certain time and space and experience ups and downs from time to time. This statement illustrates that the history of civilization goes through periodization. So too is the periodization of the history of Islamic civilization.



Harun Nasution divided the history of Islamic civilization into three periods<sup>1</sup>, namely:

1. Classic Period (650-1280). It is a progress that is divided into two phases, namely:
  - a. Expansion phase, integration and peak progress (650-1000M)
  - b. Disintegration phase (1000-1250M). In the phase of disintegration, Islamic political power began to break apart marked by the emergence of small dynasties so that the Islamic world became weak and easily destroyed by Hulagu Khan in 1258 AD.
2. Middle Period (1250-1800). It is divided into two phases:
3. Deterioration phase (1250-1500M).

In this phase, disintegration and decentralization are sharpening. Conflict between Sunnis and Shiites and Arabs and Persians was rife.

4. Phase Three Great Dynasties (1500-1800 AD).

The three major dynasties in question are the Ottoman Turks in Turkey, the Safavid Dynasty in Persia and the Mughal Dynasty in India. Each of these dynasties showed the progress of civilization in the political, military, architectural and scientific fields, especially in Persia.

5. Modern Period (1800-present). It is the age of the rise of Muslims. This period was marked by Islamic territories that liberated themselves from western colonialism. In addition to declaring itself a sovereign State, from these territories emerged a renewal of Islamic thought.

The historical periodization carried out by Harun Nasution considers the ups and downs of Islamic civilization under Islamic rule. So this study tries to uncover What is behind the New Occupation in the Islamic World? What is the impact of the New Occupation on Islam? What are the steps of struggle that must be taken by the Muslim world to regain its glory? And what is the concept of Islamic revival in the 21st century?

## **B. Research Method**

Based on the given information and the abstract I provided earlier, the research method for the article titled "The Problems of Dakwah Ummah" isn't explicitly stated. However, I can infer a potential research method based on the content mentioned:

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<sup>1</sup> Prof. Dr. H.J Suyuthi Pulungan, MA, History of Islamic Civilization, Jakarta, First Printing, February 2018, p.25

1. Literature Review: An exhaustive review of existing literature on the history and evolution of dakwah in the Ummah, as well as its problems, is conducted. This helps establish a foundational understanding and context for the topic.
2. Qualitative Case Studies: A selection of specific case studies might be used to exemplify the challenges and opportunities of dakwah in different cultural, social, and technological contexts.
4. Content Analysis: With the emergence of new platforms for dakwah like social media and online forums, a content analysis can provide insights into how messages might be distorted or how they might evolve in digital spaces.
5. Comparative Analysis: Given the global nature of the Ummah, a comparison of dakwah practices across different regions and countries can offer insights into best practices and pitfalls.

## C. Result and Discussion

### 1. History of Western Colonization of the Islamic World.

The process of the fall of Ottoman Turkey, when viewed from its internal conditions, was caused by two factors: the Material Trap and the Weakness of Social Solidarity. From these two factors, a more complicated problem arose, which the Ottoman Turks could no longer overcome. Both of these factors are relevant to the theory presented by Ibn Khaldun regarding the factors causing the collapse of a civilization (Umran) are luxury life and division<sup>2</sup>.

The term colonization was first introduced in France in the 1830s, during the Empire of Napoleon Bonaparte<sup>3</sup>. In the 1980s, the term was introduced by English writers to describe the basis for the expansion of power carried out by the British government. The British consider them the most powerful (*Greater Britain*) because they have controlled and colonized many regions of Asia and Africa. They consider that colonization aims to build a colonized society that is still underdeveloped and for the good of the world.

Colonialism (Impelalism) refers to the system of government and economic and political relations of rich and powerful countries, controlling and controlling other countries that are

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<sup>2</sup> Deden, A.Herdiansyah, Behind the Collapse of Ottoman Turkey, A Critical Study of the Enemy's Conspiracy and the Weak Internal Conditions That Brought Down the Longest Empire in Islamic History, Yogyakarta, Pro-U Media, 2016, p. 140.

<sup>3</sup> Prof. Dr.H.J. Suyuthi Pulungan, MA, History of Islamic Civilization, Jakarta, Amzah, First Printing, February 2018, p.485

considered poor and backward with the aim of exploiting the resources available in the country to increase the wealth and power of the colonial state.

Imperialism accentuates the hegemony of one nation over another. Essentially, **the main aim of imperialism is to increase economic output**. The imperialist countries want to benefit from the countries they control because their country's economic resources are insufficient. In addition, western imperialism towards the Islamic world is driven by the 3G principle,

1. Gold, which is the spirit to seek big profits,
2. Gospel is the spirit to achieve glory in the field of power,
3. Glory, which is the spirit to spread Christianity in the colonized areas.

The basis of imperialism was originally aimed at spreading western ideas and culture throughout the world. Therefore, imperialism is not only seen as oppression of the colonial state, but on the contrary can be a driving factor for reforms that can contribute to the development of a nation, such as education, health, legislation, and government systems.<sup>4</sup>

Western scholars divide imperialism into two categories: **Ancient Imperialism** and **Modern Imperialism**. Ancient imperialism was countries that succeeded in conquering or controlling other countries or that had an empire, such as Rome, Ottoman Turkey, China, Spain, the Netherlands, England and France. The aims of ancient imperialism, in addition to economic factors, also included religious factors and glory.

Meanwhile, modern imperialism began after the industrial revolution in England in the 1870s. The driving factor is the excess capital and goods in western countries. After the 1870s, European countries competed to find colonies in Asia, America and Africa. They looked for colonies as raw material supply areas and also as marketing areas for their industrial products. Broadly speaking, there are 5 Western Countries (Erop) and 1 Asian Country that have colonized Muslim Countries on the continents of Asia and Africa, namely:

1. Britain, with the territories of the Great Moghul (India, Pakistan, Bangladesh), the Levant (Palestine, Jordan, Lebanon, Syria), Afghanistan, Malaysia, Brunei Darussalam, Egypt, Kuwait, Iraq, Sudan, Oman, Qatar, Aden (Yemen) and Tanzania.
2. France and Spain, with colonies of Algeria, Tunisia, Morocco, Syria, Lebanon, Mauritania, Senegal, Mali, Nigeria, Burkina Faso, and Gambia.

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<sup>4</sup> Ibid

3. Russia, including the colonies of the Caucasus, Khoakand, Taskent, Samarkand, Bukhara, and Uzbekistan.
4. Portuguese, once colonized Indonesia
5. The Dutch, who had colonized the Indonesian nation for 350 years.
6. Japan, colonized Indonesia for 2.5 years.

According to John, L. Esposito, that the 19th century was a transition of power from Islam to the west (Europe). The collapse of the Ottoman caliphate marked a new history of relations between the eastern lands and the embers<sup>5</sup>. Western colonialism threatened Islamic history and civilization. Even the presence of western countries into the Islamic world was not only imperialism and trade, but western colonizers also brought and imposed Christianity.

Furthermore, still according to John, L. Esposito, there are 4 ways (attitudes) of the Islamic world towards western colonialism in the Muslim world, namely:

1. Refuse
2. Retreat
3. Secularism<sup>6</sup>
4. Westernization<sup>7</sup>.

## **2. Impact of Colonialism on the Islamic World.**

### **a. Psychological Impact**

In an effort to divide Muslims, western nations use various means, including:

- 1) They divided the territory of Muslims from the borders of China to Africa.
- 2) Apply the crack and reclose tactic. The West contrasts one nationalism with another.
- 3) The West calls on its colonies to form many political parties on the argument that it is democratic means that make the country fast advanced and modern. In fact, their intention is to tear down the united Muslim ummah and ignite the flames of malice and hostility among Muslims<sup>8</sup>.

### **b. Cultural impact.**

The first step taken by Western countries against Muslim colonies is to clash civilizations (values).<sup>9</sup> The teachings of Islam clash with western values and Christian teachings, both in

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<sup>5</sup> M.Amin Rais, In His Introduction in John, J. Donohue and John, L. Esposito (ed), Islam and Renewal: Encyclopedia of Problems, Jakarta, Rajawali Pers, 1994, p. xxxvi

<sup>6</sup> Muhammadiyah Cadre Drafting Team, Muhammadiyah Cadre Main Material, PP Muhammadiyah, Yogyakarta. p. 145.

<sup>7</sup> English Wikipedia.

<sup>8</sup> Ibid

<sup>9</sup> Samuel Huntington, if not civilization, what? p. 57

subtle ways and by coercive means. The teachings of Islam, which for centuries guided the lives of Muslims, have become marginalized. Western nations have their own reasons to corner the teachings of Islam. This paradigm then shows a shift from the macro and micro levels.

At the macro level, world politics seems to be involved in many conflicts and is changing the balance of power of a number of countries according to different civilizations. At the micro level, the most violent, prolonged and dangerous conflicts seem to be taking place in countries and groups of different civilizations<sup>10</sup>.

Because the noble values of Islamic teachings were neglected, there was resistance from Muslim countries<sup>11</sup>, both individually, in groups and kings or sultans who ruled at that time. The Muslims consciously acknowledged their weakness and backwardness, but the marginalization of religious and cultural values by the colonizers, presented antipathy and even resistance that came one after another from the Muslims until they achieved full independence. Unfortunately, Samuel P. Huntington's analysis of the power of Islam is still in the superiority complex. His analysis has always been condescending to the theories and practices of Islamic democracy. According to Huntington, the concept of political Islam is very different from the premises of modern democratic politics. He contrasted the doctrine of Islamic political theology with empirical reality and political practice in Islamic countries from different parts of the world. In fact, Huntington makes narratives and indications that Islam is actually far from the spirit of democracy<sup>12</sup>.

This minor view continues to grow into suspicion among western nations. Huntington predicts that the West will continue to confront Islam, because it is the most rigid religion in the world outside of Christianity. In addition, Islam also does not recognize the separation of religion and politics.

Later, Huntington's minor views were rejected by western scholars such as John L. Esposito, John O. Voll and James P. Piscatory. In their book *Islam and Democracy* (1996), they outright challenge Huntington's theses that contrast Islam with democracy. According to these experts' observations, democracy has been accepted as a universal reality by Muslims around the world<sup>13</sup>. Their arguments are based on the ability of Islam as a religion and ideology, the

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<sup>10</sup> Ibid

<sup>11</sup> John, L. Esposito, *The Islamic Threat: Myth or Threat*, Penerj. Alawiyah Abdurrahman, Bandung, Mizan, 1995, Print II, p. 205

<sup>12</sup> Kuntowijoyo, *Preface to the Political Identity of Muslims*, Bandung, Mizan, 1997, Cet.II, p. xxii

<sup>13</sup> Dr.Zubaedi, M.Ag, M.Pd, *Islam and the Clash Between Civilizations, Western Philosophy Dialogue with Islam, Civilization Dialogue, and Religious Dialogue*, Yogyakarta, Ar-Ruzz Media, Print IV, 2014, p.25

ability of Muslims to interpret its teachings and the practice of governance in various Muslim countries.

### **3. Intellectual Invasion and Westernization.**

Western intellectual invasions of Muslim lands were marked by<sup>14</sup> successive Renaissance and Industrial Revolution spirits<sup>15</sup>. This condition has led European nations to find their identity. They rose to make achievements as leaders and controllers of world civilization replacing the position of the Islamic world whose education system was almost destroyed.

The progress of Europe (West) indeed comes from the treasures of science and rational Islamic methods of thinking. When Islam experienced its heyday in Spain, many Europeans came to study there, then translated the works of Muslims<sup>16</sup>. This began from the 12th century AD until it reached a state of renaissance, reform and rationalism in Europe.

The Westernization movement in the Islamic world is carried out by western countries with the aim of changing the understanding of Islam, separating Muslims from their past history and glory, eliminating the remnants of that glory by cultivating doubts, spreading syubhat on matters of religion, language, history, thought, understanding and belief as a whole<sup>17</sup>.

When the King of France, Louis IX, while being taken captive by the Muslims after their defeat in the crusades, wrote in a note that the war against the Muslims must begin by corrupting their entrenched creed so as to form the forces of jihad and resistance. It must be immediately separated between aqidah and shari'a.

Then the western empire educated some young Islamic figures and prepared them to become puppet leaders in their own lands. One of them is Mustafa Kemal At-Taturk who later sought to erase Islamic values and make Turkey a pioneer of secularism in Muslim countries. Anwar Jundi in his book "Al Mu'ashirah fii Ithooril Ashoolah" details various westernization efforts on the Islamic world stage<sup>18</sup>, namely:

- a. Clearing the values of the Quran, the Hadits, culture as well as the historical relics of thought from the Muslims.
- b. Reviving extreme ideas including supporting the mu'tazilites.

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<sup>14</sup> Budi Hardiman, Thoughts that shape the Modern World, (From Machiavelli to Nietzsche), Jakarta, Erlangga, 2011, p.7

<sup>15</sup> H.M.As'ad Thoha, History of Islamic Education, Yogyakarta, Insan Madani, First Printing, June 2011, p.144

<sup>16</sup> Badri Yatim, History of Islamic Civilization; Dirasah Islamiyah II, Jakarta, Rajawali Pers, 2008, pp 169-172

<sup>17</sup> Muhammad Hamid An Nashir, Answering Islamic Modernization, Jakarta : Darul Haq, 2004, p.94

<sup>18</sup> Syukri Aba, Westernisasi in Islamic View, Paper used to fulfill the course of Orientalism, Faculty of Ushuluddin IAIN Ar-Raniry Banda Aceh, 2011.

- c. Spreading the thoughts of Shubhat that cause Muslims to doubt the truth of their religion.
- d. Rewriting the history of Islam with a poisonous pen.
- e. Blasphemy against individuals in the history of Islamic thought, such as blasphemy against the companions of the Prophet and Islamic thinkers.
- f. Interpret history materialistically and cover up the original Islamic heritage.
- g. Incorporating the results of orientalist thought into Islamic thought.
- h. Instilling a subtle western way of life to Muslims by mastering the media, both print and audio-visual mass media.

#### **4. The steps of struggle that must be taken by the Islamic world.**

Broadly speaking, there are two steps in the struggle of the Islamic world to regain its glory,<sup>19</sup>namely:

##### a. Individual Struggle (Amal fardi)

Linguistically, fardiyah means individually, something personal, an activity whose implementation is personal or individual. While in terms of da'wah fardiyah is an invitation or call to the path of Allah carried out by a da'I (caller) to others individually or individually with the aim of moving al mad'u to a better condition and being recognized by Allah<sup>20</sup>.

The operational steps of Da'wah fardiyah,<sup>21</sup> namely:

- 1) Ta'aruf (Introduction)
- 2) Ikhtiar (Election)
- 3) Taqarrub (Approach)
- 4) Ishalul Islam (Introducing Islam specifically)

Meanwhile, optimism among the Ummah about the rise of Islam, is not optimism without reason, especially with regard to the great potential possessed by Muslims themselves, namely:

- 1) The potential of Islamic Sharia as a legacy given by Allah SWT.
- 2) The potential Muslim population is approximately 1 billion.
- 3) The potential resources of wealth owned by Muslim countries, especially petroleum and other mineral resources.
- 4) The potential historical heritage of Islam in the past that has succeeded in holding the control of civilization for more than seven centuries.

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<sup>19</sup> Husayn Bin Muhammad Bin Ali Jabir, MA, To Jama'atul Muslimin, Jakarta, Rabbani Press, 2001, p.275

<sup>20</sup> Anshari, Success with Dakwah Fardiyah, Yogyakarta : CV. Itqan Management, 1st printing February 2018/Jumadil Awal 1439H, p.1

<sup>21</sup> Syatibi Center, Strategies and Tips for Da'wah Fardiyah, Jakarta : Al Itishom Cahaya Umat, 2007, p.38



- 5) The promise of Allah SWT that has never been broken. That Allah Almighty will grant the Caliphate on earth to the believers.<sup>22</sup>

No civilization has ever developed without solid structural support. Every civilization almost always goes through three major phases to develop: First, the phase of formulating the ideology of thought. Second, the structuralization phase. and third, the expansion phase. As well as other major ideologies in the world such as Communism, Capitalism and Zionism.

If the revival (civilization) of modern Islam has been started individually by figures and thinkers such as Sayyid Jamaluddin al Afghani, Dr. Muhammad Iqbal, Muhammad Abduh, Muhammad Rashid Ridha, and so on, then the pioneering of individual thought, welcomed in a more orderly manner, including two prominent da'wah leaders who cannot be forgotten when talking about the Islamic revival movement, namely Abul A'la Al Maududi with his Islamic Jama'at, and Ash-Shahid Hasan Al Banna with his Muslim Brotherhood.

b. Collective Struggle (Amal Jama'i).

In terms of its goals, the collective struggle (amal jama'i) is divided into several parts<sup>23</sup> :

- 1) A collective struggle whose immediate goal is to establish the caliphate. The group is represented by Hizb ut-Tahrir in Syria and Jordan, the Muslim Brotherhood in Egypt, Syria, Sudan and other Islamic countries, the Masyumi Party in Indonesia, Jamaat Islami in India and Pakistan and Fidaiyyan Islam in Iran.
- 2) A collective struggle whose immediate goal is social, cultural and Sufi proselytizing. This group is represented by the Sunnah Ansharus in Egypt, the Shar'iyah Jam'iyah in Egypt or Sufi proselytizing such as Tabligh Jamaat, Al Mahdiyah in Sudan, and As-Sanusiyah in Morocco and Hejaz.
- 3) The collective struggle has dissolved, while others have been able to defend themselves. Based on its continuity, the collective struggle of this group is also divided into two parts, namely:
  - a) Groups that continue to be wracked with difficulties and torture so that they are no longer able to survive and stop halfway, end up with the cessation of institutions, such as wahhabism and sanusiyah.

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<sup>22</sup> Ibid

<sup>23</sup> Ibid

- b) The group that remained and continued to preach got rid of the difficulties and tortures that stood in the way of its goal.

## 5. Illuminating the Islamic Revival of the 21st Century

- a. Resurrection is inevitable.

Although in recent decades we have seen groups of Islamic revival always marginalized from life, expelled from their hometowns and oppressed by groups of opponents, Muslims should not be pessimistic and discouraged from the mercy of Allah Almighty because breaking up from Allah's Mercy is the entrance to destruction, (QS Yusuf verse 87).

In addition to the prohibition of despair and the always optimistic commandments, we also believe that Muslims will rule on earth<sup>24</sup>. This belief is not utopia, but is supported by the following evidence:

- 1) Sharia Perspective, QS An Nur verse 55. About the promise of Allah SWT to those who believe and do good deeds that they will be given power by Allah on earth.
- 2) Historical perspective, Risalah Hasan Al Banna: "ilaa ayyi syai-in, nad'unnaas". He said, "Indeed, the pride of all Ummah begins with weakness. Despite such assumptions, history teaches us that patience, determination, wisdom, and calmness in stepping, can lead the ummah from an initially weak awakening and little means, to the pinnacle of success that its activists desire."
- 3) Social perspective. Imam Hasan Al Banna said "Social science experts state that today's reality is yesterday's dream, and today's dream is tomorrow's reality" (Risalah Ilaa ayyi syai-in nad'unnaas).
- 4) Perspective of reality. "For after hardship there is ease, after difficulty there is ease" (QS. Ash-Sharh verse 5).

- b. Sunnatut Tadaawul.

Sunnatut Tadaawul (Terms of Pergiliran) is sunnatullah. Even Ali ibn Abi Talib, when asked about the results of battles that sometimes won and sometimes lost, he replied "al harb duwalun", the battle was sometimes lost, sometimes won.

وتلك الايام نداولها بين الناس .....

*"And that time of glory and destruction we went among men so that they might learn a lesson"*  
QS Ali Imran: 140.

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<sup>24</sup> Khozin Abu Faqih Lc, Should Da'wah Penetrate Power, Jakarta, Al I'tishom, First Printing, June 2009, p.19

When Europe was hit by a severe economic crisis, in the Islamic world, Islamic parties began to squirm and move towards the rungs of government, through democratic elections. Perhaps, this is the time of change in world civilization, *tadaawul hadhaarah alamiyah*, towards the revival of Islam and its ummah<sup>25</sup>.

c. Ibrah of the Arabian Seedling Season.

If we look closely, the symptoms of the Islamic revival (Arab Spring, Islam Spring) have spread almost throughout the Islamic world. Even before the reforms in Egypt, Tunisia, Yemen and Libya there were signs of a comeback, but it found the right momentum in 2011<sup>26</sup>.

There are 5 Ibrah (Lessons) that can be taken from the Arabian seedling season, namely:

- 1) Istiqamah in the fight. "Fastaqim Kamaa Umirta"
- 2) Have a clear orientation. "Walikulli wijhatun huwa muwalliha, fastabiqul khayraat"
- 3) Tawaazun. "Waaqiimul Wazna bil Qisthi Walaa Tukhsirul Miizan"
- 4) Continuous proselytizing. "Khayrul 'Amali, Adwaamuha" at best charity is that which continues even a little.
- 5) Taurits/inheritance. "Al Ulama' waratsatul anbiya"

#### D. Conclusion

1. The French Revolution that took place in the XVIII century (1789-1799) has changed the face of the western world. All matters relating to the hierarchical tradition, monarchy, aristocracy and power of the Catholic Church were replaced by new principles, namely *Liberte, egalite and fraternite* (Liberty, Equality and Fraternity). The impact of this revolution was not only felt by France, but soon spread throughout Europe. The Ottoman Turli Empire was no exception, whose vast power covered part of Europe.
2. The monarchy system run by the Ottoman Turks began to be challenged by intellectuals who were influenced by the ideology of the French Revolution. Gradually Ottoman Turkey weakened along with the growing ideology of modernism, secularism, and nationalism which was the biological child of the French Revolution.

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<sup>25</sup> Abu Ghazzah, Lc, *Spring of Arab World Revolution, Success Story PKK Political Wing of Muslim Brotherhood Jamaat*, Jakarta, 2012, *Maktabah Gaza*, p. 160.

<sup>26</sup> KH. Hilmi Aminuddin, Lc, *Learning from the Arab Spring, Collection of Instructions for the Leaders of Da'wah Organizations*, Jakarta, First Printing, April 2013, p.29

3. The Ottoman Empire was in critical condition. The problems he faced were complex. From the outside he was attacked by the conspiracy of European countries for the benefit of colonialism and imperialism in the territories he controlled. From within he faced conspiracies to dissolve the caliphate from organizations calling itself the *Young Turk Movement and the Committee of Union and Progress, as well as the Freemasonry Movement*.
4. However, the collapse of the Ottoman caliphate was unique. Unlike states or empires in general that experience fall and collapse due to wars, power struggles, or rebellions. The Ottoman Caliphate collapsed due to a conspiracy of a guerrilla movement working in secret.
5. After its collapse, the Islamic world was in a very sad condition. The Islamic countries were torn apart and became the struggle of the European nations. They not only came to annex and take the wealth of the Muslim world, but also helped spread Christianity. The XX century was a time of revival of Muslims throughout the continent. The Muslims rediscovered the momentum of their revival starting from the fardiyah da'wah carried out by Muslim thinkers to incarnate as a harakah da'wah respected by the colonizers.

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