

Islamic Renewal and Reformation

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ABSTRACT

This article discusses the renewal of civilization which is an integral part of Islamic thought. Using the qualitative analysis method, this literature review found several things about the meaning, meaning and origins of renewal in Islamic history. The relationship between the renewal of thought and the concept of *ijtihad* is also discussed, as well as how this renewal is manifested in the writings of Islamic thinkers. This article develops reform formulations and guidelines that contemporary Muslims must strive for in articulating the goal of harmony between civilizations and their cooperation for the common good.

ABSTRAK

*Artikel ini membahas pembaruan peradaban yang merupakan bagian integral dari pemikiran Islam. Dengan menggunakan metode analisis kualitatif, tinjauan literatur ini menemukan beberapa hal tentang makna, arti, dan asal-usul pembaruan dalam sejarah Islam. Hubungan antara pembaruan pemikiran dan konsep *ijtihad* juga dibahas, serta bagaimana pembaruan ini dimanifestasikan dalam tulisan para pemikir Islam. Artikel ini mengembangkan formulasi reformasi dan pedoman yang harus diperjuangkan oleh umat Islam kontemporer dalam merumuskan tujuan harmoni antara peradaban dan kerjasama mereka untuk kebaikan bersama.*

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1. INTRODUCTION

International trends in religious renewal are influenced by a variety of factors, including population growth, migration, and demographic changes (Rofiqi & Haq, 2022). Pew Research Center projections show that by 2050, Christianity and Islam will be the two largest religious groups globally, with Christians experiencing a decreasing percentage of the global population (Voices, 2015). The profile of religions in the world is changing rapidly, driven primarily by

differences in fertility rates and youth populations among adherents of the world's major religions (Kripal et al., 2024). In the United States, the number of Christians is expected to decline, with nearly three-quarters of the American population projected to be Christian by 2070 under the most likely scenario (O'Reilly, 2023). The number of Muslims is estimated to be almost the same as the number of Christians throughout the world in 2060 (Markham & Sapp, 2020).

The history of Islamic thought is marked by a tradition of continuous internal revitalization and reform embedded in the principles of *ijtihad* and renewal. The main aim is to bring existing realities and social changes in line with the universal, transcendent standards of the Qur'an and Sunnah through a process of restoration and reform (Rosyad et al., 2022). Thus, tradition *ishlāh*-renewal consistently challenges the Muslim status quo and encourages new interpretations of the Qur'an and Sunnah, which are understood and applied through the methodology of interpretation and *ijtihad*, as well as the rejection of unwarranted additions to the original message of Islam (Voll, 1983).

Despite the somewhat confusing currents of opinion that have swept through Islamic thought in the post-colonial period, it is clear that change was the Muslim solution from the beginning to the end of time (Haq et al., 2023). This potential can be reduced or increased by a number of factors, but it still exists in society because the ingredients are contained in the Qur'an and Sunnah. In today's seemingly westernized Muslim society, the desire for change is undiminished. The complexity of contemporary society can modify the role of reformers, because the change agenda and efforts to reorganize and run the country currently require various inputs from technocrats and professionals as well as *ulama'*. The search for change and the capacity of the people to seek it are clearly visible from the emergence of Islamic revival movements in many Muslim countries. There is latent energy to make changes in every Muslim community, including those who have deviated (Rahman, 2016).

Modern scholars have expanded the scope of change to matters beyond existing texts and precedents. This is a consequence of Islam's encounter with modernity and the nature of the challenges faced by the Ummah that must be faced in the era of globalization. Issues of authenticity and verification of ideas conveyed in the name of *ijtihad* and change have always been the focus of attention and discourse of the *ulama* (Cochrane & Adams, 2018).

Concerns about adherence to past precedents became exaggerated and overemphasized, often narrowing the scope of reformist discourse. The challenge that remains, and which demands persistent engagement from Muslim thinkers, is to strike the right balance between valid, but also sometimes conflicting, emphases on the authenticity of Islam, and the formation of adequate responses to contemporary issues (Rahman, 2014b). The challenges of good governance, economic development, science and technology, for example, cannot be fully overcome by looking at past precedents or through the lens of law and religion. Wider issues about science and civilization also point to the need for a more diverse response that does not conflict with Islamic values.

2. RESEARCH METHOD

This article is presented in two parts; the first part consists of an analysis of the reform, its definition and scope, and the impact of scholastic developments on it. The second part discusses *ishlāh* in relation to Islamic reform movements, interactions and responses to Western modernity and secularism. Western challenges to Islam have also prompted new and more inquisitive approaches to *ishlāh* and renewal. A brief discussion that ensues also explores the relevance of *maqāshid* with *ishlāh* and renewal, which will be followed by an overview of Western criticism and the responses it has received from Muslim thinkers. The final section discusses the question of how civilizational renewal is understood in an Islamic context. The article concludes with a conclusion and several actionable recommendations.

3. RESULTS AND DISCUSSION

a. Definition and Dimensions of Renewal in Islamic Thought

Renewal in Islam literally perceived as *tajdīd*, when something is made or becomes new, and when something is returned to its original condition. Renewal thus means the occurrence of some changes in the subject that is the target. Something that is known to have existed in its original state, is then overwhelmed by factors that change it. When something is returned to its original state before the change, then that is what is called renewal (Imamah, 2001). Thus, reform also takes for granted the existence of valid precedent, a principle or set of principles that has fallen prey to distortion and neglect, and needs to be restored to its original purity. Renewal is not always related to new beginnings and new principles, therefore, renewal has different dimensions.

Muslim scholars have noted various definitions for reform, some of which are closely tied to precedent, while others tend to be more open-ended. "The earliest recorded definition of renewal is that of Ibn Shihab al-Zuhri (died 124 H/724 AD) who wrote that renewal means bringing back to life what has been lost or died due to neglect of the Qur'an and Sunnah and their demands" (Ibrahim, 1999).

Ibn al-Athir's (died 606 AH/12 AD) definition of renewal better reflects the rapidly growing scholastic development of his time. Reform is equated with the resurgence of the heritage of leading madhhabs. Reformers are called Mujaddid. Thus, Mujaddid is described as a prominent leader who appears in every century to revive religion for the people and preserve the sects they follow under the leadership of their respective imams" (Imamah, 2001).

On a broader note, al-Suyuti (d.911/1505) wrote that renewal in religion means renewal of its guidance, explanation of its truth, as well as the eradication of destructive heresy, extremism (*al-ghuluw*) or looseness in religion. He then added that renewal also means paying attention to human benefits, community traditions, and the norms of civilization and sharia (Al-Athir & Muhammad, 1983).

Al-Qaradāwī wrote at the end of the 20th century, he understood renewal as combining something old that is useful with something new that corresponds to being open to the outside world without melting into it. He juxtaposes renewal with *ijtihād* and adds that *ijtihād* captures the intellectual and knowledge dimensions of renewal, but renewal is broader in the sense that renewal also encompasses psychological and practical dimensions, i.e., awakening (Qaradawī, 1992). Therefore, *ijtihād* and reform are almost the same in intellectual terms, but reform has an emotive component that is manifested in activism and collective movements. Many of Qaradāwī's contemporaries supported him. Among them, Kamal Abul Majd, Munir Shafiq, Umar Ubaid Hasanah, and Fathi al-Darini, to name a few (Ibrahim, 1999).

On the other hand, Hasan al-Turabi openly criticized those who limited reform to the revival of the spirit of religiosity and theological doctrines only. Because renewal may consist of individual or collective *ijtihād* in theoretical and practical issues, or it may even visualize a new prototype that unites the eternal guidelines of the Shari'a with new realities and situations (Turabi, 1978). Turabi added further that religious renewal has two aspects, the first is seeing the shari'a from within and basically consists of its revival (*izzah*), while the second is expanding its boundaries by bringing in new elements that can become part of the *taṭwīr li'l-dīn*, namely diversification of religious sources. Furthermore, renewal means total revival in all aspects, including the field of political reform by designing mechanisms for a *shūrā*-based government system (Ibrahim, 1999).

b. Challenges and Approaches in Efforts of Renewal in Islam

The understanding of renewal and its meaning for Muslim scholars is influenced by various factors, one of which is historical factors, where the challenges faced by humans and society in

various historical periods are clearly not the same. This also implies that people tend to interpret reforms based on their own experiences and conditions. Another factor is the perspective and specialization of the person concerned. A jurist may understand reform differently from a historian or sociologist.

The prevalence of imitation over the centuries is another factor that influences the understanding of innovation (Ibrahim, 1999). Reading the views of a 20th century ulama or *faqīh* may provide a different view of reform compared to the views of earlier ulama. This is because innovation is basically dynamic and multi-dimensional, and can be related to many other ideas and principles. A comprehensive reading of renewal also tends to go beyond a strictly theological framework and touches on issues of concern to the renewal of Islamic society and civilization (Bugagie, n.d.). In Muhammad 'Imarah's view, Muslims are faced with a crisis in their encounter with modernity. This results in a renewal in reading the holy book and its relationship with new realities through the lens of rationality and *ijtihad* (Muhammad'Imarah, 1990).

We can refer to two other Arabic expressions that appear in Islamic reformist discourse, namely *al-taghyīr* and *al-taṭwīr*. *Al-taghyīr* (change) can mean regeneration and renewal of what has existed before, which is the same as renewal, or it can also mean trying to change the status quo without referring to precedent, namely *taṭwīr*. Both of these things are part of gradual reconstruction and reform, but if the changes are sudden and have never happened before, then they can be categorized *aṣṭawrah/inqilāb* (revolution). Additionally, some changes may consist of purifying and purging unwanted additions originating from questionable practices in the name of religion. This will most likely be in the nature of purification or cleansing and not renewal (Kamali, 2008a).

Another word related to renewal is *ihyā'* (resurrection), which clearly means restoring the status quo without any effort to improve or renew it. However, some writers interpret revival in a general sense that does not prevent renewal and reformation. This can be said in the famous work of Imam al-Ghazali (d. 1111 AD), *Ihya' 'Ulūm al-Dīn* (resurgence of religious sciences), while the choice of the prominent Indian writer, Wahiduddin Khan, to interpret it in 'Ulūm al-Dīn (religious sciences) for his famous book.

On the other hand, Jala al-Dīn al-Suyuti has used renewal in his writings in a broader sense, namely *ijtihad*. Two other well-known works of the 20th century originating from the reformation that deserve attention are the Egyptian work of 'Abd al-Muatta'al al-Sa'īd, *Al-Mujaddidūn fi'l-Islām*, and Muhammad Iqbal's work, *The Reconstruction of Religious Thought in Islam*, which presents various aspects of renewal (Kamali, 2018).

Another Muslim thinker has a different point of view in changing the Muslim political paradigm, namely Muhammad As'ad, which he wrote about in his book entitled *The Principles of State and Government in Islam* (1961). He explained two important points in Islamic reform. First, he made the Muslim Ummah realize that the title of Caliph had been wrongly assigned to Muslim rulers who should have had the title of Amir. And he also believes that deliberation (*Shura*) should go through consensus as much as possible. The second point, he explains that there must be renewal in the study of *Fiqh* because a modern Islamic state cannot be built by outdated medieval *Fiqh*. By following Ibn Hazm, As'ad he proposes that the life of Muslims is sufficiently based on the *Al-Qur'an* and *As-Sunnah* is eternal, clear, or called *al-nusus* (Rahman, 2014a).

Other writers who have contributed to the recent discourse on reform are Muhammad 'Abduh, Rashid Ridā, Yusuf al-Qardawi, Muhammad al-Ghazali, Abu'l A'la Maududi, Hasan al-Turabi, Isma'il Raji al-Fāruqi, Fazlur Rahman, Taha Jabir al-'Alwani, and many more. Although one would hesitate to identify them as *mujaddidūn* in the traditional sense, there can be little doubt about their substantive contribution in this regard. It then appears that the conventional idea of renewal itself has changed, perhaps with the advent of globalization (Kamali, 2018).

Another term can also be created in Arabic, namely *al-nahḍah* and *al-saḥwah* (awakening, revival), which tends to signify movement and demands for change. Some movements that use these words in their slogans call for a total revival of the legacy of the past, while others are critical of modernity and westernization, but still others take a more balanced view of renewal (Kamali, 2018).

From the beginning of the 20th century until now, there have been many radical changes in the theory of Islamic legal schools. This cannot be separated from the various social, political, economic and religious situations that Muslims are facing throughout the world. Modern countries have begun to colonize countries with Muslim populations such as Indonesia and Egypt since the end of the 19th century. This gave birth to important renewal movements in the Islamic tradition, especially the birth of a new spirit for unity and reviving traditions that had once faded. In its development, this has become a new problem in the development and renewal of Islam, because some people consider that this is an attempt to return to pure teachings and reject elements that are considered not to originate from Islam. As a result, today's Muslims are not a society that is advanced and competitive with the West, but is trapped in an increasingly dark historical downturn (Darmalaksana, 2022).

Because renewal is dynamic, it is hardly subject to predetermined methodologies and frameworks, which would explain, to some extent, why Muslim scholars often underscore their concern for the authenticity of Islam about what can be included in it. According to al-Qarad'āwī, renewal is closely related to reforming religion and religion itself. Renewal through syncretism and the planting of something that has no basis in religion does not qualify as renewal (Qaradawi, 1992) However, al-Qarad'āwī also refuted the statements of some people who say that the religion and its principles are not open to reform by saying that although Islam is open to reform with the authority of clear texts, it is not right to change the pillars and beliefs of Islam in the name of reform (Qaradawi, 1992).

The need for renewal is emphasized by norms and praxis. At a certain level according to its development, society's touch with the original impulses and foundations of Islam can weaken, or even disappear, under the pressure of challenging conditions such as *taqlid*, colonialism, rampant secularism, and globalization.

Islam has witnessed examples of rejuvenating renewal, as well as fatal stagnation and *taqlid*. The weight of unwarranted additions even succeeded in declaring, at a certain point, the door to creative thinking and *ijtihād* closed. Therefore, society needs inspiring thinkers and *mujaddids* in figures like AbūḤāmid al-Ghazālī, Ibrāhīm al-Shāṭibī (w. 1388) and Syed Muhammad Naqīb al-Aṭṭas with his innovative contribution to higher goals, or *maqāsīd al-sharī'ah* such as Taqī al-Dīn Ibn Taymiyyah (d. 1328) with a sign of political revival; the polymath of civilization renewal, 'Abd al-Rahmān Ibn Khaldūn (d. 1406) and Shāh Walī Allāh Dihlawī (d. 1762), as well as many more. Some even mention Salāh al-Dīn al-Ayyūbī (d.1193) as a different *mujaddid*.

Generation after generation of scholars have added their personal deductions and interpretations to the original teachings of Islam, which may have had the undesirable effect of making the religion more complicated and distant from lay people. Instead of coming to know religious teachings as their predecessors did through direct personal insight, lay people were often placed in the position of relying on second-hand expositions offered by people who had specialized in the study of some aspect of Islam. The opinions of these mediators naturally differ and verification of the correct position often requires extensive work by experts, resulting in further additions to the original message. Direct contact and Muslims' awareness of the essence of Islam were consequently replaced by complicated rules and burdensome extrapolations.

Islamic Revival, Modernity and Change Phrases such as Islamic modernism, Islamic revival and Islamic reform are embedded in the meaning of renewal and change. These terms are often associated with al-Afghānī, 'Abduh and Ridā. Islamic modernism in the works of these and other

thinkers attempted to reconcile modern values such as constitutionalism, science, modern educational methods, women's rights, cultural revival, with Islamic principles and tenets. Islamic revivalism or the revival of Islam at the end of the 20th century had the impact of strengthening the connection between changes and the guidance of the Islamic holy book. Muhammad Iqbal's work, *The Reconstruction of Religious Thought in Islam*, was translated into Arabic by Abbas Mahmud al-Aqqād in 1955, and 'Abd al-Mutta'āl Sa'idi al-Mujaddidūn *fīl-Islām min al-Qarn al - Awwal ilā'l-Rābi'* Asr, in the same year. Both explain the scope and space provided by Islamic sources for regeneration and renewal. The title of Amin al-Khuli's work, *al- Tajdīd fīl-Dīn*, which was originally published as an article, and later became a book, also reflects these same themes.

It is interesting to mention that al-Sa'idi's previous book, published in the early 1950s, *Tarīkh al-I'lāsh fīl-Azhar* (History of Renewal in Al-Azhar) focuses more on the concept of renewal which initiated the call for revolutionary reform (*al-mu'lish al-thā'ir*), but barely mentioned change at all, which later became the main theme of his next book in 1955 (Ibrahim, 1999). The main reason for this change in focus was the realization that Western modernity had begun to penetrate and confuse the reform movement with currents of opinion that were incompatible with Islamic credibility. Another reason is the spread of nationalism and secular ideology during the post-colonial period, which mostly consisted of political slogans. Added to this was the defeat of the Arabs by Israel, and the disputes that occurred between Islamic movements and the ruling governments in many Muslim countries. A climate of crisis occurred and *ijtihad* began to be replaced by change, especially because reform had a stronger foundation in the holy scriptures.

Fazlur Rahman (d.1988) praised 'Abduh for recognizing the need for reform, just as he praised Hasan al-Banna (d.1949) and Abul A'lā Mawdudi (d.1979) for opposing the excesses of Islamic modernism and defending Islam against secularism. However, he criticized them for their lack of method and the ad hoc nature of their proposed solutions to major problems. Rahman then tried to articulate a new Islamic methodology, because he believed that traditional methods had failed to bring Muslim thought into the intellectual framework of the modern era. He focused his attention on the Qur'an and on the correct methodology of its interpretation in particular. Rahman's mission can be concluded as an effort to retrieve the moral message of the Qur'an to formulate ethics centered on the Qur'an. Because without an explicitly formulated ethical system, a person will not be able to do justice to Islam (Taji-Farouki, 2006).

Fazlur Rahman criticized the atomistic approach from a scientific perspective. This is because the methodology of legal experts also has a systematic and broad socioethical theory as he believes. Legal scholars did develop highly structured legal systems, missing the flexibility that could be the result of such theories (Taji-Farouki, 2006). Rahman explained how the instructions of the Qur'an are closely related to the religious, political, economic and cultural life of Arab society. However, this close relationship was later disrupted by long debates about Islamic theology and law, which created an increasingly widening gap.

Revelation is then seen as something historical and transcendent beyond human reach. Events of revelation (*asbāb al-nuzūl*) which play an important role in explaining certain texts are marginalized and the relationship between *tafsīr*, *fiqh*, theology and the real life of Muslims is increasingly weakened (Taji-Farouki, 2006). It is remarkable to note also that Muslim writings on ethics were largely developed outside the *Shari'a* and were explicitly based on Greek and Persian sources (Taji-Farouki, 2006). In his writings about renewal in *fiqh*, Jamal al-Din Atiyah raises several issues that call for a review and renewal of *fiqh* in various fields. Starting with issues of worship, Atiyah noted that there is too much emphasis on ritual at the expense of the spiritual component.

While psychologists have spoken of the many beneficial psychological and character-forming effects of prayer and fasting, this is completely absent from jurisprudence. With regard

to marriage, the Qur'an characterizes it as friendship and affection, which jurists reduce to a contract of ownership (*'aqd al-tamlīk*), which marks a complete deviation from the spirit of the Qur'an (al-Zuhailī, 2002).

The emphasis on worship and contracts gives the impression of formality, while harmony and conditions often sacrifice the essence and spirit of the subject (al-Zuhailī, 2002). Then, Islam is a religion of unity (*tawhīd*), while the divisive impact of schools of jurisprudence on the unity of Muslims is exaggerated or misunderstood. Schools of law are a manifestation of freedom in *ijtihād*, but lose focus and become tools of fanaticism and division among Muslims. In the same vein, jurisprudence in the current focused era can be said to lack detail and takes an atomistic approach to law at the expense of developing general theories and comprehensive guidelines. In addition, there is a disconnect between *fiqh* and belief and Islamic ethical norms link it to government (al-Zuhailī, 2002).

Atiyah told what he heard from al-Qaradāwī that as a young man in his early years in Egypt, Qaradāwī attended Ramadan studies at the local mosque in the afternoon between Maghrib and Isha prayers. The lesson given is about ablution and hygiene. Then Qaradāwī jokingly added that for 30 nights we always studied that. Compare it with the approach taken by the Prophet. when a Bedouin Arab came and asked him how to perform the prayer, and the Prophet SAW. only said to him "Pray when you see me praying" (al-Zuhailī, 2002).

Dalam bukunya *al-Fiqh al-Islāmī fi Tarīq al-Tajdīd* (Al-Awa, 1998), Muhammad Salim al-'Awa speaks of the stagnation of *fiqh* due to long-standing *taqlīd*, and raises a number of issues that require innovative responses. He also notes that political jurisprudence (*al-fiqh al-siyāsī*, also *al-siyāsah al-shar'iyah*) has failed to integrate the Qur'anic principles of *shūrā* and accountability. Al-'Awa believes that limiting the term of office of heads of state is no longer an option, but rather a necessity, and in many other fields, *fiqh* needs to be developed through comprehensive *ijtihād* to provide relevant responses to issues of citizenship, freedom of association, political parties in nation-state context, and peaceful relations with other countries.

Furthermore, women's right to participate in the political life of society, their right to act as judges and witnesses, and absolute equality in their right to life, as described in some scholarly works, is very discriminatory with reference to money or *diyāt*. Similar questions arise regarding equality in the case of non-Muslim fundamental rights and jurisprudential formulations regarding the imposition of taxes (*jizyah*), the Islamic position on art and music, as well as issues in criminal law regarding apostasy and the law of evidence, especially the method of proof that need to be adapted to more modern and more reliable scientific methods to prove the facts.

Salim al-'Awa begins his writing reviewing Jamal al-Banna's book entitled *Nahw Fiqh Jadīd* (Towards a New Fiqh), and finds similarities in his approach to several challenging aspects of *fiqh* reform. However, al-'Awa commented on the differences between his approach and al-Banna's approach to the established methodology of renewal and reform, al-'Awa thought that most problems could be overcome by using the *ijtihād* methodology that already existed in Islam (Al-Awa, 1998).

The above presents a fairly long list of issues involving healthy self-criticism among Muslim scholars. This can be said to be the forerunner of renewal and change. Some progress has been made in many respects through 20th century family law legislation and reform, although progress has been uneven across countries and has generally been eclectic.

Many authors not only ask questions and raise issues, but also discuss them and consider prospective solutions. Elsewhere, we have tried to provide a more complete picture of the reform steps of Islamic law in the 20th century through statutory legislation, juridical doctrine, and research (Kamali, 2008b). The 20th century Islamic revival witnessed aspects of revivalism, which included the salafiyah type of revivalism, and modern reform through legal legislation. However, one area that has not experienced real change-based improvements is law and

constitutional governance. The process of political reform in which revivalist and innovative Islamic thought, democracy and human rights can unite and lead to comprehensive change, is expected to produce comprehensive change, as opposed to the chaotic Western laws and constitutions that we have seen in the past which has now come under new scrutiny and will likely be amended and replaced.

Religious revival and major trends in global security, economics, and governance are also important factors influencing religious renewal. The rise of Asia and the decline of Western countries, including the United States, in the context of high interdependence between countries has caused acute problems in global governance, which may have an impact on religious trends (Merlini & Roy, 2013). Indeed, overall, religious renewal is a complex phenomenon influenced by various global, regional and local factors. It is important to monitor these trends and their impact on societies around the world. Thus, although there is the influence of doctrine in religious renewal, there are also social, economic, political conditions, global trends, and so on. This is also what happened in Islamic renewal.

4. CONCLUSIONS

Change is an important instrument for achieving social reform and progress in harmony with religious principles. However, change is a broad and comprehensive concept that should not be reduced to narrow technicalities and limiting interpretations. Islamic discourse on renewal and change has moved along with the prevailing historical and time conditions. This shows internal diversity and scope to take on new challenges. The understanding of change which was relatively open at first then experienced restrictions with the crystallization of leading schools of theology and law. Discourse regarding the changes that occurred in the 20th century tended to look at new horizons, but then entered an environment full of tension due to confrontation with Western modernity and challenging conditions internationally. Now, the discourse of change has moved forward and may now be starting to regain momentum. In this way, change becomes broader, more interesting and is no longer the responsibility of individual reformer (*mujaddid*), but also movements and thought leaders in society and politics, educators and the media. Current changes must take into account the broader context and no longer be seen as the exclusive prerogative of individuals and *mujaddids*.

Changes are not always related to jurisprudence nor can they be included in the specificity of one scientific discipline. Changes are multidisciplinary and receive inspiration and support from all fields of Islamic learning, and modern sciences, which do not conflict with Islamic values. This multidisciplinary approach to change must now gain greater recognition. Change and renewal are not only limited to legal aspects, but must also look at the broader picture of the goals of Islamic civilization, the neglected aspects of accountability and good governance, poverty alleviation, and Islam's relationship with other civilizations. Islamic fundamentalist discourse in the 20th century, although not internally monolithic, has narrowed the horizons of debates about revivalism and reform. This was partly caused by colonialism and Western military aggression. It is certainly difficult to achieve harmony in Islamic discourse in a climate of tension, increasing Islamophobia and media bias against Islam. Change will flourish in a peaceful environment. When turbulent politics, extremism and violence dominate the social climate, change is difficult to occur. True change should create a conducive, normal and peaceful environment, and this should be the joint goal and responsibility of Islamic and Western thinkers and governments. Muslims must join hands with other communities and countries to address common problems such as human trafficking, drug use and disease, moral decay and oppression through innovative solutions that may be part of change. Thus, changes in the era of globalization can acquire an international dimension and produce common solutions for Muslims and non-Muslims.

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