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## Islam as Future Religion: What Western Community Say

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### Abstract

*This scientific work aims to find data through studies in international publications that discuss Islam as a great religion and the future in the view of the western scientific community. To facilitate the search for data to answer this research question, we first searched it from Islamic religious literature electronically to understand and answer the question with valid and reliable findings. The way we analyze involves, among other things, a data analysis system, coding the data, and drawing a summary of the final understanding according to the research question. So, based on the findings and discussion of the data, most of the publications state that Islam is the fastest-growing religion in the world today. Because it is developing so fast, it will be an essential concern for the West. They see Islam as a threat to the future of world civilization, which the West now dominates, but Islam is also a religion that they consider quantitatively and qualitatively by practicing Islamic teachings specifically. Hopefully, this finding can be a valuable contribution to many Islamic studies in the future.*

**Keywords:** Islam, the future of Islam, Islamic studies, Western views

## Islam sebagai Agama Masa Depan : Pandangan Masyarakat Barat terhadap Islam

### Abstrak

*Tujuan inti dari karya ilmiah ini adalah untuk mencari data melalui kajian-kajian pada publikasi internasional yang membahas Islam sebagai agama besar dan masa depan. Untuk memudahkan pencarian data menjawab pertanyaan-pertanyaan kajian ini, pertama-tama kami mencarinya dari literatur agama islam; kami dapat memahami dan menjawab pertanyaan dengan temuan yang valid dan dapat diandalkan. Adapun cara kami menganalisis antara lain melibatkan sistem analisis data, pengkodean data, dan menggambilan ringkasan pemahaman akhir sesuai dengan pertanyaan penelitian ini. Jadi, berdasarkan data temuan dan diskusi, kami dapat mengatakan bahwa sebagian besar publikasi menyatakan bahwa Islam sebagai agama yang berkembang sangat pesat di dunia. Karena berkembang begitu cepat, itu akan menjadi perhatian penting bagi Barat. Mereka tidak hanya melihat Islam sebagai ancaman bagi masa depan peradaban dunia, tetapi Islam juga merupakan agama yang mereka perhitungkan. Semoga temuan ini menjadi kontribusi yang berharga bagi banyak orang.*

**Kata kunci:** Islam, masa depan Islam, studi Islam, pandangan.

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## A. Introduction

According to the Qur'an (al-Ma'idah: 3), Allah has perfected Islam as a religion for humanity.<sup>1</sup> Muslims are required to think that Islam will remain relevant until the end of time because of this declaration. Because of its completeness, Islam should be considered the most authentic religion. Life is carried out following Islamic principles or directions derived from the Qur'an and the sunnah of the Prophet Muhammad. This will result in the most advanced culture and, ultimately, civilization. When the Prophet Muhammad ascended the throne of Medina, he asserted his authority.<sup>2</sup> After the death of the Prophet Muhammad, the leaders used the teachings of Islam as a basis for building a better society. Many scholars, Muslim and non-Muslim, think that the Abbasid period was the pinnacle of Islamic civilization when the Abbasids were led by al-Ma'mun, a man known for his love of knowledge from the Qur'an and hadith, as well as philosophy. Islamic religious leaders offer a solid motivation to develop science and technology.<sup>3</sup>

The civilization of a nation and its community is from the perspective of its adherents that one nation is undoubtedly different from other nations. The word "civilization" translated from the Arabic word "adab," which means character.<sup>4</sup> However, because good and evil in society are subjective, good and evil have been created since the arrival of Islam based on right or wrong based on the provisions or decrees of Allah (the holy book). The teachings of Islam become the foundation in the situation in which Islam exists. Religion is considered an obstacle to the growth of science and technology as one of the foundations of civilization, as is the case in the West. Of course, this is the wrong point of view due to the lack of understanding of the history of civilization, including the background of its rise

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<sup>1</sup> Amalina Setiani dan Muhammad Labib Syauqi, "The Perfection of Religion in the Qur'an: QS Al-Mā'idah verse 3 in the view of Ibnu 'Abbas and Hamka's Interpretation," *International Journal of Social Science and Religion (IJSSR)*, 2020, 213–32.

<sup>2</sup> Dilip Hiro, *Holy Wars (Routledge Revivals): The Rise of Islamic Fundamentalism* (Routledge, 2013).

<sup>3</sup> Taban Habibu, M. D. Abdullah-Al-Mamun, dan CheKum Clement, "Difficulties faced by teachers in using ICT in teaching-learning at technical and higher educational institutions of Uganda," *International Journal of Engineering* 1, no. 7 (2012): 1–10.

<sup>4</sup> Barry Kosmin, *One nation under God: Religion in contemporary American society* (Crown, 2011).

and fall.<sup>5</sup> Therefore, an in-depth research is needed to build a paradigm Islam teaches to create a future global civilization.

Because of Islamic civilization, humanity will be more prosperous, prosperous in the world, and happy in the hereafter.<sup>6</sup> In other words, civilization includes all the efforts of humanity not only to carry out God's commands but also to do them as efficiently and attractively as possible. However, in later usage, the word "civilization" is often used without reference to Islam. Because it is the most significant level of culture, which in many ways is value-free, it is often equated with the term civilization in English, which is a fixed form.<sup>7</sup> The future of Islam in Indonesia is currently being debated, especially among intellectuals. In a particular perspective, Indonesia will emerge as a paradigm of Islamic convergence, economic growth, and the development of a sound democracy. Since the beginning of this debate, civil society and the Indonesian government have presented several ideas, such as Islam Nusantara and Islam diversity.<sup>8</sup>

However, few exhibitions in the field of culture discuss the future of Islam in Indonesia. Studies and seminars on the future of Islam in Indonesia to fill this gap. A study to start afresh, realistic, but the hopeful dialogue about Islam in Indonesia said that inaugurating the future of Islam in Indonesia will be a refresher amid endless debates about elections and Islamic politics. This study invites the whole community to discuss where Indonesia and Muslims are headed from the bottom

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<sup>5</sup> Mahmood Panahi dan Sayyed Mohammad Reza, "Infrastructures of new Islamic civilization in the thought of Ayatollah Motahhari," *Journal of Contemporary Research on Islamic Revolution* 3, no. 7 (2021): 37–52.

<sup>6</sup> Ahmad Syafii Maarif, *Membumikan Islam* (IRCiSoD, 2019). Aslan Aslan, "MAKNA DAN HAKIKAT PENDIDIKAN BIDANG POLITIK DALAM ALQURAN," *Cross-Border* 2, no. 2 (2019): 101–9. Oskar Hutagaluh dan Aslan, "Pemimpin dan Pengaruh Geo Politik Terhadap Lahirnya Sumber Daya Manusia Yang Berkarakter," *Jurnal Studi Islam Lintas Negara* 1, no. 2 (2019): 23–29.

<sup>7</sup> Muhammad Shahid Habib dkk., "Challenges of Defining and Revitalizing/Reawakening of Islamic Civilization in Contemporary Era," *Ilkogretim Online* 20, no. 4 (2021).

<sup>8</sup> Saiful Mustofa, "Meneguhkan Islam Nusantara untuk Islam Berkemajuan: Melacak Akar Epistemologis dan Historis Islam (di) Nusantara," *Epistemé: Jurnal Pengembangan Ilmu Keislaman* 10, no. 2 (2015): 405–34. Sardjana Orba Manullang, Mardani Mardani, dan Aslan Aslan, "The Effectiveness of Al-Quran Memorization Methods for Millennials Santri During Covid-19 in Indonesia," *Nazhruna: Jurnal Pendidikan Islam* 4, no. 2 (12 Juni 2021): 195–207, <https://doi.org/10.31538/nzh.v4i2.1334>. Sardjana Orba Manullang dkk., "Understanding Islam and The Impact on Indonesian Harmony and Diversity," *Al-Ulum* 21, no. 1 (25 Juni 2021), <https://doi.org/10.30603/au.v21i1.2188>.

to the elite. Nafis,<sup>9</sup> said Islam and future civilizations are significant to discuss. Because the good values of Islam are no longer a byword with theories, but also need to be proven and applied vigorously. The deeper the implementation, the higher the civilization. Human life must be based on the belief that annual belongs to Allah and Him we will return. Abdillah,<sup>10</sup> also voiced that Islam is a dynamic and social religion in political life in Indonesia.

Studies that say that Indonesia has now become an Islamic country need proof. An Islamic state and a Muslim-populated state are not the same things. More often, the term "Islam" refers to nature. Because there are Islamic countries that are not Islamic, there are also non-Islamic countries that are Islamic. This Islamic Indonesia is known, among others, to have an honest and law-abiding society and government. Islamic teachings since before independence have been disseminated through two channels: structural and non-structural. Structural here, as did Walisongo, through activities related to the government at that time, especially the monarchy. While non-structural outside the scope of the kingdom, such as the culture of Sunan Kalijaga.<sup>11</sup> It can be said that there are aspects of state governance law that are often relevant to religious law, such as criminal law and religious community law.

If looking back at the history of the formation of the Republic of Indonesia, many will understand how Sunan Kalijaga taught Islam with wayang, which was more accessible for people to understand at that time.<sup>12</sup> Therefore, many Islamic principles might be used as a lifestyle until now. However, it does not force the Indonesian people to establish a state-based on Islam. Meanwhile, Thomas,<sup>13</sup> in his study of the discussion of evolution and creation: an Islamic view, also emphasizes the importance of understanding and researching the evolution of Islam in the past

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<sup>9</sup> Ahmed Nafis dkk., "A comparative study of the in vitro antimicrobial and synergistic effect of essential oils from *Laurus nobilis* L. and *Prunus armeniaca* L. from Morocco with antimicrobial drugs: new approach for health promoting products," *Antibiotics* 9, no. 4 (2020): 140.

<sup>10</sup> Masykuri Abdillah, *Islam & Dinamika Sosial Politik Di Indonesia* (Gramedia Pustaka Utama, 2015).

<sup>11</sup> H. Muhammad Tahir Azhary, *Beberapa Aspek Hukum Tata Negara, Hukum Pidana dan Hukum Islam* (Prenada Media, 2015).

<sup>12</sup> Kathy Foley, "The Ronggeng, the Wayang, the Wali, and Islam: Female or Transvestite Male Dancers-Singers-Performers and Evolving Islam in West Java," *Asian Theatre Journal* 32, no. 2 (2015): 356–86.

<sup>13</sup> Paul Thomas, "The creation-evolution debate: an Islamic perspective" (PhD Thesis, King's College London (University of London), 2012).

and present to predict how Islam will develop in Indonesia in the future—observing the struggle of the Muslim academic community to be used as a basis for predicting the future growth of Islam. This is because the growth of modern Islam cannot be separated from the struggles of Muslim intellectuals in the past.<sup>14</sup> How to talk about the future is closely related to talking about the past and the present. So, with that, the growth of Islam in Indonesia will increase with a solid foundation. Famous Islamic thinkers such as Ibn Khaldun have given the Ummah a comprehensive view of civilization. He believes that civilization will be realized if it has three primary abilities: the ability to think that produces science and technology, the ability to establish organizations in the form of political and military power, and the ability to struggle to survive.<sup>15</sup>

Islamic civilization is the greatest civilization from the point of view of science and history because it is multifaceted. Not only physically but also spiritually. Religion and science are like bases and superstructures on them in this paradigm. The two must be well connected to form a solid and magnificent/beautiful construction unit.<sup>16</sup> From a secular point of view, this requires seriousness in emigration. The secular worldview should be seen as a mental handicap that will lead to failure. Ibn Khaldun has given us a holistic view of civilization. He believes that civilization will be realized if it has three primary abilities: the ability to think that produces science and technology, the ability to establish organizations in the form of political and military power, and the ability to struggle to survive.<sup>17</sup> Likewise, Spengler says that it comes with a view. Civilization, according to him, is something that has been, while culture is something that develops. In other words, civilization is a culture that has reached a high and sophisticated level of development.

Consequently, the notion of culture must be used to describe civilization. Culture emerges, according to Toynbee, because there are solutions to problems,

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<sup>14</sup> Vedi R. Hadiz, "Retrieving the past for the future? Indonesia and the New Order legacy," *Asian Journal of Social Science* 28, no. 2 (2000): 11–33.

<sup>15</sup> Johann P. Arnason dan Georg Stauth, "Civilization and state formation in the Islamic context: re-reading Ibn Khaldūn," *Thesis Eleven* 76, no. 1 (2004): 29–48.

<sup>16</sup> James E. McClellan iii dan Harold Dorn, *Science and technology in world history: an introduction* (JHU Press, 2015).

<sup>17</sup> MTSH Mohammad, "Principles of sustainable development in Ibn Khaldun's economic thought," *Malaysian Journal of Real Estate* 5, no. 1 (2010): 1–18.

and a powerful minority provides those solutions. Watts,<sup>18</sup> also mentions the possibility of an established cultural decline. Before one's soul was destroyed and then vanished, the great soul possessors who functioned as messiahs generally tried to prevent it. This viewpoint is intriguing since the Messiah suggests that God's ideals be established. Of course, to do so, they must first understand God's thoughts as revealed in His scriptures.

Furthermore, the theory and conflict system say that a country with a different culture can create war; according to Yuchtman-Yaar & Alkalay,<sup>19</sup> religion and economic civilization development and value, modernization and orientations require that each individual will have an impact such as a system of moderation and socialization. All Islamic and non-Islamic civilizations still have seven or main civilizations—the perspective on civilizations in global history. Sixteen civilizations had been annihilated, three had been melted down, and the remaining seven had survived. The seven civilizations were then merged into five: Western, Orthodox Christianity, which included Southeastern Europe, Islam, Hinduism, and the Far East, including China, Japan, and Korea.<sup>20</sup> Haryati,<sup>21</sup> offers a point of view following the framework of civilization that science and technology must follow. He referred to science as sacred science to emphasize that the element of wisdom is far more critical than the technical aspects, which remain the hallmark of contemporary science. As a result, science and technology must be reintegrated with Islam to create an Islamic civilization.

Returning to the purpose of this study on understanding the future of Islam in the view of the West, then from the progress of science and technology, it can be understood that to enable the application of religious teachings. The civilization of technology and knowledge is the result of human life, which God has given the ability to detect signs and the potential to be creative. This is an approximate indication of the eye of civilization. After all, it must be based on the sacred concept

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<sup>18</sup> Alan Watts, *Behold the spirit: A study in the necessity of mystical religion* (Vintage, 2011).

<sup>19</sup> Ephraim Yuchtman-Yaar dan Yasmin Alkalay, "Religious zones, economic development and modern value orientations: Individual versus contextual effects," *Social Science Research* 36, no. 2 (2007): 789–807.

<sup>20</sup> S. P. Huntington, "The Clash of Civilizations?. Culture and Politics" (Palgrave Macmillan US, 2000).

<sup>21</sup> Tri Astutik Haryati, "Modernitas Dalam Perspektif Seyyed Hossein Nasr," *Jurnal Penelitian* 8, no. 2 (2012).

of God, as Nasr said. Islamic civilization and future is the greatest civilization from this point of view. Islam is a religion with a concept or system, then life promises order, safety, peace, and prosperity and has consequences for people who believe in it. Because the future is increasingly complex with rules and belief systems, Islam, which regulates human life as an individual, is reflected in the concept of faith, sincerity, and Ihsan. Such a concept allows Islam to develop and advance in the future.<sup>22</sup> With such thoughts, we believe that Islam will advance and develop in the future. For that, we want to add insight into what the westerners say.

To answer this research question, we have conducted a series of data searches on some international publications discussing Islam and their views on the future of Islam as a major religion. This study relies on secondary data, which we analyze with a study approach and extract through a coding system and in-depth evaluation until the data we see have answered the problem validly and tested. We use a search system via an electronic search engine on Elsevier, Taylor & France publications data sources, Google Books, and Google Scholar. Then we design the report qualitatively descriptive by following the directions of previous studies.<sup>23</sup>

## B. Result and Discussion

In this section, we present the findings of our study in publications that we seek to answer the research questions systematically. The first is Kayani's,<sup>24</sup> study, which says that Islam was Islam then, now, and in the future. At two levels, the future of Islam can be considered: community and politics. People think that their faith is alive and well and that Muslims will continue to rule the future. At the political level, the relationship between the Judeo-Christian West and the Ummah must be considered. The rise of Islam in the twenty-first century is not a new phenomenon; it has a history, and the current radicalization of Islam is a brief period that a confident and moderate neo-Islam will replace.

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<sup>22</sup> M. Mathar, "Kimiawi Pemikiran Islam: Arus Utama Islam di Masa Depan," 2007.

<sup>23</sup> Andrzej Kulczycki dan Sarah Windle, "Honor killings in the Middle East and North Africa: A systematic review of the literature," *Violence against women* 17, no. 11 (2011): 1442–64. Mestika Zed, *Metode peneltian kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2004). Carol Grbich, *Qualitative data analysis: An introduction* (Sage, 2012).

<sup>24</sup> Saima Ashraf Kayani, "Islam: Past, Present and Future,," *Dialogue (Pakistan)* 6, no. 4 (2011).

According to Nafees Syed Ahmedinejad, the future of Islam is about foreign policy and religion, and domestic politics. "Muslims are us," he added, describing them as "an important part of the American and European order." He claims that engagement with Islam stems from a place of ignorance and prosperity. Al-Ahmadinejad We must be aware of where we are, how we got here, and what influences how we react and respond to Islam in the future.<sup>25</sup>

A quiet revolution is sweeping the Islamic community in the West. This Muslim, Ummah, really feel this. Muslim women and men in France, Britain, Germany, and other countries are redefining their religion to conform to Islamic teachings, adopt European and American traditions, and are firmly entrenched in Western society. This is to build an autonomous Western Islam based on the reality of Western culture. So, it can be said that Islam will continue to move even though it is still very depressing, especially for minorities.

Furthermore, Ramadhan,<sup>26</sup> views that Muslims in the West and the future of Islam lie between the Challenges of Pluralism and the Clash with the West. Esposito's findings, released in December 2010, investigated differences in perceptions of Islam between Western and Muslim populations. He claims that Muslims need to reconsider their understanding of Islamic texts and contexts. "While Islamic law was once the perfect moral pattern and guide for early Muslim societies, it is now often exploited as a tool of political and economic tyranny. Muslims around the world, according to Esposito, are faced with many challenges of civilization that need real answers in the twenty-first century. Esposito presents Islamic reformers who try to portray Islam in a more enlightened light. According to him, Islam is an extensive homework for Muslims to dispel destructive prejudices about Islam and to awaken Muslims from alienation and difficulties in a global society.<sup>27</sup>

Next, Wilfred Scawen Blunt dan Riad Nourallah,<sup>28</sup> writes that the future of Islam must deconstruct and reformulate this issue if they are to contemplate the near and bright future of Islam. If the Ummah sees the future of Islam only from a

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<sup>25</sup> John L. Esposito, "The Future of Islam," *Fletcher F. World Aff.* 25 (2001): 19.

<sup>26</sup> Tariq Ramadan, *Western Muslims and the future of Islam* (Oxford University Press, 2003).

<sup>27</sup> Ghazala Jamil, *Muslim women speak: Of dreams and shackles* (SAGE Publishing India, 2017).

<sup>28</sup> Wilfred Scawen Blunt dan Riad Nourallah, *The future of Islam: A new edition* (Routledge, 2013).



theological point of view, the answer is clear: one of the fundamental characteristics of Islam as a religion is its strict adherence to tradition and the rejection of progress. Since then, Nasr,<sup>29</sup> said that the issue of contemporary science and Islam In one way or another, Western science and its application in contemporary technology had influenced almost the entire Islamic world. The Islamic worldview and what has survived Islamic culture and civilization have been vehemently opposed by Western science. The challenges and difficulties presented by science today are not the same as those presented by modern technology. We will concentrate our efforts on the topic of science, only discussing technology as a footnote and dedicating the entire article to a thorough study of technology.<sup>30</sup>

The future of Islam is inseparable from media issues and propaganda. Rehman,<sup>31</sup> examines how Islam, the "war on terror," and the future of Muslim minorities in the UK. This is the dilemma of multiculturalism after the "Muslim London Bombing" in the UK has made serious accusations of social exclusion, discrimination, and denial of the Muslim community's right to self-defense. Britain's pursuit of a worldwide "war on terror" led to increased public hatred and discontent. The Labor government's harsh laws and administrative practices have recently openly targeted Muslim minorities. Since the London bombings of 7 July 2005, this study critically examines the problems facing the British Muslim community in the context of a tense social and political climate.

Islamic civilization, according to Hossein Khani.<sup>32</sup> What will it take for Islam and science to have an honest dialogue with each other? Hossein argues that the primary concern of the Islamic Ummah should be to determine the circumstances

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<sup>29</sup> Seyyed Hossein Nasr, "Islam and the problem of modern science," *Islam & Science* 8, no. 1 (2010): 63–75.

<sup>30</sup> Ehsan Masood, *Science and Islam (Icon Science): A History* (Icon Books, 2017).

<sup>31</sup> Javaid Rehman, "Islam," war on terror" and the future of Muslim minorities in the United Kingdom: Dilemmas of multiculturalism in the aftermath of the London bombings," *Human Rights Quarterly*, 2007, 831–78.

<sup>32</sup> Ali Hossein Khani, "ISLAM AND SCIENCE: THE PHILOSOPHICAL GROUNDS FOR A GENUINE DEBATE: with Majid Daneshgar,'The Future of Islam and Science: Philosophical Grounds'; Biliana Popova,'Islamic Philosophy and Artificial Intelligence: Epistemological Arguments'; Mohsen Feyzbakhsh,'Theorizing Religion and Questioning the Future of Islam and Science'; Ali Hossein Khani,'Islam and Science: The Philosophical Grounds for a Genuine Debate'; and Majid Daneshgar,'Uninterrupted Censored Darwin: from the Middle East to the Malay-Indonesian World,'" *Zygon*® 55, no. 4 (2020): 1011–40.

in which its supporters can have meaningful dialogue with one another. Such a discussion essentially entails sharing a common ontology. Muslims, like adherents of other religions, have no choice but to work in science. Zaman,<sup>33</sup> also examines the future of Islam, spanning 1672–1924. This article looks at how identifying the early nature of Islam has influenced current political disputes at various points in history. It focuses on the British restoration era as well as the last decades of the Ottoman Caliphate. In later eras, both European and Muslim academics reviewed the history of Islam in the light of the sometimes-divisive debates about pan-Islamism and the future of Islam.

Blunt & Nourallah,<sup>34</sup> wrote the future of Islam: A new edition. It was the first comprehensive study of modern Islam, describing its principles and origins, the variety of its cultural and political experience, and its dynamism and potential for good in the contemporary world straightforwardly and practically. Most people in the West saw the Muslim world as lifeless and exhausted, trapped in an unrecoverable malaise of its creation at the time. At the time, Blunt's attitude was unusual and shocking, influenced by many reasons and sharpened by an intimate knowledge of critical sections of the Muslim world and close contact with many prominent reformers in it. This revised version contains an introduction and many footnotes, updated data, background information on historical events, religious and political personalities, and gaps that have been filled in.

Gole,<sup>35</sup> researched Europe's Encounter with Islam: What future?. Turkey has no option but to alter direction due to its "Islamization," says Frida Ghitis. Turkey is a secular democratic nation with a long history of westernization, according to her. She says that France has taken a step forward, addressing previously thought problems outside Western borders. She claims there are certain similarities between the two; Turkey is connected to Islam not just because it is a Muslim-majority nation but because the ruling party is linked to the 1980s Islamist movements.

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<sup>33</sup> Faridah Zaman, "the future of islam, 1672–1924," *Modern Intellectual History* 16, no. 3 (2019): 961–91.

<sup>34</sup> Blunt dan Nourallah, *The future of Islam*.

<sup>35</sup> Nilufer Gole, "Europe's encounter with Islam: What future?," *CONSTITUTIONS-OXFORD* 13, no. 2 (2006): 248.

Reza Aslan's new book,<sup>36</sup> "No deity but God," is a competent and approachable introduction to the history of Islam. He claims that the West is simply a spectator in a war between Muslims and Westerners. Mr. Aslan sees Saudi Arabia's Wahhabists as a model for change today. He says he will not give up his quest to become a citizen until Afghanistan is free from Islam.

Saiti,<sup>37</sup> said that Islamic Capitalism and Finance: origins, evolution, and the future. Turkish professor Murat izakça's book "Islamic Capitalism and Finance: Origins, Evolution, and the Future" was released in 2013. It investigates whether the Islamic system can be classified as "capitalist," as well as the ideas upon which it was founded, how it functions and has developed, and if it can be updated to suit today's requirements. The author claims that contemporary Islamic finance is based on an Islamically adapted conventional method rather than the Shariah. He claims that this strategy leads to exorbitant expenses, insufficient revenues, and a loss of credibility.

Sandıkçı,<sup>38</sup> researching Islamic marketing: past and future perspectives. This article examines the origins of Indonesia's Islamic religious and political groups, particularly during and after their depoliticization throughout the 1980s. In Indonesia, Islam and politics are intertwined; a clash between liberal and moderate Muslims may lead to a significant war, jeopardizing the world's economy. The moderates continue to be crucial in deciding the direction of events.

Rasko Leinonen, et al,<sup>39</sup> sees Islam as political religion: The future of an imperial faith. Shabbir Akhtar lays forth an agenda for what his faith is and can be in terms of politics. The author addresses a wide range of problems Muslims encounter in an increasingly secular society by examining the opinions and arguments of philosophical, theological, and political intellectuals. Recommended reforms that will allow Muslims to transition from their imperial history to a minor position in today's power systems.

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<sup>36</sup> Reza Aslan dan No god but God, "The Origins, Evolution and Future of Islam" (Random House Trade Paperbacks New York, a division of Random House Inc., New ..., 2005).

<sup>37</sup> Buerhan Saiti, "Islamic Capitalism and Finance: Origins, Evolution and the Future," *International Journal of Economics, Management and Accounting* 24, no. 1 (2016): 125–28.

<sup>38</sup> Özlem Sandıkçı, "Researching Islamic marketing: past and future perspectives," *Journal of Islamic Marketing*, 2011.

<sup>39</sup> Rasko Leinonen dkk., "The European nucleotide archive," *Nucleic acids research* 39, no. suppl\_1 (2010): D28–31.

Bowe et al.,<sup>40</sup> said that moving Beyond the Religion Next Door: Valence in News Framing of Islam. In public debate, the position of Islam in Western nations remains a subject of contention. By analyzing the coverage of Islam in 18 large-circulation periodicals, this research analyzes how Islam is framed in US newspapers. This research investigates using a cluster analysis method. Valence-the solid positive or negative portrayal of a subject in media coverage-in religion's framing the study discovered six frames that provide a complex image of Islam. In the news media, it has been framed. Two of the frames were negatively valenced, one was favorably valenced, and the third was neutral. Three of them were neutral.

Farr,<sup>41</sup> noted that the Trouble with American Foreign Policy and Islam must make religious liberty a central foreign policy goal, says David Frum. Religious freedom is necessary for the development of stable and long-term liberal democracies, he says. Frum: Aid the democratization of Muslim-majority countries, US policymakers must make several changes. He says -based diplomats must deepen their religious thinking, including mandatory religious freedom training programs.

Fuller,<sup>42</sup> sees the future of political Islam. The slogan that the war on terror is not a war on Islam overlooks an important fact: Islam and politics are intimately intertwined across the Muslim world. Osama bin Laden and the Taliban are both Islamists, as are moderates and liberals. In reality, it may be whatever that Muslims want. Instead of pushing secularism, the West should assist the silent Muslim majority in rejecting extremism and bloodshed. As a consequence, political regimes that are both genuinely Islamist and fully democratic may emerge.

The article says that the measures in place to deal with ethnic minorities' discontent in Xinjiang are not working. The state may use measures to decrease ethnic prejudice by promoting more meaningful intergroup interaction between Uyghurs and Han Chinese and cultivating an atmosphere that supports favorable media portrayals of Muslim ethnic minorities. Overall, these policy measures have

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<sup>40</sup> Brian Bowe, Shahira Fahmy, dan Jörg Matthes, "Moving Beyond the Religion Next Door: Valence in News Framing of Islam," *Newspaper Research Journal* 36, no. 1 (2015): 42-57.

<sup>41</sup> Thomas F. Farr, "The Trouble with American Foreign Policy and Islam," *The Review of Faith & International Affairs* 9, no. 2 (2011): 65-73.

<sup>42</sup> Graham E. Fuller, "The future of political Islam," *Foreign Affairs*, 2002, 48-60.

the potential to end the cyclical pattern of ethnic-based conflicts that have plagued Xinjiang in the twenty-first century.

Hunter and O'Brien,<sup>43</sup> questioned if it is a civil war or a harmonious coexistence between Islam and the West in the future? The most pressing issue facing the international community is how to react to unprecedented social change, says Andrew Hammond. Hammond has been tempted to seek intellectually new alliances and for new foes in a darker vein. He said the Cold War brought order to a chaotic world, but it was incredible how much more comfortable it was to know that fateful danger.

Mansoor Moaddel,<sup>44</sup> (2004) said After 9/11, what does Islam's future hold? The future of Islam in Iran, Egypt, Jordan, and beyond is not yet clear. In Iran, where there is a trend toward reformism and rejection of political Islam, the future is most apparent. In Jordan, there is a reasonable chance that the country's Islamic movement will maintain its heritage of conservatism. While radicalism is decreasing in Egypt, it is unclear how much of the cultural environment will be dominated by a leftist-conservative coalition.

The most pressing issue confronting the international community is how to react to unprecedented social change, says Andrew Hammond. Hammond It has been tempting to seek intellectually for new alliances and, in a darker vein, for new adversaries. He says the Cold War brought order to an otherwise chaotic globe, but it is incredible how much more comforting it was to be familiar with that fateful danger.<sup>45</sup> Citizen Islam: The future of Muslim integration in the West.

Hoffmann,<sup>46</sup> muslims in Academia. New Stakeholders, Old Institutions, and the Future of Western Islam. In Western Europe and North America, many Muslim academics and students' study and teach Islamic studies. The study project then looks at two issues. The first concerns current university organizational issues (human resources, curriculum, financing, and so on) as well as the future of Islamic/Qur'ânic studies. The second inquiry has a broader reach, probing general

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<sup>43</sup> Shireen Hunter dan Sean O'Brien, *The future of Islam and the West: clash of civilizations or peaceful coexistence?* (Greenwood Publishing Group, 1998).

<sup>44</sup> Mansoor Moaddel, "The future of Islam after 9/11," *Futures* 36, no. 9 (2004): 961–77.

<sup>45</sup> Zeyno Baran, *Citizen Islam: The future of Muslim integration in the West* (A&C Black, 2011).

<sup>46</sup> Thomas Hoffmann, "Muslims in Academia. New Stakeholders, Old Institutions, and the Future of Western Islam," *Tidsskrift for Islamforskning* 3, no. 3 (2008): 73–85.

theological-exegetical tendencies, characteristics, and possibilities of a so-called Western Islam.

In this section, we will discuss our findings or studies in several international publication papers, following the purpose of this study. Ka, I have highlighted several significant findings that we consider to answer the problem of this study. Overall, most papers still view the future of Islam explains the current development of Islam as a religion proliferating in Europe, America, Africa, Asia, and Australia. Therefore, some European societies do not view Islam negatively.<sup>47</sup> Because the existence of Muslims who have entered various elements of life, influencing the economy, politics, culture, education, shows that their existence is strategic. However, through political interests and power, not all Westerners can elegantly see the future of Islam but still with phobias and serious threats.

So because of this fact, it is time for the world Muslim community to show that the civilizational dialogue is running more intensively.<sup>48</sup> Western society today no longer has a reason to be hostile to Islam. From the explanation above, we believe that Western society can no longer force Islam and its followers to follow the Western point of view because Muslims have their own unique and conservative view of life.<sup>49</sup> So we can say from our findings that to slowly elevate the spirit of Islam into a universal truth reference, it takes the form of wisdom, compassion, and love for the Creator, which is still largely ignored. Western society that is still cynical about Islam certainly does not understand it.<sup>50</sup>

## E. Conclusion

In this closing section, we state that the purpose of this study has been answered through a study of the findings of international publications discussing Islamic issues and problems and their future. The majority of the findings that we present in the findings and discussion section have confirmed that most

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<sup>47</sup> Fatemeh Poorebrahim dan Gholam Reza Zarei, "How is Islam portrayed in western media? A critical discourse analysis perspective," *International Journal of Foreign Language Teaching and Research* 1, no. 2 (2013): 57–75.

<sup>48</sup> Muhammad Khalid Masud dan Armando Salvatore, "Western scholars of Islam on the issue of modernity," *Islam and modernity: Key issues and debates*, 2009, 36–53.

<sup>49</sup> Irman G. Lanti dan Windy Dermawan, *Examining the growth of islamic conservatism In Indonesia: The case of West Java* (Routledge, 2020).

<sup>50</sup> John Obert Voll, *Islam: Continuity and change in the modern world* (Routledge, 2019).

publications highlight Islam as the future with a question mark. This means that the western community still views Islam as a political religion, unlike most other religions, focusing more on worshipping God. What they have against Islam is inseparable from Islam's fastest-growing religion and almost balances other significant religions. So, in other words, the western people, with all the power they have, still see Islam as a threat as a new force as they see Islam in the past, present, and future.

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