

<https://journal.ypidathu.or.id/index.php/ijen/>

P - ISSN: 2988-1579

E - ISSN: 2988-0092

Western Colonization and the Powerlessness of the Islamic World

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ABSTRACT

Background. The Muslim world experienced several second peaks of glory during the reign of three great empires, the Ottoman, Safavid and Mughal (Indian) empires.

Purpose. The purpose of this research is to reveal in depth the history of Islam during the 1800-1900 AD and broaden the horizons of knowledge for writers and readers. Therefore, it is necessary to reveal what factors caused the decline of Islam at that time as well as how the West dominated science at that time?

Method. This research uses manuscript studies or known as research with the literature study method. The study of Islamic history texts in the modern period is also the object of this research which shows how this period displays the decline of Islam and the glory of the West.

Results. The three great Islamic empires of the Ottomans, Safavids and Mughals, which were able to "alleviate" the image of Islam from backwardness and subsequently "restore" its reputation in international eyes, lasted only until the seventeenth century. In the following period, it fell back into an atmosphere of decline in many aspects, such as in the political and military fields, economics, and science.

Conclusion. In addition, these three Islamic kingdoms did not have the same spirit in the development of science as happened during the first advancement period. Meanwhile, Europe experienced significant progress in various aspects, especially in science, due to the influence of thoughts from figures such as Ibn Rushd and European thinkers who created technological advances such as the steam engine.

Citation: Jamilah, C., Trimasary, I., Adawiyah, R., L., S., Tabroni, I., Jie, L & Jixiong, C. (2023). Western Colonization and the Powerlessness of the Islamic World. *Journal Emerging Technologies in Education*, 1(4), 205–218. <https://doi.org/10.55849/ijen.v1i4.340>

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Received: Agustus 12, 2023

Accepted: Agustus 15, 2023

Published: Agustus 31, 2023

KEYWORDS

Colonization, Islamic, Westren

INTRODUCTION

The Muslim world experienced several second peaks of glory during the reign of three great empires, the Ottoman, Safavid and Mughal (Indian) empires (Nida_dkk., 2023). But in between, as in previous eras of Islamic rule,



the power of Islam gradually declined (Zarnuji, 2023). The decline of the Islamic world was not only limited to the fields of science and culture, but they were far behind Europe in warfare, although the superiority of the Ottoman sultanate in this field was previously recognized by the whole world (B. Beribe, 2023). Along with the decline of the three Western empires began to show efforts to revive them.

The European Renaissance movement brought great changes in the sixteenth and seventeenth centuries, while the Islamic world began to decline (Farid, 2023). This development accelerated after the invention of the steam engine, which led to the Industrial Revolution in Europe (Teguh dkk., 2023). Thus, with their new power, Europe became the ruler and free to conduct economic and commercial activities to and from other parts of the world.

The first Islamic countries to fall under European rule were those far from the Ottoman Empire (Makniyah & Khotimah, 2023). The Ottoman Empire was the first Islamic country to be conquered by the West, in Southeast Asia and on the Indian subcontinent (Yeltriana dkk., 2023). Western superiority in industry, technology, political systems and armies not only destroyed the existing Islamic governments, but also colonized the Islamic countries they occupied, until the end of time.

In the nineteenth century there was hardly a Muslim country that was not affected by western colonial penetration (Louw dkk., 2023). Western influence was a huge movement in the modern transformation of the eastern world. Western influence not only transformed the Islamic world but also transformed the entire Islamic continent of Asia and Africa (Minarti dkk., 2023). This western influence grew rapidly, especially after western countries achieved great advances in technology. The West has improved itself through renaissance and reform (al-Azizi, 2017).

The entry of the Western world into the Islamic world has had a very broad impact on the development of Islamic civilization, both material civilization in the form of new technology and mental civilization (Mustajab dkk., 2023). The penetration also triggered a renewal movement in Islam, which aimed to purify Islam from foreign influences and benefit from Western ideas of renewal and science (Syukur, 2015).

The purpose of this research is to reveal in depth the history of Islam during the 1800-1900 AD and broaden the horizons of knowledge for writers and readers (Ulum dkk., 2023). Therefore, it is necessary to reveal what factors caused the decline of Islam at that time as well as how the West dominated science at that time?

LITERATURE REVIEW

The modern period in Islamic history dates from 1800 AD to the present day. In this period, strong and rapidly growing movements and thoughts began to emerge in Islam. The renewal movement arose for at least two reasons (Nurzen dkk., 2022). First, there was a realization among the scholars that many foreign teachings had entered and were accepted as Islamic teachings. Second, in this period the West dominated the world in the fields of politics and civilization. Methodologically, there is a wrong tendency among researchers and analysts who affirm Western ideals as the only benchmark or comparison and place them differently from Islamic ideals.

This tendency leads to the complicity of simplifying political and social developments in the Muslim world and ascribing to them the signs of Iran assumed by the West to be a fanatical expression of religious taste, ignoring all the social, political and economic factors that give rise to revolutionary movements (Roshayanti dkk., 2023). For the same reason, the phenomenon of Islam is reduced to an irrational religious imposition nor is it considered why it emerged and spread to the Muslim world.

society, or turning away from the traditional order in a sociological sense (Roshayanti dkk., 2023). Terrorism and civil wars, when involving Muslims, tend to be explained as a consequence of Islam itself, which is inherent in its jihad, rather than as a result of the political setting and economic side.

According to Huntington, the clash of civilizations will influence and dominate global politics, according to him civilizational identity will be increasingly important in the future and the world will largely be shaped by the interaction between seven or eight major civilizations namely the West, Confucianism, Japan, Islam, Slavic Orthodox Hinduism, Latin America and possibly Africa (Fuadi & Mirsal, 2023). The most important conflict in the future will be between the cultural boundaries that separate one civilization from another. Some countries are more willing to join the West to fully imitate its culture and lifestyle, such as Japan, Russia, other Eastern European countries, and Latin America, while those who do not join the West accept progress and refuse to imitate foreign nations.

According to Christopher Columbus, after discovering the Americas in 1492 AD and Vasco da Gama finding his way east through the Cape of Good Hope in 1498 AD, the Americas and the Indian islands fell under the rule of Western nations (Suryaningsih, 2021). Westerners became advanced in the world of trade, because they no longer depended on the old routes and were controlled by Muslims (Mudinillah & Rizaldi, 2021). Finally, the Western nations became travelers and colonizers of the oceans and raced to conquer the Eastern countries and the Americas (Mutalib & Dylan, 2021). Since then there has been a drastic turnaround. Nations are progressing in the field of economy and civilization while the economy and civilization of Muslims are experiencing a very drastic decline (Arsul dkk., 2021). With the opening of new areas for Western nations, their economy and civilization are also advancing. They can obtain unlimited wealth to improve the welfare of their country. Not long after that, Western progress began to surpass the progress of Islam, which had long experienced periods of decline (Iryana, n.d.).

Quoting Arkoun, Munoz explains that the strengthening of the Western-Islamic dichotomous perception is due to historical interpretations focused on the ideological principle of antagonism, for example: Bizantium against the Islamic empire, the Christian empire against Andalusia, and the Ottoman Turks against Europe (Rahmah & Martin, 2022). The competition for political and economic power between the medieval Christian world and the Islamic Arab Empire was interpreted as a conflict of difference, leading Western consciousness to understand Islam as an adversary or enemy. While Christianity and Judaism were integrated with the West in the Judeo-Christian civilization, Islam was marginalized. The prejudices created by the confrontation of Islam and Christianity in Spain in the Crusades or the war against Turkey entered the Western consciousness deeply. This is where Munoz refers to the cultural issues that trigger conflict as historical misinterpretation (Husodo, 2021).

RESEARCH METHODOLOGY

This research uses manuscript studies or known as research with the literature study method. The study of Islamic history manuscripts in the modern period is also the object of this research which shows how this period displays the decline of Islam and the glory of the western nation. The study of manuscripts is a handwriting that stores various expressions of thoughts and feelings as a result of past national culture. From this understanding, it can be concluded that manuscripts are handwritten writings, both originals and copies, which are expressions of thoughts and feelings, as a result of the culture of the nation in the past.

The manuscript objects used are 1) Islam and Politics by Jhon L Espito, 2) Islam and Democracy by Muhammad Abid Al-Jabri and 3) Western Relations and Islam by Jhon L Espito. This research uses data collection techniques using the process of editing, organizing, and finding. The data analysis technique uses the following stages:

Editing

Researchers collect a series of data from various kinds of documents which are primary and secondary data sources, then re-examine the suitability of meaning, purpose, and harmony with the object of research in the study.

Organizing

After the data is considered contextual and relevant to the research needs, the researcher arranges the position of each data in a role, function and relationship with other data.

Finding

The implementation of further analysis to support the results of organizing, namely proving the language of the series of positions that researchers have arranged in the previous stage. This is commonly done as a scientific accountability for the researcher's conclusions on the data.

RESULT AND DISCUSSION

The three great Islamic empires of the Ottomans, Safavids and Mughals, which were able to "alleviate" the image of Islam from backwardness and subsequently to "restore" its reputation in international eyes, lasted only until the seventeenth century. In the following period, it fell back into decline in many aspects, such as in the political and military fields, the economy, and science. This happened because the kingdoms no longer had militant rulers and strong militaries, resulting in rebellions that were difficult to control. The decline in economic resources was a consequence of the loss of the trade monopoly between East and West from Islamic hands after the discovery of other routes, such as the Cape of Good Hope by Vasco Da Gama in the 15th century (Johnson, 2013).

In addition, in contrast to the first advancement, during the second advancement, the three great Islamic empires were not so enthusiastic in developing science that it appeared that science was in a state of stagnation. What was preserved and developed at this time, as described by Nasution, was the tarikat that overwhelmed by superstition and fatalistic attitudes. Meanwhile, at the same time, Europe was progressing steadily in its various aspects. This cannot be separated from the influence of Ibn Rushd's thought that has been developed there so that thinkers emerge, especially after the scholars break away from the bonds of the church which later gave birth to secularism. With this new orientation, Europe can develop science in many aspects so that figures are born, such as Rosseau (1506) with his social contract theory, Montesque (1755) with his trias politica, and James Watt (1769) with the invention of the steam engine (Hamzani et al., 2021).

The resulting new discoveries, of course, improved Europe's economic standard of living, especially after the discovery of the Cape of Good Hope and the American continent. Furthermore, with the technological advances it has achieved, especially in the military field, Europe has the capital to exert its influence and even later annex Islamic regions to achieve its interests. With these two parties unequal, Europe had a good opportunity to dominate the Islamic world. The Islamic world in the nineteenth century was faced with severe challenges with The entrenched dominance of Europe in both economic and political terms. This is, arguably, almost universal in the Islamic world, although the situation is not always the same from one to another (al-Azizi, 2018).

A. Anatolian Region

The superpower Ottoman Turkey began to lose its war with Europe in the seventeenth century, when its military expedition to take Vienna was repulsed. This defeat required the Ottoman Empire to cede Hungary to Austria, Padolia to Poland, and Azov to Russia in the Treaty of Carlowitz. In later times, the Ottoman Empire's territory was further narrowed with the fall of Crimea to Russia (1783) and Greece (1829) after pressure from the Franco-British-Russian alliance in the treaty at Adrianopoles. Subsequently, through a diplomatic congress in Berlin, Serbia gained full independence (1878), and Romania, Bosnia and Hoser were ceded to Austria. Later, before the First World War, Croatia, Albania and Macedonia also became independent. B. Egypt

Turkey's defeat was also experienced by Egypt after its ruler, Ali Bey, allowed the British fleet to cross the Red Sea in 1778. The arrival of the British caused France (which had already established itself in Egypt) to feel threatened, as it felt it could interfere with its traders in the region, and was jealous that the British would be able to facilitate its communications in India. Therefore, France sent an expedition during the Napoleonic era to Egypt in 1798 and managed to occupy it in a very short period of time, although it did not last long because in addition to being attacked by the British, it was also due to France's domestic political mobility.

Napoleon had to leave Egypt in 1799 and was replaced by General Kleber.

After the departure of the French, Egypt fell into the hands of Muhammad Ali (1805-1848) and then continued by his descendants until Fuad II (1925-53). However, the French still benefited from Egypt, especially after the opening of the Suez Canal in 1869 under Khadif Ismail. Furthermore, "after the rebellion of Urabi Pasha in 1882, Egypt became a British protectorate until 1922. Egypt underwent major reforms in the 19th century that led the country to Western progress and its economic system. The field of education received major attention with Egyptian students being sent to Europe and modern literature being translated into Arabic. The Egyptian economy was also increasingly linked to the European economy due to its export orientation and development financing. British dominance even continued in the defense sector until 1952 when the Group of Officers succeeded in turning Egypt into a republic.

Central Asia

Diplomatic and commercial relations between Russia and Central Asia in the 16th and 17th centuries were well developed. In the following century, Russia (as a route for Western European products to enter Bukhara) and Turkestan (as a traffic place for Indian and Afghan products to be exported to Russia) were two important trade routes connecting Russia and Central Asia. Then, in the nineteenth century, just as trade relations between Russia and Turkestan were accelerating, along came the rival British. This, of course, upset Russia, so commissions were sent to get detailed information about Turkistan. Khiva, and in particular, Bukhara. The following regions gradually came under Russian rule: Taskent (1865), Samarkand (1868), Bukhara (1873), Khiva (1873), Merv (1874) and Turkestan. With these cities falling under its protector colonialism, Russia benefited financially and could prohibit the government or the Amir from establishing relations with other countries.

Persia

Unlike the aforementioned regions, Persia survived so that no one could actually conquer it. Nevertheless, Britain, France, and Russia vied for influence. For the British it was important to maintain their hold on India and for the Russians it was important to maintain their ties with Central Asia. Their efforts seemed so successful that the Russian government granted France a concession to control customs revenue for twenty-four years in 1872. A state bank was also established with British assistance in 1889, allowing British companies to monopolize the tobacco industry in 1890. Meanwhile, Russia sought its economic benefits through the Caspian fishing industry in 1888,

sponsored the Persian Discount Bank in 1891, and became a major investor in the Shah in the 1890s.

The rivalry between Russia and Britain, on the one hand, and Germany, on the other, prompted Russia and Britain to strengthen their positions in Persia in the run-up to the First World War. Britain even almost completely controlled Persia through the Anglo-Persian treaty in 1919, but in 1921, Russia, which had become the Soviet Union, withdrew its troops from Persia. In the end, Britain was also unable to make Persia an oil drilling and processing orbit after the rejection of the Anglo-Persian treaty in Parliament. In this difficult situation, a Cossack brigadier commander, Reza Khan, emerged to convince the parliament, army and leaders that he was the one who could restore Persia's glory and expel foreign domination. He was appointed prime minister by the shah and later appointed Shah Pahlevi by Parliament. Unlike Persia, Afghanistan, which also became an arena of competition for Western countries, was finally partially controlled by the British with the conquest of Kabul and Kandahar in 1878.

India

Some of the Indian subcontinent can be said to have been under British rule since Shah Alam was defeated with the fall of Cuhd, Bengal and Orissa in 1806, and even then Delhi was handed over so that Shah Alam as ruler was in the shadow of British rule. This attitude was continued by Akbar II (1806-1837), and even then the Mughal ruler was treated as a retired employee of the British East India Company. However, his successor Bahedur Shah (1837-1858) refused to give in to the claims approved by his father, and the East Indian Company itself gradually curtailed Bahadur Shah's powers and privileges.

According to Ira M Lapidus, the British East India Company had been operating its trading business in India since 1600. They established factories in areas such as Surat (1612), Madras (1640), Bombay (1674), and Calcutta.

(1690). It exported cotton, Indian silk, silk raw materials, indigo and spices and imported large quantities of silver and other metals.¹²⁴ Gradually, the trading company became involved in local governance. Several local rulers were defeated in wars, including the Plassey War (1757) and the Baksar War (1764). Thanks to Warren Hasting, the British Governor-General of Bengal, the British succeeded in establishing a unitary regime for Indian factories that marked the beginning of the Anglo-Indian empire in 1772. Subsequently, the Mughal rule was crushed by the British after the 1857 revolt on the instigation of British-employed soldiers against Muslims and Hindus. The British, in the meantime, tended to despise Muslims both loyal and not because Islam was their rival in India and for a long time British policy seemed to be increasing to exclude Muslim families from political life.

Southeast Asia

Western colonization in Southeast Asia began with Portugal's expansion in the early 16th century. This expansion into Southeast Asia was a strategy to control the trade route between East Asia and Europe through the Indian Ocean. Malacca as a maritime route and the largest trading city at that time was successfully conquered in 1511. Portugal survived until the 17th century and was always in conflict with local rulers such as Mataram, Banten, Makassar and Ternate. However, since the beginning of the 17th century, the Dutch managed to instill their influence in various trade centers in Southeast Asia and slowly displaced Portugal's dominance. After successfully expelling Portugal, the Dutch then controlled the trade route through the Strait of Malacca. The Dutch also managed to establish their power in eastern regions such as Ternate, Banjarmasin and Makassar. With the increasing influence of the Dutch economically and politically, their trade interests were oriented towards economic exploitation. Local rulers were forced to hand over tribute or deposits of

crops and agricultural products. In order to increase agricultural yields, the Dutch even appointed supervisors for spice planting projects. Thus the Dutch had direct access to the farmers.

Since 1795, the Netherlands has been occupied by France and made a republic. The British increasingly pressed the Dutch position in the Straits of Malacca and Sumatra with the control of several territories in British hands. As early as 1786, the island of Pinang and its surroundings had fallen into British hands. This was followed by the takeover of Java in 1811, but after the end of the Napoleonic Wars, the British agreed to hand back most of the territory they had seized from the Dutch. The relationship between Britain and the Netherlands was then regulated by the 1824 Treaty of London, which divided the two colonizers' interests in Southeast Asia. The British retained control of the Malacca Peninsula, while the Dutch controlled Sumatra, Java and other parts of the archipelago.

After the return of Malacca by the British to the Dutch in 1816, there were various popular uprisings, such as the Patimura War in 1817, Diponegoro in 1825-30, Padri in 1827-1837, and Aceh in 1873-1904, each of which was defeated with the superiority of weapons and troops. These multiple wars certainly required considerable funds. To fulfill this need, Van Den Bosch then initiated forced cultivation. (*Cultuurstelsel*) in 1830 to restore the Dutch colonial treasury. This forced labor system lasted until 1870 when it was abolished by Douwes Dekker, who expressed the suffering of the indigenous people due to forced cultivation in a writing entitled *Max Havelaar*. Dekker's work sparked a positive response in the Netherlands that urged the government to abolish the forced cultivation system. The government slowly abolished forced cultivation. Indigo, tea, cinnamon were abolished in 1865, tobacco in 1866, followed by sugarcane in 1884. Coffee was the last crop to be abolished because it was very popular in the market (Egypt, n.d.).

A positive response to the abolition of the forced planting system was the emergence of ethical politics, in which the colonial government took moral responsibility to improve the welfare of the natives after blindly exploiting their natural wealth and human power. Ethical politics is also known as the politics of reciprocity, which manifested itself in three programs, namely irrigation, immigration and education.

Of the three programs above, education played an important role as the main avenue for the permeation of colonial culture in education. From the mid-19th century the colonial government opened primary schools and several vocational schools. In 1848, a *Pamong praja* school was opened for native children, the alumni of which later took up positions as employees at the lower levels of the colonial bureaucracy. However, the increasing number of natives receiving education eventually backfired on the colonial government. The British also followed in the footsteps of the Dutch in exerting influence and intervening directly in the Malacca Peninsula. In addition, they also made an agreement with the Kingdom of Siam, making it easier to control the region. This was signaled by the appointment of a British resident in Perak whom the sultan had to look after in financial matters until Perak, Selangor, Pahang and Negeri Sembilan were formed as the Federated Malay States in 1896.¹²⁸ In the run-up to World War I, the Federated Malay States and the non-federated Malay States of Kedah, Kelantan, Perlis, Trengganu and Johor were directly supervised by British advisors.

The Borneo region also suffered the same fate as the surrounding areas. Sabah was made the North Borneo Lease Company. Brunei was later made a quasi-protectorate by the British in 1888 with the appointment of a British resident there. As a result, Brunei as the center of Islamic power in Kalimantan was increasingly narrowed in territory and lost their political position.

Africa

The decline of Islam in Africa began with the fall of the Islamic stronghold of Ceuta, across the island of Gibraltar, to the Portuguese in the fifteenth century; then other Europeans followed, such as the British, Dutch and French. Their arrival further aroused suspicion between one another. The British sent an expedition in the eighteenth century to discover more about the continent. At the beginning of the nineteenth century, according to Mahmud, North Africa, from Morocco to Tripoli, was still under Ottoman rule, although local rulers had become more independent. But then, as Algeria came under French control after Abdul Qodir of Mascara, its dey, was defeated in 1830, the conquest was extended so that by 1870 the whole of Algeria had fallen into its hands.

Unlike Algeria, Tunisia only became a French protectorate with the Treaty of Bardo (May 12, 1881). This situation received strong protests from the Ottomans, as well as from Italy and Britain, but with German support nothing happened.

something happened. Unlike Algeria and Tunisia, France was only officially allowed in Morocco in the 20th century in 1912. However, foreign domination in the economic sphere had been entrenched earlier, with the Madrid convention of 1880, which granted them certain limited rights.

At the beginning of the renaissance, Europe faced a great challenge in the form of the great Islamic powers, especially the Ottoman Empire in Turkey. There was no other way, they had to cross the sea which was seen as a wall that restricted their movement. They sought to learn the secrets of nature and sought to conquer the seas and explore the continents (Ats-Tsunayyan, 2021).



Figure 1.1 Western colonization of Indonesia

The first Islamic countries to fall under European rule were countries far from the center of power of the Ottoman Empire, because this kingdom, although it continued to decline, was still respected and considered strong enough.

When Western civilization declined, many students from the West went to Islamic universities to study various technologies and sciences. In addition, the cause of Islam's powerlessness is the backwardness of education. Therefore, there is nothing else but improving the quality of education even though it is the top priority of the government and the Muslim community itself. A writer of the MF mailing list stated this fact in surah Al-'Alaq, the first five verses received by the Prophet (Majid, 2008).

Western Colonization of the Islamic World in the Indian Subcontinent and Southeast Asia

At the beginning of the 17th century, the British and the Dutch began to set foot in India. In 1611 AD, the British were granted investment, and in 1617 AD, the Dutch received permission to colonize India.

At the same time, a British partnership, the British East India Company (BEIC), began to try to take control of East India when it felt strong enough. The local rulers were unable to defeat the British and as a result, Bengal and Orissa fell to the British.

In 1803 AD, Delhi, the capital of the Mughal empire, was also in the shadow of British rule, Southeast Asia was a famous spice-producing region at that time, but became the arena of competition for European countries, European powers established themselves in the country early.

The Islamic Kingdom of Malacca was established in the strategically important Malay Peninsula in the early 15th century AD, it was the second Islamic kingdom in Southeast Asia after Samudera Pasai and was conquered by the Portuguese in 1511 AD, in 1512 AD, the Spanish came to the Moluccas along with trading purposes. Spain succeeded in controlling the Philippines including several Islamic kingdoms such as the sultanate of Maguindanao, the sultanate of Buayan, and the sultanate of Sulu.

At the end of the 16th century AD, it was the turn of the Dutch, British, Danish and French to come to Southeast Asia, however, the latter two countries did not succeed in colonizing the countries.

In the early 19th century, the British quickly became the dominant power that could compete with the Dutch, and by the beginning of the 19th century, they controlled the whole of Indonesia. (Dr. Badri Yatim M.A: 2022).

The Rise of Nationalism in the Islamic World

As mentioned above, the clashes between Islam and European powers have made Muslims realize that they are indeed far behind Europe. This was due to the large number of Islamic students who studied in Europe or the Western educational institutions that were established in their countries. This idea of nationality was initially challenged by many Islamic leaders, because it was seen as not in line with the spirit of *uduwaú al-Istumiyau*. However, this idea developed quickly after the idea of Pan-Islamism faded.

In Egypt, the seeds of nationalism grew since the time of al-Tahtawi and Jambudin Al-Afghani. The famous movement figure who championed this idea was Ahmad Urabi Pasla. The idea spread and received a warm welcome, the schings of nationalism were formed on the basis of common language. This happened in Egypt, Syira, Lebanon, Palestine, Iraq, Bahrain and Kuwait. The spirit of Arab unity was also reinforced by western attempts to establish a Jewish state in the midst of the Arabs.

In India, as in Turkey and Egypt, the idea of Pan-Islamism known as the *óilafau* movement also gained followers Syed Amir Ali was one of its proponents. However, this movement faded away after attempts to revive the *khilatih* that Mustafa Kemal had abolished were no longer possible. Popular was the nationalist movement, represented by the Indian National Congress Party. However, the idea of nationalism was soon abandoned by most Muslim leaders, as the Muslim minority was oppressed by the Hindu majority.

Rapprochement between the two large Hindu and Muslim communities was difficult to realize. Because the Islamic murat in the subcontinent of Indonesia is no longer eager to embrace nationalism, but Islamism, which in Indian society is known as communalism. The idea of Islamic communalism was voiced by the Muslim League which was a rival to the National Congress Party. The seeds of the idea of Islamism actually existed before the Muslim League was established which was voiced by Sayyid Ahmad Khan, then crystallized during the time of Iqbal and Muhammad Ali Jinnah (Rusydi, 2023).

The Independence of Islamic Countries from Western Colonization

The emergence of the idea of nationalism followed by the establishment of political parties is the main capital of Muslims in their struggle to realize an independent state. In fact, it was the parties that fought to break away from colonial rule. The struggle materialized in several forms of activity, among others:

Political movements, both in the form of diplomacy and armed struggle

Education and propaganda in order to prepare the community to welcome and fill independence 3.

The first Muslim-majority country to proclaim its independence was Indonesia, on August 17, 1945. Indonesia became independent from Japanese occupation after Japan was defeated by the Allies, followed by Pakistan on August 15, 1947, when Britain handed over its sovereignty in India to two Constitutional Councils, one for India and one for Pakistan.

In 1922, the Middle East (Egypt) gained independence from Britain, but on July 23, 1952, Egypt considered itself truly independent. In 1951 in Africa, Lybia became independent, Sudan and Morocco in 1956, Algeria in 1962. All of them freed themselves from France. At the same time hampir bersamaan, Yamun Utara, Yamun selatan dan Emirat Arab memperoleh kemerdekaannya pula. Di Asia tenggara, Malaysia, yang saat itu termasuk Singapura mendapat kemerdekaan dari Inggris tahun 1957, dan Bruni Darussalam tahun 1984 M. Demikianlah satu persatu negeri-negeri Islam memerdekakan diri dari penjajahan. Bahkan, beberapa diantaranya baru mendapat kemerdekaan pada tahun-tahun terakhir, seperti negara Islam yang dulunya bersatu dalam Uni Soviet, yaitu Uzbekistan, Turkmenia, Kirghistan Kazakhtan, Tajikistan dan Azerbaijan pada tahun 1992 dan Bosnia memerdekakan diri dari Yugoslavia pada tahun 1992 (Yatim, 2003:187-189).



Figure 1.2 Islamic countries' independence from colonizers

The decline of the Ottoman Empire and Western expansion into the Middle East

European advances in military technology and the war industry made the Ottoman Empire small before Europe. However, the size of the Ottoman Turks still made Europeans reluctant to attack or take control of the territories under the rule of the Islamic kingdom. However, the Ottoman Turks' great defeat in the battle of Vienna in 1683 AD, opened the eyes of the West that the Ottoman Turks had really suffered a far decline.

Since the defeat in the battle of Vienna, the Ottoman Empire realized its decline and the progress of the West. Reform efforts began to be carried out by sending two by two to European countries, especially France, to study their progress closely. In 1720 AD. Celebi Muhamad was sent to Paris and instructed to visit the factories, fortresses and institutions of the hiya la and then report on the progress of engineering, the organization of the modern army, and the progress of other social institutions. Reports This prompted Sultan Ahmad III (1703 1730 AD) to begin reforms. For this purpose, European military experts were brought in, one of whom was De Rochefort. In 1717, he came to Istanbul in order to form an artillery corps and train the Ottoman army in modern military sciences. The reform efforts were not limited to the military field. In other fields, reforms were also carried out, such as the opening of a printing press in Istanbul in 1737 AD for the benefit of scientific progress. Likewise, the movement to translate European books into Turkish, as had been done by the Abbasid rulers when translating Yuruni books into Arabic.

However, these reform efforts not only failed to arrest the decline of the Ottoman Turks, but also did not bring the expected results. The reason for this failure was the weakness of the Ottoman kings as their authority had declined. The most important factor that led to the failure of the reform efforts was that the Yenissari clerics and soldiers who had dominated the political atmosphere of the Ottoman Turkish Empire since the 17th century rejected reform.

Ottoman Turkish reform efforts only progressed after Sukan Mahmod II disbanded the Yenissari army in 1826 AD. The structure of the empire was overhauled, modern educational institutions were established, Western books were translated, talented students were sent to study in Europe, and military schools were established. However, despite many advances, the results obtained from the renewal movement still did not succeed in stopping the Western movement against the Islamic world during the 18th century. The West attacked Ottoman Turkish territories in Eastern Europe. The end of the attack was the signing of the San Stefano Agreement (March 1878 AD) and the Berlin Agreement (July 1878 AD) between the Ottoman Empire and Russia. When World War I erupted, Ottoman Turkey joined forces with Germany, which later suffered defeat. As a result of this event, the power of the Turkish empire collapsed further. The Union and Progress Party rebelled against the Sultan and was able to abolish the Ottoman caliphate, forming modern Turkey.

On the other hand, one by one the Ottoman Turkish territories in Asia and Africa broke away from Constantinople. This was due to the emergence of nationalism in the nations under Turkish rule. The Christian Armenians and Greeks turned to the West, begging for Western help for the independence of their homeland, the Kurds in the mountains and Arabs in the deserts and valleys also rose to break away from the grip of the Ottoman Turks.

Impact of Western Penetration

The Western intervention into the Islamic world that began before the nineteenth century, of course, had its own effects, especially in the political and economic fields. This can be seen in the existence of political disintegration, such as that which occurred in the Ottoman rule, either because it broke away to become independent or because it fell into a Western colony or protectorate, as previously described. In addition, there were areas that were not directly colonized, such as Iran, Turkey, and Arabia. Although indirect political control was evident there. Here, Perhaps what Hodgson means is that Western domination of the Islamic world is more often indirect than direct.

Besides politics, it is also evident in the economic sphere. In this regard Lapidus states that capitalist penetration led to an increase in exploratory trade, encouraging the production of raw materials, and the decline of local industry. This, of course, led to a general decline in Muslim trade. However, there were other aspects that could be said to have benefited Islam, such as the opening up of employment opportunities for the educated and trained, opportunities in trade with Europe, and more obviously, the development of communication.

Other aspects of Western penetration in the Islamic world were the emergence of new ideas such as nationalism in politics, which had gripped the kings who were in absolute power at the time, and rationalism in thought, which had pushed traditional religious ideas that had been considered standard in Islamic society.

Muslims' Response

After knowing the penetration of the West in the Islamic world and the effects that follow, it is good if a little is presented about the response of Muslims in answering the existing challenges. In this case Voll tries to highlight three styles. From the attitude of Islamic figures in the nineteenth century. The first is adaptationist towards the West, Muhammad Ali in Egypt and Mahmud II in the

Ottoman Empire are the best examples of this circle. They sought to build modern military forces and administrative structures based on Western resources.

The second form of Muslim response was a militant reaction to Western expansion, albeit with a new orientation. One example is India which in the first half of the nineteenth century was characterized by resistance and calls for jihad as practiced by the Mujahiddin. However, in the following period, especially after the uprising of 1857, there was a new orientation as practiced by Sayyid Ahmad Khan (1817-1908).

Furthermore, another model of Islamic leaders' solution to the Western challenge was to take a traditional form and not modernize much, such as in Saudi Arabia by Husen bin Ali (1852-1911) who sought to become an autonomous ruler, if not independent, of the Ottoman Empire. Therefore, he organized a rebellion against the Sultan with the help of the British. Later Husen tried to use the title of king of the Arab states and the title was claimed as caliph.

CONCLUSION

In the 17th century, the three great Islamic empires of the Ottomans, Safavids and Mughals were able to enhance the image of Islam and its international reputation. However, after the 17th century, these empires declined in various aspects, including politics and military, economics, and science. The cause of this decline was, among other things, the loss of the monopoly of East and West trade by the Islamic world after the discovery of other routes such as the Cape of Good Hope by Vasco Da Gama.

In addition, the three Islamic kingdoms did not have the same enthusiasm for the development of science as they did during the first period of progress. Meanwhile, Europe experienced significant progress in various aspects, especially in science, due to the influence of thoughts from figures such as Ibn Rushd and European thinkers who created technological advances such as the steam engine.

European advances in technology and military power also allowed them to annex Islamic regions and dominate the Islamic world in the 19th century. European domination was mainly economic and political, with Britain, France and Russia competing for influence in areas such as Anatolia, Egypt, Central Asia, Persia, India and Southeast Asia.

In this situation, Islamic regions faced severe challenges and there was a decline in the dominance of Islam by Western powers. Egypt, for example, became a British protectorate, while Persia experienced a competition for influence between Britain, France and Russia. India also came under British rule after the conquest of the East India Company.

Overall, this paper concludes that the Islamic world went into decline after the 17th century and faced European domination in various aspects of life, including politics, economics and science. Overall, the colonization and domination of Western powers in Southeast Asia led to major changes in the society, economy and politics of the region. The colonization had a lasting impact on the social structure, economic patterns, and the formation of national identities in the countries of the region. After World War II, most countries in Southeast Asia achieved their independence and struggled to build independent and thriving nations.

ACKNOWLEDGEMENT

This is a short text to acknowledge the contributions of specific colleagues, institutions, or agencies that aided the efforts of the authors.

AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration; Validation; Writing - review and editing.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Supervision; Validation.

Author 6: Other contribution; Resources; Visuali-zation; Writing - original draft.

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