

Culture and the Diversity of the Spread of Islam in Indonesia and Brunei Darussalam from a Philosophical Perspective

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Abstract

The spread of Islam in Southeast Asia, particularly in Indonesia and Brunei Darussalam, exhibits unique dynamics due to the influence of diverse cultural, ethnic, and social backgrounds. This study aims to examine this phenomenon from the perspective of Islamic cultural philosophy, emphasizing how universal Islamic values interact with local cultures without losing their transcendent identity. Thru a historical-philosophical approach, this paper outlines how the process of Islamization in both countries occurred peacefully and culturally, resulting in a model of acculturation that enriches the treasure trove of Islamic civilization. This analysis shows that Islam is not present to eliminate culture, but rather to integrate culture within the framework of Islamic development. This study is expected to contribute to the development of the study of Islamic cultural philosophy and its relevance in contemporary Islamic education in Southeast Asia.

Keywords: Culture, Diversity, Spread Of Islam

Abstrak

Penyebaran Islam di kawasan Asia Tenggara, khususnya di Indonesia dan Brunei Darussalam, memperlihatkan dinamika yang khas karena dipengaruhi oleh latar budaya, etnis, dan sistem sosial yang beragam. Kajian ini berupaya menelaah fenomena tersebut dari sudut pandang filsafat kebudayaan Islam, dengan menekankan bagaimana nilai-nilai universal Islam berinteraksi dengan budaya lokal tanpa kehilangan identitas transendennya. Melalui pendekatan historis-filosofis, tulisan ini menguraikan bagaimana proses islamisasi di kedua negara berlangsung secara damai dan kultural, sehingga menghasilkan model akulturasi yang memperkaya khazanah peradaban Islam. Analisis ini menunjukkan bahwa Islam hadir bukan untuk meniadakan budaya, melainkan mengintegrasikan budaya dalam kerangka perkembangan Islam. Kajian ini diharapkan mampu memberikan kontribusi terhadap pengembangan studi filsafat kebudayaan Islam dan relevansinya dalam pendidikan Islam kontemporer di Asia Tenggara.

Kata Kunci: Budaya, keanekaragaman, penyebaran Islam

A. INTRODUCTION

Islam is a universal value system that develops dynamically through a process of cultural acculturation. In Southeast Asia, particularly Indonesia and Brunei Darussalam, Islam is integrated into local social and cultural structures. According to Ghazwan & Afyah, "the spread of Islam in this region is not only theological but also philosophical, namely building a synthesis between rationality and spirituality within a cultural context" (Ghazwan & Afyah, 2025). This creates a peaceful, open, and contextual form of Islam. Islam exists as a religion of rahmatan lil 'alamin (blessing for all the worlds), which brings not only theological teachings but also universal civilization. In Southeast Asia, the

spread of Islam cannot be separated from the socio-cultural context of its society. Indonesia and Brunei Darussalam are two examples of countries in this region that demonstrate a peaceful, adaptive, and cultural process of Islamization (Azra, 2021).

This phenomenon is interesting because these two Southeast Asian countries have successfully integrated Islamic values into their local cultural fabric without causing significant social conflict. In the context of evolving globalization and modernization, studying the spread of Islam rooted in local cultures is crucial for strengthening a moderate Islamic identity rooted in universal values.

The process of Islamization in Indonesia and Brunei Darussalam cannot be separated from the role of the values of Islamic cultural philosophy which teaches a balance between revelation and...*mind*(reason). Al-Attas stated that "Islamization is the process of instilling an Islamic outlook on life (*worldview of Islam*) into the value system and cultural practices of society" (Al-Attas, 2021). The Republic of Indonesia is known for its peaceful and tolerant population, especially since the Indonesian Government has a Religious Moderation policy (Ministry of Religious Affairs of the Republic of Indonesia, 2023), at the educational level, it has also rolled out the Pancasila Student Profile and Rahmatan lil 'Alamin (P5RA) Student Profile programs (Kemendikbudristek, 2022), and in current educational developments, the curriculum with a religious approach *deep learning*, Indonesia continues to strengthen belief in God, through graduate profiles focused on the dimensions of faith and devotion to God Almighty. This demonstrates the importance of a cultural approach in instilling Islamic values and religious tolerance. Meanwhile, Brunei Darussalam consistently emphasizes the Malay Islamic Monarchy (MIB) ideology as the foundation of national development (Salleh, 2022). Both regulations enforced in these countries emphasize the state's crucial role in maintaining the continuity of Islamic values in harmony with local cultures, which evolve according to needs and the times.

In social reality, the spread of Islam in Indonesia displays a diversity of harmonious cultural expressions, ranging from the Sekaten tradition in Java, Tabuik in West Sumatra, to the Prophet's Birthday in Banten, all demonstrating a form of acculturation between Islam and local culture without diminishing its religious substance (Hidayat, 2022). Meanwhile, in Brunei Darussalam, Islam has grown as a national identity deeply embedded in the education system, law, and social order. However, global challenges such as the flow of secularization and the penetration of digital culture demand new efforts to reaffirm contextual and inclusive Islamic values. This fact demonstrates the need for a study of Islamic cultural philosophy that not only examines history but also provides conceptual direction for building national character based on Islamic values.

Theologically, the Quran emphasizes the importance of respecting cultural and national diversity as a sign of Allah SWT's greatness. As stated in Surah Al-Hujurat, verse 13, Allah says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

"O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing, Aware"

This verse emphasizes that diversity is part of God's will, not a threat to national unity. The Prophet Muhammad (peace be upon him) also said in a hadith narrated by

Imam Ahmad: "The best people are those who are most beneficial to others" (Al-Hadith, 2000). This principle serves as an ethical foundation for the process of Islamization in Southeast Asia, demonstrating that the spread of Islam is truly carried out with wisdom, gentleness, and respect for local cultures (Hasmy, 2022).

Previous research examining the spread of Islam in Indonesia and Brunei Darussalam has also been carried out by many researchers, including on the Connectivity of Malay Islamic Intellectuals in Indonesia, Malaysia and Brunei Darussalam (Herwansyah et al., 2024), Traces of Islamic Education in Southeast Asia: History and Development in Indonesia, Malaysia, Brunei, Singapore and Thailand (Febrianti & Seprina, 2024), Regional Studies in the History of Islam in Southeast Asia (Hidayah & Batubara, 2023), The Development of Islam in Southeast Asia: The development of Islam in Southeast Asia (Febriyanti et al., 2025), Sharia Legal Framework: A Comparative Analysis of Religious Courts in Brunei Darussalam and Indonesia (Lagus & Zulfan, 2024) and the Process of Islamic Development in the Early Period in Southeast Asia (Mei et al., 2024).

Previous research also shows the success of Islamization in Indonesia and Brunei, which is heavily influenced by cultural and Sufi approaches, including Rahman's research that the ideology of Malay Islam Beraja in Brunei plays a role in strengthening Islamic-based national identity without erasing local wisdom (M. A. Rahman, 2023), and Yatim's research, that Islam in Indonesia developed through the integration of Sufism, art, and Islamic boarding school education by instilling the values of akhlakul karimah (Yatim, 2023). The Islamic cultural philosophy approach is relevant in understanding the development of Islam that continues to live, which grows in synergy with the development of the times, without losing its essence as a religion that guides humans towards moral and spiritual perfection. However, research on Culture and Diversity of the Spread of Islam in Indonesia and Brunei Darussalam from a Philosophical Perspective has not been conducted, especially in publications over the past five years, namely in the period 2000 to 2025.

Based on this, this research was conducted to analyze the Culture and Diversity of the Spread of Islam in Indonesia and Brunei Darussalam from a Philosophical Perspective, with the hope that it can be a reference for other researchers in determining research themes and references in the development of science.

B. LITERATURE REVIEW

The spread of Islam in Southeast Asia, particularly in Indonesia and Brunei Darussalam, cannot be separated from the cultural context and diversity of local communities that existed long before the arrival of Islam. (Ulfawati et al., 2024) Classical and contemporary literature shows that Islam did not appear as a force that erased local traditions, but rather as a teaching that dialogued with local values. From a philosophical perspective, this process reflects the principle of Islamic universality, which is inclusive and adaptive. Thinkers such as Nurcholish Madjid and Fazlur Rahman emphasize that Islam has the ability to adapt to social realities without losing the substance of its teachings. In this context, culture becomes an epistemological medium for society to understand Islamic teachings. Therefore, the spread of Islam in Indonesia and Brunei Darussalam is more appropriately understood as a process of cultural transformation rather than ideological domination.

In historical literature, the spread of Islam in Indonesia is often associated with the role of traders, scholars, and Sufis who brought Islamic teachings through peaceful

means. This approach differs from the narrative of conquest often found in the history of other regions. (Al-Attas, 2021) Philosophically, this peaceful approach demonstrates an ethic of da'wah that emphasizes wisdom, dialogue, and respect for differences. Sufis use local cultural symbols as a means to convey abstract Islamic values. This reflects hermeneutical philosophy, in which the meaning of religious teachings is interpreted according to the social context of the recipient. Thus, cultural diversity is not seen as an obstacle, but rather as a wealth in the spread of Islam.

Indonesia's diverse local cultures, from Javanese, Sundanese, Minangkabau, to Bugis, provide a unique color in Islamic practices. Anthropological literature shows that the acculturation between Islam and local cultures produces distinctive forms of Islam, such as Islam Nusantara. (Febrianti & Seprina, 2024) From a cultural philosophy perspective, this phenomenon can be understood as a dialectic between tradition and revelation. Islam does not exist in a vacuum, but rather interacts with existing meaning structures within society. This process produces a unique synthesis of values, where Islamic teachings are accepted without creating identity conflicts. Therefore, cultural diversity is an important foundation for the successful spread of Islam in Indonesia.

Unlike Indonesia, Brunei Darussalam has a more homogeneous and centralized social and political structure. Literature suggests that Islam in Brunei developed alongside the formation of the kingdom and state institutions. (Hidayat, 2022) From a philosophical perspective, this demonstrates the close relationship between religion and power in the formation of collective identity. The Malay Islamic culture of the Rajah became the ideological framework that integrated Islam with customs and the governmental system. Nevertheless, this process still demonstrated a dialogue between Islamic teachings and local Malay traditions. Thus, despite the different contexts, the principle of cultural adaptation remained a key element in the spread of Islam in Brunei Darussalam.

The philosophical perspective of religion emphasizes that religion is not only understood as a belief system, but also as a system of values that live within the culture. In the context of Indonesia and Brunei, Islam is a source of social ethics that shape people's perspectives on life. Philosophical literature states that values such as tolerance, justice, and balance serve as a bridge between Islam and local culture. (Mukhlis, 2025) The process of internalizing these values takes place through social practices and religious rituals. This shows that the spread of Islam is not only external, but also internal and reflective. Thus, Islam is deeply rooted in people's lives because it aligns with existing cultural values.

Ethnic and linguistic diversity in Indonesia presents both challenges and opportunities in the spread of Islam. (Rusydi et al., 2025) Literature shows that Islamic missionaries used local languages as a means of communication. (Kemendikbudristek, 2022) From a linguistic philosophy perspective, the use of local languages allows for a deeper and more authentic understanding. Language functions not only as a means of communication but also as a carrier of cultural meaning. By understanding local languages, Islamic teachings can be conveyed in a more contextual manner. This strengthens the argument that diversity is an integral element in the successful spread of Islam in Indonesia.

In the context of Brunei Darussalam, the homogeneity of Malay culture provides stability in the application of Islamic teachings. The literature states that this cultural unity facilitates the internalization of Islamic values in everyday life. (M. A. Rahman, 2023) From a social philosophy perspective, uniformity of values can create strong social cohesion. However, this also requires wisdom in maintaining a balance between tradition

and change. (Mukhlis et al., 2024) Islam in Brunei is not only practiced as a religion, but also as a national identity. Thus, culture and Islam strengthen each other in forming a harmonious social order.

Classical Islamic philosophical thought emphasizes the importance of reason and revelation in understanding reality. In the spread of Islam in Indonesia and Brunei, these two aspects worked synergistically. The literature shows that local ulama played a crucial role in interpreting Islamic teachings according to cultural context. The process of *ijtihad* became a philosophical mechanism for bridging normative teachings with empirical reality. This allowed Islam to remain relevant without losing its fundamental principles. Thus, Islamic philosophy provided a conceptual framework for cultural adaptation in the spread of Islam.

Rituals and cultural symbols are important media in the process of Islamization. In Indonesia, traditions such as *selamatan*, *wayang*, and traditional ceremonies are Islamized without losing their social meaning. Cultural literature shows that these symbols function as a bridge between old traditions and new teachings. (Salleh, 2022) From the perspective of the philosophy of symbols, meaning is not static, but can change according to the context. Islam reinterprets these symbols to convey the values of monotheism and ethics. In this way, Islam is accepted as part of the cultural life of society.

The success of Islam's spread in both regions was also influenced by the social ethics fostered by Islamic teachings. The literature indicates that the values of justice, solidarity, and social concern resonate with local cultural values. From a moral philosophy perspective, this alignment of values creates ethical legitimacy for Islam. (Hidayah & Batubara, 2023) People accepted Islam not through coercion, but because they saw its relevance to social life. This process demonstrates that ethics are a crucial factor in religious acceptance. Thus, culture and morality became the philosophical foundations for the spread of Islam.

In a comparative study, Indonesia and Brunei Darussalam demonstrate two distinct yet complementary models of Islamic dissemination. Indonesia represents cultural pluralism, while Brunei reflects the integration of religion and state. Philosophical literature suggests that both models are legitimate and appropriate in their respective contexts. Islam does not demand uniformity of form, but rather unity of values. Therefore, the differences in models do not diminish the essence of Islamic teachings. Rather, they demonstrate the flexibility of Islam as a universal religion.

Religious education is an important means of transmitting Islamic and cultural values. In Indonesia, Islamic boarding schools (*pesantren*) serve as centers of learning that integrate Islamic teachings with local traditions. Islamic education literature emphasizes that *pesantren* teach tolerance and respect for diversity. (N. Rahman & Aziz, 2023) From a philosophical perspective, this process fosters critical and ethical awareness. In Brunei, Islamic education is integrated into the national system with an emphasis on Malay-Islamic identity. These two approaches demonstrate that education serves as a philosophical medium for preserving Islamic and cultural values.

Globalization brings new challenges to the relationship between Islam and culture. Contemporary literature demonstrates the tension between global values and local traditions. From a critical philosophical perspective, this challenge demands a rethinking of how Islam is practiced. Indonesia and Brunei face different challenges depending on their social contexts. (Lagus & Zulfan, 2024) However, both possess the cultural and philosophical capital to maintain balance. Thus, cultural diversity remains relevant in the face of global change.

The literature shows that the spread of Islam in Indonesia and Brunei Darussalam was a complex and multidimensional process. From a philosophical perspective, this process reflects a dialogue between revelation, reason, and culture. Diversity is not seen as a threat, but as a space for the actualization of Islamic values. Islam presents itself as a down-to-earth and contextual teaching without losing its universality. The experiences of Indonesia and Brunei demonstrate that culture can be a strategic partner in the spread of religion. Therefore, this study emphasizes the importance of a philosophical approach in understanding the relationship between Islam, culture, and diversity.

C. METHOD

This research uses a descriptive qualitative approach with a comparative analysis method. Data sources were obtained from various scientific journal articles and academic books. The analysis was conducted using a hermeneutic-philosophical approach to interpret Islamic values within the cultural and educational contexts of both Indonesia and Brunei Darussalam.

This research uses a descriptive qualitative approach, which aims to describe and understand the phenomena under study in depth without involving statistical calculations. This approach was chosen because the research object relates to Islamic values that are conceptual, normative, and contextual, thus requiring a deep understanding of their meaning, interpretation, and implementation in social life and education.

A comparative analysis method was used to identify similarities and differences in the application of Islamic values within the cultural and educational contexts of Indonesia and Brunei Darussalam. Through this comparison, the research seeks to uncover the unique characteristics of each country in integrating Islamic values into its educational system and social life, while also identifying common ground and differences influenced by cultural background, history, and educational policy.

The research data sources were obtained from various scientific journal articles and academic books relevant to the study's theme. These sources were selected selectively to ensure the data's validity, credibility, and relevance to the research focus. The collected data were then systematically analyzed to generate a comprehensive understanding of the study's subject.

Data analysis was conducted using a hermeneutic-philosophical approach, an approach that emphasizes interpreting meaning and gaining a deep understanding of the text and its context. This approach allows researchers to interpret Islamic values not only textually but also contextually, in accordance with the cultural and educational realities in Indonesia and Brunei Darussalam. Thus, this research is expected to provide a comprehensive picture of how Islamic values are understood, interpreted, and implemented in the educational and cultural contexts of both countries.

D. RESULTS AND DISCUSSION

The process of Islamization in Indonesia took place through trade and Sufi preaching, emphasizing local wisdom and culture. Meanwhile, the process of Islamization in Brunei Darussalam developed Islam within the framework of the Malay Islamic King (MIB) political system. According to Royyani & Shobaruddin, "Islamization in Indonesia is pluralistic, while in Brunei it is institutional" (Royyani & Shobaruddin, 2020). According to Yousif & Zainal, "Islamic education in Brunei integrates Islamic epistemology with modern systems, making it the philosophical

foundation of the state" (Yousif & Zainal, 2020). In Islamic cultural philosophy, the philosophy stems from the view that culture is a manifestation of human relationships with God, nature, and others. In Islam, culture is not something profane, but rather a means of actualizing the values of monotheism in social life (Nasr, 2020).

This concept is based on the principle that Islam is universal yet inclusive. This means that Islam can coexist with local cultures as long as its values do not conflict with the fundamental teachings of the religion. Islam also presents an attitude of tolerance, respect, and adaptation to local cultures. Islam then integrates or incorporates Islamic values into these local cultures, thus imparting Islamic content. This approach allows for acculturation that enriches Islamic expression in the archipelago, as seen in art, architecture, and local traditions (Hidayat, 2022). From a philosophical perspective, the Islamization of culture is a dialectical process between divine values and the empirical realities of society. Islamic cultural philosophy seeks to understand how these values are internalized and interpreted in human life, thus producing a culture that is imbued with the spirit of monotheism and oriented toward the common good.

1. Culture and Diversity of the Spread of Islam in Indonesia

Indonesia has a unique history of Islamization. Muslim traders from Gujarat, Arabia, and Persia brought Islam through trade relations, while adapting to local cultures. The saints, particularly the Wali Songo (Nahdlatul Ulama), played a crucial role in transforming Hindu-Buddhist culture into an Islamic one through art, wayang (wayang), and gamelan (gamelan) (Yatim, 2023).

This cultural approach aligns with the concept of wisdom and maturity in the Quran (An-Nahl: 125), which calls with wisdom and exemplary behavior. A missionary strategy that prioritizes tolerance and deliberation has led to a peaceful acceptance of Islam. In the context of cultural philosophy, this reflects the process of "internalizing transcendental values in the form of local wisdom" (Madjid, 2021).

Indonesia's cultural diversity makes Islam appear in various local styles. However, all are rooted in the same values of monotheism and sharia. Moreover, with the Indonesian national motto in "Bhinneka Tunggal Ika, different but one", which is strategically realized through multicultural education in formal, informal, and non-formal education. Handayani et al. stated that "Multicultural education is an idea, an educational reform movement, and an educational process that aims to change the structure of educational institutions so that all students who are members of racial, ethnic, and cultural groups can have the opportunity to achieve" (Handayani et al., 2020).

This demonstrates that Islam in Indonesia is not a form of syncretism, but rather a creative acculturation that reflects cultural wisdom in understanding revelation. Islam in Indonesia grew in a multicultural society through adaptation to Hindu-Buddhist and local cultures. This process reflects the philosophy of Islamic wisdom that emphasizes social harmony (Royyani & Shobaruddin, 2020).

2. Culture and Diversity of the Spread of Islam in Brunei Darussalam

Brunei Darussalam has distinct characteristics from Indonesia. In Brunei Darussalam, Islam became the official religion of the state through the role of Sultan Muhammad Shah. Islam in Brunei Darussalam developed within the framework of the Malay Islamic Monarchy (MIB), an ideology that unites religion, culture, and monarchy (Salleh, 2022). Within this system, Malay culture is seen as a vehicle for the dissemination of Islamic values. The MIB principle emphasizes that Islam is the source of morality and law, Malay culture as the nation's identity, and the monarchy as the guardian of social harmony. According to Rahman, this combination creates a seamless integration of

religion and culture, making Brunei a model for a stable Islamic state in Southeast Asia (N. Rahman & Aziz, 2023).

From a philosophical perspective, Brunei Darussalam's approach demonstrates that Islamic values are the substance, while local culture serves as the form that embodies them. The harmony between the two can be said to mean that Islam can become the spirit of culture without eliminating the local characteristics that have developed. In Brunei Darussalam, Islam serves as a source of national development values and cultural identity (Yousif & Zainal, 2020).

3. Comparative Analysis from a Philosophical Perspective

This comparison between Indonesia and Brunei Darussalam shows two historically distinct models of Islamization, yet there are similarities between them, from a philosophical perspective. Indonesia displays a pattern *bottom-up*, namely Islamization that grows from society towards the state. In contrast, Brunei Darussalam follows the pattern *top-down*, namely the state plays a central role with its policies in instilling Islamic values and being followed by society.

When examined from the perspective of Islamic cultural philosophy, both demonstrate the same unified principle: that culture must serve divine values. Islam in Indonesia demonstrates flexibility in accepting plurality, while Brunei Darussalam emphasizes the integrality of religion and the socio-political system. According to Nurcholish Madjid, "the diversity of Islamic expressions is actually evidence of the maturity of Islamic civilization, as it reflects the vitality of monotheistic values in different cultural contexts" (Madjid, 2021). From an Islamic philosophical perspective, diversity is seen as a manifestation of monotheism, a blessing, rather than a source of division and threat. Pg Haji Muhammad explains that "the value of adab (adab) in Islamic education is a moral pillar of Bruneian society, emphasizing the role of Islamic philosophy in maintaining social harmony" (Pg Haji Muhammad, 2010).

The spread of Islam in Indonesia reflects the integration of Islamic metaphysical values into local culture. The Wali Songo's missionary philosophy emphasized the principles of wisdom and discernment, allowing Islam to grow with a peaceful and moderate outlook. In Brunei, the concept of the Islamic Way of Life (MIB) serves as the basis for the integration of religion and state (Müller, 2022).

4. Relevance for Islamic Education in the Contemporary Era

Understanding the process of cultural Islamization in Southeast Asia has significant relevance for contemporary Islamic education. Islamic education should instill an awareness that Islam is a universal religion that respects culture, not erode pre-existing local cultures. Values such as tolerance, moderation, and local wisdom must be an integral part of the Islamic education curriculum (Ministry of Religious Affairs of the Republic of Indonesia, 2023). This underscores the importance of government policies related to tolerance education, or multiculturalism, and integrated culture in education. As Pratama Putra et al. state, "tolerance education emerges through three mechanisms: non-formal learning frameworks, community leadership involvement, and collaborative platforms such as interfaith service projects and cultural exchange programs" (Putra et al., 2025).

Integrating Islamic cultural and philosophical values into education can shape students with an inclusive spirit, respect for diversity, while remaining steadfast in the principles of monotheism. This aligns with the spirit of the Pancasila Student Profile and Religious Moderation, which are currently the direction of national religious education policy in Indonesia (Madrasah et al., 2019).

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Islamic education in Brunei Darussalam aims to shape perfect human beings through a balance between faith and knowledge. As Lubis et al. highlight the challenges of implementing integrated Islamic education within a modern system (Lubis & Mustapha, 2009), in Indonesia, the paradigm of the Islamization of knowledge emphasizes the integration of revelation and scientific rationality (Nafi'a, 2019).

CONCLUSION

The spread of Islam in Indonesia and Brunei Darussalam demonstrates a rich cultural dynamic that can be understood through the perspective of Islamic cultural philosophy. Islamization is not simply a process of spreading teachings, but a transformation of values involving the interaction of revelation and local culture. Indonesia emphasizes cultural plurality and integration, while Brunei Darussalam integrates Islam with its state system. Both demonstrate that Islamic philosophy can balance faith, culture, and rationality.

Islam has successfully adapted to the cultural context without losing its theological substance in both countries. This demonstrates Islam's ability to adapt, engage in dialogue, tolerate, respect, and enrich human civilization. Therefore, understanding Islamic cultural philosophy is crucial for building an education and society rooted in divine values while also being open to cultural plurality.

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