

The Development of Indonesian Islamic Civilization During The Dutch Colonial Period

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ABSTRACT

This study aims to analyze the development of Indonesian Islamic civilization during the Dutch colonial period. This study using library research produces research data that: 1). The dynamics of the socio-cultural conditions of Islamic civilization during the Dutch colonial period were still underdeveloped due to the strict system of colonialism applied in Indonesia; 2). The government system of Islamic civilization during the Dutch colonial period greatly influenced the development of Islamic civilization in Indonesia; 3). There were 3 strategies for Islamic da'wah during the Dutch colonial period, including: the transitional da'wah system between Hinduism and Islam, the lecture method in surau, and Islamic boarding schools; 4). Challenges to Islamic civilization during the Dutch colonial period included: Challenges in the fields of education, politics, economy and religion or da'wah; 5). Influential figures during Islamic civilization during the Dutch colonial period included K.H. Hasyim Asy'ari, Prince Diponegoro, Tuanku Imam Bonjol, Prince Antasari, and Teungku Cik Di Tiro. This study has implications for increasing literature on the history of Indonesian Islamic civilization so that it can add to the treasury of historical knowledge in Indonesia.

Keywords : *Islamic Civilization, Colonization, Islamic Leaders*

ABSTRAK

Penelitian ini bertujuan untuk menganalisa perkembangan peradaban Islam Indonesia pada masa penjajahan Belanda. Studi dengan menggunakan kepenelitian kepustakaan ini menghasilkan data penelitian bahwa: 1). Dinamika kondisi sosial budaya peradaban Islam pada masa penjajahan Belanda masih mengalami keterbelakangan karena ketatnya sistem kolonialisme yang diterapkan di Indonesia; 2). Sistem pemerintahan peradaban Islam pada masa penjajahan Belanda sangat berpengaruh terhadap perkembangan peradaban Islam di Indonesia; 3). Strategi dakwah Islam pada masa penjajahan Belanda ada 3, meliputi: sistem dakwah peralihan antara Hindu dan Islam, metode ceramah di surau, dan pesantren; 4). Tantangan peradaban Islam pada masa penjajahan Belanda meliputi: Tantangan di bidang pendidikan, politik, ekonomi, dan keagamaan atau dakwah; 5). Tokoh-tokoh yang berpengaruh saat peradaban Islam pada masa penjajahan Belanda diantaranya yaitu K.H. Hasyim Asy'ari, Pangeran Diponegoro, Tuanku Imam Bonjol, Pangeran Antasari, dan Teungku Cik Di Tiro. Studi ini memberikan implikasi terhadap peningkatan literatur sejarah peradaban Islam Indonesia sehingga dapat menambah khazanah pengetahuan ilmu sejarah di Indonesia.

Kata kunci: Peradaban Islam, Penjajahan, Tokoh Islam

PENDAHULUAN

Islam had entered Indonesia before Western nations around the 13th century AD. The development and growth of Islam in Indonesia led to the establishment of several Islamic empires in Indonesia (Fatah Syukur, 2009: 213-214). It was only later in 1596 that Westerners, namely the Dutch, came to Indonesia with the initial aim of developing a trading business, namely to obtain expensive spices in Europe (Wafiyah, 2014: 271). This



is because Indonesia is a very rich country, especially rich in spices. However, apart from trading, the Dutch also wanted to instill their influence and power in Indonesia through coercion and pressure. They carry out a trade monopoly which is certainly very detrimental to the Indonesian people. Besides that, the Netherlands also wanted to develop Christianity in Indonesia.

Islam is a religion that loves peace. The attitude of the Dutch at that time was very much against the rules of the Islamic religion. Many of the Hajj and Islamic scholars who spearheaded the resistance or war against the Dutch. This caused the Dutch to worry about placing restrictions on Muslims. When it started to succeed in controlling several areas in Indonesia, the Dutch began to issue several regulations that limited the existence of Islamic education. This would certainly disrupt the development of Islamic religious civilization at that time. Besides that, Indonesia is a country that is predominantly Muslim. Islam is a religion that does not like oppression and violence. The attitude of the Netherlands towards the Indonesian state caused great suffering to the people. Therefore various resistance against the Dutch began to be carried out to achieve an independence.

Based on data obtained from “detikedu”, as many as 86.7% of Indonesian citizens are Muslims from the total population. In fact, according to data from the World Population Review for 2021, Indonesia is the country with the largest Muslim population in the world. The report of The Royal Islamic Strategic Studies Center (RISSC) titled “The Muslim 500 2023 edition” shows that the total Muslim population in Indonesia has reached 237.55 million. This number is the largest in the region of the Association of Southeast Asian Nations (ASEAN) countries, as well as globally. As citizens of Indonesia, especially Muslims who have the largest population, it is important to understand the origins or history related to Islam or its religion. As a manifestation of his love for his religion (for Muslims) and his homeland. Therefore, this research is important to discuss or research, the hope is that it can add insight to readers and can be used as an example in their daily life through the attitude of love for the motherland of previous figures, especially Muslims.

The theme raised in this study is the History of the Development of Islamic Civilization (Islamic History) in Indonesia entitled "The Development of Indonesian Islamic Civilization during the Dutch Colonial Period". This research was conducted because it looks at the current conditions, where there are still many young people who do not really understand or know the history of the development of Islamic civilization, especially in Indonesia itself. Therefore, here the author will explain related to these problems, namely about how the dynamics of socio-cultural conditions, government systems, da'wah strategies, challenges, and influential figures during the development of Islamic civilization during the Dutch colonial period.

METODE PENELITIAN

The method used in this research is the library study method based on qualitative descriptive data about the development of Indonesian Islamic civilization during the Dutch colonial period. Where the preparation of research is explained in the form of words that are objective facts through observation or observation of an object and does not use research measuring instruments. This research method aims to describe or explain a phenomenon in depth through the data collected. The steps taken in the preparation of this research were initiated by collecting various data obtained from various relevant

reference sources such as books, journals, e-books, journal articles, and other references that discuss the development of Indonesian Islamic civilization during the Dutch colonial period. Through primary sources in the form of books that are relevant to the topic or problem that is the object of research coupled with various other reference sources, namely journals, e-books and journal articles, it can help make it easier for writers to complete the preparation of this research.

HASIL DAN PEMBAHASAN

Dynamics of Socio-Cultural Conditions of Islamic Civilization during the Dutch Colonial Period

In April 1595, under the leadership of Cornelis De Houtman four Dutch ships sailed towards the Malay archipelago. And arriving in West Java in June 1596, this would be the beginning of the birth of the VOC (Verenigde Oost Indische Compagnie) a large trading union under the orders of Cornelis de Houtman, the beginning of their purpose was to develop trade, namely to dilute spices and then sell them in their country (Hamka, 1975: 237). The arrival of the Dutch coincided with the weakening of the maritime defenses of the Indonesian kingdoms, making it easier for the Dutch to control trade in Indonesia. And then the Dutch Fleet returned to Indonesia in 1599 under van der Hagen and in 1600 under van Neck (Abuddin Nata, 2007: 234).

In addition to Java, in Sulawesi to be precise Makassar began to develop trade at the end of the sixteenth year with the help of several strategically important factors, such as its location as the starting point for expeditions to the Moluccas, the Philippines, China, and the westernmost islands of Indonesia. There were several other factors that played a role in the growth of Makassar at that time. First, Portuguese colonization of Malacca resulted in the migration of Malay traders in Makassar. Second, After Aceh announced the expansion of expeditions to Johor and ports on the Malay Peninsula, the Malay immigration system also experienced significant growth. Third, the Dutch blockade of Malacca was avoided by traders from both Asia (east and west) and India. Fourth, due to the decline of the East Java port, its function was taken over by the port of Makassar. Fifth, Makassar now has a trading center between Malacca and Maluku as a result of the Dutch monopoly over the spice trade in the Moluccas this all resulted in a rapidly growing market for all kinds of goods in the vicinity (Badri Yatim, 2003: 233).

During the Dutch colonial period, the condition of society in Indonesia was still very backward due to the strict colonialism system implemented in Indonesia, causing people in Indonesia, especially Muslims, to experience a decline in all material and spiritual aspects. The strict system of colonialism made the religious conditions of the people of the archipelago continue to run, but had its own obstacles in the process of spreading it. For a long time the current of colonialization had spread from India to the island of Java and the surrounding islands for many years before the arrival of Islam. Muslims from India also took part in traffic and immigration to the archipelago after some Indians embraced Islam. As reported by the Indonesian nation, previously Islam had carried out a process of adjusting to Hinduism (Siti Aisyah, 2015: 121).

Muslims, especially in Java, have always aligned sharia and custom as two important principles for daily life. There are also some small groups of indigenous people who rarely enter mosques. Although in the Dutch East Indies the Muslims are still mixed

with animism and Hinduism, muslims in the region view their religion as a differentiator from other peoples. In the Dutch East Indies, Islam also experienced conflicts with various laws. One of the most interesting conflicts is about the customs in Minangkabau. Minangkabau customs are allowed to do gambling, horse racing, and drinking in one organization, while Islam strongly opposes these activities in other organizations. There is also an Islamic system in Java, although not as strong as in Minangkabau. In Javanese society, this is known as "the classification between abangan and putihan" (Siti Aisyah, 2015: 124).

In addition, at the beginning of the 19th century, Java was an agricultural area. Most of the population makes a living as farmers. Agriculture is still carried out traditionally, the technology used is also very simple. Some people also still live in economic deprivation and backwardness. In the face of the backward life of the people, it is all caused by the feudal system that kills the desires of the people where someone who has power will oppress the weak. Meanwhile, the forced planting system continues without being known by the central government how it is implemented and what kind of impact it will have on farmers. To work on forced cultivation, the deployment force is not uncommon beyond its limits. People were told to go away from their villages for months to pursue year-round cotton and coffee cultivation in newly developed areas. Production for export must meet the target, so both land and manpower are deployed first for forced cultivation to the point that food production itself is abandoned. The ruler in Batavia heard the news of the famine in 1843 in Cirebon. The famine between 1843 and 1848 caused the population to decline rapidly, from 336,000 to 120,000 (Siti Aisyah, 2015: 123).

In addition to having many negative impacts, the trade monopoly carried out by the Dutch in Indonesia also had a slight positive impact, for example, Makassar became a trading center between Malacca and Maluku due to the spice trade in Maluku, resulting in a rapidly growing market for all types of goods around it. However, as a result of the price set by the Dutch is arbitrary. The monopoly on trade caused the income of the Indonesian people to decline, coupled with their forced cultivation policy that mobilized the Indonesian people's energy beyond its limits, they were forced to be able to pursue the targets desired by the Dutch so as to ignore their own food production. This is very suffering both physical and psychic for the people of Indonesia. So there was a lot of starvation to death at that time.

The Government System of Islamic Civilization during the Dutch Colonial Period

The peak of imperialism occurred in the late 19th and early 20th centuries. It is marked by racing to establish an empire for a lustful nation. At that time, France and Britain had already begun to conquer Africa and Asia. They declared the region as a key European region and the Netherlands in Indonesia had begun to spread its political wings. Entering the 19th century, the VOC was dissolved and Indonesia came under the government of the Kingdom of the Netherlands. Despite the failure of trade, the Dutch trading company succeeded in the political sphere. All sultanate countries, except Aceh, have fallen into Dutch colonial hands (Siti Aisyah, 2015: 125).

Politically, the colonials colonized the territory it had economically controlled to serve as part of the Dutch territory, Pax Neerlandica. In Indonesia, the Netherlands faces the fact that most of the population it colonizes in the archipelago is Muslim. At that time the Dutch did not have enough knowledge about Islam so at first the Dutch did not dare

to interfere in Islamic affairs directly because of the rebellion of fanatical Muslims. On the contrary, the Dutch government firmly believes that Kristianization will definitely succeed and immediately solve problems that the Dutch government has not dared to interfere in Islamic affairs, this is stated in the Dutch East Indies law paragraph 119 RR (Regeerings Reglement / Government Regulation) which contains freedom in adhering to religion and protection of society (Siti Aisyah, 2015: 125).

The center of government carried a major influence that greatly determined the development of Islamic history in Java, including power and the political system. In Java, the center of the Islamic kingdom has moved from the coast to the coast of security and the role of coastal areas in trade and waters is backwards, as well as the role of trade and cruise ships there has been a shift due to trade centers that occurred in the 17th century with all the obstacles they passed (Siti Aisyah, 2015: 125).

Proselytizing Strategy of Islamic Civilization during the Dutch Colonial Period

There are several kinds of proselytizing strategies carried out by Islamic figures during the Dutch colonial period, including:

First, the transitional proselytizing system between Hinduism and Islam, which combines Islamic and Hindu cultures. By using two systems, namely the palace system and the hermit system. Where in the palace system, a kyai or teacher comes to the community. Meanwhile, the ascetic system is the opposite, that is, the people who come to the kyai or teacher.

Second, The strategy of proselytizing is *disurau* or violated. *Surau* itself has a meaning as a place of worship for Muslims in the countryside, not only as a place of worship, *surau* can also be used for all Islamic religious activities such as the *maulid* of the prophet Muhammad SAW, *Isra' Mi'raj*, or a gathering place to conduct village deliberations. The method of proselytizing in *surau* usually uses the method of lectures, a *shaikh* or *kyai* is in front of the community conveying the teachings of the Islamic religion in accordance with the *Qur'an* and *hadith* and the community records some important notes submitted by the *Shaikh* using a special book that has been prepared. This method is commonly known as *halaqah*.

Third, the method of proselytizing in *pesantren*, *pesantren* is a place of spread of Islam which has been very ancient since the time of the *Walisongo* until now and is still effective if you want to master the Islamic religion is recommended to enter the *pesantren*. There are several ways to convey *da'wah* *dipesantren*, one of which is deliberation or commonly called *batsul masa'il* in the world of *pesantren* where students create a forum and convey a problem that will be sought for resolution in the *Qur'an* and *hadith* (Hasnida, 2017: 246-247).

Challenges of Islamic Civilization during the Dutch Colonial Period

The existence of the Dutch colonizers in Indonesia will certainly provide its own challenges, especially for the growth and development of Islamic civilization at that time. The attitude of the Dutch who wanted to control territory in Indonesia by justifying various means such as coercion, sheep fighting, and oppression was very contrary to the attitude or rules of the Islamic religion. Therefore, various resistances arose that caused the Dutch to feel worried and assumed that Islam would interfere with and hinder its purpose. When it began to successfully control several regions in Indonesia, the Dutch created

various policies, where these policies could be detrimental and become a challenge for Muslims. These challenges include:

1. Challenges in Education

One way to spread or develop Islam is through education. Education is one of the important means to spread Islam. A person can add his insight and knowledge through education. However, at that time Islamic education, both in Islamic boarding schools, mosques, and schools, was considered unhelpful to the Dutch government. So that they implement various rules and policies including:

- a. In 1882 the Dutch government established a special body of Islamic education which they called *priesterraden*. It was from the advice of this body that in 1902 the Dutch government issued a new regulation stating that persons who provide instruction or recitation of the Islamic religion must first ask the Dutch government for permission.
- b. In 1925 another regulation was issued against Islamic religious education, namely that not everyone (*kiai*) can give lessons in recitation unless they have received some kind of recommendation or approval from the Dutch government.
- c. In 1932 a regulation was issued in the form of authority to eradicate and close *madrassas* and schools that do not have permission or provide lessons that are not liked by the Dutch government called *wilde school ordonantie* (Fedry Saputra, 2021: 100).

Indirectly, such regulations can hinder the growth and development of the Islamic religion. Education is one of the means to develop Islam. The existence of these regulations or policies can interfere with the development of Islamic education in Indonesia. This can certainly be a challenge for Muslims.

2. Challenges in Politics

At first the Dutch did not dare to interfere in Islamic issues because they did not know the teachings of Islam, the Arabic language, and the Islamic social system. However, in 1867 their intervention began to become more visible, they gave instructions to the Regent and *Wedana* to supervise the clerics not to do anything contrary to the Governor-General's regulations. Especially after the arrival of Snouck Hugronye who served as an advisor to Indigenous and Arab affairs, the Dutch government became more courageous in making wisdom on Islamic issues in Indonesia. Then Snouck put forward his idea known as Islamic politics. The politics divide the issue of Islam into three categories, as follows:

- a. Field of pure religion or worship
Colonial rule gave Muslims the freedom to practice their religion as long as it did not interfere with the rule of the Dutch government.
- b. Social field of society
Islamic law can only be enforced if it does not conflict with customs.
- c. Political sphere
Muslims are prohibited from discussing Islamic law, both the *Qur'an* and the *As-Sunnah* which explains state and constitutional politics (Siti Zubaidah, 2016: 225-226).

The above political ideas will indirectly interfere with the process of development of Islam, because its development is limited. This is certainly a

challenge for Islamic civilization in Indonesia in developing its teachings.

In addition, the purpose of the Dutch coming to Indonesia was also to conquer Islamic kingdoms along the coast of the archipelago. The weakness of the royal figures who were still easy to influence was exploited by the Dutch colonizers. They pitted Islamic royal figures against a split between them, so that they could easily control the region. This is known as the politics of debate or the politics of divisiveness (*Devide et Impera*).

3. Challenges in Economics

At first the Dutch came to Indonesia with the aim of trading. However, because Indonesia is rich in spices, then they want to monopolize trade in Indonesia (Siti Zubaidah, 2016: 225). Etymologically, monopoly comes from the Greek "monos" which means one or its own, and "polein" which means to sell or seller. So that monopoly can be interpreted as a condition where there is only one seller who offers one particular good and service (Suyud Margono, 2009: 6).

In the Islamic economic perspective, etymologically monopoly (*ihhtikâr*) comes from the word *al-hukr* which means *al-zhulm wa al-'isâ'ah al-mu'âsyarah*, that is, persecuting and arbitrary (Majd al-Din Muhammad ibn Ya'qub al-fayruz Abadi al-Syirazi in Dede Abdul Fatah, 2016: 160). Whereas terminologically, monopoly (*ihhtikâr*) is to hold or hoard goods deliberately, especially when there is a shortage of goods with the aim of increasing prices in the future. Praktik *ihhtikâr* akan menyebabkan mekanisme pasar terganggu, di mana produsen kemudian akan menjual dengan harga yang lebih tinggi dari harga normal. Penjual akan mendapatkan untung besar (*monopolistic rent*), sedangkan konsumen akan menderita kerugian. Akibatnya akan merugikan masyarakat luas (Dede Abdul Fatah, 2016: 160-161).

The existence of a trade monopoly caused the economic income of the Indonesian people to decline due to arbitrary benchmark prices set by the Dutch, the obligation to pay taxes using produce, the destruction of certain commodities, and other policies. This is one of the economic challenges for the Indonesian people, they will suffer losses due to the Dutch actions. So they have to try how to maintain their economic needs. Although in the end, many of them experienced starvation and death.

4. Challenges in the Field of Religion or Proselytizing

The existence of the Dutch colonizers in Indonesia with their various policies or rules that oppress the Indonesian people also has an effect on the growth and development (proselytizing) of Islam in Indonesia. The courage of Muslims who fought various resistances made the Dutch nation worried, creating various policies, one of which contained the intention of limiting the development of Islam, such as supervising and restricting *kyai* in providing Islamic teaching, closing *madrassas* or schools that did not have permission from the Dutch government, and so on. In fact, education is one of the right means in spreading and developing Islam. Therefore, this policy is one of the challenges for Muslims in spreading their teachings.

Influential Figures during Islamic Civilization during the Dutch Colonial Period

Many figures, especially Islamic figures who were influential and played an important role in Islamic civilization during the Dutch colonial period, these figures include the following.

1) K.H. Hasyim Asy'ari

K.H. Hasyim Asy'ari was born in Jombang, East Java, February 14, 1871. He was the third of ten children, from a kyai family. His father, named K.H. Asy'ari. Kiai Hasyim was the founder of the Nahdlatul Ulama (NU) Islamic organization Kebangkitan Ulama on January 31, 1926. with K.H. Abdul Wahab Hasbullah. He was strict with the Dutch colonizers, for example when he refused to give the Dutch Government an honor in the form of a gold star on the grounds that it would interfere with his charitable sincerity (Herry Mohammad, 2006: 21).

K.H. Hasyim Asy'ari is a cleric who is anticolonialism. He founded many islamic boarding schools and preached in several areas. During the Dutch colonial period, he played a role in defending independence by mobilizing the people through a jihad fatwa known as the jihad resolution against the Dutch colonizers on October 22, 1945. The five points of the fatwa essentially encouraged them to maintain independence and muslims, especially NU, were obliged to participate in fighting the Dutch invaders, which ultimately led to the war in Surabaya on November 10, 1945.

2) Diponegoro Prince

Diponegoro Prince was a leader in the Java war from 1825-1830 through guerrilla warfare tactics, namely besieging Dutch troops in Yogyakarta. The purpose of the war was to achieve the lofty ideal of establishing a society that adheres to islam, and restore the nobleness of Javanese customs that are clean from Western influence (Taufik Abdullah in Wafiyah, 2014: 275). The goal of this determination can strengthen his followers to play a role against the Dutch. However, in 1830 Diponegoro prince was taken prisoner and banished to Manado because he maintained his demands in negotiations to be given the freedom to establish an independent state with Islamic credentials. In 1834 it was moved to Ujung pandang, Makasaar then died on January 6, 1855 at the age of 70 (Leirissa in Wafiyah, 2014: 276). He was born on November 11, 1785 in Yogyakarta.

3) Tuanku Imam Bonjol

Tuanku Imam Bonjol was born in Bonjol, Pasaman, West Sumatra on January 1, 1772 under the name Muhammad Syahab. He was the son of Bayanuddin Shahab (father) and Hamatun (mother). Tuanku Imam Bonjol was a cleric who played a role during the Dutch colonization of Indonesia, leading the resistance against the Dutch during the Padri war of 1803-1838 in Minangkabau. Initially, the padri war occurred because of a dispute between the Padris and the Indigenous people over the differences in the principles of Religious teachings, where no agreement was found in the negotiations between the two. Then war broke out in 1803 and culminated in 1815. The Padri under the leadership of Harimau nan Salapan and the Indigenous people under the leadership of Sultan Arifin Muningsyah. In 1821, the Indigenous people turned to the Dutch for help and successfully repelled the Padri. However, Tuanku Imam Bonjol managed to re-embrace the Indigenous people and lead the resistance against the Dutch.

However, due to the cunning and trickery of the Dutch, victory fell on the Dutch side (Puspasari Setyaningrum, 2022). Despite its defeat, his movement managed to strengthen the position of religion as the only standard of behavior, as well as give birth to the custom of Islamiyah as the prevailing custom, while customs that are contrary to Islam are seen as jahiliyah customs (Fatah Syukur, 2009: 219).

4) Antasari Prince

Antasari Prince was born in 1809 in Kayu Tangi, Banjar Sultanate and died on October 11, 1862 due to illness. His father was named Pangeran Masohut (Mas'ud) and his mother was named Gusti Khadijah binti Sultan Sulaiman. Antasari Prince had an important influence and role in banjarmasin's war against the dutch. He was the supreme leader in the Banjar Sultanate as well as being a warlord, supreme religious leader, and government leader. The Banjar War lasted from 1859 to 1905 under the leadership of Antasari Prince. Various attacks from the Dutch always failed, because Antasari Prince was relatively proficient in implementing defensive tactics and carrying out guerrilla strategies. Until finally Antasari Prince died of lung disease and smallpox. His struggle was continued by his sons, Sultan Muhammad Seman and Muhammad Said Prince. Then it ended when Sultan Muhammad Seman died defending Baras Kuning Fort from Dutch attacks on January 24, 1905 (Dwi Latifatul Fajri, 2022).

5) Teungku Cik Di Tiro

Teungku Cik Di Tiro was the son of Teungku Sjech Ubaidillah and Siti Aisyah. He was born in 1836 in Dajah Krueng kenegerian Tjombok Lamlo, Tiro, Piciie area, Aceh. He highly upheld the establishment of a religion and nation as evidenced by his Sabil War, where one by one Dutch fortifications could be captured. Likewise with the territories that have been controlled by the Dutch. Therefore, the Dutch felt overwhelmed so in the end they used the "liuk scheme" which was to send food that had been spiked with poison to Teungku Cik Di Tiro. Unsuspectingly he ate it, eventually dying in January 1891 in the bull Aneuk Galong (Khazim Mahrur, 2022).

PENUTUP

Based on the presentation of the research results above, it can be concluded that socio-cultural dynamics during the Dutch colonial period, Indonesian society, especially Muslims, experienced backwardness due to the strict system of colonialism, so that they experienced a decline in all material and spiritual aspects. Entering the 19th century, Indonesia came under the Dutch royal government. The government at that time was very influential on the development of Islamic history in Indonesia, for example in Java in the form of power and a political system that rested on an agrarian base over. The proselytizing strategies used by Islamic leaders during the Dutch colonial period included the strategy of proselytizing the transition between Hinduism and Islam (palace system and ascetic system); proselytizing strategy in surau (langgar); and proselytizing strategies in pesantren.

Challenges to the development of Islamic civilization in Indonesia during the Dutch colonial period include: Challenges in the field of education (Dutch policy that restricts the development of Islamic education, for example by closing and eradicating madrasas or schools that do not have permission or provide lessons that are not liked by the Dutch);

Challenges in the political sphere (the brainchild of Snouck Hugronye and the politics of fighting); Challenges in the economic sphere (trade monopoly); and Challenges in the field of proselytizing or religion (Dutch policy that restricts the development of Islam). There were many figures, especially Islamic figures who were influential during the Dutch colonial period, including K.H. Hasyim Asy'ari, Diponegoro Prince, Tuanku Imam Bonjol, Antasari Prince, and Teungku Cik Di Tiro.

It was through these movement figures that the idea of the basis of the state was formed and finally Indonesia succeeded in proclaiming its independence on the basis of Pancasila, although the desire to make Islam the basis of the state was not achieved. As a result of the Dutch presence in Indonesia, it has brought suffering to the Indonesian people, both morally and materially. Therefore, it is hoped that the Indonesian people are ready to take action to defend the independence they have achieved from the invaders and fill this independence as well as possible. The discussion in this research is limited, namely only covering the discussion of the development of Islamic civilization during the Dutch colonial period in Indonesia.

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