

Sejarah Awal Perkembangan Islam di
Indonesia

Mardia dan Sari Febriani, M.Hum

Kerangka Pemikiran Intelektual Islam
Sultan Mahmud Badaruddin II di Kesultanan
Palembang Darussalam (1803–1821)

Sari Febriani dan Ahmad Suaedi

Studi Tafsir Pegon Nusantara: Aspek
Lokalitas Tafsir Surat Yasin Karya K.H. Bisri
Mustofa

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Transformasi Digital di Pengadilan Agama:
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**Nur Rofiq, Kuswan Hadji dan Muhammad
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Pengamatan Kritis Atas Penafsiran
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Timur dan Jawa Barat Masa Pandemi Covid-
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Siti Nabilah dan Sari Febriani

Contemporary Challenges In Islamic
Scholarship In The Light Of Intellectual
Connections Between Central Asia and
Southeast Asia

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CONTEMPORARY CHALLENGES IN ISLAMIC SCHOLARSHIP IN THE LIGHT OF INTELLECTUAL CONNECTIONS BETWEEN CENTRAL ASIA AND SOUTHEAST ASIA

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أبستراك

فَنَلِيتِيَانُ إِبْنِي بَرْتُوْجُوَانُ أُوْنْتُوْكَ مَغَانَالِيْسِيْسُ تَانْتَاغَانُ كُوْنْتَمُشُوْرِيْرُ دَالَامُ كَاْجِيَانُ إِسْلَامُ دَغَانُ مَپُوْرُوْتِيْ هُوْبُوْغَانُ إِيْنْتَلِيْكَتُوْأَلُ أُنْتَارَا أُسِيْأُ تَغَاهُ دَانُ أُسِيْأُ تَغُكَّارَا. دَغَانُ مَغُكُّوْنَاكَانُ فَنُنْدَاكَتَانُ كُوْأَلِيْتَاتِيْفُ دَانُ أُنَالِيْسِيْسُ بَرُّبَاسِيْسُ لِيْتَرَاتُوْرُ، فَنَلِيتِيَانُ إِبْنِي مَغِيْكَسْفَلُوْرَاسِيْ فَنَافُسِيْرَانُ أُوْلَاغُ مُوْدِيْرُنُ أُنَاسُ تِيْكَسْ-تِيْكَسْ إِسْلَامُ كَلَاْسِيْكَ دَالَامُ كُوْنْتِيْكَسْ كَلُوْبَالِيْسَاسِيْ، سَرْتَا فَرَانُ وَاچَانَا إِيْلَمِيْهَ دَالَامُ مَلَاوَانُ أَيْكَسْتَرِيْمِيْسَمُ دَانُ إِسْلَامُوْفُوْبِيْأُ. سَلَايْنُ إِيْتُو، فَنَلِيتِيَانُ إِبْنِي مَغُكَّاجِيْ كُوْنْتَرِيْبُوْسِيْ هُوْمَانِيْيُوْرَا دِيْكَبِيْتَالُ تَرْهَادَاْفُ قَلْدَسْتَارِيَانُ مَانُوْسُكْرِيْفُ إِسْلَامُ سَبَاكِّيْ وَارِيْسَانُ إِيْنْتَلِيْكَتُوْأَلُ بَرُّسَامَا دِيْ سَلُوْرُوْهَ وَيَلَايَاهُ. تَمُوْأُنُ فَنَلِيتِيَانُ مَنُوْنُجُوْكَانُ بَاهُوْوَ جَارِيْغَانُ إِيْلَمِيْهَ هِيْسْتُوْرِيْسُ أُنْتَارَا كِيْدُوْأُ وَيَلَايَاهُ تَرْسُبُوْتُ مَمْبَرِيْكَانُ لَانْدَاسَانُ يَاغُ كُوْأَتُ بَاكِيْ فَغَمْبَاغَانُ فَمِيْكَبِرَانُ إِسْلَامُ يَاغُ مُوْدَرَاتُ دَانُ فَرُوْكَرِيْسِيْفُ. فَنَلِيتِيَانُ إِبْنِي مَغُكَّارِيْسُ بَاوَاهِيْ أُوْرُكِيْنَسِيْ فَعُوْأَتَانُ كُوْنِيْكَتِيْفِيْتَاْسُ إِيْنْتَلِيْكَتُوْأَلُ تَرَانْسُرِيْكَبِيْأُوْنَالُ دَانُ فَمَانْفَاتَانُ تِيْكَنُوْلُوْكِيْ دِيْكَبِيْتَالُ دَالَامُ مَغَاتَامِيْ تَانْتَاغَانُ كَلُوْبَالُ بَاكِيْ كَاْجِيَانُ إِسْلَامُ.

كَاْتَا كُوْنُجِيْ: بِيْأَسِيْسُوْوَ إِسْلَامُ كُوْنْتِيْمُشُوْرِيْرُ، أُسِيْأُ تَغَاهُ، أُسِيْأُ تَغُكَّارَا، فَنَافُسِيْرَانُ أُوْلَاغُ تِيْكَسْ-تِيْكَسْ كَلَاْسِيْكَ.

Abstrak

Penelitian ini bertujuan untuk menganalisis tantangan kontemporer dalam kajian Islam dengan menyoroti hubungan intelektual antara Asia Tengah dan Asia Tenggara. Dengan menggunakan pendekatan kualitatif dan analisis berbasis literatur, penelitian ini mengeksplorasi penafsiran ulang modern atas teks-teks Islam klasik dalam konteks globalisasi, serta peran wacana ilmiah dalam melawan ekstremisme dan Islamofobia. Selain itu, penelitian ini mengkaji kontribusi humaniora digital terhadap pelestarian manuskrip Islam sebagai warisan intelektual bersama di seluruh wilayah. Temuan penelitian menunjukkan bahwa jaringan ilmiah historis antara kedua wilayah tersebut memberikan landasan yang kuat bagi pengembangan pemikiran Islam yang moderat dan progresif. Penelitian ini menggarisbawahi urgensi penguatan konektivitas intelektual transregional dan pemanfaatan teknologi digital dalam mengatasi tantangan global bagi kajian Islam.

Kata Kunci: *Beasiswa Islam Kontemporer, Asia Tengah, Asia Tenggara, Penafsiran Ulang Teks-Teks Klasik.*

Abstract

This study aims to analyze contemporary challenges in Islamic scholarship by highlighting the intellectual connections between Central Asia and Southeast Asia. Using a qualitative approach and literature-based analysis, the research explores the modern reinterpretation of classical Islamic texts in the context of globalization, as well as the role of scholarly discourse in countering extremism and Islamophobia. Additionally, the study examines the contribution of digital humanities to the preservation of Islamic manuscripts as a shared intellectual heritage across regions. The findings indicate that the historical scholarly networks between the two regions provide a strong foundation for the development of moderate and progressive Islamic thought. This research underscores the urgency of strengthening transregional intellectual connectivity and utilizing digital technologies in addressing global challenges to Islamic scholarship.

Keywords: contemporary Islamic scholarship, Central Asia, Southeast Asia, reinterpretation of classical texts.

A. INTRODUCTION

The development of Islam in Central and Southeast Asia has historical roots and a complex intellectual network that has been interinteracting since the Middle Ages. Both are strategic areas in the map of the spread and transformation of global Islam. In Central Asia, Islam developed in a scientific atmosphere thick with rational and sufistic traditions, while in Southeast Asia, Islam blended dynamically with local cultures, giving birth to inclusive and moderate forms of religion. These interactions gave birth to an exchange of religious thoughts and practices that not only shaped the local Islamic landscape, but also influenced the direction of global Islamic discourse. (Azwar, 2024)

In the last five years, academic attention to this cross-regional intellectual relationship has been increasing, especially in the context of contemporary challenges such as radicalization, secularism, religious digitalization, and the crisis of scientific authority. Research by (Sahin, 2019) highlights how the legacy of Central Asian Sufism is beginning to be re-adapted in Islamic education in Southeast Asia as an effort to counter extremism based on literal interpretation. Meanwhile, a study by Saiful Mujani Research and Consulting (SMRC, 2021) revealed that the trend of digitalization in the search for Islamic knowledge in Indonesia has created a new space that is less connected to traditional authorities a serious challenge to the sustainability of the transmission of knowledge sourced from the network of classical scholars.

Research from the (Bukhara Islamic Studies Institute 2022) shows that there are initiatives for academic cooperation between Islamic educational institutions in Uzbekistan and Indonesia, especially in the fields of classical manuscripts, fiqh, and Islamic philosophical thought. This collaboration reflects a resurgence of interest in strengthening trans-regional intellectual networks in response to the challenges of globalization and epistemological disintegration in Islamic studies.

On the other hand, (Azra 2020) emphasizes the importance of recontextualizing classical Islamic thought from Central Asia to strengthen the moderation of Islam in the archipelago. He pointed out that Southeast Asian scholars' networks in the past were heavily dependent on scholarly centers abroad, and this pattern needs to be revived in a digitally and curricularly relevant form in the present era.

In light of these developments, it is important to re-examine the intellectual relations between Central Asia and Southeast Asia, not only in a historical framework, but also as an epistemological foundation for the development of a robust contemporary Islamic study. This paper aims to analyze contemporary challenges in Islamic studies by identifying the contribution, sustainability, and potential revitalization of cross-regional scientific networks. With an analytical-critical approach to the literature of the last five years, this study will explore renewal strategies that are sourced from shared intellectual heritage, which are relevant in facing the socio-religious realities of Muslims today. (Rahmawati, 2023)

B. RESEARCH METHODS

This research uses a qualitative approach with the library research method. This approach was chosen because the research focuses on tracing and analyzing documents, texts, and literature related to the intellectual relationship between Central Asia and Southeast Asia in contemporary Islamic studies.

1. Types and Approaches to Research

This type of research is exploratory-qualitative, which aims to understand in depth the dynamics of Islamic scientific discourse as well as the contribution of intellectual history to contemporary challenges such as extremism, Islamophobia, and digitalization. This approach allows researchers to interpret the meaning of texts and phenomena based on historical and socio-cultural contexts.

2. Data Collection Sources and Techniques

Data is obtained through documentation techniques, namely the collection of secondary data sourced from:

- a. Islamic classical manuscripts from Central and Southeast Asia (in digital or academic translation).
- b. Scientific journals and academic books published in the last five years (2019–2024) that discuss contemporary Islam, transregional relations, and digital humanities.
- c. Official reports and publications from related institutions such as the Al-Furqan Islamic Heritage Foundation, the Bukhara Islamic Studies Institute, as well as centers for Islamic studies in Southeast Asia.
- d. Digital sources such as online archives of manuscripts, databases of Islamic literature, and academic portals (e.g. JSTOR, Google Scholar, and DOAJ).
- e. Opinion articles and popular scholarly media relevant to the issues of Islamophobia, extremism, and modernization of Islamic education. (Rani, 2023)

3. Data Analysis Techniques

Data analysis was carried out using content analysis and thematic analysis. The analysis process includes:

- a. Thematic coding, which is the grouping of main themes such as scientific heritage, global challenges, scientific digitalization, and Islamic moderation.
- b. Contextual interpretation, which is understanding the text based on its historical and social background.
- c. Comparative analysis, which is to compare the characteristics of Islamic scientific discourse in Central and Southeast Asia to find continuity and differences.

Research Materials

The main materials in this study include:

1. Islamic Classical Texts and Manuscripts

The works of scholars from Central Asia (e.g. al-Bukhari, al-Maturidi) and Southeast Asia (e.g. Nuruddin al-Raniri, Hamzah Fansuri) who represent the scientific heritage of Islam.

2. Contemporary Academic Literature (2019–2024)

Studies related to Islamic transregional relations, religious moderation, global challenges against Muslims, and digitalization of Islamic studies. (Ridwan, 2024)

3. Digital Humanities Document

Digital-based Islamic manuscript preservation projects from institutions such as the Al-Furqan Islamic Heritage Foundation, the Bukhara Islamic Studies Institute, and the Nusantara Islamic Manuscript Center.

4. Media Discourse and Digital Public Discourse

Articles and opinions of contemporary Muslim scholars discussing extremism, Islamophobia, and the modernization of Islamic education. (Muhammad, 2023)

C. RESULTS AND DISCUSSION

1. Islamic Classical Texts and Manuscripts

Islamic classical texts and manuscripts serve as the cornerstone of Islamic intellectual tradition, representing the epistemological richness and diversity of Muslim thought across time and space. In the context of Central and Southeast Asia, these manuscripts reflect a confluence of theological, legal, spiritual, and philosophical ideas that have deeply shaped regional Islamic identities.

a. Central Asian Legacy: Rational Theology and Hadith Scholarship

From Central Asia, two towering figures stand out: Imam al-Bukhari (d. 870) and Abu Mansur al-Maturidi (d. 944). Imam al-Bukhari, born in Bukhara (modern-day Uzbekistan), is best known for his magnum opus *Ṣaḥīḥ al-Bukhārī*, considered the most authentic compilation of Prophetic traditions in Sunni Islam. His work not only standardized the methodology of hadith verification but also laid the foundation for a tradition of meticulous scholarship rooted in critical transmission (*isnad*) and ethical responsibility.

Meanwhile, al-Maturidi, also from Samarqand, established a school of rational theology (*kalam*) that balanced revelation (*naql*) and reason (*‘aql*). His works, such as *Kitab al-Tawhid*, provided a systematic theological framework that emphasized the compatibility of faith and rational inquiry—principles that remain crucial in contemporary Islamic discourse, especially in countering irrational and dogmatic interpretations.

b. Southeast Asian Heritage: Sufism, Local Wisdom, and Harmonization

In Southeast Asia, classical Islamic manuscripts reflect the region’s unique synthesis of Islamic orthodoxy with local cosmologies and cultural expressions. Two pivotal scholars are Nuruddin al-Raniri and Hamzah Fansuri.

Nuruddin al-Raniri (d. 1658), a scholar of Gujarati descent who settled in Aceh, authored numerous texts such as *Bustan al-Salatin*, which combined Islamic historiography, ethics, and governance. He actively engaged in theological debates, particularly opposing pantheistic Sufi interpretations, and played a key role in standardizing Islamic orthodoxy in the Malay world.

Hamzah Fansuri (d. early 17th century), a mystic-poet from Sumatra, was among the earliest figures to write Islamic texts in the Malay language using Jawi script. His writings, deeply infused with *wahdat al-wujud* (unity of existence), blended

profound metaphysical insights with poetic expression, marking an indigenous articulation of Sufi spirituality.

These Southeast Asian texts demonstrate how Islamic scholarship was not passively imported but creatively localized, allowing Islam to thrive in pluralistic societies through spiritual depth, linguistic adaptation, and ethical integration.

c. **Relevance and Continuity**

The Islamic manuscripts from these two regions, preserved in various archives and libraries today, not only offer insights into past scholarly traditions but also provide valuable paradigms for addressing contemporary challenges:

Promoting moderation: Both al-Maturidi's rationalism and the ethical-mystical teachings of Southeast Asian Sufis encourage balanced, pluralistic Islamic worldviews. Countering extremism: The classical emphasis on reason, ethics, and spirituality counters literalist and exclusivist interpretations of Islam. Encouraging contextualization: The adaptability of Islamic teachings in the Malay world illustrates the possibility of integrating Islam with local cultures without compromising core principles. These manuscripts are increasingly accessible through digitization projects, thereby enabling new generations of scholars to explore, reinterpret, and revitalize their contents in light of globalized challenges. (Fatimah, 2023)

2. Contemporary Academic Literature (2019–2024)

The academic literature of the last five years shows an increase in interest in the study of transregional relations in Islam, especially between Central and Southeast Asia, in the context of globalization, digitalization, and responses to ideological challenges such as extremism and Islamophobia. Some of the important findings from the literature are as follows:

a. **Strengthening Transregional Intellectual Networks**

Research conducted by (Ibrahim et al. 2020) and (Mahmud 2023) highlights the importance of cross-regional scientific networks in shaping inclusive and moderate Islamic discourse. These studies show that the history of scholarly interaction between scholars from Central and Southeast Asia (through the route of Hajj, trade, and the tariqat) created an epistemic connectivity that is an important asset in countering today's ideological fragmentation.

Findings: This legacy of historical interconnection can be revived through the cooperation of Islamic colleges, digital conferences, and the exchange of classical manuscripts in digital form.

b. Religious Moderation as a Global Response

Many publications, such as those conducted by (Nurhasanah 2021) and (Karimov 2022), examine Islamic moderation approaches in the face of extremism and religious polarization. Both studies emphasize that the concept of *wasatiyyah* (middle way) that has long been embraced by Muslim communities in both regions is an important model in formulating contemporary Islamic education.

Discussion: The local moderation model as embraced by Islamic boarding schools in Indonesia and madrassas in Uzbekistan shows that traditional spirituality and scientific rationality can go hand in hand to form a tolerant society.

c. Global Challenges to Muslims

Studies from the (National Research and Innovation Agency BRIN, 2022) and the (International Crisis Group 2021) highlight the various pressures faced by Muslims globally, such as negative stereotypes in the Western media, discriminatory policies, and identity conflicts. The intellectual response from Central and Southeast Asia shows a constructive approach by prioritizing interfaith dialogue, multicultural education, and the revival of religious literacy based on local contexts.

Implications: These efforts show that the traditional Islam that is developing in these two regions has the potential to serve as a reference for a peaceful and constructive global Islamic narrative.

d. Digitalization of Islamic Studies and the Role of Digital Humanities

Literature such as studies by the (Al-Furqan Foundation 2023) and the (Nusantara Islamic Manuscript Center 2024) document significant developments in the digitization of classical Islamic texts. These projects enable open access to manuscripts that were previously limited to local archives, as well as promote the democratization of Islamic knowledge through digital platforms.

Analysis: Digital humanities have facilitated cross-border academic collaboration, enabled the development of philological databases, and opened up space for the reinterpretation of classical texts according to the needs of the times.

Table.1 Thematic Focus of Recent Academic Studies (2019–2024)

Theme Studies	Regional Focus	Key Contributions
Transregional Intellectual Relations	Central & Southeast Asia	Historicity, network of scholars, academic cooperation
Moderation and Wasatiyyah	Southeast Asia	Islamic boarding school education, contextual fiqh, moderate sufism
Islam and Global Challenges	Global Muslim diaspora	Response to Islamophobia, strengthening the narrative of tolerance
Digitalisasi dan Manuskrip Islam	Global, Southeast Asia	Manuscript preservation, open access, use of digital tools

In general, contemporary literature shows that intellectual collaboration and the use of digital technologies are two of the main keys in reviving classical Islamic heritage and responding to modern challenges in an inclusive and progressive manner.

3. Digital Humanities Document

The development of digital technology in the last decade has prompted the birth of a new approach to the preservation of classical Islamic heritage, especially through the field of digital *humanities*. A number of institutions have played an active role in digitizing Islamic manuscripts from Central and Southeast Asia in order to maintain the continuity of intellectual heritage between generations. These projects not only contribute to physical conservation, but also expand global access to classical Islamic knowledge. (Asror, 2014)

a. Al-Furqan Islamic Heritage Foundation (UK)

Founded in 1988, the institute focuses on cataloging, documenting, and digitizing global Islamic manuscripts. Through the Digital Library of Islamic Manuscripts, Al-Furqan has made thousands of manuscripts in digital form accessible online, including collections from Central Asia. This provides an opportunity for researchers from all over the world to explore classical thought without being limited by physical or geographical access.

“Digital accessibility removes scholarly borders and allows deeper comparative Islamic studies across regions” (Al-Furqan, 2023).

b. Bukhara Islamic Studies Institute (Uzbekistan)

As a scholarly center in Central Asia, the institute collaborates with UNESCO and ISESCO on a project to digitize classical manuscripts, including the works of al-Bukhari and al-Maturidi. This digitalization is important to revive the contributions of Central Asian scholars who are often marginalized in the global

Islamic narrative. In addition, Bukhara hosts digital training workshops for young librarians and researchers from Southeast Asia.

c. Islamic Nusantara Manuscript Center (PMIN), Indonesia

In Southeast Asia, PMIN has initiated various projects to digitize Malay-Jawi manuscripts spread across Islamic boarding schools, regional museums, and family collections. The works of figures such as Hamzah Fansuri, Nuruddin al-Raniri, and Sheikh Yusuf al-Makassari are now accessible in PDF form, complete metadata, and online transliteration. This digitalization strengthens efforts to preserve local Islamic identity while opening up academic space for the reinterpretation of Sufism, local fiqh, and Islamic ethical thought.

“Digitizing Nusantara manuscripts not only preserves heritage, but revitalizes indigenous Islamic epistemologies in the digital age” (PMIN, 2024).

d. Impact on Global Islamic Studies

The existence of this digital document has:

- 1) Overcoming physical and political limitations in accessing manuscripts.
- 2) Increase international scientific collaboration, especially between researchers from Southeast Asia and Central Asia.
- 3) Encourage the reinterpretation of classical texts with multidisciplinary approaches (digital philology, social history, digital hermeneutics).
- 4) Empowering the young generation of Muslims through digital primary source-based education.

4. Media Discourse and Digital Public Discourse

In the past five years, digital media has become a strategic arena for Muslim scholars, scholars, and Islamic institutions to voice ideas, respond to contemporary issues, and shape global public opinion. The

three main issues that dominate digital public discourse are extremism, Islamophobia, and the modernization of Islamic education. This discourse takes place through articles, podcasts, webinars, social media, and religious journalism platforms. (Dalmeri, 2022)

a. Extremism and Intellectual Responses

Muslim scholars such as Sheikh Abdallah bin Bayyah, Prof. Azyumardi Azra (deceased), and Dr. Farid Esack actively use digital media to refute the narrative of religious extremism that is growing in some Muslim communities. They encourage a maqashid sharia (noble goals of sharia) based approaches, critical education, and the purification of the meaning of jihad in a social-humanitarian context.

"Through public discourse, we reclaim Islam from the hands of those who monopolize the interpretation of violence" (Esack, 2022).

b. Islamophobia and Global Communication Strategies

Amid the rise of Islamophobic sentiment, especially in the West, emerged a digital da'wah strategy that emphasizes the narrative of peace, the contribution of Muslims to civilization, and the universal values of Islam. Platforms such as the Yaqeen Institute (AS), Bayyinah TV, and YouTube channels of Southeast Asian scholars such as Ust. Adi Hidayat and Prof. Quraish Shihab, play an important role in bridging the gap of understanding between Islam and the global community.

Statistics from the Pew Research Center (2023) show that 68% of Muslim users aged 18–35 trust religious content on social media more than conventional lectures.

c. Modernization of Islamic Education

Digital discourse is also an important space to discuss the challenges and opportunities of Islamic education in the 21st century. Issues such as the integration of science and religion, a moderate curriculum, and e-learning are the main topics

discussed on platforms such as Kompasiana, Islami.co, NU Online, and academic independent media such as The Conversation.

Young Muslim writers also use the media of blogs and Instagram to popularize progressive interpretation, social criticism from an Islamic perspective, and ecological spirituality. This approach is considered more inclusive and can effectively reach millennials and Gen Z.

Table. 2 Muslim Digital Discourse Channels and Themes (2019–2024)

Media/Platform	Dominan Theme	Scholar/Contributor
YouTube Da'wah	Anti-extremism, moral education	Adi Hidayat, Nouman Ali Khan
Twitter/X	Islamophobia, the rights of Muslim minorities	Dalia Mogahed, Khaled Beydoun
Islamic Podcast	Modern Islamic education	Omar Suleiman, Haidar Bagir
Blog & Media Online	Digital ethics, progressive Islam	Islamic Literacy Community, Islami.co
Instagram & TikTok	Light da'wah, daily spirituality	Ust. Hanan Attaki, young content creato

Media and digital discourse has become a space of resistance to the monopoly of narrow religious interpretations, as well as a forum for moderate, open, and dialogue-based articulation of Islam. This discourse also has the potential to be a link between classical treasures and the spiritual and intellectual needs of today's people. (Hayati, 2023)

D. CONCLUSIONS AND SUGGESTIONS

1. Conclusion

This study demonstrates that the intellectual connection between Central Asia and Southeast Asia holds strategic relevance in addressing contemporary challenges in Islamic scholarship, including

extremism, Islamophobia, and the modernization of Islamic education. The classical legacy of scholars such as al-Bukhari, al-Maturidi, Nuruddin al-Raniri, and Hamzah Fansuri serves as a critical foundation for the development of moderate, tolerant, and intellectually grounded Islamic thought.

A review of contemporary academic literature (2019–2024) reveals that the revival of transregional intellectual connectivity is increasingly supported by digital initiatives particularly through the digitization of Islamic manuscripts and the expansion of public discourse via social and online media platforms. The advancement of digital humanities has opened new avenues for scholarly collaboration and the revitalization of Islamic thought in a global context.

Overall, the findings highlight the importance of leveraging both classical Islamic intellectual heritage and digital technology in a synergistic manner to respond effectively to global challenges and reaffirm Islam's identity as a religion of mercy and knowledge.

2. Recommendations

a. Strengthen Transregional Academic Collaboration

Institutions of Islamic education in Central and Southeast Asia should intensify cooperation through academic exchanges, joint conferences, and collaborative research initiatives to revitalize historical scholarly networks.

b. Systematic Digitization of Islamic Manuscripts

Governments, pesantren (Islamic boarding schools), and private institutions should invest in digital manuscript preservation projects to ensure open access to classical Islamic texts and incorporate them into modern Islamic education frameworks.

c. Enhance Digital Media Literacy for Muslim Scholars

Islamic scholars and academics need targeted training in digital communication and media engagement to effectively

disseminate moderate Islamic perspectives to younger and broader audiences.

d. Integrate Digital Humanities into Islamic Studies Curricula

Islamic higher education institutions should incorporate digital humanities as a methodological approach in Islamic studies, enabling scholars to access, analyze, and publish classical Islamic knowledge through modern platforms.[]

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سجّاره اول فَرَكْمَبَاغان إسلام دي إندونيسيأ

مارديأ دان ساري فيبرياني، م. هوم

كراغكا قميكيران إينتلجكتوال إسلام سولتان محمود

بدار الدين 11 دي كسولتانان فاليمباغ دار السلام

(1821-1803)

ساري فيبرياني دان أحمد سعیدی

ستودي تافسير فيكون نوسانتارا: أسفيك لوكاليتاس

تافسير سورات ياسين كاريا ك. ه. بيسرى مُصتوفا

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نور افيق، كوشوان حاجي دان محمد يوسف أردا

بيلى

فغاماتان كريتيس أتاس فنأفسيران القرآن دان كيندر

زين العابدين دان محمد صفوان

كريدببيليتاس ابن مسعود دالام تافسير القرآن دان

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شمسورى

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بارات ماسا فاندمي چوفيد-19

سيي نابيلاة دان ساري فيبرياني

چونتمفوراري چهالنكس اين إسلاميچ سچهولازسهيف

اين تهي ليجهت أوف إينتلجكتوال جونيجتياونس بيتوين

چينترال أسيا ايند سوأوتيهيست أسيا

رتنا دوي أيستونيجتياس