



Western Colonialism Over the Islamic World in the Middle East

Silvia Rahma Yanti

silviarahmayanti10@gmail.com

Postgraduate/Master of Arabic Language Education

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Dwi Putri Agustia

adwiputri42@gmail.com

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Ulfi Amelia

ameliaulfi1503@gmail.com

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Zulfi Mubaraq

zulfi@pips.uin-malang.ac.id

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

Ahmad Kholil

kholil@bsa.uin-malang.ac.id

Universitas Islam Negeri Maulana Malik Ibrahim Malang, Indonesia

- **Received:** 29.06.2024
- **Accepted:** 28.11.2024
- **Published:** 02.12.2024

Abstract: The study of Western Colonialism over the Islamic World in the Middle East is very important to be studied more deeply. This is because the study never stops being debated. The purpose of this paper is to understand 3 things: First, the Colonialism paradigm Second, internal and external factors that affect Colonialism Third, the positive and negative implications of Colonialism on the Islamic World in the Middle East. The method used is qualitative with a library research approach based on Muhammad Basri's theory, while data collection is by collecting, reading, understanding and analyzing books, articles and sources related to Western Colonialism and analyzed by content analysis techniques 3 things were found: First, the paradigm of Western Colonialism over the Islamic World in the Middle East has 3 forms: (1) Exploiting nature and dividing territory (2) Attacking (3) Domination of trade. Second, internally there are 2 factors that affect Colonialism: (1) Underdevelopment of knowledge (2) Internal division. As for externally, there are 3 factors that affect Western Colonialism: (1) Economic factors and European civilization (2) Crusades (3) Pursuit of power. Third, the positive implications of Colonialism on the Islamic World in the Middle East are 2 things: (1) The birth of a new group (2) Changes in social structure. Meanwhile, the negative implications are 3 things: (1) Taqlid thinking and Islamic backwardness (2) Divisions (3) The decline of local industries. The conclusion that this paper shows that the understanding of the history of colonialism is not only academic, but must also include community empowerment through active involvement and critical education.

Keywords: Colonialism, Western (European), Middle East.

Abstrak: Kajian mengenai Kolonialisme Barat atas Dunia Islam di Timur Tengah sangat penting untuk dikaji lebih dalam. Hal ini dikarenakan kajian ini tidak pernah berhenti untuk diperdebatkan. Tujuan dari tulisan ini adalah untuk memahami 3 hal: Pertama, paradigma Kolonialisme Kedua, faktor internal dan eksternal yang mempengaruhi Kolonialisme Ketiga,

implikasi positif dan negatif Kolonialisme terhadap Dunia Islam di Timur Tengah. Metode yang digunakan adalah kualitatif dengan pendekatan library research yang berlandaskan pada teori Muhammad Basri, sedangkan pengumpulan data dengan cara mengumpulkan, membaca, memahami dan menganalisa buku-buku, artikel-artikel dan sumber-sumber yang berkaitan dengan Kolonialisme Barat dan dianalisa dengan teknik analisis isi (content analysis): Pertama, paradigma Kolonialisme Barat atas Dunia Islam di Timur Tengah memiliki 3 bentuk: (1) Mengeksploitasi alam dan membagi-bagi wilayah (2) Menyerang (3) Penguasaan perdagangan. Kedua, secara internal ada 2 faktor yang mempengaruhi Kolonialisme: (1) Keterbelakangan ilmu pengetahuan (2) Perpecahan internal. Sedangkan secara eksternal, ada 3 faktor yang mempengaruhi Kolonialisme Barat: (1) Faktor ekonomi dan peradaban Eropa (2) Perang Salib (3) Mengejar kekuasaan. Ketiga, implikasi positif Kolonialisme terhadap Dunia Islam di Timur Tengah ada 2 hal: (1) Lahirnya kelompok baru (2) Perubahan struktur sosial. Sedangkan implikasi negatifnya ada 3 hal: (1) Pemikiran taqlid dan keterbelakangan Islam (2) Perpecahan (3) Kemunduran industri lokal. Kesimpulan dari tulisan ini menunjukkan bahwa pemahaman sejarah kolonialisme tidak hanya bersifat akademis, tetapi juga harus mencakup pemberdayaan masyarakat melalui keterlibatan aktif dan pendidikan kritis.

Keywords: Kolonialisme, Barat (Eropa), Timur Tengah.

1. Introduction

The study of Western Colonialism over the Islamic World in the Middle East is interesting for debate. This is because the theme contains elements of Controversial, Conflict, Trending, Viral and Emergency (CCTVE). There are 3 things that show the urgency of the title discussed: First, conceptually the study of Western Colonialism on the Islamic World in the Middle East is a modern period in the Middle East and provides insight into the challenges of countries in the region in an effort to determine the fate and achieve progress in the post-colonial era¹; Second, functionally, the study of Western Colonialism on Islam in the Middle East functions as a tool to understand the past, criticize the present, and shape a just and equitable future²; Third, contributively, the study of Western Colonialism on the Islamic World in the Middle East makes a theoretical contribution in the form of developing insights into various disciplines and practical contributions in the form of fair and effective policies and practices in the post-colonial context³. The three things mentioned above show how important this theme is to be studied more deeply.

Previous studies related to the theme of this paper turned out to have 3 tendencies: First, (e.g., historical criticism) writings on the theme of Contemporary Islamic History in the

¹ Muhammad Basri et al., "Penjajahan Barat Atas Dunia Islam Dan Perjuangan Kemerdekaan Negara Negara Islam," *Jurnal Ilmiah Research Student* 1, no. 3 (2024): 501-6, <https://doi.org/10.61722/jirs.v1i3.643>.

² Ghajali Rahman, "Kontribusi Peradaban Islam Pada Dunia," *Jurnal Syntax Transformation* 53, no. February (2021): 2021, <https://doi.org/10.1080/09638288.2019.1595750%0A>

³ Susanti and Z Dahlan, "Fenomena Perang Salib, Mongol, Dan Reconquista Terhadap Perkembangan Peradaban Islam," *Gudang Jurnal Multidisiplin Ilmu* 2 (2024): 128-34, <https://doi.org/https://doi.org/10.59435/gjmi.v2i1.216>.

Western World tend to be discussed only from the historical side so that they are trapped in historical romanticism⁴; Second, (example: biographical criticism); writings on the theme of Islamic Contemporary Modern Thought: The Period of Islamic Decline and Western Colonialism Against the Islamic World tend to be discussed only in terms of personalities so that they are trapped in individualist fanaticism; Third, (e.g., conceptual criticism)⁵ writings on the theme of the Epistemic Roots of Western Political Hegemony Against Nationalism in the Middle East tend to be discussed only in terms of conception so that they are trapped in the definition⁶. While this article tends to discuss 3 things: the form of Western Colonialism over the Islamic World in the Middle East, including political domination and exploitation in the economic field, factors that affect it and its implications for the life of Muslim communities in the West so that this article is clearly different from the previous writings.

The purpose of this paper is to understand 3 things: First, the paradigm of colonialism includes political and military domination, economic exploitation, the spread of culture and religion, the formation of identity and discourse, and local resistance and reform. This is related to the forms with the theme of Western Colonialism over the Islamic World in the Middle East. Second, the factors affecting Colonialism are not only local resistance, increased political and social awareness, Islamic solidarity, and the resilience of local culture and identity. But also the political, economic, and technological weaknesses experienced by the Islamic world at that time. This is related to internal factors that support and hinder. Third, the implications of colonialism with infrastructure modernization, the introduction of technology and science, administrative reform, education improvement, and the emergence of nationalist movements that encourage them to rise from colonialism. The formation of new states with artificial borders, which triggered conflicts among ethnic and political circles. The economy of the region was exploited, so that Islam experienced a setback against the colonization carried out by the west to the Islamic world in the middle east. This is related to the positive and negative impacts caused.

There are 3 arguments that strengthen this paper, namely as follows: First, historically the theme of the Dynamics of Contemporary Islamic History in the Middle East and North Africa (20th and 21st Century Data) became the beginning of Islamic civilization after experiencing colonization by western colonialism. Post-colonialism is a new challenge that Muslims must face in order to restore the glory of Islam has been studied over a long period of history so that there is no doubt about its historical traces. Second, philosophically, the theme of Western Domination and Its Influence on the Islamic World that Western domination has negative implications and makes Muslims realize that the Eastern world has lagged far behind them has been tested in philosophical science, both epistemological and axiological ontology. Third, methodologically, the theme of the Colonization of Western Countries over

⁴ Ipanda Ritonga, Paisal, Muhamad Hafiz, and Zaini Dahlan, "Sejarah Islam Kontemporer Di Dunia Barat," *Gudang Jurnal Multidisiplin Ilmu* 2, no. 1 (2024): 163-69, <https://doi.org/https://doi.org/10.59435/gjmi.v2i1.219>.

⁵ Muhammad Khidri Rahmat Dini dkk, "Pemikiran Modern Kontemporer Islam: Masa Kemunduran Islam Dan Penjajahan Barat Terhadap Dunia Islam," *Jurnal Agama: Jurnal Agama, Sosial Dan Budaya* 1, no. vol.1 no.2 2023 (2023): 88-100, <https://doi.org/https://doi.org/10.55606/religion.v1i2.83>.

⁶ Mohammad Arifullah Ashaf, "Akar Epistemik Hegemoni Politik Barat Terhadap Nasionalisme Di Timur Tengah," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (2016): 225, <https://doi.org/10.21580/ws.24.2.954>.

Islamic Countries when Islamic countries were unable to fight against Western colonialism alone, so that Islam was unable to advance in the last few centuries can be proven by research methods that have validity and reality as well as triangulation.

2. Methods

Unit of Analysis: The focus of the study is limited to only 3 things: First, it relates to the forms of Western Colonialism over the Islamic World in the Middle East including political and military domination, economic exploitation, the spread of culture and religion, the formation of identity and discourse, and local resistance and reform. This includes in detail various forms that illustrate the above themes. Second, the factors that affect the emergence of these forms. This in detail includes various factors, both internal and external that illustrate the above themes, both supporting and hindering the emergence of these forms. Third, the various implications of Western Colonialism include infrastructure modernization, the introduction of technology and science, administrative reform, education improvement, and the emergence of nationalism movements against the Islamic World in the Middle East. This includes in detail various implications or impacts that are directly or indirectly, both positive and negative that describe the theme above. These three things are discussed in this paper so that the study does not expand to other things.

Type of Research: The research used is Library Research, which is a study based on information from scientific publications, previous research, and other written sources that support the topic discussed with a history approach, which is an approach in social science research, to help understand a person's identity and worldview by referring to the stories (narratives) that are listened to/told. It can also be said that it is a process of critical investigation of past events and produces an accurate and correct description/narrative and interpretation of historical events or approaches to make a systematic and objective reconstruction of the past, by collecting, evaluating, verifying, and synthesizing evidence to establish facts and obtain strong conclusions. Usually, the techniques used are heuristic, source criticism, interpretation, and historiography based on Muhammad Basri's theory to strengthen the study with this theme. Library Research is literature research by researching sources in the form of books, manuscripts, notes, etc.

Data Source: The data from the theme of Western Colonialism over the Islamic World in the Middle East are taken from primary books, namely 30 articles with details of Articles 1-10 to answer the first question/purpose about the real form/paradigm. Article 1 entitled Western Colonialism over the Islamic World and the Struggle for Independence of Islamic Countries, Muhammad Basri 2024. Article 2 entitled The History of Islamic Reformer in Egypt: Jamaluddin Al-Afghani and Muhammad Abduh, Muhammad Irfan et al 2024. Article 3 entitled History of Islamic Education and Da'wah in the Modern Arab Period after Western Colonialism, Sholawati 2021. Article 4 entitled Political Transformation in the Middle East After the Arab Spring: Failed Democratization, Saiful Syam 2020. Article 5 entitled Western Colonialism on the Islamic World and Its Implications for the Development of Islamic Civilization, Muh. Tasrief 2020. Article 6 entitled British and French Imperialism in West Asia, Muh. Adib Givari Al-Furqaan and Priska Marsila 2020. Article 7 entitled Pan-Islamism and the Rise of Islam: Reflections on the Socio-Political Philosophy of Jamaluddin Al-Afghani, Andi Saputra 2018. Article 8 is entitled Geopolitical Changes in the Middle East After the Birth

Silvia Rahma Yanti, Dwi Putri Agustia, Ulfi Amelia, Zulfi Mubaraq & Ahmad Kholil

of ISIS, Afifah Cahyaningtyas 2016. Article 9 entitled The Political Islamic Movement of the Muslim Brotherhood in the Middle East After the Collapse of Ottoman Turkey, Bayu Tri Prasetyo 2012. Article 10 entitled Conflicts Between West and East, Ahmad Sugiri 1995.

Articles 11-20 to answer the second question/purpose about influencing factors. Article 11 entitled Colonization of Western Countries Over Islamic Countries, Muhammad Fajar Rasyiid S, et al. 2024. Article 12 entitled Western Colonialism over the Islamic World and the Struggle for Independence of Islamic Countries, Muhammad Basri et al. 2024. Article 13 entitled The Phenomenon of the Crusades, Mongols, and Reconquista Towards the Development of Islamic Civilization, Susi Susanti and Zaini Dahlan 2024. Article 14 entitled Reflections on the Colonialism of Western Nations and the Struggle for Independence of Islamic Countries, Oskar Hutagaluh et al 2023. Article 15 entitled Western Colonization Over the Islamic World, Nurlina, et al. 2022. Article 16 entitled The Urgency of the Unity of Muslims A Mauizah from Western Imperialism on the Islamic World in the 16th Century, Nirwan Wahyudi AR et al. 2022. Article 17 entitled Islamic Civilization: A Period of Stagnation in the 7th/13th-14th/20th Centuries, Anggi Putri Azzara et al. 2022. Article 18 entitled Expansion and Western Imperialism in Islamic Countries Until the Fall of the Turkish Ottoman Caliphate, Nara Purnama Wari 2020. Article 19 entitled The Epistemic Roots of Western Political Hegemony Against Nationalism in the Middle East, Mohammad Arifullah Ashaf 2016. Article 20 entitled Western Penetration of the Islamic World (History of Political Movements and Independence of the Islamic World in the XIX Century), Muhammad Zaki 2015.

Articles 21-30 to answer the third question/purpose about the implications it causes. Article 21 entitled Dynamics of Contemporary Islamic History in the Middle East and North Africa (20th and 21st Century Data), Mizar Aulia et al. 2024. Article 22 entitled Socio-Political Setting in Islamic Da'wah and Modernism by Jamaluddin Al-Afghani, Riza Anggara Putra and Iswahyudi 2023. Article 23 entitled Modern Contemporary Islamic Thought: The Period of Islamic Decline and Western Colonialism Against the Islamic World, M. Khidri Rahmad Dini, et al. 2023. Article 24 entitled Western Colonialism over the Islamic World and the Struggle for Independence of Islamic States, Muhammad Basri et al. 2023. Article 25 entitled History of Modern Islamic Thought in the 19th-20th Centuries in the Archipelago, Muhammad Ilham and Rahyu Zami 2022. Article 26 entitled Western Domination and Its Influence on the Islamic World, Idrus Ruslan and Mawardi 2019. Article 27 entitled The Thoughts of Jamaluddin al-Afghani and Muhammad Abduh and Their Relationship with Social Reality in Indonesia, Khairiyanto 2019. Article 28 entitled Genealogy of the Al Muslim Brotherhood Movement and Al Qaeda in the Middle East, Rijal Mamdud 2018. Article 29 entitled Ideology: Conflict Factors and Failure in the Middle East, Muhammad Zainal Muttaqin 2018. Article 30 entitled The Islamic World in the 19th Century: Western Colonial Penetration, Maulana Yusuf 2011.

Data Collection Techniques: The data collection with the Literature Research technique is as follows: First, Literature Study: Research is carried out by reading books and other data sources in the library. Researchers collect data from various literature, not limited to books, but can also be in the form of article material, journals, Semantic Scholars, Google Books, and others. Second, Record Technique: A data collection technique that involves the use of books, literature, library materials, then quoting the opinions of experts in the book to strengthen the theoretical foundation in research. Third, Review of Books, Literature, Notes, and Reports: Research is conducted by reviewing books, literature, notes, and various reports related to the

focus of the research. This process is carried out aspect by aspect, in accordance with the research map, to better capture the essence or core of the focus of the research that will be carried out through the collected sources. Data collection techniques help researchers obtain relevant data and meet the set data standards and then analyze them to draw relevant conclusions.

Data Analysis Techniques: Data in the form of literature is analyzed with qualitative analysis techniques, namely Qualitative research is carried out with characteristics that describe facts or an actual situation, but the reports made must pay attention to scientific interpretation so that the results are good in accordance with the Literature Research procedure with the following stages: First, read and understand the literature thoroughly and mark important parts so that the data is grouped so that it makes it easier during analysis. Second, categorize by identifying the main theme and subtheme to be analyzed. Third, integrate findings to form a coherent narrative and develop arguments or conclusions based on information synthesis, then write information with a clear structure and include appropriate citations and references so that it can improve the overall quality of the writing, provide the necessary support and credibility for the arguments or claims that have been made. Fourth, make revisions so that the writer can ensure that his writing has reached the expected standards and can effectively communicate information to the intended audience. and improvements to ensure clarity, consistency, and correctness of information.

3. Results and Discussion

In this section, three results will be explored: First, the form of Western colonialism over the Islamic world in the Middle East. Second, the Factors of the Emergence of Western Colonialism over the Islamic World in the Middle East. Third, the Implications of Western Colonialism on the Islamic World in the Middle East in the form of Descriptions, Explanators and Relations. The description is carried out by presenting data that is relevant to the focus/purpose of the research, reliable and valid, either in the form of statements, graphs, images, tables or in other forms. The explanation is carried out by explaining the data that has been presented so that it becomes clearly understood by anyone so that it does not cause misinterpretation and misunderstanding. The relationship is carried out by connecting the data with other data so that there appears to be a significant relationship between one data and another data that can produce data integrity in accordance with the research objectives.

Outcome 1: Forms/Paradigms of Western Colonialism over the Islamic World in the Middle East

Table 1 : Forms/Paradigms of Western Colonialism over the Islamic World in the Middle East

No.	Article Title	Description	Encoding
1.	Western Colonialism of the Islamic World and the Struggle for Independence of Islamic Countries,	This research discusses the colonization carried out by Western nations, especially the United Kingdom, the Netherlands, France, and Portugal against the Islamic world. Colonialism began in the 15th century for hundreds of years driven by economic and political motivations in various forms such as trade domination, territorial occupation, to investment and colonization. The impact is profound in various areas of life in Islamic countries. Resistance has	Trade dominance

	Muhammad Basri, et al (2024) ⁷	started since the early colonial period and peaked in the 20th century supported by the rise of Muslims in various forms of struggle. As a result, Islamic countries are politically independent despite facing the challenge of recovering post-colonial conditions. This research is important to analyze the relationship between Western imperialism and the rise of nationalism in Islamic countries.	
2.	History Of Islamic Reformers In Egypt: Jamaluddin Al-Afghani And Muhammad Abduh, Muhammad Irfan,dkk (2024) ⁸	This article discusses two important figures in Egyptian history, namely Jamaluddin al-Afghani and Muhammad Abduh. Jamal a-Din al-Afghani and Muhammad 'Abduh are two figures who have a great influence on the development of Islam in Egypt. Not only in Egypt, the thoughts of these two figures are also loved by the Islamic generation in other countries. This type of research is a literature study with a historical approach. Research data was obtained from various books and articles. Based on the results of the research, it can be stated that Jamaludin Al-Afghani is one of the Islamic reformist figures who has creative ideas in restoring the fighting spirit of Muslims. As for the idea of reform thought of Jamaluddin al-Afghani, by looking at the various forms carried out by Western colonialism in Islamic countries, namely damaging the personality of Islam, while the most dangerous form is trying to destroy the faith of a Muslim, either by creating doubt or removing faith from his heart by inserting atheism in Muslims and he sees the Christian world as follows: First, even though they differ in descent, nationality, but when they face the Islamic world, they unite to destroy it. Second, the Christian State always defends its fellow man. They see Islam as weak and backward, so they always try to destroy it. Third, hatred of Muslims is not only partial, but whole, the feelings and aspirations of Muslims are ridiculed and slandered by Christians	Undermining the Muslim faith
3.	History of Islamic Education and Da'wah in the Modern Arab Period after Western Colonialism, Sholawati (2021) ⁹	This article describes the history of Islamic civilization and thought in the field of education in the modern Arab period. The era or period of Islamic civilization in Arabia is divided into three. classical period, middle period, and modern period. The modern period is marked by the rise of Islamic state nationalism gripped by the claws of Western colonialism that ended until the second world war, until now. During this period, the Islamic renewal or	Incorporating new ideas

⁷ Muhammad Basri et al., "Penjajahan Barat Atas Dunia Islam Dan Perjuangan Kemerdekaan Negara Negara Islam," *Jurnal Ilmiah Research Student* 1, no. 3 (2024): 501-6, <https://doi.org/10.61722/jirs.v1i3.643>.

⁸ Irfan, "Perang Salib Dan Kontak Kehidupan Barat-Islam."

⁹ Sholawati Sholawati, "Sejarah Pendidikan Dan Dakwah Islam Pada Masa Arab Modern," *Jurnal Studi Islam Dan Kemuhammadiyahhan (JASIKA)* 1, no. 1 (2021): 54-63, <https://doi.org/10.18196/jasika.v1i1.5>.

		modernization movement began to emerge as a reaction to Western colonialism. In the 18th century, established western countries began to enter Islamic countries and establish their dominance in Islamic countries. Colonialism carried out by the West touched Islamic society, defeated existing values and institutions, and even introduced or imposed new understandings. So that the passion of Muslims to revive the teachings of Islam arises. Especially Muslims in Saudi Arabia.	
4.	Political Transformation In The Middle East After The Arab Spring: Failed Democratization, Saiful Syam (2020) ¹⁰	This article outlines the political transformation in the Middle East after a decade of Arab uprisings that shook the world, known as the Arab Spring phenomenon. The youth-led uprising began in Tunisia in January 2011 following the self-immolation of Muhammad Bouazizi, who was banned from trading five times and insulted by a female policeman, which then provoked the anger of the Tunisian people and immediately spread throughout the Arab country with varying scales and consequences. Four authoritarian regimes have collapsed, namely in Tunisia, Libya, and Egypt, while Syria is caught in a civil war that has dragged on until now. Eight Arab monarchy regimes are relatively unaffected, with the exception of Bahrain, which was aided by Saudi Arabia's military intervention against the rebels. Western nations, especially Europeans, have carried out various forms of oppression against the Middle East throughout history. Just as the suppression of Zoroastrianism in Iran occurred in the 10th century, Zoroastrianism in Iran experienced severe oppression. They are treated discriminatory and forced to pay additional taxes called Jizyah. Many Zoroastrian temples were vandalized, and libraries were burned. This persecution lasted until 1882 when pressure from the Zoroastrian Amelioration Persia Fund succeeded in abolishing Jizyah.	Suppression
5.	Western Colonialism On The Islamic World And Its Implications For The Development Of Islamic Civilization, Muh. Tasrief (2020) ¹¹	The Crusades were the beginning of Western penetration into the Islamic world which further brought Muslims into the colonies of Western countries. Because starting from the First Crusade, Muslims suffered many losses, both material losses such as the number of Islamic territories that were seized, occupied and controlled by the West, as well as non-material losses in the form of the beginning of the loss of Islamic civilization and the entry of Western civilizations. The Western colonization of the Islamic world, which began with the Crusades,	Assault

¹⁰ Saiful Syam, "Transformasi Politik Di Timur Tengah Pasca Musim Semi Arab: Demokratisasi Yang Gagal?," *Jurnal Studi Interdisipliner* 18, no. 2 (2020): 21-37.

¹¹ Muh. Tasrief, "PENJAJAHAN BARAT TERHADAP DUNIA ISLAM DAN IMPLIKASINYA TERHADAP PERKEMBANGAN PERADABAN ISLAM," *Analytical Biochemistry* 11, no. 1 (2020): 1-5, <http://link.springer.com/10.1007/978-3-319-59379-1%0A>

		<p>was based on the following background: 1. Mercenary is to seek the benefits of Western countries in Islamic countries. 2. Missionary, which is to spread Christianity in its colonies. 3. Military, which is the expansion of military areas. In addition to the above, the background of Western colonialism is economic and political factors. The forms of western colonialism against the Islamic world are in the form of attacks and conquests, so that many Islamic territories fall to Western countries. It is also in the form of oppression, exploitation and slavery. Western colonialism turned out to have very broad implications for the development of Islamic civilization, both material civilization in the form of new technology, and mental civilization. Western colonialism also triggered a reform movement in Islam, which aimed to purify Islam from foreign influences and draw on Western ideas of renewal and science.</p>	
6	<p>British And French Imperialism In West Asia, Priska Marsila dan Muh. Adib Givari Al-Furqaan (2020)¹²</p>	<p>In the last thirty years of the 19th century, Britain has grown to cover 5 million square miles and a population of 88 million. By 1900 A.D., its territory covered one-fifth of the world's area, and ruled over 400 million people. Meanwhile, the French empire grew from 700,000 to 8 million square miles and the population from 5 million to 52 million. Imperialism carried out by the West is by using sheep fighting tactics to divide. The rampant imperialist practices carried out by European countries against regions in West Asia have caused enormous losses, both politically, socially and culturally for Muslim countries and have also had a bad impact on the Islamic world.</p>	<p>Sheep fight</p>
7.	<p>Pan-Islamism And The Rise Of Islam: Reflections On The Socio-Political Philosophy Of Jamaluddin Al-Afghani, Andi Saputra (2018)¹³</p>	<p>This study discusses the socio-political thought of al-Afghani, a well-known Muslim figure in the 19th century by carrying Pan-Islamism as a paradigm for Islamic reform. Departing from the spirit of liberating the Islamic world from colonialism and backwardness, all forms of imperialism are the restraint of human nature, freedom whose spirit of liberation is not only in line with human rights, but also in line with the basic teachings of religion (Islam). Therefore, he wanted a democratic form of government as a rejection of an instructive (autocratic) system of government. Furthermore, Pan-Islamism is not intended to unite Muslim countries under a single flag and government, but about how to base the universal values of Islam in</p>	<p>Restraint of nature</p>

¹² Muh. Adib Givari Al-Furqaan, "IMPERIALISME INGGRIS DAN PERANCIS DI ASIA BARAT," *Electoral Governance Jurnal Tata Kelola Pemilu Indonesia* 12, no. 2 (2020): 6, <https://talenta.usu.ac.id/politeia/article/view/3955>.

¹³ ANDI SAPUTRA, "PAN-ISLAMISME DAN KEBANGKITAN ISLAM: REFLEKSI FILSAFAT SOSIAL-POLITIK JAMALUDDIN AL-AFGHANI," *Jurnal Akademika* 14, no. 2 (2018): 68-84.

		the form of liberation, justice, and fraternity across geographical and ethnic boundaries.	
8.	Middle East Geopolitical Changes After the Birth of ISIS, Afifah Cahyaningtyas et al, (2016) ¹⁴	The heartland theory and the geopolitical changes in the Middle East after the existence of ISIS seem to be very related, especially in view of the fact that ISIS forces are now able to control oil fields in various regions of the Middle East. ISIS is known to be able to earn up to 11 billion rupiah per day from the sale of crude oil to Kurdish businessmen. Western powers exploit the natural resources of the Middle East, especially oil, which has become crucial to the global economy and military industry. Western companies established partnerships and agreements with local countries to control oil production and distribution, often arranged in such a way as to ensure huge profits for colonial powers and smaller portions for producing countries. ISIS forces control a lot of oil fields to finance their operations. Within 24 hours ISIS managed to take control of the largest oil field in Iraq and three other cities.	Exploiting natural resources
9.	<i>Muslim Brotherhood Political Islamic Movement In The Middle East After The Collapse Of Ottoman Turkey</i> , Bayu Tri Prasetyo (2012) ¹⁵	After the collapse of the Ottoman caliphate, Muslims in the world, especially in the Middle East, lost the institution of guardianship and unifier. Middle Eastern countries are under the control of Western imperialism. The wave of westernization has changed the social conditions of Islamic societies in the Middle East. A secret treaty between Britain and France that divided territories in the Middle East after the possible collapse of the Ottoman Empire. This formed the basis for many modern state borders in the Middle East. This condition triggered the emergence of a political Islamic movement which began with the emergence of the Muslim Brotherhood in Egypt. The Muslim Brotherhood's ideas on political Islam, the struggle to uphold Islamic law and liberation from imperialism inspired similar political Islamic movements in other Middle Eastern countries. The personalities of Hasan al-Banna and Sayyid Quthb were also factors in the dynamics of political Islam in the Middle East at that time. The emergence of the Muslim Brotherhood is inevitably a renewal of the political Islamic movement in the Middle East after the collapse of the Ottoman Turkish caliphate. This study explains what factors underlie the influence of the Muslim Brotherhood on the political Islamic movement after the collapse of Ottoman Turkey. This is an interesting study considering that over the	Dividing territories

¹⁴ Afifah Cahyaningtyas et al, "Perubahan Geopolitik Timur Tengah Pasca Kelahiran ISIS," *JISIERA : The Journal Of Islamic Studies and International Relation* 1, no. 2 (2016): 146-55, <http://un.org/Depts/Cartographic/map/profile/mideastr.pdf>.

¹⁵ Bayu Tri Prasetyo, "GERAKAN ISLAM POLITIK IKHWANUL MUSLIMIN DI TIMUR TENGAH PASCA KERUNTUHAN TURKI UTSMANI," *Universitas Airlangga, Surabaya*, no. September (2012): 1-21, <https://doi.org/10.1002/14651858.CD004439.pub2.De>.

		past few decades the political Islamic movement has become a central theme of political dynamics in the Middle East. This problem is researched using the framework of political Islamic movements, ideology, and imperialism.	
10.	Conflicts Between West And East, Ahmad Sugiri (1995) ¹⁶	The development of Western civilization was accelerated by discoveries and developments in the field of science. The invention of the steam engine, which then gave birth to the industrial revolution in Europe, further solidified their progress. Shipping and military technology developed rapidly. With the dernikians, as has been pointed out above, Europe became the ruler of the seas and was free to carry out the economic activities of the trade clans from and throughout the world, without any significant hindrance from their opponents. In fact, one by one, Islamic countries fell under their rule as colonies. They exploit all the potential and natural resources that exist in these Islamic countries, so that these countries are not only poor, but also their people are hit by ideological crises and monotheism. This loss of confidence causes them to fall further to the bottom.	Ideological crisis

Description: The results found in this paper are about the paradigm of Western Colonialism over the Islamic World in the Middle East in 10 forms: (1) Trade domination (2) Destruction of the Muslim faith (3) Introduction of new ideas (4) Oppression (5) Attacks (6) Sheep fighting (7) Restraint of nature (8) Exploitation of natural resources (9) Dividing the territory (10) Ideological crisis. Article 1 explains colonialism in the form of trade economic domination. Article 2 explains about colonialism in the form of the destruction of the Muslim faith. Article 3 explains colonialism in the form of incorporating new understandings in Islam. Article 4 explains about colonialism in the form of physical and mental oppression. Article 5 explains about colonialism in the form of attacks on Muslims. Article 6 explains about colonialism in the form of sheep fighting tactics. Article 7 explains about colonialism in the form of restraint of human nature. Article 8 explains colonialism in the form of exploitation of natural resources. Article 9 explains about colonialism in the form of dividing the territory. Article 10 explains about colonialism in the form of an ideological crisis and monotheism.

Explanation: The results found in this paper are about the paradigm of Western Colonialism over the Islamic World in the Middle East in 10 forms: Article 1 explains that colonialism is in the form of economic domination of trade. Article 2 explains that colonialism is in the form of the destruction of faith by creating doubts in the hearts of Muslims. Article 3 explains that colonialism is in the form of incorporating and imposing new understandings in Islamic religious teachings. Article 4 explains that colonialism is in the form of physical and mental oppression of Muslims in a discriminatory manner. Article 5 explains that colonialism in the form of attack, exploitation, slavery and many Islamic territories were conquered. Article 6 explains that colonialism is a tactic of fighting sheep to divide Muslims. Article 7

¹⁶ Ahmad Sugiri, "Konflik-Konflik Antara Barat Dan Timur," *Alqalam* 10, no. 56 (1995): 14, <https://doi.org/10.32678/alqalam.v10i56.1543>.

explains that colonialism is a form of restraint on the nature of Muslims. Article 8 explains that colonialism is in the form of exploitation of natural resources in the form of oil for profit. Article 9 explains that colonialism is in the form of a secret agreement to divide the conquered territory. Article 10 explains that colonialism is a crisis of ideology and monotheism.

Relationship: The relationship between the three data on the form of Western Colonialism over the Islamic World in the Middle East turns out to be closely related to each other and cannot be separated. This shows that each of these forms has a background that affects the formation of it and can give a variety of forms to a colonialism. Article 1 has a similar relationship with article 8 in terms of economy and exploitation of both trade dominance and exploitation of natural resources. Article 2 has a similar relationship with article 3 and article 10 in terms of ideology and culture, both the destruction of the Muslim faith, the inclusion of new understandings and ideological crises, but in article 2 the destruction of faith is carried out by including atheist ideas. Article 6 has a similar relationship with article 9 in terms of politics and society, both sheep fighting and dividing the territory. Article 4 has a similar relationship with articles 5 and 7 in terms of violence, both physical and non-physical, in the form of oppression, assault and restraint.

Outcome 2: Factors influencing the emergence of Western forms of Colonialism over the Islamic World in the Middle East

Table 2 : Factors influencing the emergence of Western forms of Colonialism over the Islamic World in the Middle East

No.	Article Title	Deskripsi	Encoding
11.	Colonization of Western Countries over Islamic Countries, Muhammad Fajar Rasyid, dkk (2024) ¹⁷	Islamic culture has continued to experience decline since the time of the prophet, which began its golden age. One of the factors causing Islamic stagnation is the emergence of Western countries that colonize Islamic countries. In the pursuit of power, wealth, culture, and politics in an imperialistic way, Western countries prey on Islamic countries. Therefore, it is interesting to study their colonization of Islamic countries. My purpose in writing this article is to gain a better understanding of the reasons behind Western colonialism in Islamic countries. I hope that all students in Indonesia, especially at UINSU, will read it and be inspired to work towards a world where Islamic countries no longer face Western colonialism. Library research is the methodology used in this article. There was a prolonged stagnation of Islam due to the colonization of the archipelago by western powers. This is accompanied by devastating conflicts, economic and social disparities, the loss of indigenous cultures and civilizations, and the entry of Christianity. This is because Islamic countries are unable to fight Western colonialism alone, so Islam has not been able to progress in recent centuries. Economic, social, political, and legal decisions may all stem from the need for prior permission from the federal government to pass laws pertaining to a state. A number of indigenous peoples' desire to break away from their colonial rulers emerged as a response to Western colonialism. Some of the colonized	The pursuit of power

¹⁷ Muhammad Fajar Rasyiid, Siti Nurzana, and Zaini Dahlan, "Penjajahan Negara-Negara Barat Atas Negara-Negara Islam" 3, no. 1 (2024), <https://doi.org/https://doi.org/10.55606/jurrafi.v3i1.2462>.

		countries that rose up against the occupation became independent states, while others were unable to do so due to military power superior to colonial power.	
12.	Western Colonialism of the Islamic World and the Struggle for Independence of Islamic Countries, Muhammad Basri et,al (2024) ¹⁸	This research discusses the colonization carried out by Western nations, especially the United Kingdom, the Netherlands, France, and Portugal against the Islamic world. Colonialism began in the 15th century for hundreds of years driven by economic and political motivations in various forms such as trade domination, territorial occupation, to investment and colonization. The impact is profound in various areas of life in Islamic countries. Resistance has started since the early colonial period and peaked in the 20th century supported by the rise of Muslims in various forms of struggle. As a result, Islamic countries are politically independent despite facing the challenge of recovering post-colonial conditions. This research is important to analyze the relationship between Western imperialism and the rise of nationalism in Islamic countries.	Political motivation
13.	The Phenomenon of the Crusades, Mongols, and Reconquista on the Development of Islamic Civilization, Susanti and Z Dahlan (2024) ¹⁹	This study aims to describe the history of the Crusades, Mongols, and reconquest. The Crusades caused many losses among Muslims, especially in the political aspect. The Islamic Empire was systematically destroyed. The Crusades were a protracted conflict that lasted for almost two centuries between European Christians and Muslims in Asia. Triggered by religious, political, and socioeconomic factors, this war had a significant impact. The Crusades also opened the door for European colonization in the Islamic world. Although the Muslims managed to defend some territory, the losses they suffered were enormous. In the historical context, the Crusades are an important period that affects the development of the two worlds. The Mongol Wars had a very significant impact on Islamic history. Mongol attacks, especially under the leadership of Hulagu Khan, led to a major devastation in Islamic civilization, with mass killings, the destruction of precious cities and libraries, and the oppression of Muslims. Baghdad, the capital of the Abbasid Dynasty, suffered a tragic devastation that ended the Abbasid caliphate. The Reconquista War was a protracted conflict in the Iberian Peninsula between Christian kingdoms in the north and Islamic rule in the south, aiming to retake the area from Islamic rule.	Faktor Kolonialisme: Crusade
14.	Reflections On The Colonialism Of Western Nations And The Struggle For Independence Of Islamic	The Western colonization of Islamic countries began with the call for the Crusades and was supported by Western advances known as renaisans. Both through the Crusades and the renaissance, the colonization of Islamic countries became stronger motivated by the desire to expand their territory, seek economic benefits and spread Christianity to the colonies. At the end of the 19th and 20th centuries, almost	Spreading Christianity

¹⁸ Basri et al., "Penjajahan Barat Atas Dunia Islam Dan Perjuangan Kemerdekaan Negara Negara Islam."

¹⁹ S Susanti and Z Dahlan, "Fenomena Perang Salib, Mongol, Dan Reconquista Terhadap Perkembangan Peradaban Islam," *Gudang Jurnal Multidisiplin Ilmu* 2 (2024): 128-34, <https://doi.org/https://doi.org/10.59435/gjmi.v2i1.216>.

	Countries, Oskar Hutagaluh et al (2023) ²⁰	the entire Islamic world became a Western colony. The Islamic world, which stretches from Morocco to Indonesia, is a colonial country that is used as a dairy cow for the prosperity of Western nations. Western superiority in various fields has a negative impact such as secularization, which keeps Muslims far from the value of religiosity. In addition, it also has a positive impact, namely growing the awareness of Muslims to rise from their lag with Western nations. This gave rise to the struggle for the independence of Islamic countries from Western colonialism through the reform movement.	
15.	Western Colonization Of The Islamic World, Nurlina Indo Santalia and Wahyuddin (2022) ²¹	Islam reached its peak in the era of the Ottoman, Safawi and Mughal states in India, which was the second Muslim advance after the weakness of the Abbasid states. However, that glory gradually faded and the Muslims suffered a setback in 1525, especially in the fields of politics, economics, science and religion. In addition to the decline of the Islamic world, the Western world experienced rapid progress, especially in the 16th century AD, and rose from all its backwardness. Westerners rose to conquer the seas and explore a continent that was once still shrouded in darkness. The Western world makes new discoveries in all fields of science and art in every life. The Crusades were the gateway for the penetration and colonization of the Western world against the Islamic world. The losses caused by colonialism are incalculable, both from culture, human civilization, material losses and human losses. In addition to the crusade factor, the penetration of the Western world into the Islamic world was also caused by economic factors, competition between Western countries for the expansion of power and colonies and the backwardness of Muslims in the field of science. The penetration of the Western world into the Islamic world has a great impact on the Islamic world. Among these impacts are the disintegration of politics and thought in the Islamic world, the emergence of nationalism in the Islamic world, and the independence of Islamic countries in various parts of the world.	Underdevelopment of knowledge
16.	The Urgency Of Muslim Unity A Mauizah Of Western Imperialism Over The Islamic World In The 16th Century, Wahyudi AR	This article aims to understand the birth of the Renaissance to the European strategy in its efforts to build a civilization that can dominate Islamic countries and mauizah that can be absorbed behind it by using literature research methods. Islam reached its heyday in the era of the Ottoman Empire in Turkey, the Safawiyah in Persia, and the Mughal in India, which was the second time that Muslims had progressed after the decline of the Abbasid dynasty. However, gradually the glory was shrinking and Muslims experienced setbacks, especially in the fields of politics, economics, science and religion. Along with the decline of the Islamic world, the Western world experienced rapid progress,	Internal divisions of Muslims

²⁰ Oskar Hutagaluh et al, "Refleksi Terhadap Penjajahan Bangsa Barat Dan Perjuangan Kemerdekaan Negara-Negara Islam," *Borneo: Journal of Islamic Studies* 3, no. 2 (2023): 86-97, <https://doi.org/10.37567/borneo.v3i2.1598>.

²¹ Nurlina, Indo Santalia, and Wahyuddin, "Penjajahan Barat Atas Dunia Islam," *Jurnal Pilar: Jurnal Kajian Islam Kontemporer* 13, no. 2 (2022): 151-60.

	Nirwan et,al (2022) ²²	especially in the 16th century AD. and rose from all its backwardness. The Crusades were the entry point for Western imperialism against Islamic territories until these Islamic countries regained their independence with the end of the second world war. The internal division of Muslims is one of the main factors that Europeans take advantage of so that they can dominate the Islamic world. As a result, the spirit of unity and togetherness can also be the main weapon in achieving independence.	
17.	Islamic Civilization: The Period of Stagnation in the 7th/13th-14th/20th Centuries, Anggi Putri Azzara et,al (2022) ²³	The very basic reason for Europeans that they come to Islamic countries is due to two factors, namely economic factors where Europe that was developed first turned out to need raw materials, especially in their industrial fields. In addition, Muslim countries are also the target object of marketing their products. While the second factor is politics. According to them, political stability is really necessary so that all the efforts they plan in the future can run as they should, according to their will and desires. However, it is inevitable that religious problems are often involved in the political problems of Western colonialism against Islamic countries. The case of the crusades, for example, turned out to leave a very deep trauma on some Westerners, such as the Portuguese and the Spanish, because both of them had been under pressure from Muslims for centuries. To this end, they try to study or study Islam, although sometimes their study of Islam is not entirely scientific, because they have other motivations, including the desire to degrade or bring down Islam.	Economic factors
18.	Western Expansion And Imperialism In Islamic Countries Until The Fall Of The Turkish Ottoman Caliph, Purnama Wari Nara (2020) ²⁴	The weakness and decline of the Islamic world are used by western nations to rise and move towards Islamic countries and control and colonize them. Their motivation for coming to Islamic countries is economic, political and religious motivation. Islam continued to experience setbacks both in terms of economy and also in politics, at that time Islam began to falter, and its peak slumped when the West began to boldly attack the Ottoman Kingdom of Turkey. It is this weakness and setback that the western nation takes advantage of to rise and move towards the state of Islamic state and control and colonize it. This can be seen from the ways in which they came for the first time to Islamic countries. They came under the pretext of trading or looking for spices in the east. But behind all of that they have the intention of expanding the sphere of power and controlling the country under Islamic rule.	Expansion of territory
19.	The Epistemic Roots Of Western	Nationalism in the Middle East has not been able to create a peaceful atmosphere in the life of the nation and state. This gave birth to the thesis that the Nationalism that developed	The advancement

²² Wahyudi AR Nirwan et al, "URGENSI PERSATUAN UMAT ISLAM Sebuah Mauizah Dari Imperialisme Barat Atas Dunia Islam Abad Ke-16," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 1 (2022): 51-70, <https://doi.org/10.24042/ajsla.v14i1.4484>.

²³ Anggi Putri Azzara et al., "Peradaban Islam: Masa Kemandekan Pada Abad 7/13-14/20," *Jurnal Pendidikan Dan Konseling* 4 (2022): 9636-44.

²⁴ Purnama Wari Nara, "Ekspansi Dan Imperialisme Barat Kenegeri Negeeri Islam Hingga Jatuhnya Khalifah Utsmani Turki," *Jurnal Hukum Ekonomi Syariah* 1, no. 1 (2020): 54-63.

	Political Hegemony Against Nationalism In The Middle East, Mohammad Arifullah Ashaf (2016) ²⁵	there was actually inseparable from the influence or even sketch of Western Europe to divide the power of the Islamic world. This paper is directed to examine the epistemic roots of Western European political hegemony over Nationalism in the Middle East using the method of literature study. Colonialism that hegemonized the Middle East encouraged the birth of Nationalism. Nationalism makes Islam no longer used as the basis for the unity of nations in the Middle East as in the caliphate system. Nationalism is an imported product that cannot be separated from modernization, which has resulted in chaos for unity in the Islamic world, especially in Middle Eastern countries. After the discovery of the sea route by Cristoper Columbus (1492 AD) who discovered the American continent and Vasco da Gama who found the way to the East through the Cape of Good Hope (1498 AD), successively the American continent and the Indies islands soon fell under European rule. Thus Europe is no longer dependent on the old path controlled by Muslims, so that European trade has increased rapidly, which is one of the drivers of European progress in world history. Europe's rapid progress made it a ruler in Islamic countries in Southeast Asia, the Indian Subcontinent, and the Middle East. This is what prompted the birth of a new chapter in the history of the Islamic world, namely the Western colonization of the Islamic world, namely the period after the weakening of the power of the Ottoman Turks and the period of European enlightenment.	ent of Europe
20.	Western Penetration Of The Islamic World (History of the Political Movement and Independence of the Islamic World in the XIX Century), Muhammad Zaki (2015) ²⁶	The crusade was the entrance to the penetration and colonization of the Western world against the Islamic world. There are infinite losses caused by colonialism, both cultural and human civilization losses as well as material losses and casualties. In addition to the crusade factor, the penetration of the Western world over the Islamic world is also caused by economic factors, competition between Western countries in order to expand power and colonies and the lagging behind Muslims in the field of science. The penetration of the Western world over the Islamic world has brought great implications to the Islamic world. Among these implications are the disintegration of politics and thought in the Islamic world, the rise of nationalism in the Islamic world, and the independence of Islamic countries in various parts of the world.	Expansio n of power

Description: The results found in this paper are about the factors that influence the forms of Western Colonialism over the Islamic World in the Middle East there are 10 factors: (1)

²⁵ Mohammad Arifullah Ashaf, "Akar Epistemik Hegemoni Politik Barat Terhadap Nasionalisme Di Timur Tengah," *Walisono: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (2016): 225, <https://doi.org/10.21580/ws.24.2.954>.

²⁶ Muhammad Zaki, "PENETRASI BARAT ATAS DUNIA ISLAM (Sejarah Gerakan Politik Dan Kemerdekaan Dunia Islam Abad XIX)," *Analytical Biochemistry* 11, no. 1 (2015): 1-5, <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0A>

Pursuit of power (2) Political motivation (3) Crusade (4) Spread of Christianity (5) Underdevelopment of knowledge (6) Internal division of Muslims (7) Economic factors (8) Expansion of territory (9) Advancement of Europe (10) Expansion of power. Article 1 explains the factors of colonialism in the form of pursuing power. Article 2 explains the factors of colonialism in the form of political motivation. Article 3 explains the factors of colonialism in the form of the Crusades. Article 4 explains colonialism in the form of the spread of Christianity. Article 5 explains about the factors of colonialism in the form of underdevelopment of knowledge. Article 6 explains the factors of colonialism in the form of internal divisions of Muslims. Article 7 explains about the factors of colonialism in the form of economic factors. Article 8 explains the factors of colonialism in the form of territorial expansion. Article 9 explains the factors of colonialism in the form of the advancement of European knowledge. Article 10 explains the factors of colonialism in the form of the expansion of power.

Explanation: The data consists of 10 things, namely the factors that affect the emergence of Western forms of colonialism over the Islamic world in the Middle East. The factors that affect it are supportive, including Article 1 explaining the factors of colonialism in the form of pursuing power in an imperialistic manner. Article 2 explains the factors of colonialism in the form of trade and investment domination. Article 3 explains the factor of colonialism in the form of the Crusades as the door to European colonialism in the Islamic world. Article 4 explains the factors of colonialism in the form of the spread of Christianity to Islamic regions. Article 7 explains the factors of colonialism in the form of economic factors where Europe needs raw materials from Islam. Article 8 explains the factors of colonialism in the form of territorial expansion. Article 9 explains the factors of colonialism in the form of European Progress making it the ruler of an Islamic country. Article 10 explains the factors of colonialism in the form of competition in Western countries, expanding their power and hindering them, including Article 5 explains the factors of colonialism in the form of Islamic backwardness in the field of science. Article 6 explains the factors of colonialism in the form of internal divisions among Muslims.

Relationship: The relationship between the three data on the form of Western Colonialism over the Islamic World in the Middle East, the factors that influence it and its implications, turns out to be closely related to each other and cannot be separated. This shows that each of these forms has a background that affects the formation of it and can have implications for something, both positively and negatively. Article 1 has a similar relationship with articles 8 and 10 in terms of power and expansion, both in the pursuit of power, territorial expansion and expansion of power. Article 2 has a similar relationship with article 3 in terms of politics, both political motivations and crusades. Article 5 has a similar relationship with article 6 and article 9 in terms of social and knowledge, both the backwardness of knowledge, the internal division of Muslims and the advancement of Europe compared to Muslims. Article 4 has a different relationship with article 7 in terms of economics and religion, both factors to master Islamic economics and spread Christianity. (maksimal 150 kata/151)

Outcome 3: The Implications of Western Colonialism on the Islamic World in the Middle East

Table 3 : Implications of Western Colonialism on the Islamic World in the Middle East

No.	Article Title	Description	Encoding
-----	---------------	-------------	----------

21.	Contemporary Islamic Historical Dynamics in the Middle East and North Africa (20th and 21st Century Data), Mizar Aulia et al (2024) ²⁷	The Middle East and North Africa region also experienced colonial occupation which affected the countries in the region. Post-colonialism Islam is like being reborn and trying to find a foothold to stand and rebuild a civilization. However, in this process, of course, the development of Islam has experienced upheavals and dynamics in various sectors of life. The purpose of writing this article is to analyze and describe some of the dynamics that occurred in the Middle East and North Africa region in the post-colonial period around the 20th and 21st centuries. The research method used in this article is library research. The data sources in this study are books or literature related to the substance of the research. The findings that were produced were that there were several dynamics that occurred, including religious dynamics, political and economic dynamics, and intellectual and cultural dynamics. The 20th and 21st centuries became the beginning of a new Islamic civilization after experiencing a period of colonialism by western colonialism. Western colonization of the Islamic world gave rise to a new structural system with the birth of independent nation-states. Even though it has been grouped due to the existence of a Muslim nation-state, it is still trying to return. The dynamics faced by Muslims after colonialism in the 20th-21st centuries are a new challenge that Muslims must face in order to restore the glory of Islam.	The birth of a new group
22.	Socio-Political Setting In Islamic Da'wah And Modernism Jamaluddin Al-Afghani, Riza Anggara Putra and Iswahyudi (2023) ²⁸	From the brief description above, it can be understood that the background of the birth of reform ideas in Jamaluddin Al-Afghani's modern Islamic da'wah occurred because of socio-qualitative factors, religion and socio-politics that occurred at that time. On the socio-cultural factors of religion that were so evident at that time, there was disintegration among Muslims, who still maintained the Jabariyah ideology or fatalism dominated the thinking of Muslims at that time. and the condition of Muslims who prioritized taklid and killed the spirit of ijtihad and fanaticism towards madhhab in fiqh and schools in theology was very strong at that time. Meanwhile, socio-politically, Muslims at that time were easily divided, in addition to the weak sense of Islamic brotherhood that occurred among the laity and the ulama' as well as the absolute government always entrusted the leadership of Muslims to untrustworthy people, and often ignored military defense and also handed over the state administration to people who did not have competence and were easy to intervene in the	Split

²⁷ Mizar Aulia et al, "Dinamika Sejarah Islam Kontemporer Di Timur Tengah Dan Afrika Utara (Data Abad 20 Dan 21)," *Gudang Jurnal Multidisiplin Ilmu* 2 (2024): 107-16, <https://gudangjurnal.com/index.php/gjmi/article/view/197%0Ahttps://gudangjurnal.com/index.php/gjmi/article/download/197/206>.

²⁸ Riza Anggara Putra and Iswahyudi, "SETTING SOSIAL POLITIK DALAM DAKWAH ISLAM DAN MODERNISME JAMALUDDIN AL-AFGHANI," *Proceeding of The 3rd FUAD's International Conference on Strengthening Islamic Studies (FICOSIS) Vol 3 3* (2023): 199-206.

		West. as happened in several countries such as Afghanistan, India and Egypt.	
23.	Contemporary Islamic Modern Thought: The Period Of Islamic Decline And Western Colonialism Of The Islamic World, Muhammad Khidri Rahmad Dini dkk (2023) ²⁹	During the Umayyad and Abbasid Dynasties, the Islamic world was ruled by a single ruler, but since the 10th century, new developments have emerged due to the presence of new rulers chosen by the Caliph to serve as deputy rulers in various previous Islamic regions, becoming independent rulers. The Umayyad Dynasty in Spain, the Fatimid Dynasty in North Africa, and the establishment of the three famous Ottoman Turkish empires, Safavid and Mughal in India are other examples of leaders who opposed the Abbasid Caliphate and declared themselves the conquerors of the Islamic world. Unfortunately, the glory of Islam began to fade in the 19th century when the Islamic world experienced a collapse of government and turned into a zhalim kingdom in the 19th century, the glory of Islam began to lose its influence In various fields, colonization had effects including destructive wars, economic disparities, inequality in the social field, the decline of local culture, the spread of Christianity. Islam also loses competition with Western nations because of scientific stagnation.	War
24.	Western Colonialism Over The Islamic World And The Struggle For Independence Of Islamic Countries, Muhammad Basri et,al (2023) ³⁰	The colonization of the Islamic world by Western countries in the 19th and early 20th centuries had a major impact on economic, political, and social aspects. European countries such as Britain, France, and the Netherlands conquered most of the Islamic world, which led to the exploitation of natural resources and major changes in social and political structures. This colonial process gave rise to resistance and struggle for independence in various Islamic countries. The method used to collect data in this study is a literature study. Library research is research conducted based on information from scientific publications, prior research or other written sources that support the discussion in this writing. This research found the conclusion that the unity of Muslims is the key to achieving independence, with awareness of common values forming the basis for the struggle movement. Resistance and liberation movements emerged in response to colonialism, with nationalist leaders leading armed struggles and diplomacy to achieve independence. This struggle reflects the desire to restore traditional identities and values marginalized by Western domination.	Changes in social structure

²⁹ Muhammad Khidri Rahmat Dini dkk, "Pemikiran Modern Kontemporer Islam: Masa Kemunduran Islam Dan Penjajahan Barat Terhadap Dunia Islam," *Jurnal Agama: Jurnal Agama, Sosial Dan Budaya* 1, no. vol.1 no.2 2023 (2023): 88-100, <https://doi.org/https://doi.org/10.55606/religion.v1i2.83>.

³⁰ Muhammad Basri et al., "Socius: Jurnal Penelitian Ilmu-Ilmu Sosial Penjajahan Barat Atas Dunia Islam Dan Perjuangan Kemerdekaan Negara-Negara Islam" 1 (2023): 19-24, <https://doi.org/10.5281/zenodo.10459157>.

25.	History Of Modern Islamic Thought In The 19th-20th Centuries In The Archipelago, Muhammad Ilham and Rahyu Zamni (2023)	This article seeks to explain the background of the emergence of reform ideas, ideas of thought carried out by thinkers or scholars in the Middle East, the causes of their emergence are due to the lagging of Muslims towards European nations (colonialism) and the development of taqlid ideas that then hinder critical and rational thinking, and also eliminate traditions that are contrary to the pure teachings of Islam. These renewal ideas then also developed or entered the archipelago because they were brought by Muslim students of the archipelago who studied in the Middle East, especially in the city of Mecca Medina and also Egypt. These ideas and reformers (teachings) were then brought by the scholars of the archipelago at that time so that they entered the archipelago which then developed in various forms both in the form of Islamic organizations (SDI, Al Irsyad, Muhammadiyah, NU, Persis etc.)	Taqlid thinking
26.	Western Domination And Its Influence On The Islamic World, Idrus Ruslan and Mawardi (2019) ³¹	Western domination of the Islamic world covers various aspects such as the fields of economy, technology, education, agriculture, military, as well as industry and so on. Western domination of the Islamic world does not always have a negative impact, but also has a positive effect. The negative influence can certainly be seen from the example of liberal economy, secularization, capitalism and other terms that mean that they are far from the spirit of religion. As for the positive influence, such as the progressivity that the West has in any aspect, it can make Muslims realize and open their eyes that they are really far behind the West. So by realizing this lag, they try to emulate what the West has in a positive field.	Islam lags behind the West
27.	The Thoughts of Jamaluddin al-Afghani and Muhammad Abduh and Their Relation to Social Reality in Indonesia, Khairiyanto (2019) ³²	In the course of history, Muslims have experienced their heyday, where in many fields of science were mastered by Muslims, until they became the mecca of the world. This reality should be a motivation for Muslims to rise from the current condition. Sadly, Muslims consider this glory to be nothing more than something to be proud of, furthermore, Muslims feel that the resulting text is final and there is no need to conduct a critical study effort on the literature and the reality that surrounds their lives. However, this paradigm does not apply to Al-Afgani and Abduh, because these two figures intensively voiced the importance of rational reasoning in the study of religion and the importance of imitating the behavior of their predecessors, both of them are aware that the era of awakening is important to be carried out by Muslims. The influence of British colonialism has changed many of the behaviors of its people. So he does not hesitate to return the spirit of the past with the nuances of reading values with the term progress. In his assessment, he saw that	Religious practices against the Prophet

³¹ Idrus Ruslan and Mawardi Mawardi, "Dominasi Barat Dan Pengaruhnya Terhadap Dunia Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 1 (2019): 51-70, <https://doi.org/10.24042/ajsla.v14i1.4484>.

³² Khairiyanto Khairiyanto, "Pemikiran Jamaluddin Al-Afghani Dan Muhammad Abduh Serta Relasinya Dengan Realitas Sosial Di Indonesia," *Indonesian Journal of Islamic Theology and Philosophy* 1, no. 2 (2019): 45-62, <https://doi.org/10.24042/ijitp.v1i2.5028>.

		Muslims were already complacent with various forms of religious practices that were no longer in accordance with the time of the Prophet and his companions. This also interferes with the process of progress in the scientific field and lags behind the West.	
28.	Genealogy of the Al Muslim Brotherhood Movement and Al Qaeda in the Middle East, Rijal Mamdud (2018) ³³	Historically, the emergence of terrorism carried out by radical Islamic groups in the Middle East was rooted in the spirit of resistance to Western colonialism in the early 19th century. There are two movements that have had a great influence and inspired the emergence of similar movements in the Middle East, namely the Al Muslim Brotherhood (IM) and Al Qaeda (AQ). This article aims to examine the roots of the movement of the Al Muslim Brotherhood and Al Qaeda, as well as how the power-knowledge relationship occurs. The theory used in this study is genealogy which seeks to examine historical aspects and their relationship with power and political formulations; and the theory of Islamism, which describes the aspects of Islamic ideology, Islamic political movements, and its socio-economic aspects. The findings of this article show that the IM and AQ have historically been rooted in resistance movements against the West.	The rise of terrorism
29.	Ideology: Factors of Conflict and Failure in the Middle East, Muhammad Zainal Muttaqin (2018) ³⁴	The following article explains how Western ideology is the main factor in the occurrence of conflicts and state failures in the Middle East. In this paper, the author looks at it from the perspective of ideological hegemony. Ideology undermines the political and economic system that causes social disparities and accelerates the outbreak of conflicts in the Middle East. The author argues that the main cause of the Middle East conflict is the influence of Western ideology that has not been accepted by both the holders of power and its society, thus triggering divisions and even wars. Democracy is a model that is accepted in various countries and cannot be applied in the Middle East. The author also criticizes the failure to implement democracy and liberal economy in the Middle East by relying on only one commodity as the economic wheel, causing other sectors to not develop. Countries in the Middle East become unproductive and only become consumptive or market countries for other countries. In terms of the Middle East's economy, it is a disadvantaged region and lags far behind to compete, this is also due to the government that only uses most of the country's revenue for defense spending	Disadvantages of Islam
30.	19th Century Islamic World: Western colonial penetration,	The intervention of the West in the Islamic world, which began before the nineteenth century, of course, had its own effects, especially in the political and economic spheres. This can be seen in the existence of political disintegration, as occurred in Ottoman rule, both because of secession and because of falling into Western colonies	Decline of local industry

³³ Rijal Mamdud, "Genealogi Gerakan Ikhwan Al Muslimin Dan Al Qaeda Di Timur Tengah," *Jurnal ICMES* 2, no. 1 (2018): 48–68, <https://doi.org/10.35748/jurnalicmes.v2i1.15>.

³⁴ Muhammad Zainal Muttaqin, "Ideologi: Faktor Konflik Dan Kegagalan Timur Tengah," *Nation State Journal of International Studies* 1, no. 2 (2018): 207–19, <https://doi.org/10.24076/nsjis.2018v1i2.134>.

	Maulana Yusuf (2018) ³⁵	or protectorates. In the economic sphere capitalist penetration led to an increase in exploratory trade, encouraging the production of raw materials, and the decline of local industry. In addition, there are areas that are not directly colonized, such as Iran, Turkey, and Arabia. Although indirect political control is clearly visible there. This, perhaps Hodgson meant, was that Western domination of the Islamic world was more often indirect than direct.	
--	------------------------------------	---	--

Description: The results found in this paper are about the positive and negative implications of Western Colonialism on the Islamic World in the Middle East. The positive implications are 2 things: (1) The birth of a new group (2) Changes in social structure. Meanwhile, the negative implications are 8 things: (1) Divisions (2) Wars (3) Taqlid thinking (4) Islam lags behind the West (5) Religious practices contrary to the Prophet (6) The emergence of terrorism (7) Islamic losses (8) The decline of local industries. Article 1 explains the impact of colonialism in the form of the birth of a new group. Article 2 explains the impact of colonialism in the form of Division. Article 3 explains the impact of colonialism in the form of war. Article 4 explains the impact of colonialism in the form of changes in social structure. Article 5 explains the impact of colonialism in the form of taqlid thinking. Article 6 explains the impact of colonialism in the form of Islam being left behind by the West. Article 7 explains the impact of colonialism in the form of religious practices contrary to the Prophet. Article 8 explains the impact of colonialism in the form of the emergence of terrorism. Article 9 explains the impact of colonialism in the form of Islamic losses. Article 10 explains the impact of colonialism in the form of the decline of local industries.

Explanation: The data consists of 10 things, namely the implications of Western Colonialism on the Islamic World in the Middle East, there are positive ones, namely Article 1 explains the impact of colonialism in the form of the birth of a new group due to Muslims trying to be independent. Article 4 explains the impact of colonialism in the form of major changes in the social structure and some are negative, namely Article 2 explains the impact of colonialism in the form of the division of Muslims due to the weak sense of brotherhood among the laity. Article 3 explains the impact of colonialism in the form of physically destructive wars. Article 5 explains the impact of colonialism in the form of the development of taqlid thinking that hinders critical and rational thinking. Article 6 explains the impact of colonialism in the form of Islam lagging far behind the West. Article 7 explains the impact of colonialism in the form of religious practices that are not in accordance with the time of the Prophet and his companions. Article 8 explains the impact of colonialism in the form of the emergence of terrorism carried out by radical Islamic groups. Article 9 explains the impact of colonialism in the form of Middle Eastern Islamic losses in terms of economy. Article 10 explains the impact of colonialism in the form of the decline of local industries.

Relationship: The relationship between the three data on the form of Western Colonialism over the Islamic World in the Middle East, the factors that influence it and its implications, turns out to be closely related to each other and cannot be separated. This shows

³⁵ Maulana Yusuf, "Dunia Islam Abad 19: Penetrasi Kolonial Barat," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 11, no. 1 (2011): 110-24, <https://doi.org/10.30631/alrisalah.v11i01.478>.

that each of these forms has a background that affects the formation of it and can have implications for something, both positively and negatively. Article 1 has a similar relationship with article 2, article 4, article 8 and article 3 in terms of the social structure of society in the form of the birth of new groups, divisions, changes in social structure, the emergence of terrorism, but article 3 has a different relationship in terms of acts of violence in the form of war. Article 5 has a similar relationship with article 7 in terms of religion and beliefs in the form of the development of taqlid thought and religious practice contrary to the time of the Prophet and his companions. Article 6 has a similar relationship with article 9 and article 10 in terms of backwardness and losses in the form of Islam lagging behind the west, Islamic losses, and the decline of local industries.

Discussion

Summary: This paper can be summarized into 3 things: First, the paradigm of Western Colonialism over the Islamic World in the Middle East has 3 forms: (1) Exploitation of nature and division of territory (2) Invasion (3) Domination of trade. Second, internally there are 2 factors that affect Western Colonialism: (1) Underdevelopment of knowledge (2) Internal division. As for externally, there are 3 factors that affect Western Colonialism: (1) Economic factors and European civilization (2) Crusades (3) Pursuit of power. Third, the positive implications of Western Colonialism on the Islamic World in the Middle East are 2 things: (1) The birth of a new group (2) Changes in social structure. Meanwhile, the negative implications are 3 things: (1) Taqlid thinking and Islamic backwardness (2) Divisions (3) The decline of local industries.

Reflection: Reflecting that the Western form of Colonialism over the Islamic World in the Middle East turned out to be not only the exploitation of nature and the division of territory, but also the invasion and domination of trade. The factors that influenced the emergence of Western Colonialism turned out to be not only internal factors but also external factors. The factors that affect Colonialism turn out to be internally not only the backwardness of knowledge but also the internal divisions of Muslims. Meanwhile, externally, the factors that affect colonialism, it turns out that it is not only the economic and civilizational factors of Europe but also the crusade and the pursuit of power. The implications of Western Colonialism on Islam in the Middle East are not only positive implications but also negative implications. As for the positive implications of colonialism on the lives of Muslims, it turns out that not only new groups are born but also changes in social structures. Meanwhile, the negative implications, it turns out that not only taqlid thinking and Islamic backwardness, but also the division and decline of local industries.

Interpretation: This article can be interpreted into 3 things: First, the existence of a form of Assault implies that there is conflict and tension in the form of problems that cannot be resolved peacefully, this causes physical damage, emotional and economic oppression, and worsens the relationship between the parties involved. I think this form has proven to be clear that the west is right to attack Muslims and I agree that attacks occur when conflict and tension have reached a point where a peaceful solution is no longer possible. Second, the factors that influenced the birth of Colonialism were internal divisions, implying that the weakness and instability of a nation, this caused foreign nations to try to utilize and expand their influence. In my opinion, this factor occurred due to internal weakness and instability, thus opening up opportunities for foreign nations to take advantage of the situation by expanding their

dominance. Third, the implication of colonialism that there is a change in social structure implies that foreign interference and domination, this leads to the loss of local traditions, culture, and language, as well as changes in family structures and traditional social relations. I think the implications clearly show how foreign interference and domination not only change social structures, but also lead to the loss of local traditions, cultures, and languages. This interpretation can be subjective, but based on the data mentioned above, it shows the proximity to something objective.

Implications: This paper can have both positive and negative impacts. The positive impact is divided into 3 things: First, construction in the form of infrastructure and economic development construction, namely the construction of railways, ports, and highways as well as the development of the agricultural sector through new agricultural techniques. Second, the configuration in the form of a configuration of the government legal system by establishing more organized legal and judicial institutions, introducing clearer and written Western legal principles. Third, contributions in the form of technology and science contributions, namely innovative ideas from the West that encourage progress in local science and technology. Meanwhile, the negative impact is also divided into 3 things: First, the controversy in the form of a historical controversy which has become a prolonged debate about colonial heritage, whether this heritage should be abolished or preserved as part of a common history. Second, conflicts in the form of conflicts over the exploitation of resources by colonial powers so that local residents lose access and rights to these resources. Third, complications in the form of border and territorial complications by arbitrarily drawing state borders by colonial powers often lead to prolonged border conflicts, such as those between Israel and Palestine.

Comparison: This article can be compared to other writings with similar themes, but not the same. There are 3 things that can be compared: First, in terms of the form of Western Colonialism over the Islamic World in the Middle East, this writing has elements of similarities and differences, when compared to the writing of Western Colonialism and the Struggle for Independence of Islamic Countries (Herman et al, 2024). While Herman's writing tends to emphasize more on the political aspect so that Islam is independent from western colonialism, so it is different from this writing, although there are also similarities, namely the same discussion about the history of western colonialism. Second, in terms of Western Colonialism over the Islamic World in the Middle East, this article has elements of strength and weakness, when compared to the writing Crusades and Western-Islamic Life Contact (Irfan, 2024); While Irfan's writing tends to emphasize more on the aspects resulting from the crusade on Islamic life, so it is different from this writing, although there are also similarities, namely the same discussion of western colonialism factors. Third, in terms of the implications of Western Colonialism on the Islamic World in the Middle East, this writing has elements of advantages and disadvantages, when compared to the writings of the Islamic World in the 19th-20th and 21st Centuries Penetration, Liberation from Western Colonies and the Rise of the Islamic World (Sabalino, 2024). While Sabalino's writing tends to emphasize more on the aspect of Islamic liberation from the western colonies with the renewal movement, so it is different from this writing, although there are also similarities, namely the same discussion of the implications of western colonialism.

Action: This paper can be followed up with actions related to the above theme into 3 things: First, enriching the discourse (discussion) of the same theme with different approaches

Economic and Natural Resources Exploitation by Western Colonialists in the Middle East: Long-Term Implications. This approach emphasizes western colonialism by exploiting the natural wealth, local economy, social, and political that has persisted in the Middle East to the present day. Second, discussing with various parties with dialogically varied backgrounds Building a Shared Narrative: A Multidisciplinary Approach to Western Colonialism in the Middle East. This emphasizes the importance of discussions with various parties to produce a more comprehensive understanding of the impact of colonialism. Third, spreading ideas by means of socialization to provide solutions to the problems of Muslims Socialization and Education about Western Colonialism in the Middle East: Building Awareness and Solutions for Muslims by educating the public about the history of colonialism and its impacts that are still felt by Muslims in the Middle East.

4. Conclusions

Important Findings: The most important findings in this paper are in various forms: (1) Exploitation of nature and territorial division (2) Aggression (3) Trade domination, various factors that influence the emergence of internal forms of colonialism that affect Western Colonialism there are 2 factors: (1) Underdevelopment of knowledge (2) Internal division. As for externally, there are 3 factors that affect Western Colonialism: (1) Economic factors and European civilization (2) The Crusades (3) The pursuit of power and the varying positive implications of Western Colonialism on Islam in the Middle East there are 2 things: (1) The birth of a new group (2) Changes in social structure. Meanwhile, the negative implications are 3 things: (1) Taqlid thinking and Islamic backwardness (2) Divisions (3) The decline of local industries. It shows that it provides a new perspective on Western Colonialism over the Islamic World in the Middle East.

Contribution: This paper can contribute both theoretically, methodologically and practically. As for theoretically, these findings enrich the theoretical building of Western colonialism over the Islamic World in the Middle East, by adding a dialogical and participatory dimension, these findings highlight that the understanding of the history of colonialism is not only academic, but must also include community empowerment through active engagement and critical education. Meanwhile, methodologically, this finding adds to the treasure of more varied and applicable research methods. In the form of socialization and participatory dialogue, where this method involves disseminating information and raising awareness through public education, as well as open dialogue with various parties with different backgrounds so as to enrich the methodological framework in the study of colonialism in the Middle East. Finally, practically, by implementing socialization and education programs, it will increase awareness, deeper understanding and community empowerment as an effective solution to overcome the long-term impact of Western colonialism in the Middle East. These findings can also be practiced in daily life.

Research Limitations: This paper only discusses 3 things, namely: the form, factors and implications of Western Colonialism on the Islamic World in the Middle East only. Meanwhile, these three things certainly have limitations in the context of the study theme and methodology as well as the findings produced so that they require further in-depth and detailed research.

References

- Andi Saputra. (2018). Pan-Islamisme Dan Kebangkitan Islam: Refleksi Filsafat Sosial-Politik Jamaluddin Al-Afghani. *Jurnal Akademika*, 14(2), 68–84.
- Ashaf, Mohammad Arifullah. (2016). Akar Epistemik Hegemoni Politik Barat Terhadap Nasionalisme Di Timur Tengah. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 24(2), 225. <https://doi.org/10.21580/ws.24.2.954>
- Aulia et al, Mizar. (2024). Dinamika Sejarah Islam Kontemporer Di Timur Tengah Dan Afrika Utara (Data Abad 20 Dan 21). *Gudang Jurnal Multidisiplin Ilmu*, 2, 107–116. Retrieved from <https://gudangjurnal.com/index.php/gjmi/article/view/197%0Ahttps://gudangjurnal.com/index.php/gjmi/article/download/197/206>
- Azzara, Anggi Putri, Pratiwi, Anggi, Sartika, Dewi, Nisa, Nabila Jaratun, & Ananda, Rizky. (2022). Peradaban Islam: Masa Kemandekan Pada Abad 7/13-14/20. *Jurnal Pendidikan Dan Konseling*, 4, 9636–9644.
- Basri, Muhammad, Kholpiana, Ika, Marbun, Sari, Sumatgera, Islam Negeri, Khofifa, Utara, & Pilpers, Juliana. (2024). Penjajahan Barat Atas Dunia Islam Dan Perjuangan Kemerdekaan Negara Negara Islam. *Jurnal Ilmiah Research Student*, 1(3), 501–506. Retrieved from <https://doi.org/10.61722/jirs.v1i3.643>
- Basri, Muhammad, Surodipo, Bagus, Fadillah, Nur, & Simbolon, Nursyamsiah. (2023). *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial Penjajahan Barat atas Dunia Islam dan Perjuangan Kemerdekaan Negara-Negara Islam*. 1, 19–24. Retrieved from <https://doi.org/10.5281/zenodo.10459157>
- Bayu Tri Prasetyo. (2012). Gerakan Islam Politik Ikhwanul Muslimin Di Timur Tengah Pasca Keruntuhan Turki Utsmani. *Universitas Airlangga, Surabaya*, (September), 1–21. <https://doi.org/10.1002/14651858.CD004439.pub2.De>
- Cahyaningtyas et al, Afifah. (2016). Perubahan Geopolitik Timur Tengah Pasca Kelahiran ISIS. *JISI ERA : The Journal Of Islamic Studies and International Relation*, 1(2), 146–155. Retrieved from <http://un.org/Depts/Cartographic/map/profile/mideastr.pdf>
- Herman et al. (2024). Penjajahan Barat Atas Dunia Islam Dan Perjuangan Kemerdekaan Negara-Negara Islam. *Edusociata Jurnal Pendidikan Sosiologi*, 1, 17. <https://doi.org/https://doi.org/10.33627/es.v7i1.2045>
- Hutagaluh et al, Oskar. (2023). Refleksi Terhadap Penjajahan Bangsa Barat Dan Perjuangan Kemerdekaan Negara-Negara Islam. *Borneo : Journal of Islamic Studies*, 3(2), 86–97. <https://doi.org/10.37567/borneo.v3i2.1598>
- Ilham, Muhammad, & Zami, Rahyu. (2023). Sejarah Pemikiran Islam Di Nusantara. ... *Kajian Ilmu Dan Budaya Islam*, 4(2), 40–47. Retrieved from <http://jurnal.stitalamin.ac.id/index.php/alaman/article/view/326>
- Irfan, M.Zaenuddi. (2024). Perang Salib dan Kontak Kehidupan Barat-Islam. *Jurnal Academia*. Retrieved from www.cakrawalazen.wordpress.com
- Khairiyanto, Khairiyanto. (2019). Pemikiran Jamaluddin al-Afghani dan Muhammad Abduh Serta Relasinya Dengan Realitas Sosial di Indonesia. *Indonesian Journal of Islamic Theology and Philosophy*, 1(2), 45–62. <https://doi.org/10.24042/ijitp.v1i2.5028>

- Khidri Rahmat Dini dkk, Muhammad. (2023). Pemikiran Modern Kontemporer Islam: Masa Kemunduran Islam dan Penjajahan Barat Terhadap Dunia Islam. *Jurnal Agama: Jurnal Agama, Sosial Dan Budaya*, 1(vol.1 no.2 2023), 88–100.
- Mamdud, Rijal. (2018). Genealogi Gerakan Ikhwan Al Muslimin dan Al Qaeda di Timur Tengah. *Jurnal ICMES*, 2(1), 48–68. <https://doi.org/10.35748/jurnalicmes.v2i1.15>
- Muh. Adib Givari Al-Furqaan. (2020). Imperialisme Inggris Dan Perancis Di Asia Barat. *Electoral Governance Jurnal Tata Kelola Pemilu Indonesia*, 12(2), 6. Retrieved from <https://talenta.usu.ac.id/politeia/article/view/3955>
- Muh. Tasrief. (2020). Penjajahan Barat Terhadap Dunia Islam Dan Implikasinya Terhadap Perkembangan Peradaban Islam. *Analytical Biochemistry*, 11(1), 1–5. Retrieved from <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/>
- Muhammad Fajar Rasyiid, Siti Nurzana, & Zaini Dahlan. (2024). *Penjajahan Negara-Negara Barat Atas Negara-Negara Islam Magister Pendidikan Agama Islam , Fakultas Ilmu Tarbiyah dan Keguruan , Siti Nurzana Zaini Dahlan Topik penting yang dibahas antara lain perkembangan kebudayaan dan peradaban Islam . SAW hingga saat*. 3(1).
- Muhammad Zaki. (2015). Penetrasi Barat Atas Dunia Islam (Sejarah Gerakan Politik dan Kemerdekaan Dunia Islam Abad XIX). *Analytical Biochemistry*, 11(1), 1–5. Retrieved from <http://link.springer.com/10.1007/978-3-319-59379-1%0Ahttp://dx.doi.org/10.1016/B978-0-12-420070-8.00002-7%0Ahttp://dx.doi.org/10.1016/j.ab.2015.03.024%0Ahttps://doi.org/10.1080/07352689.2018.1441103%0Ahttp://www.chile.bmw-motorrad.cl/sync/showroom/lam/es/>
- Muttaqin, Muhammad Zainal. (2018). Ideologi: Faktor Konflik dan Kegagalan Timur Tengah. *Nation State Journal of International Studies*, 1(2), 207–219. <https://doi.org/10.24076/nsjis.2018v1i2.134>
- Nara, Purnama Wari. (2020). Ekspansi Dan Imperialisme Barat Kenegeri Negeeri Islam Hingga Jatuhnya Khalifah Utsmani Turki. *Jurnal Hukum Ekonomi Syariah*, 1(1), 54–63.
- Nirwan et al, Wahyudi AR. (2022). Urgensi Persatuan Umat Islam Sebuah Mauizah dari Imperialisme Barat atas Dunia Islam Abad ke-16. *Al-Adyan: Jurnal Studi Lintas Agama*, 14(1), 51–70. <https://doi.org/10.24042/ajsla.v14i1.4484>
- Nurlina, Santalia, Indo, & Wahyuddin. (2022). Penjajahan Barat Atas Dunia Islam. *Jurnal Pilar: Jurnal Kajian Islam Kontemporer*, 13(2), 151–160.
- Putra, Riza Anggara, & Iswahyudi. (2023). Setting Sosial Politik Dalam Dakwah Islam Dan Modernisme Jamaluddin Al-Afghani. *Proceeding of The 3rd FUAD's International Conference on Strengthening Islamic Studies (FICOSIS) Vol 3, 3*, 199–206.
- Rahman, Ghajali. (2021). KONTRIBUSI PERADABAN ISLAM PADA DUNIA. *Jurnal Syntax Transformation*, 53(February), 2021. Retrieved from <https://doi.org/10.1080/09638288.2019.1595750%0Ahttps://doi.org/10.1080/17518423.2017.1368728%0Ahttp://dx.doi.org/10.1080/17518423.2017.1368728%0Ahttps://doi.org/10.1016/j.ridd.2020.103766%0Ahttps://doi.org/10.1080/026404>

- 14.2019.1689076%0Ahttps://doi.org/
- Ritonga, Paisal, Ipanda, Hafiz, Muhamad, & Dahlan, Zaini. (2024). Sejarah Islam Kontemporer Di Dunia Barat. *Gudang Jurnal Multidisiplin Ilmu*, 2(1), 163–169.
- Ruslan, Idrus, & Mawardi, Mawardi. (2019). Dominasi Barat dan Pengaruhnya Terhadap Dunia Islam. *Al-Adyan: Jurnal Studi Lintas Agama*, 14(1), 51–70. <https://doi.org/10.24042/ajsla.v14i1.4484>
- Sabalino, Ali Imran. (2024). Dunia Islam Abad 19-20 dan Abad 21 Penetresi, Pembebasan Dari Koloni Barat Dan Kebangkitan Dunia Islam. *Jurnal Academia*. Retrieved from https://www.academia.edu/download/115087983/dunia_islam_abad_21.pdf
- Sholawati, Sholawati. (2021). Sejarah Pendidikan dan Dakwah Islam pada Masa Arab Modern. *Jurnal Studi Islam Dan Kemuhammadiyah (JASIKA)*, 1(1), 54–63. <https://doi.org/10.18196/jasika.v1i1.5>
- Sugiri, Ahmad. (1995). Konflik-Konflik Antara Barat Dan Timur. *Alqalam*, 10(56), 14. <https://doi.org/10.32678/alqalam.v10i56.1543>
- Susanti, S., & Dahlan, Z. (2024). Fenomena Perang Salib, Mongol, Dan Reconquista Terhadap Perkembangan Peradaban Islam. *Gudang Jurnal Multidisiplin Ilmu*, 2, 128–134. Retrieved from <https://gudangjurnal.com/index.php/gjmi/article/view/216>
- Syam, Saiful. (2020). Transformasi Politik Di Timur Tengah Pasca Musim Semi Arab: Demokratisasi Yang Gagal? *Jurnal Studi Interdisipliner*, 18(2), 21–37.
- Yusuf, Maulana. (2018). Dunia Islam Abad 19: Penetrasi Kolonial Barat. *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan*, 11(1), 110–124. <https://doi.org/10.30631/al-risalah.v11i01.478>