

## ISLAM AND GLOBALIZATION: AN EFFORT ON POSITIONING ISLAM IN GLOBAL TRANSFORMATION

Miftahuddin<sup>1</sup>, Sukron Ma'mun<sup>2</sup>

<sup>1</sup> State Institute of Islamic Studies (IAIN) Salatiga, Central Java, INDONESIA

<sup>2</sup> Western Sydney University, Australia

\* CORRESPONDENCE: ✉ [miftahuddin@iainsalatiga.ac.id](mailto:miftahuddin@iainsalatiga.ac.id)

### Abstract

Public space contestation among Muslims in responding to global transformation has presented a variety of religious attitudes. The various religious attitudes in some aspects give rise to conflicting discourses and religious practices in addressing life problems. This study was conducted to analyze the various attitudes of Muslims in facing globalization and its contestation in their daily lives. The methodology used in this study is qualitative with a sociological approach. Data analysis was performed descriptively using literature review as the main source and analysis of media content as supporting sources. The main finding of this study is the attitude of Muslims in the face of globalization is divided into four types of paradigms, namely traditionalist, modernist-liberalist, revivalist-fundamentalist, and Islamic transformers. The four paradigms at the level of discourse and practical contestation with each other even conflict to fight over public space both education, social, religious, propaganda, and even economics. The original aspect of this research is the presentation of a Muslim typology based on the view of globalization along with the implications of religious behavior and contestation of each group in the struggle for public space.

### Abstrak

Kontestasi ruang publik di kalangan muslim dalam menyikapi transformasi global telah menghadirkan ragam sikap keagamaan. Ragam sikap keagamaan tersebut dalam beberapa aspeknya memunculkan konflik wacana maupun praktik keagamaan dalam menyikapi persoalan kehidupan. Studi ini dilakukan untuk menganalisis ragam sikap muslim dalam menghadapi globalisasi serta kontestasinya dalam kehidupan mereka sehari-hari. Metodologi yang digunakan dalam penelitian ini adalah kualitatif dengan pendekatan sosiologis. Analisis data dilakukan secara deskriptif menggunakan kajian pustaka sebagai sumber utama dan analisis konten media sebagai sumber pendukung. Temuan utama dari penelitian ini adalah sikap muslim dalam menghadapi globalisasi terbagi ke dalam empat macam paradigma yakni tradisional, modernis-liberalis, revivalis-fundamentalis dan transformis Islam. Keempat paradigma tersebut pada tataran wacana maupun praktis saling berkontestasi bahkan berkonflik untuk memperebutkan ruang publik baik pendidikan, sosial keagamaan, dakwah bahkan ekonomi. Aspek orisinalitas dari penelitian ini adalah pada penyajian secara tipologi muslim berdasarkan pada pandangan tentang globalisasi berikut implikasi perilaku agamanya serta kontestasi masing-masing kelompok dalam perebutan ruang publik.

### Article Info

#### Article History

Received : 19-02-2020,

Revised : 23-06-2020,

Accepted : 23-06-2020

#### Keywords:

Globalisation;  
Global Transformation;  
Capitalism;  
Islam;

#### Histori Artikel

Diterima :19-02-2020

Direvisi :23-06-2020

Disetujui :23-06-2020

#### Kata Kunci:

Globalisasi;  
Transformasi Global;  
Kapitalisme;  
Islam.

### A. Introduction

Recently, the world communities are facing a new challenge on how to unite all communities around the world in one global system called globalization. Ulrich Beck stated that globalization denotes the processes through which sovereign national states are criss-crossed and undermined by

transnational actors with varying prospect of power, orientations, identities and networks.<sup>1</sup> A. Qodri Azizy gives the definition of globalization as an event of meeting and friction of cultural and religious values in the world community by utilizing the advancement of information and communication technology as an important instrument.<sup>2</sup> The term globalization itself penetrates quickly into a series of mainstream terms in social science, as previously existing terms such as society, social class, and culture.<sup>3</sup> The globalization becomes a great wave that would not be blocked by any ones, even any countries.

The globalization becomes a great wave that would not be blocked by any ones, even any countries. The strong wave of globalization can be described as a tsunami that strikes anyone and anything in the world. Political, economic, and cultural globalization has simultaneously hit the order of people's lives. Political globalization is particularly marked by the increasingly weak role of developing countries in dealing with developed countries. Economic globalization can be seen in the hegemony of transnational companies over the international trade system that has led to the marginalization of small businesses. Cultural globalization occurs in the adjustment of the underdeveloped country cultures to developed country. In such a condition, it is important to take a position as a secure way in the global vortex.

Globalization is faced in different ways by many scholars as well as social, religious, and economic activists. Some believe that the global system will guarantee communities in welfare, with a note must be correct in utilizing it.<sup>4</sup> Conversely, some feel pessimistic that globalization is a monster endangering human life, especially for Muslim populations, and developing countries.<sup>5</sup> The last group believes that globalization will threaten and destroy the social life system. Specifically, among Arab Muslim scholars, there are three types of responses to globalization, namely those who reject globalization because it is considered to be the highest level of imperialism and cultural invasion that threatens and damages heritage, authenticity, beliefs, and national identity. Second, they are welcome to globalization because it is considered as the age of modern science, technological excellence, global communication, and information-based knowledge. Third, thinkers who do not necessarily accept or reject globalization but are looking for an appropriate form of globalization for the benefit of the state and the culture of society.<sup>6</sup>

Islam, in the context, presents as a great ideology that normatively has a duty to guarantee social-economical welfare of human being by embedding its teaching. The mission of Islam is to provide welfare, peace, and justice for every creature in the world. In order to implement the mission, it is important to reinterpret on Islamic teaching based on normative text and Islamic social-history.

In the globalization context, Islam as a great ideology that can encourage Muslims to take role should be re-asserted in order to play a role in the global dynamic that threaten human life. Muslim seharusnya memiliki tugas kesejarahan tersebut dalam menyikapi globalisasi. In the globalization context, Islam as a great ideology that can encourage Muslims to take role should be re-asserted in

---

<sup>1</sup> Ulrich Beck, *What Is Globalization?* (Cambridge, UK ; Malden, MA: Polity Press, 2000), hlm: 11.

<sup>2</sup> Ahmad Qodri A. Azizy, *Melawan Globalisasi: Reinterpretasi Ajaran Islam: Persiapan SDM Dan Terciptanya Masyarakat Madani*, Cet. 4 (Yogyakarta: Pustaka Pelajar, 2004), hlm: 20.

<sup>3</sup> Ali Mohammadi, *Islam Encountering Globalization* (Psychology Press, 2002), hlm: 1.

<sup>4</sup> Azizy, *Melawan Globalisasi*, hlm: 59.

<sup>5</sup> Yūsuf Qaradāwī, *Islam dan globalisasi dunia* (Jakarta: Pustaka Al-Kautsar, 2001), hlm: 57.

<sup>6</sup> Fauzi Najjar, "The Arabs, Islam and Globalization," *Middle East Policy* 12, no. 3 (September 1, 2005): hlm: 91, <https://doi.org/10.1111/j.1061-1924.2005.00215.x>.

order to play a role in the global dynamic that threaten human life. Muslims should have the historical task of responding to globalization.

This ideality in the realm of reality cannot yet occur. Muslims in the face of globalization experience a variety of paradigmatic views, even at the level of implementation, there is contestation that leads to conflict. For example, there are pros and cons of Muslims respond to the presence of modern markets whose owners are globalization actors. Some Muslims refuse to deal with these modern markets while campaigning against Western trade symbols. While other Muslims accept by entering the competition to be part of the globalization actor. While other Muslims accept by entering the competition to be part of the globalization actor. The other part accepted the instruments of globalization as a form of powerlessness. Even among these Muslim group's competition and conflict often occurs in dealing with globalization, for example, in cases of power politics, economy, and culture. In such interest, the article discusses how Islam should take a role in globalization waves.

## **B. Research Method**

This type of research is qualitative with a sociological approach. Qualitative research was chosen because it was believed to be able to describe holistically a social phenomenon, including religious phenomena. Moleong states that qualitative research can uncover phenomena about the behavior, perceptions, motivations, and actions of individuals or society holistically in the form of words and language in a particular natural context. Through qualitative research, the phenomenon of Muslims in addressing globalization can be described holistically and naturally.<sup>7</sup>

The sociological approach has concerns about the social structure, the construction of human experience, and culture including religion. In the sociological approach, religious practice has direct links with institutions, structures, ideologies, classes, and group differences.<sup>8</sup> The sociological approach is used to analyze Muslim responses to global transformation and contestation among these groups.

Data analysis in this research was done descriptively. In a descriptive study, the data collected is not merely described, but more than that analyzed using substantive theory. According to Glaser and Strauss the most appropriate substantive theory used in this context is the theory of sociology.<sup>9</sup> Data analysis was performed with three concurrent activities namely: data reduction, data display, and conclusions.<sup>10</sup>

Data sources used are literature and social media content. Literature sources are used to uncover the concept of Muslim typology addressing globalization, while social media content is used as a source to explore contestation among Muslim groups. Both literature sources and social media content are verified in terms of the validity of web pages and their contents.

## **C. Discussions**

In this section of the discussion, several analyzes or discussions were made, which consisted of identifying the problems of globalization, the roots of globalization, the response

---

<sup>7</sup> Lexy J Moleong, *Metologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1989), hlm: 6.

<sup>8</sup> Peter Connolly, ed., *Approaches to the Study of Religion*, Reprinted (London: Continuum, 2002), hlm: 291.

<sup>9</sup> Barney G. Glaser and Anselm L. Strauss, *The Discovery of Grounded Theory: Strategies for Qualitative Research*, 4. paperback printing (New Brunswick: Aldine, 2009), hlm: 30-31.

<sup>10</sup> Matthew B. Miles and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed (Thousand Oaks: Sage Publications, 1994), hlm: 10.

to the globalization of Muslim groups and their contestation, and the efforts of Muslims to position themselves.

### **1. Globalization: A Double-Edged Sword**

Globalization is as a double-edged sword where one side can be dangerous and another side can be useful for human life due to its negative and positive impacts. Globalization will endanger if people cannot utilize properly. Otherwise, it will give benefits if people can align with it in proper ways. People should utilize a global system to support human life.

As well known, the globalization period is characterized by modernization in all aspect of human life, such as technology, transportation and mass communication. These high technologies in such aspect have been affecting in human aspects of life, like in economic, social, cultural and religious aspects. According to Nurcholish Madjid, globalization has been in new complex challenges for human life.<sup>11</sup>

Osman Bakar stated that there are at least four dimensions of globalization that have hit human life, namely: the economic dimension, the political dimension, the cultural and religious dimensions, as well as the scientific dimension.<sup>12</sup> These four dimensions have been directly affected significantly by globalization. Its influence occurs at the individual and community levels on a local, national, and international scale.

Economically, it impacts significantly on the global market in a liberal system where the state cannot control. Markets are powered by big capitalists, meanwhile, people who only have a few capitals would subordinate to the big capitalists where their business will incorporate with big corporations. More ironically, small capitalists would be 'slaves' of big capitalists. The market system would separate between 'the have' and 'not the have'. Mander as cited by I. Wibowo claims that the global economy has created new poor people in the whole of the world.<sup>13</sup>

In the political field, there is a fundamental change where the role of the state in determining policies for the welfare of its people is not independent but is influenced by international politics. International politics in the context of globalization is largely determined by the interests of developed countries. Thus developing countries must adjust to the international political direction of the developed countries. Developing countries are no longer able to determine the direction of social life within the boundaries of their own country.<sup>14</sup> This condition triggers the weakness of community loyalty to the nation-state.

Moreover, the effects of globalization have impacted to cultural aspects and way of human life. Economic global has directed people to be more consumerism, hedonism, individualism and capitalism. Additionally, globalization has faded a local identity community. Further, for instance, it impacts on people dependence on mode of consumption where modern technology is more dominant than traditional. A simple example, people tend to consume fast foods that are identified as modern foods. People like more to wear clothes that are produced by a global corporation in

---

<sup>11</sup> Nurcholish Majid, *Islam, Kemodernan, Dan Keindonesiaan*, Cet. 1 (Ujungberung, Bandung: Mizan : Didistribusikan oleh Mizan Media Utama, 2008), hlm: 61.

<sup>12</sup> Osman Bakar, "Pengaruh Globalisasi Terhadap Peradaban," *Jurnal Peradaban* 1 (October 15, 2017): hlm: 1-16.

<sup>13</sup> I Wibowo, *Globalisasi, Kemiskinan, Dan Ketimpangan* (Yogyakarta: Cindelarast Pustaka Rakyat, 2003), hlm: 3.

<sup>14</sup> Abdul Hamid, "GLOBALISASI DAN TANTANGAN DAKWAH," *Kordinat / Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 1 (April 8, 2017): hlm: 15-30.

modern markets than a local product where are sold in a traditional market. Obviously, people tend to involve in globalization wave that harms human life.

In the social aspect, globalization has affected on a social relationship change, especially in Indonesia. A traditional mutual corporation tradition called *gotong royong* that is well known as the local identity of social glue has been disappeared and has been substituted by a wage system. A social relationship tends to be faded and to be changed into individual systems. A concept of traditional charisma has changed into modern leadership, such as *kyai* (a traditional Islamic leader), bishop, and traditional local leaders. Furthermore, new leader concept is not involved in the local and traditional system, but involving into a capital system. Hence, in the political system, people who are involved in the capital system will lead and conquer traditional system both on closed and opened systems.

Globalization has also seriously impacted religious teaching among social communities. In fact, it could be seen how people understood religion not only by their faith but also by their common sense. Modern technology as a part of globalization means an elaborate religious aim into public with rational empiric sense. The public is wondering whether religion can answer the global challenge. It can be clearly stated that religion was conservatively interpreted and then caused religious problems.<sup>15</sup> Another impact of global transformation was that religion became loose to fit with modernity such as how women wear hijab, shake hand and party. These impacts have results both positive and negative. Globalization impact on religion will negatively affect if religious people cannot align with the global shift. In a specific context, globalization and religion should be placed in an integration relationship pattern.<sup>16</sup> Conversely, if globalization is seen as religious threaten, it will absolutely effect on religion.

The impact of globalization in the scientific field can be seen in the flood of information and knowledge whose validity is not easily identified.<sup>17</sup> The phenomenon of scientific globalization is even more marked by a new era that is declared a post-truth era. The Post-truth era is a period where facts and scientific rules are less influential in shaping public opinion than personal and group emotions and beliefs.<sup>18</sup> The Post-truth era as the biological child of globalization has presented two main markers namely "truth relativity" and "death of expertise". Truth in the era of globalization is reduced in meaning from the truth in accordance with scientific rules, to be true according to the emotions and interests of certain individuals or groups. This is in line with the phenomenon of the death of expertise in the ocean of information in the world of social media. In the era of globalization, the opinions of experts or experts in certain fields have the same opportunity to be believed to be truth without the opinions of ordinary people, if those opinions are already shared through social media.

Positive impacts of globalization are a strengthening of democratic awareness, pluralism, and human right. The awareness is raising a public participant, empowerment on poor people, and transnational democracy around the world. It also requires equality and welfare in all aspects of life. The demand is the inevitability that aligns neoliberalism.

---

<sup>15</sup> Karen Armstrong, *The Role of Religion in the New Millennium* (Singapore: The Print Lodge Pte Ltd, 2007), hlm: 7.

<sup>16</sup> Bahtiar Effendy, *Masyarakat Agama Dan Pluralisme Keagamaan: Perbincangan Mengenai Islam, Masyarakat Madani, Dan Etos Kewirausahaan* (Yogyakarta: Galang Press, 2001), hlm: 15.

<sup>17</sup> Bakar, "Pengaruh Globalisasi Terhadap Peradaban," hlm: 15.

<sup>18</sup> Kharisma Dhimas Syuhada, "Etika Media Di Era 'Post-Truth,'" *Jurnal Komunikasi Indonesia* 6, no. 1 (January 3, 2018): hlm: 75-79, <https://doi.org/10.7454/jki.v6i1.8789>.

Positive impacts of globalization are a strengthening of democratic awareness, pluralism, and human right. The awareness is raising a public participant, empowerment on poor people, and transnational democracy around the world. It also requires equality and welfare in all aspects of life. The demand is the inevitability that aligns neoliberalism. In more detail, Joseph A. Camilleri and Chandra Muzaffar stated there are eight benefits can be drawn from globalization, namely: (1) opening up jobs in the industrial sector to reduce poverty, (2) increasing the number of middle class, (3) opening opportunities for obtaining information and disseminate knowledge, (4) easier communication, (5) ease of interacting across ethnic groups, cultures and religions, (6) broader opportunities to empathize with disasters that occur in humans, (7) delivery of government programs such as regulation's legislation and human rights, and (8) strengthening of women's rights.<sup>19</sup>

## **2. Capitalism: A Root of Globalization**

Discussing globalization cannot be separated with capitalism, because globalization is a main part of capitalism. In general, capitalism can be identified as economic system organization that is characterized by private right (privatization) on production means and distribution (such as land, industry, road, train and other means of production) as well as its users to gain profits competitively. Richard Smalback defines capitalism as an economic system that emphasizes private ownership of the means of production such as factories, offices, and companies, where the market mechanism determines how the distribution of goods with the aim of making a profit.<sup>20</sup>

Basically, capitalism ideology is an economic thought accumulation. Adam Smith, a founder of modern economic, contributes significantly on the growth of capitalism ideology. The main idea of Smith is that a market relationship between distributors and consumers will create a new opportunity on the distribution of goods and services. The relationship will push everyone who works in a particular area to be competence and how to fill market demand in order to gain high profits. Smith believes that a giant system will organize the world organization that will contribute to running global and capital system, and Smith called it an invisible hand.

Smith's idea was believed as a market notion that drove the world economy and would find the best momentum in the middle of the eighteen century when capitalism will grow faster. Industrial capitalism will give opportunities in capital accumulation in trade stage and means of product investment. Marx states industrial capitalism in the middle of the eighteen century is characterized by the growth of the labour system, a mode of production, and a complex division of work. Finally, the system tends to be dominated by the capitalist in driving production.

At the end of the nineteen century, capitalism is growing in the new stage, where monopoly capitalism stage is characterized by changing free market to centralized capital. In the stage, the giant corporation will dominate in the banking sector, and also growing Multinational Corporation (MNC). Unfortunately, labours will be subordinated by giant corporations and tend to be separated in the capital system.

Multinational corporations (MNC) as the latest forms of capitalism will expand their products all around the world. The corporations will dominate the global market by creating a new specific

---

<sup>19</sup> Joseph A. Camilleri, Chandra Muzaffar, and International Movement for a Just World (Malaysia), eds., *Globalisation: The Perspectives and Experiences of the Religious Traditions of Asia Pacific* (Petaling Jaya, Selangor Darul Ehsan, Malaysia: International Movement for a Just World, 1998), hlm: 80-86.

<sup>20</sup> Richard Smalbach and Hoopla digital, *Capitalism* (United States: Britannica Digital Learning : Made available through hoopla, 2015), hlm: 8.

market and push people to be their costumers and depend on their products. In the new world order, capitalism transforms into a new model called neoliberalism. Multinational corporations encourage their industries by information technologies, transportations, and mass communications in shaping the new pattern of life as a depending system on the corporation products.

Many criticisms raised by scientists over the weaknesses of capitalism. Ruskin, as quoted by Bernand Murchlant, stated that a capitalist system in which the economy is only meant as an accumulation of wealth and power of a handful of people is unlikely to achieve the prosperity of the people. In capitalism, it is impossible to practice a fair wage system for workers, because the demands of profit from the company can never be compromised with labor justice. Not to mention the law of supply and demand whereby if the availability of labor exceeds the demand it will undoubtedly be taken the cheaper one. In short, capitalism will give birth to maximum inequality.<sup>21</sup> Joseph A. Schumpetter stated that the system of capitalism would eventually self-destruct for four main reasons: (1) the success of the business class in developing the country's productive forces had created a new standard of living for all classes, which resulted in the weakening of the social and political position of the lower classes, (2) the activities of capitalists who create rational habits, work efficiently and work contracts freely, contrary to the nature of the social system, (3) the concentration of business class in factory and office activities have created a political system and an independent intellectual class, in the end, it will cause hostility to their business interests on a large scale, and (4) as a consequence of it all, the values of capitalist society will increasingly disappear from the public mind at the same time the capitalist system itself will weaken.<sup>22</sup>

### **3. Responding on Globalization: Paradigm Competition**

Globalization presents with uncompromised double faces that are a positive side in one side and negative on another side. The most negative impacts are raising new poor communities, destruction of a moral order, culture, and political system. Whereas, the positive effects are strengthening on the new capitalist, 'the have' communities and new hopes on wealth.

People respond differently to the positive and negative impacts of globalization. Mansour Fakih classifies that there are four arguments on responding globalization impacts; from a traditional group, a modern-liberal Islam group, a revival and fundamental group, and an Islamist-transform group.<sup>23</sup>

#### **a. Traditional Group Perspectives**

A traditional group believes that the poverty problem is basically coming from God destiny. God had stated that a particular community, a state, or a group of people will live in poorness. People as God creature are only undergoing what God provision and no choices on that matter. Poorness problem of human being and marginalization are not related to globalization and neoliberalism system. Poverty and marginalization of society are a part of God examinations toward a human being, whether they are still believing in God or not, whether they are still keeping their faith and how they take wisdom and benefits from such situation, poorness and poverty problems. A root of the understanding is Sunni conception on determinism (destiny) that god planning in

---

<sup>21</sup> Bernard Murchland, *Humanisme Dan Kapitalisme* (Yogyakarta: Basabasi, 2019), hlm: 11-12, [https://books.google.com/books/about/Humanisme\\_dan\\_Kapitalisme.html?hl=id&id=qjy7DwAAQBAJ](https://books.google.com/books/about/Humanisme_dan_Kapitalisme.html?hl=id&id=qjy7DwAAQBAJ).

<sup>22</sup> Joseph A Schumpetter, *Capitalism, Socialism and Democracy* (United States: Kessinger Publishing, 2010), hlm: 30-31, [https://books.google.com/books/about/Capitalism\\_Socialism\\_and\\_Democracy.html?hl=id&id=Yk9wDwEACAAJ](https://books.google.com/books/about/Capitalism_Socialism_and_Democracy.html?hl=id&id=Yk9wDwEACAAJ).

<sup>23</sup> Mansour Fakih, "Islam Sebagai Alternatif," *Ekonomi Politik Digital Journal Al-Manär* 1, no. 1 (2014): hlm: 4-9.

creating the world and all creatures. Particularly, Asy'ariyah sect believes that human being does not have 'a free will' to determine his self. Even there is religious teaching how people should try their best in their life, God will determine human destiny.

It is believed that such views based on the traditional group who got education from the traditional system, like *pesantren* (a traditional Islamic educational system where students study and live in the boarding house) and *nahdliyyin*, the follower of Nahdlatul Ulama, a traditional Islamic organization. Even though, the diaspora of traditional thought is spreading around any fields and in various thoughts. Muhammadiyah as a modern Islamic group is also categorized in this type.

Many of these organization followers study and involved in the modern education system and become modern in thought. However, when they rethink on belief and faith dogma, they will return to the basic ideology where it is clearly believed that God is everything in human creatures, including the destiny to all human being. This phenomenon, for example, is found in urban middle class behavior, which increasingly shows the tendency to behave religiously on the encouragement of belief in destiny. They generally belong to the urban Sufism movement. Urban Sufi groups are described as urban middle class groups that have traditional expectations of "intimate encounters" with God both in the world and in the hereafter. They are found in the midst of business meetings with neat suits and ties. These urban Sufis have a different lifestyle where they are materially rich but still live simply.<sup>24</sup>

Globalization process based on believing on the neoliberalism and 'modernization' places traditional paradigm should be conquered. Neoliberal group forces traditional group to follow their thought in the modern way, both to state way and cultural hegemony. There is cultural harassment that is being undergone systematically to the traditional group, and such hegemony has marginalized a traditional group. Some of the "attacks" of modernists on traditionalist theologies which are closely attached to superstitious beliefs, can be seen in the uploads of official accounts and on other social media. For example, on the Hidayatullah Central Executive Board website the main report "Muhammadiyah and the TB Movement" contains an invitation to fight heresy, and *kurafat* (superstition).<sup>25</sup> On the CHOICE MOESLIM page, there is also a news headline "PP Muhammadiyah: Superstition Should Be Defeated by Rational Logic," which contains suspicions of the cancellation of President Jokowi's visit to Kediri related to certain myths".<sup>26</sup>

As a result, it is difficult to be a traditional group in Indonesia, where traditional groups such as *pesantren* and Nahdlatul Ulama are facing transition towards the modern system. Somewhat a few strategies of the traditional group is to resist modernization and neoliberalism. The fall of the traditional paradigm has opened a way to globalization to inject capital system to all area, including countrysides. The resistance of globalization from countrysides has never known, when modernization was introduced into countrysides since the 1970s in Indonesia. However, at the moment the farmer group are resisting towards globalization. The resistance indicates that there are social change and awareness from traditional groups. There is a great indication that communities identified as a traditional group, particularly youth traditional group and poor farmers, have been changing their paradigm towards globalization. They are aware of the disappearing of natural

---

<sup>24</sup> Lilis Andarwati, "SUFISME PERKOTAAN DAN PEDESAAN DI ERA MODERNISASI DAN SEKULARISASI," *UNIVERSUM* 10, no. 1 (July 1, 2016): hlm: 41-48, <https://doi.org/10.30762/universum.v10i1.222>.

<sup>25</sup> Ilham Kadir, "Muhammadiyah Dan Gerakan TBC," Hidayatullah.com, August 4, 2015, URL.

<sup>26</sup> Moeslim Choice, "PP Muhammadiyah: Tahayul Harusnya Dikalahkan Logika Rasional," [moeslimchoice.com](https://www.moeslimchoice.com), accessed June 21, 2020, <https://www.moeslimchoice.com/read/2020/02/19/33104/pp-muhammadiyah-tahayul-harusnya-dikalahkan-logika-rasional>.



resources as results of a greedy from capitalist that they have to save. They think and act critically towards modernization from capitalist thought. An example of this is shown by the Learning Community Qaryah Thayyibah, where the community grew from traditional rural Muslims, now becoming a group that is critical of the problems of poverty, inequality, and injustice as a result of globalization. In the official website of the Qaryah Thayyibah Learning Group, it is stated that this community develops critical reasoning and social sensitivity that is applied in life. For example, when there was a takeover of the crooked land belonging to the village that was turned into a village office by the Salatiga City government, residents learned in this community advocating for farmers who were victims<sup>27</sup>.

#### **b. Modernist and Liberal Islam Group Perspectives**

Basically, modernist and Islam liberal thought on poverty and poorness align with the modernist secular group. They believe that poverty is related to the basic attitude of people, culture as well as based on ideology. They claim that poverty among Islamic communities is not related to the neoliberal and globalization system. According to them, Muslims should fight and struggle to be the best group in the neoliberal and globalization system. They fight to Sunni group and its thoughts, where they believe that fatalistic idea is as the main problem in Sunni thoughts. Such views are based on reformist people such as Muhammad Abduh from Egypt, Mustafa Ataturk from Turkey, and others. In Indonesia, such rational theology has effected to Muhammadiyyah as a modern Islamic group by World War II.

The main mission of Muhammadiyyah as an Islamic modern movement is to counter an Islamic traditional movement, that is to combat 'innovation in religious practice' (*bid'ah*), obedience to other gods except for Allah (*kurafāt*) and inventing Muslim to do the best way based on religious teachings. The modern movement then was called as an Islamic purification movement. The first emergence of the modern movement is at the beginning of twenty century and then reemergence in the middle twenty century, particularly during the new order era under Soeharto's regime. The modern movement has fought to any traditional movement that rejects modernization and development program under the globalization system by introducing secularization mission.<sup>28</sup> The basic assumption is that poverty among Muslim communities due to stagnation of the Muslim paradigm on economic, politic, and cultural system.

Muhammadiyah, one of the organizations grouped by modernists emphasizes the advanced religious concept with the main motto "Progressing Islam." In Muhammadiyah's view, progressing Islam is an elaboration of Islamic values laden with the concept of renewal to build civilization. For this matter, Muhammadiyah developed the ideology of reformism and modernism.<sup>29</sup>

Despite the traditional stigma, NU also has an advanced view regarding how to encourage economic and educational progress. NU has even gone to a step further by establishing the Rural Credit Bank (BPR) in Krian Surabaya since 25 February 1990 inaugurated KH. Abdurrahman

---

<sup>27</sup> Qaryah Thayyibah, "Profil Komunitas Belajar Qaryah Thayyibah," *Komunitas Belajar Qaryah Thayyibah* (15 Januari 2020) [http://www.kbqt.org/p/profile\\_15.html](http://www.kbqt.org/p/profile_15.html)

<sup>28</sup> Majid, *Islam, Kemodernan, Dan Keindonesiaan*, hlm: 30-31.

<sup>29</sup> haedar nasir, "Muhammadiyah Dan Kehadiran Islam Berkemajuan Di Indonesia - Berita | Muhammadiyah," Muhammadiyah dan Kehadiran Islam Berkemajuan di Indonesia - Berita | Muhammadiyah, accessed June 21, 2020, <http://m.muhammadiyah.or.id/id/news-13248-detail-muhammadiyah-dan-kehadiran-islam-berkemajuan-di-indonesia.html>.

Wahid.<sup>30</sup> In its development, the modernization of the NU economy has penetrated the NU pesantren with the establishment of banks and cooperatives, even PBNU as an institution will soon establish an NU Bank.<sup>31</sup>

The modernist groups basically follow the mainstream movement that was well known in social activist, namely developmental program.<sup>32</sup> According to the group, poverty in Indonesia was caused by the inability of Indonesians towards development program and they did not participate properly in the globalization system. Hence, they analyzed that the traditional groups are still keeping traditional values, such as mentality, attitude, culture, and theology. They are keeping the social structure, gender role and social order in a traditional way. For the modern group, Muslims should participate actively in order to compete in the industrialization and globalization era. They have formulated how Muslims, particularly poverty communities, can reinterpret their ideology and teaching to align with developmental program.

Moreover, it is clearly needed to prepare human resources who can work in the globalization system. It can be inducted through education in order to enhance human resources. They could accept globalization and development as a system that can bring social change, as far as it is run by good and clean governance. It is also indicated that an Islamic modern group can accept globalization with the capital system. For them, globalization is a system that helps human being to have a better life and it should be prepared by good human resources, then they can compete in the free-market system in the global world.

The modern group is a dominant Islamic movement where they dominate mass media, government, and education sectors. Islamic scholars, in order to possess globalization and capitalism challenges, reinterpreted Islamic teachings due to aligning with such systems. They attempted to study the Islamic norms to support globalization and capitalism system. Along with the modern strategy, 'the preparation of human resources and the renewal of Islamic teachings that are suitable' to meet such globalization, gives a strong impression, that liberals and modernists in seeing the problem of the process of marginalization due to the globalization of capitalism are more likely to blame their victims.

### **c. Revivalist and Fundamentalist Group Perspectives**

The third paradigm is revivalist and fundamentalist paradigms. Asghar Ali Engineer state the group as a revivalist where the group is characterized and classified as a fundamentalist movement.<sup>33</sup> The movement sees poverty and poorness among Muslim communities due to internal and external factors. Why Muslims are becoming poor, because they utilize other ideology more than Islamic ideology itself, such as Al-Quran and Hadits. Fundamentalist groups believe that Al-Quran has complex teachings that provide every Muslim need as guidance, such as in social, economic, politic and state or governance system.<sup>34</sup> Additionally, if Muslims believe that all creatures are God wills, they will believe that God also creates all rules for the human being. Al-

---

<sup>30</sup> N.U. (Organization), Muhammad In'am Esha, and UIN Maliki Press, eds., *NU Di Tengah Globalisasi: Kritik, Solusi, Dan Aksi*, Cetakan pertama (Malang: UIN-Maliki Press, 2015), hlm: 235.

<sup>31</sup> M. Zidny Nafi' and Al Hafiz K, "Tahun Ini, PBNU Akan Segera Luncurkan Bank NU," accessed June 22, 2020, <https://www.nu.or.id/post/read/65201/Tahun-ini-PBNU-Akan-Segera-Luncurkan-Bank-NU>.

<sup>32</sup> Hamid 'Inayat, *Modern Islamic Political Thought: The Response of the Shi'i and Sunni Muslims to the Twentieth Century* (London ; New York: I.B. Tauris, 2005), hlm: 16.

<sup>33</sup> Asghar Ali Engineer, *Islam and Revolution* (India: Ajanta Publications, 1984), hlm: 4.

<sup>34</sup> M. Imdadun Rahmat, *Arus baru Islam radikal: transmisi revivalisme Islam Timur Tengah ke Indonesia* (Erlangga, 2005), hlm: 155.

Quran is the only holy textbook that every Muslim should follow it. Fundamentalist group finds that many ideologies can be a menace for Muslims, such as Marxism, capitalism, Zionism, and the others.

Globalization and capitalism are one of the Western missions and non-Islamic concept that will be forced into Muslim communities. Fundamentalist and revivalist group reject the concept of globalization and capitalism, even though they have never analyzed the conception based on an economic and politic framework, as well as liberalism. Hence, revivalist and fundamentalist group is being marginalized by the developmental and global program and considered as capitalist threaten in future. Revivalist notions on capitalist resistance are massively run to combat such revivalist notion both in a cursive way and political way. They are labelled as a fundamentalist group that makes capitalist group eliminate its ideology of revivalist.

The revivalist group has found the way to extinguish resistance of revivalist and fundamentalist movement, including their adherents. They have published their notion through books, journal, created a modern culture such as how to be a stylist in mode of consumption, made a pilot project on economic communities and other programs. It could be indicated that the revivalist programs have been massively injected into students in universities through mosque studies as well as traditional markets. Moreover, it might be suspected that the revivalist ideas have been influenced into some offshoot modernist movements, such as Muhammadiyah, Islamic Student Association (Himpuna Mahasiswa Islam or called HMI), and Indonesian Muslim Scholars Association (Ikatan Cendikiawan Muslim Indonesia or ICMI).

Examples of the movements of the revivalists to fortify themselves while simultaneously attacking opponents can be seen in s universities lectures. The campus study conducted a fundamental study of how to make Islam a way of life in order to obtain the Islamization of science. Islamic science among revivalists is used to protect themselves and fight globalization. As an example of this type of recitation, is what has been initiated into the Salman Mosque ITB Bandung movement. At the practical level, they run a scientific interpretation study program to understand the texts of the verses of the Koran in the perspective of science and technology. At a more fundamental level, they make efforts to fight Islamic science.<sup>35</sup>

#### **d. Islamist-Transform Group Perspectives**

Transformative perspective is an alternative idea that differs from three perspectives above. The group believes that poverty of people, including the poverty problem among Muslims, is resulted from structure injustice of economic, politic, and culture system. Therefore, the group's ideas are how to transform such structures by creating a good relationship among them and creating economic, politics and culture system in the justice system.

This is a long process on creating unexploited economic system, unrepressed politic, non-domination and non-hegemonic culture, and responsive human rights. For this perspective, justice becomes a fundamental principle, where they could find a root of theology, ontology, methodology, and axiology that might actualize social transformation. Support for poor and oppressed people (*ḍuafā*) was not only inspired by the Qur'an, but also the results of critical analysis of the existing structure. Islam should be understood as a religion of liberation for the oppressed and transforming

---

<sup>35</sup> Anik Farida, "Islamisasi Sains Dan Saintifikasi Islam: Model Manajemen Pemberdayaan Di Masjid Salman ITB Bandung," *HARMONI: Jurnal Multikultural & Multireligius* 13, no. 1 (2014): hlm: 36-51.

the system of exploitation into a just system. The group is represented by Islamic scholars such as Hassan Hanafi, Asghar Ali Engineer, and Faried Eshak.

For the movement, globalization and the other capitalist projects are one of the main problems is causing poverty, poorness, marginalization, and alienation of societies. They are developing smart programs to advocate people by accessing public policy, besides, they are also solving some real problems on economic, politic, and culture. They are negotiating to the government on how the government should notice on public interest, not the private sector only.

Therefore, empowering on civil society should have a political implication in order to make people more prosperous. Based on the group's perspective, globalization in the serious threatens for proletarian. Globalization is only supporting to Trans-National Corporation (TNCs) in capital accumulations, moreover in threaten in natural resources and social culture structure. There are many groups of people who support the movement such as university scholars, women movement, youth progressive groups, and some scholars from Nahdlatul Ulama (NU) and Muhammadiyah.

A transform-Islamic group, as some are labelled as an Islamic left movement, is identified not to support Islamic teachings. Therefore, the movement should reconstruct their 'theology and ideology' into 'a popular ideology' that support Islamic teachings. Muslim communities should also transform themselves to face social changes that will no support their interests. Hence, they need 'a new ideology' paradigm, a framework of theory, and strategy to back their necessities in the global and capital system.

Examples of Islamic left movements in the contestation of Indonesian Muslims, for example, are pointed out by the rise of the pesantren-based NGO movement that carries the themes of Islamic liberation. KH. Abdurrahman Wahid can be declared an important figure behind the Islamic leftist movement in Indonesia. KH. Abdurrahman Wahid considers that the task of Islam is to improve the situation of the community with the main pressure to side with the marginalized. The notion of the transformation of the Islamic model KH. Abdurrahman Wahid has influenced many of his contemporaries as well as his successor Muslim youth, both within NU and Muhammadiyah. Greg Barton stated that Abdurrahman's leadership had created an important atmosphere for the growth of critical and progressive thinking.<sup>36</sup> Examples of colleagues who touch and are inspired by transformation view KH. Wahid Wahid included: Aswab Mahasin, Muslim Abdurrahman, Muntaha Azhari, Dawam Rahardjo, etc. The thought of KH. Abdurrahman Wahid inspired many NU young people who are members of the Yogyakarta LKiS community and among Lakpesdam NU activists.

It transforms groups in many discourses of thought that have the same view as the liberals. Especially in the aspect of refreshing the understanding of Islam from the orthodoxy clutches of the textual. Liberals such as the Liberal Islam Network (JIL) community and the Muhammadiyah Young Intellectual Network (JIMM) have a more advanced and progressive religious perspective than their main parent organizations NU and Muhammadiyah. In this context, JIL is named post-traditionalist, while JIM is given the label of post-modernists. As a result, these transformational and liberal groups often clash with revivalists both at the level of discourse and movement. For example, the initiator of JIL Ulil Abshor Abdalla was often accused of being heretical and infidel by the revivalists, even when it was declared, "halal to blood" or maybe killed. The book bomb

---

<sup>36</sup> Greg Barton, *Biografi Gus Dur ; The Authorized Biograp+C502hy of KH. Abdurrahman Wahid (Soft Cover)* (Yogyakarta: Lkis Pelangi Aksara, 2011), hlm: 195.

incident on March 15, 2011, is a real action threat to the reformists.<sup>37</sup> To respond to this, the transformers continued to campaign through writings and study groups. Transformers initiated many movements to defend workers, peasants, and women.

#### **4. Positioning Islam**

Islamic movements have many faces and thoughts toward globalization and the capitalist system. It is depended on how every movement takes position and analyses globalization and capitalism as a global system that every country faced. The system can bring problems, such as dehumanization or humanization. Globalization as social and economic structure tends to be more threatening for a human being than as an opportunity for a better life of poverty people or marginalized communities. However, globalization and capitalism as new ideologies need to be legitimated massively.

For Muslim majority like Indonesia, legitimation from Muslim communities is essential in running the globalization program. One of the great opportunities is to get supporting from Islamic liberal movements. Another group is Islamic modern movements. Meanwhile, revivalist, fundamentalist, and traditionalist tend to resist globalization projects. Hence, the movements become a main and first operational target that should be conquered before the globalists and capitalist are running the main missions. They have been promoting democracy in all sectors, such as economic, politic, social, and culture.

Further, another agenda on how to overcome poverty is basically linked with other aspects such as politics and culture. Transformative paradigm has more great opportunities to find out an answer on how to overwhelm structural poverty and some globalization impacts than revivalist and traditionalist movements. However, such opportunities are depending on how long they could build 'theology thought' for proletarians.

Liberty theology that could liberate proletarians from poverty should be developed to be a basic social paradigm in order to resist globalization. The theology that is needed by poor and marginalized people to inject their spirit to run into welfare society should be implemented into a basic social action or movement. Then, the movement should take over public space in democracy system in order to resist on globalist groups. Such opportunities are located in global space itself.

In one side, globalization tends to marginalize proletarians, however, it could bear a great opportunity in democratization system due to opened system in mass communication, transparent system, and liberty, like in Indonesia at that moment. Furthermore, civil society in the democratic process will participate in respecting on liberty process and human right matters. The opened system might invite every movement to prove their agenda in combating poverty as results of globalization and offering solutions.

Poor Muslim and other communities need a shield and protector that could secure their sustainability from structural and cultural poverty as well as to bring them life in a fair and honourable system. People hope that such great potentials are from Islamic-transform movements. However, the movement is facing a great challenge, due to incapability in finding legitimation from the public. The movement is expected to create space of economic, political and cultural democratization process in Indonesia. The problem, however, is that this left Islamic group is too

---

<sup>37</sup> Liputan6.com, "Teror Bom Buku Gemparkan Komunitas Utan Kayu 8 Tahun Lalu," liputan6.com, March 15, 2019, <https://www.liputan6.com/news/read/3917157/teror-bom-buku-gemparkan-komunitas-utan-kayu-8-tahun-lalu>.

small, elitist in nature, and there is a tendency to be alienated from poor and oppressed Muslim societies.

Another challenge is that neoliberalism tends to be the dominant paradigm of public and it threatens to conquer state and government through public policy such as government regulation and law on a free market. They could compel the state to be their protector through many regulations and public policies. It is clearly stated that the structural poverty alleviation agenda as far as possible must avoid being misunderstood, i.e. obscured as a threat to the practical political agenda of entrepreneurs to maintain the status quo.

In this context, Mansour Fakih reminds us to commit to supporting Muslim life by analyzing, discussing, and solving the problems together. Mansour Fakih called as a public sphere where everyone can contribute to solving problems. Unfortunately, many Islamic movements could not support each other to support the grand agenda that will bring out Muslims from the poverty problem.<sup>38</sup> Conversely, they have fought each other to conquer other idea and notion. Muslims have fallen to systematize the grand concept that brings Muslims into the new world in global and capital system.

#### **D. Conclusion**

The presence of globalization is a necessity for humanity, including Muslims in it. In the face of globalization, there are four kinds of religious paradigms, where the four paradigms are contesting each other over public spaces. The four paradigms are (1) traditionalist, (2) modernist and liberals, (3) revivalist, and (4) transformative. First, the traditionalist paradigm confirms his belief that whatever phenomena occur in the universe is God's will. This deterministic theology perspective has consequences for the attitude to face globalization by seeking to rely on an individual's closeness to God. The traditionalist paradigm stigmatized by NU residents, in its development has experienced a shift with the emergence of urban Sufis, where they are agents of capitalism but live in simplicity. Secondly, the modernist and liberal's paradigm place's globalization as something that must be dealt with accommodatively. Globalization instruments must be used to make progress. They look for religious linearity with advances in science and technology. What distinguishes modernists and liberalists, especially in the view that places religious values in answering the needs of modernization. Modernists place religious texts as a formal foundation for the advancement of civilization, while liberals are one step ahead, namely using religious texts as the moral foundation of civilization ethics. The organization that is often identified in the modernist paradigm is Muhammadiyah, while what is classified as liberal is the community of NU young people who gather themselves in the Liberal Islam Network (JIL) and the community of young people of Muhammadiyah, who gather in the Muhammadiyah Youth Intellectual Network (JIMM). Third, the revivalist or fundamentalist paradigm states its strong desire to return all aspects of life to the foundations of Islam namely the Koran and the Hadith. Likewise, in the face of globalization, they put the Koran and Hadith as the starting point to fight it with fundamental efforts by developing Islamic science and spreading it through Muslim youth movements on campuses. Fourth, the transformative paradigm or Islamic Left responds to globalization by developing a theology of liberation in favor of the oppressed. Transformative use

---

<sup>38</sup> Mansour Fakih, *Sesat pikir: teori pembangunan dan globalisasi* (Yogyakarta: Insist Press bekerjasama dengan Pustaka Pelajar, 2001), hlm: 23-25.

religion as a foundation to fight the injustices caused by the current of globalization. They are determined to fight for justice through writings and NGO network movements.

Contestation and even conflicts between the four groups that carry the paradigm at the level of discourse and movement often occur. Conflicts of traditionalists dealing with modernists, for example, are revealed in the ideological attacks on social media pages and the tensions of citizens at the bottom. Likewise, the contestation of traditionalists and modernists in dealing with revivalists can be seen in competing for the public sphere of media propaganda both through mainstream and non-mainstream media. The strongest movements of contestation and conflict are liberals transformative transformative with revivalists. In many cases, the conflict is very open and leads to violence.

The solution to the contestation and conflict is to build a space for shared reflection. Meeting in organizations such as MUI can reduce the tension and contestation of the four groups above. Even though what happened was only a surface appearance, it was believed that it could ease the tension. In this context, the seriousness of various groups needs to dialogue more intensively to bridge the gradual differences of paradigm in intellectual discourse.

### References

- Andarwati, Lilis. "SUFISME PERKOTAAN DAN PEDESAAN DI ERA MODERNISASI DAN SEKULARISASI." *UNIVERSUM* 10, no. 1 (July 1, 2016).  
<https://doi.org/10.30762/universum.v10i1.222>.
- Armstrong, Karen. *The Role of Religion in the New Millennium*. Singapore: The Print Lodge Pte Ltd, 2007.
- Azizy, Ahmad Qodri A. *Melawan Globalisasi: Reinterpretasi Ajaran Islam: Persiapan SDM Dan Terciptanya Masyarakat Madani*. Cet. 4. Yogyakarta: Pustaka Pelajar, 2004.
- Bakar, Osman. "Pengaruh Globalisasi Terhadap Peradaban." *Jurnal Peradaban* 1 (October 15, 2017): 75–97.
- Barton, Greg. *Biografi Gus Dur ; The Authorized Biography of KH. Abdurrahman Wahid (Soft Cover)*. Yogyakarta: Lkis Pelangi Aksara, 2011.
- Beck, Ulrich. *What Is Globalization?* Cambridge, UK ; Malden, MA: Polity Press, 2000.
- Camilleri, Joseph A., Chandra Muzaffar, and International Movement for a Just World (Malaysia), eds. *Globalisation: The Perspectives and Experiences of the Religious Traditions of Asia Pacific*. Petaling Jaya, Selangor Darul Ehsan, Malaysia: International Movement for a Just World, 1998.
- Choice, Moeslim. "PP Muhammadiyah: Tahayul Harusnya Dikalahkan Logika Rasional." *moeslimchoice.com*. Accessed June 21, 2020.  
<https://www.moeslimchoice.com/read/2020/02/19/33104/pp-muhammadiyah:-tahayul-harusnya-dikalahkan-logika-rasional>.
- Connolly, Peter, ed. *Approaches to the Study of Religion*. Reprinted. London: Continuum, 2002.
- Effendy, Bahtiar. *Masyarakat Agama Dan Pluralisme Keagamaan: Perbincangan Mengenai Islam, Masyarakat Madani, Dan Etos Kewirausahaan*. Yogyakarta: Galang Press, 2001.
- Engineer, Asghar Ali. *Islam and Revolution*. India: Ajanta Publications, 1984.
- Fakih, Mansour. "Islam Sebagai Alternatif." *Ekonomi Politik Digital Journal Al-Manär* 1, no. 1 (2014).
- . *Sesat pikir: teori pembangunan dan globalisasi*. Yogyakarta: Insist Press bekerjasama dengan Pustaka Pelajar, 2001.
- Farida, Anik. "Islamisasi Sains Dan Saintifikasi Islam: Model Manajemen Pemberdayaan Di Masjid Salman ITB Bandung." *HARMONI: Jurnal Multikultural & Multireligius* 13, no. 1 (2014).

- Glaser, Barney G., and Anselm L. Strauss. *The Discovery of Grounded Theory: Strategies for Qualitative Research*. 4. paperback printing. New Brunswick: Aldine, 2009.
- Hamid, Abdul. "GLOBALISASI DAN TANTANGAN DAKWAH." *Kordinat / Jurnal Komunikasi Antar Perguruan Tinggi Agama Islam* 16, no. 1 (April 8, 2017): 15-30-30.
- ‘Ināyat, Ḥamīd. *Modern Islamic Political Thought: The Response of the Shī‘ī and Sunnī Muslims to the Twentieth Century*. London ; New York: I.B. Tauris, 2005.
- Kadir, Ilham. "Muhammadiyah Dan Gerakan TBC." *Hidayatullah.com*, August 4, 2015. URL. *Liputan6.com*. "Teror Bom Buku Gemparkan Komunitas Utan Kayu 8 Tahun Lalu." *liputan6.com*, March 15, 2019. <https://www.liputan6.com/news/read/3917157/teror-bom-buku-gemparkan-komunitas-utan-kayu-8-tahun-lalu>.
- Majid, Nurcholish. *Islam, Kemodernan, Dan Keindonesiaan*. Cet. 1. Ujungberung, Bandung: Mizan : Didistribusikan oleh Mizan Media Utama, 2008.
- Miles, Matthew B., and A. M. Huberman. *Qualitative Data Analysis: An Expanded Sourcebook*. 2nd ed. Thousand Oaks: Sage Publications, 1994.
- Mohammadi, Ali. *Islam Encountering Globalization*. Psychology Press, 2002.
- Moleong, Lexy J. *Metologi Penelitian Kualitatif*. Bandung: PT Remaja Rosdakarya, 1989.
- Murchland, Bernard. *Humanisme Dan Kapitalisme*. Yogyakarta: Basabasi, 2019. [https://books.google.com/books/about/Humanisme\\_dan\\_Kapitalisme.html?hl=id&id=qjy7DwAAQBAJ](https://books.google.com/books/about/Humanisme_dan_Kapitalisme.html?hl=id&id=qjy7DwAAQBAJ).
- Nafi', M. Zidny, and Al Hafiz K. "Tahun Ini, PBNU Akan Segera Luncurkan Bank NU." Accessed June 22, 2020. <https://www.nu.or.id/post/read/65201/Tahun-ini-PBNU-Akan-Segera-Luncurkan-Bank-NU>.
- Najjar, Fauzi. "The Arabs, Islam and Globalization." *Middle East Policy* 12, no. 3 (September 1, 2005): 91-106. <https://doi.org/10.1111/j.1061-1924.2005.00215.x>.
- nasir, haedar. "Muhammadiyah Dan Kehadiran Islam Berkemajuan Di Indonesia - Berita | Muhammadiyah." Muhammadiyah dan Kehadiran Islam Berkemajuan di Indonesia - Berita | Muhammadiyah. Accessed June 21, 2020. <http://m.muhammadiyah.or.id/id/news-13248-detail-muhammadiyah-dan-kehadiran-islam-berkemajuan-di-indonesia.html>.
- N.U. (Organization), Muhammad In'am Esha, and UIN Maliki Press, eds. *NU Di Tengah Globalisasi: Kritik, Solusi, Dan Aksi*. Cetakan pertama. Malang: UIN-Maliki Press, 2015.
- Qaraḍāwī, Yūsuf. *Islam dan globalisasi dunia*. Jakarta: Pustaka Al-Kautsar, 2001.
- Rahmat, M. Imdadun. *Arus baru Islam radikal: transmisi revivalisme Islam Timur Tengah ke Indonesia*. Erlangga, 2005.
- Schumpetter, Joseph A. *Capitalism, Socialism and Democracy*. United States: Kessinger Publishing, 2010. [https://books.google.com/books/about/Capitalism\\_Socialism\\_and\\_Democracy.html?hl=id&id=Yk9wDwEACAAJ](https://books.google.com/books/about/Capitalism_Socialism_and_Democracy.html?hl=id&id=Yk9wDwEACAAJ).
- Smalbach, Richard, and Hoopla digital. *Capitalism*. United States: Britannica Digital Learning : Made available through hoopla, 2015.
- Syuhada, Kharisma Dhimas. "Etika Media Di Era 'Post-Truth.'" *Jurnal Komunikasi Indonesia* 6, no. 1 (January 3, 2018): 75-79. <https://doi.org/10.7454/jki.v6i1.8789>.
- Wibowo, I. *Globalisasi, Kemiskinan, Dan Ketimpangan*. Yogyakarta: Cindelarast Pustaka Rakyat, 2003.