

Western Imperialism and the Emergence of the Resurrection Phenomenon in the Islamic World in the XIX Century AD

Ading Kusdiana¹, Widiati Isana², Amung Ahmad Syahril Muharam³

¹Islamic History and Civilization Study Program, UIN Sunan Gunung Djati Bandung

Abstract: In the 19th century AD, many Muslim countries on the continents of Asia and Africa were colonized by Western countries, as a result of their imperialism activities. This paper aims to elaborate the process of Western imperialism and the emergence of the Islamic revival phenomenon in the 19th century AD. The method used in writing the paper is historical methods, conducted through stages of heuristics, criticism, interpretation and historiography. The result of the study indicates that in the 19th century AD, many Muslim countries in the continents of Asia and Africa experienced imperialism from Western countries. This condition has awakened Muslim communities to break away from the imperialist practices of Western countries. In response to this condition, in the 19th century AD, various thoughts, actions and movements emerged in the Islamic world as a manifestation of Muslim community awareness to rise and revive through the appearance of the Wahabiyah movement, pan-Islamism, educational reform, emancipation, and rejection of the presence of absolute government.

Keywords: Western, Imperialism, Islamic, Revival and Awareness

Introduction

Comprehensively, the period of the 19th century AD for the Islamic world can be said to be a period of emergence of awareness among Muslim communities as a starting point for making improvements and changes in various fields, after previously experiencing decline during the medieval period for several centuries. Because in this period there was an awareness among Muslim communities to make improvements and changes in various fields, Lothrop Stoddard said to provide an overview of the condition of the Islamic World in this period as the period of the New World of Islam (Stoddard, 1966), while H.A.R. Gibb called it the formation of the Islamic New World period which was still unpredictable (Gibb, 1953).

There are at least two phenomena that can be put forward to find out the general picture of the conditions related to the life of Muslim society in the 19th century AD. The first phenomenon that describes the living conditions of Muslim society in this period is that in this period the Islamic world was developing and rampant imperialist practices carried out by Western countries (read: Europe) against Muslim countries on the continents of Asia and Africa. It can be said that almost most of the Muslim countries on the continents of Asia and Africa have fallen under direct control and rule by Western countries, and then they carry out many exploitative activities on the natural resources within them. This is what is called Western imperialism or Western colonization of Muslim countries.

Furthermore, as a second phenomenon that characterizes the Islamic world that can be stated in this period is the emergence of the phenomenon of awareness among Muslim communities to rise up to catch up with their backwardness by trying to make various improvements and changes as a response to the setbacks in various things that have been suffered previously, synchronized with the increasing spread of imperialist activities carried out by Western countries in Muslim countries. Therefore, various thoughts, actions and movements emerged that characterized the lives of Muslim communities in various parts of the Islamic world in the 19th century, all of which demanded efforts for improvement and change. This is what is called the period of the emergence of Islamic revival, because since then among Muslim communities awareness has begun to arise to catch up with Western civilization.

The emergence of these two phenomena in the 19th century AD gave rise to fierce struggles. On the one hand, the existence of imperialist practices carried out by Western countries against Muslim countries can be seen as a new challenge for Muslim communities on the Asian and African continents which are experiencing setbacks in various fields, but on the other hand, with The imperialism carried out by western countries itself has become a trigger that awakens the Muslim community to immediately respond by starting to carry out various thoughts, actions and movements as a manifestation of the emergence of awakening in the Islamic world.

The elementary question to understand the general picture of the condition of the Islamic world in this period is how did the process of Western imperialism occur in Muslim countries? What is the portrait of Muslim civilization in that period? What events can be informed regarding the dynamics of life in Muslim society that can be seen as manifestations of revival in the Islamic world in this period? This article attempts to answer these questions.

Methodology

The writing of this scientific paper was carried out using the historical method, which in its implementation was carried out through the stages of heuristics, criticism, interpretation and historiography. Using this method, various series of incidents or events in the 19th century AD are collected, evaluated, verified and analyzed so that correct conclusions are obtained.

Results and Discussion

Western Imperialism in the Islamic World in the Nineteenth Century

Western imperialism that developed in Muslim countries in the 19th century can be identified as a form of modern imperialism. It is called modern imperialism, because the imperialist activities carried out by Western countries in that century arose due to competition between Western countries to obtain raw materials for industrial purposes as well as the interest of marketing their industrial products in colonial countries, in sync with the development of the industrial sector after the Industrial Revolution in England (Romein, 1956).

With the transformation of European countries into industrial countries in the 18th and 19th centuries AD, the problem was first, that after becoming industrial countries, how could European countries meet the need for the necessary raw materials? trucks for industrial purposes, while in European countries themselves the supply of raw materials needed for industrial purposes is very limited. Second, related to the development of the industrial sector itself, the next problem is how to market the industrial products again, because with excessive levels of production it is impossible for them to be marketed and consumed by Europeans alone.

Departing from this reality, for European countries efforts to find solutions to these problems can only be done by looking at regions outside Europe, in this case their colonial territories in Asia and Africa. For European countries, regions in Asia and Africa are areas that are rich in sources of raw materials, such as cotton which England really needs for its textile industry.

In this period, competition and competition began between European countries to obtain new colonies in Asia and Africa, including in this case Muslim countries. Likewise, if they were unable to obtain colonial land in these areas, European countries tried their best to make the still independent areas part of their influence. Among the European countries that played a role in the activities of modern imperialist practices were England, France and the Netherlands.

In the 19th century AD, amidst the decline that enveloped the Islamic world, the western part of the world, especially Europe, could be said to be the peak of success in the imperialist activities of Western countries towards Muslim countries. In the 19th century AD, many Muslim countries fell into the hands of the British, French and Dutch. At this time, many Muslim countries were controlled and ruled by foreign powers.

As a historical fact that strengthens this statement, it needs to be stated that in the 19th century AD many Muslim countries located in the North African region fell into the hands of France and England. It should be noted that since 1798 AD France, led by Napoleon Bonaparte, has succeeded in occupying Egypt. Even though French control in Egypt did not last long, namely only lasting until 1801 AD, this country in 1830 AD brilliantly succeeded in annexing the Algerian region. Not long afterward, in 1881 AD and 1912 AD, France took control of Tunisia and Morocco (Lenczowski, 1992). Furthermore, European control in the North African region was not only carried out by the French state. In 1880 AD until the end of World War I, Egypt was under British control. Likewise with the Italians who controlled Libya in 1911 AD (Lapidus, 1999).

That is what happened in the North African region. A fate that was not much different occurred in the West Asia region (Arabian Peninsula). Even though de jure this region was actually still an integral part of the Ottoman Empire, de facto the influence of France and England was very large. It should be noted that since 1848 AD France has exerted its influence in Lebanon and Syria. It has become evident that in these two countries France always intervened in the internal problems faced by Lebanon and Syria when dealing with the Ottoman Empire. Likewise with what Britain has done in the coastal region of South Arabia. Even though Oman, Aden and Iraq are independent countries, these countries are still in the shadow of British influence.

The same thing happened in South Asia. Even though in the Indian Subcontinent the Muslim community is a minority, before it was divided into Pakistan and Bangladesh their presence was quite large. In the 19th century AD this region could not be separated from the activities of British imperialism. In 1857 AD, as a result of the failure of the Sipahi rebellion, the territory of the Indian Subcontinent which was originally still ruled by the Mughal Empire fell into British hands. Since then the law that applies in this area is British law.

Likewise with the Southeast Asia region. In the 19th century AD, the Southeast Asian region has been divided by European imperialist powers. Through various agreements and agreements between England, France, the Netherlands and even the United States, Southeast Asia has become a bone of contention between these countries. Indonesia and Malaysia, which are the largest bases of Muslim communities in this region, were colonized by the Dutch and British. The regions of Laos, Vietnam and Cambodia, even though their Muslim communities were minorities, had to fall into French hands. Meanwhile, Myanmar and the Philippines have

been controlled by Britain and the United States. It seemed that at that time, for the Southeast Asia region, only Thailand was safe from the imperialism of European countries, because this country had been used as a bufferstaats between England, France and the Netherlands (Kusdiana, 2013).

In the Central Asian region, Muslim communities also face the threat of imperialism. In the 19th century AD the threat of imperialism to Muslim countries in the Central Asian region came from the Russian imperialist power. In an effort to find a way to launch trade activities in the Black Sea and Mediterranean regions, Russia did not hesitate to annex countries in the Central Asian region into its control.

This is a picture of the imperialist activities carried out by Western countries in the 19th century AD. In this period, practically in Muslim countries there was no Islamic political power that ruled, except only the power of the Ottoman Empire which still existed, and that too by Europeans looked down on his existence by comparing him to someone who was in a "sick" condition.

The Emergence of the Awakening Phenomenon in the Islamic World

As stated by Arnold Toynbe in his theory relating to challenge and response, in general it has been stated that if in a civilization built by a society a challenge arises, then a response will emerge to answer the challenge that develops in a civilization built by a society the. Starting from the theory put forward by Arnold Toynbe which is used as a tool for this analysis, it seems that with the increasingly widespread and widespread practices of imperialism carried out by Western countries in Muslim countries in the 19th century AD, on the one hand its presence can be seen as as a challenge, and on the other hand, among Muslim communities throughout the world it has made them aware of their existence and position so far in order to immediately rise to improve themselves. Indeed, imperialism carried out by Western countries is not the only thing that has caused the decline and backwardness of Islamic civilization, but the existence of imperialist activities carried out by Western countries has triggered the emergence of awareness among Muslim communities to immediately rise to catch up, at least There was an enthusiasm and desire to free themselves from the grip of imperialism/colonial practices that befell their region.

The Causes That Encouraged the Emergence of Awakening in the Islamic World

In the 19th century AD, in sync with the increasingly widespread imperialist activities carried out by Western countries against Muslim countries, in various parts of the Islamic world an awareness emerged among Muslim communities to rise up to improve their lives. The emergence of awareness to awaken came to the surface in the form of the emergence of various thoughts, actions and movements that emerged in various parts of the Islamic world, especially in the Arabian Peninsula, Egypt, Turkey, the Indian Subcontinent, including in Indonesia (In the 19th century the name: Dutch East Indies).

If we look closely, there are reasons that encouraged the emergence of awareness among Muslim communities to rise in the 19th century AD. Among these causes are: first, driven by the backwardness and decline of Islamic civilization which had previously been suffered in synchrony with the ongoing activities of Western imperialism. It should be noted that from the 13th century AD until the end of the 18th century AD the religious life of Muslims experienced many setbacks in various fields. The Islam that is embraced and practiced by many Muslims has been deviated from the true teachings of Islam. Islamic teachings at that time were no longer pure and clean because many of them had been contaminated with customs, animism and dynamism. Into Islam have been introduced religious teachings and practices originating from outside Islam. In other words, the practice of bid'ah and khurafat has widely entered Islam. Conditions that are not much different are that the religious life of Muslim communities is found to have dissolved into Sufi life. Many of the teachings of Sufism are found to be no longer in accordance with the Shari'a. Islamic teachings regarding social life receive little attention. The orientation of life among Muslim communities is too diverted to the afterlife. Finally, the understanding emerged that life in this world is not for Muslims, but only for non-Muslims.

Furthermore, thinking among Muslim communities has experienced stagnation because the door to ijtihad has been seen as closed. Finally, an attitude of submission to old opinions emerged and Muslims became static. This condition is getting worse with the spread of Jabariyah ideology. Because the door to ijtihad is closed and taqlid is so shackled, science is not developing, while in Western countries, on the contrary, science and technology are developing rapidly. Then in the field of education there has been a dichotomy of educational orientation and significance. Education among Muslim communities in this period generally only emphasized education in religious sciences, and did not provide education in general sciences. This is why Muslims can easily be dominated and defeated by western countries which have developed modern science and technology, even though in the Classical period both religious knowledge and general science were studied and developed by Muslims (Kusdiana, 2013).

Second, it was driven by interaction/contact between Islamic civilization and Western civilization in Egypt, Turkey, India and the Dutch East Indies. The emergence of awareness among Muslim communities to

rise in the 19th century occurred due to interactions/contacts connecting Western countries with Muslim communities themselves, especially in the regions of Egypt, Turkey, the Indian Subcontinent and the Dutch East Indies. As a reflection, in 1798 the Egyptian territory was occupied within 20 days by the French army led by Napoleon Bonaparte. The French occupation of Egypt has made several Muslim community leaders aware of how far behind Islamic civilization is from Western civilization. Napoleon Bonaparte came to Egypt not only to make Egypt his colony as well as a stepping stone to dominate the world following in the footsteps of Alexander the Great, but while he was in Egypt he brought many scientists and experts who were busy carrying out research and experiments for the development of science. With this activity, this situation has made Muslim community figures, such as Muhammad Al-Jabarti, aware of how Western society has advanced, while Muslim society is very far behind (Nasution, 1975).

Furthermore, when the Turkish Ottoman Empire in 1683 sent its troops to Europe in order to uphold sovereignty over its territories, according to George Lenczowski this kingdom experienced many defeats and had to end its control by making various agreements, such as the Carlowitz and Pasarowitch agreements which were then followed by handing over regions such as Armenia, Pedolia, and Azew to Austria, Poland, and Russia (Lenczowski, 1992). With this defeat, as stated by Syauqi Abu Khalil, the Ottoman Empire made them aware of the reasons why the Ottoman Empire could experience defeat from them. Therefore, for this purpose, intellectual figures such as Celebi Mehmed were sent to France with the mission of studying various advances and reporting on various developments that occurred in Europe (Khalil, 2012).

Then in the Indian Subcontinent, in 1857 the Indian Subcontinent fell into British hands after the Mughal Empire, which had ruled for more than two and a half centuries, experienced defeat, following the outbreak of the Sipahi/Spoy/Mutiny rebellion. With the fall of the Indian Subcontinent into British hands, from then on the law applied in the Indian Subcontinent was British Law, not Islamic law as was applied during the Mughal Empire. With this conversion occurring, in substance it is a huge loss for the Muslim Ummah. The future of Muslims in the Indian Subcontinent is bleak. The existence of the Mughal Empire which can be seen as a charismatic protector of Muslims no longer exists. Britain officially began carrying out colonial activities over the Indian Subcontinent. With this incident, it has raised awareness among Muslim scholars/figures in the Indian Subcontinent that Muslims in the Indian Subcontinent are weak (Kusdiana, 2013). Furthermore, starting from this incident, they finally began to think about and investigate the reasons why the Muslim community could lose and the Indian Subcontinent fell into British hands.

Likewise with the presence of the Dutch in Indonesia. Until the beginning of the 19th century, the existence of Dutch people in Indonesia had been around for two centuries. At first they came to trade, but along the way they tried to control Indonesia. In the 19th century, as a response to imperialist activities in Indonesia, the presence of the Dutch, however, made the ulama aware of the weakness of the Muslim community. In this period in various regions of Indonesia, many resistance movements and rebellions emerged against the Dutch, as shown by Tuanku Imam Bonjol in West Sumatra, Pangeran Diponegoro and Kiyai Maja in Central Java and Yogyakarta, Ki Bagus Rangin in West Java, Pangeran Antasari in Kalimantan South, and Sheikh Abdul Karim in Banten. Even in the form of resistance movements and rebellions, the emergence of these figures has proven that there is awareness among the Muslim community to rise up to make changes.

Thus, contact between the Islamic world and the Western world has made Muslim community leaders aware of their backwardness and decline, while the West has advanced and has achieved a new civilization.

Various Thoughts, Actions and Movements as Manifestations of the Emergence of the Islamic Awakening Phenomenon

The interaction between Muslim communities and the Western World, especially in the form of occupation, invasion and control carried out by Western nations over Muslim countries in the 19th century AD has given rise to political reactions, both in the form of resistance movements and rebellions among Muslim communities around the world. Even though it often ends in failure, and the increasingly widespread control of the Western World over the Islamic World, Muslim figures and thinkers are starting to realize that what is at the root of all this is the result of damage and decline in faith and the practice of correct worship among Muslim communities. If Islamic civilization wants to progress and not be left behind, in order to answer all these problems, the most basic thing that must be addressed by the Muslim community is to improve the faith and religious practices of the Muslim community itself. Furthermore, increasing the intelligence of the Muslim community through modernizing the education system for Muslims and eliminating the causes that cause division, and then uniting them in defending their faith.

As a realization of this spirit, in the 19th century AD in the Islamic world the ideology of Wahabiyah developed. By making the Arabian Peninsula region the center, the thoughts and influence of Wahhabiyah began to spread and expand to various parts of the Islamic world. The Wahhabi ideology which was initiated by Muhammad bin Abdul Wahab (1703-1787) is a movement whose struggle is practical in nature which seeks to

eradicate heresy and polytheism which many Muslims were practicing at that time, as well as trying to direct the Muslim community to the purest monotheism, both in the aqeedah. and worship. This understanding also believes that the door to ijihad remains open to anyone who meets the requirements. The ideology and movement of the Wahhabi sect was very influential and was accepted by Islamic reform figures in the 19th century AD, as an alternative to revive the Islamic world which at that time was realized to have fallen into the abyss of collapse, where religious influence had become frozen, the spirit of monotheism has been shrouded in bidáh and khurafat, so that the Islamic world has lost the glory it once had in the classical period.

Apart from the emergence of thoughts and movements from Wahabiyah ideology, in the 19th century AD the ideals of pan-Islamism developed in the Islamic world. According to Badri Yatim, awareness of pan-Islamism received a foundation and regular direction starting in the mid-19th century AD, under the influence and guidance of Sayid Muhammad Sanusi through the Sanusiyah congregation in Algeria, and the reformer Sayid Muhammad Jamaludin Al-Afghani (1837-1897). The first is based solely on his ideals in the religious field, while the second is more concerned with political issues. The consciousness of pan- Islamism emerged with its essentially anti-Western characteristics, especially after the occupation of AlJazair by France, the Caucasus by Russia, and the Indian Subcontinent by Britain. Fear and hatred of the West grew quickly and intensified and colored the entire Islamic world. Resistance to Western domination emerged everywhere, but was not coordinated, running independently in each country (Yatim, 1997).

The emergence of a spirit of awareness of the need for Islamic revival in the 19th century AD was born from educational figures. After interactions with Western nations that controlled politics, awareness arose among educational figures to seek reform in the field of Muslim education. Harun Nasution stated that in Egypt, Rifaah Al-Tahtawi tried hard to carry out reforms by translating western sciences, improving the composition of Arabic as a means of mastering religious knowledge and sciences from the east, upholding morals and religious teachings in adopting transfer of knowledge from the west, giving Islamic women the opportunity to learn. The ideas of the reform movement in the field of education carried out by Rifaah Al-Tahtawi were then adopted and developed by Sayid Ahmad Khan in India (Nasution, 1975).

The women's emancipation movement was an inseparable part of the spirit of the revival of the Islamic world in the 19th century AD. One of the figures who advocated this movement was Qasim Amin (1865-1908) from Egypt. In her books entitled *Tahriru al- Mar'ah* and *Al-Maráh al- Jadidah*, she encourages Muslim women towards progress. He views that Islam elevates the status of women. The responsibility for placing them in unpleasant positions so far is not caused by Islamic teachings, but by the behavior of Muslim people and the non-Islamic customs that are attached to them.

The emergence of awareness that marked the spirit of Islamic revival in the 19th century AD was not only aimed at religious improvement, or was a political protest against Western rulers, through the ideas of pan-Islamism and nationalism, but was also a political protest against the absoluteness of the rulers and kings who ruled in Muslim countries at that time. In Muslim countries themselves, because among their rulers there are still those who rule with unlimited power, movements arise everywhere to oppose the absolute government of one's own nation. The emergence of these movements was carried out by following the example of the rulers who implemented the principles of democracy/deliberation as during the time of the Prophet and Khulafaurasyidin. This movement emerged in the Ottoman Empire, with the Young Turk movement in 1876.

These are some of the thoughts, actions and movements that emerged in the 19th century AD as a manifestation of the emergence of the phenomenon of the revival of the Islamic world in the 19th century AD.

Conclusion

From the results of the description above, it can be concluded that in the 19th century AD, many Muslim countries on the Asian and African continents experienced imperialism from Western countries. Historical facts show that Muslim countries such as Algeria, Tunisia, Morocco and Egypt in the North African region were colonized by France and England. Furthermore, the countries of Yemen, Qatar, Bahrain, Oman, Syria and Lebanon in the West Asia/Arabian Peninsula region are already in the shadow of British and French influence. Then, the Muslim countries in the Central Asian region (Uzbekistan, Turkmenistan, etc.) were controlled by the Russian Empire. Furthermore, the Indian Subcontinent was ruled by England, and the Southeast Asian region was occupied by England and the Netherlands.

This condition has made the Muslim community aware of the need to break away from the imperialist practices of Western countries. As a response to this condition, in the Islamic world in the 19th century AD various thoughts, actions and movements emerged as manifestations of the consciousness of Muslim society to rise through the emergence of the Wahabiyah movement, pan-Islamism, educational reform, emancipation, and rejection of the presence of government. absolute. Wallahu a'lam bi as-shawab.

Reference

- [1]. At-Tahtawi, Rifaah Badawi Rafi. (1995). "Tanah Air dan Perasaan Cinta Kepada Tanah Air" John J. Donohue dan John L. Esposito (Ed). Terj. Machnun Husein. Islam dan Pembaharuan; Ensiklopedi Masalah-masalah. Jakarta: PT Raja Grafindo Persada.
- [2]. Gibb, H.A.R. (1953). Muhamedanism. New York: Oxford University Press.
- [3]. Ira M. Lapidus, Ira M. (1999). Sejarah Sosial Umat Islam, Terj. Ghuftron A. Mas'adi. Jakarta: Rajawali Pers.
- [4]. Jan Romein, Jan. (1956). Aera Eropa sebagai Penyimpangan dari Pola Umum, Terj. Noer Toegiman, Bandung-Djakarta-Amsterdam: Ganaco.
- [5]. Khalil, Syauqi Abu. (2021). Menyebarkan Kedamaian di Muka Bumi; Atlas Penyebaran Islam Mengajak Umat manusia Menuju Kebenaran Hakiki dengan Cara yang Memikat hati. Jakarta: Almahirssa
- [6]. Kusdiana, Ading. (2013). Sejarah dan Kebudayaan Islam pada Periode Pertengahan. Bandung: Pustaka Setia
- [7]. ----- . (2013). Dunia Bergulir Roda Berputar: Hubungan Kebangkitan dan Kemajuan Eropa/Barat dengan Peradaban Islam. Jurnal Al-Tsaqafa Adab dan Humaniora, Vol. (1), 77-83.
- [8]. Lenczowski, George. (1992). Timur Tengah di Tengah Kancan Dunia. Bandung: Penerbit Sinar Baru Algesindo.
- [9]. Nasution, Harun. (1992). Pembaharuan dalam Islam: Sejarah Pemikiran dan Gerakan. Jakarta: Bulan Bintang.
- [10]. Stoddard, Lothrof. (1966). Dunia Baru Islam. Jakarta: Panitia Penerbit.
- [11]. Yatim, Badri. (1997). Sejarah Peradaban Islam. Jakarta: PT Rajawali Pers.