

The Role Of Islamic Tamadun In The Formation Of Social And Economic Ethics Of Islamic Communities In Indonesia And Brunei Darussalam

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Abstract: This study aims to analyze the role of Islamic civilization in shaping the social and economic ethics of Muslim communities in Indonesia and Brunei Darussalam. The focus of the study lies in how Islamic values are applied and adapted within the cultural, social, and economic contexts of the two countries. This study uses a qualitative approach with content analysis methods on various literature, academic documents, and previous research results. Data are analyzed descriptively to uncover the relationship between Islamic teachings and social and economic practices. The results show that in Indonesia, Islamic civilization develops through the concept of Islam Nusantara, which prioritizes tolerance, mutual cooperation, and social justice. Meanwhile, in Brunei Darussalam, the implementation of Islamic civilization is realized institutionally through the philosophy of Melayu Islam Beraja (MIB), which places Islam as the basis of government and social life. Both countries demonstrate that Islamic values— —are able to adapt to local contexts without losing their universal principles. This study confirms that Islamic civilization is an important foundation in building a civilized, ethical, and just society in the Nusantara region.

Keywords: Islamic civilization, social ethics, Islamic economics, Islam Nusantara, Malay Islam Beraja.



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Introduction

The legacy of Islamic civilization in the archipelago has played an important role in shaping the social, political, and economic structures of Malay-Islamic societies for centuries. In Indonesia and Brunei Darussalam, Islam is present not only as a religion but also as a value system that governs various aspects of society (Azra, 2004). The spread of Islam through trade and proselytizing shows the integration of religion, culture, and economy (Nasution, 2015). Islam brought major changes to the social ethics and economic structure of local communities. Values such as honesty, justice, and mutual assistance became the basis for social and economic interactions among Muslims. This development shaped a distinctive identity for Muslim communities in the Malay region. Islamic civilization in the archipelago demonstrated the ability of Islamic teachings to adapt to the local context without losing their essence (Fauzi, 2017). This study attempts to trace how these social and economic ethical values were formed and continue to survive in Indonesia and Brunei Darussalam.

The main problem identified in this study is the limited comparative studies on the influence of Islamic civilization on social and economic ethics in both countries. Existing studies tend to focus on historical or Islamic legal aspects, while the socio-economic dimensions are less explored (Rahman, 2019). In Indonesia, Islam Nusantara is mostly discussed from the perspective of culture and religious moderation. In Brunei, the Malay Islam Beraja approach demonstrates the integration of Islamic values into the social and economic systems, but this has not been widely analyzed within the framework of civilization (Hassan, 2020). This situation has led to a knowledge gap regarding the relationship between Islamic values and socio-economic practices in Malay-Islamic societies. In addition, the influence of globalization has caused changes in lifestyle and economic orientation that challenge traditional Islamic values. These changes raise questions about the extent to which the Islamic civilization heritage is still relevant in contemporary society. This study is designed to answer these questions through an analysis of values and social context.

A review of the literature shows that Islamic civilization in Southeast Asia developed through the acculturation of local cultures and Islamic teachings. This process resulted in a distinctive and moderate civilization (Azra, 2004). Studies of Islam in the archipelago emphasize the integration of religious values and local customs, reflecting a spirit of balance and tolerance (Abdullah, 2018). Islam became the basis of statehood through the philosophy of Melayu Islam Beraja, which united the elements of religion, culture, and power (Hassan, 2020). Previous literature highlights the importance of social ethics such as trust, manners, and justice in building an Islamic social order (Fauzi, 2017). These values also influence the economic structure based on sharia principles and distributive justice. However, studies discussing the continuity of these values amid social change are still limited. This study attempts to fill that gap by examining the legacy of Islamic civilization in the formation of social and economic ethics in two Malay-Islamic countries.

This study aims to explore the role of Islamic civilization in shaping the social ethics of Islamic communities in Indonesia and Brunei Darussalam. The research also examines how Islamic values influence the economic behavior patterns of Malay-Islamic communities in both countries (Rahman, 2019). This study seeks to identify similarities and differences in the application of social and economic ethical values derived from Islamic teachings. Another objective is to understand how these values are adapted in the context of a dynamic contemporary society. The research is expected to contribute theoretically to the study of Islamic civilization and practically to the social development of Islamic societies. The main focus is on understanding ethical values as the basis for social relations and economic activities. This study also enriches thinking about the concept of Islam Nusantara civilization as a living value system. A comprehensive understanding will help strengthen the relevance of Islam as the basis for modern socio-economic ethics.

The relevance of this research to the theme of Islamic civilization in the archipelago lies in the analysis of the connection between Islamic teachings and Malay culture as the basis for the formation of social and economic morals. Islam in the archipelago emerged peacefully and took root through a process of cultural assimilation lokal (Nasution, 2015). This process gave birth to social ethics such as mutual cooperation, deliberation, and collective responsibility. These values have become an integral part of the lives of people in Indonesia and Brunei. In an economic context, Islam teaches fairness in

transactions and a balance between profit and blessings (Abdullah, 2018) . These principles serve as guidelines for the Malay-Islamic community in managing economic activities. Islamic civilization also introduced the systems of zakat, waqf, and almsgiving as socio-economic instruments that strengthen solidarity among the people. This study examines the sustainability of these values in the face of the challenges of modernization and global capitalism.

The Islamic community in Indonesia displays values of collectivity rooted in Islamic teachings and local traditions. The concepts of *ukhuwah* and mutual assistance form the basis of social cohesion that strengthens solidarity among citizens (Fauzi, 2017) . In Brunei, these social values are reflected in the principle of *Melayu Islam Beraja*, which emphasizes civility, discipline, and moral responsibility (Hassan, 2020) . These values shape people's behavior in their daily lives and in their interactions with other individuals and institutions. The education and religious systems in both countries also instill Islamic moral values in the social curriculum. This social ethic plays a role in maintaining harmony in a diverse and highly cultured society. The influence of Islamic civilization is strongly evident in the way society views justice, equality, and social responsibility. This social aspect is proof that Islam has become a cultural force that shapes the behavior and identity of the people of the archipelago.

Economic ethics in Islamic civilization emphasize a balance between individual and community interests. The principles of justice, honesty, and social responsibility form the basis of Islamic economic activities (Azra, 2004) . The concept of Islamic economics in the archipelago emphasizes community participation in economic activities oriented towards the common good (Abdullah, 2018) . In Brunei, the Islamic economic system developed within the framework of a monarchy that supported the welfare of the people through Sharia principles (Hassan, 2020) . The influence of Islamic civilization can be seen in the way the community manages resources and applies halal principles in economic activities. The value of blessings is considered important in determining economic legitimacy according to Islamic views. Islamic ethics-based economic activities also promote social equality and justice. This study explores how these Islamic economic values continue to survive and adapt amid the tide of globalization.

This research has broad scientific and social significance in deepening the understanding of the role of Islamic civilization in the Malay region. Analysis of social and economic ethics provides an overview of how Islamic teachings shape the sustainable patterns of community life (Nasution, 2015) . Understanding the socio-economic dimensions of Islamic civilization is expected to enrich the academic discourse on the relationship between religion and development. This study also adds to the knowledge about the variations in the application of Islamic values in two countries with different histories and political structures. In Indonesia, Islam grew within a framework of cultural pluralism, while in Brunei, Islam became the basis of the state ideology (Hassan, 2020). This comparison helps to understand how Islam is translated into contextual social and economic systems. The results of this study are expected to strengthen the position of Islam as the ethical foundation for modern community development. This study is part of academic efforts to revive the values of Islamic civilization in the life of the archipelago.

Research Method

This research uses a descriptive qualitative approach with a *library research* method. This approach was chosen because the research focuses on analyzing the concepts, values, and thoughts in Islamic civilization that shape the social and economic ethics of Islamic societies. The qualitative approach allows researchers to understand socio-religious phenomena in depth based on the historical and cultural context (Moleong, 2019) . This study does not emphasize numerical data, but rather the meaning and interpretation of relevant scientific sources. The main focus is to explore the meaning of Islamic social and economic values that exist in Malay-Islamic communities in Indonesia and Brunei Darussalam. The analysis is conducted conceptually and contextually to find patterns of values formed from the Islamic civilization of the Archipelago. This approach is also used to trace the continuity between classical Islamic teachings and their application in modern society. The results of the analysis are expected to illustrate the contribution of Islamic civilization to the development of social and economic ethics among Muslims in both countries.

This study focuses on two main areas of study, namely Indonesia and Brunei Darussalam. The selection of these two locations is based on the similarities in the roots of Malay-Islamic civilization and the differences in the application of Islamic values in a social and economic context. Indonesia was chosen because it is the country with the largest Muslim population in the world that has developed the concept of Islam Nusantara as an Islamic framework that is adaptive to local culture. Brunei Darussalam was chosen because it applies the philosophy of Melayu Islam Beraja (MIB), which integrates Islamic teachings into all aspects of state life (Hassan, 2020). The location of this research is conceptual, not direct fieldwork, because the research was conducted through a review of literature sources. The analysis was carried out based on scientific data, historical documents, and academic research results related to the two countries. A contextual comparison was made to see the differences in the application of Islamic social and economic values in society. This research area provides space for cross-cultural analysis within the framework of Islam Nusantara civilization.

The subjects of this study are the concepts and values of social and economic ethics that have developed in the Islamic civilization in Indonesia and Brunei Darussalam. The research data consists of secondary data taken from scientific literature such as journal articles, academic books, proceedings, research reports, and official government documents. The data was selected based on its relevance to the themes of Islamic civilization, social ethics, and Islamic economics. Sources from both countries were used to provide an objective and balanced comparison. The data examined included the thoughts of prominent figures, socio-economic policies, and cultural practices that reflect Islamic values. The criteria for data selection included authenticity, topicality, and credibility of scientific publications. All data were classified according to major themes: Islamic social values, Islamic economic ethics, and the heritage of Malay Islamic civilization. This data formed the basis for analysis to find conceptual relationships between religious values and the socio-economic structure of society.

The main instrument in this study was the researcher himself, as is common in qualitative approaches (Sugiyono, 2020). The researcher plays a role in determining data sources, interpreting texts, and drawing conceptual conclusions from the results of literature analysis. In addition, the study uses a *document review sheet* to organize data from literature sources. This sheet serves to record the author's name, year of publication, research context, and relevant key findings. The collected data was grouped based on thematic categories such as social ethical values, Islamic economic values, and the implementation of civilization in the context of the state. Data validity was strengthened through source triangulation techniques, namely comparing the results of analyses from various academic literature. The use of this instrument helped maintain accuracy and consistency in the qualitative analysis process.

Data collection techniques were carried out through documentation and scientific literature studies. Data was collected from various sources such as national and international journals, scientific works by lecturers and students, academic books, and government documents relevant to Islamic civilization in Indonesia and Brunei Darussalam. The collection process was carried out through searches of academic databases such as *Google Scholar*, DOAJ, and Islamic university portals. Each source was reviewed to ensure its suitability for the research focus. Primary data consisted of scientific literature reviews, while secondary data included historical documents, regulations, and official reports from religious institutions. All data were systematically organized using bibliographic recording methods. The data selection process considered validity, historical context, and relevance to the theme of Islamic social and economic ethics. Data collection took place over three months in the exploration and classification of sources stage.

Data analysis was conducted using *content analysis* and comparative analysis methods. Content analysis was used to interpret the meanings of Islamic texts, concepts, and values found in the sources (Krippendorff, 2018). Each text was analyzed based on main themes, such as Islamic social values, Islamic economic principles, and the influence of tamadun on society. Comparative analysis is used to examine the similarities and differences in the application of these values in Indonesia and Brunei Darussalam. The data was analyzed in three stages: data reduction, data presentation, and meaning extraction (Miles et al., 2014). Data reduction was carried out by selecting important information relevant to the research objectives. The data presented in the form of a theme matrix facilitated the

grouping of social and economic aspects. The analysis process was carried out interactively until consistent value patterns were found in both country contexts.

Data validity was tested using source and theory triangulation techniques. Source triangulation was carried out by comparing various literature from different authors and institutions to ensure data consistency. Theory triangulation was carried out by linking the findings with Islamic civilization theory, Islamic social ethics, and Islamic economics. This validation process helped strengthen the credibility of the analysis results and avoid interpretive bias. The researchers also conducted cross-source verification to confirm the consistency of facts and arguments. In addition, detailed analysis notes were compiled to ensure the transparency of the research process. The analysis results were presented based on logical and in-depth arguments in accordance with the scientific context of the Islamic civilization of the Archipelago.

This research is expected to produce a comprehensive understanding of how Islamic civilization shapes the social and economic ethical values of Islamic communities in Indonesia and Brunei Darussalam. The results are also expected to serve as a theoretical basis for the development of Islamic value-based social and economic models in the Malay region. This study makes an academic contribution to strengthening the position of Islamic civilization as a dynamic value system that is adaptive to the times.

Results and Discussion

The Influence of Islamic Civilization on the Formation of Social Ethics in Islamic Communities in Indonesia

Research shows that the development of Islamic civilization in Indonesia has played an important role in shaping the social character of a society oriented towards values of civility and humanity. Islam entered the archipelago through trade routes and peaceful proselytizing that emphasized morality, honesty, and social responsibility (Azra, 2004). These values then acculturated with local cultures and gave birth to the concept of *Islam Nusantara*, which emphasizes moderation and tolerance (Abdullah, 2018). Social ethics such as mutual cooperation, deliberation, and community solidarity reflect the adaptation of Islamic teachings to local traditions. A review of the literature also shows that religious institutions, such as Islamic boarding schools and majelis taklim (religious study groups), have become centers for social moral guidance based on Islamic values (Al-Attas, 1980). The principles of ukhuwah (brotherhood) and social justice are translated into social practice through various social activities, such as zakat (alms), sadaqah (charity), and humanitarian activities. This influence strengthens social cohesion amid cultural and religious pluralism in Indonesia. Islamic civilization in Indonesia has proven to shape social ethics that are not only religious but also contextual and humanistic.

The Application of Islamic Social Ethical Values in Brunei Darussalam

In Brunei Darussalam, Islamic social values are institutionalized within the framework of the Malay Islamic Beraja (MIB) philosophy. This system combines religion, Malay tradition, and monarchy as the basis of state life (Hassan, 2020). Based on a review of documents and literature, the application of MIB makes Islam not only a source of individual ethics, but also a social moral foundation that regulates relationships between citizens and between the people and the government. The values of discipline, modesty, and social responsibility are characteristic of Brunei society. Formal and non-formal education instills these values through the curriculum and religious social activities. The Brunei government also integrates Islamic values into social policies, such as zakat-based welfare programs and social assistance. In their daily lives, Brunei citizens demonstrate high compliance with religious norms, which strengthens their Islamic social identity. The analysis shows that the application of Islamic social values in Brunei is structural and institutional, unlike Indonesia, which is more community and culture-based. However, both are rooted in Malay Islamic civilization, which emphasizes harmony and civility.

Comparison of Islamic Social Ethics between Indonesia and Brunei Darussalam

Based on comparative analysis, there are similarities in the foundations of social ethics between Indonesia and Brunei, which are based on Islamic teachings that emphasize noble character, justice, and social responsibility. The difference lies in the form of implementation. In Indonesia, Islamic social values grow organically through diverse local community and cultural institutions, while in Brunei, these values are institutionalized through state policies and the system of government known as the " " (Rahman, 2019) . In terms of social participation, Indonesian society tends to be inclusive and participatory, while Brunei society emphasizes obedience and uniformity of values. Both have succeeded in maintaining the spirit of Islamic civilization, which places social ethics at the foundation of community development. The following table shows a comparison of social aspects between the two countries.

Table 1.1
Comparison of Social Aspects Between the Two Countries

Social Aspect	Indonesia (Islam Nusantara)	Brunei Darussalam (MIB)
Value base	Integration of Islam and local culture	Integration of Islam and the Malay monarchy
Social development institutions	Islamic boarding schools, Islamic organizations, religious assemblies	Ministry of Religious Affairs, state mosques
Key characteristics of social ethics	Mutual cooperation, tolerance, deliberation	Obedience, discipline, politeness
Source of social legitimacy	Community traditions and religious scholars	Sharia law and state regulations
Moral orientation	Humanistic and pluralistic	Normative and institutional

Source: Data managed by researchers

The Influence of Islamic Civilization on the Economic Ethics of Islamic Society in Indonesia

Islamic economic ethics in Indonesia show a strong influence from Islamic civilization, which emphasizes justice, balance, and blessings in economic activities. The concept of Islamic economics in the archipelago is rooted in the principles of mutual assistance (*ta'awun*), honesty, and partiality towards the weak (Nasution, 2015) . A literature review shows that the Islamic economic sector in Indonesia is growing rapidly through Islamic financial institutions, Islamic boarding school cooperatives, and community-based economies. Social values such as honesty and responsibility are applied in economic transactions and financial management of the Muslim community. The systems of zakat, infaq, and waqf also play a significant role in the redistribution of wealth and strengthening the economy of the Muslim community. Community economic activities are largely influenced by Islamic moral norms that reject usury, fraud, and exploitation. This economic model demonstrates the continuity between classical Islamic civilization values and the modern sharia-based economy. The research findings confirm that Islamic economic ethics in Indonesia are more social-communitarian in nature, emphasizing collective welfare over individual profit.

Implementation of Islamic Economic Ethics in Brunei Darussalam

In Brunei, the implementation of Islamic economic ethics is carried out through government policies that place Sharia as the main principle of national economic development. A review of documents shows that Brunei has developed a halal and equitable economic system, supported by strong Islamic financial institutions (Hassan, 2020) . The state provides regulations to ensure that all economic activities comply with Sharia law, including in the banking sector, the halal food industry, and zakat management. The government also encourages *corporate social responsibility* programs based on Islamic teachings. The people of Brunei judge economic success not only on growth, but also on social blessings and balance. Islamic economic ethics are an integral part of Brunei's national culture. The influence of Islam in the economic system is formal and systematic, demonstrating the application

of the values of a complete Islamic culture. This approach emphasizes that Islam is not only a spiritual guide, but also a comprehensive economic development paradigm.

Comparison of Islamic Economic Ethics between Indonesia and Brunei Darussalam

A comparative analysis shows that Indonesia and Brunei have the same economic ethics foundation, namely the principles of justice, balance, and social responsibility. However, the implementation of these values differs in terms of the application mechanisms and institutional structures (Rahman, 2019). Indonesia presents a civil society and participatory approach, while Brunei adopts a structural approach through royal regulations and policies. Indonesia emphasizes the role of mass organizations, Islamic boarding schools, and sharia microfinance institutions in realizing an ethical economy. In contrast, Brunei makes the government the main driver in the implementation of Islamic economics. Although different, both show a commitment to the values of justice and social welfare derived from Islamic civilization. The Indonesian model tends to be flexible and adaptive to the plurality of society, while the Brunei model shows stability and consistency in sharia policy.

Table 2
Comparison of the Implementation of Islamic Economic Values in the Two Countries

Economic Aspect	Indonesia (Islam Nusantara)	Brunei Darussalam (MIB)
Economic system	Combination of Sharia and national	Fully Sharia-based economy
Role of government	Facilitator and regulator	The main implementer of Islamic economic policy
Financial institutions	Sharia banks, cooperatives, BMT	Islamic Bank of Brunei, Islamic Religious Council
Value orientation	Social welfare, participatory	National justice and prosperity
Key principles	Cooperation, honesty, anti-usury	Halal, zakat, social balance

Source: Data managed by researchers

Discussion

Islamic civilization plays a fundamental role in shaping the mindset, behavior, and social values of Islamic communities in the Nusantara region. Research shows that Islamic teachings form the foundation for the development of social morals that emphasize justice, compassion, and responsibility towards others. This is in line with the views of the " , which asserts that the essence of Islamic civilization lies in the enforcement of manners and the integrity of human character. In the Indonesian context, Islamic values have been acculturated with local culture, giving rise to a social system known as *Islam Nusantara*, which emphasizes tolerance and moderation in society (Abdullah, 2018). This phenomenon illustrates that the spread of Islam in the archipelago did not take place in a confrontational manner, but rather through a polite social and cultural approach, as explained by (Azra, 2004). This process gave birth to a social order rooted in the principles of ukhuwah (brotherhood) and gotong royong (mutual cooperation), two values that are the main characteristics of Islamic social ethics in Indonesia.

The integration of Islamic values with local culture has enabled Indonesian society to maintain a balance between religious beliefs and cultural identity. The concept of *Islam Nusantara* illustrates the success of Muslim communities in internalizing Islamic teachings without erasing elements of local wisdom. (Fauzi, 2017) explains that Islamic social ethics in Indonesian society are formed through the education system and religious institutions such as Islamic boarding schools, majelis taklim (religious gatherings), and community organizations. Values such as honesty, trustworthiness, deliberation, and mutual assistance are applied in social and economic life as a form of practicing Islamic teachings. From the perspective of the theory of cultural acculturation (Koentjaraningrat, 2009), this process demonstrates Islam's ability to adapt to culture without losing its substance. The results of this study

reinforce the view that Islamic civilization is not merely a historical legacy, but a living value system capable of adapting to the times.

In the context of Brunei Darussalam, Islamic civilization is institutionalized through the philosophy of Malay Islam Beraja (MIB). This system places Islam as the main foundation in the social, economic, and political life of the country. 's study shows that MIB is not merely a government ideology, but a value system that regulates people's behavior based on Sharia principles. This approach is in line with the concept of *al-Madinah al-Fadilah* proposed by Al-Farabi, in which an ideal state is built on the basis of ethics and justice derived from Islamic teachings (Rahman, 2019) . Brunei demonstrates a form of Islamic civilization that is institutionalized in a modern state system, where Islamic moral principles are translated into public policy, education, and social welfare (Zainuddin, 2021) . Unlike Indonesia, which has developed Islamic social ethics culturally, Brunei has developed a structural form that places Islam as a national value system. Both countries demonstrate two different models of implementing Islamic civilization, but they share the same goal, which is to build a civilized society based on Sharia principles.

Islamic civilization also plays a role in shaping an ethical and equitable economic system in both countries. In the Indonesian context, the influence of Islamic civilization is evident in the development of a sharia-based economy that emphasizes social welfare and moral responsibility. This concept is in line with Islamic economic theory, which places the values of justice (*'adl*) and balance (*tawazun*) as the main pillars of economic activity (Chapra, 2000) . (Nasution, 2015) notes that the renewal of Islamic thought in Indonesia has encouraged the emergence of sharia-based economic institutions, such as Islamic boarding school cooperatives, sharia banks, and zakat institutions, which integrate spiritual values with economic welfare. The values of honesty and trustworthiness are the main ethics in the economic practices of Indonesian Muslims. Through the practices of zakat, infaq, and waqf, Islam instills a system of wealth redistribution that promotes social justice (Yusof, 2018) . Islamic economic ethics in Indonesia not only function as economic rules, but also as a manifestation of Islamic civilization that lives in the social consciousness of the community.

Unlike Indonesia, Brunei Darussalam implements Islamic economic ethics systematically through state policies. The Brunei government enforces Sharia principles in all economic activities, including the financial system, banking, and the halal industry (Hassan, 2020) . Values such as justice, balance, and social responsibility are formally applied in national development policies (Sulaiman, 2016) . This approach is in line with the principle of *maqasid sharia*, which emphasizes the protection of religion, life, reason, lineage, and property. This study shows that the application of Islamic economic ethics in Brunei strengthens the relationship between religion and social welfare, so that economic development is not only measured through material growth, but also through the blessings and benefits of society. Brunei demonstrates an ideal model of integrating religious values into a modern state economic system, which maintains a balance between spirituality and material progress.

The results of the study show that despite having different approaches, Indonesia and Brunei are both rooted in Islamic civilization values that emphasize justice, balance, and social responsibility. The Indonesian model is participatory and cultural, while Brunei's is institutional and centralized (Hamid, 2017) . These differences demonstrate the flexibility of Islamic civilization in adapting to social and political conditions without losing its basic principles. (Rahman, 2019) emphasizes that the success of an Islamic society is not measured by the form of application of Islamic values, but by the extent to which these values influence social behavior and economic structure. Thus, both Islam Nusantara in Indonesia and Malay Islam Beraja in Brunei are two complementary manifestations of Islamic civilization. Islam Nusantara shows an inclusive and adaptive face of Islam, while MIB shows a consistent and institutionalized form of Islam.

This research has important relevance in strengthening the values of Islamic civilization in the modern era. In a global situation marked by moral crisis and economic inequality, Islamic values of social justice, solidarity, and economic prosperity offer an alternative to materialistic secular systems. These findings support the view of (Abdullah, 2018) that Islamic civilization must be understood as a moral civilization that places humans as civilized beings, not merely economic or political actors. This research also contributes to expanding the discourse on Islam Nusantara and MIB as two models of

Islamic civilization implementation that are different but share the same spiritual and social orientation. Both demonstrate that Islam remains relevant and dynamic in facing the challenges of modernity.

The results of this discussion confirm that Islamic civilization is a source of values that can shape the social and economic ethics of societies in Southeast Asia. Islam is not only a religious system, but also a foundation of civilization that fosters justice, honesty, and prosperity. Both in Indonesia and Brunei Darussalam, the values of Islamic civilization have proven to be adaptable to the social realities of each country. Through the contextual understanding and application of Islamic values, Muslim communities in the archipelago are able to build a civilization rooted in spirituality, grounded in ethics, and oriented towards the common good.

Conclusion

The results of this study show that Islamic civilization plays an important role in shaping the social and economic ethics of Islamic communities in Indonesia and Brunei Darussalam. In Indonesia, Islamic values are acculturated with local culture through the concept of Islam Nusantara, which emphasizes tolerance, justice, and mutual cooperation as manifestations of social morality. Meanwhile, in Brunei Darussalam, the philosophy of Melayu Islam Beraja (MIB) serves as an institutional framework that makes Islam the basis of state and community life. These two contexts show that Islamic civilization is able to adapt to the social and political environment without losing the substance of its teachings. Social ethics born from Islamic values play a role in shaping the character of a society that upholds responsibility, trust, and honesty. In the economic sphere, Islam provides direction so that economic activities are not only profit-oriented but also focused on mutual benefit and welfare. Practices such as zakat, infaq, waqf, and Islamic finance are clear evidence of the application of the principles of justice and solidarity in the Islamic economic system. This proves that Islamic teachings remain relevant amid globalization and modernization, and can be a solution to the moral crisis and economic inequality faced by contemporary society. Overall, this study confirms that Islamic civilization is not only a historical legacy, but also a system of values that continues to live and develop. Strengthening Islamic-based social and economic ethics can be the basis for building a civilized, balanced, and just society. Further research is expected to expand the study of the application of Islamic civilization values in the fields of politics and education, so that Islam's contribution to global civilization can be understood more comprehensively and deeply.

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