

The Tradition of Islamic Scholarship and Thought in Indonesia and Brunei Darussalam

Richad Dedi Syahbudin Afandi

¹ Universitas Islam Nusantara Nusantara Bandung, Indonesia. E-mail: ramaadesta@gmail.com

Received: November 11, 2025

Accepted: December 7, 2025

Published: December 22, 2025

Abstract: This article discusses the scientific traditions and Islamic thought in Indonesia and Brunei Darussalam in the context of history, culture, and their influence on the development of Islamic civilization in the archipelago. This study uses a qualitative approach through library research, utilizing various scientific literature, both classical and contemporary. The results of the study show that both Indonesia and Brunei Darussalam have strong Islamic roots based on the values of Ahlussunnah wal Jama'ah. In Indonesia, Islamic boarding schools have become centers of Islamic education that play an important role in maintaining the continuity of knowledge and morals in society. Meanwhile, in Brunei Darussalam, Islamic scholarship has developed under the protection of the royal system, which places Islam as the basis of the state ideology. The tradition of Islamic scholarship in both countries also reflects efforts to balance traditional values and modernity. Through this integration, both countries contribute to strengthening a moderate, inclusive Islamic identity that is oriented towards the advancement of civilization.

Keywords: Islamic scientific tradition, Islamic thought, Indonesia, Brunei, Darussalam, Islamic civilization.



© 2025 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Attribution – Non Commercial Share Alike 4.0 International (CC BY NC SA) license (<https://creativecommons.org/licenses/by-nc-sa/4.0/>).

Introduction

Islam, as a universal religion, has played an important role in shaping the social, political, and cultural structures of the Malay-Nusantara world. The arrival of Islam in this region not only brought a spiritual dimension, but also introduced a scientific system that touched on various fields, ranging from law and education to government. Indonesia and Brunei Darussalam are two countries that have inherited a strong tradition of Islamic scholarship. Both have a long history of developing Islamic education and thought that is contextual to the character of their respective societies.

In Indonesia, the process of Islamization took place peacefully through trade and cultural da'wah. The ulama and Walisongo were pioneers in establishing a traditional Islamic education system which later developed into Islamic boarding schools, madrasas, and Islamic universities. Meanwhile, Brunei Darussalam is known as an Islamic kingdom that maintains a religious monarchy system with Islam as the basis of its state ideology. This kingdom has successfully integrated Islamic teachings into its governance, education, and social life.

The tradition of Islamic scholarship in the archipelago has become an integral part of the history of Islamic civilization in the world. Since the 13th century, Southeast Asia has been a unique breeding ground for Islamic intellectualism because it combines Islamic values with local culture. The peaceful process of Islamization through preaching, trade, and education formed the basis for a vast network of scholars. Azyumardi Azra (1998) refers to the network of scholars in the archipelago as *the intellectual network of Malay-Indonesian scholars*, which connected centers of scholarship such as Mecca, Medina, Aceh, Banten, and Patani.

Indonesia, as the country with the largest Muslim population in the world, has a layered tradition of scholarship. Since the era of Islamic kingdoms such as Samudera Pasai, Demak, and Mataram Islam, knowledge has been a major pillar of community development. Islamic boarding schools, prayer rooms, and dayah function not only as religious educational institutions but also as centers for the development of social sciences, languages, and religious literature (Bruinessen, 1995).

Meanwhile, Brunei Darussalam, which is based on the philosophy of Melayu Islam Beraja (MIB), demonstrates the continuity of a strong Islamic scholarly tradition in the context of a modern Islamic monarchy. According to Abdullah Alwi Hassan (2015), MIB is not only a political concept but also an epistemological framework that places knowledge as part of faith and righteous deeds. Islamic educational institutions in Brunei serve as a forum for the systematic and institutionalized transmission of knowledge. From a historical perspective, the development of Islamic scholarship in both countries has the same roots, namely the influence of the classical Islamic world adapted to the local context. Syed Naquib al-Attas (1993) refers to this process as *the Islamization of knowledge*, which is an effort to purify and instill the values of tawhid into the structure of local knowledge.

In the Indonesian context, the modernization of Islamic scholarship began to appear in the 20th century through the renewal of Islamic education under figures such as Ahmad Dahlan and Hasyim Asy'ari. Muhammadiyah and Nahdlatul Ulama became two major currents that balanced tradition and modernity. Harun Nasution (1986) emphasized that Islam must be understood rationally and be open to the developments of the times.

In Brunei, the development of Islamic science is largely directed by the role of the state and the palace. The king acts as the protector of religion, while the ulama serve as spiritual advisors. The development of institutions such as the Universiti Islam Sultan Sharif Ali (UNISSA) and Kolej Perguruan Ugama Seri Begawan demonstrates the state's commitment to the development of Islamic science based on the Shafi'i school of thought and the Ahlusunah wal Jamaah creed (Mohd Zain Serudin, 2010).

In the contemporary context, both countries face the challenges of globalization, secularization, and digitalization. Islamic knowledge is now faced with the demand to address modern issues such as bioethics, Islamic economics, and character education. According to Wan Mohd Nor Wan Daud (2018), the main challenge facing the Islamic world today is not a lack of knowledge, but a crisis of manners in the use of knowledge.

The tradition of Islamic scholarship is not only related to the transmission of knowledge, but also the formation of character and morality among the people. According to Al-Attas (1993), true

knowledge will lead to right actions. Therefore, Islamic education in Indonesia and Brunei always strives to maintain a balance between cognitive, affective, and spiritual aspects.

This comparative study is important because both countries have strategic positions in the ASEAN region and are models for moderate and progressive Islam. Scientific collaboration between Islamic institutions in Indonesia and Brunei has the potential to strengthen the Islamic scientific network in Southeast Asia.

The two countries have different characteristics in developing Islamic scholarly traditions. In Indonesia, Islamic thought is pluralistic and open to the influence of modernity. In Brunei Darussalam, Islamic thought is more structured under state supervision, with an emphasis on orthodoxy and the values of Ahlul-sunnah wal Jama'ah. In addition to political and cultural factors, global interactions also shape the development of Islamic scholarship in both countries. The era of digitalization and globalization requires Islamic education systems to adapt without losing the essence of Islamic values.

This study attempts to explore how historical and social processes have shaped the patterns of Islamic scholarship in Indonesia and Brunei Darussalam over time. The approach used in this study is descriptive-comparative, to highlight the differences, similarities, and contributions of both countries in the development of Islamic knowledge. By examining historical, educational, and Islamic thought aspects, this study is expected to enrich the understanding of how Islam Nusantara and Islam Brunei play a role in strengthening scientific identity in Southeast Asia.

Thus, this study attempts to trace the historical roots, institutional structures, and dynamics of Islamic thought in Indonesia and Brunei Darussalam. A descriptive-comparative approach is used to understand how these scholarly traditions developed, changed, and adapted to the context of the times. Through this study, it is hoped that a contribution can be made to strengthening the intellectual integration of Islam in the archipelago.

Research Method

This study uses a qualitative method with a descriptive-comparative approach. This approach was chosen because it is suitable for examining historical and conceptual socio-religious phenomena. According to Creswell (2014), qualitative research aims to understand the meaning that comes from human experience, texts, and complex social contexts. Therefore, this method allows researchers to explore the meaning behind the development of Islamic scientific traditions in Indonesia and Brunei Darussalam within a historical and cultural framework.

The main focus of this study is to analyze and compare the Islamic scientific systems and traditions that have developed in both countries through library research. As explained by Zed (2014), library research is a scientific method that focuses on examining various written sources to gain an in-depth understanding of the object of study. Thus, this study does not involve field observation but relies on the interpretation of texts and documentary data.

The data sources for this study consist of secondary literature, including books, scientific journal articles, previous research results, institutional reports, and relevant official government documents. Among the main sources used are the works of Azyumardi Azra (1998) *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara* (The Network of Middle Eastern and Archipelago Ulama), Harun Nasution (1986) *Islam Ditinjau dari Berbagai Aspeknya* (Islam Reviewed from Various Aspects), Syed Muhammad Naquib al-Attas (1993) *Islam and Secularism*, as well as official documents from the Universiti Islam Sultan Sharif Ali (UNISSA) and the Majelis Ugama Islam Brunei (MUIB).

In the data collection process, critical reading and literature selection were carried out to ensure the relevance of each source to the research focus. As suggested by Moleong (2018), this process involved sorting reading materials based on theme, concept, and time period. The literature reviewed covered the classical period (the era of Islamic sultanates in the archipelago), the colonial period, and the modern period, which marked the rise of Islamic studies in higher education institutions.

Data analysis was conducted using a thematic approach, which involves identifying patterns and main themes from the literature reviewed. According to Miles and Huberman (1994), qualitative analysis is conducted through three main stages: data reduction, data presentation, and conclusion drawing. In the context of this study, the themes identified include: (1) traditional and modern Islamic

educational institutions, (2) religious figures and thought, (3) the relationship between knowledge and power, and (4) the transformation of Islamic thought in the era of globalization.

A historical-comparative approach was used to trace the development of Islamic scholarly traditions over time. This approach not only looks at the chronology of events, but also the accompanying social and epistemological dynamics (Gottschalk, 1985). In this case, the intellectual history of Islam in Indonesia and Brunei is seen as a process of interaction and mutual influence, both through networks of scholars and through the exchange of ideas in the Malay-Archipelago region.

In addition, this study adopts the theory of cultural diffusion and social transformation to explain how Islamic scholarly traditions developed through a process of adaptation to the local context. According to Rogers (2003), cultural diffusion occurs when certain values or innovations are absorbed and adapted by society without losing their essence. This is clearly evident in the Islamization of science in the archipelago, where Islamic teachings were synergized with the noble values of Malay customs.

Data validity is maintained through source triangulation, which involves comparing various academic sources that discuss the same topic from different perspectives. For example, Azra's (1998) view of the network of scholars is compared with Wan Mohd Nor Wan Daud's (2018) study of contemporary Islamic adab and epistemology. This technique, according to Patton (2002), is important for enhancing the credibility of findings in qualitative research. The entire analysis process was conducted by considering the Islamic epistemological framework, as proposed by Al-Attas (1993), which places knowledge as a manifestation of tawhid. Thus, every examination of scientific sources was conducted critically but still based on the principles of adab towards knowledge and scholars. This analysis also considered the socio-political and educational contexts in both countries to understand how knowledge plays a role in shaping a sustainable Islamic civilization.

This research is conceptual in nature and aims to contribute scientifically to the field of comparative Islamic studies. The results are expected to enrich the academic discourse on Islam in Southeast Asia, particularly in terms of the integration of classical scientific traditions and modern intellectual renewal. Thus, this research is not only descriptive but also reflective of the future development of science in the context of contemporary Muslim societies.

Results and Discussion

Islamic Scientific Tradition in Indonesia: Roots and Development

The Islamic scholarly tradition in Indonesia has long and complex historical roots. Since the 13th century, when Islam began to enter through trade and missionary routes in the coastal regions of Sumatra and Java, Islamic educational institutions grew as centers for the dissemination of knowledge. According to Azyumardi Azra (1998), since that time, the scholars of the archipelago have formed intellectual networks with the Middle East, especially Mecca and Medina, resulting in an exchange of ideas and manuscripts that enriched the local Islamic heritage.

The oldest educational institution in the Indonesian Islamic scholarly tradition is the pesantren, which emerged during the era of Islamic kingdoms such as Demak and Mataram Islam. Pesantren functioned not only as religious educational institutions, but also as centers for the moral, social, and political formation of the people. Martin van Bruinessen (1995) noted that pesantren played an important role in maintaining the continuity of the transmission of classical Islamic sciences, such as fiqh, tafsir, hadith, and tasawuf, while preserving local wisdom.

The scientific structure of pesantren is based on a hierarchical and paternalistic relationship between kiai and santri. However, in an epistemological context, this relationship gives rise to a culture of *ta'dib* (adab towards knowledge and teachers) as explained by Syed Muhammad Naquib al-Attas (1993). This value of adab becomes the moral foundation in the pursuit of knowledge, making pesantren not only a place of learning but also a place for shaping the character of scholars.

With the arrival of Dutch colonialism in the 17th to 20th centuries, the tradition of Islamic scholarship in Indonesia faced great challenges. The colonial government attempted to limit the role of Islamic education () by establishing secular schools. However, Islamic boarding schools persisted and even became a forum for resistance against colonialism. This can be seen from the role of the kiai in the

independence movement, such as K.H. Hasyim Asy'ari, K.H. Ahmad Dahlan, and K.H. Ahmad Sanusi (Noer, 1982).

Entering the 20th century, there was a paradigm shift in Islamic education in Indonesia. Muhammadiyah (1912) introduced a modern education system that combined religious and general curricula, while Nahdlatul Ulama (1926) maintained the traditional pesantren system but adapted it to the challenges of the times. Harun Nasution (1986) emphasized that Islamic education needs to be rational, contextual, and open to the development of modern science.

In the post-independence period, the Indonesian government established a formal Islamic education system through the establishment of madrasahs and State Islamic Higher Education Institutions (PTKIN), such as IAIN and later UIN. According to Azra (2012), this transformation was a form of integration between religious and general knowledge within the framework of national development. The establishment of UIN Syarif Hidayatullah Jakarta, UIN Sunan Kalijaga Yogyakarta, and others demonstrated a move towards Islam with a universal scientific perspective.

In the context of epistemology, there was also a movement to Islamize science, which was adapted from the thoughts of Syed Muhammad Naquib al-Attas and Ismail Raji al-Faruqi. This movement aims to restore the dimension of tawhid in all branches of science so as not to get caught up in secularization. Quraish Shihab (1999) adds that the integration of knowledge must be directed towards human welfare, not merely the reproduction of textual knowledge.

In the contemporary era, Islamic boarding schools have begun to open themselves up to educational innovation by adopting digital technology, expanding their curricula, and establishing international cooperation. Modern Islamic boarding schools such as Gontor have become models of integration between classical Islamic tradition and modern educational methods. This indicates that the tradition of Islamic scholarship in Indonesia is not static, but rather dynamic and adaptive to the changing times (Rahardjo, 2002).

In addition, Islamic scholarship in Indonesia has also developed through research institutions and scientific publications. Journals such as *Studia Islamika*, *Afkaruna*, *Al-Jami'ah*, and *Ulumuna* have become academic platforms for the development of contextual Islamic thought. Topics covered include Islamic philosophy, contemporary interpretation, Islamic education, and sharia economics, demonstrating the breadth of a scientific tradition that continues to grow.

Thus, the tradition of Islamic scholarship in Indonesia has undergone a long journey from its traditional form to a more structured and academic modern system. Its main strength lies in its ability to combine Islamic values with the socio-cultural dynamics of the nation. This has given rise to the concept of *Islam Nusantara*, a paradigm that places Islam as a blessing for the whole universe, while remaining rooted in local traditions and identities.

Islamic Scientific Tradition in Brunei Darussalam: System, State, and Ideology

The tradition of Islamic scholarship in Brunei Darussalam has characteristics that differ from Indonesia, mainly due to its system of government, which is an absolute Islamic monarchy. Brunei places Islam as the foundation of the state as enshrined in the philosophy of Melayu Islam Beraja (MIB). According to Noor Azam Haji Othman (2014), MIB is not only a political ideology, but also an epistemological framework that regulates the way of thinking about education, science, and culture in Brunei.

The MIB philosophy reinforces the position of Islam as the main source of values and knowledge, where science is considered to be in line with the principles of Sharia and the beliefs of Ahlus Sunnah wal Jamaah. In this context, Islamic education in Brunei developed under the direct supervision of the royal family. According to Mohd Zain Serudin (1995), Brunei's Islamic education system was designed to ensure the continuity of classical Islamic scientific traditions with the mastery of modern science without sacrificing Islamic values.

The early history of the Islamic scholarly tradition in Brunei can be traced back to the 15th century, when the Sultanate of Brunei reached its peak under Sultan Bolkiah. At that time, the ulama played an important role as advisors to the sultan and educators of the community. According to Ranjit

Singh (2000), scholars from Arabia, Aceh, and Pattani came to Brunei bringing with them books on fiqh and tafsir, which became the basis for the formation of the local Islamic scholarly tradition.

In the 20th century, Islamic education in Brunei began to undergo institutionalization with the establishment of the Brunei Arab School (1930), which later developed into the Sultan Haji Omar 'Ali Saifuddien Islamic College (KISHOAS). This institution became a center for training Islamic scholars and intellectuals in Brunei. Research by Abdul Hamid (2010) shows that the KISHOAS curriculum focuses on the integration of religious and social sciences, with an emphasis on Arabic language skills and memorization of the Qur'an.

In the context of higher education, the establishment of Universiti Islam Sultan Sharif Ali (UNISSA) in 2007 marked a new chapter in the development of Islamic knowledge in Brunei. UNISSA was designed as a modern Islamic university that combines the disciplines of sharia, Islamic economics, law, and science within the framework of *maqashid al-syari'ah*. According to the UNISSA report (2021), this university plays a strategic role in realizing Brunei's 2035 vision of becoming an international center for Islamic knowledge.

The Brunei government also established the Majlis Ugama Islam Brunei (MUIB), which regulates matters related to Islamic law, waqf, zakat, and religious education. MUIB not only plays an administrative role but also serves as an epistemological authority in determining the direction of national Islamic education. According to a report by the Brunei Ministry of Religious Affairs (2019), MUIB plays a role in standardizing the religious education curriculum from elementary to university levels, ensuring the integration of MIB values in all fields of knowledge. From an epistemological perspective, Brunei's scientific tradition strongly emphasizes the principles of *ta'dib* and *tazkiyah al-nafs* (purification of the soul) in the learning process. Abdullah Alwi Hassan (2013) explains that Islamic education in Brunei aims not only to produce scientists, but also people with noble character who understand their spiritual responsibility to Allah SWT. Thus, Islamic education in Brunei emphasizes moral and spiritual aspects rather than merely scientific rationality.

However, Brunei does not reject modernization. In the last two decades, the government, through UNISSA and the University of Brunei Darussalam (UBD), has begun to introduce interdisciplinary research that connects modern science with Islamic values. For example, in the field of Islamic economics, research by Noraini Ibrahim (2020) shows how the concept of *maqasid al-syari'ah* is applied in the development of the Islamic financial system and state fiscal policy.

This integration between religious knowledge and science is in line with the *Islamic knowledge integration* paradigm that is also developing in Indonesia. However, in Brunei, this integration is strictly controlled by the state so as not to deviate from the principles of MIB. This shows that the Islamic scientific tradition in Brunei has a top-down orientation, namely that science is developed based on state policy and official religious authorities, not from civil society movements as in Indonesia (Azman, 2018).

Thus, the Islamic scholarly tradition in Brunei Darussalam is a combination of adherence to classical Islamic values and adaptation to global challenges. The education system and state policies make Brunei a unique example of state Islam that combines sharia, Malay culture, and loyalty to the monarchy. This kind of scientific orientation results in strong ideological stability, although it is relatively slow in scientific innovation compared to Indonesia, which is more open and pluralistic.

Comparison of Islamic Scientific Traditions in Indonesia and Brunei Darussalam

The Islamic scholarly traditions in Indonesia and Brunei Darussalam reveal two different epistemological models in the context of the Malay-Islamic world. Indonesia has developed a pluralistic, dynamic, and community-based (*bottom-up*) scholarly tradition, while Brunei emphasizes a scholarly system centered on the state and monarchy (*top-down*). According to Azra (2013), Indonesia has become a laboratory for modern Islam in Southeast Asia, while Brunei represents a model of traditional Islam that is politically and ideologically institutionalized.

Historically, both countries share the same roots in the spread of Islam in the archipelago. The process of Islamization in Indonesia and Brunei was influenced by networks of scholars from Arabia, Gujarat (), and Samudera Pasai (Al-Attas, 1980). However, different social contexts led to different

outcomes. In Indonesia, the spread of Islam developed through trade routes and local culture, giving rise to acculturation between Islam and the traditions of the archipelago. In contrast, in Brunei, Islam developed as an integral part of the royal system and has been the identity of the state since its inception (Singh, 2000).

In the context of educational institutions, Indonesia has thousands of independent Islamic boarding schools, madrasas, and universities. Islamic boarding schools are the main basis of an egalitarian scientific tradition, where the relationship between *kiai* and *santri* forms a pattern of education based on *the transfer of knowledge and values* (Dhofier, 1985). In Brunei, Islamic educational institutions are more centralized under the supervision of the Ministry of Religious Affairs and the Islamic Religious Council of Brunei, with a uniform and MIB-based curriculum (Mohd Zain Serudin, 1995).

Epistemologically, the scholarly tradition in Indonesia displays the dynamics and diversity of Islamic thought. The emergence of the Islamic reform movement pioneered by Ahmad Dahlan, Hasyim Asy'ari, and Nurcholish Madjid demonstrates openness to rationality and modernity. According to Madjid (1992), Indonesian Islam must be contextual and responsive to social change. On the other hand, Brunei maintains a more conservative Islamic orthodoxy, prioritizing *taqlid (imitation)* of the Shafi'i school of thought and maintaining the stability of the people's faith (Othman, 2014).

Fundamental differences are also apparent in the relationship between religion and the state. Indonesia adheres to a democratic system with the principle of freedom of religion, while Brunei has made Islam the official ideology of the state. According to Hooker (2003), this difference has led to Islamic scholarship in Indonesia being more open to discourse on philosophy, sociology, and social sciences, while in Brunei it is more focused on normative education and strengthening Sharia law.

In the field of scientific development, Indonesia is relatively more progressive because it involves many research institutions, such as UIN, research pesantren, and Islamic studies centers in public universities. The program of Islamization of science in Indonesia is also more varied because it is influenced by the thoughts of figures such as Syed Naquib al-Attas and Ismail Raji al-Faruqi. Meanwhile, in Brunei, although there are efforts to integrate science at UNISSA, the academic space is more limited because it must be in accordance with the MIB ideological framework (Noraini Ibrahim, 2020).

From a social perspective, the tradition of Islamic scholarship in Indonesia is deeply rooted in civil society. Religious movements such as Nahdlatul Ulama and Muhammadiyah play an important role in education, social affairs, and health. In contrast, in Brunei, all religious activities are coordinated by the government, with strict supervision of the content of sermons, religious education, and fatwas. This has resulted in a society that is ideologically homogeneous but less dynamic in scientific debate (Azman, 2018).

Despite their differences, both countries share a common vision of promoting a moderate and peaceful image of Islam on the global stage. Indonesia, with its concept of *Islam Nusantara*, and Brunei, with its ideology of *Melayu Islam Beraja*, both emphasize the importance of moral values, obedience, and social harmony. In the context of ASEAN, cooperation between these two countries in the field of Islamic education and the exchange of scholars strengthens the integration of Islamic scholarship in Southeast Asia (UNISSA, 2021).

This comparison shows that Indonesia excels in intellectual innovation and diversity of thought, while Brunei excels in ideological consistency and stability of the scientific system. If Indonesia can be likened to a "laboratory" of modern Islamic thought, then Brunei is a strong "fortress" of traditional Islamic orthodoxy. Both complement each other in the mosaic of Islamic scholarship in Southeast Asia (Azra, 2013).

Thus, this comparative analysis shows that the development of Islamic scholarly traditions in Indonesia and Brunei Darussalam are two different expressions of the same spirit, namely, using knowledge as a means to draw closer to Allah SWT and build a civilized society. The differences in epistemological patterns and institutional structures enrich the Islamic heritage in the Malay world, while also reflecting the diversity of Islam's peaceful, scientific, and locally rooted face.

Conclusion

This study concludes that the Islamic scholarly traditions in Indonesia and Brunei Darussalam have developed with different characteristics but share the same roots, namely using knowledge as a means of serving Allah SWT and building a civilized society. Indonesia demonstrates a pluralistic, progressive, and open Islamic scholarly dynamic toward modernity through institutions such as Islamic boarding schools, madrasas, and Islamic universities that are capable of integrating religious and secular knowledge. In contrast, Brunei Darussalam presents a centralized model of Islamic scholarship based on the Malay Islamic Beraja (MIB) ideology, in which Islamic education and thought are controlled by the state in order to maintain the purity of faith and social stability. These two models reflect two epistemological approaches in the Malay world: Indonesia with a community-based (*bottom-up*) pattern of scientific development and Brunei with a state-controlled (*top-down*) institutional pattern. The implications of this study show the importance of intellectual collaboration between the two countries in building a moderate, civilized, and contextual Southeast Asian Islamic scientific network to address global challenges. The limitation of this study lies in its conceptual and literature-based nature, which does not include empirical field data. Therefore, further research is recommended to explore Islamic education practices directly in relevant institutions. The main recommendation is to strengthen research cooperation, academic exchanges, and the development of an integrative curriculum that balances classical intellectual heritage and modern scientific innovation in order to strengthen the position of Islam as a source of knowledge and morality in Southeast Asia.

References

- Abdul Hamid. (2010). *Islamic Education in Brunei Darussalam: Historical and Contemporary Perspectives*. Brunei: Universiti Brunei Darussalam Press.
- Al-Attas, S. M. N. (1980). *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education*. Kuala Lumpur: ISTAC.
- Azman, N. (2018). *The Role of the State in Islamic Education in Brunei Darussalam*. *Journal of Islamic Studies in Southeast Asia*, 12(2), 45–62.
- Azra, A. (2013). *Islam Nusantara: The Network of Middle Eastern and Nusantara Archipelago Scholars in the 17th and 18th Centuries*. Jakarta: Kencana.
- Dhofier, Z. (1985). *The Pesantren Tradition: A Study of the Kyai's View of Life*. Jakarta: LP3ES.
- Hooker, M. B. (2003). *Indonesian Islam: Social Change through Contemporary Fatawa*. Honolulu: University of Hawaii Press.
- Madjid, N. (1992). *Islam Doctrine and Civilization: A Critical Study of Issues of Faith, Humanity and Modernity*. Jakarta: Paramadina.
- Mohd Zain Serudin. (1995). *The Development of Islamic Education in Brunei Darussalam*. Bandar Seri Begawan: KHEU Publications.
- Noor Azam Haji Othman. (2014). *Melayu Islam Beraja and the Formation of National Identity in Brunei Darussalam*. *Asian Journal of Social Sciences*, 42(3), 233–250.
- Noraini Ibrahim. (2020). *Islamic Knowledge Integration in Higher Education: A Bruneian Perspective*. *International Journal of Islamic Thought*, 18(1), 59–74.
- Ranjit Singh, D. S. (2000). *The Making of Brunei Darussalam*. Oxford: Oxford University Press. Sultan Sharif Ali Islamic University (UNISSA). (2021). *Annual Academic Report 2021*. Bandar Seri Begawan: UNISSA Press