

The Role of Islamic Educational Institutions in the Formation of Malay Cultural Identity in Indonesia and Brunei Darussalam

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Abstract: This study examines the role of Islamic educational institutions in shaping the Malay cultural identity in Indonesia and Brunei Darussalam as an integral part of the Malay-Islamic Civilization (Tamadun Islam Nusantara). The study is motivated by the academic gap in understanding how Islamic education functions not only as a medium for transmitting religious knowledge but also as an agent for preserving Malay-Islamic cultural values. The objective of this research is to comparatively analyze the models of Islamic education in Indonesia and Brunei and their implications for the development of the Malay-Islamic civilization in the Southeast Asian region. The study employs a qualitative approach with a literature review design, drawing on national and international scholarly sources. The analysis identifies the similarities and differences in the educational systems of both countries based on historical, ideological, and sociocultural dimensions. The findings reveal that Indonesia represents an inclusive, adaptive, and pluralistic model of Islamic education, whereas Brunei implements an educational system integrated within the philosophy of Melayu Islam Beraja, emphasizing value uniformity and social loyalty. These distinctions illustrate two complementary paradigms of civilization that sustain the continuity of Malay-Islamic identity. The study concludes that Islamic education in both nations plays a strategic role in strengthening the cultural and spiritual heritage of the Malay world while serving as a fundamental pillar for the development of an Islamic civilization rooted in local values with a global outlook.

Keywords: Islamic Education, Malay-Islamic Civilization, Malay Culture, Indonesia, Brunei Darussalam, Islamic Identity



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Introduction

The development of Islamic education in the Malay-Nusantara region shows a unique dynamic in integrating religious values with local culture. Islamic educational institutions in Indonesia and Brunei Darussalam have long been a forum for the transmission of religious values and the preservation of Malay cultural identity. This combination of education and culture has shaped the unique social character of the community, where Islamic values are integrated with Malay customs and language. In Indonesia, Islamic boarding schools, madrasas, and Islamic schools have become centers for the formation of the moral and cultural values of a society rooted in local Islamic traditions (Asrori & Syauqi, 2023). Brunei Darussalam has developed an education system based on the philosophy of Malay Islam Beraja, which emphasizes the role of Islam in shaping the nation's identity (Thoriquttyas et al., 2021). These two contexts show historical continuity in building Malay-Islamic identity in the archipelago. The differences in social and political systems between the two countries provide scope for more in-depth comparative research on Islamic educational institutions. This understanding is important for assessing how Islamic educational institutions play a role in preserving Malay-Islamic civilization in the modern era.

The study of Islamic educational institutions is important because education is a strategic instrument in shaping people's cultural identity. Malay cultural identity is not only formed through historical heritage but also through an educational process that instills Islamic values and symbols. In Brunei Darussalam, these values are internalized through a national education system that emphasizes the integration of Islamic teachings and Malay customs. In Indonesia, a more pluralistic approach has given rise to variations in the application of Islamic values in educational institutions (Rahman & Azzahra, 2023a). Modernization and globalization have created new challenges for Islamic education in preserving the traditional values that shape the Malay-Islamic personality. Several studies show that educational institutions have a direct influence on the formation of students' religious and cultural character (Fitriani, Hamid, et al., 2025). However, there have not been many studies that highlight how Islamic educational institutions help determine the form and direction of Malay cultural identity in a cross-national context. This condition creates a gap that needs to be bridged through comparative research between Indonesia and Brunei Darussalam.

Previous studies have largely focused on the theological and pedagogical aspects of Islamic education, but few have explicitly linked Islamic education to the formation of Malay cultural identity. Most studies in Indonesia focus on the modernization of Islamic boarding schools and curriculum reform (Bertuah, 2022), while research in Brunei tends to highlight national policies in Islamic education without considering the broader cultural dimensions (N. Mariana & Pelawi, 2024). This has led to a gap in understanding of how Islamic educational institutions contribute to the construction of Malay cultural identity in two different social contexts. A comparative analysis is relevant to assess how Islamic education policies in both countries adapt Malay civilization values. In this context, educational institutions function not only as academic facilities but also as cultural spaces that shape religious and ethnic awareness. This awareness has implications for the preservation of a collective identity that represents the Islamic civilization of the archipelago. This research has high academic and social urgency.

The historical context further reinforces the need for this study. The process of Islamization in the Malay world has given rise to a network of scientific knowledge and educational institutions that have spread Islamic values since the 13th century. The traces of Islamization have left a strong influence on the social and cultural structures in Indonesia and Brunei Darussalam (A. Mukri, 2019). The traditions of Jawi script, Islamic literature, and the art of preaching have become symbols of the integration of Islam and Malay culture that still survive today (Azzahra et al., 2025). This civilization is known as part of the Islamic civilization of the Archipelago, which harmoniously combines local and universal Islamic elements. In its development, Islamic educational institutions have played an important role as guardians of the continuity of scientific and cultural traditions. However, the influence of globalization and digital technology has now begun to diminish the orientation of local culture in the education system. These challenges require a new approach to strengthen the function of Islamic educational institutions as guardians of the Malay-Islamic civilization heritage. This situation underlies the need for comparative research across countries.

Islamic educational institutions cannot be separated from the ever-changing dynamics of Malay society. In Indonesia, Islamic educational institutions develop independently under various foundations and community organizations, while in Brunei Darussalam, their management is centralized under royal policy. Both systems have similar goals, namely to produce a generation of Muslims who are faithful and cultured. This cross-national study seeks to examine the extent to which Islamic education policies, curricula, and practices systematically shape Malay cultural identity. An exploration of the values taught, school activities, and cultural symbols used will help to understand the relationship between education and culture. This approach allows researchers to see the interaction between educational ideology and Malay cultural values. Comparative analysis will also explain the extent to which Islamic educational institutions in both countries maintain their Malay-Islamic character amid the influence of modernity. This study seeks to fill the limited literature on the direct relationship between Islamic education and Malay cultural identity.

Islamic educational institutions in the Malay region have a responsibility not only to produce graduates who are knowledgeable about religion, but also to instill character in accordance with cultural values. Islamic education serves to instill moral, ethical, and cultural values derived from Islamic teachings and local traditions. Several studies emphasize the importance of a culture-based curriculum in strengthening Islamic identity (Hamasy Al Qosam, Alim, et al., 2024). In Brunei, the concept of Melayu Islam Beraja (Malay Islamic Monarchy) is the basis for all educational institutions in instilling loyalty to Malay and Islamic values (Putra, 2024). In Indonesia, similar values are reflected through character and moral education in Islamic boarding schools based on local traditions. Although the general objectives are similar, different pedagogical approaches and administrative systems create variations in the formation of identity. This condition highlights the importance of comparative studies that focus on the internal mechanisms of educational institutions in preserving Malay-Islamic values. This research attempts to answer the extent to which educational institutions can maintain a balance between global demands and the preservation of local culture.

The contribution of this research is expected to enrich the understanding of the Islamic civilization of the Archipelago through the perspectives of education and culture. This study views civilization not merely as a historical relic, but as a living process that continues to evolve through educational institutions. Islamic education acts as an agent for the preservation of values and identities that have been passed down from generation to generation. By examining educational institutions in Indonesia and Brunei Darussalam, this study seeks to explore the concrete forms of teaching, values, and policies that reflect the spirit of Malay-Islam. This study also reflects on the extent to which Islamic educational institutions can adapt to social changes without losing their cultural essence. The results of this study are expected to contribute to the development of Islamic education theory based on the Nusantara civilization. In addition, this study has practical relevance in strengthening curriculum design that is more responsive to Malay-Islamic cultural values. This effort is a strategic step to ensure the continuity of Islamic civilization in the Malay world.

This research reaffirms the importance of understanding Islamic educational institutions as centers for the formation of the collective identity of the Malay-Islamic community. The values instilled through education are the main foundation for the continuity of Islamic civilization in the Nusantara region. A comparative study between Indonesia and Brunei Darussalam opens new insights into the variations in Islamic educational practices in shaping cultural awareness. Malay-Islamic identity is not static, but is always negotiated between tradition and modernity. Therefore, educational institutions play an important role in maintaining this balance. This research is expected to contribute theoretically to the development of Islamic civilization studies and practically to the strengthening of culture-based education policies. Through a cross-national approach, this research presents a portrait of diversity within the unity of the Malay-Islamic world. In conclusion, Islamic education is a key pillar in maintaining the continuity of Malay cultural identity amid global change.

Research Method

This study uses a qualitative approach with library research to examine the role of Islamic educational institutions in shaping Malay cultural identity in Indonesia and Brunei Darussalam. This approach was chosen because the research focuses on tracing, analyzing, and synthesizing conceptual ideas from scientific sources relevant to the theme of Islamic civilization in the archipelago (Creswell &

Poth, 2018) . A literature study is considered appropriate for understanding the relationship between education, culture, and Islam without having to involve field data collection (Snyder, 2019) . The focus of the analysis is directed at the concept of Islamic education and the process of internalizing Malay-Islamic values in the education policies and systems of both countries (R. Mariana & Pelawi, 2024) . This study examines the historical connection between the Malay cultural heritage and the Islamic education system as instruments for shaping the collective identity of society. A comparative approach is used to identify similarities and differences in the application of Islamic-Malay values in Indonesia and Brunei (Asrori & Syauqi, 2023) . Each finding is analyzed interpretively to gain a deeper understanding of the continuity of Malay-Islamic culture in the archipelago. Thus, this method is conceptual-analytical with the aim of producing a theoretical synthesis relevant to the contemporary context.

The data sources in this study consist of primary and secondary materials from scientific books, national and international journal articles, proceedings, education policy documents, and reputable academic digital sources. The selection of sources was done purposively based on the criteria of relevance, credibility, and actuality in the study of Islamic education and Malay culture (Hamasy Al Qosam, Alim, et al., 2024) . The literature reviewed includes scientific works on Malay-Islamic civilization, the Islamic education system, and the philosophy of Malay Islam Beraja in Brunei Darussalam (Thoriquttyas et al., 2021) . Each source was critically evaluated through a process of content verification and contextualization in relation to the historical period and policies being studied (Cohen et al., 2018) . The literature review also explored the ideological connection between Islamic values and Malay traditions in shaping the character of education in both countries (S. Mukri, 2019) . Data was obtained through close reading and thematic recording of the core ideas of each source. The selection process was carried out systematically to ensure that each piece of literature supported the conceptual analysis objectives of the study (Snyder, 2019) .

Data analysis was conducted using content analysis and thematic analysis to find conceptual patterns and meaning structures from various sources. These analysis techniques enabled researchers to identify major themes such as Islamic values, Malay culture, and education policies in each country (Braun & Clarke, 2019) . Content analysis was conducted by interpreting academic texts hermeneutically, so that each concept could be understood in its original socio-cultural context (Silverman, 2020) . Data reduction was carried out to sort out relevant information and remove redundant parts, which were then organized into coherent conceptual categories (Miles et al., 2014) . Conceptual validity is maintained through triangulation of sources and cross-confirmation between highly credible literature (Lincoln & Guba, 1985) . The peer debriefing technique is also applied through discussion of the analysis results with cross-country scientific references to minimize interpretive bias. The interpretation process is dynamic, taking into account differences in the educational and cultural contexts of each country (Rahman & Azzahra, 2023a) .

The research procedure was carried out in four main stages, including concept formulation, literature source collection, thematic analysis, and conceptual conclusion drawing. The initial stage began with the identification of Islamic education issues related to Malay cultural identity in Southeast Asia (Fitriani, Hamid, et al., 2025) . The second stage involved searching for literature from academic databases such as DOAJ, Google Scholar, Scopus, and university e-journals to obtain relevant reference materials (Creswell & Poth, 2018) . The analysis stage was carried out in stages by interpreting the data reflectively and critically to find the relationship between Islamic civilization theory and educational practices (Braun & Clarke, 2019) . The final stage was the preparation of a conceptual synthesis that explained the contribution of Islamic educational institutions to the formation of Malay-Islamic identity in Indonesia and Brunei. Each stage of the research is conducted with attention to scientific ethics, respect for academic copyright, and maintaining the authenticity of data interpretation (Lincoln & Guba, 1985) . The relevance of this research lies in its contribution to strengthening the study of Islamic civilization in the archipelago through conceptual analysis that affirms the continuity between Malay culture and Islamic education as pillars of civilization in Southeast Asia (Hamasy Al Qosam, Alim, et al., 2024) .

Results and Discussion

Results

Literature analysis shows that Islamic educational institutions in Indonesia play a significant role in shaping and maintaining Malay cultural identity through the integration of Islamic values and local wisdom. Islamic boarding schools, madrasas, and non-formal educational institutions are the main spaces for the development of Islamic values combined with local Malay traditions (A. Mukri, 2019). The formation of Malay-Islamic cultural identity in Indonesia is carried out through a curriculum that instills moral values, Islamic civilization history, and awareness of local cultural heritage (Bertuah, 2022). Pesantren-based education is a distinctive feature that differentiates the Islamic education system in Indonesia from other countries in Southeast Asia (Azzahra et al., 2025). Pesantren are not only religious institutions, but also centers of cultural transmission that preserve Malay social, moral, and aesthetic values (Fitriani, Rusdyiyah, et al., 2025). Cultural identity awareness in this educational environment strengthens both nationalism and Islam. Islamic educational institutions in Indonesia also function as agents of moderation that teach Islam in a contextual and tolerant manner. This phenomenon shows that educational institutions play a strategic role in maintaining the continuity of Malay-Islamic civilization amid global modernity.

A literature review also reveals that Islamic educational institutions in Brunei Darussalam function in a more formal and centralized manner within the framework of the Malay Islam Beraja (MIB) national ideology. The MIB philosophy combines elements of Islam, Malay culture, and loyalty to the monarchy as the basis of national identity (Thoriquttyas et al., 2021). Educational institutions in Brunei, such as the Brunei Arab School and the Sultan Haji Hassanal Bolkiah Institute of Al-Qur'an Memorization, play an important role in instilling MIB values from an early age (R. Mariana & Pelawi, 2024). The curriculum in Brunei integrates Islamic religious education with Malay cultural history and devotion to the state (Hamasy Al Qosam, Mahee Samry, et al., 2024). This pattern shows a strong ideological orientation in which education is a tool of the state in shaping the character of its citizens. The Brunei government fully controls Islamic educational institutions to ensure uniformity of values and loyalty to the national philosophy. The royal family's influence on the education system shapes a stable and homogeneous collective consciousness in society. The Islamic education system in Brunei thus not only educates but also reinforces the cultural and political legitimacy of the state.

A comparison between the two education systems shows similarities in their cultural mission, but differences in their approach and implementation. Indonesia emphasizes a cultural approach rooted in society, while Brunei emphasizes a formal approach rooted in the state (Asrori & Syauqi, 2023). Islamic educational institutions in Indonesia grow from the bottom up based on the needs of local Muslim communities. In contrast, in Brunei, educational institutions develop from the top down through royal policies and control (N. Mariana & Pelawi, 2024). In this context, the autonomy of educational institutions in Indonesia creates diversity in Islamic cultural practices and expressions. Brunei stands out in its ideological uniformity and stability of religious and Malay values (Putra, 2024). These two approaches illustrate the unique dynamics of Malay Islamic civilization, which is adaptive to the socio-political context of each country. These findings affirm that Islamic education serves as a strategic vehicle in reinforcing the Malay-Islamic identity across the archipelago.

One of the results of the literature synthesis shows that Indonesia is more adaptive to educational modernization without losing its Islamic cultural roots. The integration of general education with religious education in madrasas and Islamic boarding schools demonstrates the successful harmonization of science and spirituality (Creswell & Poth, 2018). The Indonesian government also provides space for curriculum innovation that combines Islamic values with local wisdom. This pattern reinforces the character of inclusive and multicultural education in Indonesia (Fitriani, Hamid, et al., 2025). Brunei, on the other hand, emphasizes the uniformity of a religion-based curriculum as a tool for national unity. This educational pattern shapes a society with a strong but monolithic Malay-Islamic identity (N. Mariana & Pelawi, 2024). In the context of Islamic civilization, Indonesia displays a dynamic and pluralistic character, while Brunei displays a normative and conservative character. Both patterns continue to reflect the sustainability of Malay-Islamic civilization values in the archipelago.

Historically, educational institutions in both countries have also played a role in maintaining the continuity of Islamic scholarly traditions that have developed since the Malay sultanate era. In Indonesia, the intellectual heritage of Malay Islam is still alive through the teaching of classical texts, Jawi manuscripts, and the development of religious literacy in Islamic boarding schools (A. Mukri, 2019). In Brunei, this scholarly tradition is preserved through official institutions that teach tafsir, hadith, and fiqh according to the Shafi'i school of thought (Hamasy Al Qosam, Alim, et al., 2024). Literature reviews also found that the Islamic education systems in both countries serve as important mediums in building the social and spiritual identity of Malay communities (Rahman & Azzahra, 2023). The tradition of teaching based on morality and manners is an aspect that continues to be maintained today. In the context of globalization, these educational institutions play a role in preserving the traditional values that characterize Malay Islamic civilization. The continuity of this tradition demonstrates the success of Islamic education in maintaining the stability of cultural and religious values amid the tide of modern change.

To clarify the comparative results between the two countries, the following table describes the main characteristics of Islamic educational institutions in Indonesia and Brunei Darussalam based on the results of a literature review.

Table 1. Characteristics of Islamic educational institutions in Indonesia and Brunei Darussalam

| Comparison Aspect | Indonesia | Brunei Darussalam |
|--------------------------------------|---|--|
| Education System | Autonomous, community-based (Islamic boarding schools & madrasas) | Centralized under the kingdom (MIB) |
| Philosophy of Education | Integration of Islam and local wisdom | Islam as a national ideology |
| Institutional Structure | Varied, non-formal and formal | Uniform, government-controlled |
| The Role of Malay Culture | Adaptive, multicultural, dynamic | Normative, conservative, symbolic |
| Curriculum Orientation | Contextual and participatory | Ideological and homogeneous |
| Social Function | Agent of cultural change in society | Guardian of national ideology |
| Connection with Islamic civilization | Reflective and open to modernity | Static yet strong in preserving traditions |

Analysis of the table shows that both countries have developed different but complementary forms of Islamic civilization sustainability. Indonesia emphasizes flexibility and plurality as strengths, while Brunei emphasizes stability and purity of values as the core of civilization. The patterns of Islamic education in both countries contain the functions of cultural preservation and the formation of a national identity based on Malay-Islamic values (Rahman & Azzahra, 2023a). These results also confirm that Islamic education has become a forum for dialectics between tradition and modernity that continues to develop in line with the context of globalization. This cross-national study enriches our understanding of how Malay Islamic civilization survives as a living cultural entity, not merely a legacy of the past. Educational institutions in both countries serve as guardians of the values, symbols, and social structures of contemporary Malay-Islamic society. Thus, Islamic education acts as a historical link between the past civilization and the future of Islamic civilization in the archipelago.

Discussion

The results of the literature review show that Islamic educational institutions in Indonesia and Brunei Darussalam have a strategic role in maintaining the continuity of Malay-Islamic civilization. This role is not only limited to religious aspects, but also to the formation of social, moral, and cultural values of society. In the Indonesian context, Islamic boarding schools and madrasas have become

arenas for the formation of a dynamic and contextual Malay-Islamic character (A. Mukri, 2019). Islamic values are synergized with local traditions, resulting in a cultural synthesis that is adaptive to the changing times (Azzahra et al., 2025). In contrast, the education system in Brunei emphasizes the integration of religion, culture, and politics into a single national philosophy, namely Melayu Islam Beraja (Thoriquttyas et al., 2021). These two models show that Islamic education in the Malay region is not merely a means of transferring knowledge, but also a mechanism for preserving cultural identity. Malay Islamic civilization, in this case, appears to be alive and thriving through educational institutions rooted in local and universal values.

The concept of Islamic civilization in the context of the archipelago emphasizes a balance between spiritual, intellectual, and cultural dimensions. Islamic education is an important instrument in instilling these values from generation to generation. In Indonesia, the pesantren system builds an Islamic civilization that is open, dialogical, and tolerant of cultural plurality (Bertuah, 2022). This character shows that Islam in the archipelago functions as a unifying force, not a divisive one, in a pluralistic society. Brunei, with its ideological approach, presents a uniform and structured face of Islam within the framework of the nation-state (N. Mariana & Pelawi, 2024). This type of educational model strengthens national identity and social loyalty to the monarchy system. Despite differing orientations, both countries demonstrate the integration of Islam and Malay culture as the foundation of a sustainable culture. Education serves as a vehicle for Islam to adapt to social realities without losing its original values.

From the perspective of Islamic civilization theory, educational institutions are agents of transformation that maintain the continuity of civilizational values. According to (Rahman & Azzahra, 2023b), Islamic education in the Malay region serves as a "guardian of meaning" for the historical and spiritual heritage of Muslim communities. In Indonesia, this process takes place through the internalization of the values of manners, morals, and togetherness inherited from the ulama. Brunei emphasizes the aspects of discipline, loyalty, and purity of royal values as part of its religious social structure (Putra, 2024). Both show a dimension of education that not only teaches knowledge but also shapes collective moral awareness. This perspective shows that Islamic education in Malay civilization cannot be separated from the value system of the society that surrounds it. Within this framework, educational institutions function as a medium of social, ideological, and cultural reproduction. Education is an integral part of the construction of Islamic civilization in the archipelago.

The results of the comparison also confirm the conceptual gap between Indonesia's cultural approach and Brunei's ideological approach. Indonesia provides space for the community to interpret Islamic values according to their social and cultural contexts. Islamic education policies in Indonesia allow for a variety of practices, ranging from traditional Islamic boarding schools to modern madrasas (Fitriani, Hamid, et al., 2025). In contrast, Brunei presents educational uniformity as a reflection of state-controlled political and cultural stability (N. Mariana & Pelawi, 2024). This difference reflects two equally valid but differently oriented paradigms of Islamic civilization development. Indonesia emphasizes pluralism as a cultural strategy, while Brunei emphasizes uniformity as an ideological strategy. This gap is an important scientific contribution of this study because it shows two faces of contemporary Malay Islamic civilization. Both represent models of Islamic civilization sustainability amid global modernity.

From a sociological perspective, Islamic education in both countries plays a role in shaping social identity through the transmission of cultural values and symbols. Malay-Islamic identity is built through an educational process that instills religious values, social ethics, and a distinctive cultural language (Creswell & Poth, 2018). In Indonesia, these values develop in the context of a pluralistic society that allows for cross-cultural interaction. In Brunei, the same values are formally institutionalized in the national education system. Both show that education is an arena for the formation of collective identity based on religion and culture. Islamic civilization in this context is not a static entity, but a social construct that is constantly being renewed through education. Values such as manners, scholarship, and social responsibility are central to the formation of the Malay-Islamic identity. Islamic educational institutions serve as a medium for the reconstruction of civilization, not just the reproduction of knowledge.

The historical dimension also provides an important basis for understanding the role of education in Malay Islamic civilization. Since the era of Malay sultanates such as Samudera Pasai and Old Brunei, Islamic education has been at the core of cultural development and governance (Hamasy Al Qosam, Mahee Samry, et al., 2024). Institutions such as surau, madrasah, and palaces became centers of religious and literary education that shaped the identity of the community (A. Mukri, 2019). This tradition continued into the modern era through formal and non-formal educational institutions. Indonesia preserved this system through Islamic boarding schools, while Brunei continued it in the structure of a modern Islamic kingdom. This historical continuity shows that the Malay-Islamic civilization in the archipelago survived not because of dogma, but because of an adaptive and contextual educational process. This historical heritage has become cultural capital for contemporary social development. The continuity of these values has made education a bastion of Malay-Islamic identity in Southeast Asia.

From a cultural perspective, Islamic education in the Malay region is not only a means of learning, but also an expression of the aesthetic, linguistic, and symbolic values of society. In Indonesia, this is evident in traditional-based learning practices such as hadrah, marhaban, and kitab kuning, which contain high cultural value (Bertuah, 2022). In Brunei, Islamic cultural expression is manifested in state symbols such as the flag, national anthem, and Islamic monarchy system, which are taught in moral education (Thoriquuttyas et al., 2021). These differences in cultural expression demonstrate the rich and multifaceted nature of Malay Islamic civilization. Both serve to strengthen a sense of togetherness and social solidarity. Education, in this case, acts as a vehicle for preserving the arts, language, and rituals that affirm the Malay Islamic identity. It is this educational process, which contains aesthetic values, that keeps Malay-Islamic civilization relevant and alive in modern society. The cultural function of education is proof that Islamic civilization in the archipelago is not only spiritual but also cultural.

The final analysis shows that Islamic education in Indonesia and Brunei both play a role in maintaining the continuity of Malay-Islamic civilization in different but complementary ways. Indonesia offers a pluralistic model that is open to change, while Brunei offers a conservative model that preserves the purity of tradition (Asrori & Syauqi, 2023). These differences enrich the map of Islamic civilization in the archipelago because they demonstrate the diversity of ways of understanding and applying Islamic values in social life. Both countries show that education is at the core of building a humanistic Islamic civilization, rooted in local values and with a global perspective. The results of this study reinforce the view that Malay Islamic civilization is not merely a historical legacy, but a value system that continues to evolve through educational institutions (Rahman & Azzahra, 2023a). This study is expected to contribute scientifically to the development of Islamic civilization studies in Southeast Asia. Thus, Islamic education becomes a bridge between the past, present, and future of Malay-Islamic civilization.

Conclusion

This study confirms that Islamic educational institutions play a fundamental role in shaping and preserving the Malay cultural identity in Indonesia and Brunei Darussalam. Islamic education functions not only as a vehicle for the transfer of religious knowledge, but also as a medium for the transformation of values, ethics, and social norms that form the core of Malay-Islamic civilization. In Indonesia, the pesantren and madrasah education models contribute to the formation of an inclusive, tolerant, and pluralistic character. Meanwhile, in Brunei Darussalam, the Islamic education system based on the philosophy of Melayu Islam Beraja (Malay Islamic Monarchy) shapes a uniform national identity that is religious and loyal to the royal institution. These differences in orientation show two complementary paradigms in the context of developing Malay Islamic civilization. Islamic education in both countries shows the same adaptive ability to modernity without abandoning traditional values. This conclusion shows the continuity between education, culture, and spirituality in shaping a sustainable Malay-Islamic civilization identity. The findings of this study also reinforce the understanding that the Islamic civilization of the archipelago is the result of a harmonious interaction between local and universal Islamic values.

A comparative analysis of the two countries shows similarities in their orientation toward preserving Islamic values as the basis for cultural development, but with differences in structural and ideological approaches. Indonesia tends to emphasize a cultural and social approach through the integration of Islamic values into a multi-ethnic and multi-religious society. In contrast, Brunei adopts a centralized ideological approach, making Islam part of its national political identity. Both systems display educational strategies rooted in their respective histories, traditions, and governmental structures. These findings contribute scientifically to the study of Tamadun Islam Nusantara by emphasizing that Islamic civilization in this region is not singular, but plural and contextual. Education is a major factor in preserving the values of tamadun through the inheritance of symbols, language, and cultural behavior. This conclusion enriches the academic literature on the relationship between education and the formation of Malay-Islamic identity. This study also emphasizes the importance of viewing Islamic education as a social institution that is historical, dynamic, and adaptive.

The recommendations of this study emphasize the need to strengthen cross-country comparative studies in the Malay-Archipelago region to understand the dynamics of Islamic civilization more comprehensively. Future researchers can explore the implementational dimensions of Islamic education at the curriculum, teaching methods, and government policy levels. Field studies involving students, teachers, and policy makers are also important to deepen understanding of the internalization of Islamic values in everyday educational practices. The governments of both countries are advised to strengthen academic and cultural cooperation to enrich the discourse on Islamic civilization in Southeast Asia. Cross-institutional collaboration can produce contextual curriculum innovations that meet the needs of global society while remaining rooted in Islamic values and Malay culture. Future research is expected to be not only descriptive but also analytical in constructing new theories about the relationship between education and civilization. These suggestions are expected to serve as a foundation for the development of inclusive and sustainable Islamic education strategies in the archipelago. Through continuous research, the Malay-Islamic identity will continue to live and thrive amid the tide of modern globalization.

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