
Beyond Binary Opposition: Reconfiguring Islamic Responses to Western Modernity through Resistance, Adaptation, and Post-Secular Synthesis

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ABSTRACT

The relationship between Islam and Western modernity has frequently been framed within a binary opposition between acceptance and rejection, limiting a nuanced understanding of its complexity. This study reconceptualizes Islamic responses as a dynamic and processual configuration encompassing resistance, adaptation, and post-secular synthesis. Employing a qualitative interpretive approach, this research utilizes reflexive thematic analysis of contemporary academic literature (2020-2025) to identify latent patterns in the discourse on Islam and modernity. The findings indicate that resistance operates as an epistemological critique of Western modernity, while adaptation reflects selective and strategic engagement with modern institutional and technological structures. More significantly, the study identifies an emergent post-secular synthesis in which Islamic values and modern rationality are integrated, generating hybrid epistemic and socio-cultural formations. Unlike prior studies that examine Islamic responses in fragmented domains, this research integrates ideological, institutional, and epistemological dimensions within a unified analytical framework. In doing so, it bridges modernization theory, multiple modernities, and post-secularism into a coherent conceptual model. The study contributes by shifting the analytical paradigm from binary categorization to a dialectical and process-oriented perspective. These findings provide a theoretical foundation for future empirical research to examine how such configurations manifest across diverse socio-cultural contexts.

Keywords: Islam and modernity, Western modernity, Islamic responses, Post-secularism, Multiple modernities, Reflexive thematic analysis, Epistemological resistance

ABSTRAK

Relasi antara Islam dan modernitas Barat selama ini kerap dipahami dalam kerangka oposisi biner antara penerimaan dan penolakan, sehingga membatasi pemahaman yang lebih nuansa terhadap kompleksitasnya. Penelitian ini merekonseptualisasikan respons Islam sebagai konfigurasi dinamis dan prosesual yang mencakup resistensi, adaptasi, dan sintesis post-sekular. Dengan menggunakan pendekatan kualitatif interpretif, penelitian ini menerapkan reflexive thematic analysis terhadap literatur akademik kontemporer (2020-2025) untuk mengidentifikasi pola-pola makna laten dalam diskursus Islam dan modernitas. Hasil penelitian menunjukkan bahwa resistensi berfungsi sebagai kritik epistemologis terhadap modernitas Barat, sementara adaptasi mencerminkan keterlibatan selektif dan strategis terhadap struktur institusional dan teknologi modern. Lebih jauh, penelitian ini mengidentifikasi munculnya sintesis post-sekular, di mana nilai-nilai Islam dan rasionalitas

modern terintegrasi secara produktif, menghasilkan formasi epistemik dan sosial-kultural yang bersifat hibrid. Berbeda dengan penelitian sebelumnya yang cenderung mengkaji respons Islam secara sektoral, studi ini mengintegrasikan dimensi ideologis, institusional, dan epistemologis dalam satu kerangka analisis yang terpadu. Dengan demikian, penelitian ini menjembatani teori modernisasi, multiple modernities, dan post-sekularisme dalam model konseptual yang koheren. Kontribusi utama penelitian ini terletak pada pergeseran paradigma analisis dari kategorisasi biner menuju pendekatan dialektis dan berorientasi proses. Temuan ini memberikan landasan teoretis bagi penelitian empiris selanjutnya untuk mengkaji bagaimana konfigurasi respons tersebut termanifestasi dalam berbagai konteks sosial dan kultural.

Kata Kunci: *Islam dan modernitas; modernitas Barat; respons Islam; post-sekularisme; multiple modernities; reflexive thematic analysis; resistensi epistemologis*

INTRODUCTION

The debate surrounding the relationship between Islam and Western modernity remains one of the most persistent and dynamic issues in contemporary Islamic studies. Western modernity, conceptually characterized by rationalization, secularization, and institutional differentiation, has not only generated structural transformations in global societies but has also posed significant epistemological and normative challenges to religious traditions, including Islam (Habermas, 2008; Haq, 2023; Taylor, 2007). In this context, modernity should not be understood merely as a historical phase, but as an epistemic project that shapes conceptions of reality, truth, and the authority of knowledge. Consequently, Islam cannot be reduced to a static entity that passively reacts to modernity; rather, it must be understood as a dynamic system of values and social practices that actively engages in negotiation, reinterpretation, and even reconstruction of modern elements (March, 2022; Ramadana et al., 2020; Turner, 2020).

Historically, Western modernity has often been associated with the process of secularization, which is presumed to marginalize religion from the public sphere. However, recent developments in the sociology of religion have increasingly challenged the assumption of linear secularization, particularly in Muslim societies. Instead of experiencing total secularization, many Muslim communities have demonstrated significant religious revitalization, manifested in revivalist movements, reformist initiatives, and new forms of religious expression that adapt to modern contexts (Casanova, 2020; Göle, 2021; Jong, 2025). This phenomenon suggests that modernity does not eliminate religion in a linear fashion; rather, it creates new dialectical spaces in which religion is transformed into more complex, hybrid, and context-sensitive forms, including within digital and transnational spheres.

At the global level, Islamic responses to Western modernity exhibit a broad and heterogeneous spectrum, ranging from resistance to secular values to efforts at integrating Islamic principles with modern systems of knowledge. Recent studies indicate that these responses cannot be reduced to a simple dichotomy between traditionalism and modernism, but must instead be understood as dynamic processes involving multiple actors, institutions, and interacting social structures

(Bayat, 2020; Mandaville, 2020; Mohiuddin & Wright, 2024). On the one hand, certain groups reject Western modernity due to its perceived incompatibility with Islamic principles, particularly in relation to secularism and individualism. On the other hand, there are significant efforts to selectively adopt elements of modernity, such as technology, democracy, and educational systems, without abandoning core Islamic values, thereby producing contextually grounded and pragmatic forms of synthesis.

In Indonesia, as the world's largest Muslim-majority country, the dynamics of responses to Western modernity reveal distinctive and complex patterns. Islamic organizations such as Muhammadiyah and Nahdlatul Ulama have played pivotal roles in developing adaptive models of Islam through educational reform, institutional strengthening, and reinterpretation of religious teachings (Hefner, 2021; Musonif, Baeti, et al., 2026; Rizkillah et al., 2025). Nevertheless, such adaptive processes are neither linear nor conflict-free, as they are often shaped by tensions between traditional authority, the pressures of globalization, and national political dynamics. In some instances, modernity has even intensified fragmentation of religious authority, particularly with the emergence of new actors in digital public spheres (Eickelman & Anderson, 2020; Saifudin et al., 2020).

At the epistemological level, one of the most significant responses to the dominance of Western modernity is the emergence of the Islamization of knowledge, which seeks to integrate modern scientific knowledge with Islamic values (Al-Attas, 2018; Al-Faruqi, 2020; Gabsi, 2024). This project is not merely normative, but represents a systematic effort to construct an alternative paradigm to Western epistemology, which is often perceived as secular and reductionist. In more recent developments, this discourse has evolved toward post-secular approaches that emphasize the possibility of coexistence between modern rationality and religious values within the public sphere (Habermas, 2008; Rahman & Azzahra, 2024). Such approaches open space for more dialogical and non-dichotomous understandings of the relationship between religion and modernity, while simultaneously challenging the assumption that modernity necessarily entails secularization.

Despite these advances, existing studies still exhibit significant conceptual and methodological limitations. First, much of the literature remains fragmented and sectoral, focusing on specific domains such as education, politics, or theology without integrating these dimensions into a comprehensive analytical framework (Erihadiana, 2025; Mandaville, 2020). Second, many studies rely on descriptive-normative approaches, limiting their ability to explore deeper dimensions of meaning, experience, and social practice. Third, there is a tendency to generalize Islamic responses as homogeneous, neglecting the diversity of local, historical, and cultural contexts that shape these responses (Bayat, 2020; Tanriverdi, 2021). Fourth, relatively few studies explicitly examine the dialectical relationship between global structures (Western modernity) and local agency (Muslim actors) in shaping complex response patterns.

Furthermore, a significant theoretical gap persists in the lack of systematic integration between classical theories such as modernization theory and contemporary approaches such as post-secularism within a unified analytical

framework. Such integration is essential for understanding that Islamic responses are not merely reactive but emerge from ongoing processes of epistemological negotiation and social practice (Göle, 2021; Salvatore & Eickelman, 2021; Sarihan, 2025). In other words, there is a need to reconstruct a conceptual framework that not only explains the diversity of Islamic responses but also reveals the internal mechanisms that connect resistance, adaptation, and synthesis as part of a broader dialectical spectrum. This gap constitutes the central problem that motivates the present study.

In response to this gap, this study seeks to reconfigure Islamic responses to Western modernity through a thematic analytical approach that enables in-depth exploration of meanings, patterns, and structures of response across diverse contexts. Unlike previous studies that tend to be partial, this research aims to develop an integrative conceptual model that bridges theoretical dimensions, modernization, Islamization of knowledge, and post-secularism, with empirical insights. This approach is particularly suited to identifying latent themes that represent how Muslims understand and respond to modernity, while simultaneously linking these interpretations to broader social and epistemological structures (Braun & Clarke, 2021; Naeem et al., 2023; Nowell, 2017).

Accordingly, the research is guided by exploratory questions aimed at understanding the meanings and processes underlying the phenomenon: (1) how are Islamic responses to Western modernity constructed across different social and intellectual contexts; (2) how do Muslim actors interpret and negotiate modern values within the framework of Islamic teachings; and (3) how can the relationship between resistance, adaptation, and post-secular synthesis be understood as a dynamic configuration of Islamic responses to modernity. These questions are not intended to test causal relationships but to uncover the processes, meanings, and structures that shape the phenomenon.

This study employs a qualitative approach grounded in an interpretive orientation, positioning the researcher as the primary instrument in the process of data analysis. Through this approach, the study seeks to explore deeply the experiences, perspectives, and social practices that reflect Islamic responses to Western modernity across diverse contexts. Reflexive thematic analysis is used as the primary method to systematically identify, analyze, and interpret patterns of meaning within the data (Braun & Clarke, 2021; Musonif, Pranoto, et al., 2026). This approach enables the research to move beyond surface-level description and generate theoretically relevant conceptual abstractions.

The primary objective of this study is to develop an integrative conceptual model that explains Islamic responses to Western modernity by incorporating the dimensions of resistance, adaptation, and synthesis within a coherent analytical framework. In addition, the study aims to deepen understanding of how processes of negotiation between Islamic values and modernity unfold in social practice, and how these processes contribute to the formation of contemporary Islamic identities within a global context.

Academically, this study contributes to enriching the discourse on Islam and modernity by offering an integrative approach grounded in thematic analysis, which remains relatively underdeveloped in existing literature. Its main contribution lies in bridging the gap between classical and contemporary theoretical approaches, while providing a more comprehensive and applicable conceptual framework for understanding the dynamics of Islamic responses to Western modernity. As such, this study not only advances theoretical development but also opens avenues for future research that is more contextually grounded and empirically oriented in the field of contemporary Islamic studies.

METHODS

This study employs a qualitative approach grounded in an interpretive-constructivist paradigm to explore how Islamic responses to Western modernity are constructed, interpreted, and negotiated across diverse social and intellectual contexts. This paradigm is particularly appropriate as the study does not aim to test causal relationships between variables but rather seeks to understand meanings, experiences, and discursive dynamics that shape social phenomena (Creswell & Poth, 2018). Within this framework, reality is viewed as socially constructed, contextual, and plural, directing the analysis toward the interpretation of narratives, practices, and representations embedded in the data.

The research design is based on reflexive thematic analysis, which enables the systematic identification of patterns of meaning (themes) within complex qualitative data (Braun & Clarke, 2021). This approach is not merely a data reduction technique but an iterative and reflective interpretive process in which the researcher actively engages with the data. To enhance methodological transparency, the analytical process is visually represented in Figure 1.

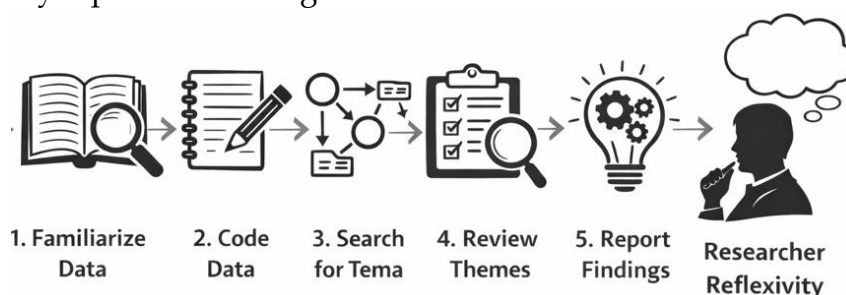


Figure 1 Reflexive Thematic Analysis Process

The figure illustrates that the analytical process is cyclical and reflexive, beginning with data familiarization and progressing through coding, theme development, and reporting, while continuously incorporating researcher reflexivity as an integral component. This model emphasizes that analysis is non-linear, involving recursive movement between data, codes, and themes.

The data sources consist of secondary qualitative and textual materials, including peer-reviewed journal articles indexed in Scopus and SINTA, academic books, and intellectual works of contemporary Muslim scholars relevant to the research topic. Data selection was conducted through purposive sampling based on

the following criteria: (1) publications within the 2020-2025 period to ensure recency; (2) substantive relevance to Islam and modernity; and (3) contributions to theoretical or empirical discussions on Islamic responses. In addition, selected classical works with strong theoretical significance, such as those related to Islamization of knowledge and post-secularism, were incorporated to strengthen the analytical foundation.

Data collection was carried out through document analysis and systematic literature review using academic databases such as Scopus, Google Scholar, and reputable international publishers. This process involved identification, screening, and critical evaluation of relevant sources. Each document was analyzed not only at the level of content but also in terms of context, argumentation, and theoretical positioning, thereby treating the data as discursive representations rather than objective facts.

The data analysis followed the six phases of reflexive thematic analysis as proposed by Braun and Clarke (2021), which were operationalized systematically as presented in Table 1.

Table 1 Operationalization of Reflexive Thematic Analysis

Analysis Stag	Analytical Proeced	Output	Theoretical Linka
Familiarizatio	Intensive reading ; initial note-takin	Analytical memos	Preliminary understanding of t phenomenon
Coding	Identification o meaningful data u	Initial/ope codes	Indications of response pattern
Theme Development	Grouping codes i broader categori	Initial them	Structure of Islam responses
Reviewing Ther	Evaluating consistency acros data and theme	Refined then	Alignment with theoretical framew
Defining Them	Conceptual clarification anc naming of theme	Final theme	Conceptual integration
Reporting	Developing analyt narrative	Conceptua model	Theoretical reconstruction

These stages demonstrate that the analytical process was conducted in a transparent and systematic manner, allowing for traceability between data, codes, and themes. Importantly, the analysis extends beyond theme identification toward the construction of meaning in relation to the theoretical framework.

Conceptually, the study anticipated the emergence of three core themes: (1) resistance to Western modernity, (2) adaptation to modern systems, and (3) post-secular synthesis. However, the analytical approach follows an inductive-deductive hybrid strategy, allowing new themes to emerge beyond the initial theoretical

assumptions (Naeem et al., 2023). To clarify the coding process, an initial coding framework was developed as shown in Table 2.

Table 2 Initial Coding Framework

Dimension	Indicator	Example Cod	Analytical Interpretation
Resistance	Rejection of secu values	“Modernity contradicts Isla principles”	Ideological critiq
Adaptation	Selective accepta	“Technology : accepted, valu are filtered”	Pragmatic accommodatio
Synthesis	Integration of values	“Islam is compatible wi modernity”	Post-secular synthesis
Epistemologica	Critique of West knowledge	“Knowledge m be Islamized’	Alternative epistemology
Social	Institutional transformation	“Modern Islan education refor	Structural adaptat

To ensure the rigor and quality of the study, the criteria of trustworthiness were applied, including credibility, dependability, confirmability, and transferability (Lincoln & Guba, 1985). Credibility was achieved through source triangulation and in-depth engagement with the data. Dependability was ensured through systematic documentation of the analytical process (audit trail), as reflected in the operationalization table. Confirmability was addressed through reflexive practices to minimize researcher bias, while transferability was supported by providing rich contextual descriptions.

In this study, the researcher functions as the primary instrument (human instrument) in interpreting the data. Therefore, reflexivity is a crucial component in maintaining analytical integrity. The researcher acknowledges that interpretation is inherently value-laden and engages in continuous critical reflection to balance subjectivity with analytical rigor. This reflexive stance is also embedded within the analytical model (Figure 1), where reflexivity constitutes a central and continuous element.

By integrating methodological narrative, visual representation of the analytical process, and systematic operational tables, this study demonstrates a level of methodological rigor consistent with Scopus publication standards. This approach not only enables an in-depth understanding of Islamic responses to Western modernity but also facilitates the development of a transparent, systematic, and theoretically grounded conceptual model.

RESULTS AND DISCUSSION

The thematic analysis of the selected literature generated three overarching themes that represent the configuration of Islamic responses to Western modernity: (1) resistance to Western modernity, (2) selective adaptation to modern systems, and (3) post-secular synthesis as an integrative response. These themes do not emerge as rigid or mutually exclusive categories; rather, they form an overlapping spectrum that reflects the dynamic negotiation between Islamic values and modernity. Each theme is further elaborated into sub-themes to capture the complexity of meaning patterns identified in the data.

The first theme, resistance to Western modernity, emerges as a dominant pattern in the literature and is expressed through two main sub-themes: ideological resistance and epistemological resistance. At the ideological level, resistance is constructed as a rejection of secularism and individualism, which are often perceived as incompatible with Islamic principles. Across the analyzed sources, Western modernity is frequently framed as a project that promotes the separation of religion from the public sphere. As noted by Haq (2023), "modern Western thought has often been perceived as a challenge to Islamic moral and epistemological frameworks." This finding is further supported by Casanova (2020), who argues that secularization is not universally accepted in Muslim societies but is instead contested as a historically contingent construct that does not necessarily align with Islamic socio-religious structures. In this context, ideological resistance is not merely a normative rejection but reflects an effort to preserve the integration of religion and social life.

At the epistemological level, resistance is articulated through critiques of Western modern knowledge systems. The analysis indicates that several studies highlight the dominance of Western scientific paradigms, which are often viewed as neglecting ethical and spiritual dimensions. Gabsi (2024) notes that modern scientific approaches tend to be reductionist and insufficient in capturing the complexity of religious realities. This critique is closely linked to concerns about the secularization of knowledge, where the separation between religion and science is seen as producing a fragmented understanding of truth. Importantly, this pattern suggests that resistance is not directed against modernity as a whole, but rather toward specific epistemological assumptions that are perceived as incompatible with Islamic frameworks.

The second theme, selective adaptation to modern systems, reflects efforts to accommodate modernity while maintaining Islamic identity. This theme is developed through two sub-themes: institutional adaptation and pragmatic-technological adaptation. At the institutional level, adaptation is evident in the transformation of Islamic educational institutions and organizations that adopt modern structures and systems. The literature indicates that modernity is often positioned as a structural necessity in the context of globalization. Mohiuddin and Wright (2024) argue that "Muslim societies increasingly engage with global modernity through selective institutional and technological adaptation." In the Indonesian context, Rizkillah et al. (2025) demonstrate that Islamic educational institutions integrate modern curricula while preserving religious values. This

pattern suggests that adaptation is not assimilative but selective and context-dependent, with modern elements being adopted only insofar as they do not contradict Islamic principles.

At the pragmatic level, adaptation is also reflected in the acceptance of technology and modern systems as instruments of progress. The analysis shows that technology is often perceived as a neutral tool that can be utilized without necessarily adopting the associated value systems. Hefner (2021) observes that contemporary Islamic organizations develop new forms of public engagement through the use of technology and democratic mechanisms. This indicates that adaptation operates pragmatically, where modernity is strategically employed to enhance the social relevance and institutional capacity of Islamic actors within a globalized context.

The third theme, post-secular synthesis as an integrative response, represents a more complex and advanced form of engagement, where Islam and modernity are synthesized within a post-secular framework. This theme encompasses two sub-themes: epistemic integration and socio-cultural hybridization. At the epistemological level, synthesis is expressed through efforts to integrate Islamic values with modern rationality. The analysis reveals that some strands of the literature no longer frame Islam and modernity as opposing entities but as complementary frameworks. Jong (2025) emphasizes that “religion continues to play a significant role in public life, even within modern and secular frameworks,” a view that resonates with Habermas (2008), who highlights the importance of dialogue between religious perspectives and secular reason in post-secular societies. Thus, epistemic integration reflects a shift from oppositional logic toward integrative reasoning.

At the socio-cultural level, synthesis manifests in processes of hybridization, where contemporary Muslim identities are shaped through the interaction between religious traditions and global modern dynamics. Rahman and Azzahra (2024) show that contemporary Islamic education incorporates both spiritual values and scientific rationality. This pattern indicates that Islamic responses extend beyond adaptation toward the formation of new hybrid and contextually grounded configurations. In this sense, post-secular synthesis represents the most complex stage within the spectrum of Islamic responses to modernity.

To summarize these findings, Table 3 presents the thematic structure and key analytical patterns identified in the study.

Theme	Sub-theme	Key Analytic Pattern	Representative Source
Resistance	Ideological	Rejection of secularism	Haq (2023); Casanova (2020)
	Epistemological	Critique of Western knowledge	Gabsi (2024)

Adaptatio	Institutional	Reform of Islam institutions	Mohiuddin & Wrigl (2024); Rizkillah et al (2025)
	Pragmatic	Acceptance o technology	Hefner (2021)
Synthesis	Epistemic	Integration o knowledge systems	Jong (2025); Haberm (2008)
	Socio-cultural	Hybrid identit formation	Rahman & Azzahr (2024)

Overall, the findings demonstrate that Islamic responses to Western modernity are not dichotomous but are situated along a dynamic spectrum encompassing resistance, adaptation, and synthesis. These patterns do not merely represent distinct positions but also reflect stages and strategies through which Muslim actors engage with modernity. Furthermore, the boundaries between these categories are fluid and context-dependent, allowing one form of response to evolve into another depending on social, institutional, and epistemological conditions. Accordingly, Islamic responses to modernity are best understood as ongoing processes of negotiation that generate complex and layered configurations of meaning.

The findings of this study demonstrate that Islamic responses to Western modernity cannot be adequately understood through a binary framework of acceptance versus rejection; rather, they should be conceptualized as a dynamic configuration reflecting ongoing negotiations between religious values and the structural demands of modernity. In this regard, the results critically challenge the core assumptions of classical modernization theory, which tends to posit secularization as a linear and universal consequence of modern development. Instead, the analysis reveals that in Muslim societies, modernity often stimulates the rearticulation of religion in diverse forms, including resistance, adaptation, and more complex integrative configurations. This observation aligns with contemporary critiques of secularization that emphasize not the decline of religion, but its transformation within the global public sphere (Beckford, 2021; Casanova, 2020)).

The form of resistance identified in this study cannot be reduced to a conservative rejection of change; rather, it is more appropriately understood as a discursive strategy aimed at preserving normative and epistemological autonomy in the face of Western modernity's dominance. Within this perspective, critiques of secularization and modern rationality reflect broader efforts to renegotiate the position of religion within contemporary social structures. Asad (2003) has argued that secularism is not a neutral condition but a historically contingent construct embedded with power relations. The present findings extend this argument by showing that epistemological resistance in contemporary Islamic discourse functions as a mechanism for contesting dominant knowledge paradigms perceived as reductionist and inattentive to ethical and spiritual dimensions. Accordingly,

resistance should be viewed not merely as reactive, but as productive in opening space for the reconstruction of alternative epistemologies.

At the same time, the findings on selective adaptation indicate that Muslim societies are not passive recipients of modernity but actively engage in processes of selection and reinterpretation of modern elements. This supports the perspective of multiple modernities, which argues that modernity is not singular but is shaped and localized across different cultural and religious contexts (Eisenstadt, 2000; Turner, 2020). However, this study moves beyond that framework by demonstrating that the plurality of modernities is not only historically conditioned but also the result of deliberate adaptive strategies. Institutional and technological adaptations identified in the literature suggest that Muslim actors are capable of integrating modern elements without relinquishing their normative orientations. In this sense, adaptation can be understood as a form of agency that enables Muslim societies to construct alternative modernities that are not fully subsumed under Western secular logic (Hefner, 2021; March, 2022; Musonif & Azis, 2026).

Furthermore, the findings on post-secular synthesis point to a more fundamental shift in the relationship between Islam and modernity, in which the two are no longer positioned as inherently antagonistic but as potentially complementary sources of value. Within the post-secular framework, as articulated by Habermas (2008), religion regains legitimacy in the public sphere as a dialogical partner to secular reason. However, the present study demonstrates that in the Islamic context, this process extends beyond dialogue toward epistemic and cultural integration, producing new hybrid forms. Göle (2021) highlights how the visibility of Islam in modern public spaces generates novel modes of interaction that transcend traditional dichotomies between religion and secularism, while Hirschkind (2020) shows that contemporary Islamic practices can form counterpublics that operate within modern logics while remaining rooted in religious values. These findings suggest that post-secular synthesis is not merely a condition of coexistence but a process of mutual transformation between religion and modernity.

Relationally, the three patterns identified, resistance, adaptation, and synthesis, should not be interpreted as discrete categories but as interconnected elements within a broader dialectical process. In many contexts, these patterns coexist and overlap, depending on the social arenas and actors involved. This indicates that Islamic responses to modernity are better understood as processes of continuous reconfiguration rather than fixed ideological positions. Such an approach diverges from earlier studies that tend to classify Islamic responses rigidly into categories such as traditionalism or modernism. Instead, the findings demonstrate that the boundaries between these categories are fluid and constantly renegotiated through social practices and intellectual discourses.

The primary contribution of this study lies in the development of an integrative conceptual framework that systematically connects the dimensions of resistance, adaptation, and synthesis within a coherent analytical model. Unlike previous studies that are often sectoral, focusing separately on education, politics, or theology, this research integrates ideological, institutional, and epistemological

dimensions simultaneously. Moreover, the use of document-based reflexive thematic analysis enables the identification of latent patterns across dispersed literature that have not been previously articulated in a systematic manner. In doing so, the study not only contributes theoretically to the discourse on Islam and modernity but also advances a more reflexive and integrative analytical approach.

Nevertheless, several limitations should be acknowledged. The reliance on literature-based data means that the findings represent discursive constructions rather than direct empirical practices. Additionally, the emphasis on contemporary literature may limit a deeper historical understanding of the long-term evolution of Islam-modernity relations. Future research is therefore encouraged to combine this approach with empirical field-based studies and to extend the analysis through comparative perspectives across different geographical and political contexts.

Overall, this study underscores that the relationship between Islam and Western modernity constitutes a complex and multilayered arena of negotiation in which religion does not merely persist but actively transforms and contributes to the reconfiguration of modernity itself. By shifting the analytical paradigm from binary opposition to dialectical interaction, this research opens new avenues for a more comprehensive and context-sensitive understanding of Islam's evolving engagement with modernity in a rapidly changing global landscape.

CONCLUSION

This study demonstrates that Islamic responses to Western modernity cannot be reduced to a simplistic dichotomy between tradition and modernity. Instead, they are best understood as a dynamic configuration encompassing resistance, adaptation, and post-secular synthesis, which operate as interrelated and dialectical processes. Resistance functions as a critical mechanism for challenging the epistemological dominance of Western modernity, while adaptation reflects strategic and selective engagement with modern institutional and structural demands. At a more advanced level, post-secular synthesis reveals a productive integration of Islamic values and modern rationality, giving rise to new epistemic and socio-cultural formations.

Theoretically, this study contributes by advancing an integrative conceptual framework that bridges modernization theory, multiple modernities, and post-secularism within a coherent analytical model. By shifting the analytical lens from static categorization to process-oriented interpretation, it highlights the importance of context, agency, and ongoing negotiation in shaping Islamic engagements with modernity. In doing so, it challenges the notion of modernity as a singular and hegemonic project, instead emphasizing its openness to reinterpretation within religious frameworks. Although based on document analysis, these findings provide a robust conceptual foundation for future empirical research. Further studies are encouraged to explore the practical dimensions of these responses through field-based approaches and to expand comparative analyses across diverse socio-political contexts. Ultimately, this study not only enriches scholarly discourse on Islam and

modernity but also opens new pathways for developing more inclusive and context-sensitive paradigms in understanding their evolving relationship.

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