



# The History of the 1978 Iranian Islamic Revolution and Its Influence on the Islamic World

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## Abstract

The Islamic Revolution of Iran of 1978–1979 is one of the most influential events in the history of contemporary Islamic politics and civilization. This revolution not only marked the collapse of the Pahlavi monarchy, but also gave birth to an Islamic system of government that made religion the ideological foundation of the state. This article aims to analyze the Iranian Islamic Revolution from the perspective of the History of Islamic Civilization by emphasizing the socio-political and religious conditions leading up to the revolution, the factors that caused the revolution, the role of clerics in mass mobilization, and its impact on the global Islamic movement and the geopolitical dynamics of the Islamic world. This study uses a qualitative approach with the library research method, by analyzing primary and secondary sources in the form of books, journal articles, and relevant scientific publications. The results of the study show that the Iranian Islamic Revolution is a manifestation of the rise of modern Islam that reaffirms the role of religion as a socio-political force and civilization. This revolution also provided a broad inspiration for Islamic movements in various countries and reshaped the relationship between Islam, the state, and power in the context of the contemporary Muslim world.

*Revolusi Islam Iran 1978–1979 merupakan salah satu peristiwa paling berpengaruh dalam sejarah politik dan peradaban Islam kontemporer. Revolusi ini tidak hanya menandai runtuhnya rezim monarki Pahlavi, tetapi juga melahirkan sebuah sistem pemerintahan Islam yang menjadikan agama sebagai fondasi ideologis negara. Artikel ini bertujuan untuk menganalisis Revolusi Islam Iran dalam perspektif Sejarah Peradaban Islam dengan menekankan pada kondisi sosial-politik dan keagamaan menjelang revolusi, faktor-faktor penyebab terjadinya revolusi, peran ulama dalam mobilisasi massa, serta dampaknya terhadap gerakan Islam global dan dinamika geopolitik dunia Islam. Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan (library research), dengan menganalisis sumber-sumber primer dan sekunder berupa buku, artikel jurnal, dan publikasi ilmiah yang relevan. Hasil kajian menunjukkan bahwa Revolusi Islam Iran merupakan manifestasi kebangkitan Islam modern yang menegaskan kembali peran agama sebagai kekuatan sosial-politik dan peradaban. Revolusi ini juga memberikan inspirasi luas bagi gerakan Islam di berbagai negara serta membentuk ulang relasi antara Islam, negara, dan kekuasaan dalam konteks dunia Muslim kontemporer.*



## A. INTRODUCTION

The Iranian Islamic Revolution in the period 1978–1979 occupied a central position in the dynamics of political history and the development of modern Islamic civilization. This event not only ended the long-reigning Pahlavi monarchy, but also marked the birth of a new political order based on Islamic values. Under the leadership of Shia scholars through the application of *the concept of Wilayat al-Faqih*, Iran emerged as the first postcolonial modern country that expressly made Islam the ideological basis in the administration of the state (Esposito, 2000). It can be understood as a form of Muslim historical response to the limitations and failures of the secular nation-state model that is developing in many parts of the Muslim world. After the collapse of the Ottoman Caliphate in the early 20th century, most Muslim countries adopted a modern political system sourced from the West in the hope of bringing progress, stability, and prosperity. However, in practice, the system is often unable to realize social justice, economic independence, and sustainable political stability. This condition gave birth to a crisis of legitimacy and identity among the Muslim community. Within this framework, the Iranian Islamic Revolution appeared as a fundamental critique of the Western project of modernity, as well as an alternative attempt to formulate a political order that was considered more in harmony with Islamic values and the historical experience of the ummah (Lapidus, 2012).

From the perspective of Islamic intellectual history, the Iranian Revolution marked a fundamental change in the construction of Islamic thought, especially in the Shia tradition of the Twelve Imams. The idea of *Wilayat al-Faqih* formulated by Ayatollah Ruhollah Khomeini can be understood as a form of reinterpretation of the position and function of the ulama in the social and political realm of the ummah. If in the previous tradition the clerics tended to keep their distance from state power and play the role of moral-religious authority, the Iranian Revolution actually elevated the clerics to a central position as the holder of the highest political authority. This paradigm shift not only changed the power structure in Iran, but also had far-reaching implications for debates about legitimacy, religious authority, and the relationship between religion and state in contemporary Islamic discourse (Daftary, 2013).

In the pre-revolutionary period, Iran was under the rule of Shah Mohammad Reza Pahlavi who carried out an intensive modernization and westernization agenda. Through the *White Revolution program*, which began to be implemented in the early 1960s, the government sought to encourage the acceleration of development in the

economic and social fields. However, the policy in its implementation not only fails to respond to the needs of the community equally, but also raises various structural problems, such as increasing social inequality, the marginalization of the role of clerics in public life, and the weakening of the cultural and religious identity of the Iranian people. This condition then became one of the important factors that triggered the birth of social and religious resistance to the Pahlavi regime (Keddie, 2006). Iran's political and economic dependence on Western powers, especially the United States, further confirms the public view that the Shah's rule has moved away from Islamic values and ignored the principle of national sovereignty. This deepened the crisis of the regime's legitimacy in the eyes of the public and strengthened the anti-Western sentiment that later became one of the ideological cornerstones of the revolutionary movement.

In addition to its political impact, the Iranian Islamic Revolution also had a significant psychological and symbolic impact on Muslims in various parts of the world. The success of Iranian society in overthrowing a regime that has the support of major global powers has given rise to renewed optimism that foreign hegemony can be challenged through collective movements based on religious values. This event also strengthened the *resistance discourse* which later developed into one of the important elements in the dynamics of the global Islamic movement at the end of the 20th century (Piscatori, 1986).

In the realm of international relations in the Islamic world, the Iranian Revolution presented a new configuration in global politics through the emergence of an Islamic state that openly challenged Western domination and rejected Israel's political legitimacy. The orientation of post-revolutionary Iranian foreign policy not only changed the geopolitical dynamics in the Middle East region, but also contributed to the re-establishment of patterns of alliances and political rivalries among Muslim countries. This condition shows that the Iranian Islamic Revolution cannot be understood solely as an internal Iranian event, but rather as a civilizational phenomenon that has a far-reaching impact on the political, ideological, and international relations landscape of the Islamic world (Halliday, 2026). In this context, Islam appears as an ideological alternative that has a strong cohesion in uniting various social groups, ranging from scholars, bazaar traders, students, to intellectuals, into one organized revolutionary movement. Ayatollah Ruhollah Khomeini played a central role in framing the resistance to the regime as a moral and religious struggle against

tyranny (*istibdād*) and imperial domination. This revolution shows that religion does not only function as a spiritual belief system, but also as an effective social and political force in driving the transformation and change of history (Sholeh, 2019).

The success of the Iranian Islamic Revolution brought an impact that went beyond the Iranian national context and resonated widely in the Islamic world. This revolution brought new inspiration, especially in the debate on the relationship between Islam and the state, the position of the ulama in the political sphere, and the possibility of actualizing Islamic values within the framework of modern government. Various Islamic movements in a number of Muslim countries have made the Iranian Revolution one of the important references in building political awareness and strengthening Islamic identity, although it is responded to through various interpretations and strategies according to their respective local contexts (Roy, 1994). In the historical framework of Islamic civilization, the Iranian Islamic Revolution can be seen as part of the *wave of Islamic resurgence* that intensified at the end of the 20th century. This event marks a new chapter in the journey of Muslims, when Islam has again emerged as a significant actor in global political dynamics. Therefore, the study of the history of the 1978 Iranian Islamic Revolution and its influence on the Islamic world is crucial to understand the development of Islamic political thought as well as the transformation of Islamic civilization in the face of the challenges of modernity.

Thus, the study of the history of the 1978 Iranian Islamic Revolution and its influence on the Islamic world has strong relevance in the study of the History of Islamic Civilization. This revolution does not only represent a change in the political realm, but also reflects a broader transformation process, including cultural dynamics, the development of religious thought, and the growing awareness of Muslim civilization in response to the challenges of modernity and globalization.

## **B. RESEARCH METHODOLOGY**

This research uses a qualitative approach with historical research methods. The qualitative approach is seen as relevant because the research focuses on trying to understand and interpret in depth the events of the Islamic Revolution of Iran 1978–1979 and its influence on the Islamic world from social, political, and intellectual aspects, which demands contextual and interpretive analysis (Creswell, 2014).

The historical method is applied to trace and reconstruct revolutionary events systematically through several main stages, namely the collection of sources

(heuristic), source criticism, interpretation, and historical writing (historiography). At the heuristic stage, the researcher collected various relevant written sources, both primary and secondary sources, such as historical books, scientific journal articles, official documents, and academic works that discuss the Iranian Islamic Revolution and the development of contemporary Islamic politics (Ahsan, 2021).

The next stage is source criticism which aims to assess the level of validity and credibility of the data. External criticism is done to ensure the authenticity of the source, while internal criticism is used to test the accuracy, consistency, and objectivity of the source content. This process is important to minimize bias and ensure that the data used has academic validity that can be accounted for (Dasfordate et al., 2025).

Data analysis is carried out through content analysis techniques on various historical documents and texts that have been collected. This technique is used to identify key themes, thought tendencies, as well as ideological constructions related to the Iranian Islamic Revolution and its impact on the Islamic world. Through content analysis, the social and ideological meanings contained in written sources can be revealed systematically and contextually (Bowen, 2017).

At the interpretation stage, historical data is analyzed using the historical perspective of Islamic civilization. This approach allows the Iranian Islamic Revolution to be understood not only as a national political event, but also as part of the dynamics of the global Islamic revival at the end of the 20th century that influenced religious thought, religious and state relations, and the political consciousness of Muslims in various regions (Magdalena et al., 2021).

With this methodological approach, this research is expected to be able to produce a comprehensive and in-depth analysis of the Iranian Islamic Revolution 1978–1979 and its implications for the development of contemporary Islamic civilization.

## **C. RESULT AND DISCUSSION**

### **1. Socio-Political and Religious Conditions Ahead Revolution**

Prior to the eruption of the Iranian Islamic Revolution in 1978–1979, Iranian society was in a social and political situation marked by deepening structural tensions

and a deep crisis of state legitimacy. The government of Shah Mohammad Reza Pahlavi ran an authoritarian and centralized system of power, restricting the space for political participation of the people and suppressing opposition groups through the state security apparatus, especially the SAVAK intelligence agency. This repressive practice not only silences public criticism, but also accumulates widespread social dissatisfaction at various levels of society, both among the elite and ordinary people (Abrahamian, 2018).

In the socio-economic dimension, the Pahlavi regime's development policy is oriented towards rapid growth and integration with the global economy. The forced modernization has resulted in an unbalanced social transformation. Rapid urbanization, changes in class structure, and the growing gap between urban elites and rural communities have created significant social tensions. In addition, the country's economic policies have gradually weakened the traditional economic sector, especially the bazaar merchant community which has historically had a strategic position in Iran's social and religious life. This condition encourages the emergence of resistance from bazaar groups who feel marginalized by state capitalism and pro-Western economic policies (Katouzian, 2000).

From a religious aspect, the relationship between the state and Islamic institutions has suffered a serious deterioration. The Pahlavi regime consistently pursued a policy of secularization by limiting the role of clerics in the public, educational, and legal spheres, and seeking to place religion solely as a private matter. This policy is perceived by many as a direct threat to the Islamic identity of Iranian society which has historically made Islam the foundation of social and cultural life. As a result, tensions between the state and religious communities are getting sharper and more widespread (Vakili, 1996).

In this situation, religious institutions such as mosques and *hauzah* (scholarly educational institutions) developed into alternative spaces for the articulation of social and political criticism. Religious discourse is no longer limited to ritual and moral issues, but is beginning to be combined with criticism of social injustice, political repression, and state dependence on foreign powers. Symbols of Shia history, especially the Karbala tragedy and the figure of Imam Husayn, are reinterpreted as a narrative of resistance to tyranny, thus providing moral and emotional legitimacy for the opposition movement to the regime (Amanat et al., 2019).

In addition, the state's failure to build an inclusive national identity has deepened the crisis of public trust. The regime's efforts to highlight pre-Islamic nationalism through the glorification of ancient Persian heritage are considered to ignore the Islamic dimension that is at the core of the identity of the majority of Iranian society. In this context, Islam has once again emerged as a source of collective solidarity that is able to bridge the social, political, and cultural demands of various groups of society. Islam not only functions as a religious symbol, but also as an ideological framework that unites the aspirations for change in one revolutionary movement (Matin, 2020).

Thus, the socio-political and religious conditions leading up to the Iranian Islamic Revolution show an accumulation of interrelated crises, including political repression, socio-economic inequality, and religious marginalization in public life. The convergence of these factors created a historical context that allowed the emergence of Islamic-based revolutionary movements, which ultimately shook the state order and opened a new chapter in the history of modern Islamic civilization.

## **2. Factors Causing the Islamic Revolution of Iran**

The Iranian Islamic Revolution of 1978–1979 was the result of the accumulation of various interrelated structural factors. One of the main factors is the crisis of political legitimacy of the regime of Shah Mohammad Reza Pahlavi who ran an authoritarian and repressive government, thus closing the space for people's political participation and triggering widespread dissatisfaction (Keddie, 2006).

In the socio-economic field, top-down modernization and development policies, especially through the White Revolution program, are not accompanied by equitable distribution of welfare. Social inequality, rapid urbanization, and marginalization of traditional groups actually deepen the distance between the state and society (Abrahamian, 2018).

Religious factors also play a central role. The secularization of the state and the restriction of the role of clerics caused resistance from religious circles. Shia Islam then became the ideological basis of the resistance, providing moral and symbolic legitimacy to oppose a power that was considered tyrannical (*istibdād*) and un-Islamic (Mottahedeh, 2004).

In addition, Iran's political and economic proximity to the West, especially the United States, gave rise to anti-imperialism sentiments and reinforced the perception that the Shah's regime had ignored Iran's national sovereignty and Islamic identity

(Milani, 2012). All of these factors combined and created the socio-political conditions that allowed for an Islamic-based revolution that succeeded in overthrowing the Pahlavi monarchy.

### **3. The Role of Ulama and Mass Mobilization in the Revolution**

Clerics played a central role in the success of the Iranian Islamic Revolution, both as ideological and organizational actors in mass mobilization. In the context of Iranian society, which is predominantly Shia, ulama have strong religious and social legitimacy, so they are able to act as a link between religious discourse and political action. Ayatollah Ruhollah Khomeini effectively framed resistance to the Shah's regime as a moral and religious obligation, emphasizing the concepts of justice, rejection of tyranny (*istibdād*), and resistance to foreign domination (Kuru et al., 2019).

Mosques, *husainiyah*, and cleric networks function as alternative public spaces that allow the spread of revolutionary ideas amid the country's political restrictions. Through sermons, recitations, and religious rituals such as the commemoration of Ashura, scholars have succeeded in articulating the symbols of suffering and resistance in the Shia tradition as a collective narrative of struggle against the regime. This strategy has proven effective in building solidarity across social classes, including clerics, bazaar traders, students, and the urban middle class (Mikail et al., 2025).

In addition, the leadership of the ulema provided a relatively centralized ideological direction for the mass movement, so that the revolution was not fragmented by competing political interests. The concept of *Wilāyat al-Faqīh* then became the basis for the political legitimacy of post-revolutionary scholars, marking a significant transformation of the role of religious authority from social actors to holders of state power (Arjomand, 2009). Thus, Iran's Islamic Revolution showed that the clerics functioned not only as guardians of religious traditions, but also as agents of social and political change capable of mobilizing the masses widely and sustainably.

### **4. Transformation of the Role of Clerics and Religious Authorities**

The Iranian Islamic Revolution of 1978–1979 had profound implications for the configuration of religious authority in Islam, particularly in the Shia tradition of the Twelve Imams. This revolution marked a historical shift in the position of the clerics, from a group of religious authorities that had previously tended to be outside the power structure of the state, to a major actor in the political leadership. The change was instituted through the application of the concept of *Wilāyat al-Faqīh*, which provides theological legitimacy for scholars to exercise political power on the basis of

the responsibility of safeguarding the sharia and the welfare of the ummah during the absence of Imam Mahdi (Naser Ghobadzadeh, 2016).

In the perspective of Islamic intellectual history, this transformation can be understood as a radical reinterpretation of the relationship between religion and the state. The Shia tradition before the revolution generally showed a tendency toward quietism, in which the clerics placed themselves as the moral guardians of society and the guardians of Islamic law without direct involvement in the government. However, post-revolution, clerics have become an integral part of the state's structure, not only as religious authorities, but also as political decision-makers, public policymakers, and guardians of state ideology through official institutions such as the Constitutional Guard Council (Hashemi, 2019).

This change in the role of the ulama also has a significant impact on the discourse of religious authority in the wider Islamic world. Iran's religious-political leadership model is an important reference in contemporary political Islamic discourse, both as an inspiration for Islamic movements that want a religious-based state role, and as an object of criticism related to issues of democracy, pluralism, and civil rights. Recent studies suggest that Iran's experience has enriched theoretical debates about the possible synthesis between religious legitimacy and political power, while at the same time raising inherent tensions between the authority of the clergy and the principles of modern political participation (Yildiz & In, 2024).

Thus, Iran's Islamic Revolution not only changed the national political structure, but also reconstructed the paradigm of religious authority in contemporary Islam. Scholars are experiencing a fundamental redefinition of the role from non-state religious actors to political rulers who have theological and institutional legitimacy. This transformation confirms that the Iranian Islamic Revolution was an important event in the history of modern Islamic civilization, especially in understanding the relationship between religion, power, and social change.

## **5. The Influence of the Iranian Islamic Revolution on the Global Islamic Movement**

The Iranian Islamic Revolution of 1978–1979 not only had a domestic impact, but also triggered a wave of political Islamic thought and action in various parts of the Muslim world. The success of the Iranian people in overthrowing authoritarian regimes and establishing the Islamic Republic opens up a new paradigm that movements based on Islamic values can be a force for significant socio-political change.

This inspiration then spread beyond Iran and influenced various Islamic groups in the world, including in Southeast Asia.

The Indonesian Hizb ut-Tahrir (HTI) movement is one example of the impact of Iranian revolutionary thinking on global and local Islamic movements. According to the latest study, global factors such as the Iranian Revolution also inspired the rise of Islam as a socio-political force in the Indonesian context, which was then used by HTI to strengthen the narrative of sharia enforcement and caliphate in the Reform era. This movement, although it grew rapidly, especially after the end of the New Order regime, shows how Iran's revolutionary ideas helped shape transnational Islamic political thought outside the Shia tradition (Rijal, 2022).

In addition, the Iranian Islamic Revolution helped create a narrative of anti-Western hegemony in much of the literature of the global Islamic movement. The awareness of the dominance of outside powers that is considered to be depriving Muslims of sovereignty is absorbed by resistance groups in various countries as an inspiration that resistance to political structures that are seen as unjust can be based on religious values. This sentiment then often appears in the rhetoric of Islamic organizations, both Sunni and Shia, that reject foreign political dominance.

The Iranian revolution inspired the emergence of what many call modern "political Islam", a religious practice that fused with political demands for social transformation. This means that Islam is no longer regarded solely as a private faith, but also as an ideological foundation for structural change. This development can be seen not only in the discourse of political Islam in the Middle East, but also in the dynamics of Islamic movements in other Muslim countries that question the relationship between religion, state, and national identity (Argenti, 2018).

The Iranian Islamic Revolution also had an impact on the international Islamic solidarity network, particularly in the discourse of anti-imperialism. Many contemporary Islamic movements use the Iranian revolutionary narrative as a critique of the dominance of Western powers as well as the secularism of the state in their local contexts. This contribution places the Iranian Revolution as one of the important moments in the development of modern Islamic civilization, as it was instrumental in raising global awareness of the possibility of political struggle rooted in Islamic values.

## **6. The Impact of Geopolitics and International Relations in the Islamic World**

Historically, this revolution ended Iran's political orientation as a key ally of Western powers and ushered in an era of a confrontational foreign policy against

Western dominance and secular countries in the region. One of the most prominent diplomatic consequences was the breakdown of bilateral relations between Iran and the United States after the US Embassy hostage crisis, which left prolonged tensions in global politics to this day. The revolutionary demand for Islamic rule to resist Western influence turns Iran into an actor that challenges the status quo in the international system and triggers political realignment in the region (Muhaimin, 2023).

In addition, the geopolitical impact of the revolution is seen in the intensifying regional rivalry between Iran and the major Sunni Arab countries, especially Saudi Arabia. The ideological rivalry between Iran's Islamic theocratic system and Saudi Arabia's conservative Islamic monarchy has shaped the region's political dynamics for decades. This conflict, often referred to as the "Arab–Persian rivalry", has an impact on most proxy conflicts in the Middle East such as the wars in Yemen, Iraq, and Syria, where the two powers compete in favor of different groups to expand their influence (Septiani et al., 2023).

Changes in geopolitical alliances are also one of the post-revolution impacts. Iran seeks to build new strategic partnerships and support an axis of resistance that includes allied militia groups in Lebanon, Iraq, and Yemen, and expand its influence through support for anti-Zionist and anti-Western agendas. This strategy positions Iran as a regional power that is contrary to the agenda of global powers, especially the United States and several European countries that remain allied with Israel (Muhaimin, 2023).

This geopolitical transformation also affects relations between Muslim countries more broadly. The success of the revolution and its ideological rhetoric encouraged the emergence of a stronger Islamic political consciousness in various Muslim countries, while at the same time exacerbating religious tensions between the Sunni and Shia communities in some regions. The Iranian revolution became a symbol of anti-hegemonic resistance for some Islamic movements, but it was also a source of concern for Muslim countries who feared the spread of revolutionary ideology into their countries (Noupal & Supriyanto, 2024).

Furthermore, the geopolitical impact of the Iranian Islamic Revolution was not only conflicting, but also triggered new diplomatic dynamics. For example, the limited normalization of relations between Iran and some countries in the region in the past decade indicates the existence of strategic reconciliation efforts to reduce tensions

and expand bilateral cooperation in the fields of economy, security, and energy. These changes suggest that the influence of revolution in the context of international relations continues to grow, reflecting the dynamic geopolitical realities of the contemporary Islamic world (Septiani et al., 2023).

Thus, Iran's Islamic Revolution had a wide geopolitical impact, ranging from changes in foreign policy orientation, the formation of regional rivalries, to influences on the dynamics of political Islam and relations between Muslim countries. This event confirms that the revolution is a global event that has not only changed Iran internally but has also reshaped the political landscape and international relations of the modern Islamic world.

## **7. Iran's Islamic Revolution in the Historical Perspective of Islamic Civilization**

The Iranian Islamic Revolution of 1978–1979 is one of the monumental events in the historical trajectory of modern Islamic civilization. This revolution cannot be understood solely as a change of political regime from monarchy to republic, but rather as a manifestation of a transformation of civilization that reflects the efforts of Muslims in responding to the crisis of modernity, colonialism, and the dominance of Western secular ideologies. In the historical perspective of Islamic civilization, the Iranian Revolution marked the return of Islam as a normative and ideological force capable of shaping the state structure, social system, and cultural orientation of contemporary Muslim society (Amin & Bano, 2015).

Historically, Islam has played a role as the main foundation for the formation of a great civilization that integrates spiritual, political, and social dimensions in a single unit. However, entering the colonial and postcolonial eras, the role of Islam in the public sphere in many Muslim countries was marginalized due to the penetration of Western political systems and secular thought. It is in this context that the Iranian Islamic Revolution can be understood as a form of civilization reconstruction, namely a conscious attempt to reposition Islam as the main source of legitimacy in state and social life in the midst of a complex modern world (Ichsan & Hidayatullah, 2023).

From the point of view of Islamic intellectual history, this revolution reflects the dynamics of a significant renewal of Islamic thought. The ideas that developed before and during the revolution, both formulated by Ayatollah Ruhollah Khomeini through the concept of *Wilāyat al-Faqīh*, and by intellectuals such as Ali Shariati show a synthesis between Islamic values, social consciousness, and criticism of imperialism and structural injustice. These thoughts not only function as theological legitimacy, but

also as an ideological framework that is able to mobilize the masses and form a vision of Islamic civilization oriented towards social justice and the independence of the ummah.

Within the framework of global Islamic civilization, the Iranian Revolution was also an integral part of the phenomenon of Islamic resurgence at the end of the 20th century. This phenomenon is marked by the increasing political and cultural awareness of Muslims to make Islam the main reference in facing the challenges of modernity, secularism, and globalization. Iran's Islamic revolution provides historical evidence that Islam still has vitality as a value system that is not only spiritually relevant, but also operational in the social and political realms (Sari & Prastowo, 2022).

This revolution affirms that religion in the context of Islamic civilization is not just a system of rituals or symbolic identities, but a structure of meaning that can be mobilized to create fundamental social change. The transformations that occurred after the revolution, starting from the drafting of Islamic-based constitutions, the establishment of political institutions and religious education, to the reconstruction of public culture, show how Islam was used as a basis in the formation of a new civilizational order that sought to combine Islamic traditions with the demands of the modern state (Ichsan & Hidayatullah, 2023).

In a broader perspective, Iran's Islamic Revolution enriched the historical treasures of Islamic civilization by offering an alternative model of civilization building that differed from the Western secular paradigm. Although this model has not been free from criticism and controversy, its existence still has historical significance as a civilizational experiment that shows the possibility of integration between Islamic values, political power, and the dynamics of modern society. Therefore, the Iranian Islamic Revolution deserves to be understood as an important milestone in the history of contemporary Islamic civilization, reflecting the struggle of Muslims in building the future of civilization in the midst of global challenges.

#### **D. CONCLUSION**

The Iranian Islamic Revolution of 1978–1979 is a historical event that has great significance in the trajectory of the History of Islamic Civilization. This revolution cannot be understood solely as a domestic political change, but rather as a

transformation of civilization that reflects the response of Muslims to the crisis of modernity, secularism, and Western domination. Iran's socio-political and religious conditions in the run-up to the revolution, which were characterized by social inequality, the marginalization of clerics, and dependence on foreign powers, were the main factors that gave birth to the Islamic-based revolutionary movement.

The role of clerics, especially Ayatollah Ruhollah Khomeini, proved to be very central in framing the revolution as a moral and religious struggle against tyranny and imperialism. The concept of *Wilāyat al-Faqīh* represents an important paradigm shift in the tradition of Islamic thought, where scholars no longer function only as religious authorities, but also as major political actors. This has far-reaching implications for the discourse of religious authority and the relationship between Islam and the state in the Islamic world.

The Iranian Islamic Revolution had a significant global impact, both in the form of inspiration for Islamic movements in various countries and in changing the geopolitical dynamics and international relations of the Islamic world. This revolution strengthened the narrative of resistance to Western hegemony and affirmed the possibility of Islam functioning as an alternative value system in building the modern social and political order. In the perspective of the History of Islamic Civilization, the Islamic Revolution of Iran marked a new phase of the revival of contemporary Islam, in which Islam again emerged as the main force in shaping the direction of the history, thought, and civilization of Muslims in the modern era.

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