Islam and The Challenge of Secularism Ideology

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Abstrak

Since its emergence for the first time to date, secularism has attracted many circles, both scientists, theologians, scholars and thinkers rather than religious groups. This is because secularism contains many contradictions, especially if this understanding is included in Islamic ideology. Because secularism is a belief that is derived from a western culture not from Islam. Nevertheless, in the discourse of Islamic religious thought, there are many issues related to misunderstanding and misappropriation of understanding secularism which will negatively affect the country or religion. In this regard, this article attempts to present Islam's view of the ideology of secularism which is now a major threat to religion and nation, especially in the majority of Islam. This concept also touches on three key aspects of secularism to destroy Muslims as rational principles, principles of openness and intellectual freedom. This study uses a qualitative approach that involves the aspects of Islamic ideology and secularism that can meet the criteria set forth. The study concluded that Islam has been at the forefront of correcting secularism which now influences the Muslim mindset and the state system.

Kata Kunci

Islam, State, Ideology of Secularism

Pengenalan

True knowledge based on the truth of faith and practice in everyday life is an important thing every Muslim teacher must have. Faith that will firmly guide a teacher so that every teaching presentation can be delivered with relevance to the Creator. Muslim teachers today not only communicate knowledge related to the subject but rather therefore must be sensitive to current specific issues involving Islamic faith. The sequence of ideological controversies that try to clash with Muslim faith is increasingly active, resulting in the role of Muslim teachers are also nothing less than the ability to guide and educate students to have strong beliefs.

Various information from various beliefs can now be obtained at the fingertips. The most useful technological advancements and not the dangers that come together without proper explanation and guidance. Among them is the Secular Ideology which states that an institution

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or state agency must stand apart from religion or belief. Likewise, the flow that lies behind the name of religion such as Secular Islam will cause confusion among Muslims especially students who are new to knowledge today. Therefore, Muslim teachers are responsible for playing the role of educators within the scope of educational institutions. Although the challenge is enormous, but by providing a clear and accurate understanding, students will be spared from the elements that shake the creed while preserving the holiness of Islam.

Sekularisme Understanding

The secular word is derived from the Latin word for seculum meaning "time" because it is secular means "oriented to the present." Secularism is a doctrine, spirit, or consciousness that upholds the present principle of the ideas, attitudes, beliefs, and interests of the individual who gets His momentum in the middle ages when the emergence of scientific and technological discoveries that cornered the Catholic church and sparked the rise of a reformist church led by Martin Luter (Rasyidi 1972).

Secularism in His characteristic as it is in the West is the formulation of ideas which affirms that between religion and state are two distinct and separate entities (Rasyidi, 1972: 16). This notion is based on the recognition that Religion is a belief held by men albeit in a different light. People may be different about religion but they can be citizens of a common country, and they can be like this more comfortably if the state does not interfere in religious affairs. Therefore, secularism is not merely a political concept, but also a philosophy of life and its goal is progress in human life in this world, regardless of religion, stream, or color of one's skin (Haidar 1988). While secularization is the transformation of a person, institution, or spiritual things into the world. This draws attention in part because of the false assumption that matter gives more fulfillment of life, dignity and prestige than to be an idealist as it is in religious doctrines (Ilyas & Farit 1996).

As a social process that occurs under one's control, secularization seeks to overthrow the war of religious authority in human life. Therefore, a society becomes secular when religion is marginalized in the lives of individuals and communities. In this connection, secularists are people who believe that social issues must be free of all religious and dogmatic rules (Ilyas & Farit 1996).

So in general secularism is the idea that religion does not deal with the problem to the world that is the political and socio-cultural issues. Religion is quite wrestling with religious rituals. By basing ethical standards and behavior on the references of present life and social welfare without reference to religion. On the basis of that Islam is opposed to secularization because Islam has no potential at all the process of secularization. This statement is supported by Islamic scholars who incorporated in it theologians, mufassirin, muhadditsin, philosophers of Islam, historians and others, although they tend to focus on certain areas in the study of Islamic religion (Harun 1975).

The role of ijtihad as the principle of Islamic movement must be realized in implementing, describe and correlate the teachings of Islam that is aqidah and morals with new problems as a consequence of acculturation and modernization that go forward in accordance with the times. The group affected by socio-political change is a new generation of intellectuals, professionals, writers, and scholars. His adherence to Islam did not prevent him from respecting the principles

of technological progress and political liberalism. The people who behave thus are Jamaluddin Al-Afghani and friends. They want to help open the way for acceptance of Western liberal ideas such as parliamentary government, constitutionalism, civil liberties and intellectual pluralism, although it must be filtered and synchronized with the basic principles of Islam.

As noted in history, Muslim intellectual elites have repeatedly shown their capacity to actualize or express on many fronts as long as it does not violate the basic tenets of Islam. Fazlur Rahman (1985) said that secularism in Islam is the acceptance of law and social institutions as well as politics other than Islam in public life. Therefore, the fall of modernism into secularism is far worse than the deviation of Christian theology in medieval times because it destroys the universal value that the western society shows. The western lifestyle is positively, pragmatically materialistic and hedonist by denying things that are metaphysical, abstract, divinity (Nurcholis 1992).

Secularism is recorded in the history of Islam when the thought of Islam is hampered which is marked by the failure of Islamic laws to give dynamics in guarding the changes that occur as a consequence according to the times. This makes the gulf between religion and worldly affairs. In this connection, of course, western people choose the world or secular with implications of its implications while the people of religious background, especially Islam automatically choose religion as the view of his life (rule of low and way of life). A concrete example in this case is Ottoman Turkish secularism with Kemal Attaturk as their president, Fazlur Rahman (1985). Thus secularism becomes fertile in the development of Islam and even its generation tends to be anarchic and inhumane, justifies any means to fulfill its lust.

From the above description it can be understood that the idea of secularism originally emerged from Europe that was driven by its philosophy of positivism, existentialism, pragmatism and phenomenology which is the root of ancient Greek philosophy which they interpret as a method of investigation in the development of science and technology with all its application. Although among them tends to believe in God and God is not conceptualized as atheism, but the god is not reachable by reason and God does not affect human behavior. Hence secularism in practice only tends to the problems of the reality of the life of the world and puts aside the question of spiritual spirituality and the afterlife which is part of religious doctrine.

Islam and Challenges of Secularism

Syed Naquib al-Attas in his book Islam and Secularism analyses some components of secularism, which form the essential characteristics of modernity. He mentions that secularism disenchants nature, desacralizes politics, and deconsecrates values. The disenchantment of nature implies the freeing of nature from its religious overtones. This involves the dispelling of God from the natural world, separating it from God, so that man may no longer regard nature as Divine entity, which allows man to act freely upon nature, to make use of it according to his needs and plans, al-Attas (1993). Meanwhile, desacralization of politics implies the abolition of sacral legitimization of political power and authority. This involves political modernization as the transformation of the political order from the traditional and religious to a secular authority free from religious control, al-Attas (1993). Deconsecrating of values, according to al-Attas, means the religious values in cultures and value systems are relative and not fixed. As such, it is open to future change. Thus, man is free to create the change and immerse himself in

the evolutionary process. From the Islamic perspective, this is wrong because Islam has already fixed its value system or morality, which will not change throughout ages. For example, *zina* (adultery) was forbidden 1400 years ago and will always be forbidden until the Day of Judgment. Whereas in the West, fornication was taboo a few hundred years back when Christianity was strong, but now, the values have changed due to secularism, and it has been accepted as all right. The implication of these interpretations is the disappearance of religious interpretations concerning the purpose of life. More activities of life are secularized, and men involved in any organization determine their roles rationally, which allow small scope for religious predilections. All practical purposes of secular society, therefore, attach little importance to religion. The religious consciousness of individuals in secular society is also greatly diminished, and religion has become extremely limited to a very narrow sphere of life, and it must not intrude in the running of the state.

Secularism implies that divine guidance, worship of god, and obedience to him should be confined to the personal life of man and all other affairs in this world should be determined by his own wishes and convenience. In such matters, it is irrelevant to think of what god may have commanded, what his guidance consists of and what the divine Books may lay down. This attitude developed into a system of life and then became the foundation of modern civilization. The system of life built upon the foundation of this belief seeks to disassociate from the influence of God and religion all aspects of man's life, such as the educational, political, economic, and socio-cultural realms to name a few. The regulation of such matters is devoid of God's guidance and commandments, and instead it is based on man's knowledge and reasoning. The acceptance of a system formulated by man means a preference of the human's limited knowledge and experience over Divine guidance. For the Muslim society, the acceptance of secularism means the rejection of Islam as a way of life and the abandonment of *Shari'ah* (Muhammad Imara 1989).

Since secularism gives much emphasis on worldly matters, it brings the downfall of the religious institution, which leads to make the society rational, materialistic, individualistic, and utilitarian. The goal of the secular society is to achieve happiness in the worldly life only; thus, it does not tie in with the practice of religion. This can lead the society to have chaotic social problems. The following discussion will look into the impact of secularism on some aspects of man's life, particularly from the Islamic point of view.

Negative Impact of Secularism Understanding

The idea of secularization by Harvey Cox, as quoted by Adnin Armas is strongly supported by the teachings of the Bible, M. Syukri Ismail (2007). According to him, there are three important components in the Bible that form the basic framework of secularization; (1) the abolition of Islamic education, emptying of Islamic and religious values where knowledge is only knowledge is gained through certain methods like the experimental method, experience, rational thinking, and the scientific method; (2) the desacralization of politics, in the removal of spiritual and religious elements from politics, and as a consequence of the two previous doctrines (3) the deconsecration of values, namely relativize all human values, so that the truth is absolute, all relative. The description of the three characteristics and their implications for society is as follows:

Educational Aspect

Education is one of the most important cornerstones of all human societies. The impact of secularism on educational systems is considered serious and dangerous since it is directly responsible for the intellectual quality of human beings. Under the impact of secularism, the importance of God is eliminated almost completely from public education; thus, it is not essential to the end or purpose of education. The common implication of such elimination is either God has no place of reference in education, or it is strictly a matter of private concern. In either case, it gives rise to a tendency to give religion a low priority in private life; or worse, to engender young people with no sense of responsibility to God. Such secular system of education has failed to inspire the new generation with moral and religious values; thus, led the society to an immoral and irreligious life.

In a secular system of education, knowledge is gained through certain methods like the experimental method, experience, rational thinking, and the scientific method. Scientism is one of the intellectual challenges posed by secularism. Scientism is the belief that science, especially natural science, is the most valuable part of human learning, and the scientific method is the only reliable and valid way of acquiring knowledge, Tom Sorell (1991). Thus, scientism adopts an absolute perspective on reality, where it assumes that only scientific knowledge is capable of providing an accurate description of reality, and the truth. Scientism rejects other sources of knowledge, such as Divine revelation, religious experience and inner intuition, and it avoids dealing with the metaphysical, philosophical, and religious knowledge, as the truths they proclaim cannot be discovered and rationalized by the scientific method. Signs of scientism could be found in writings as early as the seventeenth century. Scientism became the dominant ideology in the eighteenth century with the triumph of the Newtonian description of the universe. This description posed a serious challenge to religion because it professed to describe universal laws that govern the cosmos solely by scientific methods, such as through mathematical principles. The religious claims that the heavenly bodies obeyed the Will of God became unpopular with the rise of the Newtonian description of the universe. By the beginning of the nineteenth century, science was far more popular than religion. Writings on scientism became far more prevalent after the nineteenth century with the rise of scientific positivism, an ideology that was originated by Auguste Comte. Comte saw the scientific method as an absolute method of acquiring knowledge and truth, and worthy of replacing the theological and metaphysical approaches. In this sense, Comte attempted to eliminate transcendent reality from the human consciousness in his declaration that all questions that cannot be answered by the sciences of the phenomena as illegitimate. Scientism clearly contributed to the loss of transcendental consciousness, and its development undermined the religious foundations of faith. The religious metaphysical elements that pointed toward the existence of a transcendent reality could not be reconciled with the immanent methods of scientism.

Another secular ideology emerging from the principle of secularism is scientific materialism. Scientific materialism does not differ much, in practice, from the principles of scientism. It is the belief that only objects and phenomena which can be observed and measured through scientific methods are real. Thus, scientific materialism accepts only one reality; that is the physical, empirical, and material universe. It sees all the claims of the religious and spiritual traditions of humanity throughout the ages as false. Scientific materialism has

considerable effects on the way a person would shape his life. For example, a believer in scientific materialism would believe and act only on that which is in line with scientific conclusions.

In its early stage, one of the materialistic philosophies that emerged in the late nineteenth and early twentieth century from this belief was Charles Darwin's (1809- 1882) theory of Evolution, Osman Bakar (1987). The publication of Darwin's works on evolution demonstrated the possibility that living organisms could be accounted for on a material basis without any need to refer to a supernatural source and creator. For Darwin, man is a part and product of the natural world. In his Theory of Evolution, he claims that all living things have evolved by natural processes from pre-existing forms. The appearance of various species and the historical development of the universe are solely the result of a gradual evolution from within the space-temporal material matrix, which existed at the origin of the physical cosmos without the intrusion of any transcendental causes, John Murray (1959). This displaces the traditional belief that species are designed by a wise and benevolent God.

The conception of knowledge in secular education has lost its true purpose by being unjustly conceived. Its formulation of vision and reality is not based on revealed and religious belief, but rather upon cultural tradition reinforced by strictly philosophical premises based upon speculations, al-Attas (1992). As such, this knowledge projects that secular life, centered upon man and his intellectual capacity, is alone able to unravel the mysteries of his environment and existence. Consequently, man's life will accordingly be guided by such limited knowledge as acquired by his intellectual faculties.

In secularism, worldly sciences are exploited to produce a mechanistic and materialistic human being without the aspects of humanity and spirituality. However, from the religious point of view, these sciences should be used to achieve a firm knowledge of God and to strive for spiritual perfection. The science of cosmology, for instance, maybe viewed as a sort of contemplation or remembrance of God. Furthermore, the objective of seeking knowledge in a secular education is simply to cultivate certain abilities of men, which will enable them to develop their country as well as to improve their standard of living. This is basically a worldly purpose alone and is devoid of any spiritual element. As such, one can achieve success in his life, and at the same time, be an alcoholic, adulterer and atheist; and may commit any immoral act without consequence. Meanwhile, religious education gives emphasis on the teaching of *adab* or virtue because human action is accountable on the Day of Judgment. From an Islamic perspective, seeking knowledge is considered as an act of *ibadah* (religious ritual) and should be done for the sake of getting blessings from God. It should also be gained and used for a better life in this world as well as in the hereafter. That is why knowledge in Islam has been classified into two kinds. The first kind is acquired knowledge, which includes all natural and social sciences, such as physics, chemistry, biology, astronomy, psychology, politics, economics, etc. The second kind of knowledge is revealed knowledge (God-given knowledge) and religious sciences, which include knowledge about belief, Divine injunctions, proper conduct, etc. Revealed knowledge should be the utmost priority for any individual in the quest of knowledge since it would serve as the foundation or basis for one's thoughts or worldview. The secular system of education only concentrates on acquired knowledge and concerns this world alone. The result is that man is no longer concerned about who he is, where he comes from, what is the purpose of his existence, who is his God and so on. Consequently, this system produces

doctors, engineers, architects, economists, scientists, and politicians who lack religious foundation. How could we then expect these people to govern and administer the world in accordance with God's will?

In Muslim countries, the significance of religious education has diminished with the establishment of secular schools. One of the main characteristics of a Muslim secular outlook of education is its influence from modern Western rationalism and scientific developments. There is no doubt that Islam, in general, is compatible with reason and science, but some Muslim modernists have gone further by over emphasizing on the role of reason and science in Islam. For example, a scholar of the Indian subcontinent, Sayyid Ahmad Khan (1817-1898) laid down what he termed the criterion of 'Conformity to Nature to judge the contents of systems of belief and concluded that Islam justified itself on this principle.35 Being influenced strongly by nineteenth century Western rationalism and natural philosophy, he argued that Islam was the religion of reason and nature. The Qur'an must be interpreted in accordance with reason and nature, and the legal and moral code must be based on nature. Nature has been declared as a close-knit system of causes and effects, which allow no supernatural intervention. In this regard, Sayyid Ahmad Khan (1964) implies that there is nothing which transcended the world of nature, and that man is the judge of all things. Clearly, he was influenced by a kind of deism, which was fashionable among the nineteenth century scientific circles of the West (Fazlur 1985).

In order to assert the autonomy of nature and natural laws, Sayyid Ahmad Khan not only denied the miracles, angels, and jinn, but also the bodily resurrection, the Day of Judgment, Heaven and Hell, all of which, he insisted, must be rejected on principle. His secular view was also observable on the socio-cultural and political domain. In this sphere, he undertook the reformation of Muslim society in India by publishing a journal, *Tahdhib al-Akhlaq*, in which he discussed the prevailing customs and social habits of the Muslims from a rationalistic and utilitarian viewpoint. In intellectual terms, he attempted to integrate Western and Islamic thought because he believed that a Muslim's adjustment to the modern intellectual realities was absolutely essential. Therefore, he introduced among Muslims the Western educational system in order to transform their mentality and to enable them to enter government services. His Aligarh University, modeled on Cambridge University, aimed at the liberation of ideas and the inculcation of a scientific worldview and a pragmatic approach to politics. It gave a new direction to Muslims, politically and culturally. His visit to England was intended to study the culture and institutions of Europe for the progress and betterment of India, Siddiqi Aslam (1981). It, however, strongly influenced him.

From the nineteenth century onward, the Muslim world experienced a dual system of education namely, religious and modern secular education. Religious education was normally available and aimed specifically for religious purposes; for example, learning Arabic and memorizing the Qur'an. The syllabus of modern knowledge was almost completely neglected. Meanwhile, modern secular education only emphasized modern knowledge following the Western educational philosophy with no emphasis on religion. This new kind of education represented an important factor in the introduction of secularism, Sayyed Hossein (1981). The implication of a dual system of education in Muslim societies resulted in a division of schools of thought into two major categories: the traditionalists and the secular-liberal intellectuals. The traditionalists are the product of the traditional system of education, well versed with traditional

sciences, loyal and committed to their religion and traditions, but completely ignorant of modern knowledge. Meanwhile, the secular liberal intellectuals are the product of a secular system of education, well-acquainted with modern philosophical thoughts and ideas, exposed to modern culture and life-styles, but completely ignorant of their own religious traditions. Between the traditionalists and secular-liberal intellectuals, there was a mediating group of Muslim modernists who made efforts to remove a dual system of education in the Muslim world. In their educational reform, they were neither content with the traditional religious education because it lacked the modern subjects, nor with the modern education because it lacked the religious subjects, which degenerated moral standards among students. Therefore, they proposed to combine both types of education, so that the Muslim intellectuals would be able to trace the Western ideas and to participate in the development of their country and society as well as to maintain their religious beliefs and practices.

Political Aspect

The separation of nature from religious elements is followed by the desacralization of politics, which means that politics is not sacred. In that sense, spiritual and religious elements must be removed from politics. Therefore, the role of religion against political institutions must be removed, because they think it is a prerequisite for political and social change, al-Attas (1993). Then all kinds of links between politics and religion in society should not apply. From this idea it can be understood that the secularists refuse to die the application of Islamic law in political life, with reasoned religious government will only hinder change and progress.

Actually religious involvement in politics is not as described by secularists. With religious involvement in politics, it will be a guide to goodness, a pointer to a clear path, a barrier of error and error. This is because religion will not tolerate injustice, will not allow falsehood, will not cover up evil, will not compromise on oppression, will not punish the little thieves and let the big thieves roam.

Yusuf Qardhawi affirms that the erosion of religion from politics means the erosion of pure values, the rejection of evil, the disposal of the elements of goodness and piety, and letting society be controlled by the elements of evil. Thus, with the success of the secularization project, what happens is the erosion of human morality. Because in general, the essence of religion is to improve human morality. So it is not surprising that today we see many unscrupulous humans even though they are highly educated, this class is called schooled and yet uneducated. Therefore, the rejection and political separation of religion according to him is an ignorance (Muammar 2005).

Similar to Yusuf Al-Qardhawi, al-Attas also states that religion cannot be separated from the political sphere, because religion plays a role in governance and leadership. Desacralization also clearly denies the authoritative role of the ulama in the system of government. In fact, Prophet Muhammad himself had exemplified himself as the country's leader. This was also followed by his successors, Khulafa al-Rashidin who were all wise in religious matters. Divorcing Islam from politics will only hinder the role of Islamic worldview spreading in society. Because then religion becomes a private matter and not a public. From that, secularism of any kind is contrary to Islam, both in terms of akidah and shari'ah (Suharto 2005).

It is important to know that democracy cannot be separated from secularism and liberalism, because its existence is highly dependent on both philosophies. But democracy often fails to create a just government. Because the main purpose of democracy is not to create a just government, but to realize a government elected by the people. Once elected, the government is no longer tied to its political promises, no longer making justice its central principle of government, no mechanism can ensure that any policies taken are for the benefit of the people, and often the policies adopted only for the party itself and the people capitalists who have been instrumental in winning the party.

In this case, the West prefers democracy rather than theocracy, because in their view theocracy is a system that stands on false legitimacy. This is because the claims of purity and righteousness by church pastors are based solely on dogma, and are very much at odds with logic, as well as ratios. Because in reality, there is no relationship and communication between this group and God. Therefore, the claim that this clergy has both temporal (political) and ecclesiastical power (spiritual power) is not based at all. As with Islam, Islam does not recognize theocracy or democracy in Islamic politics, as Sayyid Qutub explains that Islam rejects the theocratic system that once prevailed in the West in the Dark Ages. This is because the power of God in Islam cannot be represented by a group that claims the relationship of communication with God. Mawdudi said that Islam is in the middle of both. So as a result of the influence and dominance of Western terminology, he created a new name for the Islamic political system, the theodemocracy, the mixture and the middle path between theocracy and democracy (Muammar 2005).

Actually, since the Renaissance era there has been a separation between state and religion. However, today's problem is without God's guidance, man governs the nature of life following passions and momentary interest (pragmatism). So in politics, the personal interests and interests of each class become the virtue of the common interest or the interests of the people. Good and bad are no longer universal, but relative and subjective.

From the above explanation, it can be concluded that politics between the West and Islam have different goals. If the West politics with the sole purpose of power, so that everyone in power must be built democratic principles. Another case with Islam whose purpose is how to build a good world order that is in harmony between God, man and nature. So from here, it appears that politics in Islam is a form of a servant in carrying out his Lord's command to realize a orderly and orderly nature. Thus, politics in Islam is not something that is not related to God, but rather as inseparable in the creation of the unity of the cosmos.

Secularization and Value

Just as secularization in the world and politics, secularism also occur in life with the removal of religious values (deconsecration of values). The meaning of deconcretization here is the provision of temporary meanings and relative to all cultural works and every value system, including religion, al-Attas (1993). Assuming that truth is relative, practically there is no absolute value. Since all things are considered relative, then secular human beings will reject the fixed concepts of Islam. A person's perspective is influenced by social and cultural factors, so no one has the right to impose a system of value on others. Because heaven's revelation takes place in history, secular people believe that the revelation of the heavens is shaped by certain

social and political conditions. So, in fact all value systems are formed by history that follows a certain time and space. That way, secularization can make history and the future quite open to change and progress, because humans will be free to make changes and be pro-active in the evolutionary process.

In postmodern times, with the hum of God is Dead, Nietzsche sparked a doctrine called nihilism, essentially relativism. This doctrine teaches that there is no value that has the advantage of other values. From the perspective of epistemology, the doctrine of relativism holds to the principle that truth itself is relative to the determination of a decisive subject. Relativism is also regarded as a global doctrine of all science. Thus, science is neither value-free nor neutral, and this is contrary to the opinion of secular Western societies who believe that science is value-free and neutral (Hamid 2008).

Many of the beautiful jargon that is propagated to package the notion of truth relativism, so it seems logical and interesting, as the phrase "distinguish between religion and diversity", "Religion is absolute, whereas religious thought is relative", "Man is relative, therefore all intellectual product thinking human being is relative too "," Interpretation is the product of human reason, so it can not absolute absolutely revelation itself "," As long as human still human status, then the result of his thinking remain partial, contextual, and could be wrong ". These statements, when viewed at a glance are very logical and acceptable to reason. However, if the research is more in-depth, then we will find many irregularities.

People who think that truth is relatively real are very naive. Because when one declares that all human thought is relative and partially contextual, surely the words or writings of the person itself are relative. Therefore, it does not need to be a guide, because it is uncertain the truth. In other words, if a person has doubts about the truth of his speech or his own opinion, why the doubt should be followed by others. Then, if anyone says that the truth is impartial, then the truth is on all sides. The design is if on the one hand there is a claim that God exists, and on the other hand declares God is not there. Thus, the truth is in both, for righteousness can't take sides.

From the perspective of Islamic epistemology, the assertion that human thought is relative and which is absolute only belongs to God, can only be accepted in an ontological perspective, and can't be brought into the epistemological aspect. Ontologically, it is true that God is absolute and human is relative. But epistemologically, the truth of the absolute God has been revealed to man through the prophet in the form of revelation. The truth of absolute revelation is understood by the prophet and conveyed to man, and in fact man can understand the prophet's message. Thus, it can be concluded that human thought and knowledge are not only relative, but can be relative and can be absolute (Hamid 2008).

The above distorted statements actually arise from people who no longer recognize the absolute truth of Islam. If this understanding is accepted without a critical attitude, then the structure of science in Islam will be broken. Even the religion of Islam itself has no meaning anymore, because it is only a relative religion in relative terms. This doctrine will also come to the attitude to relativize the interpretation, which is the understanding of the scholars, and also relativize the legal understanding of the scholars. Because of its relative nature, the science of the scholars can't be used as a reference, so that the scholars are considered to have no authority in giving opinions.

Conclusion

The beginnings of the ideology of western secularism that opposes religious groups are of course distorted for wanting truths that fit with human nature. But this conflict is getting more and more broken and trying to separate religion and state interests. This ideology develops because of the freedom of individual rights and time changes to be a grip and gain support or followers to the archipelago, especially Indonesia.

Its emergence and movement can't be eradicated because it affects one's thinking. Transmission goes through the level of modern education is increasingly disproportionate. In addition, advances in information technology today facilitate the dissemination of information to individuals. The development of this movement must have the support of those who oppose Islam. Therefore, Muslim teachers need to rise up and always give awareness to their students about this silent moves of thought. Strong faith and the provision of adequate pedagogical knowledge should be addressed to a Muslim teacher to be better prepared for a challenging educational world.

Rujukan

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