# The Social Relevance of Ḥassān Ḥanafī's and Nurcholish Madjid's Thoughts: A Sociological Analysis in the Context of Islam in Indonesia

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**_ABSTRACT_**

This research aims to analyze the reformist thoughts of Ḥassan Ḥanafī and Nurcholish Madjid in the context of modern civilization and the challenges facing the Islamic world. The research problem focuses on how the thoughts of these two figures can provide solutions to essays in science, philosophy, and the dynamics of Islam's relationship with the state. This research uses qualitative methods with a literature study approach and descriptive analysis. The research results show that Ḥanafī's thoughts on Occidentalism and Madjid's thoughts on secularization and modernization offer important contributions to Islamic reform. The research recommendation is to continue exploring their thoughts to understand their impact on contemporary Islamic society.

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## 1.    INTRODUCTION

Over the past two decades, there has been a clear opposition to Western hegemony over the East. One of the vocal proponents of this opposition is Ḥassan Ḥanafī, with the emergence of his book titled *Muqaddimah fī 'Ilm al-Istigrāb* (Khasri, 2019). Ḥanafī 's critique of the Western world is that its study of the East, disguised as *al-istisyrāq*, reinforces the process of colonialism and the political supremacy of the Western world. *al-istisyrāq* conceptualizes and constructs the East in a way that makes it easily controllable (Feriyadi & Hadi, 2018). The birth of Occidentalism is intended to stem Westernization, which is an extension of *al-Istisyrāq*, and to explain how Western culture has infiltrated the lifestyle of the East because, according to Ḥanafī, the Westernization of culture will slowly but surely transform into a bias towards the West (Tahir & Fayyaz, 2020).

In the treasure trove of Arabic literature, the Eastern worldview of the West is evident in the dramatic text *Abṭāl Al-Yarmūk*, where the West perceives itself as a superior and advanced civilization. At the same time, the East, in this case, Islam, is seen as an inferior and marginalized minority group that is easily oppressed. One of Ḥanafī 's concerns is a sense of suspicion towards Orientalist studies, that their research has hidden motives and even seems to belittle everything Eastern, although there are some Orientalists who are objective in their study of the East (Jamaruddin, 2017).

The emergence of Occidentalism as a science, which studies Western sources today, is not without a preceding reality. The relationship between Islam and the West is strong, complementing the other's deficiencies. The closeness of this relationship can be seen in the historical traces since the birth of Eastern civilization as a representation of Islamic tradition over several centuries. The relationship between Islam and Greco-Roman civilization indicates many sources of Occidentalism that can be seen as real evidence from the past. Besides Greco-Roman, Jewish-Christian roots are also the foundation for the reawakening (consciousness) of Europe, which was brought to light and became part of the West, whether viewed from historical, territorial, geographical, or civilizational aspects. As for the ancient Islamic civilization, which represents the East, it has a different and earlier (older) lineage, namely the old (ancient) Eastern civilizations in Egypt, Persia, India, and China (Negara & Hannah, 2023).

Based on these civilizations,  I can see that Islam has been highly influential and contributed significantly to developing other civilizations, including the Western civilization  (Kamaruddin Mustamin, 2021). The civilizations mentioned above are a representation of the new Islamic civilization. As a basis, these civilizations are a dimension of the new Eastern civilization's "Ego" and the development of theological beliefs from religions and faiths, from China to India and countries that include the two rivers of Canaan and Egypt. Thus, Judaism and Christianity are also included in the category of the new Islamic (Eastern) civilization's "Ego" (Manshur, 2021).

 The ancient eastern civilization is one of the important elements that formed the "Ego" civilization. Even the relationship between Eastern civilization, as the "Ego" civilization, and the West before Islam, such as the relationship between the two countries of Egypt and Greece. The relationship between these two great cultures, Greece and Egypt, can also be said to be the root of European consciousness, the root and source from the East that is enveloped in Greco-Roman sources. Therefore, it means that Eastern sources are part of Occidentalism, in connection with the root and source of European consciousness (Anam & Ghozali, 2022). However,

Occidentalism itself did not start from its own roots but after the awakening of the "Ego" civilization and as a representative of Greek civilization after the translation period. The term "Ego" indicates Islam's central and fundamental role in shaping other civilizations' identity and character. This includes how other civilizations, such as Judaism and Christianity, which had theological and cultural roots linked to the East, were also seen as part of the broader "Ego" of Islamic civilization. In this view, Islam functions as a link and developer of existing traditions, strengthening their spiritual and theological dimensions in the context of the new Eastern civilization. The period of translation referred to in the context of the history of civilization is the period in which scientific, philosophical, and cultural works from Ancient Greece and Rome were translated into Arabic by Muslim scholars. This period is known as the "Islamic Golden Age," lasting roughly from the 8th to the 13th centuries AD (Al-Hamdi, 2019).

Based on my examination, I will find numerous references related to the discussion of Occidentalism. Terminologically, scholars worldwide define it in various ways, but according to the author, they still share the same substance. Among them is the definition put forward by Ian Buruma and Avishai Margalit, who interpret Occidentalism as a description of the West from the perspective of its adversaries (Feriyadi & Hadi, 2018). An Asian Occidentalist, Xiaomei Chen, refers to it as a way to limit Western superiority over the East and a method to counter 'Orientalism' that leads to Western imperialism over the Eastern world. It emerges as a science that views Western civilization through Eastern lenses. In a similar vein, other experts, such as Ziauddin Sardar, describe Occidentalism as a study that views the West from all sides (Karbia, 2014).

In Egypt, there is Ḥassan Ḥanafī, who discusses the revival of Islam through his Occidentalism. In Indonesia, one cannot overlook the figure affectionately known as Cak Nur, Nurcholish Madjid, who envisions the reformation and revival of Islam through modernism. Nurcholish Madjid is a key figure and a major player in the contemporary Islamic scene in Indonesia. Of course, Cak Nur was not alone. Several other Muslim intellectuals of his era participated in the movement for Islamic reformation and discussed the future of Islam, including figures such as Gus Dur, M. Dawam Rahardjo, Amin Rais, and others (Kamaruddin Mustamin, 2021).

Nurcholish Madjid was born out of both traditional education in a pesantren (Islamic boarding school) in Jombang and in the modern one in Gontor in East Java, so it is no surprise that his ideas and thoughts were influenced by the modern environment of his pesantren (Gafnel, Busyro, 2024). Cak Nur's modernist thinking was later strengthened when he was in Chicago.

The study of Islam in Indonesia in modern times has not yet experienced a decline but rather the opposite; it has undergone changes leading to growth, progress, and revival, finding new vitality in modernization. In the national political arena, Islam has not lost its spirit and role, although there have been attempts by others to politicize it. On the other hand, Islam has found its momentum to continue rising with a "new pattern" in various aspects of life, including the economy, education, politics, and socio-cultural spheres. Muslims are able to follow the circle of life to practice their faith in ever-changing social and political situations (Budi Hardiman, 2015).

The re-emergence of Islam with the components mentioned previously shows a process that continues to evolve from one era to another. The transformation of Islam is a form of the real revival of Muslims and the Islamic world in general. This transformation is marked by the growth of Islamic institutions, which is not only carried out by the government but also by groups of

Muslims outside of the Islamic groups that have existed before.

Cak Nur is an Islamic thinker whose influence is strong and widespread in the history of Indonesian Islamic intellectualism. His ideas have had a broad impact on Islamic religious life, and not only that, he has even become a legacy and a beacon for Indonesian Muslim intellectuals (Qohar, 2017). One strong evidence of Cak Nur's influence is his success in developing an open, egalitarian, democratic, and modern intellectual discourse among Muslims (Madjid, 2018).

Discussions about modernity are fascinating and very important to address. As a movement of reformation, modernity offers a new perspective on cultural reality. Modernity was born to liberate medieval classic values with new modernist values. The power of rationality is employed to solve all human problems and to test other truths, such as revelation and traditional myths (Khasri, 2019).

Modernization serves as an instrument of human creativity in overcoming various life problems. The historian Arnold Toynbee expressed his view on modernity, stating that it began in the late 15th century when the West "was grateful not to God but to itself for having overcome the constraints of medieval Christianity." Toynbee's opinion is reinforced by Samuel Huntington, who describes modernity as a product of science, from which humanity can control and utilize nature through science and technology. Modernity is a phase of change that includes industrialization and urbanization, transforming primitive societies into civilized ones (Absor, 2024).

Suppose modernization is part of science and its development, according to Cak Nur's view. In that case, Islam is a very modern religion, so modern that nothing can surpass its modernity, and too modern for its time because Islam has an inseparable relationship with science. Islam can clearly explain science's position within the framework of faith. Therefore, Muslims should be confident that Islam never opposes science but rather contributes to its development, and there is no visible gap between faith and science (Faqihuddin, 2023).

Nurcholish Madjid's view stems from his historical perspective of the history of Islam, which experienced its glory days from the time of the caliphate until the fall of the early Islamic kingdoms in the classical era, all of which had a strong culture of scientific development. This culture occurred because, at that time (the classical Islamic era), there were serious efforts in interpreting sacred texts, the positive impact of which is still felt today. Nurcholish Madjid's view on modernization can be depicted as follows: "A simple understanding of modernization is one that is identical, or nearly identical, to the concept of rationalization. This implies a process of dismantling old patterns of thought and systems of work that are not rational (*'aqlīyah*) and replacing them with new, rational patterns of thought and systems of work. The purpose is to achieve maximum utility and efficiency. Therefore, something can be called modern if it is rational, scientific, and in accordance with the laws that govern the natural world (Hartafan & AN, 2024).

As a Muslim who wholeheartedly believes in Islam as a way of life, Nurcholish Madjid emphasizes that the interpretation of the substance of modernity must be oriented towards the great values of Islam. This will reinforce our belief that modernization, meaning rationalization to achieve maximum efficiency in thinking and working, is God's imperative and fundamental command. Since humans, in principle, will always experience change over time, modernity is a natural and logical continuation of the history of human development, which will inevitably emerge slowly or quickly (Choeroni & Pratama, 2020).

According to Nurcholish Madjid, the essence of the modern era is not due to its novelty, which seems to have no further stages. Modern implies a certain positive evaluation (modern means advanced and good). For Nurcholish Madjid, being modern also means being progressive and dynamic, so one cannot cling to what has already existed because it involves reforming traditions that are incorrect, unscientific, and not in accordance with the laws of nature (Syafieh, 2020).

The current era, known as the modern age, is not the end of the development of civilization nor the climax of all the utilization of human sensory functions, especially the function of reason, because it is possible that after this modern era, there will be another era whose authority and level of scientific knowledge are more developed and sophisticated than what we witness now. This is a logical consequence of the dynamism of human life, as human civilization has experienced several revolutions, from the Industrial (technological) Revolution in England in 1793, the socio-political revolution in France in 1798, and also the Russian Revolution in 1917 (Hartafan & AN, 2024).

## 2.    METHODS

This research employs a qualitative research method, which, from the perspective of its research sources, constitutes library research with a descriptive analysis method. Therefore, the data sources for this research are books or other works by the two figures under discussion, Ḥassan Ḥanafī and Nurcholish Madjid (Amrin; Supriyanto; Suciyani, 2022). This library research is closely related to collecting library data, reading, recording, and processing the research material. This type of research is qualitative in nature. It has several characteristics: a scientific background, a descriptive approach, and the researcher as the instrument, allowing for the investigation of the thoughts of specific individuals, whether they are still alive or have passed away (Feriyadi & Hadi, 2018).

## 3.    RESULTS AND DISCUSSION

### 3.1.   The Concept of Renewal (*tajdīd*)

The renewal of thought within Islam has emerged as a consequence of significant changes in all aspects of life brought about by rapid advancements due to the influence of modern science and technology. The issues that arise in the religious domain, including Islam, are more complex when compared to other areas of life. One of the reasons for this complexity is that religion contains absolute, immutable, true, and eternal teachings that are unchangeable (Lubis, 2021).

These teachings are believed to be dogmas, and as a result, a dogmatic attitude arises in religion. A dogmatic attitude makes individuals closed-minded and unable to accept opinions contradicting their established dogmas. This dogmatic attitude also causes people to cling tightly to old opinions and find it extremely difficult to accept change. Dogmatism traps individuals into being traditional, emotional, and irrational. The fundamental nature of science and technology is to evolve (Edyar, 2016). It undergoes constant change and brings about transformations in human life. Since the beginning of the 20th century, the changes and advancements in science and technology have been extraordinarily rapid, and these advancements have simultaneously brought about significant changes in human life (Negara & Hannah, 2023).

A traditional understanding of religion tends to preserve the old and struggles to keep up with the rapid and significant changes brought about by modern science and technology. These changes are considered to be at odds with long-held religious beliefs. As a result, there is not only a lack of harmony but also a conflict between religion and modern science and technology. Therefore, the view that Islam hinders or slows down the modernization process in the lives of its followers cannot be denied (Husni et al., 2020).

As an Indonesian Islamic reformer and thinker, Harun Nasution has broadened the horizons of Muslim thought to avoid narrow and traditional perspectives. He believed that such views could not coexist with modernization and were, in fact, contradictory. His efforts to develop an inclusive attitude within Islam have sparked opposition from groups that still hold classic and traditional views (Manshur, 2021).

In Indonesia, dogs are considered by Muslims to be unclean animals, and as such, they are not well-liked in villages or rural areas. Generally, Muslims do not keep dogs because they are considered impure and, therefore, not suitable to be kept as pets. Harun Nasution argued that the view of dogs as unclean would hinder efforts to enhance security and address criminal issues. He further explained that dogs, at the very least, provide some benefits in guarding homes, warehouses, livestock, gardens, and the like (Ahmad Biglari, 2019).

Another example of Harun Nasution's thought concerns the life insurance system. Insurance for fires, accidents, and even death is generally considered forbidden by Muslims because the system is seen as implying a lack of belief in God's destiny. According to Harun Nasution, insurance is one of the essential elements of today's economy. Therefore, the public's inability to accept insurance based on their religious beliefs also hinders the country's economy (Al-Hamdi, 2019b).

This is the situation that has occurred in Indonesia for several years. According to Harun Nasution, we Indonesian Muslims generally only know Islam from a fiqh perspective, and even then, it is only from the Syāfi'ī fiqh perspective, supplemented by the *tauḥīd* considerations found in Asy'āriyyah theology. The Islam known in Indonesia is only Islam as interpreted by Asy'āriyyah and Syāfi'iyyah, even though within these two aspects alone, the interpretations of Islam are very broad and have given rise to different schools of thought. Furthermore, Harun points out that if we only interpret Islam according to Syāfi'iyyah fiqh and Asy'āriyyah theology, our view of Islam becomes narrow. In reality, Islam has a very broad horizon (Nasution, 2021).

Classical Muslims (650-1258 M)  were aware of this; they knew Islam not only from a fiqh perspective but, indeed, not from the interpretations given, rather from the teachings of Islam as contained in the Qur'an and Hadith (Jamaruddin, 2017). They actually provided interpretations of Islamic teachings, as elaborated on in various fiqh books. Thus, their view of Islam was very broad and liberal, not narrow and traditional like contemporary Muslims. By returning to the teachings of Islam as recorded in its two primary sources, the Qur'an and Hadith, the scope for action becomes vast (Khasri, 2019).

3.2.   The Renewal of the Islamic Thought in Indonesia

There are three terms that are frequently used in Indonesia today: reform, liberalization, and modernization. These terms are often misunderstood without a clear and concrete understanding. If we delve into these terms, there are significant differences among them. The term "reform" can be particularly linked to the renewal movement brought by Muḥammad Abduh

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in Egypt. Muḥammad Abduh's reform efforts aimed to reconstruct and elevate Islamic doctrine from conservative beliefs and non-Muslim pressures. The reform movement also advocated a return to pure Islamic teachings, free from the constraints of conservative thought. Liberalization can also be interpreted as a movement of thought that embodies values of freedom related to the process of "humanizing" human thought. Meanwhile, modernization refers to a paradigm of thought, a trend, a movement, and efforts to change old doctrines, customs, and institutions to align with the advancements of modern science and technology.

If viewed from the macro context of the history of Islamic thought reform, there are three classifications of reform within Muslim societies. First, reform aimed at shaping society by Islamizing aspects of life that are not yet Islamic. Second, reform was needed to create a form of Islamic society in its past grandeur. Third, reform is oriented towards a new Islamic culture (Manshur, 2021).

One of the factors driving the emergence of Islamic thought reform is the need to actualize Islamic values and teachings as guidelines for entering the modern era. According to Mukti Ali, religion will only function if it is truly contextual. Meanwhile, Bachtiar Effendi states that the realm of Islamic intellectualism encompasses the renewal of religious thought, politics or bureaucracy, and social transformation. The implication is to formulate the religious (theological) foundations of Islam to define them with the ideals of Islamic politics, including the strategies that will be developed in the future (Tahir & Fayyaz, 2020).

Religious reform is essentially an effort to make existing traditions in the explanation of religious principles designed to align beliefs with reason and with the changing efforts of the world, as Howell explained. In the Indonesian context, the reform of Islamic thought was pioneered by the Muhammadiyah organization, founded in Yogyakarta in 1912. More specifically, the ideas of reform emerged from the Limited Group discussion group led by Mukti Ali, which consisted of HMI activists in the Yogyakarta area. Similar activities also took place at IAIN, now UIN Jakarta.

Nurcholish Madjid, who was initially highly anti-modernized and opposed to the West, later 'changed his stance' and became more known as the "initiator" and a popular and influential figure in the reform of Islamic thought. Nurcholish Madjid's twelve-page speech manuscript was able to shake the landscape of Islamic thought with the theme: "*The Necessity of Renewing Islamic Thought and the Problem of Community Integration.*" There are four main elements contained in that writing, namely the liberalization of religious thought (Islamic teachings), secularization, the idea of "Islam Yes, Islamic Party No," and socialism. Pros and cons emerged, especially from Islamic intellectuals (Budi Hardiman, 2015).

It (speech manuscript) turned out that what was said and launched by Nurcholish Madjid was the sound of a "bell," indicating that the change in the "hands of the clock" of Islamic thought reform in Indonesia had begun. By marking a milestone in the wave of Islamic thought reform in Indonesia, the focus was on the "rationalization" of Islam (Gafnel, Busyro, 2024).

In subsequent developments, Harun Nasution (September 23, 1919 – September 18, 1998) was an Indonesian scientist, intellectual, thinker, philosopher and Muslim figure. He once served as Chancellor of IAIN Syarif Hidayatullah. He was born in Pematang Siantar, North Sumatra, after returning from Egypt in 1969, and he played a significant role in the reform of Islamic thought. His book, *"Islam Ditinjau Dalam Berbagai Aspeknya"* (Islam Examined in Various Aspects), became a required text at IAIN (Institutes of Islamic Studies) throughout Indonesia. To

this day, IAIN (now UIN) Jakarta is a locomotive, and one of the centers for the reform of Islamic thought in Indonesia, which has produced many Islamic scholars, including Nurcholish Madjid (Faqihuddin, 2023).

However, the entire discourse on the reform of Islamic thought, as seen from the figures of its pioneers, Nurcholish Madjid and Abdurrahman Wahid, are the most influential figures. In this context, Nurcholish Madjid's thinking is more brilliant, given the many scholarly works he has produced. Even Nurcholish Madjid's work titled *"Nilai-Nilai Dasar Perjuangan HMI"* (The Basic Values of HMI's Struggle) has become the main reference in HMI cadre training since the 1970s until now. Besides that, Harun Nasution is one of those who truly understands the classic history and the growth of modern Islamic thought, such as the reformulation in his book; *"Pembaruan Dalam Islam: Sejarah Pemikiran dan Gerakan"* (Renewal in Islam: History of Thought and Movement). Meanwhile, Kuntowijoyo is the one who masters contemporary social theories the most (Nasution, 2021).

William Liddle, the most prominent observer of Indonesian politics, shares the view that Nurcholish Madjid and Abdurrahman Wahid are the most prominent figures. According to Liddle, what is needed now is not the "old song" of forming an Islamic state but rather finding new strategies to support these two figures so that the ideas of reform in Indonesia can continue to develop from generation to generation and remain relevant with the progress of the times.

What Islamic thought reform seeks to find is an accurate and appropriate pattern of answers in facing the demands of the increasingly developing Muslim community. Borrowing the term from Dawam Rahardjo, "creative-dialectical response" is an effort to prevent Islam from falling into two other patterns of response, namely becoming a religion that is not suitable or does not function in modernization and becoming a source of resistance (Syafieh et al., 2020).

The significant role of the reformist group is not something unique to Indonesia. According to Smith, as explained by M. Rusli Karim, in three South Asian countries (India, Pakistan, and Sri Lanka), the importance of the role of religious reformers has also been acknowledged. In Indonesia, it has been proven that Islamic reformers have successfully changed the image of Islam. Islam, which was politically marginalized, has gradually been accepted with a greater emphasis on "inclusivism" and "pluralism," causing Islam to be accepted by various circles and other groups. This is one of the pillars that strengthen the essence of Islam in Indonesia (Rozak et al., 2015).

In fact, the reality of the reform of Islamic thought carried out by Nurcholish Madjid is one of the new strategies for the "revitalization" of Islam, which is very urgent. However, Nurcholish Madjid argues that Islamic intellectualism will greatly influence the life of the Indonesian nation. Further, Nurcholish Madjid says that abandoning an "exclusivist" attitude and replacing it with an "inclusivist" political orientation that is Islam-oriented requires a consistent stance to ignite short-term political results. Like the idea of Islamic modernism in Indonesia proposed by Agus Salim, a reformer from the land of Minang, it is essentially inclusivist in nature. Even the early days of Indonesian democracy were large contributions from Islamic-oriented politicians with Western education, nurtured by Agus Salim.

Finally, how is the relationship between the reform of Islamic thought and the effort to advance Islam amidst a political life that is not biased towards political Islam? What Kuntowijoyo revealed is very relevant in formulating the history of the Islamic reform movement in Indonesia. One example is the case of the reform movement carried out by Muhammadiyah, which was a

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strategy against *bid'ah* (innovation), which deviations from the true teachings of Islam and is a new force in the Islamic movement. The steps taken by the group of modernist Muslim intellectuals have provided a synergy of divergent thoughts in facing the era of globalization (Burhani, 2016).

Nurcholish Madjid, who is familiarly called Cak Nur, is one of the leading Islamic thinkers in Indonesia who advances the idea of reforming Islamic thought through an inclusive approach and intellectualism. Cak Nur emphasized the importance of Islam as a moral force that is not limited to religious exclusivity but must be open to dialogue and cooperation with various groups in society. The central idea is that Islam must be a force that unites and enriches the nation's social and political life, not an exclusive and divisive political tool. In a political context, Cak Nur suggested that Muslims place greater emphasis on universal Islamic values, such as justice, equality, and humanity, which can be applied in state life without having to be trapped in narrow identity politics. According to him, this will advance Islam in a more inclusive political life that is not biased toward the narrow interests of Islamic politics (Faqihuddin, 2023).

3.3.    Occidentalism in the Framework of Understanding the Modern Civilization

The presence of Ḥassan Ḥanafī at least provides an alternative space for his monumental ideas after the decline and degradation of science and philosophy post-Ibn Rushd. Continuing the unfinished work of his predecessors, Ḥassan Ḥanafī attempts to answer the problems often faced by the Islamic world with more imaginative ideas, one of which is his monumental theory of 'occidentalism' contained in his work *Muqaddimah fī 'ilm al-Istigrāb'*(Khasri, 2019)*.

*Istigrāb,* or occidentalism, is an attempt to reposition the West with its orientalism. Occidentalism is a new theory that was raised as a form of resistance against Western behavior in colonizing the East. Therefore, Ḥanafī strives as much as possible to place occidentalism within Eastern civilization to create a balance between the West and the East. In Ḥanafī 's view, tradition or *Turāṡ* is not a dead object left behind by ancestors and predecessors. According to him, tradition has been corrupted by the hegemony of feudalism and has become a shield for the forces of power masquerading as religion. Thus, it needs to be revitalized to become a liberating force (Tahir & Fayyaz, 2020).

Ḥanafī 's benchmark when looking at the reality of the Arab world today is that, in his view, it is necessary to take steps to end all that hinders the development of the Muslim community and the Eastern world, particularly the Arabs. Basically, tradition has no value (Ḥanafī, 2019). unless it can become an instrument that provides a theory of action for the Arab nation in reconstructing humanity and its relationship with the Creator. Ḥanafī stipulates building human resources first, before anything else, as a concrete step in realizing a humanistic life.

Ḥassan Ḥanafī's project is expected to be able to unify and interpret the entire Islamic civilization based on modern needs to be used as an ideology for humanity to weave the perfection of life. Ḥanafī also intends to reconstruct Western cultural tradition, which he characterizes as purely historical culture, where divine revelation is no longer the center of civilization because the role of revelation has been replaced by reason. Ḥanafī is rearranging (deconstructing) the building of classical Islamic thought, which for him no longer exists as it did in the golden ages of Islam, as well as deconstructing the building of claims and hegemony of discourse carried out by the West on the Eastern world, through Western thought and culture. Thus, Ḥanafī 's objective view is how the agenda of "occidentalism" becomes a balancing instrument in looking at the West

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and the efforts of Westernization (Negara & Hannah, 2023).

The emergence of Ḥassan Ḥanafī's occidentalism is essentially to confront Westernization (the West), where the West clearly intends to destroy Islam and the Eastern nations and their cultures. The West has strongly established its influence on the Islamic world, affecting daily life, language, industrialization, and even architectural issues. Even more daunting is the economic issue that indeed forces the East always to accept the capitalist economic system offered by the West, simultaneously forcing the East to open up to global capitalism (Amrin; Supriyanto; Suciyani, 2022).

As mentioned in previous discussions, the term' Occidentalism' originates from the English word 'Occidental,' meaning the West. Scholars thus understand occidentalism as the study of the West in all its aspects. According to Ḥassan Ḥanafī, this occidentalism is in contrast to orientalism, yet Ḥanafī does not intend for occidentalism to become hegemonic and dominant in the way orientalism once was (Jamaruddin, 2017).

Ideologically, Ḥassan Ḥanafī 's version of Occidentalism is highlighted in the face of the West, whose influence on the history of Islamic civilization is so strong. Ḥassan Ḥanafī considers that the West has its own social-political-cultural boundaries (Feriyadi & Hadi, 2018). Therefore, every Western movement must be limited, whether cultural or the desire for hegemony over other world cultures. Thus, for Ḥanafī, the West should return to the boundaries of its own cultural territory and not enter other worlds. Here, Ḥanafī attempts to conduct a scientific study of the West from the perspective of its own historical-cultural context (Hartafan & AN, 2024).

The history of the birth of Occidentalism is not separate from the long history of the Islamic awakening, which at that time (the period from the 7th to the 13th centuries, period until today) controlled almost half of the world, including the West. The West was far behind Islam at that time in terms of culture, science, society, politics, and culture. The brilliant Islamic civilization was able to change the face of the East, which was originally primitive, backward, and underdeveloped, into an elegant and advanced Eastern nation in the fields of politics, economy, governance, science, and even religion. Islamic civilization was able to bring the Eastern nations and the Muslim community to the highest position in the world of culture and science. Therefore, seeing such a condition, Western scholars had the desire to study the Eastern world, including its society, civilization, culture, and religion (Robiah Adawiyah, 2016).

This condition persisted until the advent of the Western Renaissance (the period from the 7th -13th centuries AD to the 14th-17th centuries AD). At that time, the Islamic world gradually experienced a decline due to several factors, one of which was the weakness of Islamic leadership that was no longer able to withstand external attacks, especially when the Tartar forces destroyed the Islamic civilization at that time, resulting in the further fall and decline of the Islamic world. Conversely, the West actually reversed its initially weak and lagging position to become the modern and advanced West we see today (Nurkhalis, 2016).

The West and its orientalists are no longer focused on studying the East but on how to dominate it in every aspect to maintain their colonial rule. The orientalists showed that they were the superior race and considered others, especially Muslims, as inferior. The West also seemed to reverse historical facts, claiming that they were the intelligent, rational, and superior race in every way and considered Muslims as backward and ignorant. However, before the West occupied the highest position in the civilization of science, it was Islam that initiated that position (Sulaeman, 2020).

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The occidentalism proposed by Ḥassan Ḥanafī is based on three pillars of reform that he advocates in his grand agenda: a critical attitude towards old traditions, a critical attitude towards the West, and a critical attitude towards reality. If the first pillar interacts with old culture (heritage), the second interacts with new culture (immigrant). Both cultures exist in the reality in which we live (Negara & Hannah, 2023).

The first agenda is a critical attitude towards old traditions. According to Ḥanafī, this first agenda can help stop the pace of Westernization as the beginning of the reconstruction of the Eastern ego. To avoid the infiltration of Western thought into the tradition of the community, which leads to conflict between the Group of Orthodox Supporters *(al-Anṣārī al-Qādim)* and the Group of Modern Supporters *(al-Anṣār al-Jadīd)*.

### 3.4.  The Context of Nurcholish Madjid's Islamic Renewal Thought in Indonesia

The discourse on secularization or secularism in Islam is more tangibly manifested in the discourse on the relationship between Islam and the state. In this discussion, we will elaborate in more detail on the relationship between Islam and the state, which remains an interesting topic of conversation among liberal Islamic intellectuals throughout the Islamic world (Hartafan & AN, 2024).

Islamic philosopher and scholar Harun Nasution stated that the first issue that triggered intellectual conflict in the history of the Muslim community was related to the relationship between religion and state. The discussion of this problem was more focused on the question of whether there should be a clear boundary between the religious and state domains. The issue of the relationship between state and religion then developed in various ways in Muslim intellectual discourse, including the discourse on the need to formulate and establish or not what is later called an "Islamic state" (Budi Hardiman, 2015).

In fact, the connection between religion in the past and present is not new, nor is it unique to Islam. However, it can be said that the discussion of the relationship between religion and state in Islam is the most impressive, expressive, and full of complexity throughout human history, especially in contemporary times, making this discussion very dynamic (Gafnel, Busyro, 2024). Throughout history, the relationship between Muslims and the West (Christian Europe) has been one of tension, beginning with the military-political expansion of classical Islam, which resulted in Christian losses, culminating in the liberation of Constantinople, then the Crusades, and later evolving within a world order dominated by imperialist-colonialist Western powers over the Islamic world, which suffered the most. Due to the traumatic relationship between Islam and the West, the Islamic discourse on the state has taken place in bitterness, facing the "West" as the "Enemy" (Choeroni & Pratama, 2020).

The ironic experience of Islam in the modern era regarding the relationship between religion and state is symbolized by the mutual accusations with various theological stigmas, such as *kafir* (unbeliever), *murtad* (apostate), *syirik* (polytheism), and so on, as seen in the governments of the Kingdom of Saudi Arabia and the Islamic Republic of Iran in the early 1980s. Saudi Arabia, as followers of the Sunni Hanbali school, often used harsh rhetoric against Iran as a continuation of Shi'ism, which throughout history has been a persistent political opponent (Faqihuddin, 2023).

Regardless of the complexity and dynamism of thought that has "divided" Muslim scholars into two categories, those who "agree" with the Islamic state and those who "disagree" with the Islamic state, the relationship between religion and state in Islam has been exemplified by the

Prophet Muhammad, peace be upon him, whatever meaning is given to this issue. Nurcholish, a renowned Indonesian Muslim thinker who has influenced Islamic views on the state in Indonesia, for example, interpreted that after the hijrah from Mecca to Medina (Medina: city, civilization), the name given by the Prophet was changed (from its previous name) Yathrib, indicating the Prophet's plan in carrying out his sacred mission, namely to create a highly cultured, civilized society, then producing a socio-political entity, based on the understanding of the nation-state, that is, a state for all people or citizens, for the common good. The state of Medina led by Muhammad, peace be upon him, serves as a "model of the relationship between religion and state in Islam" (Nasution, 2021).

The emergence of civilizations regarding the relationship between religion and state, between those who agree with the "Islamic state" and those who disagree with the Islamic state, is related to the differences in interpretation of the texts of the Qur'an and Hadith. This difference occurs because the view of these two main sources of Islamic teachings is not monolithic but has multiple interpretations. In Islamic teachings, the doctrine of the separation of religion and state is still debated. This is different, for example, from Christianity, where a clear doctrine of separation between religion and state or secularism emerged as a result of the Reformation movement that gave birth to Protestant Christianity. The doctrine of the separation of religion and state among Christians is final. However, among Islamic thought, this issue has become a long and ongoing debate that has not yet ended. The debate about the relationship between religion and the state in the 20th century has continued to increase and has led to contradictions (Khasri, 2019).

In contemporary Islamic political thought, particularly related to the study of religion and state, there are at least three models of thought: "secular," "traditionalist," and "reformist." The "secular" group believes that Islam only regulates the relationship between humans and God, so the authority of the state is entirely within human jurisdiction (Gafnel, Busyro, 2024). From this viewpoint, secular thought emerges, diametrically separating political and religious affairs. Because if these two authorities unite, absolutism will be born. In that unity, the state will intervene in religious life, including worship, following the desires of religious authorities. On the other hand, religion will give legitimacy to those in power or allow the state to use religion to legitimize power. In practice, religion will force the state to implement certain policies. Therefore, a secular system of governance is intended to reduce the ties between government and religion, replacing religious law with civil law and eliminating unfair discrimination that may arise due to religion (Gafnel, Busyro, 2024).

According to this group, the process of secularization, or even secularism, cannot be prevented any longer, no matter how much the discourse is rejected. A modernization theory expert like Donald Eugene Smith argues that secularization is inevitable. This means that the separation of the domestic and public spheres in Muslim communities cannot be stopped and will inevitably occur. This process accompanies modernization industrialization, which will also hit the relatively developing Muslim-majority countries. When modernization hits Muslim-majority countries, secularization will also take place.

## CONCLUSION

Over the past two decades, there has been clear resistance against Western hegemony over the East. Ḥanafī's criticism of the West is that Western studies of the East, disguised as Orientalism, reinforce the Western world's colonial process and political supremacy. In the Arab literary heritage, one of the Eastern world's views of the West is evident in the dramatic text *"Abṭāl al-Yarmūk,"* where the West considers itself a superior civilization, while the East, in this case, Islam, is considered an inferior and easily oppressed minority group living in marginality. One of Ḥanafī 's concerns is a feeling of suspicion towards Orientalist studies that their research has hidden motives and even seems to belittle everything Eastern, although there are some objective Orientalists in studying the East. The presence of Occidentalism as a science that studies Western sources today is not born without a reality that occurred previously.

From these civilizations, we can see that Islam has been very contributive and influential in building other civilizations (knowledge, technology, art, and culture), including the West. The civilizations mentioned above are a representation of the new Islamic civilization. Even the relationship between Eastern civilization as an "Ego" civilization and the pre-Islamic West, such as the relationship between the two countries of Egypt and Greece. The relationship between these two great cultures, Greece and Egypt, can also be said to be the root of European consciousness, that is the root and source from the East wrapped in Greek-Roman sources. If studied deeply, we will find many references related to the discussion of Occidentalism. It emerges as a science that views Western civilization through an Eastern lens.

In Egypt, there is Ḥassan Ḥanafī, who discusses the revival of Islam through his Occidentalism, and then in Indonesia, it is inseparable from the figure of Cak Nur, the affectionate nickname for Nurcholish Madjid, who saw the renewal of the Islamic revival through modernism. Nurcholish Madjid was both a key figure and a main player in the contemporary Islamic scene in Indonesia. Several other Muslim scholars of Cak Nur's era participated in the Islamic renewal movement and discussed the future of Islam; among them were Gus Dur and others. Nurcholish Madjid himself was born from an educational background in a pesantren (Islamic boarding school) that was then categorized as modern (Gontor)  and a fast Jombang Islamic boarding school, so it is no surprise that his modern pesantren environment influenced his ideas.

On the other hand, Islam finds its momentum to continue rising with a "new pattern" in various aspects of life, including economics, education, politics, and socio-cultural aspects. Muslims are able to follow the circle of life to practice their faith in ever-changing social and political situations. The reawakening of Islam with the components mentioned previously shows a process that continues to evolve from one era to another.

Cak Nur is an Islamic thinker whose influence is very strong and wide-ranging in the history of Indonesian Islamic intellectualism. Discussions about modernity are very captivating and important. Toynbee's opinion is further reinforced by Samuel Huntington's view, who stated that modernity is a product of science, from which humanity can control and utilize nature through science and technology. Modernity is a phase of change that includes industrialization and urbanization, simultaneously transforming primitive societies into civilized ones.

Suppose modernization is part of science and its development, according to Cak Nur's opinion. In that case, Islam is a very modern religion, so modern that nothing can surpass its modernity, and too modern for its time because Islam has an inseparable relationship with science,

and Islam is able to clearly explain the position of science within the framework of faith. Therefore, Muslims should be confident that Islam never opposes science but rather contributes to its development, and there is no visible gap between faith and science.

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