

SECULARIZATION AND ITS IMPLICATION FOR THE SCIENCES

Nur Hadi Ihsan^{1*}, Jamal², Rahmat Ardi Nur Rifa Da'i³, Abdul Rohman⁴, Khairul Atqiya⁵

¹ Universitas Darussalam Gontor, INDONESIA

² Universitas Darussalam Gontor, INDONESIA

³ Universitas Darussalam Gontor, INDONESIA

⁴ Universitas Darussalam Gontor, INDONESIA

⁵ Universitas Darussalam Gontor, INDONESIA

*Correspondence: ✉ nurhadihsan@unida.gontor.ac.id

Abstract

Secularism assumes that scientific progress can only be built by separating it from religion, because the basis of truth for the two is different. The truth of religion is spiritual-transcendental, while the truth of science is rational-empirical. The impact of the development of science based on secularism will be the focus of the study in this paper. This research is a literature review with a qualitative approach. The data were obtained using documentary techniques and the collected data were analyzed by descriptive-critical-analytical methods. This study concludes that secularization is a natural emptying of religious values and teachings. The worst impact of this ideology is that the development of science in the future will only occur and is limited in the empirical dimension. This research proves that in reality, science is beyond the realm of pure empirical and experimental. Existence has unobservable and non-empirical elements that are real and true. This perspective will increase the significance of scientific discoveries that are not limited to the empirical world alone and at the same time make scientific research will have a more meaningful impact on human life as a whole.

Abstrak

Paham Sekularisme beranggapan bahwa kemajuan sains hanya dapat dibangun dengan memisahkannya dari agama, karena dasar kebenaran bagi keduanya berbeda. Kebenaran agama bersifat spiritual-transendental, sementara kebenaran sains bersifat rasional-empiris. Dampak pengembangan sains berbasis paham sekularisme ini akan menjadi fokus kajian dalam tulisan ini. Penelitian ini merupakan kajian kepustakaan dengan pendekatan kualitatif. Data diperoleh menggunakan teknik dokumenter dan data yang terkumpul dianalisis dengan metode deskriptif-kritis-analitis. Kajian ini menyimpulkan bahwa sekularisasi adalah pengosongan alam dari nilai dan ajaran agama. Dampak terburuk dari ideologi ini adalah bahwa pengembangan sains pada masa depan hanya akan terjadi dan terbatas dalam dimensi empiris. Penelitian ini membuktikan bahwa pada kenyataannya, sains itu melampaui ranah empiris murni dan eksperimen. Eksistensi memiliki unsur yang tidak teramati dan non-empiris yang nyata dan benar. Cara pandang ini akan mendongkrak signifikansi penemuan ilmiah yang tidak terbatas pada dunia empiris semata serta sekaligus membuat penelitian ilmiah akan berdampak lebih bermakna bagi kehidupan manusia secara keseluruhan.

Article History

Received: 24-05-2022

Revised: 25-06-2022

Accepted: 27-06-2022

Keywords:

God;

Human;

Science;

Secularization;

Worldview

Histori Artikel

Diterima: 24-05-2022

Direvisi: 25-06-2022

Disetujui: 27-06-2022

Kata Kunci:

Manusia;

sains;

Sekularisasi;

Tuhan;

Worldview



A. INTRODUCTION

The process of secularization started from Christianity in the West, which is proven by the interpretation of worldview. At that time, Christian thinkers, philosophers, theologians, poets, and artists began to put forward reason in the interpretation of worldview and science, and they deconstructed rules and beliefs in Christianity. They prioritize reason and rational understanding, empiricism, and scientific and technological advancement from the 17th century to the 19th century.¹ This is as predicted by Auguste Comte, that following secular logic, Western society will evolve and develop by following Western philosophy and science, and even Christianity is expected to be able to follow secular Western understanding, thus having implications for a shift from theology to science. Therefore, Western Christianity itself has given birth to a secular worldview.²

Erick Fromm said that this secularization problem is a form of expression of reification and alienation that undermines the mentality of modern Western civilization. This makes Western individuals far from God, nature, fellow human beings, and even their own identity.³ This surrounds the modern contemporary, which causes several complicated problems of the massive development of science and technology, including socio-cultural, political, and ethical-normative issues.⁴ The development of thoughts related to modernity, such as the advancement of science and technological sophistication which caused Western society to lose various sacred aspects, both at the religious, societal, and individual levels, became one of the substantial factors of this ideology's emergence.⁵

There are three factors of secularization in the West: first, historical trauma; second, the dilemma of Bible verses and; third, the problem of Christian theology. In terms of historical trauma, it is rooted in the dark history of Christianity in the West, Dark Ages, as they call it. The church institution eradicates the enemies of the church with the Inquisition. Because the church has the basic concept of "infallible." The church also claims to be the official institution of God's representative on earth and carries out hegemony over people's lives by employing brutal acts and cruelty. The second is the issue of the authenticity of the Bible text and its meaning. The Hebrew Bible (Christians call it the Old Testament) is a mystery. They do not know who wrote this book. Likewise, The New Testament has many problems with the text's authenticity. Another problem is that no original Bible documents are found at this time, and it has various forms and is different from one another. Therefore, they do not believe in the Bible and begin the process of secularization. According to them, the Bible did not come from God. But it is a product of human beings. The last, the Christian theology, which historically was not formed at the time of Jesus, became popular after going through the Council of Nicaea in 325, which Emperor Constantine convened; it was also a factor in the development of secularization in the West. During this Council, the God aspects of Jesus were decided by voting and starting from this Council, the

¹ Syed Muhammad Naquib Al-Attas, *Islam Dan Sekularisme* (Bandung: PIMPIN, 2010), 1–2.

² Al-Attas, 2.

³ Siti Mahmudah Noorhayati Ahmad Khoirul Fata, "Sekularisme Dan Tantangan Pemikiran Islam Kontemporer," *Madania* 20, no. 2 (2016): 216, <http://dx.doi.org/10.29300/madania.v20i2.180>.

⁴ Ridha Ahida, "Sekularisasi: Refleksi Terhadap Konsep Ketuhanan," *TAJDID* 25, no. 1 (June 4, 2018): 1, <https://doi.org/10.36667/tajdid.v25i1.347>.

⁵ Sindung Haryanto, *Sosiologi Agama Dari Klasik Hingga Postmodern* (Yogyakarta: Ar-Ruzz Media, 2015), 268.

controversial issues and the problem of Jesus as God arose.⁶ From this time, Christianity's worldview in the West began to produce its theological problem.

Religion is used to guide the whole human's life to achieve goodness; now, it is marginalized into the realm of religion and a mere religious ritual so that another aspect of life such as politics, economics, education, and others no longer relies on religious values. This causes ethics, science, morals, values, and even truth to be based on human considerations and a common agreement from philosophical circles without involving the role of revelation.⁷ This exposition discovers that many believers in the West seem very religious regarding religious practice and ritual. Still, apart from their religious rituals, they do not involve religion daily. This fact occurs due to the separation of the role of religion in regulating science and other scopes of public life.

Based on the brief explanation above, this paper will define secularization and secularism and their negative impacts on sciences. The issues of secular, secularization, and secularism have recently been covered in several national and international journals. These articles fall into the following categories. The first type of writing connects secularization to religion,⁸ religiosity,⁹ or the concept of God.¹⁰ The second is that secularizations are linked to individuals who have developed secular concepts in their minds.¹¹ The third point to consider is secularization and its implications for education.¹² Finally, secularization is associated with the current generation, often known as "Generation Z."¹³ As far as the author's search, there has been no writing that specifically discusses secularization and its significant impact on future scientific development. Therefore, this paper will expose this issue by revealing what secularism, secularization, and secularism mean and what impact they will have on future science and technology development.

B. METHOD OF RESEARCH

The work in this paper is library research. The data consist of primary sources directly addressing the issue of secularism and its relationship to the development of science, such as *Islam and Secularism* of al-Attas, *The Secularization of Society? Some Methodological Suggestions* of Karel Dobbelaera, *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekuler-Liberal* of Adian Husaini; and secondary sources that indirectly discuss various issues surrounding the topics discussed. The data in this study were collected using documentary techniques by referring to various library materials such as books, articles from

⁶ Adian Husaini, *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekuler-Liberal* (Jakarta: Gema Insani Press, 2005), 29; Syamsuddin Arif, *Orientalisme Dan Diabolisme Pemikiran* (Jakarta: Gema Insani Press, 2008), 86; Adnin Armas, *Pengaruh Kristen-Orientalis Terhadap Islam Liberal: Dialog Interaktif Dengan Aktifis Jaringan Islam Liberal* (Jakarta: Gema Insani Press, 2003), 4; Adian Husaini, *Tinjauan Historis Konflik Yahudi-Kristen-Islam* (Jakarta: Gema Insani Press, 2004), 145–46; F.D Wellem, *Kamus Sejarah Gereja* (Jakarta: Gema Insani Press, 1994), 101.

⁷ Fadlurrahman Ashidqi, "Problem Doktrin Sekulerisme," *KALIMAH* 12, no. 2 (September 15, 2014): 213–14, <https://doi.org/10.21111/klm.v12i2.237>.

⁸ Datoek A. Pachoe, "Sekularisasi Dan Sekularisme Agama," *Religious: Jurnal Agama Dan Lintas Budaya* 1, no. 1 (2016): 91–102, <https://doi.org/doi.org/10.15575/rjsalb.v1i1.1372>.

⁹ M. Bakir, "Menelusuri Sekularisme Dalam Konteks Keberagamaan," *AT-TURAS: Jurnal Studi Keislaman* 5, no. 1 (September 23, 2018): 82–96, <https://doi.org/10.33650/at-turas.v5i1.325>.

¹⁰ Ahida, "Sekularisasi: Refleksi Terhadap Konsep Ketuhanan." Sonny Eli Zaluchu, "Mengkritisi Teologi Sekularisasi," *Kurios* 4, no. 1 (April 11, 2018): 26, <https://doi.org/10.30995/kur.v4i1.31>.

¹¹ Dian Permana and Ahmad Shalahuddin Mansyur, "Sekularisasi Menurut Pandangan Harvey Cox," *Jurnal Teologi* 9, no. 2 (November 30, 2020): 103–18, <https://doi.org/10.24071/jt.v9i02.2512>; Ahmad Miftachul Amin, "Konsep Sekularisasi Menurut Nurkholis Majid," *Jurnal Manthiq* 4, no. 2 (2019): 95–104, <http://dx.doi.org/10.29300/mtq.v4i2.3517>; Budi Prayetno, "Konsep Sekularisasi Dalam Pemikiran Nurcholish Madjid," *Sulesana* 11, no. 2 (2017): 1–14, <https://doi.org/10.24252/v11i2.4536>.

¹² Jarman Arroisi and Hidayatus Sa'adah, "Secularization of Education and ITS Implication on Learners," *At-Ta'dib* 15, no. 2 (December 6, 2020): 43, <https://doi.org/10.21111/at-tadib.v15i2.5051>. Jamaluddin, "Sekularisme; Ajaran Dan Pengaruhnya Dalam Dunia Pendidikan," *Jurnal Mudarrisuna* 3, no. 2 (2013): 309–27, <http://dx.doi.org/10.22373/jm.v3i2.273>.

¹³ Emanuel Casvean, "The Sacred in Pop-Culture -The Protest of the Secularization of the Z Generation," *Journal for Social Media Inquiry* 2, no. 1 (July 6, 2020): 52–62, <https://doi.org/10.18662/jsmi/2.1/5>.

journals and other sources, and other printed and non-printed materials. The collected data was then verified, categorized, interpreted, and analyzed using content analysis methods.

C. RESULT AND DISCUSSION

1. The Meaning of Secular, Secularization, and Secularism

Secularization is often defined as the form of thought that disenchant the religious value of any worldly affairs. Similarly, the West defines it as the act of separating church from state. Etymologically, the word secular refers to the Latin word of *saeculum*; this term has two connotations: time and space or location. Time refers to 'now' or the present time, and place refers to the world.¹⁴ From the linguistic side, the word secular means 'here and now' or the views corresponding to contemporary ideas and trends. It means understanding the truth of science by following the continuous change and evolution that occur in nature and society.¹⁵

Terminologically, the word secular is a change in society's view of values, as stated by Karel Dobbelaere. The latter argues that secularization is a process in a community that has undergone structural changes. A metaphysical system in religion and everything related to it is condensed into a sub-system of society that shares with other sub-systems. This has caused some of the claims about all-inclusiveness to lose their relevance. As a result, religious institutions are marginalized.¹⁶ This is in line with Syed Naquib al-Attas that secularism is defined as an ideology that eliminates religious values in symbols of cultural integration, in other words, a historical process in which society and culture are separated from religion and religious arrangements and an inclusive metaphysical worldview.¹⁷ Thus, the term secular can narrow religion's role and even eliminate its value superiority. According to secular society, this is because God is considered a sociological, political, and theological problem.¹⁸

Furthermore, the term secularism is a view that supports a social order that separates from religion. This understanding leads to an ethical system based solely on human nature's innate or moral principles. The content and substance of secularism here is to become a system that regulates the order of human life. However, there is an attempt to separate religious affairs from state affairs in this system. It can be seen that there is a shift from things that are supernatural and theological to items that are natural and scientific. As a result, human will turn their attention toward the world here and now, primarily through science.¹⁹ Secularization separated religion and individual and social life because religion and its values are divided into roles and contributions to education, politics, economy, culture, and law.²⁰

Secularization means the freedom of humans from religious ties and the unseen (beyond reason) that governs reasoning and language, in the sense that the view of life has no connection with the notion of religion from myths, symbols, and in human life, which the

¹⁴ Al-Attas, *Islam Dan Sekularisme*, 16; Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995), 23.

¹⁵ Syed Muhammad Naquib Al-Attas, *Risalah Untuk Kaum Muslimin* (Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 2001), 196.

¹⁶ Karel Dobbelaere, "The Secularization of Society? Some Methodological Suggestions," in *Secularization And Fundamentalism Reconsidered: Religion and the Political Order* (New York: Paragon House, 1989), 27–44.

¹⁷ Al-Attas, *Islam Dan Sekularisme*, 20.

¹⁸ Fauzan Fauzan, "SEKULARISASI DALAM PANDANGAN HARVEY COX," *KALAM* 6, no. 2 (February 25, 2017): 266, <https://doi.org/10.24042/klm.v6i2.406>.

¹⁹ Kasmuri Kasmuri, "FENOMENA SEKULARISME," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 11, no. 2 (December 30, 2014): 90, <https://doi.org/10.22515/ajpif.v11i2.1193>.

²⁰ Ellya Rosana, "Agama Dan Sekularisasi Pada Masyarakat Moderen," *Al-Adyan: Jurnal Studi Lintas Agama* 13, no. 1 (June 30, 2018): 50, <https://doi.org/10.24042/ajsla.v13i1.2948>.

individual determines. Secularization is not only social and political; it also includes the cultural aspect of losing religious influence rather than symbols of cultural integration. Language is determined by civilization, and it contains meanings and meanings that regulate patterns of thought or views of nature. It can be felt today that the West has included secular terms in Islamic society, which have implications for ignorance, error, and loss of identity in true reality.²¹ It seems that secularization can eradicate the identity and truth of the religion of Islam.

In addition, there are three characteristics of the process of secularization. First is the act of freeing the natural realm from spirits or deities. It means getting rid of the belief in a realistic view that holds fast to metaphysical things. The second is eliminating the interpretation of ratification of human leadership based on religious or spiritual beliefs. And third is eliminating the interpretation of holiness or sacredness and the immortality of life values.²²

If the dimension of secularization is implemented, it will have implications for errors in rules and morals. There is no longer religious guidance for human life; even human life will run by following the flow of times without any religious guidance. This process is called the evolution of human consciousness from a childish attitude (depending on religion) towards a state of adulthood, breaking away from dependence on religion and metaphysics and putting humans in their place. This secularization is an open process of continuously updating values and worldviews according to evolving historical changes. The spiritual, intellectual, rational, physical, and material life of Western humans and their civilization and culture will be secularized. Secularism is an ideology that removes the natural charm of nature and the noble values of religion and its authority from politics or eliminates sacred or absolute values.²³ It seems that secularization is a process leading to secularism while secularism is ideology. When viewed at first glance, the two terms are different, but basically, they have the same substance, namely denying the role of God and religious teachings in regulating people's lives.

2. The Implication of Secularization for Sciences

In Harvey Cox's opinion, secularization is based on the doctrine and the teachings of the Bible.²⁴ He argues that three components are essential in the Bible and form the basis for secularization. First is the disenchantment of nature, which means emptying religious and spiritual values in viewing the universe. The second is the desacralization of politics, which means the removal of religious and spiritual elements from politics as a consequence of the two previous doctrines. The third deconsecration of values means relativizing human values so that no truth is absolute and everything becomes relative.²⁵

According to Harvey Cox, religious and spiritual values need to be removed from the world, which in his term is called disenchantment of nature. According to him, emptying the world of religious and spiritual values is an absolute precondition for the development of science. If the world is emptied of religion or traditions that claim the existence of a supernatural power that guards this world, then science will be able to develop more and advance. On the other hand, if this world is considered a manifestation of the existence of supernatural powers, then science will not be able to advance and develop because science is

²¹ Al-Attas, *Risalah Untuk Kaum Muslimin*, 196.

²² Al-Attas, *Islam Dan Sekularisme*, 197.

²³ Al-Attas, 20.

²⁴ Adnin Armas, *Pengaruh Kristen-Orientalis Terhadap Islam Liberal: Dialog Interaktif Dengan Aktifis Jaringan Islam Liberal*, 11–12.

²⁵ Hamid Fahmy Zarkasyi, *Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis Dan Kolonialis* (Ponorogo: CIOS-ISID, 2009), 9.

governed by religion. According to them, the act of eliminating all meanings of religion and spirituality from nature and denying religious teachings are said to be a factor in the development of science.²⁶ This removal of religious values and doctrines will hurt the loss of the sacredness of science itself.²⁷

Al-Attas reveals that the fault of secularism is emptying the world of religious elements (disenchantment of nature). By removing transcendent elements, secularist ideology has indirectly deified humans or focused values on humans. This is not the same as the Islamic perspective toward nature.²⁸ In Islam, the universe as an unwritten verse (words, sentences, signs, and symbols) is essentially a manifestation of the existence of God.²⁹ Therefore, nature must be respected because it has a symbolic relationship with God. With the existence of a relationship, humans are required to be able to act justly towards nature so that the harmonious relationship between humans, the universe, and God remains in harmony.³⁰ And from the explanation above, it is known that nature is the sign of the existence of God, and studying divine imprints will increase faith in Him.

Furthermore, al-Attas also explains that nature is God's unwritten book, and he calls it The Created Book.³¹ Therefore, nature must be studied to discover the secrets behind its creation. It is the secret behind the truth of the ultimate reality of the existence of God.³² This is different from the secular Western worldview, which states that nature stands alone without any intervention from outsiders, including God. With this separation, God no longer has a place in the working mechanism of the universe; therefore, the Western view of nature has no symbolic relationship with God. It means that nature stands alone and God stands separately. With this separation, humans will exploit nature for scientific studies, research, and the capitalists' benefit. This means placing humans as the only one who has authority over the universe to replace the role of God, allowing them to act toward nature at will, which is the deification of human being.³³

At this juncture, Anis Malik Thoha argues that this ideology has become an inseparable part of humanism known as the human centre, where humans become the centre and feel more entitled to rule over nature. Secular humanism means an ethical system that glorifies and affirms humanist values without relying on religion.³⁴ Even more, secularization can encourage humans to feel free to do all kinds of injustice and damage on this earth. It is because secularization has made humans deify themselves to maltreat nature. With this, it can be concluded that secularization is very in contrast with the Islamic view of life and can eradicate the information about the true nature of God in the creation of nature.³⁵ As Mumtaz Ali has

²⁶ Adnin Armas, "Sebuah Catatan Untuk Sekulerisasi Harvey Cox," *Majalah Islamia* 3, No. 2, 2007, 30.

²⁷ Osman Bakar, *Tauhid Dan Sains: Esai-Esai Tentang Sejarah Dan Filsafat Sains Islam* (Bandung: Pustaka Hidayah, 1995), 78.

²⁸ Al-Attas, *Islam Dan Sekularisme*, 38.

²⁹ Mulyadi Kartanegara, *Menyibak Tirai Kejahilan* (Bandung: Mizan Media Utama, 2003), 100.

³⁰ Al-Attas, *Risalah Untuk Kaum Muslimin*, 206.

³¹ Ach. Maimun Syamsuddin, *Integrasi Multidimensi Agama Dan Sains: Analisis Sains Islam Al-Attas Dan Mehdi Golshani* (Yogyakarta: IRCiSoD, 2012), 301.

³² Al-Attas, *Risalah Untuk Kaum Muslimin*, 206.

³³ Khalif Muammar, *Islam Dan Pluralisme Agama* (Kuala Lumpur: Percetakan Mesbah SDN BHD, 2013), 7.

³⁴ Anis Malik Thoha, *Tren Pluralisme Agama: Tinjauan Kritis* (Jakarta: Gema Insani Press, 2007), 53.

³⁵ Al-Attas, *Islam Dan Sekularisme*, 18.

explained: "*Secularism and Secularization ultimately cut off human relations with Truth dan Reality of this world.*"³⁶

In Islam, the understanding of nature is always related to the understanding of God. Seyyed Hossein Nasr maintains that Allah is the essence of the highest reality, God and Godhead, Transcendent and Immanent; he is very far away and very close to humans. He is the origin of all things.³⁷ Understanding the concept of God in such a way always makes the existence of God meta-empirical, and to reach it, humans must optimize the role of reason to its maximum capacity to see the signs of God in nature.³⁸ Therefore, Nasr considers nature as a theophany, nature also as a text which must be read according to the implied meaning of the symbols.³⁹ His concept of cosmology is called perennial philosophy,⁴⁰ which shows the intimate and intense relation between God, humans, and nature. Meanwhile, al-Faruqi called it the concept of *Tawhid*; it is the acknowledgement of the truth and the unity of God with all aspects of life which cannot be separated from one another.⁴¹ The concept of *Tawhid* is the credo concept of religiosity of every Muslim.⁴² The concept of *Tawhid*, in this case, is not as it is understood in the discipline of pure theology but is studied in terms of a sociological function, as well as being a principle and spiritual spirit for social dialectics.⁴³

Islam views the universe as the main object of science. The Islamic perspective, reflected in the Islamic worldview, can be known from the terms used in the Qur'an and Hadith. The terms science (*al-'ilm*), scientist (*al-'ālim*), and nature (*al-'ālam*) are derived from the derivation of the same root. This shows an integral concept between the subject of science, the object of science, and science. Ontologically there is a close relationship between nature and science.⁴⁴ Nature as creation is called *khalq* and has the same root as the term used to express human morality (*akhlāq*). This shows that understanding the object of science which is God's creation, must use ethics and morality.⁴⁵ It is emphasized here that in the view of Islam, science in seeing reality and the universe cannot be separated from the metaphysical element as the basis for its methodology, framework, and research program.⁴⁶ So that science won't become secular and is based solely on rational and empirical realities.

Islam also rejects the belief in superstition, animism, and mystical belief in nature, but that does not mean that Islam completely removes spiritual values from the universe. Indeed, on the

³⁶ Muhammad Mumtaz Ali, *Issues in Islamization of Human Knowledge: Civilization Building Discourse of Contemporary Muslim Thinkers* (Kuala Lumpur: IIUM Press, 2014), 93.

³⁷ Seyyed Hossein Nasr, *Islam Tradisi Di Tengah Kancah Dunia Modern*, ed. Luqman and Hakim (Bandung: Pustaka, 1994), 34.

³⁸ Budhy Munawar Rachman, *Kontekstualisasi Doktrin Islam Sejarah* (Jakarta: Paramadina, 1994), 34–35.

³⁹ Moh. Anas, "KRITIK HOSSEIN NASR ATAS PROBLEM SAINS DAN MODERNITAS," *KALAM* 6, no. 1 (February 24, 2017): 25, <https://doi.org/10.24042/klm.v6i1.391>.

⁴⁰ Mohammad Muslih, "Al-Qur'an Dan Lahirnya Sains Teistik," *Jurnal Tsaqafah* 12, no. 2 (2016): 261; Seyyed Hossein Nasr, *Science and Civilization in Islam*, New York (New York: New American Library, 1970), 21–22, <https://doi.org/10.2307/2856008>.

⁴¹ Ismail Raji Al-Faruqi, *The Hijrah: The Necessity of Its Iqāmat or Vergegenwärtigung* (Philadelphia: Temple University, 1981), 44.

⁴² Nazaruddin Latif, "Etika Religius Sebagai Dasar Pengembangan Sains (Konstruksi Pemikiran Etika Ismā'il Rājī al-Fārūqī)," *Proceeding of International Conference On Islamic Epistemology*, 2016, 196.

⁴³ Ahmad Tafsir, *Moralitas Al-Qur'an Dan Tantangan Modernitas: Telaah Atas Pemikiran Fazlur Rahman, Al-Ghazali, Dan Isma'il Raji Al-Faruqi* (Yogyakarta: Gema Media, 2002), 183–85.

⁴⁴ Hamid Fahmy Zarkasyi et al., "Al-Attas' Concept of Reality: Empirical and Non-Empirical," *KALAM* 13, no. 2 (February 7, 2020): 130, <https://doi.org/10.24042/klm.v13i2.5075>.

⁴⁵ Hamid Fahmy Zarkasyi, "Makna Sains Islam," *Majalah Islamia* 3, no. 2 (2008): 8.

⁴⁶ Fahmy Zarkasyi Hamid, "Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas," *Global Journal Thaqafah* 8, no. 1 (2018): 33.

one hand, Islam empties the universe of animist values, superstition, and mystical beliefs, but on the other hand, Islam replaces it with Islamic values. Thus, Islam experienced the proper disenchantment of nature; it is not the unjust disenchantment of nature, as contained in the idea of secularization.⁴⁷

The removal of a spiritual element from nature has occurred in the West's historical development of secular philosophy. There is a general assumption that the progress of science and technology in the West is caused, among other things, by the notion of secularism. At first glance, this assumption is true, considering that science and religion have shown an inharmonious relationship, so religion in the West will never be reconciled with science.⁴⁸ However, the mistake made now is when these assumptions are adopted and used as a mirror to read the history of Islamic civilization's development, progress, and decline. Moreover, when this assumption is applied as a basis for rebuilding Islamic thought and culture, it is assumed that the rise and progress of Islamic civilization will occur if Muslims are willing to imitate and follow the West, namely by practicing secularization.⁴⁹ The thing that is most felt when Muslims easily accept what has been implemented in the West, namely that there will be a fundamental change in the paradigm of the world of education due to the influence of secular Western ideology; moreover, the spread of their ideology is supported by developing communication technology.⁵⁰

In fact, with the birth and development of secularization and westernization in the East, Muslims can no longer distinguish between Islamic science and Western science. Some even think Western science is the same as Islamic science.⁵¹ Thus, the idea that science is neutral has started to emerge.⁵² Since its birth, modern science cannot be separated from its application, good or bad; as a result, it is not neutral. Qaradawi has also discussed this statement. He stated that secularism, the basis for science in the West, is not neutral towards religion because separating religion and human life is not neutral; it is an attitude of being hostile to religion. This attitude is based on the accusation that religion is dangerous; therefore, they are trying to eliminate it.⁵³

Al-Attas was one of the early thinkers who asserted that science is not value-free but value-laden. According to him, science is not a nature that belongs only to the human mind and not being influenced by values that assert the validity of science.⁵⁴ Science cannot stand by itself as a mere fact without a particular worldview being involved. Understandably, everyone has a specific framework and worldview for understanding reality. The birth and development of science cannot be separated from the influence of the government system at that time which

⁴⁷ Al-Attas, *Risalah Untuk Kaum Muslimin*, 207–8.

⁴⁸ John F Haught, "Perjumpaan Sains Dan Agama: Dari Konflik Ke Dialog," in *Science and Religion; From Conflict to Conversation* (Bandung: Mizan Media Utama, 2004), 2.

⁴⁹ Syamsuddin Arif, *Orientalisme Dan Diabolisme Pemikiran*, 236–37.

⁵⁰ Budi Sujati, "Sejarah Perkembangan Globalisasi Dalam Dunia Islam," *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 2, no. 2 (2018): 101, <https://doi.org/10.23971/njppi.v2i2.969>.

⁵¹ Mehdi Nakosteen, *Kontribusi Islam Atas Dunia Intelektual Barat: Deskripsi Analisis Abad Keemasan Islam* (Surabaya: Risalah Gusti, 2003), 276–77.

⁵² Ach. Maimun Syamsuddin, *Integrasi Multidimensi Agama Dan Sains: Analisis Sains Islam Al-Attas Dan Mehdi Golshani*, 176–77.

⁵³ Ugi Suharto, "Islam Dan Sekulerisme: Pandangan al-Attas Dan Yusuf Qardhawi," *Majalah Islamia* 2, no. 6 (2005): 26; Budi Handrianto, *Islamisasi Sains: Sebuah Upaya Mengislamkan Sains Barat Modern* (Jakarta Timur: Pustaka Al-Kautsar, 2010), 55.

⁵⁴ Mohammad Muslih, *Filsafat Ilmu* (Yogyakarta: LESFI, 2019), 129.

supported the advancement of science.⁵⁵ Therefore, the statement that science is value-free is not true because the statement contradicts the Islamic worldview, which says that science is full of value or value-laden.⁵⁶

The difference between Western and Islamic sciences can be seen in the worldview. In Islam, the knowledge of reality is not only based on reason but also revelation, intuition, and experience. Whereas the West is based on reason and senses, which involves doubt and is strengthened by philosophical speculation,⁵⁷ it is placed higher than revelation, even abandoning revelation. By understanding Western science and Islam through the concept of a worldview, we can easily recognize the identity of Islamic science. It is because the Islamic perspective on the universe, the meaning of science, the meaning of reality, values, and morality is very different from the West.⁵⁸ The Islamic worldview is a worldview upon reality (*wujūd*) in an integral manner (*tauḥīdī*) which takes the concept of God as its central point.⁵⁹ Therefore, according to al-Attas, the Western science advanced will destroy the holiness of knowledge and the universality of morals and cause the loss of *adab*. As a result, it will impact the loss of just action and cause intellectual confusion.⁶⁰ Besides, the effect of the loss of *adab* implies the imbalance of the universe and will harm the existence and the life of all creation.⁶¹

Westernization of knowledge is the product of the confusion of the West because they took skepticism, assumption, speculation, and doubt as to their scientific method. Because doubt (scepticism) is the basis of the method and source of knowledge, humans in the Western worldview will not be able to reach certainty. Instead, it will cause endless confusion and doubt. The cause of skepticism in Western science is the absence of the role of God and revelation, which regulates natural laws, which makes science contrary to religious foundations. The implication of the disappearance of the elements of God and revelation as the epistemological basis of Western science is that there is a narrowing of the meaning of reality to the physical level (*ṭhābiʿ*) only. In other words, science is only limited to explaining empirical facts. They cannot find God when they observe the universe.⁶² In addition, the effect of this doubt and confusion is the emergence of chaos in three natural ecosystems: mineral, vegetable, and animal. It is because these three natural ecosystems experience continuous human exploitation to test various studies that impact natural destruction and world change. This is supported by the rejection of revelation and glorifying philosophical speculation in secular life. Humans become the centre of it, thus causing the antagonism of science to

⁵⁵ Anastya Nida Alhana, "MUHAMMAD IBN ABD AL-RAHMAN (STUDI ATAS PERANANNYA DALAM PENGEMBANGAN FILSAFAT DAN SAINS DI ANDALUSIA)," *Jurnal Ilmiah Mahasiswa Raushan Fikr* 8, no. 1 (January 23, 2019): 16, <https://doi.org/10.24090/jimrf.v8i1.3050>.

⁵⁶ Syed Muhammad Naquib Al-Attas, *Tinjauan Ringkas Peri Ilmu Dan Pandangan Alam* (Kuala Lumpur: Pulau Pinang, 2006), 5.

⁵⁷ Al-Attas, 5.

⁵⁸ Zarkasyi, "Makna Sains Islam," 7–8.

⁵⁹ Hamid Fahmy Zarkasyi, "Worldview Islam Dan Kapitalisme Barat," *TSAQAFAH* 9, no. 1 (May 31, 2013): 24, <https://doi.org/10.21111/tsaqafah.v9i1.36>.

⁶⁰ Al-Attas, *Islam Dan Sekularisme*, 106; Muhammad Mumtaz Ali, *Issues in Islamization of Human Knowledge: Civilization Building Discourse of Contemporary Muslim Thinkers*, 93.

⁶¹ Moh Isom Mudin, Hamid Fahmy Zarkasyi, and Abdul Kadir Riyadi, "Prinsip Ekologis Untuk Kehidupan Berkelanjutan Perspektif Teologi Islam: Kajian Atas Kitab Rasail al-Nur Sa'id Nursi," *FIKRAH* 9, no. 1 (June 23, 2021): 51, <https://doi.org/10.21043/fikrah.v9i1.9018>.

⁶² Azrul Kiromi Enri Auni, "TELAAH KRITIS AKSIOLOGI SAINS MODERN PERSPEKTIF NAQUIB AL-ATTAS DAN IMPLEMENTASINYA DALAM KOMUNITAS ILMIAH," *Prosiding Konverensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021): 67.

religion. This will impact the decline of human values and morals.⁶³ As a result, knowledge, science, value, ethics, and morals are regulated by solely human reason.

From the brief explanation above, it can be concluded that by denying the spiritual meaning of everything that is material, people will not be able to understand nature as a symbol (verse) that points to the holy and ultimately will not be able to lead humans to the ultimate reality.⁶⁴ Thus, science must be guided and directed by religion because, without it, science will deviate from its primary purpose. The knowledge that differs from its fundamental purpose is erroneous and cannot be recognized for its validity.

D. CONCLUSION

From the previous discussion, this paper concludes that secularization is an endeavour to separate and even eliminate religion and its teachings from all aspects of human life, including the field of science. In the view of the proponents of this worldview, this is an absolute prerequisite for future scientific development. A science developed solely on ratio and empirical evidence will negatively impact its future development since it will confine science's progress to reality with just an empirical dimension. While actually, the reality is more than just empirical. There is a non-empirical and invisible dimension of reality that is real and true. This dimension will make the development of science meaningful and prosper the people's lives concerning any dimension in life.

This study examines the impact of secularization on science development in a broad and general sense. The science referred to here can be in the form of religious, social, or natural sciences. Further research is needed to study more precisely the effect of secularization on a specific scientific discipline within the existing scientific clumps. Likewise, it is still wide open to research the influence of secularism on the scientific structure of a scientific field; whether from a metaphysical basis, paradigm, methodology, or theory that gave birth to specific scientific disciplines.

E. REFERENCES

- Ach. Maimun Syamsuddin. *Integrasi Multidimensi Agama Dan Sains: Analisis Sains Islam Al-Attas Dan Mehdi Golshani*. Yogyakarta: IRCiSoD, 2012.
- Adian Husaini. *Tinjauan Historis Konflik Yahudi-Kristen-Islam*. Jakarta: Gema Insani Press, 2004.
- . *Wajah Peradaban Barat: Dari Hegemoni Kristen Ke Dominasi Sekuler-Liberal*. Jakarta: Gema Insani Press, 2005.
- Adnin Armas. *Pengaruh Kristen-Orientalis Terhadap Islam Liberal: Dialog Interaktif Dengan Aktifis Jaringan Islam Liberal*. Jakarta: Gema Insani Press, 2003.
- . "Sebuah Catatan Untuk Sekulerisasi Harvey Cox." *Majalah Islamia* 3, No. 2, 2007.
- Ahida, Ridha. "Sekularisasi: Refleksi Terhadap Konsep Ketuhanan." *TAJDIR* 25, no. 1 (June 4, 2018): 1. <https://doi.org/10.36667/tajdir.v25i1.347>.
- Ahmad Khoirul Fata, Siti Mahmudah Noorhayati. "Sekularisme Dan Tantangan Pemikiran Islam Kontemporer." *Madania* 20, no. 2 (2016). <http://dx.doi.org/10.29300/madania.v20i2.180>.
- Ahmad Tafsir. *Moralitas Al-Qur'an Dan Tantangan Modernitas: Telaah Atas Pemikiran Fazlur Rahman, Al-Ghazali, Dan Isma'il Raji Al-Faruqi*. Yogyakarta: Gema Media, 2002.
- Al-Attas, Syed Muhammad Naquib. *Islam Dan Sekularisme*. Bandung: PIMPIN, 2010.

⁶³ Al-Attas, *Tinjauan Ringkas Peri Ilmu Dan Pandangan Alam*, 9; Syed Muhammad Naquib Al-Attas, *Konsep Pendidikan Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*, ed. Haidar Baqir (Jakarta: Mizan, 1994), 94–95; Herdina Pratiwi, "Westernisasi Ilmu Dalam Islamic Worldview," *TADRIS: Jurnal Pendidikan Islam* 15, no. 1 (June 14, 2020): 60, <https://doi.org/10.19105/tjpi.v15i1.3206>.

⁶⁴ Ach. Maimun Syamsuddin, *Integrasi Multidimensi Agama Dan Sains: Analisis Sains Islam Al-Attas Dan Mehdi Golshani*, 170.

- . *Konsep Pendidikan Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. Edited by Haider Baqir. Jakarta: Mizan, 1994.
- . *Prolegomena to the Metaphysics of Islam: An Exposition of the Fundamental Element of the World View of Islam*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 1995.
- . *Risalah Untuk Kaum Muslimin*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC), 2001.
- . *Tinjauan Ringkas Peri Ilmu Dan Pandangan Alam*. Kuala Lumpur: Pulau Pinang, 2006.
- Al-Faruqi, Islamil Raji. *The Hijrah: The Necessity of Its Iqāmat or Vergegenwärtigung*. Philadelphia: Temple University, 1981.
- Alhana, Anastya Nida. “Muhammad Ibn Abd Al-Rahman (Studi Atas Peranannya Dalam Pengembangan Filsafat Dan Sains Di Andalusia).” *Jurnal Ilmiah Mahasiswa Raushan Fikr* 8, no. 1 (January 23, 2019): 1–18. <https://doi.org/10.24090/jimrf.v8i1.3050>.
- Amin, Ahmad Miftachul. “Konsep Sekularisasi Menurut Nurkholis Majid.” *Jurnal Manthiq* 4, no. 2 (2019): 95–104. <http://dx.doi.org/10.29300/mtq.v4i2.3517>.
- Anas, Moh. “Kritik Hossein Nasr Atas Problem Sains Dan Modernitas.” *KALAM* 6, no. 1 (February 24, 2017): 21. <https://doi.org/10.24042/klm.v6i1.391>.
- Anis Malik Thoha. *Tren Pluralisme Agama: Tinjauan Kritis*. Jakarta: Gema Insani Press, 2007.
- Arroisi, Jarman, and Hidayatus Sa’adah. “Secularization of Education and ITS Implication on Learners.” *At-Ta’dib* 15, no. 2 (December 6, 2020): 43. <https://doi.org/10.21111/at-tadib.v15i2.5051>.
- Ashidqi, Fadlurrahman. “Problem Doktrin Sekulerisme.” *KALIMAH* 12, no. 2 (September 15, 2014): 213. <https://doi.org/10.21111/klm.v12i2.237>.
- Azrul Kiromi Enri Auni. “Telaah Kritis Aksiologi Sains Modern Perspektif Naquib Al-Attas Dan Implementasinya Dalam Komunitas Ilmiah.” *Prosiding Konverensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021).
- Bakir, M. “Menelusuri Sekularisme Dalam Konteks Keberagamaan.” *AT-TURAS: Jurnal Studi Keislaman* 5, no. 1 (September 23, 2018): 82–96. <https://doi.org/10.33650/at-turas.v5i1.325>.
- Budhy Munawar Rachman. *Kontekstualisasi Doktrin Islam Sejarah*. Jakarta: Paramadina, 1994.
- Casvean, Emanuel. “The Sacred in Pop-Culture -The Protest of the Secularization of the Z Generation.” *Journal for Social Media Inquiry* 2, no. 1 (July 6, 2020): 52–62. <https://doi.org/10.18662/jsmi/2.1/5>.
- Datoek A. Pachoer. “Sekularisasi Dan Sekularisme Agama.” *Religious: Jurnal Agama Dan Lintas Budaya* 1, no. 1 (2016): 91–102. <https://doi.org/doi.org/10.15575/rjsalb.v1i1.1372>.
- Fauzan, Fauzan. “Sekularisasi Dalam Pandangan Harvey Cox.” *KALAM* 6, no. 2 (February 25, 2017): 251. <https://doi.org/10.24042/klm.v6i2.406>.
- F.D Wellem. *Kamus Sejarah Gereja*. Jakarta: Gema Insani Press, 1994.
- Hamid, Fahmy Zarkasyi. “Knowledge and Knowing in Islam: A Comparative Study between Nursi and al-Attas.” *Global Journal Thaqafah* 8, no. 1 (2018).
- Handrianto, Budi. *Islamisasi Sains: Sebuah Upaya Mengislamkan Sains Barat Modern*. Jakarta Timur: Pustaka Al-Kautsar, 2010.
- Jamaluddin. “Sekularisme; Ajaran Dan Pengaruhnya Dalam Dunia Pendidikan.” *Jurnal Mudarrisuna* 3, no. 2 (2013): 309–27. <http://dx.doi.org/10.22373/jm.v3i2.273>.
- John F Haught. “Perjumpaan Sains Dan Agama: Dari Konflik Ke Dialog.” In *Science and Religion; From Conflict to Conversation*. Bandung: Mizan Media Utama, 2004.
- Karel Dobbelaera. “The Secularization of Society? Some Methodological Suggestions.” In *Secularization And Fundamentalism Reconsidered: Religion and the Political Order*. New York: Paragon Hause, 1989.
- Kasmuri, Kasmuri. “FENOMENA SEKULARISME.” *Al-A’raf: Jurnal Pemikiran Islam Dan Filsafat* 11, no. 2 (December 30, 2014): 89. <https://doi.org/10.22515/ajpif.v11i2.1193>.
- Khalif Muammar. *Islam Dan Pluralisme Agama*. Kuala Lumpur: Percetakan Mesbah SDN BHD, 2013.

- Latif, Nazaruddin. "Etika Religius Sebagai Dasar Pengembangan Sains (Konstruksi Pemikiran Etika Ismā'il Rāji al-Fārūqī)." *Proceeding of International Conference On Islamic Epistemology*, 2016, 194–200.
- Mudin, Moh Isom, Hamid Fahmy Zarkasyi, and Abdul Kadir Riyadi. "Prinsip Ekologis Untuk Kehidupan Berkelanjutan Perspektif Teologi Islam: Kajian Atas Kitab Rasail al-Nur Sa'id Nursi." *FIKRAH* 9, no. 1 (June 23, 2021): 45. <https://doi.org/10.21043/fikrah.v9i1.9018>.
- Muhammad Mumtaz Ali. *Issues in Islamization of Human Knowledge: Civilization Building Discourse of Contemporary Muslim Thinkers*. Kuala Lumpur: IIUM Press, 2014.
- Mulyadi Kartanegara. *Menyibak Tirai Kejahilan*. Bandung: Mizan Media Utama, 2003.
- Muslih, Mohammad. "Al-Qur'an Dan Lahirnya Sains Teistik." *Jurnal Tsaqafah* 12, no. 2 (2016).
———. *Filsafat Ilmu*. Yogyakarta: LESFI, 2019.
- Nakosteen, Mehdi. *Kontribusi Islam Atas Dunia Intelektual Barat: Deskripsi Analisis Abad Keemasan Islam*. Surabaya: Risalah Gusti, 2003.
- Nasr, Seyyed Hossein. *Islam Tradisi Di Tengah Kancah Dunia Modern*. Edited by Luqman and Hakim. Bandung: Pustaka, 1994.
———. *Science and Civilization in Islam*. New York. New York: New American Library, 1970. <https://doi.org/10.2307/2856008>.
- Osman Bakar. *Tauhid Dan Sains: Esai-Esai Tentang Sejarah Dan Filsafat Sains Islam*. Bandung: Pustaka Hidayah, 1995.
- Permana, Dian, and Ahmad Shalahuddin Mansyur. "Sekularisasi Menurut Pandangan Harvey Cox." *Jurnal Teologi* 9, no. 2 (November 30, 2020): 103–18. <https://doi.org/10.24071/jt.v9i02.2512>.
- Pratiwi, Herdina. "Westernisasi Ilmu Dalam Islamic Worldview." *TADRIS: Jurnal Pendidikan Islam* 15, no. 1 (June 14, 2020): 59. <https://doi.org/10.19105/tjpi.v15i1.3206>.
- Prayetno, Budi. "Konsep Sekularisasi Dalam Pemikiran Nurcholish Madjid." *Sulesana* 11, no. 2 (2017): 1–14. <https://doi.org/10.24252/.v11i2.4536>.
- Rosana, Ellya. "Agama Dan Sekularisasi Pada Masyarakat Moderen." *Al-Adyan: Jurnal Studi Lintas Agama* 13, no. 1 (June 30, 2018): 135–50. <https://doi.org/10.24042/ajsla.v13i1.2948>.
- Sindung Haryanto. *Sosiologi Agama Dari Klasik Hingga Postmodern*. Yogyakarta: Ar-Ruzz Media, 2015.
- Suharto, Ugi. "Islam Dan Sekulerisme: Pandangan al-Attas Dan Yusuf Qardhawi." *Majalah Islamia* 2, no. 6 (2005).
- Sujati, Budi. "Sejarah Perkembangan Globalisasi Dalam Dunia Islam." *NALAR: Jurnal Peradaban Dan Pemikiran Islam* 2, no. 2 (2018): 98. <https://doi.org/10.23971/njppi.v2i2.969>.
- Syamsuddin Arif. *Orientalisme Dan Diabolisme Pemikiran*. Jakarta: Gema Insani Press, 2008.
- Zaluchu, Sonny Eli. "Mengkritisi Teologi Sekularisasi." *Kurios* 4, no. 1 (April 11, 2018): 26. <https://doi.org/10.30995/kur.v4i1.31>.
- Zarkasyi, Hamid Fahmy. *Liberalisasi Pemikiran Islam: Gerakan Bersama Missionaris, Orientalis Dan Kolonialis*. Ponorogo: CIOS-ISID, 2009.
———. "Makna Sains Islam." *Majalah Islamia* 3, no. 2 (2008).
———. "Worldview Islam Dan Kapitalisme Barat." *TSAQAFAH* 9, no. 1 (May 31, 2013): 15. <https://doi.org/10.21111/tsaqafah.v9i1.36>.
- Zarkasyi, Hamid Fahmy, Jarman Arroisi, Mohammad Syam'un Salim, and Muhammad Taqiyuddin. "Al-Attas' Concept of Reality: Empirical and Non-Empirical." *KALAM* 13, no. 2 (February 7, 2020): 113–42. <https://doi.org/10.24042/klm.v13i2.5075>.