Islam, Education, and Secularism: A Literature Review

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Abstract

Secularism is nothing more than an ethical system that proposes the principles of living about what, how, and where people should live or how people should act in their daily lives. Secularism teaches humans to improve their useful living conditions by looking for the good in the world through human ability without reference to religion or religious teachings. The primary purpose of this secularism is to separate the temporal from the Lord's in all aspects of life, especially in the context of education. This secularism has spread since long ago in Indonesia, secularism has begun since the arrival of the Netherlands in its various missions, one of which is the question of education. In the world of Dutch education, the system of secularism separated religious life from world life, and religious education from public education, which in turn gave rise to a new system of education in Indonesia. But in this journal team of writers focuses only on the origins - secularism, the history of the birth of secularism, the influence of secularism in the world of education, and the idea of secularism.

Abstrak

Sekularisme tidak lebih dari suatu sistem etika yang mengemukakan prinsip-prinsip hidup tentang apa, bagaimana, dan di mana orang harus hidup atau bagaimana orang harus bertindak dalam kehidupan sehari-hari. Sekularisme mengajarkan manusia untuk meningkatkan taraf hidup yang bermanfaat dengan mencari kebaikan di dunia melalui kemampuan manusia tanpa mengacu pada agama atau ajaran agama. Tujuan utama dari sekularisme ini adalah untuk memisahkan yang duniawi dari yang Tuhan dalam segala aspek kehidupan, terutama dalam konteks pendidikan. Sekularisme ini sudah menyebar sejak lama di Indonesia, sekularisme sudah dimulai sejak kedatangan Belanda dalam berbagai misinya, salah satunya adalah masalah pendidikan. Dalam dunia pendidikan Belanda, sistem sekularisme memisahkan kehidupan beragama dari kehidupan dunia, dan pendidikan agama dari pendidikan umum, yang pada akhirnya memunculkan sistem pendidikan baru di

Indonesia. Namun dalam jurnal ini tim penulis hanya fokus pada asal usul sekularisme, sejarah lahirnya sekularisme, pengaruh sekularisme dalam dunia pendidikan, dan gagasan sekularisme.

Keywords

Islam, Education, Secularism

INTRODUCTION

In conceptualization and secularism interpretation, attention to the issue becomes interesting to explore. The appeal of secularism lies in the debate between supporters and opponents, which stems from differences in understanding the concept of secularism itself. In the context of education, the secularization of education was first introduced by the Netherlands and implemented through the idea of "association politics."

The political goal was to establish a Dutch country by promoting a largely religious exclusion-based educational system, to separate relationships between scholars and religious knowledge and communities. The Netherlands also applies other secularism principles by changing people's mindset, which is shown in Snouck Hurgronje's recommendation to the colonial government to implement political Islam. This refers to the policies of the colonial government in addressing the Islamic problem in Indonesia.

In the work (Jamaluddin, 2013), it was presented that secularism referred to the idea of separating state and religious matters, with the emphasis on the state's focus on the world and the absence of involvement in religious or secular affairs. In the context of education, the influence of secularism is reflected in the separation of religious and public education. The National System of Education Act no. 20 years 2003 in Indonesia shows a dichotomy between the religious and public education pathways, reflecting the influence of secularism thought in the design of education policies. Secularism thus contributed to the structure and direction of the educational system in the country's context. Because secularism ideas have recently pervasively affected many aspects of society, particularly the field of education, this publication explains secularism, its history, and its effect on education.

METHOD

The writer intends to use a research methodology approach that centers on examining persons associated with the secularism of education. Maskar and Anderha's explanations (2019) of library-review strategies are adopted methods. Reading reference material in the form of books, journals, monographs, or other works that specifically highlight individual opinions and contributions to the context of secularism in education will be part of the literacy process. Hence, the study will concentrate on gaining

an overall understanding of the viewpoints and ideas of the people associated with the topics discussed.

RESULTS AND DISCUSSION

Secularization, as used in English, comes from the English word secularization, derived from the Latin speculum, which is generally understood to be a temporary world rather than the kingdom of god. William defines secure-lum in this age (associated with this age, this era, or this time). The meaning that Backer conveys is that profanity is not just something that deals with profanity. But it also implies something impure, immoral, etc. From the difference in the meaning above it can be concluded that secular meaning is to be associated with the present, secular or secular, and not the world to come (in the language of later Islam) (Pachoer , 2016).

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Joseph al-qardhawi, adding that secularism, in Arabic, is not "*al-'ilmaniyyah*" or "*alla 'aqidah*," but the use of "*al-' ilmaniyyah*" or "*alla 'aqidah*," is to deceive muslims, for, when translated to "*al-ladiniyyah*" or "*alla 'aqidah*," muslims would most certainly reject it, therefore, would be an evil translation to the term "al- 'ilmaniyyah" (Jamaluddin, 2013)

From the foregoing, it can be concluded that secularism is a belief that separates world life from the afterlife in various aspects of life, whether from religion, politics, economics, social, education, and so on (Jamaluddin, 2013).

Secularism existed since the beginning of the European Enlightenment, after the power came under the power of the leadership of the Catholic Christian church in the middle ages (5th century B.C.E.), churches and states collaborated and dominated all aspects of society. Under church rule, the policies of its clergy 'arbitration' are incompatible with the spirit of humanity and the development of the age. This makes human life seem like a dark world. Because the traditions of improvident science and religion are incompatible in responding to the growing social human problem (Mural, 2014).

These conditions have caused severe trauma to Western societies where all the problems of life mixed by the church began with family, political, social, and scientific matters. Excessive interference resulted in

social structural damage that forced Western society to fall into the abyss of decline during centuries commonly known as the Dark Age.

The Dark Ages began to be resisted in the 16th century through a secularization movement. In the prime century, there began a reincarnated movement or a resurgence of the healing science by reviving the greco-roman heritage. The following century, the 17th to the 19th century, was the maturing of secularism with the Enlightenment.

The historical records conclude that secularism was born from the movement and idea of the separation between church doctrine and scientific traditions. For the Western world, their success in breaking away from the church was the departure from the Dark Ages. While the 15th and 16th centuries constituted a victory that was named after the time of rebirth (Renaissance).

Secularism in the Islamic world continues to reap controversy between groups, some support it and others reject it. In the main line, there are 2 main currents. The first saw that Islam should not be a principle for the state. Whereas the second wants Islam to be a state principle.

The Influence of Secularism in Education

The education of Islam is a process of changing and internalizing the values of Islamic doctrine in every behavior, with which his reasoning and life behavior are characterized by Islamic values. Azyumardi Azra says that Islamic education has three characteristics: (a) emphasis on search, mastery, the development of science on religions conducted throughout life, (b) an acknowledgment of one's ability or potential to develop a personality, (c) the practice of science is based on responsibility to god and human society (Jamaluddin, 2013)

The core of Islamic education is, therefore, not limited to mere processes of application and knowledge, but also includes a process of righteous and responsible implementation of the doctrine, both about one's fellowmen and with god. The prophet Muhammad S.A.W. has even encouraged his people to not only exercise faith, but also live the doctrine of Islam in a good and responsible way, and form noble character according to its precepts. Zakiah Daradjat emphasizes that Islamic education has a deeper meaning if one can understand Islam thoroughly, thus reaching a level of spiritual and physical perfection referred to as "al-insan al-kamil" or a perfect human.

Education becomes a vital tool for instilling Islamic values in each individual. Education is not just a process of knowledge, but it is also a key foundation in actualizing Islamic doctrine and ideas. However, since the arrival of the Netherlands to Indonesia with its colonized missions, including the question of education, the Netherlands has used education as a tool to execute the hegemonic power. In practice, access to education is

limited only to Dutch or indigenous descendants with aristocratic lines, marking the beginning of the Indonesian commercialization of education.

In the realm of education, the Netherlands introduced the secularism system by separating aspects of religious and world life, as well as religious and public education. This provides the basis for the birth of a new system of education in Indonesia. This change became part of the Dutch colonial strategy to control and influence people's mindset, and to direct education according to their colonial interests. Thus, the secularism of Indonesian education emerged as a result of Dutch interference in designing educational systems by its colonial agenda.

The "school education model" is a form of education applied by the Netherlands in Indonesia. It is contrasted with preexisting educational models, such as padedojo, surau, boarding school, and langar. The indirect presence of the model for school education creates the perception that boarding schools are viewed as traditional education, while schools are regarded as modern education.

The secularization of education is implemented through the concept of "association politics ". The goal was to create the Netherlands by promoting a broad system of new education, based on the neutrality of religion. The purpose of this approach is to separate the learned from religious knowledge and community. Another secular principle applied by the Netherlands is changing the way people think, reflected in Snouck Hurgronje's recommendation to the colonial government for the application of politiek Islam. This refers to the policy of the colonial government on addressing the Islamic problem in Indonesia, where Islam is regarded as a political expression that needs to be suppressed. The core of political Islam is: (a) in the field of pure worship, a government should grant freedom, which did not interfere with the Dutch government's rule, (b) in public areas, governments should utilize community custom to bring people closer to the Netherlands, (c) in the political or state spheres, governments should prevent any effort that will bring people to pan Islam's fanaticism and ideas.

Secularism continues to flourish and enters the entire realm of life, even as Indonesia is independent of secular consciousness continues to be acquired and developed by the Indonesian government, religious education is introduced into the curriculum, in just a few hours, and the separation of public and religious education remains in practice.

One significant influence of secularism was the emergence of a religiously neutral educational curriculum. The curriculum is designed to impart knowledge and skill without giving preference to certain religious beliefs. Modern secular education ensures that the subjects being taught are not dominated by certain religious views or teachings. It aims to create

an inclusive space for all students, without siding with certain religious beliefs or practices.

The use of secularism in education is also reflected in efforts to create public educational services that are unrelated to certain religious teachings. Public schools or institutions of education provide education without taking sides with certain religious beliefs, creating a neutral and open educational environment for all walks of life. This supports the educational vision as an inclusive tool, where every individual, regardless of religious background, has the same opportunity to gain knowledge and skill.

It is important to examine the impact of secularism on religious freedom. On the one hand, secularism can ensure that each individual has the right to practice his or her religious beliefs without discrimination or pressure from religious authority. On the other hand, there is also the challenge of ensuring that religious rights are maintained without ignoring the principles of secularism that have been applied to the educational system.

In this context, secularism also creates a space for the integration of science and religious education. Modern education relies on secularism not only pursuing diversity in the curriculum but also trying to integrate religious values as an integral part of the global understanding of beliefs. This can enable students to understand and appreciate religious differences, making them more open to cultural plurality and diversity in society.

Additionally, secularism in education also creates opportunities to develop universal ethics and morals. Although secular education is not tied to certain religious teachings, it often emphasizes universal ethical values, such as integrity, honesty, and social responsibility. This education aims to establish the character of the student and to develop a moral awareness that is not confined to a particular framework of religion. However, it must be acknowledged that the influence of secularism in education can also result in controversy and debate. Some societies may view secularism as compromising traditional religious and moral values. It is important, therefore, to find the right balance between applying the principles of secularism and respecting the diversity of people's values and beliefs.

Therefore, secularism is not only the general idea of "one tribe's politics and another's religion" but in a convoluted way of religion, it is included in secularism such as halfway giving charity to Islam. However, when it brings distress is rejected. For this is the condemnation by god by his word, which means: "Do you believe (faith) in a portion of the book (the Koran) and Angkor will be partial?" (qs. Al-baqarah: 85. Therefore,

secularism is a potentially dangerous concept to preserve Islamic values in the lives of Muslims.

Secularism Ideas in Modern Education

The absorption of secularism in Muslim society has had a very negative impact on today's world of modern education. This effect is visible in the Islamic world about religion and human life. His despicable activity makes the learning system an easy method for developing worldly understanding. The Western-oriented educational process produces many who can communicate only science and information compared with Islamic tradition. Western education systems as revealed today have higher economic value in producing individuals who are only seeking wealth and are concerned only with the material but are unaware of the concept of spirituality in any area they engage in. For too little religion is learned to raise public consciousness. (Lubis, Hashim, & Wahab, 2016)

Secularism in modern education promotes the separation of the realm of religion and education, resulting in the concept of a neutral curriculum of religion. To achieve inequality, modern education emphasizes the plurality and tolerance of religious and religious differences. Freedom of thought and opinion is a central value, allowing individuals to develop their worldviews independently. Public education services, such as public schools or institutions of public education, become a means of implementation of secularism without taking sides with certain religious teachings. Meanwhile, modern education also allows freedom of religion to the individual, ensuring that the right to practice religious beliefs is maintained. In addition, the importance of universal ethics and morals is emphasized as a basis for value in secular education. It also enables the integration of science and religious education, treating religious education as an integral part of the global understanding of religious beliefs and values. In general, these ideas form an inclusive foundation of secular education, based on principles of justice, freedom, and respect for diversity.

Islamic nations are forced to accept a modern educational system by learning language and culture through a secular education system. This is seen based on the different dualistic (two systems) systems, that is, traditional systems are considered academic and a non-academic religious education system. Curriculum is an educational goal that covers all aspects of science, including its role in transmitting and processing science. One of the key steps toward the creation of a program that reflects the spirit of Islam is to ensure that all the resources gained meet the goals and objectives of the Islamic vision. In other words, the content of a program would require integrated science, the integration of *fardu ain* and *fardu kifayah*.

Secularism as a Challenge for Contemporary Islamic Education

The concept of secularism had spread in Indonesia, and its influence had begun in the days of Western imperialism toward the Islamic world. The Western world, with its significant impact, motivated some Muslims to adopt aspects of Western culture, including those of secularism ideology.

Secularism in the context of contemporary life is implemented through globalization and modernization, as has developed Western civilization. Secularism ideology seeks to eradicate the religious values that stem from revelation in the life of the world, or plotting the separation of religious life and the world. This causes humans to be more focused on the world than on the norms of religious life. For the education of Islam, this is a major challenge, for Islamic education seeks to guide man to the Lord's way, while secularism repels man from the path of god. This understanding of secularism runs counter to the beliefs and values of the doctrine of Islam which emphasizes faith in god almighty. And faith in the last days.

The denial of secularism stems from the claim that Islam is all about truth, democracy, tolerance, humanity, peace, and respect for and protection of all mankind as an act of mercy to the universe. In the face of the challenges of education in spreading Islam in people's lives, the dakwah tends to consider prerequisites to how to achieve doctrinal values that are relevant to his religious teaching mission. Facing this challenge, the doctrine of Islam itself prohibits the use of confrontational methods that can cause resistance and weaken the fight for the Islamic mission as a mercy to the universe. Therefore, to overcome the challenge of rejection of secularism, the transmission model of Islamic doctrine was based on the use of wah. (Dalmeri, et al., 2022)

The beginning of secularism in the Islamic world occurred at the time of Western imperialism toward the Islamic world. The Western world dominates through technological advances, while Islamic ummah was in weak condition in many areas. It is this issue that encourages some Muslims to imitate what the West understands and does, one of which is the adoption of secularism (cheng, 2017; Moreland, 2018; Roy, 2007). Whereas, in the Islamic world, secularization is a process, model, ideology, and dogma that is deemed right and done systematically and methodically (Elson, 2010; Mahmood, 2017; Prajuly, 2017. Secularization has been presented in such a way that it is thought to be a prerequisite for change from traditional societies to modern ones (Cady & hurd, 2010; Feener, 2014; Hosen, 2013). Instead, to curb resistance and resistance, we use more advanced, manipulative, and even misleading terms such as modernization, development, democratization, chemical autonomy, and so on. [in (Dalmeri, et al., 2022)]

CONCLUSION

It is concluded that secularism has affected Islamic education in Indonesia and other Muslim countries since the time of the Dutch occupation. The influence of secularism presents a challenge to contemporary Islamic education, separating religious life from secular life and emphasizing universal values. In the face of secularism, Islamic education should develop a wiser approach to upgrading and increasing islamic understanding in general to produce a perfect human both spiritually, physically, and spiritually. The advice from this discussion is the need to develop a model of Islamic doctrine that conforms to the context of The Times, as well as the need for a more circumfluous approach when dealing with secularism. The next step is to do further research to identify a special strategy for integrating Islamic values with the need for secularism in education.

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