

## The Dynamics of Secularism in Indonesia

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### Abstrak

Tulisan ini bertujuan mengetahui dinamika sekularisme di Indonesia dengan kurikulum pendidikannya yang sekuler. Terbukti pelajaran agama di sekolah hanya satu sampai dua jam per pekannya dan di perguruan tinggi cukup dua sks di semester pertama. Saat sekularisme menjauhkan agama, disitulah dibuka peluang kerusakan kehidupan. Metode yang digunakan adalah metode penelitian sejarah. Metode sejarah adalah prosedur sejarawan untuk melukiskan kisah masa lampau berdasarkan jejak-jejak yang ditinggalkan dengan langkah-langkah penulisan sejarah sebagai berikut: (1) heuristik, (2) kritik, (3) interpretasi, dan (4) historiografi. Berdasarkan penelitian dapat disimpulkan bahwa sekularisme berawal dari hegemoni gerejawan terhadap rakyat sipil pada abad pertengahan. Kemudian lahir solusi jalan tengah dengan gereja mengurus masalah agama, sedangkan cendekiawan mengurus urusan duniawi. Inilah sekularisme yang disebarkan ke seluruh dunia termasuk dunia Islam khususnya akhir pemerintahan utsmani yang mulai lemah dari nilai-nilai Islam. Ketika perisai umat Islam hancur maka negeri-negeri Islam pun terpengaruh sekularisme termasuk Indonesia hingga menginfiltrasi bidang Pendidikan.

**Kata kunci:** dinamika, sejarah, sekularisme, indonesia.

### Abstract

*This paper seeks to examine the nuances of secularism in Indonesia, particularly in the context of its secular education curriculum. It is evident that the allotment of time for religious instruction in schools is limited to one to two hours per week, while in universities it is restricted to two credits in the first semester. The separation of religion and state, or secularism, can facilitate the destruction of life. The research method employed is historical. The historical method is the procedure employed by historians to describe the story of the past, based on the evidence that has been left behind. The process of historical writing comprises the following steps: The historical research method comprises four stages: heuristics, criticism, interpretation and historiography. The findings of the research indicate that secularism emerged as a consequence of the dominance of the Church over the laity during the medieval period. Subsequently, a compromise was reached whereby the Church assumed responsibility for religious affairs while scholars were tasked with addressing worldly concerns. This form of secularism was subsequently disseminated across the globe, including the Islamic world, particularly towards the end of the Ottoman Empire, which was undergoing a process of decline due to the erosion of Islamic values. With the dissolution of the Ottoman Shield, Islamic countries began to experience the influence of secularism, including Indonesia, which saw its introduction to the educational sector.*

**Keywords:** dynamics, history, secularism, indonesia.

### INTRODUCTION

Indonesia has been independent since 1945. Of course, many changes have occurred in this nation, both changes in the fields of ideology, politics, economy, social, culture, defense, and security.

However, have these changes provided changes for the better?. For example, the welfare of the community, which should have a domino effect on the better life of the Indonesian people. According to data from the Central Statistics Agency in

March 2022, the number of poor people in Indonesia reached 26.36 million people. What is wrong with this country that since 1945 independence has not provided better changes to society. Since Indonesia's independence, this country has implemented the ideology of capitalism and secularism as the *aqidah* of this ideology (Agus and Sangaji, 2023: 59).

Secularism in terminology is often defined as a concept that separates the state (politics) and religion (state and religion). The state is an institution that takes care of the worldly order of life and has nothing to do with the afterlife, while religion is an institution that only regulates human relationships with things that are metaphysical and spiritual, such as human relationships with God. Therefore, secularism, the state and religion, which are considered to have different poles, cannot be united (Syahadha, 2020: 6). Secularism is the central idea of the ideology of capitalism. Secularism is separating religion from life. Based on this principle, it is humans who determine and make the rules of life. Secularism views that humans have a mind which is used to make rules so that from here four freedoms will be born. These are freedom of speech, ownership, economy and religion (Athiyat, 1996: 91-92).

Secularism separates religion from life. Where this understanding recognizes the existence of God the creator, but at

the same time also keeps activities away from the name of religion. It is proven, for example, that humans are allowed to worship but when economizing religion is not used, when in education the western rules are used, and so on. The entry of secularism into Indonesia coincided with the collapse of the Ottoman Turkish Caliphate in 1924. When the Islamic government system was replaced with a secular Western government system by Mustafa Kemal Attaturk. This was due to Turkey's defeat in World War I and western Christian hatred of Islam due to its defeat in the Crusades. Since then, secularism has been spread throughout the world, including Indonesia at that time (Zallum, 2007: 187).

The influence of secularism itself can be seen from the beginning of Indonesia's independence. At that time there was one western orientalist named Snouck Hurgronje who was assigned by the Dutch to undermine the political system of government in Indonesia. This is evident from Snouck's important role in perpetuating colonialism and undermining Muslim interest in the archipelago with the caliphate. From here, secularism will continue to be adopted and perpetuated by Indonesian leaders. Whereas previously the archipelago was still under the auspices of the Ottoman Turkish Caliphate, meaning that the archipelago still adopted the Islamic system of government (Pandawa: 2021).

The influence of secularism in Indonesia can be seen from the current education system where the curriculum is based on secularism. It is evident when religious lessons only get one to two hours per week if at school and in college only get two credits in the first semester. When secularism distances religion and God's revelation, it opens up opportunities for damage to life. For example, in relationships because they are far from religion, young people today do not hesitate to expose their aurat and behave towards promiscuity, free sex to the name of abortion (Bafadhol, 2015: 2).

From the presentation, the researcher wants to examine more deeply the research entitled "The Dynamics of Secularism in Indonesia". The title is part of the strategic plan, namely the topic of historical, political, economic, legal, democratic, social, and humanities studies.

## **METHOD**

Historical research methods are a set of systematic rules or principles for effectively collecting historical sources and critically evaluating them in written form. The historical research method includes four things, namely heuristics, criticism, interpretation, and historiography (Gottschalk: 2008).

Heuristics is the initial activity in historical research where trying to find and find sources. Researchers try to

determine sources that can be obtained through interviews, searching for objects or documents. It can also be oral or written sources or libraries. Second is external and internal criticism. External criticism is to test the authenticity of a historical source while internal criticism is to test the credibility or truth of a historical source (Kuntowijoyo, 2013: 77).

Historical sources consist of archives, documents, books, magazines/journals, newspapers, and others. Based on their nature, historical sources consist of primary sources and secondary sources. Primary sources are first-hand sources, meaning historical sources who lived contemporarily when the historical event occurred. Secondary sources are historical sources that are not contemporaneous with the events that occurred. In this case, researchers used secondary sources related to the dynamics of secularism and its influence in Indonesia.

Source criticism is needed to criticize the external and internal factors of a historical source. If from outside or external it is to test the originality of historical sources. Meanwhile, from within or internally to see the validity of a historical source. Interpretation is an activity to interpret the data that has been collected and associated with theories or facts that occur in a historical event. It is in this interpretation activity that greatly influences a work of writing.

If a researcher does not interpret objectively, the results obtained may be different from the actual historical events. The last activity is writing or pouring the results that have been obtained when the heuristic, criticism and interpretation stages have been carried out. The scope of this research is the 20th century. The 20th century where secularism began to enter Indonesia.

## **RESULTS AND DISCUSSION**

### **History of the Entry of Secularism into Indonesia**

British scientific institutions state that the word “secularism” is a social movement that aims to divert human attention from the problems of the hereafter to focus on worldly matters alone. This is because in medieval times, there was a great desire among people to leave or hate worldly life and they only thought about God and the last day. In response to this desire, the word “secularism” began to offer itself through the tendencies of human beings, who in the (European) renaissance centuries, began to show a great longing for the achievements of human culture, and a desire to realize their obsessions in the world. Indeed, the materialization of science and humanity and the naturalist schools are all forms of atheism, while atheism itself is characteristic of Europe and America. Although the phenomenon of Atheism has emerged in the Middle East, it forms a specific philosophy or ethic. The

most obvious example is the separation of religion from the state in the Republic of Turkey.

In the Islamic world, there has never been anything like what exists in modern times, namely religious and non-religious (general) teachings, and there have never been people who call themselves religious leaders, while others call themselves scientists, politicians or Islamic figures. Islam also does not recognize two types of power: religious power and temporal power or worldly power. In the history of Islam, there has never been a religion without political elements in it, and vice versa. Religion is one with all elements of life, both spiritually and physically. So, there is nothing that separates itself from the spirit, as well as the body, religion and knowledge, religion and the world, or religion and state in Islam.

The emergence of secularism in the western world is caused by several factors, including: religious factors, thought, psychology, history, and the reality of empirical life. These factors only exist in the western world specifically while the Islamic world should not be involved in it.

The term Secular originated in the mid-19th century, the term has been used in the Western world which refers to a special policy towards the separation of Church and State. The word is taken from the Latin *Saeculum* which has two connotations, namely Time (Mass) and

Location (place). Time indicates Now or Present (Now) while Location (place) is attributed to the World (world). In the dictionary The New International Webster's Comprehensive Dictionary of the English Language, Secularism means: related to the world and rejects spiritual values, while Secularize: the process of worlding, the process of moving towards secular: moving from sacredness to secularity (Qardhawi, 2015: 5). The meaning of "Secular" is translated into Arabic (by Western Christians) into 'almany, which means *laysa min arbab al-fann aw al-hirfah* and the words "Secularity" are translated into *a ihtimam bi usia al-dunya*, or *a ihtimam bi al-'alamiyat*, while "Secularize" is translated into *hawwal ila gharad 'alamy ay dunyawiy*. And this understanding is followed by most Muslims (Qardhawi, 2015: 5-6).

Secularization is usually equated with Secularism even though in fact the two are very different, because both offer different answers. Secularization emerged as an impact of the modernization process that occurred during the enlightenment. This happened in the Western world when religious reason (The Age of Religion) was replaced by rational reason (The Age of Reason). While Secularism is the concentration of thought on the material world more than the spiritual world. Secular society only thinks about worldly

life and material objects (Qardhawi, 2015: 6).

Harvey Cox argues that secularization is the liberation of humans from the protection of Religion and Metaphysics, a diversion from another world to this world. (Secularization is the liberation of man from religious and metaphysical tutelage, the turning of this attention away from other worlds and toward this one). Harvey Cox also distinguishes between the meaning of secularization and secularism, according to him secularism is the name of a closed ideology (ism) that functions very similarly to the New Religion. While secularization frees society from the control of religion and closed metaphysical worldviews (Qardhawi, 2015: 6-7). Nurcholis Madjid or better known as Cak Nur defines secular as the present era or the world we are experiencing now. Secularism is a worldly understanding, while secularization is not intended as the application of secularism and changing Muslims into secularists, according to him secularism is to worldly values that should be worldly, and free Muslims from the tendency to make them secular, or a worldly process. This definition is the same as what Harvey Cox expressed above, he added that secularism is contrary to religion, especially Islam. Because Islam teaches about the existence of the Hereafter (Akhirat), and Muslims are required to believe in it (Qardhawi, 2015: 7).

Muhammad Tahir Azhary, in his dissertation at the Faculty of Law, University of Indonesia entitled *State of Law* defines Secularism as "an understanding that wants to separate or neutralize all areas of life such as politics and state, economy, law, socio-culture and science and technology from the influence of Religion or supernatural things. Meanwhile, secularization, according to him, is an effort or process that leads to a secular state or the neutralization process of every influence of Religion and supernatural things. Secular is the nature that refers to a state that has separated worldly life from the influence of Religion or supernatural things (Qardhawi, 2015: 7-8).

From the definition that has been explained above, it can be concluded that the words Secular, Secularization, Secularism have different meanings and understandings. The word Secular, which comes from the Latin word *Saeculum*, is interpreted as the Time and Place that applies now or the present. The word Secularization, is often interpreted as the Process towards Secular and Secularism. While Secularism is often interpreted as an ideology resulting from the Secularization process (Qardhawi, 2015: 8).

But actually it can also be concluded that Secularization is an Ideology, why is that? Because Secularization which is assumed to be a process towards Secular,

does not rule out the possibility that people who carry out Secularization in their lives will eventually become Secular and will adhere to Secularism, because secularization will eventually lead its adherents to Secularism. Secularization is very closely related to Secularism, these two terms are two things that cannot be separated, although some say that secularization without secularism will occur in history and has even happened. But secularization without secularism will be something that is difficult to accept.

For example, what happened in Turkey which held a large-scale Secularization process, then what happened was that Turkey finally adopted Secularism and became a Secular State, it is contained in the "Kemalist Values", namely six basic principles that are the political philosophy and basis of the Republic of Turkey, the six basic principles are: Republicanism, sovereignty and political authority based on the wishes of the population. Nationalism, not based on Religion and race but based on the same citizenship and serving the national ideals. Populism, equality under the law, rejecting class interests or disputes, and abuse of capitalism. Etatism, accepting state intervention that is intended to build the people's economy. Secularism, establishing the separation of Religion and State. Evolutionism, accepting permanent transformation.

Another factor that drove secularization in the West was the Protestant Reformation movement in the early 16th century which said that the Church had used its authority for personal gain. This happened in the practice of buying and selling letters of penance, which received a lot of protest from Protestants. Martin Luther rebelled against the Pope regarding the practice of buying and selling letters of penance. On October 31, 1517, Martin Luther (1483-1546) rebelled by attaching 95 points of statements (Ninety-five Theses) to the door of his church, in Germany. His main complaint was about the practice of selling "forgiveness of sins" by church leaders.

It is clear that Secularism emerged in the Western world due to various factors, as explained above. After experiencing a frightening experience with Religion, experiencing backwardness, stagnation of science, the West had to accept Secularization as a process towards modernity and scientific progress. The West seemed to come back to life after they implemented the ideology of Secularism. The next question is how Secularism emerged in the Islamic world, while the Islamic world did not experience history like that of the Western world.

The emergence of Secularism in the Islamic world is a result of Western colonialism against Islamic countries which aims to uproot Islam, and this term

entered the Islamic world along with other terms such as modernization, westernization and modernization, coupled with the shallow understanding of Muslims towards their religion, then several thoughts emerged that only rely on their minds without being based on a true understanding of religion. Although actually according to Dr. Ghalib ibn 'Ali 'Awajiy that Western colonialism against Islam has become the will of Allah, because Jews and Christians will not be happy unless Muslims follow their religion.

Thus it is clear that Secularism will certainly emerge in the Islamic world, because Secularism that has emerged in the West is tried to be matched and applied in the Islamic world in various ways. Islam as a final and authentic religion must be able to answer the challenges of Secularization rolled out by Western scholars and Islamic scholars who have been secularized. The concept of religion according to the West in our view is not included in the category of revealed religion in its proper sense as used by Islam.

As a scientific example, we cannot use Nathan Soderblom's categorization, which views Christianity as a revealed religion based on a self-made religious typology. For us, most of Christianity is a complex form of cultural religion, the difference being that it claims to have a revealed book, which although partly true, is not intended to call all mankind

universally, as revealed religion. Revealed religion from the beginning must make a universal call and does not require further 'development' in itself and in its sacred law. According to our understanding, revealed religion from the beginning must be complete and perfect to meet the needs of mankind. The Holy Qur'an says that Islam has been made complete and perfect for mankind, and this recognition of completeness and perfection has been proven by history since its beginning. The name Islam was given to this religion, just as the name Muslim was given to the adherents of this religion from its inception.

The revelation itself was perfected during the life of the Prophet sallallahu 'alaihi wasallam, which His Majesty interpreted in his life, and the sacred law which he formed in his teachings, thoughts, words and examples of actions (sunnah). Even the friends and contemporaries of the Prophet, sallallahu 'alaihi wasallam, acted and behaved according to his divine inspiration, thus becoming a benchmark for future generations; The companions asked the Prophet, sallallahu 'alaihi wasallam, when His Majesty was still among them, regarding every problem that was on their minds or that existed in everyday life, regarding correct behavior, thoughts, actions and guidelines that summarized the needs mankind, and the answers of the Prophet, sallallahu 'alaihi wasallam,

will be sufficient for mankind in all ages and for every subsequent generation. The companions and contemporaries of the Prophet, sallallahu 'alaihi wasallam, tried to act in harmony and realize the importance, that this was the Last revelation from Allah, the Last Religion for mankind, and the Last Prophet to appear among mankind.

The time when the Prophet, shallallahu 'alaihi wasallam, life in history becomes a benchmark for later times, because the truth and values that demand it, all existed at that time, so that Islam and the life of the Prophet Muhammad, shallallahu 'alaihi wasallam, were always appropriate, always sufficient, always 'modern' or new, always ahead of its time because it transcends history. Thus the basic elements that make a religion a true revealed religion are complete and perfect, and for this reason we can say that Islam has known and recognized its events since the beginning of its existence. Therefore, Islam transcends history and is not included in the 'change' and 'development' in search of identity as Christianity has experienced and will continue to experience.

Although some of us use the terms 'tradition' and 'traditional' in the context of Islam, these terms do not mean and do not refer to a tradition that is the result of human creativity that evolved in history and was created from culture. The tradition referred to in Islam is that which

is refers to the Prophet Muhammad, sallallaahu 'alaihi wasallam, and the way or religion of the Prophets from the 'tradition' of Ibrahim, 'alayhi'l-salam. The tradition in question comes from the revelation and command of Allah, not created and continued by humans in history. So , we who now follow the path of religion, means following the 'tradition' of Abraham, 'alayhi'l-salam. Because Islam is a religion that transcends the influence of human 'evolution' and 'history', the values contained in it are absolute, and that means Islam has its own absolute view of God, the universe, reality and man. Islam also has a unique interpretation of reality, whether from the perspective of ontology, cosmology, or psychology. Islam also has a worldview and its own view of the afterlife which is very important for humanity.

Therefore, Islam rejects the concept of the elimination of the sanctity and absoluteness of religious values from life' (deconsecration of values), if interpreted as relativizing all values that continuously appear in history as they mean. Islam Islam definitely carries out 'the elimination of the sanctity and absoluteness of religious values from life' (deconsecration of values), if interpreted as relativizing all values that continue to appear in history as they mean. life' with the understanding of all non-Islamic values, and with the truth found in other world religions, and in the good traditions

originating from humans and their societies (al-ma'ruf). It is impossible for Islam to eliminate the sanctity and absoluteness of religious values from life, including its own value system, because in Islam all values that require elimination, namely all human works and culture, including statues (idols) and idols, have also been eliminated from their sanctity. and its absoluteness, so that there is no further 'evolution' or relativity of values, because values containing truths, some of which we can find in the world's religions and in a good human being and society, have become the ultimate for humanity.

The same thing also applies to the 'desacralization of politics', towards political power and authority. In Islam, even more than in Christianity, the elimination of the sanctity and authority of religion in politics, did not only start from an idea that gradually succeeded in history. The elimination of religious knowledge in political power and authority, however, is not as they intended, because Islam itself is based on the authority of God, and is also based on the authority of those who follow His sunnah. So every Muslim, both individually and collectively as a society and nation, and an entire ummah rejects the validation of any religion, any government and any country, unless that person, government or country follows the practice of the Prophet Muhammad, sallallaahu 'alaihi wasallam, and is

obedient to all the commands in the Sacred Law revealed by Allah, Subhanahu wa Ta'ala. Indeed, a Muslim does not have to give obedience and loyalty even to a legitimate king, country and state.

The true obedience, oath of allegiance, and loyalty that they must give is only to Allah and to His Prophet, and not to include anyone else. Likewise, in relation to the 'disenchantment of nature', which is the most basic part of the dimensions of secularization, it is the 'disenchantment' of nature that brings chaos to secularization and then destroys the Western and Christian world today. Because the crisis it causes is extremely dangerous for the future of humanity and its world, seeing that secularization has become a global crisis, it is thought very appropriate to briefly and generally show but describe quite accurately the important things that are sufficient for the origin and history of the development of the 'disenchantment of nature' in the Western world.

Many Muslim scholars have sharply criticized the idea of secularism and secularization. However, because secularism has indeed become a global program of Western civilization - as a prerequisite for democracy - the Islamic world has also faced serious challenges. Throughout its history, Muslims have been divided in their response to this issue. Some are pro, some are against. Politically, Muslims are usually divided

into two: the Islamic group and the secular group. However, the problem becomes serious when the religious group itself, then promotes secularism, and as some Christian theologians do - also tries to find legitimacy and justification for the idea of secularization in Islamic teachings and history. This is a kind of irony, but that is what happens in the reality of Muslim life today.

In Indonesia, since the early days of the struggle for independence, the idea of copying the West, by making Indonesia a secular state, has also emerged. It was Soekarno, a figure who was known to have put forward many ideas to copy the Turkish experience. Soekarno was noted as a big admirer of Kemal Ataturk. In the "Pandji Islam" Magazine-led by Masyumi figure Zainal Abidin Ahmad-numbers 12 and 13 in 1940, Bung Karno wrote an article entitled "Memudahkan Islam". In his writing, Bung Karno praised the secularization steps taken by Ataturk in Turkey. Bung Karno called Ataturk's steps to separate religion from the state as the "most modern" and "most radical" steps. Bung Karno said, "Religion is made a personal matter. It is not that Islam is abolished by Turkey, but Islam is handed over to the Turkish people themselves, and not to the state. Therefore, are we wrong if we say that Turkey is anti-religion, anti-Islam. Are we wrong if we equate Turkey with, for example, Russia?"

Quoting Frances Woodsmall, Bung Karno noted, "Modern Turkey is anti-conservatism, anti-ecclesiastical (model of church/cleric power), but not anti-religion. Islam as an individual belief is not rejected. Praying in mosques is not prohibited, in fact obedience to religion is not prohibited either" (Husaini 2005:275).

According to Soekarno, what Turkey did was the same as what Western countries did. In countries such as England, France, the Netherlands, Belgium, Germany, and others, religious affairs were left to individual believers, religion became a personal matter, and was not made a state matter, not made the official state religion. To strengthen his opinion, Soekarno also quoted the opinion of Halide Edib Hanoum in his book *Turkey Faces West* (Husaini 2005:276).

If Islam is threatened with the danger of losing its influence over the Turkish people, then it is not because it is not taken care of by the government, but because it is taken care of by the government. Muslims are tied by their henchmen with chains to the government's politics. This is a very big obstacle to the fertility of Islam in Turkey. And not only in Turkey, but anywhere, where the government intervenes in religious affairs, there it becomes a big obstacle that cannot be removed. Therefore, according to the Turkish leaders, it is precisely for the fertility of Islam that Islam is freed from the care of the government. It is

precisely for the fertility of Islam that the caliphate is abolished, the offices of the Sharia commissioners are closed. The Swiss Code (Law) was completely taken over to replace the old family law, the Arabic language and Arabic letters that are not understood by most Turkish people are replaced with Turkish and Latin letters. All social life, especially the position of women, is modernized by the state, because the state no longer asks, "Is this rule permissible or not by Sharia?" The people, who are no longer afraid of clashing with the state when it comes to religious matters - because the state does not interfere in religious matters anymore - then modernize their religion too. The call to prayer is now echoed in Turkish. "The Qur'an was totally Turkicized, just as the Bijbel was Dutched or anglicized, the position of women was also liberated from the bonds of orthodoxy," said Soekarno, praising Turkey's secularization steps" (Husaini 2005: 276).

Mahmud Essey Bey, Minister of Justice of Turkey when the Swiss Civil Code was passed, Soekarno said, "When religion is used to govern human societies, it is always used as a tool of punishment in the hands of kings, oppressors and iron-fisted people. When the modern era separates the world from many disasters, it gives religion a powerful throne in the hearts of believers" (Husaini 2005: 277).

So, concluded Soekarno, for the safety of the world and for the fertility of

religion - not to kill religion - world affairs are given to the government, and religious affairs are given to those who practice religion. "Geef den Keizer wat des Keizers is, en God wat Godes is," said Soekarno quoting the Bible (Husaini 2005: 277).

Ataturk and Soekarno are examples of a small part of the Muslim community who think that secularism and Western secularization are the path to revival. Although their ideas failed to elevate Turkey and Indonesia into great and successful countries, on par with Western countries, the idea and thought for Muslims to imitate the secular West continued to develop and even penetrated further into various sectors of life. Moreover, after the destruction of the West's rival, Communism, in the early 1990s. Western circles and supporters of secularism supported secularism in Turkey and paid great attention, because Turkey does have a glorious history, and is a scourge for the West. The concept of a secular Indonesian state is not actually excavated from the philosophy of life of the Indonesian people. This idea has never even been known in the long journey of Indonesian history. Since Indonesia left the prehistoric phase with the discovery of inscriptions in Kalimantan in the 4th century AD, the kingdoms in Indonesia then took turns using Hindu-Buddhist teachings as the philosophy of life of the Nusantara kingdom. Even since the entry of Islam into Indonesia in the 7th century

AD, the institution of the archipelago kingdom gradually changed into an Islamic sultanate that made Islamic Sharia the basis of the state and only ended in the early 20th century AD. The concept of secular Indonesia was only institutionalized with the establishment of Budi Utomo in 1908 and was further strengthened by the Youth Pledge by various youth groups in 1928 which did not include Islam at all in the youth pledge.

### **The Influence of Secularism in Education**

During its journey, secularism has continued to spread, resulting in religion being marginalized and becoming a very small aspect of life. Religion is separate from political, economic, social, and educational affairs (Jamaluddin, 2013). This secularism separates religion from human life. This secularism ideally highly respects the rights of individuals and minorities. Because the legal basis for this understanding is human rights, the ideology of scientism, and so on. Secularism also creates equality for all people so that everyone can realize their ideals. So it is commonplace for some to believe in this understanding because they want to be free and not bound without any religious elements.

However, on the other hand, secularism will also have a negative impact on society. From an Islamic perspective, secularism is seen as very contradictory because the concept of

secularism distances and separates aspects of life including education from religion so that there is no controller in life. Religion as the basic foundation that is the rule of life for mankind, so secularism that separates these things is something wrong.

Education is an effort or process to form and develop self-ability in learning to understand knowledge and master skills so that habits and characters with noble personalities will be formed which are passed down from generation to generation through teaching, research, and training methods. In addition to learning educational science, humans also need character education that is moral. Therefore, in addition to learning science, it must also emphasize the religious aspect because if science is without religious values, it will be meaningless.

In Islam, education is very important for humans to understand the importance of implementing religious teachings in life as a whole. Islam teaches goodness and does not teach bad things. Religion will protect humans from deviation and keep them away from all negative actions. However, it will be a problem when there are things in the world that are not in accordance with Islamic rules. Such as the understanding of secularism which separates the concept of worldly life from the afterlife.

Secularism in education can occur in several aspects, including in the methods,

curriculum and learning media. The separation of the existing religious education and general education curriculum makes the nation's children or students unable to master knowledge in various fields. For example, in a religious-based learning, there is no general education related to technology. Likewise, technology-based education does not teach morals or religious education. This is what causes the lack of balance in students. When education is separated from religious guidance, what happens is spiritual dryness in some students and doubt in others. Therefore, education must be integrated as the nature of humans is also integrated.

The history of secular education in Indonesia was first introduced by the Dutch which was carried out by the free Mason community. The Dutch came to Indonesia not only to colonize physically, but imperialism was also carried out in the form of thoughts. This imperialism was carried out by opening schools. The Dutch colonization of the archipelago brought several groups such as Free Masons or Theosophy (Jewish spiritual associations), missionaries and orientalist, establishing educational institutions for the development of natives in Indonesia. In addition to meeting the educational needs of Indo-Europeans in Java, the establishment of schools formed by Free Masons was also to compete with Islamic boarding schools. These schools

functioned to control natives so that they did not enter Islamic boarding schools which had become the basis for the struggle against the colonizers. Therefore, the secularism system has been running and developing in Indonesia until now.

## CONCLUSION

The history of secularism began with a disaster within Christianity itself. At that time. At that time in the Middle Ages there was a hegemony of the authority of the churchmen over the civilians. From there emerged a solution, namely the middle way or moderate. Where in the end the church took care of religious matters. The intellectuals took care of worldly matters. From there emerged what is called secular or separating religious matters from the world. From this west, later this secularism ideology will be spread throughout the world including the Islamic world. Precisely during the reign of the Ottoman Caliphate, when at the end of the weak Turkish government from Islamic values, it even released Islamic law as a whole except only in terms of mahdhah worship. When the shield of the Muslim community was destroyed, all Islamic countries were influenced by secularism, including Indonesia. Indonesia at that time was part of the Ottoman Caliphate. When Turkey was influenced by the west, Indonesia was automatically affected by its influence, as seen from the fading of the Islamic

sultanates in the archipelago at that time to infiltration in the field of education.

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