

Submission	Review Process	Revised	Accepted	Published
14-04-2020	30-07 s/d 30-11-2020	28-12-2020	30-12-2020	31-12-2020

Jurnal Studi Sosial dan Politik, Vol. 4, No. 2, December 2020 (100-108)
 ISSN 25978756
 e ISSN 25978764

Jurnal Studi Sosial dan Politik Published by: FISIP Universitas Islam Negeri Raden Fatah Palembang

The Challenge of Religious Identity in the Contemporary World

Reihaneh Sadat Raeis alsadaty

Faculty of Sociology Imam Reza university, I.R. Iran

Email: sadati1366@gmail.com

Abstract

Religious identity as one of the types of identity has a close relationship with social identity and encompasses the expectations of one's religion in the individual and social domain. This is why scholars have attempted to theorize the presence of religion in the contemporary world, and since decades ago, various terms have been used to explain the emergence of religion, and some have spoken of the post-secular era. The concept of post-secularism, which has been followed by secularism, has justified the possibility of religion being present in public culture, but with the precondition that presence in social space should not extend to the political sphere and social structures.

Keywords: *religious identity, social identity, the challenge of religious identity*

Abstrak

Identitas beragama sebagai salah satu jenis identitas memiliki keterkaitan yang erat dengan identitas sosial dan mencakup harapan agama seseorang dalam ranah individu dan sosial. Inilah sebabnya mengapa para sarjana berusaha untuk berteori tentang keberadaan agama di dunia kontemporer, dan sejak beberapa dekade yang lalu, berbagai istilah telah digunakan untuk menjelaskan kemunculan agama, dimana beberapa topik berbicara tentang era pasca-sekuler. Konsep post-sekularisme yang dianut oleh sekularisme telah membenarkan kemungkinan hadirnya agama dalam budaya publik, namun dengan prasyarat bahwa kehadiran dalam ruang sosial hendaknya tidak meluas ke ranah politik dan struktur sosial.

Kata kunci: *identitas agama, identitas sosial, tantangan identitas agama*

INTRODUCTION

Identity and cysts are a very important issue that has long plagued the human mind. Man has always sought to discover his identity and has always dealt with the question of identity in personal and social life. In the social sciences, the concept of identity as one of the most sophisticated concepts has received the attention of researchers.

Religious identity as one of the types of identity has a close relationship with social identity and encompasses the expectations of one's religion in the individual and social domain. In today's contemporary world, scholars speak of the return or the presence of religion in the culture and public sphere in the contemporary world, and acknowledge that contrary to the modern thinking that brought with it secularism and the belief that religion was abolished and driven out of religion. Not only was religion in the realm of the individual, but also its presence in public culture, in the real world. As Western thinkers talk about the failure of the project of secularism. As Berger says, today's world is not as secularist as expected, but even highly religious (Berger, 1394).

This is why scholars have attempted to theorize the presence of religion in the contemporary world, and since decades ago, various terms have been used to explain the emergence of religion, and some have spoken of the post-secular era. The concept of post-secularism, which has been followed by secularism, has justified the possibility of religion being present in public culture, but with the precondition that presence in social space should not extend to the political sphere and social structures. (Habermas, 2008).

Whereas, as in Islam, totalitarian religions regard religious identity as a higher and higher priority for their adherents and have unique social characteristics. The present article attempts to analyze the concept of religious identity in the post secular era by examining the concept of religious identity and post-secularism.

RESEARCH METHODOLOGY

First, we need to examine the implications of the research to understand the challenge ahead. The concepts considered in this study are the concepts of religious and post-secular identity. In defining religious identity, we first need to look at the word identity. Literally, identity is derived from the word *identitas* and refers to two different meanings, one being homogeneity and the other being differentiation involving stability or continuity over time. These two opposing meanings actually complement each other in the sense of identity (Gol Mohammadi, 1396: 222). Thus, the concept of identity in its literal sense, establishes two possible ratios between objects and individuals: on the one hand, similarity and on the other. The Other Difference (Jenkins, 1331, p. 13) In other words, the gendered identity is the commonality (and chapter) of the distinction (Nocheh Fallah, 1333, p. 27).

RESULTS AND DISCUSSION

In idiomatic terms, identity is a set of basic social, cultural, psychological, philosophical, biological, and historical characteristics and characteristics that represent and validate the essence or essence of a group, in the sense of oneness or similarity of its members to one another. Within a given time and place, it is distinctly acceptable and consciously distinct from other groups and individuals belonging to them (al-Ta'i, 1994, p. 138). Here it can be noted that in his view of identity, mental meanings include values, Beliefs, norms, symbols, attitudes and awareness specific to one's individual or social self and a sense of belonging and commitment to one's self (Jenkins, 1931, p. 3).

Once the concept of identity has been identified, we must also be able to identify the concept of religious identity. It should be borne in mind that the concept of religion as interpreted by Jinger meets the basic psychological needs of mankind, however, it is a social phenomenon, because in his view, personal beliefs cannot produce a religion until social belonging is found. He concludes that religion responds to both individual needs and social needs (Shojaee Zand, 1994, 293).

For this reason, what is important in defining the word religious identity is the concept of social identity that the leader can introduce. That others have towards him. (Mead quoting Gul Mohammadi, 1396: 223) In Mead's approach, Tajfel identifies social identity as the part of a person's perception of himself or herself that derives from his or her awareness of membership in a social group, along with the value and emotional importance attached to the individual's membership (Tajfel, 1978: 63). From the foregoing, the process of identity-building can be seen as a possibility for the social activist to find an appropriate answer to the fundamental questions of what he and his case are. In fact, identity is focused on recognizing the boundary between the insider and the outsider, which is made possible mainly through social homogeneity and in-group separation from within the group (Brown et al., Mohammadi, 1396: 224).

It must be borne in mind, therefore, that there are two basic criteria for defining social identity to which religious identity also relates. The first is unity, convergence, intra-group and intra-group sharing, and the other characteristic is the otherness of extraversion and extraversion. In the definition of religion too, there are many definitions of the theoretical approach of scholars, the most definitive definition of which can be approximated to Patterson, who considers religion to be a holistic approach, a set of beliefs, feelings, and individual-collective actions. He knew that it was organized around the concept of the ultimate truth or the sacred. This ultimate truth can be regarded as united or plural, distinct or indeterminate, divine or non-divine, and so on in relation to the different religions (Peterson, 2000, p. 21).

Now, if we relate this issue of identity to the concept of religion, we must say that religious identity is a cognitive, belief, and psychological set of values, norms, beliefs, feelings, symbols, attitudes, and perceptions specific to one's self-social self that are centered around one. The ultimate (sacred concept) is organized and by influencing social actions, on the one hand, it creates intra-group solidarity and inter-religious solidarity among the members of the religious group, and

on the other hand, it exogenously and externally differentiates with other individuals and groups Provides. (Raoufi, 2010: 91-112).

The important point in defining religious identity is that, based on the characteristics of social identity, religious identity is also defined on two main grounds. The first is the sharing of the individual with the individuals and institutions within the religion that somehow unites them with one another, and the second the basis is otherness.

With other religions and irreligious which somehow requires difference in the essence of defining religious identity. Post Secular is a new concept that Habermas speaks of in defining the new state of religion in the postmodern world. Referring to the present era of humanity, Habermas dismisses the idea of modernity, especially considering modernity as morally unsuccessful, saying that instead of forming a class or separation between humans for religion and secularism, they should seek peaceful and meaningful learning. The new was a coexistence between the realms of faith and reason. (Buston, Fernando del. 2014.) In this sense, Habermas insists that neither of the two religious and secular spectrum should ignore one another and keep in touch with one another, but must learn from each other and coexist. (Jurgen Habermas June 2008).

Massimo Rosati is also a thinker who has come up with ideas in this field. He argues that in post-secular society, religious and secular views are assumed to be equal, meaning that the two ideas are assumed to be of equal importance and value. Therefore, modern societies, which today consider themselves completely secular, need to change their valuation systems to fit and implement this coexistence. (Rosati, Massim ,2015).

This view of Rosatian is another manifestation in the biologist's analysis of his post-secular. Zarshenas writes in the definition of post-secular: "Post-secularism is a modification of secularism, that is, secularism is unchanged, and continues to exist. To the extent that the modern world is weakening, which I believe has begun to degenerate 100 years ago, all the pillars of modernity, including secularism, will automatically be weakened, but if we assume that some with the post-secularist plan, Transitions are from secularism, that's not a good idea; in fact This group is looking for some kind of modified or minimalist ungodly, which may be maximized or minimized, when the aggressive or maximal ungodly is raised when it explicitly avoids atheism and the other when the laissez-faire is adjusted. It feels and feels better to relinquish less secure areas and territories to religion, so it does not mean giving up secularism, but rather a kind of change in secularism. "(Zarshenas, Chapter 90, No. 50 and 51).

The secular text, in a separate sense, begins after it releases the church lands from the church, introducing them into the lands. In fact, it can use it as a legal source and thereby prevent it from being used by the church and the council, but you can use your own land. And that way you can use them. Modernity and the Committee on the Power of the Church, and the granting of other licenses by the institution of religion, media and office that can exercise their power and use it themselves, can be given to them. But with this secularism, you can only get one free viewer.

Habermas, as the thinker who spoke of the concept of post-secularism, attributes the conditions of harmony between modernity and the secularization of recent affairs to three factors.

In Habermas's own interpretation, the following reasons have led modernity and secularism to stand together. "First, advances in science and technology have helped to foster a human-centered understanding of the enchanted world, since the totality of objective states and events can be explained by causal relationships, and the mind illuminated by empirical knowledge with God-centered and supernatural worldviews are hard to reconcile.

Second, by effectively segregating various parts of the social system, the church and other religious organizations lose control of law, politics, public welfare, education, and science. And confined to the administration of religious affairs and the salvation of the believers of the Hereafter, whereupon religion became a private matter, and in general the influence and justification of the Third, the transition from agricultural societies to industrial and post-industrial societies has led to increased levels of well-being and social security, reducing the risks and threats to life, and increasing the level of life immunity, requiring beliefs. In the face of uncontrollable events and possibilities, the promise of protection and protection of the individual by faith in the supreme and heavenly power has been diminished "(Habermas, 2008: 17).

Habermas believes that given what is currently happening and that religion, contrary to what was originally thought, would be expected to continue in the secularization process of societies, it is still left behind in industrial societies where Just to stay in the individual domain has also been drawn to the public arena, and this can be clearly seen in America, no longer the term secularism, but a post-secular position. (Habermas, 2008)

If we look at the history of sociology, Kent's claim was that the prophet's cloak was worn and a new religion brought in, and sociologists introduced sociology as a substitute for the administration of social affairs and the social ethics that man embodied for himself, was the basis of the contract and the social rules.

Scholars such as Marx saw religion as the oppression of nations and in their theoretical approaches sought to eliminate religion. It should be noted, however, that Marx wrote it in a book on the Jewish question, in response to Bauer's writing on the Jewish question. In the field of practice, it was believed that contrary to Bauer's proposal to eliminate the Jews, Jews should be allowed to have individual religion as well as religious practices within the framework of civil law in society and not to limit their social presence.

As an American pragmatist thinker, Rorty has advocated Rawls's theory of religion at the individual level as a pragmatist thinker in his paper *Philosophy of Democracy*. And religions essay ends his discussion in protest of Carter for allowing religions to exist on a social level. But what is happening in different societies, as Habermas has pointed out, and Rorty is concerned, is the inability of societies to eliminate religion and to influence religion in society.

Now Habermas's suggestion is that in the present situation where religion has manifested itself not only in the individual sphere but also in civil society, it must follow two laws: first, that it is subject to the social laws of society and that it obeys liberal laws. Secondly, it is subject to science and obeys its laws, as it says: "Therefore, secular and religious citizens, from each

perspective, must adopt an interpretation of the relationship between faith and knowledge that enables them to reflect on coexistence. Be thoughtful and thoughtful.”(Habermas, 2008).

Now Habermas's suggestion is that in the present situation where religion has manifested itself not only in the individual sphere but also in civil society, it must follow two laws: first, that it is subject to the social laws of society and that it obeys liberal laws. Secondly, it is subject to science and obeys its laws, as it says: "Therefore, secular and religious citizens, from each perspective, must adopt an interpretation of the relationship between faith and knowledge that enables them to coexist with a meditative and reflective reflection”(Habermas, 2008).

This concept of Habermasian post-secularism is neither a confirmation of the rejection of the secularization process of society nor a return to the primacy of theology. For Habermas, the post-secular society is defined by the continued existence of religious communities in a secular environment, challenging Habermas by challenging the assumptions of classical secularisation to assert secular reason over religion - which holds religion under the control of a rational society. Secular wisdom must be held in a position of companionship, and secular reason must also assert itself in preference to religion in order to understand the importance of religion in the public sphere. His attempt to place religion in the public sphere by discrediting the authority of the secular strategic answer seems to be of increasing importance in contemporary and contemporary contexts of private and public relations. . (Haji Aqa, 8096-96)

It should be noted that in French and postmodern sociology the issue is centered on religion, not religion itself. That is to say, all things in life are rigid and have no substance and there is a law about religion. That is, religion has no essence and truth and was made by the human mind and this is our conception of the religion that shaped it. Ritzer speaks of the multiplicity of religions in the contemporary world as marketing the religions so that anyone can pick and choose one based on their wishes. This is the expected multiplier of Ritzer epistemic pluralism, followed by John Hick's social pluralism. And the main criterion for social interaction is tolerance and tolerance, which is what Levinas considers.

The marketed religion has neither the essence nor the intended purpose of religious law, but rather a behavioral and ethical representation in the light of the laws of custom and science, and what Habermas intended. Religious Identity Requirements: There are three basic points to the concept of religious identity discussed above in detail. Two indicators are related to the social ratios of religious identity and the other to teleology .The two characteristics of religious identity are based on the two communicative ratios and the social identity constructor. Accordingly, religion seeks to create a special identity for itself. Otherness in man's religious identity make religions different from the secular world.

Seyyed Mohammad Baqir Sadr considers the man introduced in the Qur'an to be responsible and history-maker. A man who is fully responsible for the birth rather than the standard of freedom from birth. His release is also in the shadow of his responsibility. The religious identity of man is based on his responsibility. This is precisely in opposition to liberal postmodernism standards that allow a free man to pursue religious activity. Religious

responsibility, especially in divine religions, applies to all areas and dens of the world, and is, therefore, totalitarian or in a total sense. In fact, the responsible person is born from the birth of the responsible person.

Responsibility for the family itself, society, the world, history, environment and politics, etc. It is also closely linked to human understanding. The ultimate goal of religious identity that is related to the affairs of the other world is the reason for his social action and responsibility. This has a direct relationship with being truth of religion, which plays an essential role in one's religious identity. This is ultimately the religious identity of the individual and the community, subject to the laws and the law of religion. *The Challenge of Religious Identity in the Contemporary World.*

The fundamental challenge of today's world with religion over post-secularism seems to be that of liberalism, and so the main issue of religious identity with post-secularism is top priority. Which ones have priority over the other. In other words, does religion define the boundaries of social law and the structures of the social and political system? Or is it the social structures that define the boundaries of religions in the lives of individuals and communities?

The challenge of religious identity in the contemporary world is that if all religions are to expect their identity to be practiced in a particularly social way, it must be in the shadow of the laws of custom and reason in the modern and postmodern world. This makes religious identity defined as secular and secular social identity and has a fundamental difference with religious identity itself. Because religion with the characteristic of totalitarianism, as well as having the law and the law, a religious person expects the identity of a complete religion to be, not the identity on which the worldly image is cast.

In this respect, it can be seen that the post-secular approach calls for a different concept of religious identity from something other than the religion. This kind of post-secular attitude to another is different from the attitude of religious identity to otherness. Because post-secular is not inherent and considers all these differences in religions and with materialism knows on-constructive. But religious identity is based on righteousness and its non-religiousness is the result of righteousness towards one's own religion.

Other challenges include the issue of extremist religious identity. This is, of course, different from what John Hick has looked at as salvation. John Hick's salvation is based on the secularism of secularism and non-essentialism, and is the result of epistemic pluralism and pluralism in religious knowledge. (Parsania, Fall 2005: 108)

The ultimate goal of religious identity is to demand the law and its rightful law, and the responsible person is also expected to achieve it. The main criterion in the social laws of religions that shape religious identity with values, norms, and the like is derived from the law of religion. Religion has a complete package of identity for human beings that, even under the shadow of secular and post-secularism, The fundamentals of anthropology and teleology differ from that of social identities in relation to solidarity and secularism.

CONCLUSION

The challenge of religious identity in the post-secular world is very similar to secularism. Instead, he views religion as an identifiable factor in social order rather than talking about the destruction of religion or sending religion to the individual sphere. Religions are marketable goods that, without substance and truth, can only help liberalize the foundations of social order and control.

In the meantime, religious identity is at odds with many of its constituent characteristics with post-secularism. Religious identity has made man responsible and historically based on his religious approach as opposed to the post-secular that free man is the basis of his social identity. Religious identity, with its sacred and materialistic transcendence, follows the laws of its sharia, in contrast to the materialistic salvation of the post-secular, from which tolerance and tolerance are seen as the ultimate goal.

In religious identity, social relations are the main characteristics of solidarity with religious groups and non-religiousness with other religions. But in post-secularism, a different meaning takes place, and religious identity has to be represented in post-modernist marketing by the enslavement of instrumental laws and rules, along with other identity products in marketing. In fact, religious identity is in captivity, as Ayatollah Javadi Amoli put it. And it has to go through various aspects in favor of liberal laws. It is no longer the religious identity that has lost its core characteristics under post-secularure, but rather the secular and secular religious identity.

Religion, in particular, considers Islam itself as the source of knowledge and law and has principles and foundations connected to the source of revelation for all social systems. And if it is to benefit from the dominant idol of secularism to transcend its concepts and foundations of religious identity, it must first abolish itself and surrender the basis of responsible human anthropology to the great idol of liberalism.

REFERENCES

- Berger, Peter, 2015, *The Homeless Mind*, Ney Publishing , Tehran
- Gul Mohammadi, Ahmad, 1396, *Globalization of Identity and Culture*, Ney Publishing, Tehran
- Habermas, J., 2006, *Religion in the Public Sphere*. *European Journal of Philosophy*, 14(1),
- Habermas, j., 2008, *Between Naturalism and Religion*. Malden: Polity Press. Rorty Richard, The Priority of Democracy to Philosophy. Zarei, Arman , *Post Secularism*
- Habermas, Jurgen, 2002, *Lecture in the Iranian Philosophy and Philosophy Society*, Translated by Karim Nozari, *Social Sciences, Letter of Culture*, No. 43, Spring
- Habermas, Jurgen and Lafont, Christina , 2015, "Religion in the Public Sector", translation by Mahsa Esadullah Nejad and Abbas Shahabi
- Haji Agha, Rahim and Mahboobeh Paknia, 2016, *Habermas and the Position of Religion in the Public Sector, Fundamental Orientation*, Humanities and Cultural Studies Institute, Eighth Year, Number 2, Fall & Winter
- Javid, Mohammad Javad , 2006, *The Islamic Republic and Postmodernism*, Political Science, Third Issue
- Parsania, Hamid, 2010, *Hadith Pimaneh*, Office of Education Publishing, Qom
- Parsania, Hamid, 2005, *John Hick's Study of Social pluralism from Imam Khomeini's perspective*, Qibas, Tenth Year Fall
- Raoufi, Mahmoud, *Religious Identity, Religion and Relationship Components*, 17th Year, Issues I and II, 73-73, Spring-Summer and Fall-Winter
- Rorty, Richard; *Religion Ends Conversation*, Kheirkhah, Massoud / June-August 2004 - Number 3
- Rosati, Massimo, 2015, *The Making of a Postsecular Society: A Durkheimian Approach to Memory, Pluralism and Religion in Turkey (Classical and Contemporary Social Theory)*. Ashgate Publishing Company.
- Safian, Mohammad Javad, and Saeedeh Kaviani, 2009, *Tabriz, Another Levinas Philosopher*, Humanities Research on the Role of the World, Eighth Year, New Course 93 First Spring, Issue, First Year, 17
- Zarei, Mahmoud, 2015, *Post-Secularism, Religion and the Public Sphere in Jurgen Habermas's Thought* / *Political Science Research Journal*, Tenth Year, Second Issue