METHODOLOGY OF CONTEMPORARY ISLAMIC THOUGHT

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Abstract

The study of the currently developing mode of thought of Islam (Mode of Thought), which is then known as contemporary Islamic thought, through an investigation of the logic and reasoning that has a role behind this thought. Concerning attitudes toward the emergence of modernism, liberalism, traditionalism, fundamentalism, cultural Islam and structural Islam in general, the main problems of contemporary Islamic thought.

The method used in this research is literature study, which tries to reveal by analyzing textually and contextually. The textual analysis uses several interpretations and relevant journals, while contextual analysis is the author's understanding to form a complete understanding.

The results of the discussion can be described as follows The growth of contemporary modes of Islamic thought to straighten out the real meaning related to the existence of terms because these trends and modes of thought cannot escape from the dynamics of thought in the last four to five decades. We can see the defeat of science and technology, even civilization, during the defeat of Arab Islamic politics in 1967. Concern for cultural heritage, traditions or turrets has created a new awareness so that it can be transformed into the present, remain current, and solve contemporary problems. Likewise, science and technology born of modernity are sought to be utilized for progress and solving contemporary problems. So the mode of contemporary Islamic thought generally makes epistemology, reason, 'aqal, book or paradigm the basis for the growth and development of science and tradition as the object of their thought. This shows that tradition and modernity are historical, not natural.

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INTRODUCTION

The birth of a new awareness of tradition on the one hand and the existence of modernity on the other and how well both are markers of contemporary Islamic thought. (Mohammad Muslih, 2012) Hence the central issue in contemporary Islam is "Tradition and Modernity" (Al-taurate wa Al-Hadassah). The difference in contemporary Islamic thought that sees modernity as another world, and also different from modernist Islamic thought that bulldozes tradition for renewal, a tradition is seen in contemporary Islamic thought as a historical achievement, while modernity is a history of reality. (Hanafi, 1987) So that tradition cannot be suppressed, let alone then cannot suppress tradition let alone rejected solely for renewal, rationalization or modernization, as the modernist point of view has always been.

The dynamics of thought that the last four to five decades are inseparable trends and modes of thought. The birth of academic and intellectual works as a rereading of Islamic cultural and intellectual heritage is a marker of the development of this thought. If we look at its initial appearance, this new phenomenon of thinking is a response to the defeat of the Arabs by Israel during the 6-day war in June 1967. This history sets the line between modern and contemporary thought, which simultaneously changed the map of thought in the Arab world. On the one hand, the associated attitude towards tradition (turrets) and modernity (Hadassah), on the other hand, are the main problems of thought. Another case with traditional thinking that addresses modernity a priori for the sake of conservation, another with modern thought that has a traditional attitude is something that must be removed for the sake of progress.

Modernism is a worldwide phenomenon seen in the diversity of "world religions" adopted by society, such as Judaism, Christianity, Islam and Hinduism. (Suhendra et al., 2012)Its relation to Islam, mass media, many people and intellectuals have also discussed a lot about the phenomenon. Intellectual groups consider the problem a religious, social, cultural, and political phenomenon. In understanding this, various methods of analysis have been carried out. Among them, by linking modernism and fundamentalism with religious thoughts, social and political ideas in existing Muslim communities. (Kusmana, 2006)

The terms modernism, liberalism, traditionalism, and fundamentalism are seen as parallel because the term ism is used behind them. This word denotes understanding, teaching, hope, system or attitude (Osman, 1982, p. 302) Nevertheless, these terms have different meanings, differences in the meaning of words, and changes in sentence form that are the cause, but indeed differences in the meaning of the substance. In this article, we will discuss more about these terms.

RESEARCH METHODS

This research activity was library research, so the data obtained was derived from text studies, books, and journals relevant to the subject matter above.(Danandjaja, 2014) Understanding literature study is all efforts made by researchers to collect information relevant to the topic or problem that will be or is being researched.(Jonathan Sarwono, 2006) This information can be obtained from scientific books, research reports, scientific essays, theses and dissertations, regulations, statutes, yearbooks, encyclopedias, and other written sources, both printed and electronic (Iwan Hermawan, 2019, p. 167).

Library research utilizes library sources to obtain research data. Strictly speaking, library research limits its activities to library collection materials without needing field research.(Zed, 2008) Literature research is more than just a matter of reading and recording literature or books, as often understood by many people so far. Literature research or literature study is a series of activities related to collecting library data, reading and recording and processing research materials (Iwan Hermawan, 2019, p. 134)

DISCUSSION

1. Modernism and liberalism

a. Modernism

The word *modernism* originates from modern, which means new or present (Arnold, 1957, p. 290) Updates to modern models and lifestyles, and customs can be interpreted from modernism. Modernization is another term with the same form as modern, namely the action or activity of overhauling old modes of life to lead to a new model or form of life (Partanto, Pius A, Al Barry,

1994, p. 476) The term modernism is also commonly defined as the last phase of world history marked by scientific beliefs, sequesters beliefs and progress (Akbar S Ahmed, 1992, p. 6)

Ahmad Hasan argues that the interpretation of religious schools of thought about Islam through a rational approach to adapt to the times (Ahmad Hasan, 1978, p. 227) For this reason, Islam must be able to adjust to the changes and developments of the modern world that occur.(Yusril, 1998) The author can conclude from some of these definitions that modernism focuses on thinking that humans can act, add and repattern the environment with the help of science, technology and simple experiments.

The term modernism did not originate from a word in the language of Muslims. The emergence of the term from Western intellectuals in the context of the history of religion in its society.(Dasman, 2012) Initially, modernism meant a religious school that interpreted Christian religious doctrine to adapt to modern thought's development (Mohammad Asrori Alfa, 2006).

Problems also arise in modern times, but the problems that arise because the core and nature of the present are not updated as if the end of this period will no longer exist. In addition, the term modern is a sign of a certain evaluation that leads positively, modern which means progress and goodness, which is the essence of modern times is to have a neutral value (Abed, 2000, p. 186)

The intersection of Islamic civilization and the re-revelation of Greek and Roman thought, all of which emerged in Western Europe. The development and ratio of the outlook on life and science gained the support of forces for progress because the prevailing thought at that time came from the Catholic religion as the ruler in Europe; there was a struggle between those who developed the latest thought and the Nerja who had power.(Suaedi, 2016) It is not desirable by the church that people who do research on nature and life and require that everyone accept all teachings without going deep, while researchers who deepen life and the universe in ratio and experiment are not not to accept it, only dissatisfaction to take something for granted.

Unstoppable by the Catholic Church were people who studied science using ratios and the growing science in Western Europe in mathematics,

physics, astronomy, chemistry and others through Galileo Galilei, Veridarius Erasnius and others. The center of world scientific development occurred in the 18th century and took over the role of Islamic civilization during the 16th century, which experienced a receding period (Suryohadiprojo, 1994, pp. 553–555)

The reference to modernism in the Islamic world is the brainchild of modern figures, most notably Muhammad Abduh (1849-1905), considered very modern by the Western tradition. The British colonization of his country angered him, but the European culture was very good, and he felt comfortable interacting with them. Modernism in the Islamic world is an attempt by one or more figures to think and act "shamelessly" to emulate and cite modern Western culture. The tendency begins with the awareness of Islamic figures that Muslims who used to progress in their civilization why are now lagging behind and backward, both in the field of science and politics. The emergence of this consciousness coincided with the colonization of the Western world it was Western Europe towards the focus of Islamic power, for example, Egypt, India, Turkey and others.

Historian Arnold Toynbee argues that modernity began towards the end of the 15th century AD when Westerners no longer thanked God but themselves because He succeeded in preventing the grip of Christianity in the Middle Ages (Arnold, 1957, p. 147).

b. Liberalism

Liberal is the origin of the word liberalism which means freedom from restrictions, freedom of thought, and others. The introduction of this term began in the 14th century in France, whose Latin was *liberalist*. Freedom of thought is a kind of tendency to which a maktab is formed. From the perspective of liberal epistemology lies in a person who is tolerant of various views or behaviors of his actions. In other words, in his view, he is too fanatic.(Abdullah, 2016)

The most dominating ideology in the Western world is liberalism. At first, this liberal political system was very strong in the form of Western European countries, which developed after the colonization of Western

countries against the 3rd world, namely Asia, Africa and Latin America. Its influence became wider and more global, especially at the end of the 20th century with the collapse of communism, which once adhered to socialism, now adheres to the liberal democratic system (Firdaus Syam, 2007, p. 249)

So, we can understand that liberalism is a doctrine or understanding of freedom and equality of individual rights in all aspects of livelihood, be it in economic, socio-political, religious or other matters related to the lives of many people, are highly respected. Liberalism is also a political understanding and culture that promotes freedom and equal rights for everyone in society. That means the freedoms and rights of a citizen in all aspects of his life must be respected and protected by the government. In general, this understanding lives in a democratic system that conceptualizes freedom. However, although this understanding raises individual personal freedom, it does not mean that freedom is limitless, but there is unity, and one must be able to account for it.(Elhasbi et al., 2023)

The emergence of liberalism during the French Revolution in the 18th century. System imbalances and social inequalities that occur in society are very visible, in certain groups get privileges that other groups cannot obtain. Those who feel comfort only in those from the royal family and religious leaders. Meanwhile, those from other groups (rich or poor) must obey the special group of society. Freedom and independence that ordinary people have no right to claim it. In 1789 became the culmination of the revolution and became the beginning of the formation of liberals. In the end, liberalism spread to other European countries, where it was finally accepted and gained support.

The historical roots of liberal thought are very long in the history of Western and Christian civilization. The oppression experienced by Christianity occurred in the first three centuries AD under the Roman Empire since the reign of Emperor Nero in 65 A.D. Even Christianity was proclaimed by Emperor Nero as a crime.

a) Three things are the basis of the ideology of liberalism, namely *life, liberty and property*. The basic values derived from these three things are: Getting equal equality in opportunity and recognition of human equality.

b) The state must obtain the consent of its citizens, the law goes. (The rule of law), *the state is an instrument*.

c) The teaching of dogmatism is unacceptable in liberalism (Refuse dogmatism) (Sukarna, 1981).

2. Traditionalism and Fundamentalism.

a. Tradisionalism.

Someone who does not value punctuality then the person is said to be traditional (Noer, 1983) as in the case of attending an event, where in the invitation it has been determined that the event starts at 09.00 WIB, usually a traditional person who is so concerned about time issues. So, it is common for them to arrive late even though the event is almost over. On the other hand, for a modern person, that time is very important because they respect the inviter and have other schedules.

The trader is the Latin origin of traditionalism, which means to surrender, give, and leave. Traditio is a noun formed from the word trader. Traditio, which means handover, giving, a heritage of tradition. The term traditionalism comes from the word tradition. Traditionalism as an ethical school can handle cultural traditions or cultures found in society that are ancestral inheritance or religious culture derived from religious revelation (Mangunharadjana, 1997, pp. 220–223)

When talking about traditional Muslims, the picture that emerges is a desire for orthodox (backward) Muslims, conservative Muslims who oppose change (anti-progressivity), conservative (staid approach), and include taqlid attitudes. That is the ummah or group that studied and read the "yellow book", including the works of Al-Ghazali and ancient jurisprudence scholars and Sufi figures in the middle Islamic era (Mulkan Munir Mulkhan, 2000)

Religiously traditional Islam is cultural, intellectually simple, culturally syncretic, and politically optimistic. Although, at present, there are still traditionalists who are controversial with conservatives, the role of conservatives is still very large at the local level (Maliki, 2004)

In the socio-cultural aspect, elements contained in traditional Islam in Indonesia include pesantren education and the role and personality of the

decisive and charismatic kai. The realm of traditional people like this who live in the village. So attached is traditional Islam in Indonesia with rural circles. So many say that Traditionalist Islam is Islam that lives in rural areas (Kacung Marijan, 1992)

The traditional term is the term for something irrational, according to language, an unscientific worldview, as the enemy in all forms of modernization. The assumption is that traditionalism is a school that upholds religious fundamentals through interpretation Traditionalism is considered a school that holds fast to religious foundations that interpret religious scriptures flexibly/not rigidly and literally. (Mohammad Asrori Alfa, 2006)

The tendency to do something done by the ancestors and seeing the past as the dominion of all establishments is a traditional meaning etymologically. Achmad Jainuri's opinion says that traditionalists are most of those who are generally identical to local Islamic expressions, as well as those who are rich in traditional cultural culture and who have no interest in changes in Islamic thought and practice.

Meanwhile, the understanding based on tradition is traditionalism. Modernism, liberalism, radicalism and fundamentalism are the opposite of traditionalism. Based on understanding these traditions, traditionalism is a form of understanding or belief that has a handle on the past and has been implemented by religious groups. According to Islamic thought, traditionalism is teaching guided by the Hadith of Rosul and as a follower of the Companions and has been confidently implemented by Muslim groups.

The traditionalist group in this country is those who are strong in holding strong historical events and thoughts of past scholars on the morals of diversity. In reality, the teachings of scholastic jurisprudence from 4 schools of thought were held and developed. Traditionalists believe that shari'ah is a law of God understood and implemented centuries ago and has crystallized in several schools of jurisprudence. This group has a more inclined understanding of Shari'ah as implemented by previous scholars, according to Fazlur Rahman. The group accepted the principle of ijtihad, but it had to conform to traditional legal foundations such as qiyas, ijma' and Ihsan.

In the social and cultural context, the existence of pesantren institutions and the role and attitude of charismatic and decisive ulama behavior exist in traditional Islam. The countryside is usually the mass granary of traditionalist groups. There is a segment attached to traditional Islam with rural people until it is said that traditional Islam is rural Islam. Often traditionalist groups are grouped into socio-religious organizations called Nahdatul Ulama, which is a religious organization established in 1926 in Surabaya; traditionalists are often classified into the largest socio-religious organization called NU, a religious organization founded in 1926 in Surabaya, as the establishment of the organization from among the Islamic boarding school caretaker scholars including K.H. Hasyim Asy'ari (*Tebu Ireng*) and K.H. Wahab Hasbullah (*Tambak Beras*).

b. Fundamentalism

A series of leaflets entitled "The Fundamental of the Faith" was published in Uncle Sam's country around 1920, which began the term fundamental. In the leaflet, the leaders of the conventional Protestants (English) at that time again voiced their belief in the essence of Protestant truth to face the spirit of the liberal and futuristic age. The use of the term fundamentalism marks the Protestants who reject the existence of modernity. The initial use of the term is a sign of certain people who believe that the world will end soon, which is an example of the understanding of Christians.

In this respect, the Oxford dictionary defines the word fundamentalism as "strong maintenance of traditional religious beliefs such as the integrity of the gospel and the literal acceptance of teachings that the literal acceptance of gospel teaching and the literal acceptance of the teachings contained therein as fundamental according to the Protestant Christian view (Nurkholis Madjid, 1992, p. 35). The emergence of fundamentalists is not simply an impulsive act on the arrival of modernization which, in their opinion, is very far out, in Amstrong's opinion. Most pastors make efforts to improve their culture and integrate it with modern culture, just as Muslim reformers have done. When the assumption that moderate methods did not help, some people used more extreme methods, which was when the fundamentalism movement was born.

Talking about the term fundamentalist, most scientists (especially Muslim scientists) admit that the term 'fundamentalism' used is very inappropriate and problematic.

In a general sense, Shi'ites are known as fundamentalists; the literal interpretation of the Qur'an is not binding. The Islamic fundamentalism defined by William Montgomery Watt is Islam that fully accepts the traditional worldview and is willing to defend it completely without a wave of modernization. The term fundamentalism became the subject of discussion of the phenomenon in the 20th century. The emergence of fundamentalism in every major religion in the world will always exist, not only Islam and Christianity but also Hinduism, Buddhism and Chinese philosophy.(Indra, 2018)

Until now, there is no clear definition of 'fundamentalist' because the term originated in the terminology used by American Protestant groups around 1900 for their differences with more liberal Protestant groups.

What is meant by fundamentalism is a movement in a school, understanding or religion that seeks to restore according to its beliefs which are the basis or fundamental principles. As a result, followers of this idea often collide with other people, even within their religion. They assume themselves cleaner and truer than their enemies whose faith or religious teachings have been "tarnished." The fundamentalist group invites the whole community to obey the valid and inerrant texts (Stave, 2000, p. 89).

Types of fundamentalism

Based on the development, there are two types of fundamentalism divisions: fundamentalism, which is positive and negative.

1. The positive fundamentalism, namely the content and culture of religion, are used as a source of morality and ethic of general benefit. Negative fundamentalism, on the other hand, translates as "social action", not "Islamic action". Islamic fundamentalism is a social movement that seeks to establish (to establish) the belief system of pure 'followers of Islam' (the pristine Islam) amid the frenzy of hegemony and Western culture that dominates. Their recognition is also that Islamic values can only be

maintained by forming a theocracy or religion as a counterpoint to a democratic state or nation. In addition, the politicization of religion (Political Islam) is encouraged by fundamentalist groups to fight for and defend their socio-economic and political but still based on the teachings of Allah SWT. In the definition of positive fundamentalism, we can take the parable of the Orientalist movement in Christianity and, in Islam, the Hizb ut-Tahir movement. They enter their ideology in any way, either directly or indirectly, to obtain legality or recognition from a state. They do not use physical methods in their movements, but many use ideology to change their original beliefs into something different from their statutes.

2. Negative fundamentalists, namely writing and culture, are used as sources and legalization of atrocities. Fundamentalism in Islamic culture was originally an attempt to deepen and develop religious principles, as stated in the Treasures of Usul Fiqh. Islam will progress for those who do a good understanding of the treasures of jurisprudence. On the contrary, those who approach religious writings and dogmas not through jurisprudence are likely to become radical fundamentalists, even theoretical.

CONCLUSION.

The defeat of science and technology, even the defeat of civilization, can be seen during the political defeat of Arab Islam in 1967. Concern for cultural heritage, traditions or turrets has given rise to a new awareness so that it can be transformed into the present so that it continues to be actual and can solve contemporary problems. Likewise, science and technology born from modified models can be used for progress and solving contemporary problems. Thus, the mode of contemporary Islamic thought generally makes epistemology, reason, 'aqal, Kitab or paradigm as the basis for the growth of science and tradition as the object of their thinking. This shows that tradition and modernity are historical, not natural.

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