

History of the Born of the Islamic State Secular Turkey

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Abstract

The Islamic civilization which was influenced by Arab and Persian civilizations became a deep legacy for the Turkish people as a legacy of the Ottoman dynasty. The direction of modernization that is oriented to the west directly makes acculturation of western culture look more advanced and modern. The mixing of Turkish, Islamic and western civilizations has colored the identity of the Turkish people which Mustafa Kemal Atatürk considered as an obstacle to Turkey's progress. 1 Mustafa Kemal principally wanted a new civilization that could bring Turkey back to its glory. The change towards secularism is an ironic thing in the life of Turkish society because it has lived in the Islamic world for hundreds of years. This can be explained as something that is forced to accept secularism as a new order in carrying out the life of the nation and state. This problem needs to be analyzed, bearing in mind that Turkey, as an Islamic country that was very victorious in its time, was finally drowned in a touch of secularism. Another question is why Turkey has adopted secularism as a way to save its nation and state. Based on the above, this paper discusses the dialectic of secularism in Turkey and the role of Mustafa Kemal in the Turkish revolution

Keywords. *Civilization, Secularism, Turki's Revolution*

INTRODUCTION

The face of the absolute Turkish sultanate side by side with the power of Syaikhul Islam as a religious institution that has power and authority in state affairs is a problem for nationalists. The tyranny of this empire was considered by the young Ottoman Turks to hinder Turkey's progress in the modernization era. 2 The world community, including Indonesia, knows Turkey as a country with a Muslim majority population, which once led the Islamic world for seven hundred years, from the beginning of the 13th century until the fall of the Ottoman Empire in the early 20th century. The phenomenon of Turkish people's life became interesting when Mustafa Kemal in 1923 declared the Turkish nation as a secular state in the form of a republic. Islam, which has functioned as a religion as well as a social and state life system for more than seven centuries, was dropped from its role and replaced by a western system with a secular concept. This shows that Turkish civilization has undergone changes since the emergence of thought Turkish nationalists.

Mustafa Kemal is known as a reformer whose role was to save the nation and state of Turkey from the catastrophe of total destruction due to European colonialism. However, Mustafa Kemal is also considered a controversial figure because he changed the caliphate culture that became the character of the Ottoman Empire for hundreds of years into a secular state. Mustafa Kemal is known as the creator of modern Turkey and was

given the title as Atatürk which means father of Turkey.

The real problem that arises is how Turkish society with a Muslim majority can synergize and accept the concept of secularism. One of the arguments is that it relies on religious interpretations and at the same time secularism itself is understood by the Turkish people after the collapse of the Ottoman Empire. Turkish teachers, journalists and legal experts view that a secular government should not conflict with religion. The concept of Turkish secularism continues to accept and acknowledge the existence of religion, it's just that it doesn't make religion a basis for legitimacy in running the government. This is of course for conservative Muslims who oppose the secular system.

METHOD

In researching this scientific work, the researcher uses the type of research "library research"³⁰, namely the study carried out for solving a problem by using library materials, whether in the form of books, theses, journals, or those related to the political conditions of the secular state of Turkey. This type of scientific work contains a topic which contains ideas, which are supported by data obtained from library sources While the approach used in this paper, belongs to the category of "qualitative" approach, ³¹ which refers to research procedures that produce qualitative data, which can be in the form of expressions, notes or behavior and leads to conditions and individuals holistically.

RESULT AND DISCUSSION

History of Secularism

The terms secular, secularist, secularism and secularization are important issues that affect Muslims. Literally, "secular comes from the Latin word Saeculum which means temporal; worldly, period (time) or not related to religious and spiritual issues in particular. 5" The word secularism which is translated in Arabic is Ilmaniyah is a translation of the word secularism in English which is a worldly understanding

According to the Big Indonesian Dictionary, secularism is a philosophical understanding or view that holds that morality does not need to be based on religious teachings. The view of secularization is a perspective/life that separates religious affairs from state affairs. Therefore, according to Harahap (1994), a secularist is a person who adheres to the teachings of secularism and practices secularization in social and state life. Based on this, it can be concluded that secular understanding is a view or principle that seeks to separate world affairs from religious affairs. The roots of secularism come from the European continent, which is caused by arrogance and the absolute domination of the church side by side with its feudalism and being discriminatory towards the people, so that this injustice was felt by European society in the Middle Ages until the arrival of the Renaissance. This Renaissance led to the birth of anti-religious seeds, and the liberation movement against unjust conditions and the depravity of the church that covered European society at that time.

Background Secularism in Turkish

Like the western world, the Islamic world is also not homogeneous, each country has fundamental differences even though the majority of the population is Muslim. Therefore, we can see that religious communality does not affect social communality and political traditions as happened in Indonesia and Turkey. Turkey, with a Muslim majority population with a pluralist character, chooses a form of government that is suitable for a pluralist society, which ultimately leads to a secular character.

A secular government doesn't mean it's against religion, it's just that Turkey doesn't make religion the basis of legitimacy in running its government. The following describes Turkey's background in carrying out its secularism.

The Setback of the Ottoman Turks in World Politics at the End of the 19th-20th Century

The first moment of contact between Turkey and the Western world was the fall of Constantinople, the Byzantine capital, into the hands of the Ottoman troops under Sultan Muhammad II in 1453. Constantinople, which later changed its name to Istanbul, is a metropolis located on the continents of Asia and Europe. This is the starting point the golden age of the Ottoman Empire, which continued to shine well into the 18th century with vast empires stretching from Northern Hungary in the West to Iran in the East; from Ukraine in the North to the Indian Ocean in the South.

The Ottoman Turks succeeded in forming a large Empire with a multi-ethnic and multi-religious society. The freedom and cultural as a result of the defeat of the central block, Turkey's political and military forces fell apart until the allied armies succeeded in occupying Istanbul. The chaos of the Ottoman Empire was taken advantage of by Greece by attacking Izmir under the protection of allied warships. The unstable condition of the kingdom presented Mustafa Kemal as a nationalist figure and military leader who fought for Turkey against threats from western countries to succeed in expelling Greece.

Mustafa Kemal's success in fighting for Turkish independence placed him as an influential figure in the ranks of the nationalists. The leadership talent and brilliance of political ideas from Mustafa Kemal succeeded in proclaiming Turkey as a republic and was elected president on October 29, 1938.

Autonomy granted by the Empire to its non-Muslim people is proof to the contemporary world that the caliphate system with an Islamic concept has demonstrated a noble attitude of tolerance and justice. Sultan as caliph means acting as a state leader as well as a religious leader. The Ottoman Empire undertook a renewal effort in the modern period pioneered by Sultan Mahmud II (1785-1839). The reforms carried out at this time encouraged the development of modern thinking which was marked by the emergence of new ideas from modern western-educated Turkish society. The aim of the reforms carried out was to make Turkey a developed and modern empire.

The renewal process that occurred in the Ottoman Empire gave rise to struggles and friction of ideas between groups. The dominating group was the young Ottomans who later became involved in the political arena of European countries until the outbreak of the first world war. In this war, Turkey joined the central power which suffered defeat.

Growth and Development of Westernism, Nationalism and Secularism

The growth and development of Western nationalism go hand in hand the French revolution, which went hand in hand with the industrial revolution and the social revolution, gave birth to modern capitalism, colonialism and imperialism. It is within this context that the pressing industrial economic need for raw materials and markets has resulted in political and economic competition between European countries. Based on this, a desire arose to run a new system in their colonies, including introducing the Western education system in order to obtain skilled and cheap labor.

The Europeans came under the guise of a "mission sacred", namely a mission to civilize the East by starting their colonization in a modern way in the 19th century. Mission sacred by the western nation has provided a transformation in the socio-political and religious life for Muslim intellectuals. Muslim intellectuals by western education are given an understanding of the meaning of a nation, homeland, liberalism, rationalism, secularism, democracy, socialism, nationalism and other concepts. The birth of a Western-educated modern Turkish elite wanted to awaken a sense of nationalism in the Ottoman empire, because the Turkish empire at the end of the 19th century, one by one fell into the hands of the British, French and Russian colonialists.

Based on the explanation above, it can be seen that the background of Turkey's secularism is due to the socio-political conditions of Turkey at the end of the 19th century which were related to problems within Turkey itself as well as from the penetration of Western imperialism which had moved the nationalists to rise up to restore Turkey to its heyday. Related to the understanding/attitude of secularism, it can be concluded that Turkish nationalism believes that with secularization, the cultural and state revolution can

be carried out towards modern Turkey and return to glory.

Forms of Implementation of Turkish Secularism

In a secular state, the motto that is always exalted is that religion belongs to God, while the state belongs together in the sense that the words leave the affairs of the king to the king and the affairs of God to God. God's power and king's power were seen as two separate things. This motto is actually contrary to Islamic principles as in Surah Al-Imran verse 154 it is emphasized that "all affairs belong to Allah SWT. The same thing is also found in the letter Al-Hadid verse 3 as follows

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

He is the Most Beginning, the Most Ending, the Most Outward, and the Most Inner. He is All-Knowing of all things

If the verse above is interpreted, it can be interpreted as being the very beginning, meaning that it existed before everything existed so that nothing preceded Him; supreme end means to live forever after everything has been destroyed; *maha zahir* means that His form is so real, either through contemplation of the universe He created or through proof of logic and feeling; and innermost means that His substance and essence cannot be reached, either by eyes, reason or imagination. This verse actually explains that in the Islamic world the issues of religion and the state are two issues that complement each other or are interrelated. But in social and state affairs, Allah gave his duties to *ulul amri* (executing affairs) based on the principle of deliberation (shura).

According to Abdullah Ahmed An-Na'im, Islam does not distinguish between religious and state affairs on the one hand, and the connectedness of Islam and politics on the other hand by not abandoning the principles of sharia. 9 Mustafa Kemal, who radically applied secular laws in a dictatorial manner and absolute, as the demands of the constitutional law that has been stipulated. Islam, which has taken root as a societal culture by individual Turkish people, will also not be timeless, meaning that the country is secular and its people are very religious, this is a unique thing in Turkey.

CONCLUSION

Turkey as a secular Islamic country was initiated by the decline of the Ottoman Empire and the idea of renewal which was marked by the growth and development of movements by western-educated nationalists. The application of secularism aims to realize an advanced and modern Turkish state so that it can be victorious again.

Mustafa Kemal had the idea to make Turkey a secular country by carrying out a reform movement through state, religious, language, law, and education reforms. Mustafa Kemal has the principle that Turkey will be victorious again if the system of government is completely changed by being oriented towards western civilization.

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