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The Problem of Secularism

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Abstract

This paper attempts to discuss the discourse related to secularism. Secularism is an ideology that is understood as a process of separation between religion and the world. The existence of this ideology can eliminate (nihilism) the traditional value of the concept of God in human life. When examined more deeply, history appears that secularism can cause several problems that affect the confusion in human life. This can be seen from the social, economic and political fields. First, in social life, it gives rise to a social theory related to social life, namely Marxism, a theory that teaches human awareness how to socialize which affects a very materialist economic attitude. The second is in the economic field, so that in the process it gives rise to capitalism, which is one of the incarnations of secularization in the economy. Third, in politics there is a separation between religion and state. From this impact affects human life. The role of Western thinkers has also influenced the emergence of secularism in human life. With the development of secularism in people's lives, it also affects religious attitudes in life. In this study, secularism greatly affects people's life, especially in modern times like today. So that we need a theory based on Islam to criticize this problem. The role of Western thinkers has also influenced the emergence of secularism in human life. With the development of secularism in people's lives, it also affects religious attitudes in life. In this study, secularism greatly affects people's life, especially in modern times like today. So that we need a theory based on Islam to criticize this problem. The role of Western thinkers has also influenced the emergence of secularism in human life. With the development of secularism in people's lives, it also affects religious attitudes

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in life. In this study, secularism greatly affects people's life, especially in modern times like today. So that we need a theory based on Islam to criticize this problem.

Keywords: Secularism, social, economy, politics

Abstrak

Tulisan ini berusaha membahas wacana terkait sekularisme. Sekularisme adalah sebuah ideologi yang dipahami sebagai proses pemisahan antara agama dan dunia. Adanya ideologi tersebut, dapat menghilangkan (nihilisme) nilai transenden pada konsep Tuhan dalam kehidupan manusia. Apabila diteliti lebih dalam, sejarah muncul paham sekularisme dapat menyebabkan beberapa masalah berpengaruh terhadap kerancuan dalam kehidupan manusia. Hal tersebut dapat dilihat dari bidang sosial, ekonomi dan politik. Pertama dalam kehidupan sosial menimbulkan suatu teori sosial yang berhubungan dengan kehidupan sosial yaitu Marxisme, suatu teori yang mengajarkan tentang kesadaran manusia bagaimana dalam bersosialisasi yang mempengaruhi sikap ekonomi yang sangat materialis. Kedua dalam bidang ekonomi sehingga di dalam prosesnya memunculkan kapitalisme yang merupakan salah satu penjelmaan dari sekularisasi dalam ekonomi. Ketiga, politik adanya pemisahan antara agama dan negara. Dari adanya dampak tersebut mempengaruhi kehidupan manusia. Peran para pemikir Barat juga mempengaruhi munculnya sekularisme dalam kehidupan manusia. Dengan berkembangnya sekularisme dalam kehidupan masyarakat, juga mempengaruhi sikap keagamaan dalam kehidupan. Pada penelitian ini sekularisme sangat mempengaruhi kehidupan masyarakat terutama yang terjadi di zaman modern seperti saat ini. Sehingga diperlukan suatu teori yang berasaskan Islam untuk mengkritik permasalahan ini.

Kata Kunci: Sekularisme, Sosial, Ekonomi, Politik

Introduction

Humans are one of God's creations who were sent to be the Khalifah on Earth. It is similar to what is said by Karen Armstrong about her opinion about Divinity, "In the beginning humans only believed in one form of God¹ who was the first of everything in the universe", so that in the connotation of time there was a change in human life. So slowly the existence of God also fades from the consciousness of his people, caused by the times that are increasingly changing over time.

However, with the renewal of life or the development of the times carried out by humans over time, in the end, they say

¹Karen Armstrong, *Sejarah Tuhan*, (Bandung: Mizan, 2001), 27.

that “Their God has been said to have disappeared”.² Even they don’t believe in the existence of a God existence within their side. Therefore it is following the circumstances that have occurred and the changing times which have begun to set aside the metaphysical form of divinity. In the major world religions (Islam, Christianity, Catholicism, Buddhism, Hinduism, etc.) where they still acknowledge the existence of God. But in essence, this renewal affects in a field of human life and practical activities, because the conception of God Almighty in their midst is increasingly experiencing the confusion faced by modern humans. So that initially God was considered real with the form of his existence, which has occurred since the development of the modern 19th century.³ From this, God has begun to be marginalized during human life and is no longer needed.⁴ So that God is only considered as a symbol alone, due to the development of modern life that is starting to ignore their belief in God.

Because of that, an understanding of secularism emerged, which is widely understood as a process of separation between religion and the world. So that the term secular started from the middle of the 19th century, from which the thought of secularism began to develop. From this term has been used in the Western world to refer to a special policy towards the separation of the Church from the State. The word is also taken from the Latin *saeculum* which has two connotations, namely Time (Masa) and Location (place). The time shows Now or Present while Location is denoted to World.⁵

When viewed from historical events, several problems arose because of secularization, among others, the *first*, due to the introduction of Western ways of thinking. *Secondly*, some Christian intellectual figures were influenced by and believed in something Western taught. *Third*, because they are amazed by the advancement of Western technology which greatly affects people’s

²*Ibid.*, h. 27.

³The term secularism only appeared in the 19th century in particular through the work of George Jacob Holyoake, who defined secularization as a system based on natural (worldly) moral principles apart from religion and the supernatural. Read on, Pardoyo, *Sekularisasi dalam Polemik*, (Jakarta: Grafiti, 1993), 45. See on, Arfan Muammar, *Majukah Islam Dengan Sekuler?*, (Ponorogo: Centre for Islamic and Occidental Studies (CIOS), 2012), 22.

⁴Fauzan Fauzan, ‘Sekularisasi Dalam Pandangan Harvey Cox,’ *Kalam*, 2017, <https://doi.org/10.24090/klm.v6i2.406>, 215.

⁵Syed Muhammad Naquib Al-Attas, *Islam and Secularism*, (Kuala Lumpur : International Institute of Islamic Thought and Islamic Civilization (ISTAC), 1993), 17-18.

lives, for example, in the progress of an Industry using sophisticated technology.⁶ So for several reasons, Secularism was born.

To overcome this problem Islam also provides solutions using the concept of Islamization as a renewal of human thought. Islamization in which there is a worldview⁴¹ based on the Al-Qur'an and Hadith.

Definition Secularism

Secularism is a cultural stream (culture originating from the West),⁷ in which it is required to focus all its attention on the world and today by isolating God from the part of man. As for God, it seems as if it is no longer touched in the minds of people who initially believed in God, which usually they do worship like prayer, but people forget God instead. As for secularism, it is also an ideology that arises from the process of secularization.⁸ Therefore, the existence of God was marginalized in the minds of human life.

From the definition of secularism above, secularism is nature or process leading to secularism or materialism. As in secular education, or secular government which is very opposed to the church. Adopted secularism is a process of consciously or unconsciously forgetting Allah and seeing everything that is done in this world without the intervention of Allah.⁹ Therefore, secularism is a separation of religion from human life or social life.

Secularism is usually equated with secularization even though they are very different because they both have different arguments and answers. Secularization emerged as a result of the modernization process, which occurred during the Renaissance era after the suppression of science or the Dark Age.¹⁰ Modernization, for Nurcholish, is more synonymous with rationalization in the sense that modernization is a process to eliminate irrationalists thinking, then

⁶Ibid., 18

⁷Harvey Cox, *The Secular City: Secularization and Urbanization in Theological Perspective*, *The Secular City: Secularization and Urbanization in Theological Perspective*, 2013, <https://doi.org/10.1080/10848770.2016.1169591>, 20.

⁸Muhammad Syukri Ismail, "Kritik Terhadap Sekularisme (Pandangan Yusuf Qardhawi) M. Syukri Ismail," *Kontekstualita*, 2014, 6.

⁹Yusuf Qardhawi, *Sekularisme Ekstrim*, (Jakarta: Pustaka Al - Kautsar Buku Islam Utama, 1993),5.

¹⁰M. Syukri Isma'il, *Kritik Terhadap Sekularisme (Pandangan Yusuf Qardhawi)*, (Gontor: Centre for Islamic and Occidental Studies (CIOS), 2007), 6.

replace it with more rationalistic thinking.¹¹ Due to modernization, the development of secularism is increasingly growing in human life.

Harvey Cox argues that secularization is human liberation from the rule of Religion and Metaphysics, as well as its distraction which is focused on the 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, it is an ideology (ism) that is closed and functions as a new religion. Meanwhile, secularization is the liberation of society from religious control and views of the metaphysical.

From this understanding, it can be concluded that the words secular, secularization, secularism, although have different meanings. As with secular, it means the period (time) and place which is valid until now. The word secularization is defined as a process towards secularism and secularism, while secularism is defined as an ideology resulting from the secularization process.¹² So from this meaning secularism is the determination of the separation of Religion and State.

History Secularism

At first, some Christian theologians in the middle of the first 19th century had predicted events that would happen to Christianity, for example, a French philosopher-sociologist Auguste Comte predicted that there would be a revival of science and the collapse of religion due to the development of secular thought that influenced Western philosophy and science.¹³ These crises occurred especially among Christians in Christianity, even though these events were called Secularization.

Historians agree that Western Europe has experienced secularism for the past 250 years,¹⁴ as Safar Ibn-Abdurahman Al-Khuwaili said about secularism.¹⁵ It's either commonly said with

¹¹Ahmad Sofyan dan M. Roychan Madjid, *Gagasan Cak Nur tentang Negara dan Islam*, (Yogyakarta: Titian Ilahi Press, 2002), 95.

¹²*Ibid.*, 6.

¹³Syed Muhammad Naquib Al-Attas. *Islam and Secularism...*, 2.

¹⁴Syamsuddin Arif, *Kemoderanan, Sekularisasi, dan Agama*, (Jakarta: Jurnal Islamia, vol. III, No. 2, 2007), 35.

¹⁵Safar Ibn-Abdurahman Al-Khuwaili, Secularism emerged as a result of the Church when it controlled the social order of life so that they had pressure because of an objection not to oppose the Church's power.

secularism born because there's a compromise between two very extreme and contradictory thoughts that have a huge impact on society. The history of the European Christians also says that the secular is cursed by the liberation of the people from the power of the Church or the creeping, which is very powerful at the time of Hegemony or the Middle Ages.¹⁶ So from that emerged a new ideology that greatly influenced human life, especially in the fields of sociology, politics, and economics. This is why there is a conflict of thought to defend itself from memory, resulting in Europe's recession and in darkness called the Dark Middle Ages.¹⁷ Because some of these events emerged a new ideology called Secular.

The existence of these ideological thoughts, when viewed from the aspect of time, is accompanied by the development of an era of modernization which is a form of changing the form of moral values that affect social life in society.¹⁸ Having an impact on an industrial economy, the magnitude of economic activity under socialist conditions will strengthen the bureaucratization process in the economy. However, this social influence also resulted in political freedom.¹⁹ Therefore, from the social, economic, and political impacts, it cannot be separated from historical factors that have experienced decline and darkness, one of which is also caused by secularism.

The dark age began when the Western Empire in 476, which was made a problem in the West, occurred until the Renaissance around the 14th century.²⁰ As a result of this incident, they felt like experiencing death while alive because they felt they were still under the grip of the Christian Church. Because at that time the Church claimed to be the representative institution of God on Earth, which had exercised hegemony over the life of the community so that they carried out a brutal action against the restraint of the Church. So from that arose a church institution that was useful to eradicate the enemies of the church, who opposed those who were famous for their crimes and cruelty, which was called the Inquisition (Inquisition).

¹⁶Adian Husaini, *Mengapa Barat menjadi Sekuler dan Liberal*, (Jakarta: Gema Insani Press, 2005), 3.

¹⁷H. Oemar Bakry, *Islam Menentang Sekularisme*, (Jakarta: Mutiara, 1984), 56.

¹⁸M. Gusli Karim, *Agama Modernisasi dan Sekularisasi*, (Yogyakarta : Tiara Wacana, 1994), 23-24.

¹⁹Bryan S. Turner, *Menggugat Sosiologi Sekuler: Studi Analisis Atas Sosiologi Weber*, Cet. 1, (Yogyakarta: Suluh Press, 2005), 250.

²⁰Adian Husaini, *Mengapa Barat menjadi Sekuler dan Liberal...*, 5.

From that, it was as if the Church was true and could not be blamed.

Karen Armstrong, a former nun, and the famous writer describe the crimes of the Institution or Inquisition in Christianity as follows: “Most of us would agree that one of the vilest Christian institutions was the Inquisition, which was an instrument of terror in the Catholic Church until the end of the century 17. This Inquisition was also carried out by the Protestant Church to carry out persecution and control of Catholics in their countries.²¹ Therefore the Inquisition is a crime not only committed by the Catholic Church, but also by the Protestant Church against the Catholic Church.

Some of their Church leaders attempted to defend (apologetic). Regarding apologetic efforts in the matter of the Inquisition, Peter de Rosa, in his book *Vicars of Christ: The Dark Side of the Papacy*, notes that this attitude is a way of avoiding hypocrisy towards the Inquisition, while there is another very constructive thing, namely Inquisition when compared to The 20th century is different from the 10th and 11th centuries when torture was illegal and injustice between men and women. This can be said to be a crime when compared to the Dioolectian era (the age where there was no torture but there was a murder in the name of Jesus who was overtaken). The victims of the Inquisition were called “heretics” (people who were labeled deviating from the Church’s official doctrine) or groups that did not agree with the Church’s doctrine so that many were hunted down and exterminated.²² Not only that, but they also used the punishment of burning alive which is very contrary to the teachings of Christ. However, the attitude of the Church to defend themselves at that time stated that burning alive was a noble act.²³

Western Trauma, especially to Christianity, has occurred due to various major events. From the events experienced by Christianity, it affects their perspective on religion so that if they say “religion”, what they will remember is the dark history of Christianity complete with doctrines, rituals colored with Inquisitions and the persecution of scientists. As a result of this incident, the West has experienced community resentment with the emergence of anti-religious leaders

²¹Karen Armstrong, *Holy War: The Crusades and Their Impact on Today’s World*, (New York: Doubleday, 1991), 62-63.

²²Adian Husaini, *Mengapa Barat Menjadi Sekuler-Liberal?*, (Gontor: Centre for Islamic and Oriental Studies (CIOS), 2005), 14.

²³Peter de Rosa, *Vicars of Christs: The Dark Side of the Papacy*, (New York: Crown Publisher, Inc., 1988), 239.

known as “anti-clericalism”.²⁴ This has led to the formation of a collective concerning the need for “secularization” in people’s lives.²⁵ But several other things cause West Trauma not only due to Western hegemony. It even had an impact on the emergence of secularization, is the problem of the Bible text is also one of the factors that make secularization develop in the West.²⁶ From this secularization began to develop and influence people’s lives in the West.

When viewed from the history of the early days of secularism which originated in the West and several reasons that influenced Western Christian society, First, historical trauma associated with the domination of Christianity in medieval times, Secondly the Problems of Bible Text, and the problem of Christian Theology.²⁷ Some of these traumas also affect people’s lives, which are caused by secularism. The traumatic impact of the hegemony of the Church for hundreds of years has shaped their traumatic attitude towards Christianity, as well as the perspective on interpreting a religion.²⁸ From here emerges an understanding of secularism, although it does not directly kill religion but is cornered in life.

Secularization is indeed a process towards secularism, as a result of this process, a global phenomenon has emerged, which modern society has faced from a history of human life that began in Europe. Because basically, secularism is an event or incident that is closely related to human ideology. So that secularism is identical to history which has been influenced by fundamental problems experienced by Western Christian communities.²⁹ As a result, society also began to evolve and develop from the primitive level to the modern level. From this, it can be said that the events that occurred as a result of secularism were the result of history that evolved with modernization in Christianity.

However, historical evidence shows that Christianity was initially very opposed to secularization. The opposition arises from a process of releasing nature from its spiritual and theological meaning, going on throughout history with defeats and forces to

²⁴Fadlurrahman Ashidqi, ‘Problem Doktrin Sekularisme,’ *Kalimah* 12, no. 2 (2014): 218, <https://doi.org/http://dx.doi.org/10.21111/klm.v12i2.237>.

²⁵Adia Husaini, *Wajah Peradaban Barat: dari Hegemoni Kristen ke Dominasi Sekular-Liberal*, (Jakarta: Gema Insani Press, 2005), 39-41.

²⁶Fadlurrahman Ashidqi, “Problem Doktrin Sekularisme.”, 216-217.

²⁷Adian Husaini, *Wajah Peradaban Barat...*, 29.

²⁸*Ibid.*, 43.

²⁹Syed Muhammad Naquib Al-Attas, *Islam and Secularism...*, 17.

oppose secularization.³⁴ The separation of church and state, as well as religious and worldly powers, was not the result of Christian efforts to initiate secularization, but on the contrary, the separation was a consequence of the attitude of Western philosophers against what was considered anti-secular based on their religious teachings. Christians consider the separation to represent a status quo in the defeated struggle against secular forces.³¹

Problematic Secularism

Secularism originated from an ideology that developed in the West, and is defined as human liberation “first from religion and then from metaphysics which govern the reasoning and language of a human being”.³² It is defined as the detachment of the world from false understandings, in which the world is deprived of religious aspects of life. In secularization does not only cover aspects of social and political life but has influenced the cultural aspects of human life. Due to the beginning to disappear from the religious aspect on which they are based.³³ Therefore, the impact of this secularism, so that does not only affect human life but also affects the life of the people, especially their religious side.

This explanation will explain the various impacts of 3 factors that influence it due to secularization, namely social, economic and political problems. Because secularism is an ideology that only focuses on worldliness rather than spirituality or spirituality.³⁴ From this it affects the attitude of human life in interacting with others and influences the attitude of society, therefore researchers try to reveal and analyze the impact of secularism in Christianity.

A. Social

Modern humans live in a social world with various circumstances that exist, so that sometimes there will be disagreements and the existence of incompatible values in life. With that, humans have the right to make choices in real life. For example, they have the right

³⁰Academic, Dr.C. Michael Botterweck, Glossary for Sociology 100: Latin, which means the existence of a state, is generally used as a term in social and political science, meaning conditions that exist today and are currently running.

³¹Syed Muhammad Naquib Al-Attas, *Islam and Sekularisme...*, 27.

³²Cox, *The Secular City: Secularization and Urbanization in Theological Perspective...*, 2.

³³*Ibid.*, 17.

³⁴M. Rusli Karim, *Agama Modernisasi dan Sekularisasi...*, 33.

to maintain a job they want, from this they will get high dignity in front of society.³⁵ This is because social status is a form of position in the community system that affects their life. There is a form of social life so that humans desire to exercise the freedom to choose their way of life. From this emerges one of the problems in the life of modern society in humans which greatly affects them, especially in the life of society.

Modernization is a new term for a long⁹ process of social change, in which a less developed society acquires the characteristics that are common to a more developed society. Many opinions say that modernization is a change in different views. Light and Kaller define modernization as a change in values, institutions and views that move traditional societies towards industrialization and urbanization. Modernization also has several other aspects that occur in society, namely secularization, educational democracy, media participation. The emergence of several of these aspects affecting social life, modernization is a new term for a long⁹ process of social change, in which a less developed society acquires the characteristics that are common to a more developed society.

Social life is one of how humans interact with one another and relate to other communities and create ideas.³⁶ This thought has greatly influenced society. Because what happens to humans will be very influential in their lives. Religion is a controller of human life to maintain human life so as not to continue social life.³⁷ Therefore, the role of religion is very important to balance social life in society.

The social influence that occurs in society with the existence of secularization also gives rise to a social theory related to social, economic and political life, namely the theory of Marxism.³⁸ The one who brought this theory was Karl Marx. Karl Marx was a Protestant socialist, as for the reason he had to be a socialist, because at first he had to deal with industrialists³⁹ so that he became a socialist figure,

³⁵Bryan S¹⁰ Turner, *Menggugat Sosiologi Sekuler: Studi Analogis Atas Sosiologi weber*, terj. Abdullah Mudhofir, Cet. 1, (Yogyakarta: Suluh Press, 2005), 255.

³⁶Badja Waluya, *Sosiologi Menyelami fenomena kehidupan Masyarakat*, Cet. 1, (Bandung: PT Selia Purna Inves, 2007), 3.

³⁷Anthony J. Blasi, *Sociology of Religion in America: A History of a Secular Fascination with Religion*, (Leiden: Brill, 2014), 3.

³⁸G.F. Peklanof, *Masalah-masalah Dasar Marxisme, Fundamental problem Marxisme*, terj. Ira Manto, cet. 1, (Yogyakarta: Suluh Press, 2005), 1.

³⁹Industrialists: who control networks and newspapers, telegrams, radio, or so to say the source of electronic information.

and he thought that the source of human problems was private property.⁴⁰ The human problem arises in the background that there is a strata level between the rich and the more luxurious life, while the poor or the workers are increasingly full of misery. From this injustice, Karl Marx felt that his conscience was disturbing him so radically changed it, so that he came up with thoughts that were focused on Marxism. Therefore it can be concluded that the existence of social phenomena that occur in society, giving rise to a new theory, namely Marxism.

The Theory of Marxism also teaches human awareness of how humans socialize which affects economic attitudes that are very materialistic.⁴¹ The existence of this theory is Karl Marx's attempt to improve human life from the oppression they experience and the arbitrary actions they receive.⁴² Therefore, with this theory, Karl Marx, who appeared in the life of Christian society, is a solution for their people to improve their lives, to be better at what they experienced before with the violence and abuse they experienced.

In his ideas of according, Karl Marx researched human life and divided it into two aspects, *first*, economic factors which explain the series of economic development of human life which includes principles of marketing which are human products, so that they become determinants of changes in human life. social, according to Karl Marx, initially explained that people who like to hang out are a characteristic of human nature.⁴³ Therefore, the existence of the theory of Marxism that appears in people's lives greatly affects their attitude in socializing.

Karl Marx's theory raises three phenomenologies in social life, namely, *First*, the theory of class struggle, in this theory explains the concept of thinking of Marx that revolutionary changes are the result of society itself, this is a rejection that human life cannot change, *second*, the theory dialectical materialism, in this theory society triggers something that is materialism, this theory is applied to society that humans are initially already subject to materialism. *Third*, the theory of value or more, this theory explains that the value of work is

⁴⁰18. Irawan, *Teori-teori Sosial dalam Tiga Paradigma (Fakta Sosial, Definisi Sosial, dan Perilaku Sosial)*, (Jakarta: Pranadamedia Grub, 2012), 17.

⁴¹Bryan S. Turner, *Menggugat Sosiologi Sekuler...*, 253.

⁴²I.B. Irawan, *Teori-teori Sosial dalam Tiga Paradigma...*, 14.

⁴³Indriaty Ismail and Mohd Zuhaili Kamal Basir, "Karl Marx Dan Konsep Perjuangan Kelas Sosial," *International Journal of Islamic Thought*, 2012.

a form of value and wages that are they produce.⁴⁴ From these values it can be concluded that the existence of this theory influences the phenomenon of social life.

As for what happened in France affected the lives of the Christian people, it also affected their theological lives with the emergence of an ideology in the Christian religion, especially in society. As for one of the secularizations that leave the moral side negative in the life of social society and is followed by no progress in knowledge, so the existence of religion begins to diminish, As Durkheim said, modern social life has changed human life, especially traditional society.⁴⁵ Even though it remains with the development of modernization has also influenced the social attitudes of society in life. It can be concluded from this that various social symptoms affect the evolutionary age of modernization emerged an ideology in human life, namely secularism.

B. Economic

In the view of social life in society, it does not escape the state of an economy, which occurs in an environment. As stated by Karl Marx, the economy is the determinant of social change.⁴⁶ Because the economy is a goal to meet the needs and excellence of society to improve the welfare of society.⁴⁷ So if it is concluded that the economy can be interpreted as an activity to achieve welfare in society.

Economic activity that occurs in the world is also influenced by the existence, a stone theory introduced by Weber of secularization. In the process of secularization, capitalism⁴⁸ has emerged, which is one of the incarnations of secularization in the economy, as well as giving birth to an order of social life that affects the economy, politics and religion.⁴⁹ In the secular world religion is an interpersonal⁵⁰ space rather than a public one. Peter L. Berger, said that secularization is a process driven by Protestantism and Capitalism. The secularization of the economy comes from:

⁴⁴*Ibid.*, 15-16.

⁴⁵Bryan S. Turner, *Menggugat Sosiologi Sekuler...*, 254.

⁴⁶I.B. Irawan, *Teori-teori Sosial dalam Tiga Paradigma...*, 6.

⁴⁷Amiruddin Idris, *Ekonomi Publik*, (Yogyakarta: Deepublish, 2016), 1.

⁴⁸System and economic understanding (economy) whose capital (investment, industrial activity) comes from private capital or private company capital with the characteristics of competition in the free market.

⁴⁹Bryan S turner, *Menggugat sosiologi Sekuler...*, 257.

⁵⁰Give support (energy and so on) to be strong (strong, successful, and so on).

"In a sector the economy is a formation of a capitalistic and industrial process, while secularization has emerged from a regional order in society. Because of this incident, religion seems to be isolated in the most private or public sphere of international order, especially in state and religious institutions"⁵¹

Various social symptoms occur, which are mixed with system so that various symptoms occur. The system of community life began to be confused.⁵² Especially in the economy, for example, with the existence of an arbitrary free market and consensus on the free exchange of merchandise.⁵³ The rise of economic cases has also increasingly strangled people's lives, the poor are getting poorer the more prosperous they are, with the establishment of capitalist free markets.⁵⁴ From this, it can be concluded that the development of modern times has resulted in changes in human thought patterns and human behavior in seeing the world.

C. Politic

Modernization has changed the way of thinking in human life, because of the existence of secularization. Several figures also agreed that secularization and secularism exist because of modernization, which causes the attitude of society to tend to be materialistic, rational, practical, and to demand that everything in life is realized.⁵⁵ Auguste Comte also stated that as a result of modernization, society will grow beyond the "theological stage" so that when the social revolution, religion will be left behind in people's lives.⁵⁶ The influence of modernization makes secularization so that it has an impact on human life.

The existence of modern secular society now also influences traditional political systems towards a modern one. From this, modern secularism increasingly characterizes their lives which include,⁵⁷

⁵¹Peter L. Berger, *The Social Reality of Religion*. (London: Faber, 1969), 128.

⁵²Word agreement or collective consensus (regarding opinions, positions, etc.) achieved through unanimity.

⁵³Bryan S turner, *Mengggugat sosiologi Sekuler...*, 266.

⁵⁴Robert Audi, *Agama dan Nalar Sekuler dalam Masyarakat Liberal*, terj. Yusdani dan Aden Wijaya, Cet. 1, (Yogyakarta: UII Press Yogyakarta (anggota IKAPI), 2002), 124.

⁵⁵Datoel Pachoer, "Sekularisasi Dan Sekularisme Agama," *Jurnal Agama Dan Lintas Budaya*, 2016, 91-102.

⁵⁶Rodney Stark, "Secularization, R.I.P.," *Sociology of Religion* 60, no. 3 (1999), <https://doi.org/https://www.jstor.org/stable/3711936?seq=1>.

⁵⁷Donald Eugene Smith, *Agama di tengah Sekularisasi Politik: Kasus Hindu, Budha,*

First, the separation of the government from religious ideologies and ecclesiastic structures, Second, the expansion of government to carry out functions in the socio-economic sector that was previously handled by religion. The enforcement of secular political values. In these three aspects, it is something that has been universally carried out by modern secular societies. Especially what has happened to governments that adhere to secularization have found a solution that has been achieved without any obstacles.⁵⁸ Then we can aspects into four, namely belief in the power and religious practices. Because these symptoms give rise to a problems in life, especially in Christians.

Solution

Secularism is an ideology that makes reason a guide and guideline for life, but it is against Islamic teachings. Secularism believes that it is the human ratio (reason) that determines everything. In secularism thinking that he lives to enjoy what is in this world only. Therefore this is not by what is taught by Islam. Islam does confirm that the human mind is capable of solving all problems of life in human life, but humans are not right if they contradict Islamic teachings.

Indeed, since its first appearance, until now. The idea of secularism has indeed attracted several Muslim theologians and scholars as well as religious scholars who study diversity. Because the existence of secularism contains a lot of anomalies, especially when the ideology enters the Islamic ideology. Actually, from what has happened in life with the existence of modernization, the secularism ideology brought by the west is not by what has been taught by Islam.

Many scholars and scholars have who have devoted their thoughts on secularism, among them Muhammad Syed Naquib al-Attas, Fazlur Rahman, Sayyed Husain Nasr, Ismail Raji Al-Faruqi, and many other figures who think of secularism.

Al-Attas said that the term “secularism” itself is appropriate. The reason is that today some Muslims translate the term secularism as *‘Ilmāniyyah* which has the root of *‘ilm* (knowledge). Others translate

Islam, dan Katolik di Dunia ke Tiga, terj. Azyumardi Azra, Cet. 1, (Jakarta: Pustaka Panjimas, 1985), 91.

⁵⁸For detailed studies of two large experiments in secularization see ⁷Yiyazi Berkes, *The Development of secularism in turkey*, (Montreal: McGill Universitas Press, 1964), 85. and Donald E smith, *India as a Seccular State*, (Princeton: Nj. Princetoan University Press, 1963), 36.

it as *'almāniyyah* which comes from the word *'ālam* (nature). In Islam, the word *'ilm* (knowledge) and the word *'ālam* (nature) do not have the same meaning as the term secularism itself. Therefore, al-Attas advised Muslims, especially scholars and scholars to be more careful and understand correctly the use of the term secularism in Islam. He suggested that the term secularism should be transposed, just write it as *'sikulariyyah*' and not translate it into Islamic terms, to avoid the mistaken thinking of the Muslims.⁵⁹

In the book *Islamic Life and Thought*, Sayyed Hossein Nasr also said that "in Islam, there is not the same meaning as the term secular itself". Yusuf Qardawi, a professor at al-Azhar University, also emphasized in his work entitled *Al-Hulul al-Mustauradah wa Kayfa Jaat 'ala' Ummatina*, that "the term secularism can only be accepted in a Christian society but can never be generally accepted in Muslim community".⁶⁰ Bernard Lewis also notes in his *What Went Wrong*, that:

"Alasan sebenarnya kenapa umat Islam tidak mengembangkan gerakan sekularnya sendiri dan bereaksi tajam terhadap usaha-usaha untuk memperkenalkan gerakan sekularis dari luar, terlihat jelas dari perbedaan-perbedaan mencolok antara sejarah dan pengalaman umat Kristen dan Islam. Sejak awalnya, umat Kristen diajari lewat dua hal anggapan dan praktik untuk membedakan antara Tuhan dan Kaisar serta antara tugas-tugas berbeda pada masing-masing dari kedua pihak itu. Sedangkan, umat Islam tidak pernah menerima perintah seperti itu".⁶¹

As to the difference made by Western Christian theologians between the term secularism and secularism, affirmed by al-Attas is mistaken. The reason for this is that, apart from the fact that history does not support it, they both have the same purpose of freeing themselves from religion. It's as noted in Harvey Cox's work, *The Secular City*, which states that secularization is:

"the loosing of the world from religious and quasi-religious understandings of itself, the dispelling of all closed world view, the breaking of all supernatural myths and sacred symbols... the 'defatalization of history', the discovery by man that he has been left with the world on his hands, that he can no longer blame fortune or the furies for what he does with it...; [it is] man turning his attention away from the worlds beyond and

⁵⁹Ugi Suharto, *Islam dan sekularisme: Pandangan al-Attas dan al-Qardhawi*, Jurnal Islamia. No. 6 Tahun II, Juli-September 2005, 18-22.

⁶⁰Nader Hashemi, *Islam, Sekularisme, dan Demokrasi Liberal: Menuju Teori Demokrasi dalam Masyarakat Muslim*, terj. Aan Rukmana, Shofwan Al Banna Choiruzzad, (Jakarta: PT. Gramedia Pustaka Utama, 2011), 219-232.

⁶¹Adian Husaini, *Wajah Peradaban Barat...*, 262.

toward this world and this time".⁶²

So, talking about secularization or secularism inevitably must refer to its terminology and history in the Western world. Therefore, al-Attas emphasized that the term secularism is not only referring to secular ideologies but also includes all secular natural view statements, including those displayed by secularization which is none other than secular historical relativism.⁶³

Criticism of al-Attas against secularism, the author finds that al-Attas is a fighter for reform of Islamic scholarship that is dynamic (dynamic stability), in contrast to the modernists who are actively moving to change every case that is considered contrary to current guidance, which is now being driven by secularism. The thought of al-Attas is to reaffirm the Islamic worldview that was agreed upon by the great ancestors for a long time, as well as to strengthen the belief in the moral basis in facing today's challenges. This is done with scientific authority, decisiveness, and creativity by understanding the eternal and changing elements in the Islamic and modern traditions and having the courage to act accordingly according to their respective degrees.

In the Islamic world, secularization is not only a process, but also a paradigm, ideology, and dogma that are believed to be true and worked out in a systematic and planned manner. Secularization is considered as a prerequisite for changing society from traditional to modern. However, to reduce resistance, other more subtle and deceptive terms are used such as modernization, development, democratization, liberalization, and so on.⁶⁴

Al-Attas argues that the big mistake made by secularism includes the liberation of nature from religious elements (disenchantment of nature), he said:

The main parts of the dimension of secularization are: 'the disenchantment of nature of *tabi'i*, the removal of sanctity and religious authority from politics (desacralization of politics) and the elimination of the sanctity and absoluteness of religious values from life (deconsecration of values).⁶⁵

In his research, al-Attas found that the term disenchantment

⁶²Muhammad Naquib al-Attas, *Islam dan Sekularisme...*, 19-20.

⁶³*Ibid.*, 20.

⁶⁴Abu Hasan Ali Nadawi, *Benturan Barat dan Islam* (Bandung: Mizan,1993), 1.

⁶⁵Syed Muhammad Naquib al-Attas, *Islam and Sekularisme...*, 20.

of nature was a term borrowed by Western scientists from a German sociological philosopher, Max Weber.⁶⁶ Weber said, the tabi'i realm must be freed from religious elements and eliminate spiritual meanings, gods and supernatural powers from the tabi'i world, and separate it from God and distinguish humans from the tabi'i realm. Thus humans no longer regard nature as a sacred event, allowing humans to act freely towards nature and utilize it according to their tastes and designs, so that humans can create changes in the history of development.

Islam made an offer with the existence of Islamization brought by Syed Naquib al-Attas as the first of all human orders from magical, mythological, animistic, and all things cultural in form. Islamic humans are not controlled by anything in the form of superstition or anything secular, because of the secular change between religion and the State and this is not by the teachings of Islamic Sharia.⁶⁷ The emergence of the Islamization process saw the emergence of westernization that was occurring in the body of society. Therefore, its application was needed in the Islamic world.

The Islamic process will continue to evolve and time because, with time and time, it will also follow changes in human thinking. Where it starts with Dewesternization removes the elements of the landscape, then the integrates connects to the elements of the rule and then Islamization begins. Islamization of science is clearly illustrated by al-Attas, which is the liberation of man from the tradition of magic, mythology, animist, cultural opposition to Islam and from the chain of secular understanding of thought and language, and the liberation of control of his physical impulse that tends to be secular and unfair to facts. For man is inclined to forget his true self, and to do injustice against him. Islamism is a process towards its original form that is not as strong as the process of evolution and devolution.⁶⁸

In the process, the Islamic steps according to by al-Attas are: First, isolating the elements and concepts that form Western culture and civilization. They are made up of (a) accountable for the guidance of human life. (b) be dualistic towards reality and truth. (c) Determine the aspect of existence that projects a secular view of life. (d) To defend

⁶⁶The phrase 'disenchantment of nature tabi'i (disenchantment of nature) used by Max Weber is an expression he borrowed from Freidrich Schiller. *Ibid.*, 21.

⁶⁷*Ibid.*, 265.

⁶⁸Wahid, Mohd Nor Wan Daud, *Filsafat dan Praktik Pendidikan Islam*, (Bandung: Mizan, 2003), 341.

the doctrine of humanism. (e) To make drama and tragedy a dominant element in human history and existence. These elements need to be removed from every field of modern science today, especially in the humanities. Secondly, incorporating Islamic elements and key concepts into every branch of current knowledge is relevant. Science is to be applied with the main elements and concepts of Islam after the elements and concepts of trees are removed from each chain.⁶⁹

This was then straightened out by the existence of key Islamic concepts initiated by Sayyed Naquib Al-Attas, which became the Islamic education system, which includes: First, the Concept of Religion, Second, the Concept of Human (*insan*), Third, the Concept of Knowledge (*'ilm* and *ma'rifah*), Fourth, the Concept of Wisdom (wisdom), Fifth, the Concept of Justice (*'adl*), Sixth, the Concept of Right Action (*'amal* as *adab*), and the Concept of the University (*Kulliyah-jami'ah*).⁷⁰ From the existence of several of these concepts, it is used as a remedy for scientific problems.

Conclusion

Secularism is the result of contradictory modern thinking, because it separates religion and state, or sets aside theological elements in the elements of human life. Because it is not by the teachings of Islamic Sharia. Where the ideology separates all metaphysical forms in human life or prioritizes worldly elements.

With this explanation, it can be concluded that Islam does not agree with the secularism ideology that separates religion and the world, because it is not by the teachings of Islam and the Sunnah taught by Rasulullah Saw, which involves a problem faced by mankind today in the realm of contemporary with the existence of an era development, so that it influences social, economic and political life, namely:

- a. Social, As for the impact that raises secularization, with the emergence of very extreme human thoughts with parties competing to get something of power and also greatly exalting social status. This raises a theory in social life called the theory of Marxism. The theory of Marxism is the theory taught by Karl Marx, while Marxism also teaches human consciousness how humans social-

⁶⁹Syed M. Naquib al-Attas, *The Concept of Education in Islam Framework for an Islamic Philosophy of Education*, (Kuala Lumpur: Muslim Youth Movement of Malaysia, 1980), 47.

⁷⁰*Ibid.*, 233.

ize, which is related to Economics.

- b. Economy, As for the impact that raises secularization, with the existence of a new theory, namely Capitalism. Capitalism is a sale that occurs in a free market.
- c. Politics, As for the impact that raises secularization, in the field, there is a separation between the State and politics.

With this explanation, it can be concluded that the emergence of capitalism secularism affects economic life so that it also affects human welfare. From this, some people disagree with this, giving rise to the theory of Marxism, to defend their social life.

Until in the end, the concept of Islam based on the Al-Qur'an and Hadith was needed as a solution to solve this problem, by using the concept of Islamization brought by Syed Muhammad Naquib Al-Attas which was called Dewesternization, eliminating the elements of westernism, integration and Islamization, that is the solution offered by Al-Attas.

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