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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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## TABLE OF CONTENTS

THINKING ABOUT RELIGIOUS TEXTS ANTHROPOLOGICALLY <i>Joel S. Kahn</i>	155
READING POPULAR ISLAMIC LITERATURE: CONTINUITY AND CHANGE IN INDONESIAN LITERATURE <i>Mohammad Rokib</i>	183
THE APPRECIATION AND STUDY OF QUR'AN MANUSCRIPTS FROM SOUTHEAST ASIA: PAST, PRESENT, AND FUTURE <i>Annabel Teh Gallop</i>	195
<i>MANAQIB</i> WRITING IN THE CIRCLE OF THE TARIQA QADIRIYYA WA NAQSYABANDIYYAH: A STUDY ON MUHAMMAD SIDDIQ AL-SALIHI'S <i>NAYL AL-AMANI</i> <i>Asfa Widiyanto</i>	213
CONTESTING DOUBLE GENEALOGY: REPRESENTING REBELLION AMBIGUITY IN <i>BABAD TANAH JAWI</i> <i>Achmad Fawaid</i>	243
A REVIEW OF THE LITTLE KNOWN ETHNIC RELIGIOUS ART AND CULTURE OF ARUNACHAL PRADESH, NORTH-EAST INDIA <i>Bina Gandhi Deori</i>	261
A SUNDANESE STORY OF <i>HAJJ</i> IN THE COLONIAL PERIOD: HAJI HASAN MUSTAPA'S <i>DANGDING</i> ON THE PILGRIMAGE TO MECCA <i>Jajang A. Rohmana</i>	273

WOMEN AND MATRIMONIAL LIVES IN ACEH 'MATRIFOCAI' SOCIETY: A PRELIMINARY SURVEY <i>Eka Srimulyani</i>	313
JAKARTA: A SECULAR CITY (A STUDY OF NEOSECULARIZATION OF THE MIDDLE CLASS MUSLIM COMMUNITY IN METROPOLITAN JAKARTA) <i>Choirul Fuad Yusuf</i>	329
BENEFITS OF GIVING (A BOOK REVIEW USING ISLAMIC PERSPECTIVE) <i>H.M. Hamdar Arraiyyah</i>	349

## **JAKARTA: A SECULAR CITY (A STUDY OF NEOSECULARIZATION OF THE MIDDLE CLASS MUSLIM COMMUNITY IN METROPOLITAN JAKARTA)**

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### **Abstract**

Originally, this paper is a summative work of the writer's research conducted in 2013-2014, entitled "*Neo-sekularisasi: Studi Sekularisasi pada Komunitas Muslim Kelas Menengah Metropolitan Jakarta*" (Neo-secularization: A Study of Secularization at the Middle Class Muslim Community in Metropolitan Jakarta). This study tries to portray of how the role of Islam as a religion has been treated or internalized by its followers, particularly amongst the middle class Muslim in Jakarta as the metropolitan. In other word, the writer wants to explicate of how the middle class Muslim Jakarta internalized and implemented their religious teachings adhered. Using the mixed methodology, the study highlights a numerous conclusions of the findings. First, at the institutional dimension, secularization appeared in the form of religious decline of the religious institution, decline of religious leaders, and religious transformation. Second, at the normative dimension, secularization manifested in the type of desacralisation, disengagement of religion. While at the cognitive dimension, secularization has been being crystallized as religious segmentation and secularism. But, above all, the type, process, and trend of the secularization occurred amongst the middle class of Muslim community is different for the secularization experienced commonly in the West.

**Keywords:** religion, secularization, institutional dimension, normative dimension, cognitive dimension, neo-secularization

## Abstrak

*Neo-sekularisasi: Studi Sekularisasi pada Komunitas Muslim Kelas Menengah Metropolitan Jakarta dilakukan pada tahun 2013-2014. Studi ini mencoba menggambarkan bagaimana peran Islam sebagai sebuah agama diperlakukan atau diamalkan oleh pengikutnya, terutama Muslim kelas menengah di Jakarta sebagai kota Metropolitan. Dengan kata lain, penulis ingin menjelaskan bagaimana Muslim Jakarta kelas menengah mengimplementasikan ajaran agama yang mereka anut. Dengan menggunakan metode campuran, studi ini menggarisbawahi beberapa konklusi yang ditemukan. Pertama, pada dimensi kelembagaan, sekularisasi muncul dalam bentuk penurunan agama dari sebuah lembaga keagamaan, penurunan pada pemimpin-pemimpin agama, dan transformasi agama. Kedua, pada dimensi normatif, sekularisasi diwujudkan dalam tipe deskraliasi, dan ketidakterikatan dengan agama. Sementara pada dimensi kognitif, sekularisasi telah mengkristal sebagai segmen agama dan sekularisme. Namun, semua yang di atas, baik tipe, proses, dan kecenderungan sekularisasi yang muncul di antara masyarakat Muslim kelas menengah berbeda dengan sekularisasi yang dialami secara umum di Barat.*

**Kata kunci:** *agama, sekularisasi, dimensi kelembagaan, dimensi normatif, dimensi kognitif, Neo-sekularisasi.*

## Prologue

As a social fact, secularization, historically is not something new. As a historical phenomenon, secularization had long been appeared since the growth of modernization in the world of about in the 16<sup>th</sup> century. A modernization brings any modern values, norms, and tradition to the new concepts and practices which are commonly emphasized on the principles of rationality, practicality, materiality, and other modern characteristics. Such modernism and modernity, then, systemically influenced the existing values and role of any religion of the world and their followers. Above all matters, some arguments underlie why the study focusing on secularization becomes important to study comprehensively and continually.

First, secularization phenomenon, although it had appeared and grew since last two-three decades ago in the West, but it remains an actual, and relevant to discuss. Indeed, most of religions in the world, historically, have been experiencing loss of its significant role in society because of some factors related to modernization.<sup>1</sup> In this case, every religious teachings is unavoidably faced to the problem of how any Abrahamic religions should have rational capabilities to respond such global challenges, otherwise such religion will be rejected.

Second, Islam as one of the Abrahamic religions—although it doctrinally is believed by its followers as the most complete and comprehensive religion (*ad-dien al kaffah*) of the world, but it undeniably has been being faced to similar challenges in a response to modernization with its numerous implications. However, whatever causal factors and models of secularization process occurred, the socio-political facts showed up recently that most of 47 of Muslim majority's countries, inhibited more than 1,4 billion Muslims proclaimed as the secular state.<sup>2</sup>

Third, as a developing country with the largest Muslim population in the world (inhibited by more than 85 % of 250 million people, in 2015), Indonesia is presumably as one of the most impressive of any developing countries in the world, which are being enormously characterized by political and security stability and high growth of economic sectors. In parallel with this eco-political progress, the growth of “modern culture” with all implications is something unavoidable in the society, particularly in the mid of metropolis inhabitants.

Fourth reason is Jakarta to be the focus of the study, because of Jakarta is the capital of the Republic of Indonesia which is relatively well known as the religious society. Besides that, this city can be classified as the most progressive city undergoing to become the mega city. Jakarta, with more than 12 million people, is also well-known as Muslim majority. This is another reason why the writer willingly wants to understand it, particularly in the case of their religious behavior. Of this, the writer intended to explicate whether it has been any phenomena related to secularization amongst the Muslim middle class. The research endeavors to describing of what and how secularization occurred in the Metropolitan Jakarta, particularly amongst the Muslim middle class community.

#### Research Focus and Significance

The purpose of the study wants to portray the change of religious role and function among the middle class Muslim of the metropolitan Jakarta. It focuses on unpacking of how religious behavior of the Muslims highlighting some problems of the religious life, related to: (1) how far the quality of “faith” (*iman*) of the Muslim middle class, (2) how far the Islamic teachings have been internalized consistently within the community, and (3) what factors causing such conditions occurred, and (4) what doctrinal trends will be constructed in a reaction to such condition.



Third, a secularization as the socio-religious phenomena is seemingly difficult to study the internal quality of the follower's behavior in the aspect of belief, attitude, way of thought, etc. which are methodologically difficult to measure precisely and to draw a conclusion. The use of mixed method is assumed be able to reduce pro-con about the theoretical debates on secularization because of the ability of such method in providing opportunities to transform the differences into new knowledge through a dialectical discovery. Further, the mixed method has a strong capacity to formulate operational design. Plano Clark (2010) believed that the use of mixed method in studying secularization phenomena will not only capable of seeing the problems from different perspectives, but further it also has any strong capability to understand and enrich the deep meanings in the macro-spectrum with the result that can be validated and evaluated.<sup>5</sup>

### **Metropolitan Jakarta**

The study chooses the capitol of Indonesia, Jakarta as the research location, underlied with some reasons.

First, Jakarta is categorized as the biggest provincial city which is inhibited by more than 10 million people, in the year of 2013, consisting of almost all ethnic groups in this country—Javanese (35,16 %), Betavianese (27,65%), Sundanese (15,27%), more than 5,5 % Batak and Minangkabau, and many others such as Makassar, Boneo, Sumbawa, Banjar, Ambon, Manado, and other, besides Chinese, Arabs, Indian. Second, the Metropolitan Jakarta is inhibited by the largest middle socio-economic status amongst other cities in Indonesia. About 18,83% of the total people are the university graduates. Third, Jakarta can be regarded as the *world-city*, and when it is unified with surrounding buffer cities, notably Bekasi, Tangerang, Bogor and Depok, so this metropolitan can be categorized as the mega city with more than 20 millions people in 2014.

In line with the dynamic growth of cities in the world, the research team of Globalization and World Cities Study Group and Network (GW-WC), in 2008,<sup>6</sup> Jakarta had been categorized as the global city<sup>7</sup>, and it is recognized as the mega city and the biggest city in Southeast Asia, and the fifth in the world. A survey conducted by Brooking Institute, in the year of 2011, the economic growth of Jakarta increasingly ranked at the 17 amongst 200 big cities of the world. Further, *The Emerging Cities Outlook 2014*, predicts Jakarta city will be the highest rank amongst 35 developing countries viewed from its potentialities in the next ten years.

Administratively, Jakarta city consists of five districts of namely Central Jakarta, East Jakarta, South Jakarta, West Jakarta, and North Jakarta is the centers of political, economic, cultural, education, and religious activities of the national levels. Here, in Jakarta, there were some national museums, the biggest mosque Istiqlal, Cathedral Church, and a numerous centers of both national and international economic and trading activities. Moreover, Jakarta is also as the educational and cultural activities. In 2012, there are more than 80 higher educational institutions both national and international operate in Jakarta. In addition, not less than 5531 religious study groups (*majlis taklim*), 6246 Islamic formal schools (*madrasahs*), 71 Islamic boarding schools (*pondok pesantrens*), besides the non-Islam institutions (Catholicism, Christian-Protestanism, Hindhuism, Buddhism, and Khonghucu) which freely coordinate educational and religious activities in Jakarta. In the aspect of communication, Jakarta has relatively been crowded by all forms of mass-media, both printed and electronic, national and international. It is noted that in Jakarta, there are a numerous papers and magazines Chinese, English, and Japanese, such as *Indonesia Shang Bao*, *Harian Indonesia*, and *Guo Ji Ri Bao*, *The Jakarta Post*, *The Jakarta Globe*; *The Daily Jakarta*, besides papers in Indonesian, namely *Kompas*, *Republika*, *Suara Karya*, *Sinar Harapan*, *Indo Pos*, *Jurnal Nasional*, *Harian Pelita*, *Pos Kota*, *Warta Kota*, *Berita Kota*, *Sport Newspaper*, *Top Skor*, *Soccer*, *Bisnis Indonesia*, *Neraca*; *Majalah Tempo*, *Gatra*, and hundreds of other weekly magazines. In addition, Jakarta is also crowded by not less than 20 TV stations viz. TVRI, MNCTV, TV-ONE, RCTI, Metro TIV, Indosiar, Trans TV, Trans7, Global TV, Kompas TV, Rajawali TV, JakTV, O'Channel TV, Elshinta TV, DAAI TV, and hundreds of radio stations.

As a metropolitan, Jakarta city is the biggest city amongst the southeast Asian countries. Jakarta has been globally categorized as the biggest ten of the world cities after Tokyo, Mexico City, Sao Paulo, Seoul, New York City, Mumbai, Osaka, Delhi, Los Angeles.<sup>8</sup>

Based on the portrait of Jakarta as the metropolitan with its life complexity of business dynamics, population crowd, socio-cultural diversity with all negative implication, including the high growth of criminality in all modus-operandi, any research of religious life quality become very important to carry out, at least for specific reasons.

First, metropolitan Jakarta udergoes speed progress and developments—whether infrastructural, and superstructural development.

Developmentalism paradigm,<sup>9</sup> focusing or prioritizing intensively the economic and infrastructural aspect of development, unavoidably influenced and strongly changed most the citizens of the metropolitan. Programmes, processes, and results of the going on development influenced directly or indirectly to the life orientation, objective, basic principles and values perception, way of thinking, mode of conducts, including motives, tradition, ethos, preference, relation-pattern, up to life-style (food, fashion, and fun) of the metropolitan people. This socio-cultural trends of the on going process of development, in one side had increased the economic life quality of the people, but in other side, socio-doctrinally, it brought the negative effects towards the religious life of the society. In this case, the research tries to describe whether there are any changes in a case of religious life dimension, and further to understand how far the religious changes are going on amongst society in general, and amongst the middle-class of the metropolitan Muslims.

Second, as the metropolitan, Jakarta is an open-city which geoculturally bands to open freely for any forms of universal or transnational thoughts, ideologies, and numerous doctrinal teachings. In a such condition, the communication amongst different ideas, ideology, or religious teachings has been going on in a speed manner—amongst globality and locality, fundamentality and liberality, and the likes. For this purpose, it is likely very important to understand comprehensively of what and how such global interaction of values, norms, or new ideas, tradition are going on today in the middle class Muslims of the metropolitan Jakarta.

Third, as it is administratively well known the national development programs of religious sector in Indonesia in general, and in Jakarta particular are being prioritized due to more than 85% are Muslims. However, the social-deviation has been experiencing in Jakarta remains spectacular in its size. In his case, the research question arised “what factors causing such phenomena” and “how far the religious institution plays its roles proportionally” in a case of structuring the quality of life of the Jakarta city at large.

### **Theoretical Accounts at a Glance**

The founding fathers' theses of secularization, namely Comte, Marx, Weber, and Durkheim, recognized that the role of religion loses its social significance, particularly in the Western society. Most sociologist, psychologist, and theologian, namely Chaves (1994), Hadden (1987),

Hammond (1985), and Wilson (1966) described that the process of modernization with its cultural implication brought about the losses of social significance of religion. Phenomena of the social transformation, rationalization, institutional differentiation, right privatization, and the advance of scientific and technological progress and philosophical thought influenced strongly to the decline of religious authority and social significance. Modernization does not cause the loss of the existence of religion itself, but it increasingly attenuates and weakens the role of religious norms, values, and tradition by means of process of differentiation of religious institutions, fostering religious privatization, liberalizing religious teachings in the modern society.<sup>10</sup>

The issue of secularization as the social fact is most defined as “the process of religious beliefs, symbols, and institutions becoming less influential and significant in society” (Swatos and Olson, 2000; Bruce 2002; Stark and Finke 2000; Berger, 1976). The role of religious institution has already experienced declination of religious authority in society, at least if it is compared to three or four years ago. A scientific community—sociologists, psychologists, anthropologist, political scientists, historians, philosophers, and theologians clearly view of how the process of religious decline had been occurred in society. Though most classical theorist, in this pro-contra circumstance depicted that the decline of religious role and authority is being endlessly disputed because of modern theorists failed to predict the next role of religion—although there are undeniable growth of secularization, particularly in the Christianity experience. In a reality, contrastingly, since the 20<sup>th</sup> century, the “New Age of Spirituality” and “Fundamentalist religious movements”, the revitalization of the Islamic State (*Khilafah Islamiyah*) grew and emerged significantly in the world-wide as the counter phenomena of secularization theory itself. Wilson (1966) in *Religion in Secular Society* recognized that secularization is an undeniable facts due to some factors deal with modernization and industrialization with all its socio-cultural implications. Secularization is as the process by which religious thoughts, practice and institutions loses its social significance. (Bryan R. Wilson, 1989:6). In this case, Wilson in his similar book, elaborated any definite indicators to measure of secularization phenomenon as the process of the loss of religious role caused primarily by the speedy progress of the science and technology and negative effects of modernity to religion. First, religious practice deals with of how religious community members internalize and implement religious

teachings what they believe as the truth. In other word, this ritualistic variables cover the aspects of the involvement and participation in the activities carried out by religious institutions adhered to. Second, religious organization, which measures of how and how far certain religious organization has an authority or capability to officially guide, organize, control, and influence the members the daily life activities—whether in the case of religious activities, or worldly activities of economic, political, cultural, and other daily activities in a society at large. Third, religious thought variables of how the religious followers of religion have religious awareness to believe and trust of what religious teachings had been recognized, accepted and confessed as the absolute truth comes from the God. These variables study of the God existence, belief in the Holy Book, hereafter life, Malaikat (angels), takdir (God determination) and of the belief in all religious teachings, including the doctrine of truth and falsity, goodness and evils, and the likes with its implication. In a more wide spectrum, Peter Berger (1969) describes clearly that secularization as the religious change covers a wider dimension of human behaviors, particularly related to religious behaviors in all aspects of human life. Secularization talks of aspects of political, economic, law, education, cultural, and social values and norms, besides religious values itself. Secularization, then, “is a process by which sectors (education, religious schools, health, Government) and culture are removed from the domination of religious institutions and symbols”.(Berger, 1969:57). Martin (1978) simplify the equivocal concepts of secularization as “...The process whereby religious thinking, practice, and institutions lose their social significance”.<sup>11</sup> Further, Steve Bruce in his popular “*God is Dead: Secularization in the West* (2002)<sup>12</sup> and “*Religion and Modernization: Sociologists and Historians Debate on the Secularization Thesis*” (1992) highlights that secularization, specifically in the world of Christianity, factually had been long experienced in the modern life. On the contrary, Wilson and other sociologists formulated that secularization as the social and historical fact, indeed can be objectively realized as the *long-term consequence* of the *human progress which occurred along the modernization*. A world was increasingly become modern and secular. A religion, on the contrary, loses its social significance. (Brown, 2012:44).

In Indonesia as the developing country, the seeds of debate on secularization, historically, has already appeared since the early independence. A political suspicion stated by the first President

Soekarno, for instance, implicitly posited secularization as the important step for achieving national progresses which was directly criticised by Moh Natsir who believed in building of great nation with the bases of Islamic values as the national ideology as referred to the Holy Book *Al Qur'an*, surah Addzariyat, 56,<sup>13</sup> Accordingly, any national activities of Muslims have to be referred to Islam as the major religion. In the end of the long debate synthetically resulted in formulating and settled Pancasila as the state ideology of Republic of Indonesia.<sup>14</sup>

Two decades later, the issues of secularization reappeared and loudened as the political discourse amongst Indonesian scholars. In the year of 1970s, at the forum of silaturahmi of Himpunan Mahasiswa Islam (Muslim's Student Association) community, Nurcholish Majid presented his paper entitled "Keharusan Pembaharuan Pemikiran islam dan masalah integrasi Umat", proposed the urgency of Islamic thinking Reform in Indonesia.<sup>15</sup> For this purpose, secularization becomes something necessary to implement.<sup>16</sup> Some advocate of Nurcholish, namely Denny J.A., and Sutarno an theologian and retired rector of Christian University of Satyawacana, Salatiga, Central Java (UKSW) wrote of the urgency of how the State should treat and posit the religion in Indonesia on behalf of democratisation process runs well. The crucial statement on secularization, lastly emerged from President Abdurrahman Wahid, who highlightedly declared that "A religion does not need government's recognition to exist".

For a such importance, any form of systematic study of secularization in Indonesia, particularly which happened in the middle class Muslim community needs to verify for the sake of describing whether the secularization issue is being a true social fact or just a social myth. From the study, it is hoped, whether the Government, religious institutions, or the society at large be able to arrange any effective model to manage it.

### **Jakarta is being Secular?**

Indonesian people--who are sociohistorically well known as the religious society--a religion usually plays an important and central part in their daily life. Even for some decades, Islam as one of the living religions and of the largest one in Indonesia was socioculturally perceived as the belief and the normative and values system providing certain divine regulations for organizing various daily life activities of

the Muslims as the followers. As its consequence, the existence, role, and function of a religion had structurally been placed on the pivotal and determinative position in the society. A religion, in this case, Islam then was regarded systemically not only as any certain social institution that functions to manage, organize or serve the ritual activities dealing with reverence and devotion to the the God in the a narrow sense, but further it also provided “life orientation”, “frame of reference”, motivation, “life-ethos”, and “mode of conduct” and the likes to be applied in the whole dimension of daily life activities.

The emergence and the dynamic growth of modern humanistic thoughts and the rapid development of science and technology as well as the strong waves of both modernization and globalization process that have already powerfully been taking place in our country, they unavoidably bring about some through-going changes of the role of Islam as a revealed religion. Islam seems to have been declined in its fundamental roles and social significance. Islam, then, is only to be operated as any system which functionally not so determinative and decisive one in the social life process.

With respect to those phenomena, the study describes and elaborates of how far the middle-class Muslim community in the Metropolitan Jakarta plays the role of Islam as their religion in their real life. It strictly focuses on some basic issues or variables relating to the roles of (Islamic) socio-religious institutions, implementation of religious norms, and the quality of Islamic-based tradition amongst the middle-class of the Muslims in the research-location.

Using the mixed-method approach, the study finds out and highlights some important findings. First, there are unavoidable changes of the role or function of Islam as the religious institution. Such process of changes is typically indicated by some socio-religious phenomena occurred in the sphere of everyday’s activities of those middle-class Moslems, viz. decline of power, authorities, creditabilities<sup>17</sup>, and social significance of religious leaders; decline of religious organization authority, popularity, and influence, and also any phenomena relating to the decrease of social participation of the followers at the religious activities. Second, the religious (Islamic) teachings of norms and values—which are substantively rooted in the al Qur’an, *as Sunnah*, and *al Ijtihad* (al *Ijma’* and *al-Qiyas*)—have not been implemented proportionally in every aspect of life whether in the political, economic, cultural, social relations, and the life style. The increase of the social deviation, such as free-sex,

pornography, narcotics, corruption, and juvenile delinquency, and also any acts of criminalities, are indeed as the social-facts indicating that the desacralization and transformation of religious norms and values have been occurred in the society at large recently. Third, there is any process of belief quality degradation, trivialization, and segmentation of religious values, knowledge, and tradition. Those of values, religious tradition and another cognitive-based legacies as the basic elements are not coherently internalized within their life performance.

Based on such above findings, some inductive conclusions—with the use of theoretical paradigm of secularization explicated previously—might be drawn as follow.

First, the process of secularization has been taking place in the midst of the middle-class Muslims in Metropolitan Jakarta. In the institutional dimension, such process of secularization are manifested in the form of decline of the religious institutions in the form of the lack of political support toward “Islamic based political parties”, decline of popularity, authority, credibility of the Islamic leaders. In the normative dimension, the process of secularization appears in the shape of religious transformation and desacralisation of religious norms and values. While, in the cognitive dimension deals with belief, tradition, knowledge or other cognitive legacies, the phenomenon of secularization is concretized in the shape of the growth of rationalization in the belief experience, and also the appearance of religious segmentation and trivialization in the community.

Second, the process of secularization occurred in the middle class Muslims, systemically affected by any multi-faceted factors. Among them are factors related to; (1) their educational and work back-ground, (2) the growth of philosophical thoughts and modern culture, and (3) the quality of religious organization, including “Islamic” political parties.

Third, the trend of the secularization process experienced and happened in the community tended to be the process of rationalization of Islam as a religion. But, the secularization model constructed amongst the Jakarta’s middle class Muslims, theoretically, differs from the secularization occurred in both American and European society in the sphere of Christianity tradition in general. Further, the secularism as one of the result of secularization in the West, factually had not appear in the life of middle class Muslims of Metropolitan Jakarta. The Jakarta Muslims, recognized to have believed strongly to the God, but paradoxically most of them do violate Islamic norms and values, such as

do corruption, and other *haram* doings which are prohibited by Islam itself.

## Epilogue

In this closing narration, the writer endeavors to highlight any conclusions related to the research and its implication and recommendation for the policies.

## Conclusion

Based on research findings on the social facts deal with religious life, it can be concluded that the middle class Muslim community of Metropolitan Jakarta has increasingly been being secular. The process of secularization amongst such community occurred in most parts of social dimension of life—whether in the institutional, normative, and cognitive dimensions.

### (1) Institutional secularization

In the institutional dimension, by which religion is seen as an institution (organization, medium) of religious management and service, secularization phenomena appeared in several appearances.

First, decline of political sympathy, support, and participation towards the “Islamic” political party. This unpleasant phenomenon which is indicated by the low level of motive and participation to place “the Islamic Party” in the pivotal role in the state or government, tended to be caused by some factors both internal and external. The external factors include (a) the growth of social discredibility towards the party’s role, function, achievement, and responsibility in mediating and expressing the political aspiration of the ummat, (b) the growth and development of “the nationalism based-political parties which have strong political instruments, capitals and resources, (c) the dominant influence of the global politics causing various universal, transnational, and modern political concepts to be accepted and perceived as the life-values which are regarded more relevant to the modern life-needs. While the internal factors tend to be resulted in the lack of management system of the parties in which they have no adequately clear vision, mission, flat form and implementable programs for the ummat; high internal conflict vulnerability amongst their leaders, and low image of Islamic political leaders because of any corruptive behavior and their political capabilities in general.

Second, decline of the role, authority, legitimate power of the socio-religious organization. This condition is predominantly indicated by some social facts of being declined of organizational popularity, credibility, trust, dependencies, and urgencies due to their controversial fatwa produced by the organization, namely Indonesian Ulama Council (Majlis Ulama Indonesia), Muhammadiyah, Nahdlatul Ulama, FPI) which were not satisfying for the followers. Furthermore, the decline of organizational role of religion is also because of the growth of the awareness of secular culture fostering the principles of rationality, materiality, practicality, and “world-life” within community of the Muslim middle class of the metropolitan. Whatever happened, it is important to highlight that the type of secularization experienced by the Muslim community of Jakarta is different from what had happened in the Western countries in general, because of the followers, quantitatively, remains do religious rituals well.

Third, the growth of secularism-based politics. Such political ideas propose basic principles by which public activities and decisions, especially political ones should be not influenced by religious belief and practices. Idea-doctrinal implication of this principle application, is the urgency for realizing “freedom of religion”, “secular ethics”, and also the principle of religious indiscrimination in all daily life activities. In this case, the articles, or books of liberal Islam Network thinkers routinely spread their liberal thought of separation of the world and heavenly authorities, religious and political authorities, and also to implement fully freedom of religious faith.

## **(2) Normative secularization**

Viewed from the normative perspective, by which religion conceived and viewed as the source of norms revealed by the God believed, so the secularization occurred within the middle class Muslim of Metropolis Jakarta is apparently seen in the form of several phenomena. First, the dynamic growth of religious transformation, in which the religious norms are separated from the secular norms in the whole life. Second, desacralization deals with the process of increasingly loses of religious (transcendental, divine) in daily life activities. In this case, the sacred objects, realities, and teachings lose its significance, function, and meaning for society. Third, religious trivialization utilizing the religious norms or teachings for the sake of political, economic or group interests. Fourth, the growth of secularism teachings the use of secular ethics—

which all human behaviors—cognitively, affectively, and motorically, are manifested with reference to the basic human rights written in the *Universal Declaration of Human Rights* or parallel to the secular ethics, formulated by Holyoake. As the resultants, secularism: 1) develops a certain belief system teaching the supporters that life is only in the world with the secular ethics as the only normative source, 2) optimize and maximize all kinds of potentialities to fulfill and accomplish the world life. In this context, secularism as ideology, merely recognizes any normative instruments generated from the secular ethics. Secularism, then, rejects the intervention of religious values, norms and tradition in the real daily life. Socio-doctrinal effects, phenomena of marital rites of gay community and homosexual practices, free sex are the preceptual examples conducted by life patterns based on secularism.

### **(3). Cognitive secularization**

Having viewed from the cognitive perspective, by which a religion seen as the source of faith or belief as well as religious knowledge, so secularization represents several phenomena.

First, the growth of religious agnosticism. Beside Muslim *Abangan* (*Muslim carte*) are still being dominant in Jakarta because of their syncretic tradition attended, the new growth of agnostic Muslim is increasingly appeared amongst the middle class of Muslim community in the metropolitan Jakarta. The spread of modernity supported by the development of modern philosophies such as rationalism, materialism, positivism, and sainticism obtained, experienced, and disseminated from their educational background and occupational possession and also affected by their world relation environment, seems to be primary factors of why they tended to be agnostic or secular. The agnosticist measures their daily life activities and productivities were naturally determined by intellectual capacities, physical materials, observability, and practicality as the main criteria.

Second, the growth of religious segmentation. These phenomena of religious segmentation, culturally characterized by any significant indicators of which the religious sacrality (sacredness) that are spiritual, non-empirical, and transcendental in its character were not highly perceived, valued, and internalized by Jakarta's Muslims in some degree, particularly if it is compared to the prior decades. Religious traditions

and culture, were not more placed and appreciated proportionally at the higher position in society today.

Third, the growth of secular culture amongst the middle class Muslim community. This condition of life style, philosophy and dynamics of society, particularly within the middle class Muslims as *weltanschauung*, way of thought, way of perception, life orientation, life style, and modern tradition, is predominantly caused by some intertwined factors, such as: a) spread of universal ideologies—philosophically or religiously based, b) application of modern science and technology, and c) socioeconomic principles of progress and development. In this context, the emergence of the Islamic fundamentalism, such as Wahhabism and Hizbut Tahrir, and other Salafy movements, ideo-culturally, is representing as the counter-culture to protest and control the spread of global secular culture streaming powerfully in Indonesia.

### **Future Trends**

There are linear tendencies of secularization happened in the midst of Muslim middle class of Jakarta. First, the secularization existed in Indonesia, typically is different from any type of secularization happened or experienced within Christianity in the West countries. Secularization of Jakarta Muslim community can be appropriately termed as neo-secularization, because of its particular different characteristics. Most secularization phenomena of West countries at a certain degree were mostly inherently characterized by the lack or loss of the “iman” (sense of belief) of the religious followers in one side, while of the middle class Muslim community of Metropolitan Jakarta still believe in their God. Theologically, such case likely seems paradox within them, although this social fact is culturally true and factual, and undeniable. In other word, many Jakarta Muslims of the middle class, theoretically, are still religious, not secular because they still believe in the God or other supernatural beings. However, practically, the middle class Muslims community socio-theologically, particularly seen from their “religious implementation”, they can be categorized as the secular community. As the Muslims, for instance, they try to deeply understand and rationalize what they believe for the purpose of getting any rational satisfaction without excluding away his belief in God. Their way of rationalizing the Islamic teachings, just to cohere what they have been being believed on religious teachings with the logical explanations as the part of their freedom.

*Second*, the growth of secularism which is regarded as the humanistic ideology. Most advocates of this secular political ideology have intensively strived to spread and disseminate such ideology amongst society. In his article, “Should we shift to Secularism”, Michael H Hadilaya asserted his belief to shift a secular state, by firmly stating that:

“It is time to for the state (Indonesia) to take the neutral side when it comes to religion. It would better to shift to a secular state. The shift would eliminate violence based on religious difference. Religion is supposed to bring God nearer to man and not justify man acting as God.” (Jakarta Post, July 24, 2015)

In short, the religious life of middle class Muslim community which implicitly supported the shift to secular state due to the impotencies or incapability of “Islamic parties” to aspirate the Muslim wants, beside the significant growth of the nationalism-based parties in Indonesia is something unavoidable.

## Endnotes

- <sup>1</sup> Modernization meant here is the process refers to a model of a progressive transition from a pre-modern or traditional to a modern society. In its process, a modernization is linked to an overarching process of rationalization and the use of science and applied technology. Consequently, the culture of rationalization and empirical proofing of realities, concretization of values, objects, and living based on the principles of pragmatic orientation as well are predominantly affected the world-view, orientation, paradigm, perspective, daily life-style, and “mode of conducts” to be crystallized as the new life pattern of the modern society.
- <sup>2</sup> Amongst 47 countries, only 6 countries proclaimed as the Islamic countries (Pakistan, Iran, Afghanistan, Saudi Arabia, Yemen, and Mauritania), 17 countries formally recognized Islam as the state religion (=Egypt, Algeria, Morocco, Iraq, Malaysia, Tunisia, Somalia, Libya, Jordan, United Emirate Arab, Kuwait, Oman, Bahrain, Comoro, Qatar, Maldives, and Brunei Darussalam). Then, other 17 countries officially recognized as the secular states, i.e. Bangladesh, Turkey, Uzbekistan, Kazakhstan,, Niger, Burkina, Mali, Senegal, Guinea, Azerbaijan, Tajikistan, Kyrgyzstan Republic, Turkmenistan, Chad, Kosovo, Gambia, and Djibouti, and other 7 countries, namely Indonesia, Nigeria, Sudan, Syria, Sierra Leone, Albania, and Lebanon are not categorized as neither the Islamic state nor secular ones.
- <sup>3</sup> “...a research-design with philosophical assumptions as well as methods of inquiry. As a methodology, it involves philosophical assumptions that guide the direction of the collection and analysis of data and the mixture of qualitative and quantitative approaches in many phases in the research process. As a method, it focuses on the collecting, analyzing and mixing both quantitative and qualitative data in a single study or series of study. Its central

premise is that the use of quantitative and qualitative approaches in combination provides a better understanding of research problems than either approach alone”. ...In this case, the researcher bases the inquiry on the assumption that collecting diverse types of data best provides an understanding of a research problem. The study begins with a broad survey to generalize results to a population and then focuses on detailed qualitative, open-ended interviews to collect detailed views from participants.

- <sup>4</sup> Religious aspects focused here consist of some main dimensions belief system, ritual, knowledge, legal system, cultural, and relational dimension.
- <sup>5</sup> The researchers may seek to view problems from multiple perspectives so as to enhance and enrich the meaning of a singular perspective. They also may want to contextualize the information, to take macro picture of a system....Another reason is to merge quantitative and qualitative data to develop a more complete understanding of a problem, to develop a complementary picture, to compare, validate, triangulate results. Vide: V.L. Plano Clark, “The adoption and practice of mixed methods: US trend in federally funded health-related research” in *Qualitative Inquiry*, (San Francisco: Jossey-Bass, 2010), p. 428-440.
- <sup>6</sup> GaWC (*Globalization and World Cities Research Network*) was created in the Geography Departement at Loughborough University. It is the network focuses upon research into the external relations of world cities for producing and disseminating knowledge of cities in the context of globalization. .
- <sup>7</sup> “*Global city*”, or “*world City*”, often termed with “*alpha city*” or “*world center*”, is a city generally considered to be an important node in the global economic system. In the modern perspective, global city—which has a number of population with more than 10 million people--considered as an ideal city for the world society because of its role as a center of numerous activities in all aspects of life, besides as a connector among countries in the world-wide. Global city is any category of city whereby the linkages binding a city have a direct and tangible effect on global affairs through socio-economic means. Vide: Sassen Saskia, *The Global City: NewYork, London, and Tokyo*. Pine Forge: Princeton University Press, 2000.
- <sup>8</sup> Total population of Jakarta in December 2012 was 9,761,407 people, and if it is combined with surrounding buffer cities (Bekasi, Tangerang, Depok, and Bogor), so the total population will be of 15 millions. Such buffer areas, socio-culturally have similar characteristics in the aspects of their cultural background, educational aspiration, life-orientation, life-style, education, relational pattern. Furthermore, most of the graduate people, work or concentrate their activities in Jakarta.
- <sup>9</sup> Developmentalism is any ideas of national development which is formulated as a response to challenges ocured in the peripheral countries prioritizing national projects for development and industrialization. The dynamic effects to the countries which are going on carrying out the development-efforts are environmental changes in nearly all aspects of life—politics, economy, culture, religion, morality, and social relation. Janeiro, in this case, in “Developmentalism” stated that “the political and social climate was saturated with the idea that it was possible to adopt national and international strategies

for growth, industrialization and social pivotal changes in nearly all aspects of life. Accessed from: [.centrocelsofurtado.org.br](http://centrocelsofurtado.org.br). August 26, 2014.

- <sup>10</sup> Charles L. Harper dan Bryan F, LeBeau, in *Social Change and Religion in America: Thinking Beyond Secularization*, are.as.wvu.edu, accessed on 13 December 2013.
- <sup>11</sup> Martin, *A General Theory of Secularization* (1978) and his article “Towards Eliminating the Concept of Secularization”, in *Encyclopedia of the Social Sciences*, Ed. J.Gould, (Baltimore: Penguin. 1968), p.113.
- <sup>12</sup> Further, Steve Bruce with reference to his analysis and empirical data, concluded that “...individualism, diversity, and egalitarianism in the context of liberal democracy undermine the authority of religious beliefs”. “...religion diminishes in social significance, becomes increasingly privatized, and loses personal salience except where it finds work to do other than relating individuals to the supernatural. Vide: *God is Dead: Secularization in the West* (Oxford: Blackwell Publishing, 2002), p.30.
- <sup>13</sup> Q.S. Ad Dzariyat, 56).“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone)”, (Al Qur’an, QS, Ad-Dzariyat, 51),
- <sup>14</sup> Natsir, “Pertarungan Pemikiran antara Muhammad Natsir dan Soekarno:Masalah Hubungan Agama dan Negara” in Zulchizar, pada <http://zulchizar.file.wordpress.com/2010/10/soekarno.jpg>. Accessed 14 December 2014
- <sup>15</sup> Nurcholish Madjid, “Keharusan Pembaharuan Islam dan Masalah Integrasi Umat”, a paper presented on January 1970, 2 Januari 1970. Accessed from [whyopu.blogspot.com](http://whyopu.blogspot.com). accessed 14 December 2013.
- <sup>16</sup> Unavoidably, this reformative statement was responded critically by the opponents, namely H.M. Rasyidi in his work *Sekularisme dalam Persoalan Lagi : Suatu Koreksi Atas Tulisan Drs.Nurcholish Madjid*, and Endang Saifuddin Anshari in *Kritik Atas Paham dan Gerakan Pembaharuan Drs. Nurcholish Madjid*, and some prominent Muslim scholars like Prof. Umar Bary, Zamroni, etc. Most of them disagreed with and valued the Nurcholish Majid statements was the secular ideas which will be dangerous for the nation.
- <sup>17</sup> Swatos Jr, William H., and Daniel V.A.Olson, *The Secularization Debate*, Rowan & Littlefield Publishers, 2000.

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The article submitted should be original based on academic works. The article submitted is never published before in any journal or is being reviewed for possible publication. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

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هريتيج اوف

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السنة الرابعة، العدد 2، 2015

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كوسانتو

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تركزت هريتيج اوفنوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع فيجنوبشرقآسيا، وترجمتها من اللغتين العلمائيتين المتخصصين في هذا المجال.

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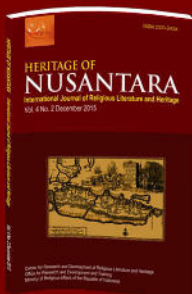
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