

Islam and Global Culture Hegemony

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Abstract— Globalization imposes a universal culture which it implies a general view that the presence of a culture is inseparable from the human aspect and the general acceptance of values, beliefs, orientation and institutions by people throughout the world. What is called universal culture, is none other than the West that has the most right to claim to be the representation of universal civilization. When it is fully held by the West, there are entities that experience the psychological burden, one of which is Islam. Islam, which had been a world super power for about 12 centuries, certainly felt tremendous suffering when it came to being servant of the Western people who before had always been defeated by Islam. This was what my research focused on. It aimed at exploring how Muslims responded the west's hegemony over their countries. As it was a library study, I used papers, journal's articles, and other documents as the primary data sources. The data were qualitatively analyzed using relevant theories and concepts after examining their trustworthiness. The study indicated that Muslims responded the west hegemony differently. There were two responses that arose, namely a positive response in the form of a desire and a strong spirit to be able to return to excel in all aspects such as science, technology, politics, economics, military and so on. However, there is also a negative response in the form of violence against everything related to the West. This action then gave birth to terrorism which is now being fought by mainly Western nations.

Keywords— globalization, modernity, universal culture, the rise of Islam

I. INTRODUCTION

Globalization, according to the Giddens [1], is a complex process that takes place in a contradictory form. Most people view globalization as merely an "moving force" that leaves the nation and local community towards the global arena as a consequence. Nations then lose some of their economic power. However, Giddens argues that globalization does not only drew up, but also push it down, creating new pressures for local autonomy. By borrowing the opinion of a famous American sociologist, Daniel Bell, Giddens described this very well, "a nation is not only too small to overcome big problems, but also too big to solve small problems".

The global world continues to move faster, and humans remain the sole actor. Unfortunately, they failed to conquer it.

Globalization is an uncontrollable world: a world that continues to run wildly, leaving behind traces of history and inheritance that spread threats to life in the future. But modern humans continue to move forward, without stopping, behind banging and veil of rationality, advances in science and technology. In other parts of the world, small villages close to the mountains, covered in green foliage, are still very natural with cool air, suddenly hit by panic. Remember Cynobil's nuclear explosion in Ukraine? Yes, a small village very far from the city, dragged in a circle of global disaster. Events that occur there, have a direct impact on the other world. We are neighbors in a village called "global village".

II. METHOD

The study was aimed to explore how Muslims responded the west's hegemony over their countries. As it was a library study, the research used papers, journal's articles, and other documents as the primary data sources. The data were qualitatively analyzed using relevant theories and concepts after examining their trustworthiness. The analysis of the data involved procedures, such as classifying the data in accordance with the emergin themes, comparing pieces of information with others, drawing a conclusion.

III. FINDINGS AND DISCUSSION

A. West and Cultural Arogancy

Enlightenment is a period resulte from the emergence of a new belief that grew out of intellectual and historical work. The belief that what was previously considered a universal truth began to be doubted. The spirit of the times that came along with the uncontrolled lust of the church, accessing all sources of truth through rigid religious institutions and the church were typical examples of the rigorous arrogance of intellectualism at that time. Efforts to oppose the supremacy of monarchical and the church authority increasingly get a concrete social form when there were social, economic, political and cultural applications of the three findings that have succeeded in changing the world, namely gunpowder, compass and printing techniques [2].

The spirit of enlightenment was actualized socio-politically, among others by the eruption of the French Revolution in 1789. In general, people saw the French revolution as a historical momentum that signified the impeachment of the king's power colluding with the church by the enthusiastic spirit of enlightenment. Many people believed that this event was a gift

from God, who would renew not only France but also the whole world, and who would create a new form of humanity. Western society continued to improve and build identity, and ultimately produced a new civilization. This is modern civilization, which is marked by advances in science and technology. It must be stressed, as long as we talk about Western modernism, we cannot ignore the United States, Australia, Israel, and of course Europe.

In other parts of the world, the Islamic world, which in medieval times dominated all aspects of civilization, now has to surrender to the hegemony of Western civilization. Akbar S. Ahmed [3] pointed out that what emerged in the West was considered a universal culture, a single culture, which we call postmodernist development. We name the Western civilization, because the United States and Western Europe advanced technological inventions that ignited that civilization. In this civilization, English plays an important role as the de facto lingua franca.

Everything that is born of Western culture, although it has no relevance whatsoever with non-Western cultures, is accepted as a trend. For example, while academics and intellectuals in Indonesia argue about the negative effects of Western culture, their children are infatuated with Western culture. They feel proud to consume foods such as Pizza Hut, Mc. Donald, KFC, or Coca Cola drinks, rather than rawon rice, Padang dishes, rice with shrimp paste sauce and sea fish, or cendol and legen ice drinks. Their idols are Hollywood universal stars known internationally. Who doesn't know James Bond during his prime? Or the heroic secret agent 007 from England who always surrounded by sexy women on every trip? Bond fiction characters played by actor Roger Moore, Sean Connery, Pierce Brosnan to Daniel Craig, are all very close to the eyes of Asian and African children. Who doesn't know Pamela Anderson on Baywatch? A tempting combination of heroism with the sensuality of a woman's body.

What is confirmed by our television media, is almost a presentation adopted from Western culture. It is difficult to find the value of education in soap opera shows, which ironically almost all take educational backgrounds. Only a few show quality, such as "Doomsday is Near I", a work by Dedy Miswar that combines elements of love with spirituality. A work with high Sufism values that speaks of sincerity, religious tolerance, and harmonious reciprocal relations between parents and children, packaged in easily digestible language and conceptual stories. The rest are discordant stories.

While in the villages, innocent village women, who are accustomed to working in the rice fields, who are dark-skinned because of working in the hot sun, begin to identify body and white desires in their ideal idols, after watching beauty ads. Then the idealization of desire is formed; that if you want to look beautiful, smooth white skin, beautiful hair loose, then the solution is to use beauty cosmetics, as offered by the beauty ad. It is no exaggeration what UGM sociologist Heru Nugroho [4] said, that a change in the cultural value system is needed to form consumer culture, so that industrial products can

be easily consumed in this common market. According to Heru, this is a conspiracy of science, economic-politics, technology, and others. This fact further supports Wallerstein's thesis on the existence of a world system, which consists of central, semi-peripheral, and peripheral cultures.[4]

Where is the power base located? The answer is media that is fully controlled by the West. It is everywhere. Because of its strength, its ability to submerge reality, simplify various issues and influence various things, borrowing Ahmed's [3] term "the devil of this age", is very powerful.

The West is the center of civilization, the center of knowledge, the nation of producers, which will continue to create new cultures, to be penetrated into the consciousness of third world people, whose position is as a consumer country. Practically, the West really is at the top of the pyramid of civilization and is in a caste structure, borrowing the terms Bassam Tibi [5], "top dogs". While those at the low level are "underdogs". Or in other languages, "superior" cultures deal with "inferior" cultures. Francis Fukuyama wrote that World War I was the beginning of a new form of crime. If modern science produces destructive weapons that have never existed before, then modern politics has created a country with power that has never existed before [6].

The experience of the 20th century, according to Fukuyama [6], has made very problematic claims regarding progress based on science and technology. Because the ability of technology to make human life better critically depends on parallel moral progress in humans. Without moral progress, Fukuyama said, the power of technology will easily fall into evil goals and humans will become worse than before. Fukuyama then took an example, the 20th century wars would not have been possible without the fundamental advances of the industrial revolution: iron, steel, internal combustion engines, and airplanes. In Fukuyama's view, since the Hiroshima tragedy humanity lives under the shadow of the most terrible technological progress, namely the development of nuclear weapons. Fantastic economic growth is made possible by modern science, which has a dark side because it plays a role in the great destruction of the environment in some parts of the earth, and ultimately enables the occurrence of global environmental catastrophes.

B. Crisis and Anger

In the international community, America was humiliated by the September 11, 2001 attacks that destroyed the twin towers of the WTC. International communities generally rebuked the tragedy. But some cheered. This was a reward worthy of American arrogance, they muttered. This event was followed by an action that was not less powerful. Bali, which has been a garden of paradise for Western tourists on vacation, removes fatigue from the routine of life, on October 12, 2002, a bomb was suddenly exploded. Hundreds of human lives were lost.

The question that intrigues our mind is why does the terrorism movement appear everywhere? The answer is world

injustice! Globalization has threatened tradition, culture and even religion. Likewise, changes in the global social, economic and political systems tend to corner them. The compliance of the Islamic regime to global rulers is nothing but a form of imperialism in a new style. The Islamic world will forever be a marginal world. While in Asia and Africa "impromptu beggars" appear, which will continue to ask for help from developed countries.

Thus, terrorism is nothing but the "biological child" of globalization, and the rise of radical Islamic movements is not merely ignited by mere ideological views. There is a great power behind all that triggers, all of which lead to Western hegemony. There is a deep moral-spiritual crisis as stated by Esposito [7] "*ada sesuatu yang tidak beres antara agama yang telah ditunjuk oleh tuhan dengan perkembangan sejarah dunia...*" At the same time, the West failed to understand the character of Muslims towards their religion. Salman Rusdhi wrote a novel that offends Muslims. Western media, made Muhammad, man who is highly praised and exalted by Muslims, as a mocking caricature material.

Now all that remains in the realm of Muslim consciousness is religion. This is the most valuable legacy in history. Therefore, as long as everything is related to religion, Muslim communities have a more sensitive response. For Muslims God is the center of life, the center of everything that exists. The reality of nature is always closely related to metaphysics and the majesty of God: a view which Western rationalism is definitely rejected.

C. Criticism on Modernity

The humanitarian crisis of global civilization has long been recognized by Western academics. It was Max Horkheimer, founder of the Frankfurt school in Germany, who paid great attention to positivism in the social sciences, namely the notion that the social sciences are free of value, regardless of social practice and morality. This School which moves in the path of critical philosophy (Crisis Theory) pioneered since Hegel and Karl Marx criticized positivism as no less than ideology. The emancipation of society became the subject of Horkheimer's concern, which was later supported by Adorno and Marcuse. Emancipation is a concept that can be returned in the age of enlightenment, so all Frankfurt Schools support enlightenment. In its journey, this School turned to suspect enlightenment as the culprit of the emergence of positivistic thinking which Horkheimer later referred to as the "*rasio instrumental*," by Adorno as "*pemikiran identitas*," and by Marcuse as "*rasionalitas teknologi*."

With total criticism of the enlightenment, the Frankfurt School program has stalled. Jurgen Habermas, who later appeared as a reformer of Critical Theory, not only assessed his predecessors as having epistemological weaknesses that governed them in a deadlock, but also gave a basic solution to continue the Critical Theory project. The Critical Theory idea is not over. Habermas fertilizes it again in a new paradigm. Communication is Habermas's fundamental point of departure that is closely related to efforts to overcome the predecessor's

Critical Theory congestion [2] The development of social philosophy has indeed been since Marx's time preoccupied with efforts to link theory and practice. Marx repeatedly criticized philosophers "*mereka hanya berpikir tentang dunia, padahal yang paling penting adalah bagaimana mengubah dunia!*" [8]

The impact of this reduction is the pathology of modernity, among others in the form of erosion of meaning. As an alternative, Habermas offers a balanced model for community development. [2] Although Habermas made a scathing critique of modernity, but his position was clear, he fully supported modernity programs. For him, modernity is an "unfinished project". Jean-Francois Lyotard, the French philosopher who took inspiration from Nietzsche's philosophy, which later represented a new trend in this heated debate. The theme of postmodernism is that modernism is considered to have failed to carry out humanitarian duties.

From the theoretical and critical debates of Western scientists over modernity, then where is the position of Islam? Islam's criticism of modernity is that modern knowledge is only valid methodologically, but poorly moral and ethical. The views of modern society that tend to rely on the advancement of science and technology have caused them to ignore the transcendental dimension, so they lose one very valuable aspect, namely the spiritual aspect. In this context, Islam, which means "surrender to God", wants to remind modern humans that the progress made by humans in various fields of life, should be returned to the All-Knowing, because He is the source of absolute knowledge and authority. Therefore, all the achievements of modern society are basically relative. In Hogson's view, in whatever form it appeared, religion was the most important thing for human life.[9]

D. Islam Response and Clash of Civilization

The rise of Islam, as experts say, is a recent phenomenon that occurs in almost the entire Islamic world. Signs of Islamic revival have actually become actual issues since the early 1980s, along with the success of the Iranian Islamic revolution which broke out in 1979 under the command of charismatic figure Ayatollah Khomeini. The Iranian Revolution is not only the starting point of the rise of Islam in the fields of politics, military and psychology, it is also seen as able to restore the trust and dignity of Muslims throughout the world. And even Muslim citizens, in many parts of the world, as Mortimer noted, also feel a surge of pride in the strength of their culture and an interest in the political elements and implications of their religion.[10]

Revitalization of native culture is indeed able to become a supplier of defense against the dominant threatening culture. Anthony C. Wallace, [5] has shown how religion can, at the same time, be a cultural dimension, political ideology and ritual revalorization. Political movements organized around resistance against foreign culture can be defined as a revitalism movement.

Lately, the success of Hezbollah Lebanon pounded Israeli fighter jets, and forced the Zionist Forces to return home with their heads bowed, is a great victory for the Islamic world seen

from a psychological perspective. Hasan Nasrullah was hailed like Salahudin al-Ayyubi during the Crusades. Now, "repoliticization of Islam" by some Muslim activists, is seen as the most plausible answer to offset the dominance of Western politics and culture. Bassam Tibi called it the rise of Islam. [9]

The Islamic revival index, according to Esposito, [7] can be seen in reforms that are accompanied by reaffirmation of Islam in the life of the ummah, increasing government, organization, law, banks, social welfare institutions, and Islamic-oriented educational institutions. In fact, Esposito added, both the government and the opposition movement had turned to Islam to strengthen their authority and obtain public support. And even secular-oriented countries, such as Turkey and Tunisia, who are aware of potential Islamic forces, are beginning to show more sensitivity and anxiety on Islamic issues.

A well-known Islamic scholar, Ali Hillel Dasoki, saw the rise of Islam as an embodiment of efforts to replace Western law with Islamic law, the use of language and religious symbolism, the expansion of Islamic education, the application of Islamic teachings related to social behavior, the dominance of opposition to secular government by Muslim activists, and the development of international solidarity among Muslim communities and Islamic countries.[11]

The essence of the rise of Islam is the application of sharia in social, political, economic and cultural life. Political demeanor, basically just a tool or mean to achieve a goal. Hamid Enayat wrote that there was little doubt that the Muslim has tended to politics rooted directly in the spirit of Islamic teachings. If the main pillar of politics was the struggle for power, it was difficult to find a more political worldview from Islam. As humans have physical and spiritual needs, they kept trying to find means to implement them, and the power was the main means to achieve these ideals. Al-Quraan told the believers to follow the Prophet Muhammad s.a.w. because his main achievement was creating the foundation of an Islamic based state [12].

The Islamic revival movement offers an alternative or Islamic solution, as a "third way", which is between communism and capitalism. They argue that secularism is very Western bias. In the context of the rise of Islam, along with the existence of political liberalization and the wave of democratization that has engulfed the world, Esposito reminded that this should not be understood as a threat, but rather a challenge. For some Muslims, Islamic revitalization is more of a social movement than a political movement. The aim is more directed at the formation of an Islamic-oriented society, does

not mean the establishment of an Islamic state. For some other Muslims, understanding an Islamic order requires an Islamic state. In these two cases, Esposito saw Islam and some Islamic movements as not necessarily anti-Western or anti-democratic.[7]

IV. CONCLUSION

Globalization is the reason for the revival of local cultural identity in various parts of the world. Islam experienced revitalization after all this time being confined to the hegemony of Western imperialism. Globalization, by many Muslim societies, is seen as a threat to the continuity of their traditions, culture and religious system. Islam always voices the spirit of egalitarianism, social justice, equality and anti-discrimination, both socially, economically, politically, and culturally. In the midst of a crisis of spirituality that has engulfed modern society, the hope of the world has been poured into Islam. Ernest Gellner argues that among the three monotheistic religions: Judaism, Christianity and Islam, Islam is the closest to modernity, because Islamic teachings about universalism do not recognize the clergy or clerical system.[13]

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