



## The Islamic Phenomenon in Modern Arab Countries

Muhammadong Muhammadong

Universitas Negeri Makassar, Indonesia

Author correspondence: [muhammadong@unm.ac.id](mailto:muhammadong@unm.ac.id)

**Abstract.** *The modern Arab nation, usually referred to as a global society, is certainly different from the Arab nation during the time of the Prophet Muhammad. The difference lies in following the geo-culture that it experiences to continue its existence in the arena of international competition. Modern Arabs have been compressed in ethnolinguistics that are far from being generally Muslim so that the facts that occur are still common among those who are not Muslims. In their religious understanding, the Modern Arab nation seems monolithic and is not dominated by certain doctrines to develop its teachings. So, it is commonplace to find among them various variants, both cultural, political and governmental, to strengthen their existence.*

**Keywords:** *Phenomenon, Islam, Country, Arab, Modern.*

### 1. INTRODUCTION

Talking about modern Arab countries, they are synonymous with the Middle East, even the Middle East as countries that are members of the Arab League. However, there are also those who argue that the Middle East is non-African Arab countries plus Iran and Israel. So what includes the Middle East in this case are the Arab countries located in North Africa, Egypt, Libya, Morocco and Algeria. (Ahmad Caezi, 2006:23)

At the end of the 19th century, Islam made changes (*tajdid*) in the condition of the Arab people. The term modern or contemporary opposes modern Arab reform since the period of struggle, starting with Napoleon Bonaparte's invasion of Egypt in 1798, until the formation and establishment of independent countries in the name of nationalism. This started with the collapse of the Ottoman caliphate in Istanbul, until now. (Montgomery W Watt. 1972:130).

The Arab States region has emerged from the administrative power of the Ottoman Caliphate. In general, countries secede due to the influence of the political independence of imperialist countries. The initial separation was a means for the emergence of Arab nationalism, because it was a form of liberation from religious ties and turning to nationalism. They carry out changes, falsifications and doubtful attitudes towards the teachings of Muslims. The transition of Islamic principles, when Muslims in Arabia were divided by the invaders into a separate country. (Abul A'la Al-Maududi, 1990:71).

The aim of the invaders was none other than that Muslims were not given the opportunity to study a system that had just been introduced by them. for example, he was not given the opportunity to carry out *ijtihad* in the matter of establishing a State or was covered

up for reviewing it using the *qaidah* of *ushul fiqh* and the law of *tasvri' al-Islamiy*. So that there was a lot of renewal in Islamic thought, especially in Arabia. (Husain Muhammad Haikal., 1996: 113).

The boundaries of the history of modern Arab thought are from 1798 to contemporary Arabia, it is not known for certain. Only most Arab thinkers consider contemporary time (mu'ashirah) to have begun since the Arab defeat by Israel in 1967, because this defeat was a decisive point in the history of modern Arab politics and thought. Thus, Arabs at that time had begun to show their awareness and therefore had to criticize (*naqd-dzati*). For example, what happened in Algeria, Islamic life began to fade somewhat during French colonialism and religious awareness in Algeria strengthened again in 1967. ( Muhsin Mahdi. 1971: 65).

This trend is characterized by many girls who have started to wear the hijab as Islamic clothing taught in their religion. This is a return to the late Colonial era, when the French tried to discourage local women from wearing the hijab. This is an example of a country whose thinking has been formatted by colonialists. This momentum also occurred in other Arab countries such as Egypt, Morocco, Saudi Arabia. (Mahmud Abbas Al-Aqqad., 1998:64).

The reform of Arab thought was marked by the emergence of Islamic thinkers Jamaluddin Al-Afgani and Muhammad Abduh with their concept of *al-sivasah al-ummah* which was elaborated with the two terms *al-shura*. They argued that if Arab countries wanted to achieve progress, they needed to carry out a revolution to prevent colonization by the West and Europe. In the end, the Ottoman government fell at the hands of the colonialists, and finally a secular nationalist government was established by Kemal Attaturk. (Riza Shibud, Drs. et al, 1996:97) What prompted Arab thought to hold *al-ishlah* was due to the many influences of Greek philosophy, the diversity offered by Muslims in Arabia, the intervention of colonial thought greatly influenced the souls of Muslims. (Ali Izzat, Bigiovitc, 1994:179)

Based on the arguments above, a statement can be drawn that the development of Islamic political thought in Arab countries began with the collapse of the Ottoman Khilafat which was then replaced by a secular government. This was due to the entry of invaders in Arab countries, and its peak when the Arab people realized their defeat, so that contemporary Arab thinkers carried out *al-ishlah al-fikr* (thought reform) in various typologies. (Nurcholish Madjid., 1994: 36)

## 2. RESEARCH METHOD

This research uses a qualitative type by explaining the Islamic scheme that occurs in modern Arab countries by revealing the phenomenology of culture, politics and government. Meanwhile, the scope of the type of research used is by describing patterns of depiction of

empirical facts according to appropriate arguments, then analysis is carried out to draw analytical conclusions.

The data collected through library research is taken from books related to the material presented so as not to get out of the discussion. Meanwhile, the data analysis used through a qualitative approach aims to analyze the problem being studied in order to connect other facts so that the arguments presented can be right on target, while quantitative data is presented to strengthen the qualitative data analysis.

### **3. RESULTS AND DISCUSSION**

Modernism The Islamic Awakening is a national historical phenomenon that regenerates the spirit of faith, through thoughts and ideas about change. This awakening also brought tests for Muslims, encouraging them to look for the causes of the fall and humiliation that befell them. So moving on from this awareness, they found a new awareness. This movement revived the spirit of faith towards a revolution called *al-tsaurah*. When the Ottoman government was in the hands of the colonialists, Muslims were faced with a system that was different from Islamic principles, both in the state system and the economic system. The colonialists' offers to the Muslim Ummah were very contradictory to classical Islamic teachings. It's just that Muslims at that time only responded as long as it didn't conflict with the teachings of the Koran and Sunnah.

The defeat of the Arab countries by the Israeli people in 1967 can be said to be the beginning of the discourse on modern Arabia. The collapse of the caliphate system by the colonialists could not be separated from the important role of Zionism and Israel. thus leading to a form of rationalism. As a result, the Arab people changed their perspective on the social culture they faced. Israel's crushing blow made the Arabs ask about their shortcomings. Even though they have reliable capabilities both in terms of human resources and defense equipment.

The revival that was envisioned by the Arab nation after the humiliation caused by colonialism was a separate motivation echoed by the Muslim Ummah. Islamic organizations have begun to emerge in order to fight colonialism. Arab nations have begun to raise awareness that Islam is the true teaching and must be practiced. To realize its greatness, it is necessary to form social activities that can educate the younger generation so that they become successors in the revival. Mosques must be prosperous so that the message of Islam can be spread according to its objectives. In the political field, Islamic politics was developed so that Muslims would have the spirit of jihad.

1. To realize revival, Muslims must have brilliant thinking so that the ideas produced can be responded to by the invaders. The Islamic lifestyle must be promoted in order to avoid European and Western lifestyle tendencies. So the step that must be taken is to introduce the Arab people's perspective on their own culture through their teachings. In the last two decades, this problem has become a hot issue and has received a positive response. In its development, the issue of modernity has become an important agenda in shaping the civilization of contemporary Arab thought so that it can give birth to a typology of contemporary Arab thought. The typology in question is,
2. Transformative typology. This is a typology that can represent Arab thinkers who radically proposed a process of transformation of Arab Muslim society from traditional, patriarchal culture to a rational and scientific society. This typology is usually called social transformation where they reject religious viewpoints and mystical tendencies that are not based on practical reasoning and consider past religions and traditions to be no longer relevant to today's demands. This group was first represented by Arab thinkers from Christian circles such as; Shibli Shumayl, Farah Antun and Salamah Musa. Then at this time it was continued by thinkers who were mostly oriented towards Marxism such as Thayvib Tayzini, Abdullah Laroui and Mahdi Amil, besides other liberal thinkers such as Fuad Zakariyya, Adonis, Zaki Nadjib Mahmud, Adil Daher and Qunstantine Zurayq.
3. Reformistic typology. Namely a typology that calls for reform with various new interpretations that are more lively and more suited to the demands of the times. More specifically, this group is divided into two tendencies, namely the tendency of reconstructive thinkers, by looking at tradition with a rebuilding perspective ('adah bunivat min Jadid), meaning that the traditions of a society (religion) are still alive and can continue to be accepted, so they must be rebuilt anew. . This was done by the likes of; Jamaluddin al-Afghani, and Muhammad Abduh. In the current era, it can be found in reformist thinkers such as Hassan Hanafi, Muhammad Imarah, Muharmad Ahmad Khalafalah, Hasan Saab and Muhammed Nuwayhi. This group differs from the traditionalist group, which emphasizes the "restatement" method. The second tendency is the emergence of reformistic thinking using deconstructive methods. This is a method based on a new phenomenon for contemporary Arab thinkers. Because these thinkers were heavily influenced by the French "post" structuralist movement and several other post-modernist figures, such as Levis Straus, Derrida, Foucoult. The vanguard thinkers of this group are Mohammed Arkoun and Mohammed Abid Jabiri. These two

tendencies of reformistic typology have the same goals and ideals, the only difference being their methods.

4. Totalistic ideal typology, namely a typology which views that idealism regarding Islamic teachings must be totalistic so that the results achieved can be more perfect. This group is very committed to the religious aspects of Islamic culture. This type of project is to revive Islam as a religion, culture and civilization. They reject foreign intervention coming from the West because according to them, Islam itself is so perfect that it can regulate the order of social, political, economic life, etc. This group wants to return to Islamic teachings, namely the Koran and Hadith as a guide to life so that they can find the path to truth. Method of approach to turats. can be compared to traditionalists, but the difference between them is that this group does not deny modernity, because what modernity has produced through science and technology is no more than what Muslims achieved in the era of Islamic greatness in ancient times. These thinkers are represented by Hasan al-Banna, Sayyid Qutb, Said Hawwa.

From the typologies above, you will see a picture of Islam in Arab countries in general, and in particular, the discourse on the thinking of Arab Muslims. This phenomenon can be said to be a crisis of political thought in the Arab countries, as many Arab Islamic thinkers have written today. They say that the collapse of Islamic government has been replaced by a secular state government and many have adopted the colonial government system. The government that used to have God, has now been replaced by a government that has no God. "Hassan al-Banna's comments released by Abdu Rahman in an article." And there are many more Islamic ideologies that have been replaced by Western ideologies, such as liberalism, capitalism, socialism and Western-style democracy. All of these are crises that hit the Arab countries today.

However, the phenomenon of realizing peaceful Arab countries will not be realized if unity between them is not implemented. The emergence of sects among them will open up opportunities for colonialism to invade the body and mind of Muslims. So, to realize these pure ideals, it is necessary to unite our voices to realize the independence of a nation due to liberalism and capitalism which were pioneered by Western democracy. However, Islam is a religion that adapts to circumstances so that the ideas it raises can be abstracted between absolutism and relative reality. The ideas raised can be abstracted into sharia teachings and doctrines so that their universal values are reflected. In Islamic teachings, reality is material and situational events that surround human life. Meanwhile, religiousness is a psychological belief in absolute doctrines, and historical efforts are an effort to bring reality closer to

doctrines, contextualize faith in the most ideal form of reality, and then continuously strive for the truth to develop religion to the point of ideal perfection.

The State of Medina is a regional reality with an international perspective so that it can be an example for other countries, especially Middle Eastern countries. This country has gone beyond the realities of its time, because its residents believe that they are part of the chain of the previous Iṣām community led by the Apostles. Psychologically, Medina has also transcended its regional reality, because its population has been actively involved in international conflicts with Persia and Rome, especially in economic, political and religious conflicts. The State of Medina, with its conditions, was able to strengthen the Arab world and all of humanity as a bias and tool of integration. The causal factor is because the Arabs have a heavenly mission.

#### 4. CONCLUSION

The discourse of Arab thought before it was divided ultimately formed nationalism. At first they were united, but when they were colonized they were divided, and almost all of the ideas of the colonialists they had adopted, but for those who are aware, they put up resistance to the colonialists, in the current discourse Their forms of resistance in terms of western thought, including liberal, capitalist and western democratic thought, have all been filtered by the Arabs because they from various countries in the Middle East have become aware of their oppression. On the other hand, Arab countries do not want to be said to be behind a generation, so they are conducting a very in-depth evaluation to harmonize the two sides of knowledge, namely classical knowledge achieved by Muslims and modern knowledge through science and technology as seen today.

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