

# The Role of Islamic Religious Education in Preventing the Entry of Foreign Cultures

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**Abstract** - This article was written to explain the relationship between religion and modern culture from an Islamic perspective and to explain the attitudes of religious people in responding to modern culture. Modern culture poses a big challenge for Muslims in the world, especially in Indonesia. This certainly affects the existence of religions in the world, especially Islam. Modern culture is suspected of making significant changes and threatening the existence of religion within religious communities. The religious needs of mankind are shrinking as the modern culture develops, even religion in modern culture may no longer be needed because all the needs of mankind can be met with advances in science and technology. On the other hand, the religion which is used as a guide in dealing with various situations seems less responsive to the progress of the times. For this reason, the relationship between religion and modern culture needs to be formatted, this article explains that the relationship between the two begins with vertical and horizontal relations, which are then translated into relations in the form of indigenization, negotiation, and conflict. From this relationship, the attitudes of religious people arise, namely refusing, fully accepting, and analyzing first before deciding.

**Keywords:** Role, Islamic Education, Culture

## INTRODUCTION

The rapid flow of information, lifestyle, cultural values, and control over the development of science and technology are understood to be in the hands of Westerners. This control produces technological products that are considered value-free by a group of people so that the characteristics of Western culture are not visible in the product. Meanwhile, other views reveal that in reality, a technology product is still not value-free. The presence of these products indirectly indicates certain paradigms, lifestyles, norms, value systems, and cultures. Especially if it is a product of Arief Rifkiawan Hamzah and Heri Cahyono: Religion and... Fikri, Vol. 1, No. 2, December 2016 P-ISSN: 2527- 4430 E-ISSN: 2548-7620 423 has been packaged according to the culture, the value of the name of the technology producer itself.<sup>1</sup> The development of technology and science, including the development of the social sciences of humanity, relatively close the distance between cultural differences from one region to another. Such things greatly affect human awareness of what is called the phenomenon of religion. Religion in the current era can no longer be totally approached and understood only through a theological-normative approach.<sup>2</sup> This happened because at the end of the 19th century and especially in the 20th century there was a shifting paradigm of understanding religion from what was previously limited to ideals towards historicity, from what used to revolve around doctrine to sociological entities, from essence discourse to existence. In other words, religion is no longer limited to only explaining the relationship between humans and God, but also needs to explain the awareness of living in groups (sociological), awareness of the search for religious origins (anthropological), fulfillment of the need to form a strong personality in humans (psychological).

### **Bibliography Or Theory**

The influence of western culture is very detrimental and disturbing because it can damage the morale of the nation's children. Western culture also has a big influence on the Islamic faith, such as in terms of ethics and impolite behavior. Many teenagers in Indonesia today violate and have no rules regarding politeness. An example of the influence of western culture on the lives of Muslims is celebrating Christmas.

Like someone is asking when is Christmas day? so we quickly answer and know when Christmas is held. When Christmas we are busy celebrating it with a vacation where? Go where? But, it's different if at the end of the Hijri year (end of the month of Zulhijah) we often ask where we go on vacation, do we have any plans? It's also different from our big Muslim days, such as when is Eid al-Fitr held, when is the Nuzulul Qur'an when was Prophet Muhammad SAW born? And who are the friends and Islamic figures? Try asking today's youths whether they know the Prophet, Apostle, Companions of the Prophet, and ulama figures better. They must be more familiar with western artists, moreover, Koreans are better known as kpopers. It is unfortunate and very detrimental if we know the world better than our own religion.

In terms of dress, the influence of the West is very damaging to the morale of the nation's children. Namely, by dressing that violates Islamic law, such as wearing mini-skirts, you can see, levis, veiling but wearing tight clothes, dressing but naked, and all of this was born from Western culture.

## **DISCUSSION**

### **Religion and Culture Relations Modern Islamic Perspective**

Religion is a way for humans to be able to find the meaning of life and the world that is their environment. But the life of religious people in this modern environment is increasingly difficult to explain its meaning. This difficulty is caused by problems that arise due to the dynamics of science and technology, which are the main characteristics of the modern age. So that it can change the shape and network of society and its institutions.

In this modern age, religious values, culture, and way of life of religious people are changing very quickly, resulting from the uncertainty of the many surprises that come and separating people from traditional moral and ethnic certainty. The many surprises regarding the changes that have occurred have made the relationship between religion and modern culture increasingly blurred, so it is necessary to have a relationship format that can be used as a benchmark for building good relations.

In general, modern religious and cultural relations are built based on two concepts of relationship, namely a vertical relationship, namely with God, and a horizontal relationship. The first form of relationship is manifested in terms of worship, while the second relationship is manifested through social piety. Departing from this relationship, the experts then translate the relationship between religion and modern culture into three relations, namely indigenization, negotiation, and conflict.

The term indigenization of Islam was first raised by Abdurrahman Wahid in 1980. The rise of Arabization in Indonesia. Indigenization of Islam is a reconciliation between religion and culture, which requires understanding revelation by considering various contextual factors, including legal awareness and a sense of justice. Indigenization of Islam is an effort to respond to changes locally and globally and religious attitudes in a positive and creative way.

Religion in addition to having an absolute dimension of faith in God, also has another dimension in the form of culture which gives birth to various ritual symbols. In this case, Arabization requires the identification of local culture with Middle Eastern cultures, so that it can uproot Muslims from local culture. So, Islamic indigenization seeks to make religion and culture not outperform each other, but tries to bring together so that there is no conflict between the two.

The movement and strategy for the development of Islam were adapted from the da'wah spirit developed by Walisongo in the 15th and 16th centuries. Walisongo's da'wah in the archipelago shows that there is no Arabization reasoning, but what is there is Walisongo's Sufistic reasoning who is very tolerant of local culture and tries to incorporate Islamic values that have Indonesian characteristics, not Arabic.

For example, Sunan Bonang changed gamelan, which is very thick with Hindu aesthetics, into something with the nuances of dhikr, while Sunan Kalijaga preached through local art media. So the relationship between religion and modern culture should not be contradicted, but all modern cultural products can be used as a medium for Islamic da'wah and to spread awareness and kindness.

The next relationship is negotiation, which is when religion and all medical instruments have a dialectic with the various cultures that already exist in society, then there is an effort to jointly change the traditions that they already have. In this area the negotiations take place, of course, this negotiation is limited to certain things that lead to a change in tradition. In this relationship, there is one who has to give up following the other tradition.

While the last relationship is conflict, which shows that religion and culture are mutually sustainable. In this relationship, religion rejects the existence of modern culture which is very dangerous to its purity, as well as a modern culture which continues to develop and does not pay attention to religious considerations. develop their own traditions.

### **Characteristics of Modern Culture**

The characteristics of modern culture show significant changes in various ways because modern culture is trying to change traditional cultures. The characteristics of modern culture are:

1. Identity as an individual, independence, and respect based on the person's personality.
2. Either the object or aid is paid directly according to the price, whether the object or aid is given free of charge (as a sign of solidarity).
3. Thought (world view) is linear (there is development), social dynamics, are progressive, people are free to voice their aspirations, all can be debated, and questioned.
4. Position based on skill, wisdom, and knowledge (achieved status).
5. Socio-political equality (all citizens have the same rights and obligations) and gender. Democratic leadership. Fair chance.
6. be critical of oneself and others, without distinguishing between "us" and "them"; there is no automatic solidarity (or nepotism) towards one's own group, norms and values are applied to everyone.
7. Analytical and critical thinking. Separation of religion, social factors, law, politics, economy. Desacralization (or secularization), science rules.
8. Nature is sacred, Allah and nature are separate, and nature and maintenance are based on science.
9. Causality (causation) is explained through science (as far as possible); God's blessings and punishments are not equated with success and failure; belief in God's sovereignty.

### **CONCLUSION**

The relationship between religion and culture has always been a theme that makes religious people raise debates. Sometimes these debates arise because the perspectives they build are different from the start, meaning that the frequency of their thoughts departs from different foundations. the frequency.

Herein lies the need to recognize the relationship between religion and modern culture for anyone, so that in discussions they do not always prioritize polemics. The relationship between religion and culture departs from a general relationship, namely vertical and horizontal relations. Then these relations are translated into three relations, namely relations indigenization, negotiation, and conflict. These three relations of course depart from different philosophical foundations, so Muslims must appreciate anyone who chooses one of the three forms of relationship.

From the groups that take a stand regarding the relationship between religion and modern culture. This attitude is shown in various ways, namely, there are those who totally reject it, some who accept it totally, and some who criticize it before deciding to accept or reject it. These attitudes are grouped into several groups, namely conservative traditionalist groups, radical-puritan (fundamentalist) groups, reformist-modernist groups, and secular-liberal groups. These four major groups have different backgrounds which lead to different perspectives on the existence of modern culture.

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