**INTEGRATING RELIGIOUS TRADITIONS WITHIN THE FRAMEWORK OF SCIENTIFIC PROGRESS AND MODERNITY**

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| **Article Info** |  | **Abstract** |
| **Article history:**  Received: June 1st 2024  Received in revised form: June 15th 2024  Published: July 1st 2024  Page: 01-13 |  | *The debate about the relationship of Islam with modernity has attracted the attention of Islamic scholars. This led to a split into two camps. Pro-modernity circles represented by Islamic Reformist groups can accept modernity and fully support the concept of modernity for the advancement of Islamic civilization. Meanwhile, Islamic circles that are opposed to modernity represented by Islamic revivalist groups reject the existence of modernity because it can threaten Islamic traditions. The rejection of Muslim revivalist is based on the phenomenon of modernity which is very far from Islamic values that rely on traditions made by their clerical figures. This failure to understand modernity arises because they are too fanatical about the Islamic tradition and do not want to read and compromise with the reality and phenomenon of the times, causing a failure to understand the term modernity. This research will explain the debate of Islamic world relations around modernity sourced from Western media that has changed the face of civilization in the Islamic world. The research method used in writing this article is descriptive-qualitative from library research with data sources in the form of books, journals, and online media, as well as other reference materials relevant to the problem studied. The results show that the Islamic world can hardly avoid and stem the incursion of Western media that is so heavily flooding the Muslim world. One can fully access any phenomenon of modernity. This reality has not deterred Muslim intellectuals who are against modernity from trying to maintain the spiritual identity of Islam even though other Muslim world intellectual groups accept modernity by filtering its negative effects. This study will further analyze the challenges of the Islamic world, in addressing modernity.* |
| **Keyword:**  *Keyword; Framework, Integration, Modernity, Religious Tradition, Scientific Progress* |
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**INTRODUCTION**

The debate about the relationship between modernity and Islamic tradition is illustrated in three works by Muslim intellectual Muhammad Abed al-Jabri in his book: Text, Tradition, and the Construction of Modernity in the Arab World, (Wirianto, 2017) Wael B. Hallaq in his book, The Impossible State: Islam, Politics, and Modernity’s Moral Predicament, (Nasir, 2017) dan Samira Haj, in his book Reconfiguring Islamic Tradition: Reform, Rationality, and Modernity (Ghani, 2013).

Modernity is a rational representation of scientific and cultural progress (Ghani, 2013). Hallaq, a Palestinian scholar of Islamic law, views modernity as a transformation of a particular type of political system that threatens moral degradation (Abdelnour, 2019). Samira Haj, a historian of Palestinian origin, stated that Islamic traditions have historically been open to modernity (Ghani, 2013) and illustrated that Islam is not anti-the progress of the times.

Those who disagree with modernity express concern that this concept of modernity will degrade the set of metaphysical doctrines derived from the Qur'an and that hadith texts and doctrines of Islamic tradition have been embedded in deeply rooted Islamic theological principles, and have manifested themselves in various individual and social practices. Islamic modernist groups try to redefine the meaning of Islamic tradition to conform to the concept of Modernity (Rohman & Muhtamiroh, 2022). This group traces the background of Islamic tradition and then relates it to the complexity of the Muslim world in the era of progress. These two groups of pros and cons of modernity are in various schools of thought and long debates difficult to compromise because of their different points of reason, one based on faith reason and the other based on public reason.

For adherents of tradition, they will always be selective in viewing modernity according to the tradition they hold (Harrington & Maxwell, 2023). The direction of change in modernity appears as if it wants to degrade traditional values through the process of power struggle and social control to control the direction of the world development process. However, the concept of modernity as a world phenomenon is relatively more acceptable than liberal ideas that deify the logical idea of reason and ignore the value of tradition (Annison, 2011)**.**

The basic premise of modernity is fundamentally concerned with creative freedom (Abraham, 2023), whether in social or individual form. One of the fundamental elements in modernity is freedom related to material and social mobility, as well as related to ethical and moral issues of social groups. The argument for freedom is based on the phenomenon that Muslim-majority societies are still backward (Wirianto, 2017) because they are more concerned with traditional values and spirituality and are very different from secular societies that explore the intellect of freedom that gives birth to many advances and civilizations.

Muslim scholars seem to be aware of this phenomenon and understanding modernity is a form of challenge today (Jung, 2021). Modernity accentuates human reasoning and creates new paradigms (Kramm, 2023). However, Muslim scholars' understanding and perspective of modernity and Islamic tradition are not the same. Al-Jabri viewed modernity as a rational representation of scientific and cultural progress. For him, modernity is a solution to create new science, cultural progress, and humanism (Wirianto, 2017) as initiated and achieved by the Western world. He acknowledged that the Arab-Islamic civilization had paved the way for the birth of modernity through the partial adoption of classical Greek philosophy(Keluarga & Volume, 2023), but this effort had not received much attention among the Muslim world (Al-Janabi, 2021). Al-Jabri questioned the commitment of Muslim scholars in their efforts towards the advancement of science (Wirianto, 2017). According to him, as long as Muslim-majority societies remain firm in their traditions and reject modernity, then do not expect the birth of progress.

The socio-cultural changes faced by Muslims in this modern era have given rise to several serious problems related to Islamic law. On the other hand, the methods developed by reformers in answering these problems seem unsatisfactory (Fariduddin, 2022). According to Hallaq, the emergence of modernity requires contextualization of Islamic law (Fariduddin, 2022) in facing the problems of people's lives that are very diverse and universally developed, especially facing the era of disruption. Otherwise, blatant liberalism will be born and try to sell its principles. He opposed all forms of Islamic intellectual orthodoxy. Due to the emergence of the modern nation-state born from the womb of modernity, it has a positive side as a structure of governmental power divided into several state institutions that have their authority whose structural system (Kaya & Benevento, 2022) was never known in pre-modern Muslim governments**.** Modernity in the view of orthodox Muslims is a threat that presents negative effects such as the birth of colonialism in the Muslim world (Dell’isola, 2022). These orthodox Muslim leaders fear a repeat of the dark historical events of past colonialism in Muslim life and try to be more critical of modernity by sticking to the principles of Islamic tradition that have gone through many phases (Usman et al., 2023).

One form of criticism of modernity is the emergence of secularization that opposes all forms of public morality rooted in religious tradition and views modernity as a contemporary era (Hidayat, 2023). It is the negative effects of modernity that worry the Islamic revivals. For them, ethics in the Islamic tradition is the basic foundation of socio-cultural morality and the rule of law in the spiritual edifice of a Muslim (Abdelnour, 2019).

**METHOD**

This research is library research which is a type of qualitative research. Data was obtained from concepts from books, articles and other written sources and then analyzed using the Miles & Hubermen triangulation model. The results are presented in descriptive form.

**RESULT AND DISCUSSION**

**The Ethics of Reason and Mind**

Ethics is the order of the moral life of a Muslim (Siddiq, 2021). At a basic level, ethics represents the subjective value of human actions. Islamic tradition often formulates ethics in the discussion of 'halal' and 'haram'. The main sources of ethical epistemology are the Qur'an and the Sunnah (Haliti, 2023). Both are staple ethical sources of inspiration and wise behavior. In practice, ethics is loosely divided into 'Worship' and social relations, both of which are conceptually interrelated. Ibn Khaldun argues that the moral order of society and the state, as well as the relations of power among societies (Shestopalets, 2022), are contained in the ethical order in the form of Islamic jurisprudential law. Here it can be understood that when a person is committed to the principles of religious ethics, then he will become a polite figure in his social ethics.

This is the characteristic of Islamic ethics that are based on religion and knowledge and is very different from ethics that are based only on logical knowledge. In Greek-European thought ethics are based on values that lead to a system, that underpins the thoughts, attitudes, and behaviors displayed (Komalasari & Saripudin, 2018), whereas in Muslim world thought, knowledge is based on religious ethics (Abdelnour, 2019). This reality illustrates that the logical group of the Muslim world is very strict in adhering to the cultural references of established traditions (Remiswal et al., 2023). This view is considered one of the main reasons why the culture of the Muslim world failed to adopt this type of European modernity. Reason, according to al Jabri, must be freed from ideological thinking if modern intelligence is to be obtained. In this case, every scientific progress will emerge from different points of view (Abdelnour, 2019).

Al-Jabri argued that the level of scientific progress would be born from these two different types of logical reason (Hardiono, 2021). Freedom in differences in viewing things will be achieved by relying on the source of cultural elements and their components. He considered reason to have the value of universality in its overall configuration. He asserted that reason can manifest the instrumental functions of a particular culture. More broadly, al-Jabri attempts to construct a critical epistemic model to see and understand the peculiarities of Arabic reason that lie in Islamic cultural values and norms (Mustakim et al., 2021).

He considered that the lack of critical reason had an impact on the decline of the Islamic world and resulted in the fading of the greatness of Islamic civilization over the centuries (Anwar, 2009). The weak reason for the Islamic world is that in every action they always stand on the codification of established knowledge (Kwaschik, 2023) and cause the production of knowledge to stagnate. The Islamic world today has not been able to catch up with the achievements (Ghani, 2013) of early Muslim scholars who have been able to produce knowledge derived from the Qur'an, and Hadith literature (Zumrodi, 2022) and formulate it into methods of jurisprudence, and so on. The achievements of early Muslim scholars who have been able to produce Islamic civilization (Jung, 2021), on the one hand in the lens of secular interpretation are considered problematic, because the products of these achievements of early Muslim scholars are considered religious doctrines that must be adhered to and followed. This understanding, according to al-Jabri, stagnated the Arabic scholarly tradition. Mainly because of public adherence to the products of early Islamic scholars who were ordained as a religion (Hardiono, 2021). This perception is further strengthened by the assumption that the products of contemporary Arab thought are seen as duplicates of old ideas packaged in new packaging and then sold to the public.

Al-Jabri's argument is considered troubling because he considers that Muslim logic has been confined to the product of the codification of early Muslim scholars and the lack of critical reason against Islamic traditions that cling to the text (Expectations, 2023). At a time when the Muslim world is still confined to stagnant scientific methods, do not expect the emergence of progressive logic to become a system of reasoning that colors the Islamic world. Al-Jabri implicitly states that the failure of the Muslim world to build civilization is because the Islamic world broke out of the old logical paradigm and eventually the Islamic tradition became stagnant( Hardiono, 2021). The stagnation of logical reason reaches its peak after the door of ijtihad is declared to have been effectively closed and must be willing to become blind followers of the established products of jurisprudential traditions. This is what caused the critical thinking and reasoning of the Islamic world to be dulled.

The Islamic world is caught up in the debate of classic problems surrounding heresy (Hanafi et al., 2022) sunnah, and the like. This fact caused anxiety in al-Jabri (Wirianto, 2017). Even though Islam highly values reason (Hidayat, 2023) and makes it a symbol of glory. The debate of reasoning between traditionalists and rationalists developed into a great synthesis in which the next generation of religious elites continued to develop various methods of interpretation. The end of this synthesis is the synchronization of revelation and reason and the consequences of legal and intellectual evolution related to ethics (Hidayat, 2023) Al-Jabri begins his argument by distinguishing his domain of classical Arabic and Greco-European logic. In his view, the two senses produce different ethical roles. Arab reason seems to be lagging because it is unable to reformulate the main ethics of Islam in the era of modernity. This illustrates that the process of scientific production found in the Islamic world is very far behind compared to the scientific tradition produced by the Western world (Abdelnour, 2019).

The Qur'an in the Islamic tradition is the driving force in attaining science (Wirianto, 2017). Whereas in the Western world, the way to explore science is by relating observable natural events with reason (Wang et al., 2024). Islam in building science is based on the principle of 'proving' the truth of God's idea (Warsah, 2021). In the European context, the idea of religion is only as a "reinforcement" of human reason in revealing the natural order while in Islam acquiring knowledge departs from revelation to help man understand God and the universe (Kaya & Benevento, 2022).

The relation of God, the universe, and humanity is the most important element revealed in al-Jabri's philosophy. In this framework, Al-Jabri offers that if the Arabs want to seriously talk about progress in their thinking, then they need to pay serious attention to the logic of thinking to produce brilliant intellectuals and support the idea of more progressive modernity as a form of scientific cultural progress (Alvi Nur Azizah, 2023).

This progressive reasoning demands consistency in methodology based on innovative reasoning to face increasingly complex socio-political challenges in every line of life. This realization will bring the tradition of religious ethics to life, as shown in Hallaq's work, and much more dynamic (Fariduddin, 2022). The Islamic tradition as a living, discursive set has passed through various formative stages as it has been shaped through centuries of scholarly debate.

The flexibility and strong jurisprudential capabilities of Islam made it possible to soften the rigid theological perception and the influence of classical Greek philosophy on the discipline. The science of Jurisprudence (fiqh: ethics of action) is an example of the flexibility resulting from Islamic legal theory (usul al-fiqh). Armed with Islamic legal theory (usul fiqh), one can reinterpret the products of fiqh produced from primary source texts. With this device, a Muslim scientist can produce new religious knowledge (Miswar, 2023). And with this tool of Islamic jurisprudence, the door of ijtihad seems to remain open and a new set of knowledge will be produced.

Al-Jabri captures a broad spectrum of religious narratives that can be used as capital in facing the challenges of the globalization era. Al-Jabri is not worried about foreign cultural threats and post-Arab Spring socio-cultural and political transformations. According to him, religious traditions should be laid as a common framework for understanding the world and a dogmatic guide to humanity. Al-Jabri sought to transform the dogmatic fanaticism of the Arabs towards more 'progressive' ideas of positivism and science, although this was not easy as long as inclusive methods of reasoning and traditional reasoning could not be compromised. It is in this way that Al-Jabri tries to deconstruct the stagnant Islamic reason (Syahid, 2021).

Jabiri sees that the Islamic tradition is fundamentally incompatible with the concept of the modern nation-state because it is a product of metaphysics laden with various systems of reason, and socio-political interactions historically (Alvi Nur Azizah, 2023). He asserts the 'fact' that the concept of the nation-state differs significantly from the Islamic tradition, which has a unique set of metaphysical certainties. However, he acknowledged the possibility of changing traditions over time. Because Islamic traditions and socio-political realities within a country are very different. The Islamic tradition and its peculiarities criticize the Western idea of the ideological product of modernity, liberalism. According to Hallaq, Islamic governance needs to follow its path and evolve following the idea of Sharia, which is represented in a set of divine legal principles. He argued that there is no Islam without a moral-legal system no moral system without divine sovereignty and no state without sovereignty (Fariduddin, 2022). His statement was to demonstrate his desire to compromise the fundamental ideas of Islam and the nation-state.

In many ways, he criticized the concept of a liberal modern state, in which individuals have independence and are free. The structure of sharia law is rooted in 'moral-legal ethics' based on the idea of God's sovereignty. Concerning law, Hallaq said the moral ethics of law are irrelevant to the legal tradition that developed in Western countries. When Westerners are incompatible with divine omnipotence, they offer modernity as a solution to the growth of civilization (Annison, 2011). But the West ignores the value of morality that corresponds to 'facts'. Because their guidelines are the instrumentality of reason that leads them to the norm in all things.

In the Western context, they have their history in the era of liberation from the church's grip but it cannot be universally replicated. This is an important point of fundamental difference between Islamic and Western traditions (Habibi, 2019). Because both traditions have their subjectivity in interpreting culture and society which in the Islamic tradition always relies on Islamic jurisprudence (Zumrodi, 2022). Therefore, it can be understood that today's society has a very much subjectivity influenced by certain cultures. Culture can influence social morality and form the basic basis of the rule of law in communal relations. Social morality is formed characteristic of the structure of moral law. Hallaq disagrees with modern socio-political concepts for human welfare. According to him, morals derived from Sharia are an important part of 'Islamic law' that will lead to human welfare. Hallaq is not in line with al-Jabri's arguments about morality, law, and political organization. Hallaq thinks what al-Jabri sees about Islamic tradition as a prison is a misperception. According to him, Islamic tradition is a socio-ethical construction that needs to be maintained and preserved for the stability of a country (Annison, 2011).

**Concept of State sovereignty**

Globalization is the biological child of modernity (Al-Janabi, 2021). While the concept of a modern state is born from a sovereign entity and has the power to apply its rules (Al-Janabi, 2021). The concept of the modern state is the antithesis of the construction of collective morality derived from the Islamic tradition, in which sovereignty is in the hands of the Creator. The dominant political and socio-cultural structures in the contemporary world are based on Enlightenment ideas (Abdelnour, 2019). Progressive liberal ideas demand conformity with a vision of the universality of modernity that shapes one to find a 'homogeneous theological structure' and usher it toward progress (Al-Janabi, 2021). Therefore, any idea that contradicts this idea of progress, then he will not be given space to develop his ideas and seize the idea of progress. Because the 'logic' of progressivism does not tolerate opposing schools of thought.

In terms of state sovereignty, Hallaq separates the two types of sovereignty into a modern state and a Divine state. Both types of sovereignty demand social submission to the rule of law. State sovereignty has differences in the social order of ethics and its relationship with the legislature. Much of the Islamic tradition rests on the moral force of Sharia which requires judges and rulers to submit to and respect the independence of the judiciary (Fariduddin, 2022). Therefore, the idea of judicial independence is integral to the rule of law.

The relationship between tradition, ethics, and law has essentially become a living arena in Islam. The historically constructed ethical framework of Sharia embodies the religious tradition of becoming Muslim (Jung, 2021). This is of course somewhat at odds with the idea of the modern state, which is built on the 'concept of representative will' (Habibi, 2019). This idea led to the concept that the modern state is the sole holder of its will and destiny. Therefore, Hallaq is very opposed to the concept of the state built on the will of rulers born in Western countries (Nasir, 2017).

The implications of the modern state grounded in the socio-political order forced the traditional Muslim majority to fall into several differences and tensions (Shestopalets, 2022). The paradigm differences between the two concepts of statehood have led to significant socio-political tensions in parts of the Middle East and North Africa (Nafi’a et al., 2022). However, some Muslim scholars try to compromise two opposing views, concepts that were born and rooted in different concepts of sovereignty. Modern Islamists hold the view that the modern state can be used to achieve the 'goals' of Islamic tradition by establishing the Creator as the source of sovereignty(Muzanenhamo & Chowdhury, 2023).

However, the compromise offered by modern Islamists in the concept of sovereignty is not as easy as it is said. Because of its reality, the modern concept of sovereignty rests on capitalism (Abraham, 2023). This policy basis is left to the public will of the majority and the free market. Whatever policy is based on the public will be accepted even though not a few public policies violate Islamic norms and traditions such as drinking and selling alcohol, freedom of interaction with the opposite sex, the entertainment world that invites lust, and so on (Bagchi, 2022). These are some examples of how the paradigms of two modern sovereignty and Islamic sovereignty cannot converge, although several attempts to compromise two opposing paradigms of sovereignty to 'meet' ultimately failed and created significant concerns.

Hallaq argues that the moral system in Islam is a value system taken for granted or must be accepted without any deviation (Abraham, 2023). This is where al-Jabri and Hallaq seem to be at odds with ideas. and opposed. Because Al-Jabri made an offer to dismantle Islamic traditions, to harmonize with modernity-based countries (Hardiono, 2021). While Hallaq remains grounded in the concept of Sharia and Islamic morals and ethics, which he says is a way of correcting some of the effects of modernity that have so strongly plagued the Islamic world. Hallaq holds the view that morality is the ultimate foundation of individual and collective action. Moral principles are rooted in 'transcendent morality'. Transcendent morality can have a real role in protecting humanity from political tyranny, socio-cultural oppression, economic monopoly, and so on because transcendent morality has its independence that is not the same as modern public morality (Fariduddin, 2022).

Islamic morality based on Sharia values is a tool of cultural pressure and control arising from liberal universalism that wants to replace Islamic morality values in making a policy. Hallaq staunchly championed Islamic morality to suppress the concept of a liberal-based modern state. According to him, Islamic tradition should be the foundation underlying the behavior of the Muslim community to fortify it from liberal politics and capitalism. Hallaq saw the constructive potential of the Islamic tradition grounded in Sharia and fiqh as moral behavior from the invasion of the concept of liberal modernity. According to him, the Islamic tradition has a high moral value compared to the moral value offered by the concept of liberal modernity (Hallaq, n.d.).

Meanwhile, according to Samira Haj, the Ethics of Awakening and Text Reform is a concrete key to the theme of modernity. He agreed with Muhammad 'Abduh's ideas about the reform movement amid socio-culture and politics. Abduh's reform ideas have had a broad impact on reform movements that have emerged in Middle Eastern countries (Ghani, 2013).

**Freedom Of Thought**

In the eighteenth century, Islamic knowledge developed rapidly which came from the open, tolerant, and accommodating attitude of Muslims towards the hegemony of foreign thought and civilization, love of knowledge, academic culture, the work of Muslim scholars in government and social institutions, and streams that promote freedom of thought, increasing the prosperity of Islamic countries. This system of knowledge transmission continues to be maintained by contemporary Islamic groups. This system of openness in thinking has been recognized as being able to lift the success of Islam (Mugiyono, 2019).

In the nineteenth century, 'Abduh criticized the system of thinking patterns of Muslims which he called less stagnant while the European world was already developing rapidly marked by the emergence of science and technology in Europe (Rusydie, 2023). In this regard, Samira Haj sees that 'Abduh's reforms are often labeled as 'Salafi movements'. Abduh when he wanted to sell his concept always tried to refer to the original authoritative products of science, namely, the Qur'an and Sunnah. According to him, the early traditions of interpretation and guidance of jurisprudence were sophisticated methods that brought socio-political progress hence their scientific nature. 'Abduh seeks to reconfigure the notion of "Islam" to accommodate changes for the sake of the continuity of Islamic authority in the context of modernity' (Ghani, 2013).

Samira Haj's idea of referring to Abduh's concept of reform seems at odds with al-Jabri's idea of Arab reason. Samira Haj wants to present the face of Islamic continuity. A-Jabri's critique of the epistemic foundations of Arabic reason is based on Arab Islamic thought because it is unable to conceptualize 'reality' (Shahid, 2021). Hallaq and Samira view that the Islamic tradition has no inherent flaws which in al-Jabri's view is quite the opposite and tend to see modernity as a single path to social progress. According to Al-Jabri, if the Muslim world is willing to be open to the conditions and social realities experienced by Muslim societies, then the Muslim world can accept the broader concept of modernity (Lachkar, 2021). Hallaq states in Islamic tradition there is a space where one can perform ijtihad, which is rooted in religious doctrine. Hallaq shows that Muslims and non-Muslims can coexist because Islam has many universal values that can be found in Islamic traditions (Abdelnour, 2019).

If examined more deeply, there are similar values in the concepts of modernity and Islamic tradition without the need to contradict faith and reason. And a Muslim can be modern and live within the framework of moral law. In this regard, Abduh believes that Islam retains its authority in Islamic law and that religious authority is evident in the individual and social spheres. 'Abduh considered that obligations in religion were practices embodied in the form of social relations, and interactive interactions. Abduh strongly opposed the dismantling of the values of Islamic traditions governing social morality. He also opposed the British colonial government which intended to eliminate the role of religion from its public control function (Jung, 2021). 'Abduh the birth of the modern civil state, because it was by the aims of Islamic tradition. The state is ontologically inclined to control the public sphere and control religious and ideological forces. An important part of 'Abduh's reformist project was to redefine religious authority to safeguard Islamic moral principles from, state interference (Al-Janabi, 2021).

The idea of 'Abduh's renewal was to synchronize Islamic values and modernity in approaching Islam with a reinterpretation of religious traditions with fundamental values in Islamic traditions. An attempt to compromise the dynamic concept of modernity with the values of the Islamic tradition without the need for a clash between the two concepts.

**CONCLUSION**

The Islamic tradition has evolved in a historical trajectory resulting in a sophisticated set of socio-political and religious abstractions. The abstraction of the emergence of the modern nation-state does not come from tradition. The concept of the state as a sovereign institution has been thoroughly integrated into socio-political discourse not only in Muslim-majority societies but also globally. Although this reality is seen by Hallaq as incompatible with the ideals of the Islamic tradition, Muslims today de facto recognize the form of the state as a sovereign institution. A reality that is now happening throughout the Muslim world. It is also a sign that the idea of modernity has become an integral part of contemporary Islamic tradition, despite the apparent paradox of the Islamic state. Al-Jabri's idea of offering a partial reconstruction of Islamic traditions to fit the theme of modernity has not been able to help bridge the differences between European modernity and 'Arab logic'.

Al-Jabri's reconstructive offer is very worrying. Because Al-Jabri seems to want to degrade tradition from its essence. Al-Jabri accepted the concept of modernity totally by reducing the epistemic relationship of the Qur'an and Sunnah according to the demands of modernity. Whereas the socio-political ethics of Muslim societies and Arab societies in particular, always refer to the civilization of Islamic traditions. Samirah Haj strongly adheres to Islamic traditions and says that socio-political revival must depart from the 'text'. Because religious texts are integral to the intellectual attainment and progress of a nation. The implications of this debate by Muslim scholars create public resonance in cultural and socio-political ethics in addressing the concept of modernity.

The Islamic tradition gives space to the intellect to formulate the type of modernity that follows the Islamic tradition, by integrating religious tradition with scientific progress, where religious principles do not ignore the development of science and provide space for humans to develop their potential and be more optimistic in forming a more inclusive and morally aware society so that the Muslim world can accept the discourse of modernity as a social reality without ignoring religious principles.

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