



SELÇUK ÜNİVERSİTESİ TÜRK EL SANATLARI ARAŞTIRMA ve UYGULAMA MERKEZİ
SELÇUK UNIVERSITY TURKISH HANDICRAFTS RESEARCH and APPLICATION
CENTER

AYDIN ADNAN MENDERES ÜNİVERSİTESİ TÜRK SANATI ve KÜLTÜRÜ UYGULAMA ve
ARAŞTIRMA MERKEZİ
AYDIN ADNAN MENDERES UNIVERSITY TURKISH ART and CULTURE APPLICATION
and RESEARCH CENTER

KUZEY MAKEDONYA SOSYO-KÜLTÜREL ANTROPOLOJİ ENSTİTÜSÜ
INSTITUTE FOR SOCIO-CULTURAL ANTHROPOLOGY of N. MACEDONIA

“2021 Hacı Bektaş Veli, Ahi Evran ve Türkçe Yılı Armağanı
(In Honour of 2021 Hacı Bektaş Veli, Ahi Evran and Turkish Language Year)”

**15. ULUSLARARASI
TÜRK SANATI, TARİHİ ve FOLKLORU
ÇEVİRİMİÇİ KONGRESİ/
SANAT ETKİNLİKLERİ**

**15. INTERNATIONAL
TURKIC ART, HISTORY and FOLKLORE
ONLINE CONGRESS / ART ACTIVITIES**

Editör: Dr. Öğr. Üyesi Ahmet AYTAÇ

**21-22-23 Haziran (June) 2021
TÜRKİYE (TURKEY)**

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Türkiye, Azerbaycan, Belarus, K. Makedonya, Özbekistan, Tataristan, İran, Türkmenistan ve Moldova/Gagauzya olmak üzere 9 ülkeden bildiri sunulan etkinlikte Türkiye'den 24, Türkiye dışındaki ülkelere ise 41 bildiri sunulmuştur.

ISLAM AND GLOBALIZATION

Zoran MATEVSKI*
Dushka MATEVSKA**

ABSTRACT

Islam, in its internal content and in its external manifestations, faces many challenges posed by globalization. Most of the state communities in which Islam predominates do not have a democratic order, where religious segments play a major role in the country's politics. Islam has always respected differences. According to Islam, globalization should not mean uniformity. Islam teaches that Muslims must participate and invest in the processes of globalization. Many Islamic Religious Communities do not see globalization as an enemy, but as an opportunity to promote and improve their role in the real world. Muslims around the world face the enormous challenges of modernism posed by globalization: how to be a modern Muslim in the Western world? how to place the Muslim in the gap between traditional forms of religiosity and modern styles of thought and behavior. These are all crucial questions that are asked not only by Muslims but also by other religions in the world, because they are actors with their spiritual, intellectual and moral engagement in the integrative process of achieving their cultural identity. Tradition and modernity can go together if modernization is an autonomous work and if the old is not destroyed but transformed. The reasons for the stagnation of the Islamic world in modernization are the mutual internal and external factors; rigid conservatism; cognition of economic passivation; the role of the ruling elites; the colonial and neo-colonial expansion and hegemony of the imperial powers in the Islamic world. Islamic modernism aims to recognize the two one-sidedness of Islamic teaching and practice: traditionalism and mystical intuitionism. In the 21st century, Muslims will continue to struggle with questions of identity, authority and legitimacy. Islamic modernism aims to recognize the two one-sidedness of Islamic teaching and practice: traditionalism and mystical intuitionism. In the 21st century, Muslims will continue to struggle with issues of identity, authority and legitimacy.

Key words: Islam; globalization; Muslims; cultural identity

INTRODUCTION

Man, today lives in different forms of social association and organizations. But he is also in the same or similar forms of belief. Religion and its spirit arise regardless of the type of society in which people live. Here are possible changes that occur in the structure of religious idea, beliefs and values. We are witnessing that with the changes in the societies, the religion has also changed. Throughout history, new religions have emerged and certain religions have been separated from one original religion. The sociology of religion is interested in society, its structure and economic development. They influenced certain changes in religion. The most important element for a successful international order is, above all, to achieve freedom of religion on a global scale. Religions are given the opportunity to act independently of political, economic, and other factors. Religions themselves today point to the importance of tolerance. Tolerance does not mean lack of personal belief and religious affiliation. The world's religions should play an important role in promoting and building peace. Religion is central to the promotion of religious freedom and world peace. People need to learn to understand each other, until they build a world in which religiously diverse believers can live and work together. The international scope of modern life requires world religions to embrace religious tolerance, dialogue, and cooperation (Shahram, 2006).

According to David Held, there are three theoretical divisions dealing with globalization:

- a) Hyper globalists: globalization is an iron historical inevitability that is not the fruit of will and choice. It also envisions the end of nation-states and their sovereignty.
- b) skeptics: economic globalization is just a myth. There is regionalization and the emergence of three major financial trade blocs in the world: European, Pacific-Asian and American.
- c) Transformists: these representatives say that the path to globalization is not predetermined at all (Held, 2014).

We can define globalization as a reconfiguration of social geography, marked by the growth of interplanetary and supra-territorial connections between people. It is developing at the highest rate; with the highest degree; with the largest scale and with the most significant impacts. Beginning in the mid-twentieth century, it prompted significant changes in certain definitions of territoriality, capital, state, nation, and contemporary rationality (Scholte, 2005).

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15. ULUSLARARASI TÜRK SANATI, TARİHİ ve FOLKLORU ÇEVİRİMİÇİ KONGRESİ

Religion is an integral part of many aspects of society. Religious beliefs have a great influence in areas such as politics, economics and culture. Religion is a social phenomenon that has not always played a major role in public life at all stages of human history and development. This is about the role of religious ideology and religious institutions. Different religious ideologies in a certain historical-social context have contributed to religion playing a controversial role in the history of a society. Religion as a sociological phenomenon has never been a cause of hatred, conflict and war. They were primarily driven by economic benefits and natural resources.

1. THE ROLE OF RELIGION IN THE PROCESS OF GLOBALIZATION

The religious understanding of democracy is not just a sociological and political value. It is above all, as a spiritual-ethical value, in which the basic task is to serve out of love and sacrifice, for the good of all. The most important universal religions, according to their nature and activity, achieve reconciliation between God and men, and of people among themselves. These are lasting values before God and before humanity. Religion is a link between the old and the new. It is a good basis for promoting the new cultural model of re-evangelization and affirmation of the value system.

Globalization processes in the modern world necessarily affect all developments that are current in modern societies, including religious changes. These processes apply to the political, economic, cultural, and religious life of any modern society. Religion in the global world provides a great opportunity for interreligious dialogue and cooperation. But it also carries the danger of being confined within one's own reach. The study of religion in the context of globalization has so far been a relatively neglected topic, starting from the fact that religion is based on tradition and regional culture. Globalization has penetrated very deeply into all spheres of social life. The consequences of globalization are new experiences in society: the process of internationalization and transnationalization. The relationship between religion and globalization raises many questions that theologians, sociologists, and others are trying to answer with conviction.

Although the two terms are contradictory, they are closely related. Given that the term globalization has both technical and political significance, certain groups of authors have different views on the history of globalization. According to some theorists, globalization begins with trade between nations based on basic institutions that allow individuals and companies in different countries to exchange goods with minimal disruption. Liberalization is a capitalist economic theory based on the removal of trade barriers. This has led to increased nations' specialization in exporting certain. At the same time, protective customs duties and other trade barriers are being removed. The period of the gold standard and liberalization in the 19th century is often referred to as the "First Age of Globalization". According to many, as industrialization grew, so did the "First Age of Globalization." The gold standard appeared in several countries between 1850 and 1880. The "first era of globalization" is thought to have disintegrated in several stages beginning with World War I and collapsing completely with the gold standard crisis of the late 1920s and early 1930s.

Globalization in the post-World War II era has been driven by many rounds of world trade negotiations, primarily under the terms of the General Agreement on Trade and Tariffs, which have led to a series of agreements to remove "free trade" restrictions. The most important round of negotiations is the Uruguayan one, which led to the establishment of the World Trade Organization (WTO) in order to mediate in possible international disputes. Other bilateral trade agreements are the Maastricht Treaty and the North American Free Trade Agreement, which were signed to reduce tariffs and barriers to trade. Starting from the relationship between religion and globalization, the strengthening of religion is imposed as a necessary consequence of global processes. This begs the question of why this is so. The answer is that the process of globalization calls into question the old value system and the role of institutions such as the family, religion, state and nation. Globalization in certain societies has caused an identity crisis, a sense of disorientation, threat and loss of roots. This, on the other hand, was manifested by the strengthening of the interest in religion, as a bearer of the collective identity.

Globalization is a very complex phenomenon. It is the strongest internationalization that starts from organizations, through culture to language. Globalization brings about social, ethical, political, and even religious change. The question of the state of religiosity in globalization is very interesting. Religion is an important aspect of globalization although it is a relatively neglected topic. Namely, these are opposing terms - which indicate the destruction of one in relation to the other. However, some authors believe that globalization is not a threat to religion.

When we look at globalization in a positive light, it can be imagined as a promised land. But on the other hand, globalization is opening the door to world imperialism that turns into an interest in profit. Globalization is a challenge for all mankind and for all religions and it brings with it both the

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good and the bad elements that are becoming known and available to humanity. Therefore, those who are less aware of themselves, their culture and religiosity, will be in great danger. That is why globalization is a novelty that is engraved in human history. Globalization must not be the spiritual exploitation and subordination of people. The third millennium should be marked by the idea of dialogue, not by the clash of civilizations. The fundamental mission of the epoch in which we live is dialogue and coexistence.

Europe has a future if it adequately includes members of the Islamic faith, as they form part of European identity. Respect for every human right is a prerequisite for a peaceful life among all people of all religions in the world. We can also define globalization as a political process by which nations share values and thus achieve a better form of cooperation, or small nations become losers in the struggle for power. Globalization is also seen as a cultural phenomenon. Here it comes down to the interaction between different cultures that enrich each other (Laursen, 1999).

2. ISLAM AND GLOBALIZATION

We also see globalization through the prism of religion. Globalization seeks to unite religions into a common religion that is acceptable to all peoples and that is at the service of global processes. Islam is one of the most important, largest and most widespread religions in the world (second in monotheistic form). Islam means: submission, surrender and obedience to God. Islam is based on the holy book Qur'an, which was created as a message (revelation) from God through the Prophet Muhammad. The Qur'an is the source of the Islamic faith, morality and law. It presents the basic aspirations, intentions and wills of God, as well as the tasks of people towards God. According to Islamic scholars, Islam is defined as a system of laws to facilitate human life and accept God as creator. Most of the Islamic Religious Communities are characterized by tolerance towards other religions and cultivate the view that all those who do good deeds and believe in one God will receive their reward on the Judgment Day. Religion as a sociological phenomenon has a special place in the process of globalization. Globalization has brought us closer than ever, intertwining our lives nationally and internationally in a complex way. On the other hand, the new tribalism, regression and return to the old lead even more to divisions and conflicts. Religion as a phenomenon is also part of that process. It does not lead to peace, but it can also lead to war if it is instrumentalized (Abdelrahman, 2009).

The question is how these changes in the development of society reflect on the character of the changes in religion. Sociologists often wonder if religion is disappearing or revitalizing. They believe that religion is returning or experiencing its own revival in modern times. This indicates that religion is between globalization, politics and culture as an entity that is sufficiently present in society. Many authors in the context of religiosity and globalization point to positive types of globalization, while others are very cautious and certainly very critical. The emergence of globalization does not leave anyone indifferent. It raises complex theoretical but also very practical questions, such as the formation of believers. One of the current problems of Islam today is its attitude towards globalization. There is a new experience that today's man is facing. It is an experience that his ancestors did not face. That experience is not a journey from one continent to another, but a journey from one religious' space to another. Therefore, the process of globalization today should be in the context of the birth of a planetary ideology of understanding and dialogue.

The fundamental mission of the age in which we live today is dialogue, not a clash of civilizations. Members of different religions meet more and more permanently in all spheres of social life. Islamic thought has encountered many tendencies and challenges, such as issues of nation and secularism. One of the current problems of Islam in the world is in fact its attitude towards globalization. The ideological aspect of globalization is very important, because it decides and unites all aspects of globalization. Globalization is also a political problem because it deals with the process of governing the world and the world community.

The Muslim world was retreating into a state that Hegel called Oriental peace. The attitude of the Muslim religion towards globalization can be: in isolation (which does not lead to good); in assimilation (also does not lead to good); and integration (which Islam affirms). The problem here is secularism. If globalization opts for secularization, then such globalization does not differ much from colonialism (where globalization imposes secularism). Therefore, it is necessary to work on encouraging spirituality in the process of globalization. Globalization will not succeed if it forgets about spirituality, religion and believers. If we do not accept the spiritual values of religions as an integral part of globalization, then we would not know who would save us (God offers salvation to believers). The process of globalization will not succeed if it does not follow the teachings of the world's major religions (Akbar and Hastings, 1994).

15. ULUSLARARASI TÜRK SANATI, TARİHİ ve FOLKLORU ÇEVİRİMİÇİ KONGRESİ

Secularism indicates a closed view of the world as well as an absolute value system. Secularism grants the right to be free from religious rule and teaching, as well as the right to be free from the imposition of religion on people by states. The secular view is that human activities and decisions (especially political ones) should not be influenced by religion (Kosmin, 2007: 230). Yet people need to be aware of their own views and beliefs. People need to know that as global society changes, so do moral principles and codes of ethics. It is human nature not to love what one does not know. With ignorance and fear, a wrong image of things appears in man. The basis of all religions is of a single principle, and is identical in all periods. Although in religious rites there is a difference between religions, which is quantitative and qualitative, still the basis of religions is one and there is no contradiction in it. For a person who has realized the necessary implications of life in a large global village, it is not natural for him to neglect the religious beliefs of other people. The Qur'an addresses its believers, warning them that whoever commits evil will be punished for it, and will find no protector or helper (except Allah). No harm will come to a believer who does good deeds.

Islam points out that in the process of globalization, the most important thing is religious dialogue. This is a very important feature of Islam. The greatest emphasis is placed on the dialogue between God and man, because man who is not in dialogue with God, cannot adapt to anyone. According to Islam, man is responsible for the state of mankind's dialogue with God. The Islamic concept of interaction with others is a very important segment of the faith. In Islam it was founded 1500 years ago. Dialogue between religions should be on a philosophical basis because religions are better understood through their philosophical systems than through theological systems. In traditional philosophy, man was a free being. Without freedom there will be no faith in God. In many epochs of its history, Islam has had successful projects of spiritual and cultural-civilizational globalization. Islam appears as a link of universal connection. Islam without xenophobia has entered into a global dialogue with other religions, cultures and civilizations. Islam is open, and it is noted that the term Muslim God cannot be found in the Qur'an. According to Islam, this is the greatest sin, because it limits God to something he is not. Islam means surrendering to God.

According to Islam, globalization should mean neither unification nor uniformization. Islam teaches that Muslims must participate in globalization. They do not see globalization as an enemy but as their own opportunity. Islam sees globalization as a challenge to which Islam can give its answers and thus contribute to the development of its religious worldview. Globalization must not take place by imposing one part of the world on another. All parts of the world should be given the opportunity to be equal. Also, globalization must not materialize. If globalization is governed by the laws of the market in favor of powerful people, then there will be great negative consequences for humanity. If we lose faith, then we lose values. A society without certain values is a dangerous society. Dialogue is a way of life and at the same time it is an opening of the truth. Liberal democracy emphasizes individualism and freedom of conscience and ideas. If these principles are properly applied in a given society and globally then the system would accumulate a plurality of ideas and beliefs. In cultural interaction, all persons should be guaranteed the same rights and duties. Globalization can produce a multicultural world, as well as understanding and peaceful coexistence between different religions and cultures.

CONCLUSION

Islam, by its internal content and its external manifestations, faces many challenges posed by globalization. Most of the state communities in which Islam predominates do not have a democratic order. Islam has always respected differences in globalization. According to Islam, globalization should not mean uniformity. Islam teaches that Muslims must participate and invest in globalization. They do not see globalization as an enemy, but as an opportunity to affirm and improve their lives in the real world. Muslims around the world face enormous challenges: how to respond to the challenges of modernism posed by globalization; how to be modern in the western world; how to place Islam in the gap between traditional forms of religiosity and modern styles of thought and behavior. These are all crucial questions that are asked not only by Muslims but also by other believers in the world, because they are actors with their spiritual, intellectual and moral engagement in the integrative process of achieving their cultural identity.

The question of coexistence with other religions, cultures and nations is also raised before Muslims. The Islamic world is stagnating during the modernization of the West. But he is gradually making positive achievements and progress. Tradition and modernity can go together if modernization is an autonomous work and if the old is not destroyed, but transformed. The reasons for the stagnation of the Islamic world in modernization are the mutual internal and external factors: rigid conservatism; cognition of passivation; the ruling elite; colonial and neocolonial expansion; and hegemony of the

15. ULUSLARARASI TÜRK SANATI, TARİHİ ve FOLKLORU ÇEVİRİMİ KONGRESİ

imperial powers in the Islamic world. Islamic modernism aims to recognize the two one-sidedness of Islamic teaching and practice: traditionalism and mystical intuitionism.

In the 21st century, Muslims will continue to struggle with issues of their identities, authorities and legitimacy. The schools of the future will be different depending on the local context and cultural tradition. It is well known that Islam as a religion is self-sufficient and easily adaptable. For its spread it is not obligatory to follow all the external attributes of the faith, which are so strictly observed in other religions. It is not obligatory for Muslims to build a mosque, just as it is obligatory for Orthodox and Catholics to build religious buildings. Thus, according to official data, there are 350 mosques and prayer houses in Italy, of which about a third are called mosques, although only a few have the characteristic dome and minaret. At the same time, those who advocate a secular orientation will be challenged to adopt a secular option that can accept the widespread presence of Islam in society. Secular and Islamic paths will be challenged to develop directions of action that will truly support them. Democratic pluralism protects the rights of believers and atheists alike. In that case, dialogue is confirmed as a fundamental ethical and religious imperative. Theoretically, religions have no reason to fear the process of globalization. They overcome the cultural, linguistic and other barriers that divide nations. This has been done throughout history by Christianity, Islam, Buddhism and other universal religions.

Globalization is challenging religions. They are often profiled as the most important bulwark for the defense of shared identities, among people who feel threatened by the advent of new cultures and religions (perceived as alien). Most religious institutions seek to prevent cross-cultural disputes or new religious wars. How to increase efforts for real dialogue with the aim of reaching a minimum consensus between different cultures and religions. Religion (as a social phenomenon) is faced with three important tasks: a sense of shared responsibility; seeking unity through dialogue; and formulating a common ethical composition through negotiating action. The fact that people are increasingly sharing their living space with other religious people is increasingly imposing the need for an inevitable dialogue between religions. It will not encourage religions to turn against one another, but will direct them toward one another. Religion is expected to become a symbol of the processes of dialogue and cooperation. The essence of a good life is in dialogue and coexistence. Members of different religions are increasingly found in all spheres of social life. And the goal, of course, is to respect the right to religion, as part of human rights.

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