

ABSTRACT

The long debate among Muslim groups in responding to the idea of development (modernization) initiated by the New Order government caused the development of thought in the 1970s to become stagnant. Nurcholish Madjid provided stimulus in the form of efforts to refresh the thinking of Muslims by bringing secular and liberal ideas into the Muslim community. According to him, secularization and liberalization are efforts to overcome the disadvantages of Muslims. The basis of understanding of this secularization is the view that there is no connection between religion and the state (Raziq, 1925: 67). Apart from that, liberalism also seeks to free Muslims from the shackles of false beliefs. According to Binder, in the Islamic tradition, openness to the interpretation of the holy book cannot be said to be final (Binder, 2001: 153).

This research is library research on Islamic thought initiated by Nurcholish Madjid with the title "Nurcholish Madjid's Thoughts About Secularism and Liberalism". This research uses a descriptive analysis method to explore Nurcholish Madjid's thinking and is analyzed through a genealogical framework of Islamic thought, secularism and liberalism that developed in Indonesia. This research also attempts to look at the dynamics, transformation and discontinuity in the development of Islamic politics in Indonesia.

The results of this research can be concluded that secularization or desacralization is different from the concept of secularism. There is a distortion of meaning because secularism is a closed ideology regarding the total separation between religion and political life or simply can be said to be an anti-religious ideology, while secularization is liberating development or liberation because Muslims are unable to differentiate between profane and transcendent values. In relation to reality in Indonesia, religion and the state influence each other in influencing the legal and political systems. So the relationship between religion and the state in Indonesia is an intersectional relationship.

On the other hand, Nurcholish Madjid reads that orthodox Islamic sources regarding human liberal positions are not the will of humans themselves, but have become God's commands (sunnatullah). Appreciation for plurality is what will lead to harmonization. Thus, liberal is not only interpreted as the freedom to interpret Islam as he pleases, but rather an effort to bring back thoughts, understandings, opinions, ideas produced by predecessors to be contextualized and adapted to current developments.

Keywords: *Secularism, Liberalism.*