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Tariq Ramadan's View on Western Muslims Identity: Between Nation and God's Revelation

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ARTICLE INFO	ABSTRACT
<p>Article History</p> <p>Received: March 9, 2022</p> <p>Revised: May 23, 2022</p> <p>Accepted: June 9, 2022</p> <p>Published: June 9, 2022</p> <p>Keyword: Identity, Nation, Tariq Ramadan, Western Muslims</p> <p>Copyright (c) 2022 Fardana Khirzul Haq, Muhammad Shulthoni, Fahrudin Mukhlis</p> 	<p>Western civilization is often considered to be more advanced than any other civilization. However, many people think that western civilization constantly contradicts Islamic values. Samuel P. Huntington writes that the West would clash with Islam. The September 11, 2001 tragedy was a historical event that made the world condemn this action. Some Muslim terrorists launched an attack on the West. Since then, Western Countries are always alert to everything related to Islam. They think Islam is a threat to the survival of democracy and secularism. Tariq Ramadan Suggested that western Muslims must understand their identity as Western Muslims to be accepted in the West and tackle all negative views of Western people who are against them. They can have multiple identities depending on the situation they face. There are four principles in their essence: Faith, understanding the text and context, education (teaching), and participation. Participating without losing the first of those four principles means Muslims can and should participate in realizing the integration of Western culture, carrying on Islamic Values to be a significant contribution that equals Islamization.</p>
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Introduction

According to Robert Spencer, the first tragedy in that Muslim terrorists were involved happened at Munich Olympics in 1972, when Muslim terrorists killed an Israeli athlete. At that time, people claimed that it did not relate to Islam. The war between Israel and Palestine caused it. In 1979, Muslims attacked the U.S. embassy in Iran and took fifty-two hostages. And again, it was not Islam but an expression of Iranians because the American government supported Shah, but the Iranian people rejected it. In 1983, when a Muslim suicide bomber bombed a U.S. Marine Barracks in Beirut, 241 Americans were killed. America considered this a political matter no more (Spencer, 2002).

The violence related to Muslims continued. Muslim terrorists threw the elderly Leon Klinghoffer, who used a wheelchair, to his death off the hijacked cruise ship Achille Lauro in 1985, when militant Muslims first blew up the World Trade Center in 1993; when they murdered nineteen American soldiers in the bombing of the Khobar Towers in Saudi Arabia in 1996; when they bombed the U.S. embassies in Kenya and Tanzania in 1998; when they bombed the USS Cole in 2000. Each time that Muslim terrorists did their action, Americans quickly make themselves and the world sure and calm, that what happened is not an honest Islam; This statement swelled after September 11 (Spencer, 2002).

On the morning of September 11, 2001, some unforgotten tragedies happened in the United States of America. "*The September 11 attacks*" were a series of four coordinated terrorist attacks launched by the Islamic terrorist group al-Qaeda upon the United States in New York City and Washington, D.C. It caused about 3,117 people to think they had died (Gehman, 2002). George W. Bush, Tony Blair, and virtually every other Western leader insisted that their shadowy foe in this strange new war was not Islam but terrorism and that their relationship was only coincidental. But a few western people did not accept this, and they began claiming Islam was a threat to Western people. Later, the Involvement of the USA in these tragedies made a long, unpredictable implication. It caused, first, the reaction of European governments to implementing new surveillance and control laws targeting immigrants from Islamic countries. Second, the situation in Islamic countries themselves (Karstedt, 2003).

Since those tragedies, Islam became a threat to the West. Paranoid Phenomena against Islam and Muslims appeared in many decisions of Western countries. Islamophobia spread among the Western people. Many discussions and studies assumed "militant Muslims are the main enemy of the West." This statement allowed and legitimated the Western countries to attack the Islamic countries, which suspected those terrorists were staying there. And finally, the Western countries did not look for the terrorists only but also the political interests, business, and economy through democracy, liberalization, and human rights (Husaini, 2005).

Western Muslims always feel that they are the victims of the superiority of the West. However, the "victim" mentality of Western Muslims, which assumes the West is controlled by their deep hatred, is dangerous as the West regarded western Muslim's actions and their rejection based on their hatred against the West (Esposito, 2010).

Many years ago, Samuel P. Huntington, an influential political scientist from the United States of America, had predicted what the West would face. He called it "the Clash of Civilizations." He stated that a conflict between Islam and Christianity, both Orthodox and Western, was actual. (Huntington, 1997) In 2001 he said that "the Clash" had come. The violence of extremist Muslims became a conflict between Islam and the West (Husaini, 2005).

Huntington wrote some factors which would increase the conflict between Islam and the West; first, the increasing number of Muslims Populations would make the number of unemployed young Muslim people and their dissatisfaction. Second, the Islamic Resurgence (Revival). Third, the intervention of the West in Muslim countries would make them begin to fight and counter them. Fourth, the collapse of communism removed the common enemy between Islam and the West, each thought threat to the other. Fifth, the increasing interactions between Muslims and Western people made a new sense of how it differed from another (Huntington, 1997).

Tariq Ramadan, a Professor of Contemporary Islamic Studies in the Faculty of Oriental Studies at Oxford University, the grandson of the Muslim Brotherhood in Egypt, Hassan al-Banna, (Fourest, 2008), stated that Western Muslims should have been treated as Muslims by religion and Western by culture (Esposito, 2010). He reminded Western people the forgotten component of Western civilization is Islamic civilization. Western Muslims must be allowed to build their identity and culture, just as the other faiths and ethnicities have done (Ramadan, 2007b).

From the points above, the writer sees problems with being a Western Muslim. However, Tariq Ramadan, currently a lecturer at Oxford University, has a view that explains what should be done by Western Muslims in according to be good Muslims and loyal citizens and also argues there was no "clash" between both.

Results and Discussion

Tariq Ramadan was born on August 26, 1962, in Geneva. He is the son of *al-Ikhwān al-Muslimūn's* founder, Hassan al-Banna, who was famous for all the Islamic activities and politics he held in Egypt. His father, Said Ramadan, was one of *al-Ikhwān al-Muslimūn's* leaders. He was responsible for spreading the idea of *al-Ikhwān al-Muslimūn* throughout Europe. His mother is the daughter of Hassan al-Banna, and she is the most beloved daughter of Hassan al-Banna. Her name is Wafa al-Banna. Tariq Ramadan's parents were exiled to Switzerland because of their Islamic activities during the period of Gamal Abdul Nasser. However, his parents later were the first to teach him political Islam (Fourest, 2008).

Tariq Ramadan held his MA in France. His Dissertation in the master was *The Notion of Suffering in Nietzsche's Philosophy*. It discussed reading Western philosophers, from Socrates, Plato, and Aristotle to Schopenhauer, through Descartes, Kant, Spinoza, Hegel, and Marx to make confrontation the substance of their views with Nietzsche's (Ramadan, 2010b).

In 1989, the Affair of Creil happened when a headmaster of Collège de Creil, a school in Creil, a city in France, refused to allow three Muslim girls to come to school because of wearing headscarves. The reason for the headmaster was it would contradict the republican principle of secularism. (Freedman, 2004) This affair motivated him to take a stand as a Muslim. He knew he needed a title to speak and preach (Fourest, 2008).

In 1991, he decided to go to his Parents' land, Egypt, to study Islamic sciences in an accelerated program. He did not take the long and complex apprenticeship al-Azhar university offered him. His purpose in Egypt was to explore how to make a relevant and coherent argument based on limited Islamic references and not to cultivate his mind (Fourest, 2008). He studied many lessons from many Islamic books, articles in general and Islamic laws and jurisprudence in particular. He completed his study five years program in twenty months (Ramadan, 2010b). He got his Ph.D. in Arabic and Islamic Studies from the University of Geneva. He succeeded in applying for a professorship in Islamic Studies at the University of Leiden.

Western Muslims

"Western" is an adjective form of "west." "West" is the name of the four cardinal points. "The West," according to Oxford Advanced Learner's Dictionary, is Europe, North America, and Canada, contrasted with eastern countries. (Hornby, 1995) It refers to the "Occident," the countries of the West, Europe, and America (Hornby, 1995).

Ulrich Steinvorth stated that The West originally came from Greece, Rome, and Christianity, but it is led by ideas and continued by the Enlightenment. These ideas changed or developed traditional religion with belief in the value of personal and rational powers and inalienable rights and with trust in science and technology, production, and trade. Openness to these ideas constitutes modernity, with which the West can be understood. It includes specific rationality, a way of justifying and explaining actions oriented to utility, happiness, and personality. The West can be known geographically and historically only by its ideas and superior rationality. This, at least, is the West's self-understanding (Steinvorth, 2009). The rationality that claims superiority to alternatives is produced by The West. To deeply understand Western Muslims, John L. Esposito divided Muslims in the West into two kinds: Muslims in America and Muslims in Europe (Esposito, 2002).

John L. Esposito stated that Western Muslims had been challenged to explain their position in American and European society. They struggle, and some have failed with the relationship of their faiths to their national identities (assimilation, integration, and multiculturalism), intermarriage, gender

relations, worship, and education. Many struggles with the English language and their willingness to hold on to their original or homeland cultures, and many Muslims face religious and ethnic discrimination in the workplace and society. Incidentally, numerous minorities who "made it in America" don't recognize what Muslims are presently confronting. They are disappointed to see the similarities between their past and Muslims' current issues. As a result, Muslims fell from the circle of American pluralism (Esposito, 2002).

Diana L. Eck explains that Islam is the religion in which many western people have the most negative stereotypes of extremist terrorism, saber-rattling jihad, and the oppression of women. In America, the Muslim society feels misunderstood, accused by the media, and subject to continuous low-level harassment. The emergence of Islamic Revival and the rise of militant Islam worldwide have made the public description of Islam dominated by its most radical voices. It is no wonder that American Muslims put public education and information high on their priorities. Those Muslim societies' leaders often spend countless hours interpreting Islam to non-Muslim neighbors. Islam is the most misunderstood of America's religious traditions. Ironically, Islam is also theologically and historically closer to Christianity and Judaism than the traditions of the East; actually, it should make it easier to understand (Eck, 2001).

According to M.A. Muqtedar Khan, the West's idea of Western Muslims that Islam, the religion they converted to, is irrational and nonsense, with no democracy in its Faith and always in contradiction with equality, freedom, and peace. They constantly confront the values and principles of Islam. This idea that the West makes that Islam is in contradiction with the West makes western Muslims challenging to perform the religion and show their commitment to their faiths. It becomes the mainstream of the West people, and even the Media makes it worse when there is a conflict in the Middle East and Media attacks Islam and its values. Prejudice, hatred, and intolerance make practicing Islam in the public arena dangerous. There are many prejudices against Islam (Khan, 2005).

The illustration of discrimination that Western Muslim women continuously confront is almost wearing the hijab. It becomes an enormous issue when a Muslim woman wears a hijab. In the interview for a job application, they can be sacked without any reason when they start to wear it after they obtain a position within the workplace. The principal or teacher will send their Muslim student in case they wear the hijab. Most will be punished when they are denied wearing uncovering dresses in exercise center classes or swimming. Alienation has continuously happened to them in numerous interactions with the social orders between individuals of different genders, which is what they constantly confront within the West (Khan, 2005).

What happened to Western Muslim women also happened to western Muslim men. Their appearance for wearing beards or caps is always discriminated against. The discrimination continued and happened when they needed a more extended break to pray the Jumat prayer. When western

Muslims, both men, and women, ask to be off for the Islamic festival, they will be resisted. There is discrimination when many Muslim scholars or intellectuals look for jobs needing higher education when they write an essay about politics, and Middle East issues, from their perspectives as their beings, are Muslims (Khan, 2005).

Tariq Ramadan's Viewpoint on the Western Muslims Identities

In Ramadan's opinion, western Muslims look so different when they are around Western people daily. Therefore, Western Muslims need a revolution to redefine themselves to find their identities. The experience of being collapsed in economic and political exile brings them to the search for an identity at the core of their natural environment. This reaction is understandable; it is, above all, the reaction and responses to the presence or feeling foreign climate; this is what should have attention. Therefore, man defines another's identity by the reaction, by differentiation, in opposition to what he is not or even against the other. This process is natural, although the birth process is harmful, unhealthy, and dangerous to others (Ramadan, 2010b).

Western Muslims must answer whether they are American, French, Italian, Swiss, etc. These questions force them to define and explain their identities and relate to their loyalty because loyalty doesn't recognize duality. This is what western people thought about western Muslim identities. That is a meaningless question. Because western people have an obsession with the idea of defining oneself as contrary to what one is not. That question asks whether one is primarily Muslim or French, American, Italian, or English, in contrast to the two identities and relationships that do not belong to the same realm (Ramadan, 2010b).

The different side between being Muslim first or being "American, English, or French" first is in the way of thinking, this is a false case, and the two relationships are different and in a separate order. Being a Muslim means embodying a particular conception of life, a sense of the meaning of life and death. Meanwhile, being an American, English, or French means playing one's role as a nation's citizen (Fourest, 2008).

Western Muslims are always asked whether they can be loyal citizens and good Muslims (Esposito, 2010). Tariq Ramadan said that a Muslim, as a citizen, has a social contract with the nation he is living in. He has to obey his nation's rules. Therefore, everything in the country in social, cultural, economic, and legal terms, which is not contrary to Islamic principles, becomes Islamic. He added that whatever the rules and cultures are not contradictive to Islam, we, as Western Muslims have to accept them as our loyalty for being a citizen (Fourest, 2008).

John R. Bowen stated that some people are worried about Western Muslims' integration into Republic. First, the problems are Muslim's cultural communalism (communalist) which makes them commit to their association, including mosques, schools, and kinship. The next problem is the failure of the Muslim community to accept secularism (Bowen, 2010).

To answer this question, we need to warn Western Muslims as Ramadan warns them to stop feeling and perceiving their selves as minorities; they have to move from integration to contributing to be more proactive and offer something to society (Ramadan, 2007a).

According to Ramadan, no verse of al-Qur'an, Prophetic tradition, or Western constitutional prohibits Muslims from practicing their Islamic teaching and becoming loyal citizens. Therefore, there is no related conflict. Islamic civilization is integral to Western culture through philosophy, medicine, science, art, and architecture. Ramadan said that integration doesn't mean assimilation at all. Western Muslims must be allowed to build their civilization, as the other Faith has done before. Including in the culture is Muslim's acceptance of the constitution, laws, and frameworks in the Western countries where he lives (Esposito, 2010).

Western Muslims agree with the integration, and the content is in their hands. The primary substance that Western Muslims need is not in contradiction to Islam. Western Muslims acknowledge the laws as long as they don't constrain them to do something forbidden to Muslims. In this case, to be a faithful and good citizen, Western Muslims must be taken off their religion or be terrible Muslims. Indeed, Western Muslims will instantly reject it (Fourest, 2008).

There are no problems with Western Muslims in their integration with the nations they live in. The problem is when Western Muslims are forced to choose to be assimilated (to lose one's own identity) or to remain alien (to live apart from society to protect oneself). It is like a western Muslim has to choose to be a west Muslim without Islam or to live in Western out of Western (Ramadan, 1999).

The Middle Path

Tariq Ramadan introduces the middle path to maintaining the Islamic identity and dealing with nationality challenges, which western Muslims always ask about. It is the path that Muslims should not lose their loyalty to the nation when they keep their Faith in all their activities. On the contrary, a nationalist will never lose confidence when they participate and contribute to show loyalty to the country. This path distinguishes Islam from all cultures, including Arab or Asia, and their traditions and customs, because this path is the main principle of Islamic identities.

Tariq Ramadan is a Swiss Muslim scholar, writer, and academic who has written extensively on Islam and contemporary issues. His perspective on the "middle path," or *wasatiyyah* in Arabic, is likely based on his interpretation of Islamic teachings and his personal beliefs and experiences.

In general, the concept of the middle path in Islam refers to the idea of seeking balance and moderation in all aspects of life. This includes avoiding extremes of behavior or thought and striving for a middle ground between different viewpoints or positions.

According to Ramadan, the middle path is an essential principle in Islam that can help Muslims to live more fulfilling and meaningful lives. He has argued that Muslims must find a balance between their spiritual and worldly pursuits and avoid becoming overly focused on either.

Ramadan has also argued that the middle path can help Muslims to navigate the challenges of living in a rapidly changing and complex world. He has encouraged Muslims to be open to new ideas and perspectives while remaining true to their core values and beliefs.

It is important to note that Ramadan's perspective on this issue is likely to be complex and nuanced and may be influenced by various factors, including his personal experiences and the specific context in which he is writing or speaking. Therefore, if you would like to learn more about his perspective on this issue, it would be best to read his writings or listen to his lectures.

Faith, Practice, and Spirituality

This is the first path and the core of Islam. It is a belief in the Oneness of God; this is the central concept of Tawheed. It is an essential element for every Muslim. It is confirmed and testified by Shahadah. Shahadah binds Muslims all time. Shahadah is a sign of the Muslim's loyalty to Islam. It shows that the Muslim identity is beyond space and time. This loyalty sign is concretely proved by Practicing worship like Sholat, Zakat, etc. And finally, that spirituality is the way to keep Muslims alive, intensifying and strengthening their Faith. All of the practices in Islam are to make Muslims remember God. To know Muslims' Identities means to acknowledge the basic fundamental of Faith and to allow them to perform all practices in their spiritual life (Ramadan, 1999).

No human being in this world can live without Faith, belief, and reason. People always believe in something and try to understand it unless they are mad (Ramadan, 2010a). In Islam, Faith, Practicing, and spirituality are inseparable. Those are the basics of Islam. From an integrated perspective, they are the principles of Islamic civilization. It is clear enough that the West, as time goes by, cannot easily understand Islam as a religion and a society. This is because the Western perspective always sees and analyzes everything dichotomously and partially (Ramadan, 2001).

Faith is to believe in God, His Angels, His Books, His Messengers, and in the Last Day, and in fate, both in its good and bad aspects. Those are the six pillars of Faith in Islam. Faith comprises belief in all that belongs to the order of the visible and invisible, frequently the mysterious, which believers must accept in their hearts within the rope of encountering it profoundly (Ramadan, 2017).

The Islamic guide in practice is often related to the five pillars of Islam. Those are the main rituals in Islam. Shahadah, Shalah, Zakah, Shoum, and Hajj contain the five pillars of Islam (Ramadan, 2017). Tariq Ramadan formulated

1 *iman, Islam, and ihsan* into Faith, practice, and spirituality. Spirituality is projected on life, and the world imparts meaning to being just as it makes meaning and orients the actions of human beings (Ramadan, 2009). Spirituality means generosity, sincerity, or excellence in Faith. Whatever a Muslim does through sincerity towards God, in adoration and love, he has to attain the state of the heart that feels and "sees" His presence intensely, above and beyond time spent in ritual practice (Ramadan, 2017). Spirituality is constructed by *Ruhani* (which animates the breath, the spirit, or that which lies within), *Rabbani* (which is ripe with God's presence), and *Tazkiyah* (purification of the self and the ego to draw closer to God) (Ramadan, 2017).

An Understanding of Text and Context

The second way is to understand both the text (al-Qur'an and al-Sunnah) and the context. A Muslim will never achieve true Faith without understanding. This understanding brings Muslims to find a way to remain faithful to Islamic teachings and values anytime and anywhere. Muslim identity is permanently based on active, dynamic, and dialectic traditions to harmonize text and context (Ramadan, 1999).

To be a Muslim means striving to enrich and increase one's capacity and capability, to search for more knowledge, and to be intelligent in the light of Islamic sources (Ramadan, 1999). Intelligence means the act of reason, including observing, comprehending, and attempting to understand and analyze the being, the self, the universe, and life to find a way to combine Faith and understanding (Ramadan, 2009). A Muslim must act based on Islamic teachings, which means a Muslim has to build his capacity and capability to choose right and wrong. A Muslim needs the knowledge to distinguish between right and wrong, and understanding the text and context will increase one's knowledge. Understanding has to be based on knowledge, and choice has to be based on freedom (Ramadan, 1999).

Finally, A Muslim should perform two challenging works, deconstruction, and reconstruction. First, deep comprehension and complete understanding of Islamic values and teachings make a Muslim able to distinguish between religion and culture. Religion is not culture. It is what we call deconstruction. Second, Muslims should reconstruct their activities based on the teachings of Islam, not the culture. This will never have happened at all unless a Muslim has a deep understanding of the text and context (Ramadan, 2010b).

To Educate or Transmit

The secular environments and the educational systems that no longer care about religion cause some concerns and fears among the Muslim community. How can Muslims talk and teach freely about the light of Faith, the beauty of spiritual life, and faithfulness to the Islamic teachings and values if the current situation, such as those environments and education, is based on a secular system (Ramadan, 2004). It is the main challenge of Western Muslims.

Meanwhile, according to Ramadan, *Iman* (Faith) is *Amanah* (trust). A Muslim must have Faith in his heart and deliver this *Amanah* to everyone. Being a Muslim means being an educator and transmitter. To be a Muslim is to uphold and convey the conception of Islam based on Faith, spirituality, and a fundamental understanding of Islam (Ramadan, 1999).

Muslims have a responsibility to spread the message of God. This responsibility does not mean converting people to Islam. Instead, its commitment is sending and inviting people to recognize God's presence and the genuine comprehension of His teachings. Sending the message is not only by speech. Moreover, it will be more effective if a Muslim delivers God's message through his behavior (Ramadan, 1999).

To Act and Participate

The completion of Muslim identities is to express what they believe through appropriate behavior. Faith, understanding, education, and transmission represent the substance of the Islamic ethic together as they have to direct and manage the Believer's actions. To be a Muslim is to act following Islamic teachings, whatever the environment. Islam does not command Muslims to avoid society and avoid them to be nearer to God. On the contrary, it means that Muslims should participate and contribute to the country he lives to show his existence of citizenship (Ramadan, 1999).

On the middle path between being Muslim without Islam or a Muslim in Europe out of Europe, Muslims can find the reality of a Muslim being aware of his four dimensions of identity. There is no contradiction as long as Muslims act according to the law and are not asked to keep themselves away from a part of their identity. It means the nation where the Muslims live has to respect their faiths, their concept of life, and their spirituality, their need to learn and understand, to speak and educate, to give them a chance to participate and contribute to making a positive effect with their citizenship (Ramadan, 1999).

The Muslim's acceptance of secularism and other laws Islam does not forbid is a chance to do more, to prove the Muslims' existence, all of this to spread among the western people the values of Islam. In other words, as Caroline Fourest wrote, the contributions and participation of Muslims mean Islamization (Fourest, 2008).

Conclusion

Tariq Ramadan is a Swiss Muslim scholar, writer, and academic who has written extensively on Islam and contemporary issues. His perspective on the relationship between the nation and God's revelation is likely based on his interpretation of Islamic teachings and his personal beliefs and experiences.

Muslims believe Islam is a universal religion meant to be practiced by people of all nations and cultures. According to Islamic teachings, the revelation of God's word, as contained in the Qur'an, is meant to guide all people toward righteousness and to help them live in harmony with one another.

At the same time, many Muslims believe that the Qur'an and other Islamic teachings guide how to live in the specific context of the nation in which they live. This may include guidance on how to be good citizens, treat others with respect and kindness, and contribute to the community's well-being.

It is important to note that Tariq Ramadan's perspective on this issue is likely to be complex and nuanced and may be influenced by various factors, including his personal experiences and the specific context in which he is writing or speaking. Therefore, if you would like to learn more about his perspective on this issue, it would be best to read his writings or listen to his lectures.

As the final point, the writer should like to conclude Tariq Ramadan's view on Western Muslims. The first point that western Muslims have to know is about their identities. This is a crucial and primary point to distinguish between us and one another and to understand the typical background of Western Muslims.

There are four principal points for Muslim identity: faith, practice, spirituality, and understanding texts and contexts. *Third*, educating and transmitting. *Fourth*, to act and participate. Those are four principles of Muslim as the Muslim's identity. By knowing this identity, western Muslims can distinguish the essential component of religion.

According to Ramadan, western Muslims should be integrated into the countries they live. They must be loyal citizens and good Muslims. But it does not mean assimilation. Assimilation means losing the identity; someone may have more than one identity.

He criticizes the immigrant Western Muslims who can't leave their previous culture in the West. Moreover, they consider that their previous culture is Islamic culture, like Islam's converter becoming more Pakistani or Arabic because of lacking knowledge of Islamic culture. Western Muslims need to distinguish the essence of Islam from their previous culture. Most western Muslims isolate and prohibit their selves from having any interaction with western people. Though Ramadan denies isolation because it means to do nothing as a citizen, he also

orders the West to respect them because Western Muslims have decided to avoid the clash rather than make a contradiction.

The West is superior. Some Western Muslims feel that they are the victims of the West by being discriminated against and others. They must erase this feeling and make a significant contribution to the country. As western Muslims, Ramadan's thought that they had to accept secularism as long as it did not contradict their principles of Islam. Moreover, that is the right moment to prove that western Muslims can contribute to the country. The more they contribute, the more they spread Islam's values, which means Islamization.

There are many challenges that Muslims, especially in the West, to study more about Islam and its application to the West context. The minority feeling is also becoming the challenge they have to face. They know that in a secular country, everyone is equal in the law, and there is nothing to worry about. Tariq Ramadan's goal is to create a society independent of Western Islam, which is not based on Islamic countries' traditions but the reality of Western culture. He started by offering a new way of reading Islamic sources, interpreting for the Western context, and showing how a new understanding of Islamic principles will make an excellent result for integration into western countries. Tariq believes that western Muslims must remain faithful to Islam's teachings and participate fully in Western society as citizens of a secular state. With the fundamental intellectual, Western Muslims and the future of Islam offer a vision of Muslim identity which refuses the statement "Islam must always be opposed to the West."

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Tariq Ramadan's View on Western Muslims Identity: Between Nation and God's Revelation

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ARTICLE INFO	ABSTRACT
<p>Article History</p> <p>Received: March 9, 2022 Revised: May 23, 2022 Accepted: June 5, 2022 Published: June 9, 2022</p> <p>Keyword: Identity, Nation, Tariq Ramadan, Western Muslims</p> <p>Copyright (c) 2022 Fardana Khirzul Haq, Muhammad Shulthoni, Fahrudin Mukhlis.</p> <p></p> <p>How to Cite: Khirzul Haq, F., Shulthoni, M., & Mukhlis, F. (2022). Tariq Ramadan's View on Western Muslims Identity: Between Nation and God's Revelation. <i>Progresiva: Jurnal Pemikiran Dan Pendidikan Islam</i>, 11(01), 55–60. https://doi.org/10.22219/progresiva.v11i01.20496</p>	<p>Western civilization is often considered to be more advanced than any other civilization. However, many people think that western civilization constantly contradicts Islamic values. Samuel P. Huntington writes that the West would clash with Islam. The September 11, 2001 tragedy was a historical event that made the world condemn this action. Some Muslim terrorists launched an attack on the West. Since then, Western Countries are always alert to everything related to Islam. They think Islam is a threat to the survival of democracy and secularism. Tariq Ramadan Suggested that western Muslims must understand their identity as Western Muslims to be accepted in the West and tackle all negative views of Western people who are against them. They can have multiple identities depending on the situation they face. There are four principles in their essence: Faith, understanding the text and context, education (teaching), and participation. Participating without losing the first of those four principles means Muslims can and should participate in realizing the integration of Western culture, carrying on Islamic Values to be a significant contribution that equals Islamization.</p>