

HASSAN HANAFI'S OCCIDENTALISM

Dismantling Western Superiority and Constructing Civilizational Equality

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Abstract

This paper examines Hanafi's concept of Occidentalism in the epistemological approach. It aims to investigate the character, study source, research method, validity, and objectives of Occidentalism. The paper findings demonstrate that Occidentalism is a science which aims to dismantle the myth of Western superiority and, in turn, to build an equal civilization. The study root of Occidentalism is the formation, structure, and fate of the European consciousness. The formation comprises the exposed and unexposed sources of the European consciousness. The structure encompasses the ideologies of nationalism, Zionism, Nazism, Facism, and racialism. Fate relies on the model of the relationship between the East and the West. Afterward, Hanafi employs two research methods: historical-dialectical and phenomenology. Lastly, science can be recognized as Occidentalism if it has a fivefold standard: there is the dialectic of the East and the West, positioning European consciousness as the study object, self-liberation as the spirit to liberate the East from Western hegemony, dismantling the myth of cosmopolite culture, and the accomplishment of an equal civilization.

[Artikel ini mengkaji tentang epistemologi Oksidentalisme dalam pemikiran Hassan Hanafi. Tujuannya adalah untuk menelusuri secara mendalam tentang hakikat, sumber kajian, metode kajian, kebenaran, dan tujuan

Oksidentalisme. Hasil dari analisa menunjukkan bahwa Oksidentalisme merupakan ilmu yang bertujuan membongkar mitos superioritas Barat dan membangun peradaban yang setara. Sumber kajiannya adalah kesadaran Eropa: pembentukan, struktur, dan nasib. Dua metode kajian yang digunakan: historis-dialektika dan fenomenologi. Standard kebenaran Oksidentalisme adalah ada dialektika antara Timur dan Barat, kesadaran Eropa sebagai objek kajian, pembebasan diri Timur dari hegemoni Barat, membongkar mitos budaya kosmopolit, dan terwujudnya peradaban yang setara.]

Keywords: *Occidentalism, European Consciousness, Civilization, al-Ana, al-Ákbar*

Introduction

The term “West and East” emerges since the 15th century and used by European societies for specific purposes. The European occupation in various Asian countries gives an impact on the emergence of Asian studies. European people initiate to find a lot of new things which did not discover in their countries such as societal customs, religion and beliefs, language, and knowledge. When their knowledge on Asia is still general, they recognize it with what so-called as “East” as an opposite term “West”.¹ The East is because of its position geographically in the east of Europe while the West is due to its place on the west side of Asian countries.

West and East can never be amalgamated. If one is the sky, the other is the earth. Both have attempted for centuries ago to prove themselves superior in culture, language, economy, and military. They live in the past and attempt to make their present and future glorious.² The West is positioned as the superior party and the non-West has to

¹ A. Sudiarja, “Mengkaji Ulang Istilah Barat-Timur dalam Perbandingan Filsafat dan Budaya”, *Diskursus*, Vol. 5, No. 2, 2006, pp. 118.

² Durrani Mahak Fatima, “Orientalism, Occidentalism, and Islamophobia Deconstructing “the Other”: A Case Study of East vs. West”, *Research Journal of Language, Literature and Humanities*, Vol. 3, No. 4, 2016, pp. 10-15.

learn to the West while the East is set up as the inferior and weak party which should learn to the West. In Asia, Western culture has an essential influence on contemporary Japanese society lifestyle.³ This relationship causes the emergence of a study, namely Orientalism, carried out by Western people in all aspects of life in the Eastern world.⁴

Most Eastern societies argue that Orientalism has a grudging history and an occupation intention to other civilization, namely the East.⁵ The desire to investigate more on Islam and Muslims supports the establishment of Orientalism so that Orientalism can occupy the East as the colonized state.⁶ Orientalism is a mode of thought on how to understand the Eastern world based on epistemological differences between “the Orient” and “the Occident”.⁷ Thus, Orientalism is a means to consolidate the European identity as the dominant West toward Asia, including the Middle East as the weak East.⁸ Furthermore, Orientalism affects the new dichotomy between Islam and the West. Such dichotomy is inaccurate because the East, not Islam, should juxtapose itself to the West. The term “Islam and West” has an adverse interest. Orientalism tends to be the new ideological way of the West to imperialize the Eastern world, particularly Islam.⁹

According to Said, Orientalism is invented to dictate the East. The East is becoming “East” because it was formed, similarly the West.

³ Toshio Miyake, “Towards Critical Occidentalism Studies: Re-inventing the ‘West’ and ‘Japan’ in *Mangaesque Popular Cultures*” In: Calvetti, P., & Mariotti, M. (eds.), *Contemporary Japan: Challenges for a world economic power in transition* (Venezia: Edizioni Ca’ Foscari - Digital Publishing, 2015).

⁴ Ihsan Ali Fauzi, “Studi Islam: Agenda Timur-Barat”, *Ulumul Qur’an*, Vol. 5, No. 3, 1994, pp. 3.

⁵ A. Lutfhi Assyaukanie, “Oksidentalisme: Kajian Barat setelah Kritik Orientalisme”, *Ulumul Qur’an*, Vol. 5-6, 1994, pp. 119.

⁶ M. Hilaly Basya, “Ketika Barat ‘Tersengat’ Holocaust”, *Republika Online*, February 25, 2006.

⁷ Edward W. Said, *Orientalism* (London: Penguin Modern, 2003).

⁸ Sudiarja, *Mengkaji*..., pp. 119.

⁹ Komaruddin Hidayat, “Pengantar”, in *Oksidentalisme, Sikap Kita terhadap Tradisi Barat*, by Hassan Hanafi (Jakarta: Paramadina, 2000), p. xix.

The East becomes the object because it was “easternized”.¹⁰ Thus, the main objective of Orientalism is “orientalizing” the East in the context of principal colonial greed.¹¹ Orientalism is an outcome of the creativity made by the West so that the existence of public colleges, comprehensive libraries and journals as well as various professors demonstrate sustainable creativity made by the West.¹²

The other consequence of Orientalism is the emergence of Occidentalism, which is developed in the East in order to study the West from a non-Western World point of view. It can be referred as the revival of identity for the Eastern world.¹³ Because Orientalism has a significant influence on other civilization, Hassan Hanafi initiates to introduce a recognizable study among anthropologists namely Occidentalism which is equivalent with Orientalism to examine the Western world from the eyes of the non-Western world.¹⁴ The development of Occidentalism is not merely in Arabic and Middle East countries but also in Southeast Asia, such as Indonesia and Malaysia. In Indonesia, promoting academic Occidentalism is not only a task of Muslims but also the integral element of Indonesian society. The inclusive type of Indonesian Muslims can address multicultural entities in the globe.¹⁵

Hassan Hanafi is an Egypt-based Muslim scholar who studied in one of the town hearts of Orientalists in Europe, Paris. After his long intellectual odyssey in the Western world, Hanafi criticizes

¹⁰ *Ibid.*, p. 125.

¹¹ Bryan S. Turner, *Orientalism, Postmodernism, and Globalism* (London: Routledge, 1994).

¹² M. Amin Abdullah, “Kita Juga Memerlukan Oksidentalisme”, *Jurnal Ulumul Qur'an*, Vol. 3, No. 3, 1992, pp. 31.

¹³ Shalaleh Zabardast, “Flourishing of Occidentalism in Iran After Cultural Revolution”, *Akademik Bakty*, Vol. 9, No. 17, 2015, pp. 215.

¹⁴ Hassan Hanafi, *Islamic in the World, Tradition, Revolution, and Culture* (Cairo: Dar Kebaa Bookshoop, 2000), p. 397.

¹⁵ Roma Ulinnuha, “Occidentalism in Indonesia: A Study of Intellectual Ideas of Mukti Ali and Nurcholis Madjid and Contemporary Legacy”, *Esensia*, Vol 12, No. 1, 2011, pp. 79-96.

the West, which previously became his teacher in constructing his thoughts. Occidentalism is one of his impressive ideas which can be a representative voice of the Eastern world in dismantling the hegemonic Orientalism. However, is the Hanafi's Occidentalism contributing to the Eastern civilization? Alternatively, is it merely an initial bang without a solid foundation? These questions are going to examine the Hanafi's Occidentalism in the epistemological analysis. The aims of the paper are investigating the character, source of study, research method, and validity of Occidentalism.

Epistemology as the Analytical Framework

The term “epistemology” is originated from Greek, *episteme*, meaning knowledge or science; and *logos* (knowledge, information). In the simplest definition, epistemology denotes to the science on knowledge. In other words, it can be called “the theory of knowledge”.¹⁶ The word “epistemology” is part of the philosophy which studies on how we know on anything we believe that the thing we think is right so that the initial statement is valid.¹⁷ Moreover, knowledge is more general and based on common daily experiences, while science is a particular knowledge with elements of systematic, a precise method, and assessable validity.¹⁸ Asy'arie puts forward that epistemology is investigating the nature of science, and the science as a process is the systematic idea to find the true principles of the science object: What is the study object? To what extent does the truth can be achieved? Which truth can be completed in the science: objective truth, subjective truth, absolute truth, or relative truth?¹⁹

¹⁶ Loren Bagus, *Kamus Filsafat* (Jakarta: Gramedia, 2002), p. 212.

¹⁷ *Cambridge Advanced Learner's Dictionary* (2008); John L. Pollock and Joseph Cruz, *Contemporary Theories of Knowledge* (Lanham and Oxford: Rowman and Littlefield Publishers, Inc., 1999), p. 152.

¹⁸ Rizal Mustansir and Misnal Munir, *Filsafat Ilmu* (Yogyakarta: Pustaka Pelajar, 2004), p. 44.

¹⁹ Musa Asy'arie, *Filsafat Islam, Sunnah Nabi dalam Berpikir* (Yogyakarta: Lesfi, 2002), p. 63.

Suriasumantri argues that epistemology is an in-depth investigation to obtain knowledge. The science is knowledge which can be achieved by a scholarly method so that only with this academic method, the science can be possessed.²⁰ More specifically, Kattsoff conceptualizes epistemology to scrutinize the origin, structure, methods, and truth validity. The basic questions are: What is know? What is the source of our knowledge? How can we know that we have knowledge? How be capable of we differentiate between knowledge and opinion? What are truth and hoax? What is the mistake?²¹ What Kattsoff proposes is similar with Mustansir and Munir ideas which related to problems of the origin of knowledge, the relationship between knowledge and necessity, the relationship between knowledge and truth, the possibility of universal scepticism, and the forms of knowledge change which originated from new conceptualizations on the new world.²²

Considering the concept of epistemology as was explained, this paper is going to propose some inter-related questions on the epistemology of Hanafi's Occidentalism: How did the origin of Occidentalism? What is the source of study in Occidentalism? How does it earn such sources? What is the standard of the truth in Occidentalism? What is the purpose of Occidentalism? These five questions are an epistemological inquiry which will be investigated further in this paper.

Hanafi's Thoughts at Glance

Hassan Hanafi is the philosopher in Islamic laws and a professor at the faculty of philosophy, Cairo University, Egypt. One of his contributions to the Muslim world is upholding heritage values of Arabic Islam, mainly on philosophy, theology, history, and *Sufism*. Hanafi's thoughts can be classified into three different areas. First is as the

²⁰ Jujun S. Suriasumantri, *Ilmu dalam Persepektif, Sebuah Kumpulan Karangan tentang Hakekat Ilmu* (Jakarta: YOI and Leknas LIPI, 1980), p. 9.

²¹ Louis O. Kattsoff, *Elements of Philosophy* (New York: Ronald Press Co., 1953).

²² Mustansir and Munir, *Filsafat...*, p. 17.

revolutionary thinker. Hanafi's idea on "Islamic Left" has a mission to achieve the Islamic awakening. Second is as the reformist of intellectual traditions in classical Islam. Third is as the successor of Jamaluddin al-Afghâni movement (1838-1896). Hanafi and al-Afghâni both are similarly fighting against Western imperialism and unifying the Muslim world.²³

The concept of "Islamic Left" in the Hanafi's thought is the liberation of oppressed and poor people. The term "left" indicates the meaning of resistance and criticism.²⁴ The "Islamic Left" has three main pillars in realizing the Islamic awakening. *First*, is revitalizing the treasures of classical Islam. Rationalism is a fundamental way to revive classical Islam. *Second*, is the need to challenge Western civilization. Hanafi already warned us on the hazardous Western imperialism which tends to eradicate other cultures. *Third*, is the analysis of the reality of the Islamic world. Hanafi criticizes the textual-based traditional method in Islamic studies, and in turn, he suggests using other means so that Islam can analyze itself and find a solution. According to Hanafi, the Islamic world right now has three main threats: externally are imperialism, Zionism, and capitalism; and internally are poverty, oppression, and backwardness.²⁵

In addition to the idea of "Islamic Left", Hanafi has a renowned project: *al-Turâts wa al-Tajdîd* (tradition and renewal). The project demonstrates the dialectic between *al-Ana* and *al-Âkbar*. *Al-Ana* designates to the Muslim world while *al-Âkbar* indicates the Western culture.²⁶ The project has three main agenda. If on the first agenda, Muslims interact themselves with their cultural heritage, in the second agenda, Muslims interrelate themselves with the immigrant culture. Both models of interaction are, in reality, where we live right now. The first agenda characterize the past, which bound us, the second agenda

²³ Kazuo Shimogaki, *Kiri Islam, Antara Modernisme dan Posmodernisme, Telaah Kritis Pemikiran Hassan Hanafi* (Yogyakarta: LKiS, 2004), p. 4, 80-81.

²⁴ Hassan Hanafi, *Al-Yasâr al-Islâmî wa al-Wibâb al-Wathaniyyah fî al-Dîn wa al-Tsawrah fî Misr 1952-1981* (Cairo: Maktabah Madbuli, 1989), p. 7.

²⁵ Kazuo Shimogaki, *Kiri Islam*..., p. 7.

²⁶ Hassan Hanafi, *Tafsir Fenomenologi* (Yogyakarta: Titian Ilahi Press, 2001), p. 63.

represent the future which we expect, and the third agenda denote the present where we live.²⁷

The first and second agenda demonstrate what so-called as “two sides of the same coin” where the first is calling for the present and investigating the past by considering the new demands. Meanwhile, the second calls for the originality and declares the capability to innovate and situate the West in its previous position so that the cultural war no longer exists.²⁸ The progress cannot take place on one path. In the phase of closure, the openness of civilization is progress. Meanwhile, in the period of openness up to the blind obedience level and imitation, returning to ourself and maintaining the identity is progress. There is no progress which takes place continuously in the one path.²⁹

The Nature of Occidentalism: Origin and Concept

Historically, the existence of Occidentalism has been starting with the relationship between the East and the West since fourteen centuries ago. The sources of Occidentalism can be traced back to the relationship between the East and Greece-Roman, including Jew-Christianity in the past as the Western representative. These are what so-called as the exposed source of European consciousness. In the meantime, the East new civilization represented by the ancient Islamic tradition has old roots in the past, such as the ancient East civilization in Egypt, Canaan, Assyria, Babylon, Persia, India, and China.³⁰

Such civilizations are inherited from Islam and representing the new Islamic culture. As the source, those civilizations are the East dimension of the new civilization of *al-Ana* and the evolution of *tawhid* (oneness of God) from religions of China, to India, to Persia, and in turn, to Canaan,

²⁷ Hassan Hanafi, *Oksidentalisme, Sikap Kita terhadap Tradisi Barat* (Jakarta: Paramadina, 2000b), p. 6.

²⁸ *Ibid.*, p. 6, 102-103.

²⁹ *Ibid.*, p. 103.

³⁰ *Ibid.*, p. 59-60.

and Egypt. Moreover, the root of the novel Eastern civilization also encompasses Greece-Roman. Meanwhile, the ancient East civilization is one of the crucial aspects of inventing *al-Ana*. The relationship between the East and the West before Islam is like the relationship between Egypt and Greece. Thus, Greece-Roman is the source of Eastern civilization. Explaining this concept makes European consciousness as part of the study source of Occidentalism.³¹

The origin of Occidentalism can be traced back into the relationship between Islamic civilization and the Greek civilization. When Islam carries out as the subject, it can make Greece as the study object so that there is the dialectic between *al-Ana* and *al-Ákbar*. There are some steps in this dialectical process. The first step is the textual translation, where Muslims translate Greek manuscripts into Arabic texts. The second step is the contextual translation, where Muslims attempt to give the meaning in each script and begin writing Islamic philosophy. The third step is giving annotations. In this step, Muslim scholars dare to provide explanations for those Greek manuscripts and, in the next level, to propose innovative concepts. The fourth step is a summarization of a particular issue after getting the substance of the problem. The fifth step is authoring our ideas into various sciences so that Muslims have their independence in producing ideas without the influence of *al-Ákbar*. The sixth step is the critique. Muslim scholars should criticize Western works to situate the immigrant culture into its position. The seventh step is attempting to reject the immigrant culture because Islam no longer needs foreign traditions which have no relevance with Islamic values.³²

The Concept of Occidentalism

The term Occidentalism is originated from the word “occident”, meaning the West, and “ism” which indicates the school.³³ Thus,

³¹ *Ibid.*

³² *Ibid.*, p. 60-62.

³³ Abdul Fattah, “Dialektika Historis Islam dan Orientalisme: Penilaian Ulang terhadap Karya-karya Orientalis” *Akademika*, Vol. 13, No. 1, 2003, pp. 38.

Occidentalism is related to the West, including its culture, science, and other social aspects. In the Arabic term, Hanafi uses the word “*istighrab*”, rooted in the word “*al-gharab*” to call Occidentalism.³⁴ The word “occident” refers to the Western part of the earth, consisting of Europe, as comparable of Asia or orient or East. This concept in further development also includes other countries such as America, Canada, and Australia. In the Latin term, the word “occidere” has two meanings: *first*, go to down and denotes to the sinking of the sun in the west, *second*, destroy or disappear.³⁵ In the simplest level, Occidentalism is the science conducted by Eastern scholars to study on various aspects of Western civilization from the eyes of the East.

Historically, Occidentalism was born at the end of the 20th century. At the time, it is merely a descriptive study which has the primary source is European literature so that this science is still not yet well established.³⁶ Because the source of Occidentalism is European consciousness, this science is equivalent to the Western philosophy or the European philosophy. Similarly, Mukti Ali defines the Occidentalism as the science which studies on the Western religion, culture, and civilization.³⁷

In its formation, the establishment of Occidentalism receives various negative views. Some assume that Occidentalism is closer to ideology rather than science, closer to emotion rather than the ratio, closer to enthusiasm rather than scientific analysis, and closer to political discourse rather than social analysis and historical description. Others argue that Occidentalism reflects the lost party and the desire of a slave to liberate itself from its lord.³⁸ There is no difference between ideology and science. Ideology is science because its analysis relies on realities in the scientific framework. The in-depth science is also ideology because it

³⁴ Lutfi Assyaukanie, *Oksidentalisme...*, pp. 123.

³⁵ Burhanuddin Daya, “Occidentalisme”, *Al-Jamiab*, Vol. 53, 1993, pp. 93-107.

³⁶ Lutfi Assyaukanie, *Oksidentalisme...*, pp. 118.

³⁷ Daya, *Occidentalisme...*, pp. 100.

³⁸ Hassan Hanafi, *Oksidentalisme...*, p. 106.

is anti-apriori and emotional. As a neutral consciousness, Occidentalism is a science that examines European consciousness because it has been fulfilling a prerequisite of the distance of space and time between subject and object. If the subject is the consciousness which affiliated with the object, it cannot fulfill the prerequisite as an impartial study. The subject unifies itself with the object so that the subject cannot examine the object in the objective approach. The result is that all sides are positive because the subject is part of the object of the study.³⁹

Another view presumes that Occidentalism is the fantasy of newly independent nations to pursue Western civilization and to defend their own identity. It is only a reaction to the imperialism phase to have a role in history by eliminating invaders in the past. It is merely the imagination of oppressed people. Some claim that Occidentalism is an excessive optimism in the bright future. Nonetheless, Occidentalism is an effort to change the political discourse into the scientific dialogue. It is not only the theoretical science but also the applicative explanation on the dialectic between *al-Ana* and *al-Ákbar* as well as the liberation *al-Ana* from *al-Ákbar* regarding culture, civilization, and science.⁴⁰ Thus, Occidentalism provides an instance on how to read *al-Ákbar* from the eyes of *Al-Ana*, whether in the context of religious texts or liberation matters and the revolution of thoughts.⁴¹

Thus, the emergence of Occidentalism is warmly welcomed by most Eastern scholars to assist *Al-Ana* to come out of the imitation of *al-Ákbar*. Occidentalism is not merely reverse Orientalism or inverted Orientalism but also an effort to liberate *al-Ana* from its alienation of *al-Ákbar*. If the West can invent Orientalism, the East also can create Occidentalism.⁴² Therefore, the difference between Orientalism and Occidentalism is that the former desires to dominate while the latter needs

³⁹ *Ibid.*, p. 107.

⁴⁰ *Ibid.*, p. 106-109.

⁴¹ *Ibid.*, p. 88-89.

⁴² *Ibid.*, p. 66-67.

to liberate itself from the party which wishes to dominate. Orientalism succeeded in chasing its mission while Occidentalism still fights for its purpose. It is because Orientalism has knowledge and power while Occidentalism only has knowledge without power. Refers to Foucault, if Occidentalism wants to be a science, it should have both of them: knowledge and power.

Hanafi does not agree with Foucault. He argues that the West invents the linkage between knowledge and power. For the East, knowledge should relate itself to decolonization: growth and liberation. Knowledge itself is power. Knowledge did not need external power created by the ruling elite.⁴³

Occidentalism in the Project of al-Turâts wa al-Tajdîd

Occidentalism is part of the agenda of “our attitude towards the Western culture”, which placed in the second rank in the project of *al-Turâts wa al-Tajdîd* (tradition and renewal). Although its position is in the second rank, it does not mean that Occidentalism is not essential due to the existence of the first rank. Occidentalism becomes the inseparable unity in the series of *al-Turâts wa al-Tajdîd*. Hanafi shows three things in the agenda of “our attitude towards the Western culture”: exposed and unexposed sources, the commencement, and the fate of European consciousness. By examining this agenda, Occidentalism can be the answer and the spokes person of “new social science” in the fight against the West.

Western culture is becoming the principal migrant in our national awareness and one of the sources of knowledge for our national and scientific civilization. *Al-Âkbar* continuously exists in our national awareness since ancient Greece until recent West. During this time, the relationship between these two civilizations is still connecting except on the Salafi movement. Critical movements to the West are still in

⁴³ A. Lutfhi Assyaukanie, “Perlunya Oksidentalisme: Wawancara dengan Hassan Hanafi”, *Ulumul Qur'an*, Vol. 5-6, 1994, pp. 130.

the restricted volume. The critique is mere with rhetoric and dialectical methods, not with criticism and verification methods. Although the second agenda has a brief time with approximately two centuries rather than the first agenda with more or less fourteen centuries, the second takes a more significant contribution to our national awareness.⁴⁴

Through Occidentalism, Hanafi invites society to understand the history, source, commencement, and end of European consciousness so that public will know the process of formation of European consciousness and to remove the myth of Europe as the representative civilization of the world. Through Occidentalism, we can recognize the change from the formation to the structure in elements of “European reason”. Moreover, through Occidentalism also, we will know the fate of European consciousness in the future and to position the relationship between *al-Ana* and *al-Ákbar* as the teacher and student. If the source of European consciousness represents the past time, the formation of European consciousness indicates the present time, the fate of European consciousness represents the future time.⁴⁵

Study Source in Occidentalism

The study source in Occidentalism is European consciousness, which divided into three inter-related steps. *First*, is the formation of European consciousness (*takwîn*). *Second*, is the structure of European consciousness (*al-bunyân*). *Third*, is the fate of European consciousness (*masbîr*). In the Arabic language, the word “consciousness” has two root words: *al-wa'y* and *al-syu'ur*. The word *al-wa'y* relates to civilization: inner consciousness in the form of the consciousness which has civilization dimensions. In the mean time, the word *al-syu'ur* is psychological in the form of outer consciousness as pure consciousness and indicating the mental structure.⁴⁶

⁴⁴ Hassan Hanafi, *Oksidentalisme...*, p. 8-9.

⁴⁵ *Ibid.*, p. 13-14.

⁴⁶ *Ibid.*, p. 126-128.

The word “Europe” connotes thinking. It animates all products of its thinking. The Western tradition essentially is a mirror of European consciousness. The primary topic in modern philosophy mainly phenomenology is European consciousness. Therefore, Western philosophy is European philosophy, which displays the growth, structure, formation, and vision of European consciousness. The term “European consciousness” symbolizes a type while the “Western tradition” denotes a modern product. Consciousness and soul belong to the first while tradition and body feel right to the rest. The former designates essence or quality while the latter represents the event or quantity. Both terms of the West and Europe nevertheless are employed in the same meaning. Even the word “West” is more familiar rather than “Europe”. For instance, the college prefers to use “Western philosophy” as the subject rather than “European philosophy”.⁴⁷

If the European consciousness is the awareness of pure history, it can be discovered in the past, structure, and future.⁴⁸ The terms “formation”, “structure”, “fate” denote to three different dimensions of time. The formation is the past, the structure is the present, and the fate is the future. The European consciousness is invented through its journey for twenty centuries more, beginning from its sources in the ancient and medieval centuries to the modern century. The structure of European consciousness will control its views toward the present and its realities, create its reason features, and determine its conception of nature. Meanwhile, the fate of European consciousness is the future of history constructed by the past and the present as well as its relationship with other nations.⁴⁹

⁴⁷ *Ibid.*, p. 128-129.

⁴⁸ *Ibid.*, p. 123.

⁴⁹ *Ibid.*, p. 126.

Formation of European Consciousness

The stage of European consciousness commences from the process of genesis, formation, and development. This stage adopts the pure-historical method, which is in line with the phenomena of pure history. By applying the modern structuralists' analysis, the formation is studying the phenomena according to the continuity of its period.⁵⁰ The stage aims to know the formation process of European consciousness and to eliminate the myth of Europe as the representative culture of the world. According to Table 1, Hanafi classifies the source of European consciousness into two different categories: the exposed sources and unexposed sources.

No	Category	Specific Sources
1	Sources of exposed European consciousness	Greece-Roman
		Jew-Christianity
2	Sources of unexposed European consciousness	The Ancient East: China, India, Persia, the civilization of Mesopotamia, Shyam, the African continent, and the Islamic civilization (1 st to 14 th century).
		European environment, i.e., Paganism religions (pre-Christian religions), myth, traditions, culture, historical settings, and European geography (1 st to 14 th century).

Table 1. The Source of the Formation of European Consciousness

First, exposed sources. The exposed consists of Greece-Roman and Jew-Christianity. Greece-Roman constructed the conception, language, and early science of European consciousness. These sources also can influence the paradigm of European consciousness since the commencement of the modern century until present so that it seemingly performs as Greece in the past. For Orientalists and European historians,

⁵⁰ *Ibid.*, p. 125.

Greece is considered to have taught humankind on logic, physics, ethics, mathematics, and medicine.⁵¹ Likewise, Greece is the refinement of the existing civilization thousands of years ago in Egypt and Mesopotamia. It inherits art, literature, mathematics, science, history, and philosophy. Even, the philosophy begins from Thales, the first Greek philosopher.⁵²

Greek thoughts have contributed to the language of openness, which can be the language of instruction in the dialogue among thinkers and scholars. The language of Greek thoughts is rational, pure, clear, and easy to be understood.⁵³ In art and literature, Greece became an idol for modern poets. For them, the Greek Lord is poets whom they can make a place to complain, to discuss, and to touch his humanity. Theatrical poetry in France in the 17th century such as poetries of Jean Racine and Pierre Corneille are duplicates of the old poem of Aeschylus, Sophocles, and Euripides. Similarly, in architecture, aesthetics, and politics. Aristoteles' *Poetika* seemingly is the source to formulate the standard of aesthetics and the "Athenian democracy" is becoming the benchmark of a democratic state. Therefore, the revival of modern Europe is an outcome of the revitalization of Greek culture.⁵⁴

Considering Greece is more crucial than Roman because the latter only follows the former in various aspects. The soul of consciousness is taken from Greece while the body is from Roman. From Greece, European consciousness obtains the language and conception while, from Roman, it earns legislation and urban systems.⁵⁵ Most scholars recognize that renowned philosophers of the world are originating from Greece, such as Socrates, Plato, and Aristoteles.

If in the source of Greece-Roman, Greece is more prioritized, likewise, it takes place in the source of Jew-Christianity. The Jew is

⁵¹ *Ibid.*, p. 133-134.

⁵² Bertrand Russell, *History of Western Philosophy* (London: Routledge, 2004).

⁵³ Hassan Hanafi, *Oksidentalisme...*, p. 135.

⁵⁴ *Ibid.*, p. 136.

⁵⁵ *Ibid.*

prioritized rather than Christianity because Jew historically is older compared with Christianity. Even Christianity was born from Hebrew as its interpretation. Jesus Christ is an Essenic Jew. Likewise, most Jewish people declare themselves to obey Christian. That is why Jewish and Christian has a hostility feeling among them.⁵⁶

Considering Greece-Roman as the source which represents secular dimensions and Jew-Christianity designates to religious dimensions. If Greece-Roman is the migrant tradition, Jew-Christianity represents the indigenous tradition. The former refers to cultural affairs while the latter refers to religious affairs. The institutionalization of Jew-Christianity into religion is the consequence of the Greece-Roman cultures. The combination of these dimensions in an inevitable reality, space, and time eventually invent the European consciousness.

Second, unexposed sources. The unexposed source is the source which is intentionally concealed, whether by philosophers or historians of philosophy. As displayed in Table 1, there are two kinds of the unexposed source which discussed clandestinely and timidly: The ancient East and European environment. Geographically and historically, Europe is the extension of Asia to the west. European languages are originating from Central Asia. When the East became the central civilization of the world, religions in the East have influenced religions in Roman. Some tangible evidence are the existence of *Cybele* Religion in Asia Minor, *Serapis* Religion of Egypt, which transmigrated into Greece in the new form, and *Phrygian* Religion, which its rites always appear in spring celebrations. Roman adopts Egyptian rites and special days. This fact eventually affects Roman consciousness.⁵⁷

The Greek philosophy basically cannot be separated from the influence of Asia Minor, which is geographically and historically intersects with Mesopotamia civilization and the Eastern religions, particularly from

⁵⁶ *Ibid.*, p. 145-147.

⁵⁷ *Ibid.*, p. 153-156.

Persia. The legend of *Osiris* and *Horus* is familiar in Greek mythology. Pythagoras also knew Eastern mathematics and *Sufism*. Plato had to go to study in Memphis for fifteen years. It could be that ancient Egyptian art theories inspired Plato's theory on "idea". It is just that the ancient Egyptian art theory is applied in the visible paintings while Plato's idea theory is in the form of abstract thinking.⁵⁸

All aspects of mysticism in Greek philosophy, including Socrates' esotericism, Thales' contemplation, and early physicists on natural and life events are the continuation of Eastern civilization. Astronomy, sorcery, and the paranormal world in Greece are also coming from Babylon. Arithmetic is found in India, although Pythagoras and Thales seemingly never interact with sects in the East. The ancient East not merely influences Greece-Roman but also inspires Jew-Christianity. The Torah is a collection of literature which has equivalents in Babylon, Assyrian, Accad, and Canaan. The ancient Hebrew mythology was originating from Mesopotamian mythology.⁵⁹

The European consciousness almost never mentioned Islamic literature because it presumed that Islam is something outside Europe. Islam is assumed closer to the East than the West, although the expansion of Islam toward the East is equivalent to its expansion to the West. Islam ever exists in the quarter of Europe: Andalusia (now Spain), the northern part of France, the northern part of Italy, Sicily, Crete, Greece, Cyprus, and Eastern Europe. Islamic sciences particularly philosophy, theology, natural sciences, and mathematics became one of the supports of the revival of modern Europe.⁶⁰

One of the causes in concealing unexposed sources is the latent racism inside the European consciousness. Such racism influences Europe to do not recognize other sources. European racism can be seen obviously in the previous ideologies such as nationalism, nazism, fascism, and

⁵⁸ *Ibid.*, p. 156.

⁵⁹ *Ibid.*, p. 157.

⁶⁰ *Ibid.*, p. 160-161.

Zionism. However, various scholars uncover that the source of European consciousness is China (Needham), India (Nakamura), Islam (Garaudy), and the ancient East (Toynbee).⁶¹

European environment is a geographical location, historical condition, national tradition and tribes, mythology, pre-Christian religions, religious doctrines in post-Christianity, and social and historical interactions. These factors construct what so-called as “European thinker” or “European reason”.⁶² Exposed and unexposed sources took place since Before Christ, which affect the following sources in the first seven centuries, namely the Church awakening period and in the next seven centuries, i.e., the scholastic period. These sources had constructed the structure of European reason.

The scholastic philosophy is a brilliant phase in the medieval century, where it started with the spread of Latin culture to the North and the change in Germany from Paganism to Christian. The change also took place when Christianity transmigrated from southern Europe to northern Europe during the eighth century. In this phase, various thinkers are emerging, such as Eriugena in the ninth century who lived at the same time with Al-Kindi. In the 10th century, the Jewish philosophy was developed successfully by Isaac Israels, Sa'id bin Yusuf al-Fayyumi, and Daud bin Marwan al-Mukamis.⁶³

There is no innovation in the 10th century because Christian philosophy is still in the imitation phase. The Christian philosophy can show its role in the 11th century when the dialectic group quarrels with theologians, the change from Platonism to Aristotelianism, and the change from faith to reason. It also is known that Saint Anselme attempts to integrate between the dialectic group and theologians as well as Roscelin who presumed that the dialectic group is more excellent

⁶¹ *Ibid.*, p. 163-164.

⁶² *Ibid.*, p. 164.

⁶³ *Ibid.*, p. 220.

than theologians.⁶⁴

In the 12th century, the clash took place between the secular faction and religious faction where the secular is the champion. During this century, the establishment of various schools and colleges took place. In the 13th century, the new growth occurred in the Christian philosophy, namely the translation movement from Arabic to the Latin language. In the 14th century through William of Ockham and Jean Gerson, the theology changed itself into rationalism resulting the science.⁶⁵

The end of the scholastic philosophy in the 14th century is indicated by the change from theology to ontology, from the philosophy of nature to empiricism, from God will to human will, and from the unification of the Church power with the state power into the separation of both of them. These changes imply the emergence of the modern century. Therefore, the era of religious reformation and revival emerges in the 15th and 16th centuries. It is a transition period from the medieval century to the modern century, from religion to science, and from theocentricism to anthropocentricism.⁶⁶

Structure of European Consciousness

The structure is examining the phenomena based on the togetherness of time or so-called as “synchronic”. This method is relevant to the phenomenon of European consciousness which its form is history, on a particular time and place as well as having no initial material as in the Islamic awareness.⁶⁷

The term of reason like in “European reason” or “Arabic reason” is a racial term because the reason has no nation. Describing the reason as something national like what westerners have done is a racial act. Utilizing the term “Arabic reason” also separates *al-Ana* from the study object. As if *al-Ana* is non-Arab which examines the strange reason which has

⁶⁴ *Ibid.*, p. 230.

⁶⁵ *Ibid.*, p. 221, 229.

⁶⁶ *Ibid.*, p. 258, 273.

⁶⁷ *Ibid.*, p. 125.

different feature and nationality. It is usually carried out by the stronger party to the weak party. If the weak party behaves it toward the stronger party, the mission is self-liberation.⁶⁸ According to Al-Jabiri, criticizing the European reason through a non-European perspective is a must to be done. We make it as the object in its history, examine its claims, and investigate the hidden motives which move it.⁶⁹

The journey of European consciousness continuously develops from BC until the medieval century. In the medieval century, the mythical tradition and feudalism culture grew inside the church environment. At the time, religious sanctity has been intervened by the human role so that the sacred values of the church are lost. This fact eventually causes Martin Luther (1483-1546) attempted to criticize the church, which inspires him to establish Protestant, a new school in Christianity. The Luther movement, in turn, inspires Descartes to introduce and develop rationalism as the beginning of a renaissance in Europe. After Descartes, following scientists emerge such as Hume, Kant, and Darwin.

Through Darwin's doctrines on the theory of evolution, the scientific process in religion found its path. Darwin's doctrines influence theological understandings inside the church, which, in turn, affects the war between France Catholic and England Protestant. The upshot of this war is emerging the nationalism in each both of them. Consequently, religious teachings are no longer relevant to reinforce their consciousness because the nationalism values can strengthen the existence of each state. Atheists were born in European countries due to such snobbery. Atheism is a school which does not believe in the existence of God, rooted in Marx doctrines.

Because of the distrust of God, communism was born as one of the reactions toward capitalism in the 19th century. This ideology is developed by Lenin so that it could be what so-called as "Marxism-

⁶⁸ *Ibid.*, p. 127-128.

⁶⁹ M. Abid Al-Jabiri, *Problem Peradaban Penelusuran Jejak Kebudayaan Arab, Islam, dan Timur* (Yogyakarta: Belukar, 2004), p. 274.

Leninism". In communist doctrines, everything is belonging to people and controlled by the state for people prosperity. However, communism restricts the democracy to its people so that communism can be so-called as anti-liberalism and also limits the religion to its people because religion is a poison which impedes people from rational thinking.⁷⁰

In the context of power, communism expects itself becomes a new tyranny. Fascism as the other form of communism is a school which strengthens the absolute power without democracy. Therefore, communism and fascism have the same goal: creating a new power. In the 20th century, fascism can be found in Italy under Benito Mussolini and in Germany with Nazism under Adolf Hitler. Although Nazism and fascism, in general, are the same, they have some differences. Nazism does not only emphasize nationalism like fascism but also robust racialism.⁷¹

It is undeniable that the European consciousness began from Darwin doctrines. It affects the war between France and England, resulting in the nationalism spirit in each both of them. Due to this vigorous nationalism, European society intends to be atheists. The atheist group then switches themselves into communism or fascism. This fact eventually depicts the racial attitude as the feature of European consciousness.

Fate of European Consciousness

While the formation represents the past, the structure designates the present. Hence the fate denotes the future of European consciousness. The source of the formation consists of Greece-Roman, Jew-Christianity, ancient East, and European environment. These sources construct the European reason encompasses the ideologies of nationalism, Zionism, Nazism, and Fascism.

⁷⁰ Lyman Tower Sargent, *Contemporary Political Ideologies: A Comparative Analysis* (Belmont, California: Wadsworth, Cengage Learning, 2009), p. 181-206.

⁷¹ www.britannica.com. "Fascism." www.britannica.com/topic/fascism, accessed May 12, 2019.

Considering this, Hanafi formulates the European consciousness in the future into three phases as revealed in Picture 1 that the phase of *al-Ana* commences from the eighth century AD (Anno Domini). The first phase of *al-Ana*, from the eighth century to the 14th century, is the Muslim revival period which indicated by the existence of scientists from Al-Kindi, Al-Farabi, Ibu Sina, Ibnu Khaldun, Al-Ghazali to Ibnu Rusyd. For Europe, this phase is the uncreative period. The second phase, from the 14th century to the 20th century, is the declining era of *al-Ana* and the resurgence of *al-Ákbar* where there is what so-called as “France’s Renaissance” and “German’s Aufklärung”.⁷²

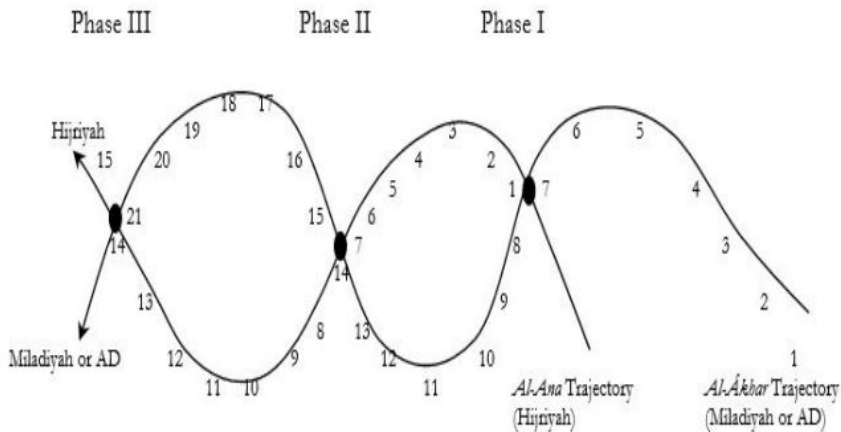


Image 1. *European Consciousness in the Future into Three Phases*⁷³

In the third phase, starting from the 20th century to seven centuries later, the fate of *al-Ana* is expected to re-achieve the awakening era where previously it already held it. Therefore, Occidentalism could be a method in examining the European consciousness, situating it in its pure position of the history, dismantling the lies of European history, and liberating *al-Ana* from *al-Ákbar*. The end of the dialectic between *al-Ana*

⁷² Hassan Hanafi, *Muqaddimah fi 'Ilmi al-Istighrâb* (Cairo: al-Dar al-Faniah, 1991), p. 703.

⁷³ *Ibid.*

and *al-Âkbar* is the equality of civilization, not *al-Ana* as the dominating party on *al-Âkbar* as previously done by *al-Âkbar* towards *al-Ana*. The upshot is there is no longer the center of civilization and the branch of civilization, but a reciprocal relationship among civilizations.

Methods of Occidentalism

Each study object of the science needs a method which is relevant to the study object so that the method of study always adjusts itself with the study object. The study method is a way taken to find the principles of truth contained inside the study object and, in turn, the truth should formulate itself into the theoretical concept by adjusting the study object to avoid the mistake of approach.⁷⁴ In the epistemological frame, the scientific method should refer to the study source. To find the principles of truth in Occidentalism, Hanafi proposes two methods: historical-dialectical and phenomenology.

Historical-Dialectical Method

The dialectic is a theory which studies the change process. Everything in this world is interrelated and experiencing the change. There is no static human and static world. The change takes place through a contradiction or conflict among opposite things, and the change is the upshot of conflicting power.⁷⁵

Philosophical thoughts of historical materialism and Marx's dialectic moderately influence Hanafi. Thus, Hanafi's ideas can be so-called Marxian, although it does not have to be Marxism. By applying the dialectical method, Hanafi attempts to conduct the unification and systematization all aspects of knowledge and experience and, in turn, he constructs them into an inclusive whole.⁷⁶

⁷⁴ Musa As'arie, *Filsafat Islam*..., p. 70.

⁷⁵ Louis O. Kattsoff, *Elements*...

⁷⁶ AH. Ridhwan, *Reformasi Intelektual Islam: Pemikiran Hassan Hanafi tentang Reaktualisasi Tradisi Keilmuan Islam* (Yogyakarta: Ittaqa Press, 1998), p. 18.

In Hanafi's thought, the dialectical method is utilized to explain the history of the formation of European consciousness or "European reason" consisting of the birth process, commencement, development, maturity, revival, collapse, and ending. In other words, the dialectical method discusses the process of formation, structure, and fate of European consciousness.

No	Step of Dialectic	Century Period (AD)	Position of Dialectic	
			Al-Ana	Al-Âkhar
1	First Dialectic	08 – 14	Islamic tradition (ancient Egypt)	Ancient Greece
2	Second Dialectic	14 – 21	Modern Europe	East: Islamic tradition
3	Third Dialectic	21 – Present	Ancient East: China, India, Southeast Asia, Central Asia	East: Europe, A m e r i c a , Australia

Table 2. The Process of Historical-Dialectical between East and West

As depicted in Table 2, the initial dialectic takes place between the Islamic tradition (represented by ancient Egypt) and ancient Greece. The dialectic continues between modern Europe and the East world (represented by Islamic tradition). Nowadays, the dialectic should develop by constructing the East as the subject which has its existence. Sparrows commence from the East, then changes to the West, and now is the time to go back to the East.

In addition to applying the dialectical method, Hanafi adopts the historical method to portray the European consciousness in the scope of its history. This method is also applied by Orientalists to investigate the Islamic civilization as well as using other methods, namely analytical, projective, and influential. The combination of dialectical and historical is the method which explains the change process in civilization between *al-Ana* and *al-Âkhar* in a particular history, starting from ancient Egypt and ancient Greece until the present.

Phenomenological method

The other fundamental method which employed by Hanafi in studying the European consciousness is phenomenology which introduced by Edmund Husserl (1859-1938), German philosopher, who also influence Hanafi's thought. Phenomenology sketchily is the science of phenomena or visible.⁷⁷ More specifically, phenomenology is a critical method to analyze consciousness. As a method, it aims to stretch out the steps to achieve real phenomena. To achieve such pure consciousness, we have to liberate ourself from daily experiences and life. This method begins with people who know and experience, namely people who behave perception.⁷⁸ A perception activity is almost the same with an interpretation activity as the simple way of hermeneutics. The hermeneutics itself is the science which studies on the meaning of phenomena or realities. Thus, the phenomenology method can be recognized as the hermeneutic activity, although both of them have differences.

According to Hanafi, phenomenology is a theory on the conception of individual consciousness and the consciousness of European civilization. The examined content is the formation of European consciousness by explaining the unexposed sources.⁷⁹ If we expect to know everything in more detail, it is the job of phenomenology. European consciousness is a reality where we should present it in the pure frame.⁸⁰ Hence, Hanafi configures phenomenology as the foundational analysis of his pieces of work. He applies phenomenology as the method which explains the entire European consciousness: starting from the formation, structure, and to fate. The upshot is the

⁷⁷ K. Bertens, ed., *Fenomenologi Eksistensial* (Jakarta: Gramedia, 1987), p. 3.

⁷⁸ Harold H. Titus, Marilyn S. Smith, and Richard T. Nolan, eds, *Living Issues in Philosophy* (Oxford: Oxford University Press, 1994).

⁷⁹ Hassan Hanafi, *Oksidentalisme...*, p. 94.

⁸⁰ Titus, Marilyn, and Nolan, *Living Issues...*

phenomenon of a pure history of European consciousness.⁸¹

Through phenomenology, Hanafi is going to dismantle the cunning which done by the European civilization toward the non-European civilization. One thing that has been proven by Hanafi is that the Western philosophy is a reincarnation of *al-Manâ'idz* 'alâ al-Jabal (Jesus' Sermon on the Mount) and that Immanuel Kant and Johann Gottlieb Fichte are the new Jesus Christ.⁸²

Occidentalism Validity

One of the main elements in the epistemological study is discovering the truth of science. In the most straightforward concept, the truth is an accurate method and the conformity between thoughts and internal laws of the study object or between the belief and the reality. Each science has its standard of the truth where other sciences cannot negate the other. The truth of science cannot separate itself from the thinking ability, and the thinking is part of the complicated thing of the human so that it will affect the reality of truth itself. Thus, the truth is relative because partial things and uncertain time and space influence each science. The foundation of science is human thinking, and anything which relies on the human is never absolute.⁸³

There is a fourfold theory of the truth: correspondence, coherence, pragmatic, and empirical.⁸⁴ Considering this concept, Hanafi's Occidentalism tends to combine two theories: correspondence and coherence where the truth is the conformity between one statement and other statements as well as there is no contradiction between those arguments with realities. Each proposition strengthens other propositions and also facts. Thus, the validity of Hanafi's Occidentalism is not always

⁸¹ Yudian Wahyudi, "Kata Pengantar: Dari Disertasi Menuju Revolusi, Memahami Hassan Hanafi Sang Pembalap," Hassan Hanafi, *Tafsir Fenomenologi* (Yogyakarta: Titian Ilahir Press, 2001), p. iii.

⁸² Hassan Hanafi, *Muqaddimah*..., p. 85.

⁸³ Musa Asy'arie, *Filsafat Islam*..., p.76-77.

⁸⁴ Louis O. Kattsoff, *Elements*...

in line with the standard of Orientalists' truth. This is five standards of the truth in Hanafi's Occidentalism. *First*, *Al-Ana* is the examiner of *al-Ákbar*. A long time ago, the East was the examiner of Greece, then, Europe is the examiner of the East, and now the East retakes the position as the examiner of Europe. *Second*, it eliminates the claim of Europe as the cosmopolite culture of the world, which should be obeyed by others. There is no claim on the center of culture and the branch of culture. It should be a reciprocal relationship between them. *Third*, European consciousness is the study object. Due to the formation of this consciousness is a long history, Hanafi applies two methods, namely historical-dialectical and phenomenology to position the European consciousness in its natural limits. *Fourth*, Self-liberation. One of the Occidentalism missions is the spirit of self-liberation of *al-Ana* from the domination of *al-Ákbar*. It indicates that *al-Ana* has been in the oppression era, which has never ended. This situation affects *al-Ana* to have no ability to do anything, even almost lose its own identity. *Fifth*, Equal civilization. The final goal of Occidentalism is an equal civilization. No one is dominating, and none of them is dominated by the other. All civilizations are in a parallel position in behaving any collaboration.

Conclusion

Occidentalism is a science which aims to dismantle the myth of Western superiority and, in turn, to build the same civilization of the world. There is no center of civilization and a branch of civilization. Each civilization has its vigor and weakness. For a long time, *al-Ana* is constructed as inferior and oppressed while *al-Ákbar* is superior and dominating. Thus, Hanafi introduces Occidentalism as deconstruction to such a myth. Occidentalism should also be understood as a scientific trigger for Eastern nations to produce its sciences. Each country in the Eastern world has its specific differences. The Arabic reason is dissimilar with Chinese reason. Indonesian reason is also unlike with Egyptian

reason. It is better if each state has its science, such as Egyptology in Egypt, Indology in India, sinology in China, and Japanology in Japan. It is also possible to establish various sciences which scrutinize local Indonesian cultures, such as Javanology and Sundanology in Java, Dayakology in Kalimantan, and Bugis studies in Sulawesi. It indicates the emergence of national researchers who will know more about their nation. Thus, it is also fascinating if colleges and universities in Eastern countries make Orientalism as an independent subject, particularly in faculties of culture, art, social and political studies. It aims to disenchant students to be proud of their nation because they have their own identity without rejecting modernity. For Western scholars, it is exceptionally respected if honesty is a fundamental value in writing historical facts so that there are no concealed interests which will make an impact on the destructive world.

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