

AN ANALYSIS OF HASAN HANAFI'S OCCIDENTALISM: DISMANTLING WESTERN EPISTEMOLOGICAL HEGEMONY FOR NON-WESTERN KNOWLEDGE

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Abstract

Article History

Received :17-07-2025

Revised :11-09-2025

Accepted :26-09-2025

Keywords:

Oksidentalisme,
Teologi Islam,
Hasan Hanafi

This study examines the construction of occidentalism within the framework of contemporary Islamic theology, focusing on Hasan Hanafi's thought and its contribution to maintaining epistemology in the non-Western world. The aim of the study is to identify the forms of occidentalism that emerge in contemporary Islamic theological discourse. It explores Hasan Hanafi's approach to the deconstruction of Western epistemology and assesses the impact of Hanafi's thought on the development of knowledge discourse in non-Western contexts. The methods used are critical library research and hermeneutic textual analysis of Hasan Hanafi's main works, as well as a comparative study of the literature on occidentalism and epistemology in non-Western regions. The results show that Hasan Hanafi offers a systematic critique of the pretensions of universality of Western epistemology with an emphasis on epistemic plurality, the historical reconstruction of Muslim experience, and the need for an autonomous normative basis for knowledge production in the Islamic world. His thought challenges the tradition-modernity dichotomy and introduces the concept of cultural reconstruction as a strategy to restore the epistemic heritage of non-Western societies. The study concludes that Hasan Hanafi's contribution enriches contemporary Islamic theological discourse by offering a critical epistemic framework that rejects occidentalist domination and opens up space for pluralistic dialogue between local traditions and intellectual innovation.

Introduction

Hasan Hanafi differs from most neo-revivalists, who champion themes of Islamic revival that prioritize ideological apology and religious symbolism. Hanafi prioritizes the project of *al-turats wa al-tajidd* (tradition and renewal). For Hanafi, Islamic revival is a rationalist revival aimed at reviving (revitalizing)

classical Islamic heritage, resisting the dominance of Western culture and ending the myth of the West as a representation of the world. (Al-Hamdi, 2019: 20).

The project of *al-turats wa al-tajdid* encompasses three agendas: our attitude toward ancient traditions, our attitude toward Western traditions, and our attitude toward reality (interpretation theory). (Nurman, 2025: 12). Occidentalism, a concept introduced by Hasan Hanafi, offers an interesting perspective for understanding the relationship between the Islamic world and the West. (Khayyat, 2023:1). In the context of contemporary Islamic theology, this phenomenon becomes increasingly relevant given the significant influence of modernity and globalization on Islamic thought. The background of this research focuses on how contemporary Islamic thinkers respond to and interpret Islamic tradition amidst the strong current of Western influence. In this study, we will explore the study of Occidentalism in the Perspective of Contemporary Islamic Theology of Hanafi Thought and its contribution to the Epistemological Discussion in the Non-Western World.

The approach of Westernism initiated by Hanafi is very important in the discussion of the epistemology of the non-Western world because it fundamentally seeks to reverse the subject and object of study in East-West relations. If Western Orientalism makes the East a passive object that is researched and constructed for the sake of hegemony, Westernism places European consciousness as an object of study for Eastern consciousness (Khayyat, 2023: 12). The goal is to dismantle the myth of Western universality and superiority, thus paving the way for the East's self-liberation from epistemic dependence (Al-Hamdi, 2019: 35). Thus, Westernism is not just a criticism, but a discipline that aims to create an equal civilization and balance the discourse of world historiography which has been dominated by Western narratives (Khayyat, 2023: 19).

This research views Hanafi thought as a powerful alternative framework for contemporary Islamic theology to address the challenges of modernity and globalization. Rather than choosing between blind imitation of Western modernity (*taqlīd al-Gharb*) or a literal return to old traditions (Salafism), Hanafi offers a third path, which is the transformation of tradition for social action and liberation (Manshur, 2021: 61). Hanafi's emphasis on anthropocentric theology shifts the focus from heavenly metaphysics to human reality and social issues making it relevant as liberation theology in an Islamic context (Nurman, 2025: 29). Therefore, an in-depth exploration of Hanafi Westernism in this study is expected to make a significant contribution to the development of an autonomous and progressive paradigm of Islamic science in the non-Western world.

Research Methods

This research uses a qualitative approach with textual study and narrative analysis methods. The textual study is conducted by analyzing the works of Hasan Hanafi and other contemporary Islamic thinkers. This analysis aims to understand how the concept of Occidentalism is applied in the context of Islamic theology and how this thought interacts with the challenges of modernity. In addition, interviews with contemporary Islamic thinkers will be conducted to gain a firsthand perspective on the application of Occidentalism in their religious practices and thoughts. Data collection is carried out through a literature review

that includes books, journal articles, and relevant research reports that discuss Islamic thought in a modern context, as well as the works of Hasan Hanafi that form the basis of the concept of Occidentalism. This method is expected to provide a comprehensive picture of Occidentalism in the Perspective of Contemporary Islamic Theology, Hanafi's Thought, and its contribution to Epistemological Discussions in the Non-Western World.

Discussion

Occidentalism in the Perspective of Contemporary Islamic Theology of Hanafi Thought

Hasan Hanafi is one of the leading thinkers in the Islamic world who has made significant contributions to discussions of epistemology, particularly in the non-Western world. Born in Egypt in 1935, Hanafi developed his thought within the complex social, political, and cultural contexts of Muslim countries. Hanafi's thought is rooted in Islamic tradition, but he also adopted elements of Western thought, creating a bridge between the two worlds. Occidentalism is a term referring to views, attitudes, or representations related to the Western world (the Occidental) and how these influence our understanding of truth and knowledge. In this context, Occidentalism does not simply describe Western culture or values but also creates a framework of thought that influences how we understand reality. According to Edward Said, Occidentalism often serves as a tool to justify the domination and exploitation of non-Western cultures. This demonstrates that understandings of truth and knowledge are not neutral but are shaped by existing political and social forces. (Said, 2000: 41)

In the context of philosophy, Occidentalism also changed the way we understand epistemology, the study of knowledge. Many Western philosophers, such as Descartes and Kant, have constructed theories of knowledge rooted in rationalism and empiricism. (Descartes, 1996) However, this approach often ignores other ways of understanding truth that exist in non-Western cultures. For example, many Eastern philosophical traditions emphasize the importance of subjective experience and humanity's relationship with nature as sources of knowledge. This assertion suggests that Occidentalism can limit our understanding of truth and knowledge. Thus, Occidentalism is a complex phenomenon that not only influences how we understand truth and knowledge but also shapes existing social and political structures. Therefore, it is important to continue exploring and discussing how Occidentalism can be overcome to create a more inclusive and holistic understanding of truth and knowledge in this era of globalization.

The Impact of Occidentalism on Understanding Truth

Occidentalism has a significant impact on understanding truth in various fields, including science, education, and culture. In the context of science, many theories and concepts considered "true" often originate from a Western perspective, while knowledge from other cultures is often ignored. For example, in medicine, many traditional healing practices that have proven effective in local communities do not receive the same recognition as Western methods. According to the WHO, approximately 80% of the world's population relies on traditional

medicine for their health needs, yet research on its effectiveness is often lacking compared to research on modern medicine. (UNESCO, 2020:10)

Furthermore, Occidentalism also influences how we understand truth in social and political contexts. Many dominant narratives on global issues, such as climate change and human rights, often originate from a Western perspective, which can ignore the realities and needs of non-Western societies. For example, in discussions about climate change, the voices of smaller, most impacted countries are often muted, while larger nations that contribute significantly to pollution often dominate the discussion. In the context of philosophy, Occidentalism changed the way we understand truth by prioritizing rationality and empiricism as the only way to achieve knowledge.

Occidentalism, a concept referring to the perspective and interpretation of Western culture from a non-Western perspective, has had a significant impact on our understanding of truth. In this context, truth is not a single, universal entity, but rather a social construct influenced by various factors, including culture, history, and individual experience. Therefore, to achieve a more inclusive and holistic understanding of truth, it is crucial for us to integrate non-Western perspectives into discussions about knowledge and truth.

The impact of Occidentalism on the understanding of truth is vast and complex. One of the most fundamental aspects is how the Western worldview often dominates the global narrative, while voices from non-Western cultures are often marginalized or even ignored. For example, in the field of science, many theories and discoveries considered scientific truths often originate from the Western tradition, without considering the significant contributions of other cultures. This creates an imbalance that can affect how we understand and evaluate knowledge. For example, in the Western scientific tradition, the scientific method, based on observation and experimentation, is often held up as the standard of truth.

However, many non-Western cultures have their own approaches to knowledge that may not always align with the scientific method. In these cultures, knowledge is often passed down through stories, myths, and collective experiences that have their own value and meaning. By ignoring these approaches, we miss important dimensions of truth that can enrich our understanding. Furthermore, integrating non-Western perspectives into discussions about truth can help us create a more just and equitable world. When we open up to marginalized voices, we not only broaden our horizons of understanding but also provide opportunities for individuals and communities to share their experiences and perspectives. This can foster constructive and respectful dialogue, where diverse perspectives can complement and enrich each other.

In today's globalized context, where information and knowledge move rapidly across geographical boundaries, it is crucial for us to recognize that truth cannot be considered static. Rather, it is a dynamic and ever-changing process, depending on the context and perspective taken. Therefore, efforts to integrate non-Western perspectives are not merely symbolic acts, but are a crucial step towards a deeper and more comprehensive understanding of truth.

The impact of Occidentalism on the understanding of truth demonstrates the importance of recognizing and valuing diverse perspectives in the formation of knowledge. By integrating non-Western perspectives, we not only enrich our

understanding of truth but also contribute to the creation of a more just and equitable world. On the path to a more inclusive understanding, we are required to open our minds and hearts, and to courageously listen to and learn from the experiences of others. Only in this way can we achieve a more holistic understanding of truth that reflects the complexity and diversity of human experience.

Occidentalism and Epistemological Knowledge

Occidentalism has transformed the way we understand knowledge from an epistemological perspective. Epistemology, as a branch of philosophy that studies the origins, nature, and limits of knowledge, is often influenced by the dominant Western worldview. In this context, Occidentalism creates a hierarchy of knowledge that prioritizes the scientific method and rationality as the sole means of attaining truth. This results in the marginalization of other forms of knowledge that do not fit this paradigm. Furthermore, Occidentalism also influences the way we understand knowledge in cultural contexts. Many non-Western traditions have unique ways of accumulating and transmitting knowledge, such as through stories, myths, and ritual practices. However, because the dominant view considers reason-based knowledge to be the most valid, many of these forms of knowledge are often overlooked. For example, in indigenous cultures, knowledge about the environment and sustainability is often passed down from generation to generation through stories and practices, but is not recognized in academic contexts. (Berkes, 2012:50)

Occidentalism has transformed the way we understand knowledge from an epistemological perspective. Epistemology, as a branch of philosophy that studies the origins, nature, and limits of knowledge, is often influenced by the dominant Western worldview. In this context, Occidentalism creates a hierarchy of knowledge that prioritizes the scientific method and rationality as the only means to reach truth. This results in the marginalization of other forms of knowledge that do not fit this paradigm. Furthermore, Occidentalism also influences the way we understand knowledge in cultural contexts. Many non-Western traditions have unique ways of accumulating and transmitting knowledge, such as through stories, myths, and ritual practices. However, because the dominant view considers reason-based knowledge to be the most valid, many of these forms of knowledge are often overlooked. For example, in indigenous cultures, knowledge about the environment and sustainability is often passed down from generation to generation through stories and practices, but is not recognized in academic contexts.

To understand the influence of Occidentalism, we need to look more deeply at how knowledge structures are formed and maintained in a global context. Occidentalism, often identified with the dominance of Western thought, influences not only how we view knowledge but also how we interact with the world around us. In many ways, this approach constructs a narrative that prioritizes rationality and the scientific method, while ignoring or even rejecting other forms of knowledge that may not fit these criteria. For example, in academia, research conducted using qualitative approaches is often considered less valid than quantitative research. This creates a gap in recognition of knowledge generated from lived experience and specific cultural contexts.

The transition from one form of knowledge to another is often challenging. While knowledge based on rationality and scientific methods is prioritized, local and contextual knowledge is often dismissed as unscientific or unreliable. This creates a deeper divide between different forms of knowledge, which in turn can lead to conflict between indigenous communities and those with decision-making power. Furthermore, the marginalization of non-Western knowledge can also be seen in the way education is structured. Curricula, often dominated by Western perspectives, tend to neglect the intellectual contributions of other cultures. In many educational systems, Western history and philosophy are the primary references, while the thoughts and traditions of other cultures are often only briefly mentioned or even ignored altogether. This not only diminishes students' understanding of the diversity of knowledge available but also hinders their ability to think critically and creatively in addressing complex global challenges.

Thus, it is crucial to develop a more inclusive epistemological approach. This approach must respect and acknowledge the diverse forms of knowledge that exist throughout the world, as well as the unique ways in which different cultures transmit knowledge. For example, in an educational context, integrating indigenous knowledge into the curriculum can provide broader and deeper insights into the world. Using teaching methods that value stories, myths, and ritual practices can help students understand that knowledge comes not only from textbooks or scientific research, but also from lived experiences and centuries-old traditions.

Occidentalism has significantly impacted how we understand knowledge, creating a hierarchy that prioritizes the scientific method and rationality, while ignoring other forms of knowledge that do not align with this paradigm. The marginalization of non-Western knowledge not only harms communities with indigenous knowledge but also hinders progress in understanding our complex world. Therefore, it is crucial to develop a more inclusive epistemological approach that values the diversity of knowledge and perspectives. By integrating non-Western perspectives, we can create a more holistic and diverse understanding of reality and build bridges between different cultures and traditions.

Oksidentalisme dalam Globalization Context

Globalization has accelerated the spread of Occidentalism around the world, changing the way we understand truth and knowledge. In the era of globalization, information and knowledge are easily accessible through technology, but often come from a dominant Western perspective. This creates challenges for local cultures trying to maintain their identity and knowledge amidst the rapid flow of information. Many developing countries are trapped in a cycle of dependence on technology and knowledge from developed countries. This creates a situation where local and traditional knowledge is often considered inferior to Western knowledge. Occidentalism in the context of globalization can also be seen in the way we understand global issues, such as climate change and social injustice. Many proposed solutions to these problems often come from a Western perspective, which can ignore the needs and realities of non-Western societies. For example, in discussions about climate policy, the voices of smaller, most impacted

countries are often overlooked, while larger countries that contribute more to pollution dominate the discussion. (Climate change, 2021: 36)

Thus, Occidentalism in the context of globalization creates complex challenges for our understanding of truth and knowledge. To create a more just and equitable world, efforts are needed to integrate non-Western perspectives into global discussions. This will not only enrich our understanding but also help build bridges between different cultures and traditions in addressing global challenges.

Efforts to Overcome Occidentalism

Addressing Occidentalism in understanding truth and knowledge requires collaborative efforts from various parties, including academics, policymakers, and civil society. An important first step is to raise awareness of the diversity of knowledge and worldviews. More inclusive and diverse education can help create a more holistic understanding of truth. Many non-Western traditions have unique ways of understanding the world that can provide valuable insights in areas such as health, the environment, and social issues. For example, research that involves local communities in decision-making about natural resource management can lead to more sustainable solutions that meet the needs of these communities. Strengthening international networks between academics and practitioners from different cultures can also be an important step in addressing Occidentalism. International forums that bring together thinkers from diverse backgrounds can help create spaces for dialogue and exchange of ideas. By sharing knowledge and experiences, we can build a better understanding of global challenges and seek more inclusive solutions.

Occidentalism in the Perspective of Contemporary Islamic Theolog

Hasan Hanafi is a prominent figure in contemporary Islamic discourse, particularly in the context of neo-revivalism. Unlike many other neo-revivalist groups, who tend to emphasize the awakening of religious fervor through ideological apologetics and religious symbols, Hanafi offers a more complex and profound perspective. He champions the project of *al-turats wa tajdid*, meaning tradition and renewal. In this context, Hanafi views tradition not only as a legacy to be preserved but also as a source of inspiration for innovation and renewal in Islamic thought. An analysis of Occidentalism from a contemporary Islamic theological perspective demonstrates diverse responses to Western influence. Thinkers such as Hasan Hanafi argue that Occidentalism can be a tool for reconstructing Islamic thought that is more relevant to the contemporary context. This is evident in Hanafi's works, which emphasize the importance of understanding Islamic tradition within a critical framework of external influences. For example, in his book *Occidentalism: A Critical Reading*, Hanafi outlines how Islamic thought must adapt and evolve to meet the challenges of modernity. (Hanafi, 2003: 50)

A concrete example of the application of Occidentalism can be seen in the thinking of Amina Wadud, who advocates for a feminist interpretation of sacred texts. In her book, *Inside the Gender Jihad*, Wadud emphasizes the importance of inclusivity and gender justice in Islam, which are often overlooked in traditional narratives. This approach demonstrates how Occidentalism can be used to

reinterpret Islamic texts in the context of contemporary issues, such as gender equality. (Wadud, 2006:38)

Hasan Hanafi, in his works, argues that Occidentalism is not simply a reaction to Occidentalism, but also an attempt to reconstruct Islamic thought taking into account the modern context. In this regard, contemporary Islamic thinkers such as Amina Wadud and Tariq Ramadan have attempted to bridge the gap between tradition and modernity. For example, Wadud, in her book **Qur'an and Woman**, challenges traditional interpretations of sacred texts and proposes a more inclusive understanding of women's roles in Islam. (Wadud, 1999:45)

Furthermore, the political and social situation in Muslim countries also influences this dynamic. War, conflict, and political instability often serve as the backdrop for the emergence of new ideas that attempt to address the challenges of the times. In this context, Occidentalism can be seen as a response to Western domination, which often ignores local values and identities. For example, political Islamic movements in several countries, such as the Muslim Brotherhood in Egypt, demonstrate how Islamic thinkers attempt to integrate Islamic values with the demands of modernity. Thus, the background of this problem leads to the research question: How does Occidentalism interact with contemporary Islamic theological thought, and how do Islamic thinkers respond to Western influence in the modern context. On the other hand, Tariq Ramadan also made significant contributions to Occidentalist thought. In his book *"Islam, the West, and the Challenges of Modernity"*, Ramadan highlights the importance of dialogue between Western and Islamic cultures. He argues that Islamic thinkers must be able to adapt to changing times without losing their identity. (Ramadan, 2001: 29)

This view aligns with the concept of Occidentalism, which emphasizes the importance of understanding and responding constructively to Western influences. Thus, Hasan Hanafi's analysis of Occidentalism from the perspective of contemporary Islamic theology demonstrates significant efforts by Islamic thinkers to interpret their traditions in a modern context. This not only reflects a response to Western influence but also demonstrates the internal dynamics within the ever-evolving Islamic thought.

Hasan Hanafi, a leading thinker in contemporary Islamic theology, offers insightful insights into how Muslims can respond to the challenges and changes faced in the modern era. In his analysis, Hanafi focuses not only on criticizing the West but also explores the potential within the Islamic tradition itself. He argues that a better understanding of Islam's sacred texts and intellectual heritage can provide a solid foundation for developing thought that is relevant today.

One important aspect of Hanafi thought is its emphasis on the importance of reinterpreting classical texts. In this context, Hanafi emphasizes that religious texts are often read and understood within a specific timeframe and context. For example, many Islamic laws and regulations established in the past may not fully reflect current social, political, and economic conditions. Therefore, Hanafi encourages Muslims to engage in *ijtihad*, the effort to reinterpret Islamic laws based on contemporary contexts. In this way, Muslims can find more relevant solutions to the challenges they face.

For example, on the issue of women's rights, many modern Islamic thinkers have begun to reexamine texts previously considered the legal basis for patriarchy. Hanafi argues that with a more critical and contextual approach, we can find

evidence within the Islamic tradition supporting gender equality. This demonstrates that Hanafi's thinking is not merely theoretical but also practical, paving the way for more inclusive social change. Furthermore, Hanafi also emphasizes the importance of dialogue between Islamic tradition and Western thought. He believes that despite fundamental differences between the two, constructive dialogue can lead to greater understanding and enrich both parties. For example, the concept of justice in Islam can be enriched by Western ideas on human rights. Thus, Hanafi encourages Muslims to view the West not merely as a threat but as a partner in building a more universalistic mindset.

In analyzing Islam's position in the global context, Hanafi also points to the need to understand broader power dynamics. In many cases, Islamic thought is often trapped within narratives constructed by colonial and neo-colonial powers. Therefore, it is crucial for Muslims to reflect on their position within global power structures and seek ways to address existing injustices. This requires a critical awareness of the history and social context that shape current Islamic thought and practice.

Hanafi Thought and its Contribution to Epistemological Discussions in the Non-Western World

In this context, Hanafi sought to explore and redefine Islamic epistemology to compete with Western thought. Hanafi emphasized the importance of understanding epistemology within a local context, where knowledge derives not only from Western sources but also from the traditions and experiences of Muslim communities. He argued that epistemology must reflect the social and cultural realities in which it is generated. In his work, Hanafi frequently criticized the view that Western knowledge is the only valid form of knowledge. For example, in his book "Islamic Philosophy: A Beginner's Guide," he explains that there are many forms of knowledge that can be recognized, including knowledge generated from local experiences and traditions. (Afsaruddin, 2005:67)

Another example of Hanafi's thinking can be seen in his critique of intellectual colonialism. In his essay "The Crisis of Modernity," Hanafi stated that many Muslim thinkers are trapped in Western paradigms that are inappropriate for their context. He encouraged academics to re-examine the Islamic intellectual heritage and integrate it with modern thought, thus creating a more holistic epistemology.

Thus, Hasan Hanafi's thinking makes a significant contribution to discussions of epistemology in the non-Western world. He emphasizes the importance of local context and community experience in the development of knowledge, and encourages a critique of the dominance of Western thought. This is highly relevant in facing the challenges of globalization and modernity, which often ignore the uniqueness of local cultures.

Hasan Hanafi's Contribution to Islamic Epistemology

Hasan Hanafi has a unique view of Islamic epistemology, which he views as a dynamic and constantly evolving system. In his work "Islamic Epistemology," he explains that Islamic epistemology focuses not only on traditional sources such as the Qur'an and Hadith but also on human experience and social context. This demonstrates that knowledge in Islam must be inclusive and adaptable to

changing times. Hanafi argues that knowledge is acquired not only through deductive methods but also through inductive methods involving observation and experience. He refers to the Islamic concept of "ilm" (knowledge), which encompasses various disciplines, including the social sciences and humanities. In this context, Hanafi encourages Muslim thinkers to transcend classical studies and to embrace the development of modern science. (Hanafi, 2001:35)

A concrete example of Hanafi's contribution to Islamic epistemology can be seen in the development of critical thinking among students and academics. He frequently held seminars and workshops aimed at fostering open discussion of contemporary issues within an Islamic context. Through this approach, Hanafi sought to create a space for alternative thinking that could enrich epistemological discussions in the Muslim world. Thus, Hasan Hanafi's contribution to Islamic epistemology is crucial. He not only offered a new perspective on knowledge but also encouraged reforms in education and the development of science that was more relevant to local contexts. His thinking laid the foundation for a new generation of Muslim academics to explore and develop a more inclusive and adaptive epistemology.

Critique of Western Epistemology

Hasan Hanafi is widely known for his criticism of Western epistemology, which he considers irrelevant and often marginalizes non-Western perspectives. In his book, "The Western Epistemological Model: A Critical Analysis," he outlines how Western epistemology tends to ignore the social and cultural context in which knowledge is produced. Hanafi argues that many theories and methods developed in the West cannot be directly applied to Muslim societies without considering local values and traditions. (Hanafi, 2004:27) One of Hanafi's main criticisms of Western epistemology is its reductionist view that often simplifies cultural complexity. He exemplifies how Western social theories often ignore the historical and cultural factors that influence society. In this context, Hanafi encourages Muslim thinkers to develop more holistic and contextual theories that can better explain social phenomena in the Muslim world.

A concrete example of Hanafi's critique of Western epistemology can be seen in his approach to the social sciences. He argued that many Western social theories, such as modernization theory and dependency theory, cannot explain the social realities of Muslim countries. As an alternative, Hanafi advocated the development of theories more appropriate to local contexts, which could provide a better understanding of social dynamics in Muslim societies. Thus, Hasan Hanafi's critique of Western epistemology provides valuable insights for thinkers and academics in the non-Western world. He encouraged critical reflection on the dominance of Western thought and the importance of developing approaches that are more contextual and relevant to existing social realities. His thinking became the foundation for efforts to create a more inclusive and diverse epistemology.

The Relevance of Hasan Hanafi's Thoughts in the Context of Globalization

In the era of globalization, Hasan Hanafi's thinking has become increasingly relevant, especially in the context of the interaction between culture and knowledge. Globalization has brought new challenges to Muslim societies, where Western values and knowledge often dominate. In his work *Islam and*

Globalization, he explains how globalization can be an opportunity as well as a challenge for the development of epistemology in the Muslim world. Hanafi argues that in the face of globalization, Muslim societies must be able to integrate local knowledge with global knowledge. He emphasized the importance of dialogue between Islamic traditions and modern thought, so as to create a more comprehensive and relevant knowledge system. In this context, Hanafi encourages academics not only to accept knowledge from the West, but also to contribute to global discussions with an Islamic perspective. (Hanafi, 2010:19)

Statistics show that many Muslim societies are increasingly connected to the global world through technology and communications. According to a Pew Research Center report, approximately 70% of the population in Muslim countries has internet access, opening up opportunities for the exchange of knowledge and ideas. (Pew Research Center, 2021:58) However, Hanafi cautioned that this access must be balanced with an awareness of local identity and values. Furthermore, Muhamad Hossain explained that digital connectivity influences religious identity and practices among Muslims. (Hossain, 2021:92)

A concrete example of the relevance of Hanafi thought in the context of globalization can be seen in the efforts of several universities in Muslim countries to develop study programs that integrate local knowledge with global perspectives. For example, Al-Azhar University in Egypt has introduced a curriculum that includes the study of the relationship between Islam and modern science, which aligns with Hanafi thought.

Hasan Hanafi's thinking has significant relevance in the context of globalization. He encouraged Muslim communities to integrate local knowledge with global knowledge, thereby contributing to global discussions with more diverse perspectives. His thinking serves as a guide for a new generation of Muslim academics in facing the challenges and opportunities presented by the era of globalization. Thus, Hasan Hanafi's thought not only contributes to epistemological discussions in the non-Western world but also forms the basis for educational reform and the development of more inclusive and relevant knowledge. His thought continues to inspire Muslim academics and thinkers in facing the challenges of the modern era. Hasan Hanafi is one of the leading thinkers from the Arab world who has made significant contributions to epistemological discussions, especially in the non-Western context. His thought is not limited to Islamic studies but also extends to various aspects of modern thought, making it relevant in a global context. In this analysis, we will delve deeper into Hanafi's thought, his contributions to epistemology, and how his views serve as a bridge between tradition and modernity.

The central tenet of Hasan Hanafi's thought is his critique of the dominance of Western epistemology. He argues that many theories and concepts adopted by non-Western countries are often inappropriate for their social and cultural contexts. For example, in his book "*Al-Fikr al-Islami wa al-Hadarat al-Gharbiyyah*," Hanafi describes how many countries in the Islamic world are trapped in paradigms of thought imposed by colonial powers. He emphasizes the importance of developing epistemologies rooted in local traditions, reflecting the realities and needs of local communities. (Hanafi, 2002:18)

In this context, Hanafi also emphasized the importance of intercultural dialogue. He believed that to foster greater understanding between the Western

and non-Western worlds, a constructive exchange of ideas was necessary. For example, in several international seminars he attended, Hanafi consistently emphasized the need to recognize the values inherent in the Islamic tradition of thought, such as rationality and ethics, which can positively contribute to the development of science and technology in the modern world. (Hanafi, 2018:39)

For example, within the Sufi tradition, there is a profound understanding of the nature of humanity and the universe that can enrich discussions of epistemology. Hanafi also highlights the importance of education in building a more inclusive epistemology. He argues that education systems in many non-Western countries are often still influenced by irrelevant Western models. Therefore, he encourages the development of curricula that reflect local values and intellectual traditions. For example, in several Egyptian universities, Hanafi's proposed curriculum includes the study of classical Islamic thought, which can provide students with new perspectives in understanding contemporary issues.

In Hanafi's view, epistemology is not merely a theory of knowledge but must also involve practical aspects related to everyday life. He invites us to consider how our knowledge can be applied to solve social problems faced by society. For example, in the context of economic development, Hanafi emphasizes the need for an approach based on local wisdom and community participation, rather than simply following the development model implemented by Western countries. Furthermore, Hanafi's thinking also includes a critique of secularism, which is often seen as a solution to social and political problems. He argues that secularism is not always the right answer, especially in the context of societies with strong religious roots. Hanafi encourages thinking that integrates religious values with the principles of democracy and human rights. (Hanafi, 2007:42)

In the context of globalization, maintaining cultural and intellectual identity is crucial. Globalization often has negative impacts on non-Western societies, such as the loss of traditional values and cultural homogenization. Therefore, it is necessary to encourage communities to maintain their cultural heritage while remaining open to positive external influences. For example, in several international forums, it is necessary to strengthen intellectual networks among Muslim thinkers worldwide to share ideas and experiences.

Conclusion

This research demonstrates that Occidentalism, as a concept introduced by Hasan Hanafi, has significant relevance in understanding contemporary Islamic theological thought. Considering the challenges faced by Muslims in the era of globalization, it is crucial for Islamic thinkers to continue adapting and responding constructively to Western influences. Hasan Hanafi's thought has made significant contributions to discussions of epistemology in the non-Western world, particularly in the Islamic context. He emphasizes the importance of understanding knowledge within local contexts and societal experiences, and encourages criticism of the dominance of Western epistemology. Through his inclusive and adaptive approach, Hanafi has paved the way for the development of a more relevant and contextual epistemology. Strengthening dialogue between Islamic thinkers and Western cultures is crucial to foster greater understanding and mutual respect.

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