

The history of the birth of the secular Islamic state of Turkey and the idea of the renewal of Mustafa Kemal Ataturk

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Abstract

This paper discusses the history of the birth of the secular Islamic State of Turkey and the ideas of renewal ideas carried out by Mustafa Kemal Ataturk in various fields and transformation into a modern secular state. The method used in this study is a literature review using a qualitative approach. The analysis used to analyze data is content analysis. The results showed that Mustafa Kemal Ataturk was one of the qualified Islamic reformers of the 19th century. He has contributed greatly to the change in mindset of Turkish society. By changing the old order that had been traditional in the Ottoman Empire, and shaping it into a new face with a real pattern of thinking did not change "Islam" but only changed the mindset and order of life of Muslims to be adjusted to the demands of the times. Islamic values were formed, the caliphate, the republic and even secular. Although in fact symbols are also important, but what is more important is that the people are able to bring the substance of Islam in every movement of people's lives. His ideas have brought Turkey to become a developed country that is on par with the international world while proving that Islamic government is a government that is in accordance with the demands of the times.

Abstrak

Tulisan ini membahas tentang sejarah lahirnya Negara Islam sekuler Turki dan gagasan ide-ide pembaharuan yang di lakukan oleh Mustafa Kemal Ataturk di berbagai bidang dan transformasi menjadi negara modern yang sekuler. Metode yang digunakan dalam penelitian ini yaitu kajian kepustakaan dengan menggunakan pendekatan kualitatif. Analisis yang digunakan untuk menganalisis data yaitu content analysis. Hasil penelitian menunjukkan bahwa Mustafa Kemal Ataturk adalah salah seorang tokoh pembaru Islam qualified abad ke-19. Dia telah memberikan kontribusi besar terhadap perubahan pola pikir masyarakat Turki. Dengan mengubah tatanan lama yang sudah mentradisi dalam kerajaan Turki Usmani, dan membentuknya ke dalam wajah baru dengan corak pemikiran yang sesungguhnya tidak mengubah "Islam" tetapi hanya mengubah mindset dan tatanan kehidupan umat Islam untuk di sesuaikan dengan tuntutan perkembangan zaman. Nilai-nilai Islam terbentuk, khilafah, republik bahkan sekuler. Sekalipun sebenarnya symbol juga penting, tetapi yang lebih penting adalah umatnya mampu membawakan substansi keislaman dalam setiap gerak kehidupan masyarakatnya. Ide-idenya telah membawa Turki menjadi negara maju yang sejajar dengan dunia internasional sekaligus membuktikan bahwa pemerintahan Islam adalah pemerintahan yang sesuai dengan tuntutan perkembangan zaman.

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1. INTRODUCTION

The renewal of modern thought in Islam began to be known around the 19th century. This renewal movement is quite meaningful with the transformation of values that must change, even if necessary, must be accompanied by improvements to the rules or orders that are already owned and are still considered not to have received a legal certainty. The renewal movement or known as modernism in Islam is a movement that seeks to condition the lives of Muslims from static to dynamic. This movement was supposed to start with the power contact between the Muslims and the Europeans, which led to the realization of the Muslims themselves that in fact the Muslims were far behind the Europeans. This is good from the

science, skills, mindset, discipline, even equipment and strength possessed by Western nations

Turkey is a Middle Eastern country whose territory is located partly on the Asian continent called Anatolia or Asia Minor and partly on the European continent called Turkish Thrace (Trakya). Therefore, Turkey is often referred to as the bridge between East and West. Its location on these two continents has become a central factor in the history, culture and politics of Turkey. Turkey has a long history of being ruled by several dynasties in turn. In historical records sourced from China, the Huns (the Chinese name for the Turks) have been able to build a large kingdom called Atilla in the 5th century AD located in the middle of mainland Europe (Mughni, 1977). Then another Turkic group that had been touched by advanced culture formed a kingdom in 522 A.D. In other sources it is mentioned that the kingdom was named Göktürk (Gök means blue) which was founded in 682 AD but then destroyed in 711. In the 11th century the Turks of the Oghuz tribe founded the Seljuq Turk kingdom which ruled the region of Southwest Asia. In the 13th century stood the Ottoman Empire which ruled for six centuries until 1924.

Turkey is one of the most important parts of modern Islamic history. The greatness of Islamic civilization became increasingly influential and parallel to other civilizations, when its light was brightly lit in Turkey. The reality of the past is very likely and supportive to happen. Because geographically, Turkey has a strategic position that makes it a bridge between East and West. The country is located between two continents, Asia and Europe. With an area of about 814,578 square kilometers, 95% of its territory is located on the Asian Continent and the remaining 5% is on the European Continent.

The world community, including Indonesia, knows Turkey as a Muslim-majority country, which once ruled the Islamic world for seven hundred years, from the beginning of the 13th century until the fall of the Ottoman Caliphate in the early 20th century. The decline of the Ottoman Empire in the 17th century and its defeat from the West encouraged rulers, both state rulers, scientists and others to always be introspective and carry out a new model of reconstruction. This effort occurred with the development of the progress of Western European countries after the industrial revolution which gave birth to modern science and technology, even in terms of politics Western governments are increasingly advanced. This fact greatly shocked Muslims in the East as well as in the West. They only realized the weakness of it all after a few days Egypt could be conquered by Napoleon Bonaparte, even though Egypt was a powerful country at that time.

Mustafa Kemal, a Turkish reformer who started his career from the bottom, when the first world war took place. At that time, he as an officer of the Ottoman army ruling in Turkey was determined to save his nation from the clutches of invaders such as France, America, England, and Greece. He inflamed the patriotic spirit of the Turkish people to rise again to win independence. On the battlefield, he showed his courage and prowess especially in the Gallipoli region and the Caucasus region.

In recognition of his prowess on the battlefield, he was promoted from Colonel to General plus the title of Pasha. After World War I he was appointed Commander of all forces in Southern Turkey. Later, he liberated Izmir, and Smyrna which had fallen in the hands of the Allied Army. With the support of the people who had begun to form movements to defend the homeland, he was finally able to beat the enemy back and save Turkish territory from foreign occupation.

On October 23, 1923, Turkey was proclaimed a republic and Mustafa Kemal was elected its first President. Furthermore, he was re-elected four times as President, namely on November 1, 1927, May 4, 1931, and March 1, 1935. And on November 10, 1938 he died of illness.

Since becoming the man in power in Turkey, Mustafa Kemal, who later became more popular with the name Ataturk, meaning Father of Turkey, began to take advantage of this opportunity to spread and realize his idea of secularization. He aspires to lift his nation to progress by making the West a model of modernization.

2. RESEARCH METHODS

This research uses a type of qualitative research with a literature review approach. Data sources are secondary data derived from literature sources consisting of books, journals, and articles relevant to the research title. The method of data analysis uses descriptive analysis.

3. DISCUSSION

A. The History of the Birth of Turkey as a Modern Secular State

Turkey (Turkiye Cumhuriyeti, Republic of Turkey) is a country in Southeastern Europe and Asia Minor. The secular state borders Georgia, Armenia, Azerbaijan, and Iran to the East; Iraq, Syria and the Mediterranean Sea to the South; Black Sea in the North; The Aegean Sea to the west and Greece and Bulgaria to the northwest. The country, which is now the capital city in Ankara, has an area of 779,452 square kilometers with 98% of the population being Muslim. Turkey is known as a nation that is very eager to catch up with the Western world, having evaluated the causes of the decline and defeat of the Ottoman Turks in the 17th century. The history of modern Turkey can be divided into two phases. The first phase between 1921-1950 was a phase of presidential dictatorship, religious reform and was the initial stage of the industrialization program. The second phase is between 1950 and the present.³ This period began in 1921 with The Law Fundamental Organization affirming the government of the Turkish nation. The war of independence in 1919 under the leadership of Mustafa Kemal aimed to create a Turkish National state. Although Mustafa Kemal initially based his struggle on Islam, his goal was not only to expel western imperialism but also to build a modern secular state rather than rebuilding an Islamic empire. The religion and culture of Islam is not rejected but the basis of the state of the People Of Turkey is national consciousness and national sovereignty.

The birth of the modern state is a derivative of the ideas of modernity. The interaction between nations contributes to the transmission of ideas about the modern State. Similarly to Turkey, the idea of a modern state in Europe was transmitted through Mustafa Kemal (Kinross & Ataturk, 2012). As a figure who had received military education in France, precisely at Picardie Maneuvers, he had the opportunity to absorb ideas of renewal so that he would later transform Turkey into a modern state. In addition to Mustafa Kemal, there was a group of students from the middle class of Ottoman Turkey who received education in Europe so that they were very familiar with the tradition of thought and conception of state development. Originally, this group of students was sent by the dynasty to study in France, Britain, and Austria selectively. But in its development, it turned out that they were influenced by European civilization. The French Revolutions of 1789, 1830, and 1848 inspired them to broaden their horizons of knowledge oriented towards European values. This group of intellectuals became known as Jon Turk (Young Turks). They became one of the important factions in spreading the idea of nationalism and the nation-state.

As a reaction to the wave of change in Europe, Ottoman Turkey through Sultan Mahmud II, issued a number of reform policies which later became known as Tanzimat (Zurcher, 2005). The reform policy was aimed at reducing the internal turmoil that had begun to emerge in the provinces that had been under the control and protection of

Ottoman Turkey. Moreover, in addition to the massive wave of nationalism, Ottoman Turkey also faced pressure from Britain and France in the Middle East and Eastern Europe. Such conditions made the internal sultanate have to respond quickly. The spirit carried by the defenders of nationalism at that time was that they immediately gain sovereignty for their own teachers and separate from the Ottoman Turks. This wave then slowly became the starting point for the birth of modern countries in the Middle East and Eastern Europe as well as paving the way for the establishment of the Republic of Turkey.

The culmination that laid the foundation of Mustafa Kemal's program, formulated in 1928 when amendments to the law were made, officially abolished the phrase "the official religion in the Turkish State is Islam" and other matters in the constitution relating to Islam. Furthermore, the constitution promulgated that the Republic of Turkey was a secular State. As a newly established republic, the founders of the Republic of Turkey sought ideological and philosophical footing, and adapted the values of other nations that were considered more advanced than the Turks. The vision of building the Turkish nation begins with creating a single narrative as a Turkish nation. They make nationalism the anti-thesis of the concept of the caliphate that knows no barriers. Ideology then serves as an element of glue for ethnic communities living in Turkey.

B. Mustafa Kemal Atatürk's Idea of Renewal

1. Getting to know Mustafa Kemal Ataturk

Mustafa Kemal Ataturk, born in Salonika under the name Musthafa, in 1881 A.D. His parents named Ali Reza Effendi was an ordinary employee in one of the government offices in the city, while his mother was named Zubayde Hanim, a woman who was very devout in religion. Atatürk's educational background in childhood often moved around. His parents differed on his education. His mother wanted Ataturk to attend a religious school to have the basics of Islam, while his father wanted him to attend Semsî Efendi, a school with a modern European style of education, so that Ataturk would have modern skills and a modern way of life. And in order to make his wife happy, he finally relented and enrolled Ataturk in the Qur'anic school known as Fatma Molla Kadin. After six months, however, his father enrolled Ataturk in Semsî Efendi, where he remained for four years until his father died of tuberculosis when he was seven years old. After that, he and his younger sister named Makbule Atadan were then taken care of by his mother. Subsequently, in 1893 AD, he entered the Rushdiye school (Turkish military high school) without the knowledge of his mother who would not allow it. It was at this school that he began to show his extraordinary talents and achievements, so his then teacher gave him an additional name, "Kemal" which means perfect.

In 1895 AD he entered the military academic in the city of Monastir and on March 13, 1899 AD he entered the military science school in Istanbul as a cadre of infantry troops and graduated on February 10, 1902 AD, then continued with a teaching staff course which he completed on January 11, 1905 AD with the rank of captain.

Atatürk's life from 1905 A.D. to 1918 A.D. was marked by the struggle to realize Turkish national identity. As a military official in the Ottoman Empire at the time, he founded an organization called the Fatherland Society. He also joined the Young Turk Congress which formed the Committee for Union and Progress. And after the end of World War I, precisely in 1919 A.D. Ataturk tried to realize the principles of the Young Turk generation. Under his leadership, the Turkish national elite succeeded in mobilizing the struggle of the Turkish people and resisting foreign

occupation. Atatürk fought as hard as possible with the Turkish people to repulse the colonial power from Turkish land, which indirectly became the beginning of a milestone victory for Atatürk.

Subsequently, through political and diplomatic movements in the parliament of the Grand National Assembly, of which Atatürk was chairman, he succeeded in establishing a republican regime over parts of Anatolia, enacting a new constitution for the Turkish people in 1920 AD, and defeating the republic of Armenia, defeating French power, and expelling the Greek army. The climax of Atatürk's struggle that brought him to the presidency of the Turkish republic was when Europeans recognized the independence of the Turkish nation marked by the treaty of Lausanne in 1923 AD.

Looking at the life and career of a determined and relentless Atatürk illustrates his figure as an accomplished politician, who is good at reading the situation and taking the right steps to win the sympathy of the people who then with the support of the people managed to repulse and even repel the allied attack in Turkey. It is not surprising that later by the Turks, he was given the title "Atatürk" which means father of Turkey.

2. Mustafa Kemal's Reform Ideas in the Fields of Politics, Education and Culture, and Public Life

a. Mustafa Kemal's revolution in politics was to change the form of the State from the form of a caliphate to a republic. For Kemal, sovereignty must be in the hands of the people. This is not in line with the political fatwas of traditional Turks who view that sovereignty lies in the hands of God exercised by the Sultan or caliph. Mustafa Kemal's idea was accepted by the Supreme National Council in 1920. One year later, the idea was enacted. Furthermore, citing the historical facts of Muslims, Mustafa Kemal proposed that the two functions held by the Sultan of Turkey, namely the spiritual function and the temporal function be separated. In Abbasid times for example, according to Mustafa Kemal, the Caliph ruled in Baghdad while the Sultan ruled in the regions. Then Mustafa Kemal proposed that the post of Sultan with the temporal power vested in him be abolished, to avoid dualism of executive power. What was retained was the office of caliph by holding spiritual power.

This meant that Mustafa Kemal wanted the power of the Turkish Sultan, in this case, to be strictly religious, and not to interfere in constitutional affairs. Of course, this form of power is much more limited than the power possessed by previous Turkish sultans. Even his power was smaller and more limited than that of the bureau of Sheikh al-Islam in his heyday. This reform of the state was opposed by the Islamic majority by maintaining the form of the caliphate, while the nationalists wanted a republic. The 1921 constitution affirmed that sovereignty lies in the hands of the people, so the form of the state should be a republic. And in 1923, the Supreme National Assembly (MNA) took the decision that Turkey was a republic and Mustafa Kemal was the first president to be elected, while the post of caliph was held by Abd Majid.

b. The next reform was the renewal of Islamic law and education oriented towards modern education in the West. They are of the view, basically the power and prosperity experienced by the West is the result of the development of modern science and technology they achieved. This group argues that what the West is achieving today is a development of the science and culture that once flourished in the Islamic world. So to restore the power and glory of Muslims, the source of that power must be mastered again. The way of return is none other than through

education, because the Western pattern of education is seen as successful and effective, it must imitate the pattern of the successful West. Educational reform with Western patterns, began to arise in Ottoman Turkey at the end of the 11th century AH / 17 AD after losing wars with various Eastern European countries at that time.

Education and culture are quite essential fields in human life. Therefore, the reform efforts launched by the reformers, including Mustafa Kemal and his supporters did not let go of the field of education in its renewal. In 1923 Mustafa Kemal, on behalf of the government, ordered the establishment of an institute of Islamic studies which was given the specific task of studying Islamic philosophy in relation to Western philosophy, practical conditions, economic rituals, and the Muslim population. Another objective of the institution is to educate and print and form modern mujtahids who are able to interpret the Qur'an so that Tuki Muslims broaden their horizons through a more open and rational understanding of religion.

Renewed the transfer of responsibility for the administration of religious education to the ministry of education in 1924. This is in accordance with the Education Act and its constitution under the control of the ministry of education. Along with the abolition of religious schools and colleges, in 1924, Mustafa Kemal opened a religious faculty at the University of Istanbul. At the same time opened schools that nurtured and prepared the staff of preachers and priests. Mustafa Kemal and his supporters had an education free from traditional influences. The secularization carried out by Mustafa Kemal is not only in the field of institutions, but also in the field of culture and customs. Religious dress is only allowed for those who perform religious duties. And all civil servants are required to wear western-style hats and clothing. In 1923 a law was passed requiring Turkish citizens to have the official Friday holiday replaced by Sunday. The Islamic Reformer is a rational religion, a religion that does not conflict with progress. The reason for Turkey's retreat is mainly because the Turkish society adheres to Islamic law, even though the sharia it holds, is nothing more than sharia that has been tainted by outdated Arab culture that does not fit into Turkish society and the era is quite advanced.

c. Civilization and Economy

Westemization and secularization are also carried out in the fields of civilization and economics. In the field of civilization, in 1925 the use of the redeem was banned and replaced with Western hats. Religious clothing is also banned and Turks must wear Western clothing, both male and female. In 1931 a decision was made that the call to prayer should be in Turkish, not Arabic. The Qur'an must be translated into Turkish, in order to be understood by the Turkish people. Friday sermons must also be given in Turkish. In 1935 a law was passed requiring Turkish citizens to have a last name. Official weekly holidays are changed from Sundays.

Eastern music should be replaced with Western and Turkish radio should broadcast Western songs. From the above changes, it can be understood that what Mustafa Kemal wanted was Islam that was Turkic and not bound by Eastern (Arab) civilization. Eastern civilization seems to have been viewed by Mustafa Kemal as not Islamic. For him, Islam is a racial religion that is indispensable for mankind, and its teachings must be understood by the Turkish people by not being bound by eastern traditions (Arabic). Thus, it can be said that Islam as a guide to the life of the Turkish people personally and Western civilization as a reference.

Although Turkey absorbed much of Western civilization, Mustafa Kemal limited himself to cooperating with the West in the economic field. He did not want his country to be controlled by foreign powers as the Sultan's government had experienced.

d. Atatürk's Typology of Secularism: between Madaniyah or Lā Dīniyah?

The terms secularist, secularist, secularism, and secularization are important issues affecting Muslims. Literally, secular comes from the Latin *Saeculum* meaning worldly; Not related to worldly, temporal (time) or specifically religious and spiritual things. The word secularism translated in Arabic is *Ilmaniyah* which is a translation of the word secularism in English which means worldly understanding. In the Big Indonesian dictionary, secularism is a philosophical notion or view that states that morality need not be based on religious teachings. Meanwhile, secularization is a way of life that separates religious affairs from state affairs.

The word secularism translated in Arabic is *Ilmaniyah* is a translation of the word secularism in English, which is an understanding of secularism. In the Big Dictionary Indonesian (1988: 797) "secularism is a philosophical understanding or view that holds that morality need not be based on religious teachings". Meanwhile "secularization is a way of life that separates religious affairs from state affairs. Secularists are people who adhere to the teachings of secularism and practice secularization in social and state life.

The roots of secularism come from the European continent, which is caused by the arrogance and absolute domination of the church side by side with its feudalism and discriminatory attitude towards the people, so that this injustice was deeply felt by European society in the Middle Ages until the arrival of the Renaissance. This Renaissance led to the birth of the seeds of anti-religion, and liberation movements against the unjust conditions and depravity of the church that pervaded European society at the time. This condition gave birth to what is called secularism, which began to be embedded and developed in society.

Ideas regarding the relationship between religion and politics have developed since medieval times, Donald E. Smith, in his book "Religion and Political Development (1978: 85), divides it into two typologies, namely Organic typology and Secular typology. The organic point of view argues the need for the unification of religion and power, because religion for them can reach all aspects of life. While the secular point of view states that religion and power must be strictly separated, because one of the goals is to maintain the "sanctity" of religion from the shahwat of power.

Furthermore, in the treasury of Islamic thought, the typology is not only divided into two, but other more differential typologies also appear. In this perspective those with organic principles can still consider the principle of secularism within certain limits, and conversely those with secular principles still open the opportunity to take organic principles in matters. Therefore, there are some countries that embrace secularism in their government systems but formally and institutionally still accommodate certain religious teachings.

The impact of secularization can have several dimensions, especially on political structures and processes. By referring to the opinion of Donald Smith quoted by Alfian Firmanto in his thesis, the dimensions can be identified as follows: First, state separation. That is an effort to separate the state from aspects of religion, be it functions, institutions, laws, or religious symbols. Second, the

expansion of the country. That is to expand state power to carry out various socio-economic functions, such as legal functions, and education which were previously under the authority of religious institutions. Third, state transvaluation. That refers to changes in political culture, so that religious values are replaced with secular. Finally, the dominance of the country. It refers politically to changes in which the state dominates religion.

Conceptually, Atatürk's secularism wanted to completely separate religion from the political life of Turkish society, even from social, cultural, and economic aspects by replacing it with everything western. And if viewed from the typological concept of the relationship between religion and state presented by Donald E. Smith above, then the concept of Ataturk's secularism falls into the category of pure secularism typology. In practice, however, it turns out that under Ataturk's secularism, Turkey once accommodated religious affairs in its government, establishing educational institutions for Imams and Khatibs, and even providing financial support to religious institutions from the government budget.

Now, from the little data above, it can be understood that the practice of secularism in Turkey is actually just an attempt to make it easier for the government to control and supervise religion to stay in a "safe distance" from the government and politics. This means that indirectly, the practice of secularism in Turkey contradicts the basic principle of secularism, which should not allow interference between religion and government. Thus, the practice of secularism in Turkey, broadly speaking, falls into the category of semi-secular practices, or in Zainuddin Malik's terms, called the typology of differential secularism.

4. COVER

As a result of the influx of western ideas such as Westernization into Turkey, a renewal of ideas was born. Nationalism and secularism aroused Turkish reformist groups led by Mustafa Kemal Atatürk who more aggressively studied the system of government of the Kingdom of Turkey with the political institutions of Sheikh al-Islam. The marginalization of Turkey in world politics at the end of the 19th century and into the 20th century prompted Kemal Atatürk to take power and change the system of government from the Kingdom of Turkey to the Republic of Turkey.

Through his secularism, Kemal Ataturk renewed Turkey by reforming the state, i.e. turning Turkey from an empire into a republic, the purpose of religious reform was to rationalize religion, i.e. separating religion from state affairs and eliminating the power of Shaykh al-Islam as a religious institution in political, social, and cultural affairs, language reform by changing the Arabic script and replacing it with Latin script, reforming the law by replacing the Sharia law in force in Turkey with Swiss civil law, education reform.

Turkey's reformist thinking which later became its ideological pattern consisted of three elements, namely; nationalism, secularism and westernism. From these three principles, then the ideology of kemalism was born, consisting of: republicanism, nationalism, populism (populism), laicism (secularism), etatism (statehood), and reformism. Thus, the practice of secularism in Turkey, broadly speaking, falls into the category of semi-secular practices, or a typology of differential secularism, which according to the author's language is called

"The Madaniyah Method of Approach". Because he placed religion under state rule, not abolishing or even destroying religion, and it continued until he died.

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