

Religion and Modern Society: Criticism of Phil Zuckerman's Ideas on Religion

Waldi Alfathoni*

Universitas Islam Negeri Raden Fatah Palembang
alfathoniwaldi@gmail.com

Wijaya

Universitas Islam Negeri Raden Fatah Palembang
wijayabuono@yahoo.com

Nugroho

Universitas Islam Negeri Raden Fatah Palembang
nugrohouinrf@gmail.com

Abstract

Phil Zuckerman, a prominent sociologist and professor at Pitzer College, California, explores the landscape of secularism in Denmark and Sweden through his empirical research. His work, particularly highlighted in "Society Without God", examines how this society functioned without significant religious influence. Zuckerman argues that secularism fosters ethical living and societal well-being, contrasting it with the perceived negative impacts of religious influence, such as intolerance. In this research, a comprehensive exploration of Phil Zuckerman was carried out analytically and critically regarding his ideas. The method used in this research is a qualitative method, with a hermeneutical analysis approach. The data collection technique uses literature or library research. The study found that while it received praise for its optimistic picture of a secular society, Zuckerman's views were criticized for oversimplifying complex social dynamics and the broader factors that influence societal conditions beyond religious observance.

Keywords: Modern Society; Religion; Secularism.

Abstrak

Phil Zuckerman, seorang sosiolog terkemuka dan profesor di Pitzer College, California, mengeksplorasi lanskap sekularisme di Denmark dan Swedia melalui penelitian empirisnya. Karyanya, khususnya yang disorot dalam "Society Without God" mengkaji bagaimana masyarakat ini berfungsi tanpa pengaruh agama yang signifikan. Zuckerman berpendapat bahwa sekularisme mendorong kehidupan etis dan kesejahteraan masyarakat, dibandingkan dengan dampak negatif pengaruh agama, seperti intoleransi. Studi ini melakukan eksplorasi analitis dan kritis yang mendalam terhadap ide-ide Phil Zuckerman. Metode yang digunakan dalam penelitian ini adalah kualitatif, dengan pendekatan analisis hermeneutis. Teknik pengumpulan data melibatkan penelitian kepustakaan atau tinjauan pustaka. Studi ini menemukan bahwa meskipun gambaran optimis Zuckerman tentang masyarakat sekuler patut dipuji, pandangannya dikritik karena terlalu

menyederhanakan dinamika sosial yang kompleks dan faktor-faktor lebih luas yang mempengaruhi kondisi masyarakat di luar ketaatan beragama.

Kata Kunci: *Agama; Masyarakat Modern; Sekularisme.*

1. INTRODUCTION

Religion and modernity are often seen as two opposing entities. However, in many contexts, the two can interact harmoniously and enrich each other. Modernity, with all its achievements in science, technology and critical thinking, offers various conveniences and advances in everyday life. Many contemporary thinkers argue that religion can adapt and evolve with changing times, offering relevant moral and spiritual guidance for modern society. This dynamic interaction between religion and modernity opens up opportunities for reinterpretation and innovation in religious practice, allowing religion to remain a vital element in individual and collective life in the modern era. Religion is characterized as the unification of the highest human ideals, as a form of morality, a source of social order and individual inner peace, as something that elevates and makes humans civilized (Hamali, 2017). In civic life, the role of religion is not eliminated and religion also does not reject the existence of the state (Dahlan, 2014). The role of religion or faith is so important that religion always participates in creating a safer, more prosperous, just and prosperous world, because basically religion, both historically and theologically, was born from the sinful human condition.

On the other hand, as time progresses, society is becoming more open and critical of all ideas related to the human mind. In the modern era, religion is actually seen as chaos, destroying balance and the existence of God as a source of destruction (Dani, 2022). Society is dynamic. Changes that occur in individuals and society do not occur linearly, but are cyclical. Sometimes they oppose religion and spirituality, but sometimes they become "slaves" to religion and spirituality. There are also many people who initially appear religious, but later become secular, agnostic, atheist, or atheist. Because each person has a different history, life experience, and social background, it is natural that they have different religious, spiritual, secular, intellectual and other viewpoints regarding the world. In other words, secularism and religion (and spirituality) will always exist in the world, even though they are "attacked" from different points of view (Al-Qurtuby, 2022).

One of the main tensions between religion and modernity is the difference in approaches to truth. Religion is often rooted in sacred texts and traditions that have existed for centuries, while modernity emphasizes rationality and empirical evidence. This can lead to conflict, especially on issues such as evolutionary theory, individual rights, and the ethics of biotechnology. Existing religions should be able to answer actual issues such as religious urgency. In fact, recently religion has actually become a source of conflict (Saleh, 2014). Especially for those who do not consider the existence of God. For them, the existence of God and religion with the state cannot make a deeper contribution. Instead of contributing, religion is considered a source of chaos and disaster. The

consequence is the emergence of a secular ideology that separates the world from sacred aspects or from all spiritual myths (Tasman, 2021).

Secularism is a big challenge for religious communities today. Secularism has removed the sacred from the public sphere and pushed into the corner of the private sphere. More than that, secularism also contributed to the reduction in religiosity in society. Churches in England, for example, have experienced a significant decline in attendance of between 50 percent in 1815, and an even more drastic 9 percent church attendance rate in 1997. Employment in the religious sector also declined across European countries and many church seminaries were merged or closed (Fata & Noorhayati, 2016). Nevertheless, Phil Zuckerman, a secular figure, actually shows that the majority of Danes and Swedes do not worship God at all, do not pray, and do not really believe in any religious doctrine. But these countries are not bastions of sin and corruption, as the Christian right claims that a godless society would produce, but rather healthy societies that rank high on the “happiness index” and provide many benefits. Sweden and Denmark are considered relatively secular countries and are among the safest and healthiest countries in the world. People can live freely without being threatened by criminal acts such as robbery and murder. Both countries adhere to a non-religious way of life, base their social life on the well-being of their fellow citizens rather than devotion to God, and derive meaning in life from each other and not from the supernatural. All of this is summarized in a groundbreaking work by Phil Zuckerman titled *Society Without God* (Zuckerman, 2018).

So the explanation of what has been mentioned ignores the nature of religion and dependence on God. The existence of a relatively non-religious society shows that religion is not the main factor in creating a healthy, peaceful, prosperous and successful society. So, the book *Society Without God* can be said to be a form of promotion of Phil Zuckerman's ideas for those who have a low level of religiosity because each chapter contains interviews with Swedish and Danish people who live without God and whose success is indirectly due to Phil's support for their ideas. The idea interesting to study and raises various questions in the book *Society Without God* about who Phil Zuckerman is and what his perspective on religion is to create an ideal societal order if in fact lack of religion still makes society live in prosperity and have little.

Based on the explanation above, the discussion of religion and secularization has already been extensively explored by other researchers. For instance, Rosana (2018) explains that secularization is unavoidable and will increase as religion declines, leading to negative impacts on society. Therefore, religion needs to be nurtured and maintained as a defense against deviant behavior. Similarly, Dalmeri (2022) explicitly states that secularism is a viewpoint that contradicts religion, especially Islamic teachings, by separating worldly affairs from religious affairs. Unfortunately, there are many Muslims who adhere to secularism; they act freely in handling both worldly and religious matters, reject Islamic law, and even do not believe in the Quran and religion as a trustworthy guide for life. Meanwhile, Junaedi (2020) argues that in modern society, religion should exist in the public sphere, not just the private sphere. In a modern

democracy, religion must be understood and interpreted in line with advancements in science. The existing studies tend to discuss the conflict between religion and secularization, as well as the emergence of secularization and its effects on religion. This study, on the other hand, critically analyzes Phil Zuckerman's views on religion in his book *Society Without God*.

This study employs a library research approach, focusing on an in-depth analytical and critical examination of Phil Zuckerman's ideas. The data collection involves a deductive method, entailing a thorough review and study of relevant literature and books. The analysis is carried out through a comparative approach, addressing two key focus questions. Primary data is data obtained directly from research subjects using measuring instruments or data collection tools directly on the subject as the information sought. Secondary data is data obtained from a second source or as supporting data such as official books, YouTube, research results in the form of proposals and so on, the author obtains them from books and journals that are relevant to secularism so that the writing carried out has a wider scope in presenting descriptions (Anggraeni et al., 2022). One of them is the narrative he delivered about "How Secular Morality Will Save The World" (How Secular Morality Will Save The World) at the FFRF (freedom from religion foundation) national convention in Boston, USA (FFRF, 2021).

2. RESULTS AND DISCUSSION

In an effort to explain Phil Zuckerman's perspective on the portrait of secular society in Denmark and Sweden with its complexity, this article will discuss several things, namely Phil Zuckerman's biography, Phil Zuckerman's ideas about religion in several of his works, and criticism of his thoughts about religion in the book "*Society Without God*".

2.1. Phil Zuckerman Biography

Phil Joseph Zuckerman or better known as Phil Zuckerman, is a professor of sociology at Pitzer College in Claremont, California who was born on June 26 1969. Phil grew up in Pacific Palisades, California. Phil attended Santa Monica College before transferring to the University of Oregon, where he earned a BA (1992), MA (1995), and PhD (1998), all in sociology. His favorite authors include Tarjei Vesaas, Knut Hamsun, I.B. Singers, Richard Brautigan, Moa Martinson, Tove Ditlevsen, W.E.B. Du Bois, Steve Bruce, Peter Berger, and Erich Fromm (Philzuckerman.com)

Phil was the founding chairman of the first secular studies program in California (Martosuwito, 2022). When the Secular Studies program was introduced, Trinity College's Institute for the Study of Secularism in Society and Culture noted that it was the first program to provide a degree in Secular Studies (Jacobs, 2011). The program allows students to major in Secular Studies, including the core course "Sociology of Secularity" (Winston, 2011). The first student to graduate from Pitzer College with a degree in secular studies was the first student in the United States to take that major. Additionally, Phil is the Executive Director of Humanist Global Charity, a organization dedicated to

creating a world with human values that respect science, uphold secular education, kindness, peace, and democracy (Zuckerman, 2013).

He is the author of several popular books, including *The Nonreligious*, co-written with Luke Galen and Frank Pasquale; *Living the Secular Life*, *Faith No More*, *Society without God*, *Invitation to the Sociology of Religion* and *Strife in the Sanctuary*. His book *Society Without God and Faith No More* won him a silver book award from *ForeWord Magazine*. His works have been translated into six languages, such as Persian, Korean, and Turkish. In his writing journey, he rearticulated his ideas in the 2014 book *Living the Secular Life: New Answers to Old Questions*, which was reviewed by Susan Jacoby in *The New York Times* (Jacoby, 2014). This book was subsequently recognized as a "Best Book of 2014" by *Publishers Weekly* (Nelson, 2014) and was highlighted in a commentary by *New York Times* columnist David Brooks (Brooks, 2015).

2.2. Phil Zuckerman Idea's on Religion.

Phil Zuckerman occupies a unique and significant position in the discourse on secularization in the modern world, primarily through his empirically based approach and focus on the positive aspects of secularism. Zuckerman is known for his empirical approach to researching secularism, particularly through case studies in the Nordic countries. He emphasized social welfare and high levels of happiness in secular society. In his view, secularism is a positive thing because it shows how secular values can produce a meaningful and moral life like in Denmark and Sweden. He instead highlights the negative aspects of religion, such as intolerance and conflict. His practice of secularism is by examining how individuals and society develop ethics and morality without religion. In contrast, Berger, for example, argues that modernization does not always lead to secularization and that religiosity remains strong in many parts of the world. Berger acknowledges the diversity of religious responses to modernization (Agus Dwi Cahya et al., 2021). Meanwhile, Charles Taylor views secularism as a complex condition in which religion still plays an important role, but in a more personal and varied form. Taylor discusses the search for spirituality in a secular world, focusing on new ways people seek meaning. Unlike Zuckerman (Babaei, 2023), Taylor is not entirely critical of religion and focuses more on the transformation of religious practices.

Zuckerman stands as one of the few academics to explicitly emphasize the positive aspects of secular life and the social well-being that results from secularism. In contrast to the more complex and varied approaches of Taylor and Casanova, or the revised views of Berger, Zuckerman remains consistent in his argument that secularism brings significant benefits. This places him in a unique position, combining empirical research with advocacy for secular values and critique of religion.

Phil Zuckerman's ideas about religion he expressed in one of his books entitled *Society Without God*. Zuckerman uses qualitative sociological research methods in his book. He conducted in-depth interviews and participant observation in Denmark and Sweden to understand how societies with very low levels of religiosity can have meaningful, ethical, and happy lives. Through

interviews with individuals from various backgrounds, Zuckerman collected data about their views on morality, the meaning of life, and happiness without religious involvement. Participant observation also allows him to see social and cultural interactions in everyday contexts. In 2008 which was then translated into several languages including Indonesian 10 years later, more precisely in 2018 into *Society Without God*, in which he explained the role of God and religion in life in Swedish and Danish society can be said to be minimal. In Denmark, where religion is not an issue, most people live their lives without thinking about belief in God, the divinity of Jesus, or the immortality of the spirit. He paints a portrait of Swedish and Danish societies that do not accept the supernatural claims of religion as truth, and how in highly secular cultures, when death comes, it can be accepted with courage and equanimity (Zuckerman, 2018). The existence of this relatively non-religious society shows that religious beliefs, although widespread, are not natural or innate to humans. Religion is not the main component in creating a healthy, peaceful, prosperous and good society.

In *The Nonreligious: Understanding Secular People and Societies*. He explained that in general, the most secular countries in the world today are not bastions of depravity and immorality. He agreed with the statement of Professor Stephen Law from the University of London who said that if the decline in religiosity was the main cause of social ills, then the countries which are currently the least religious would have the biggest problems, but the opposite is true. (Zuckerman et al., 2016). The countries Denmark and Sweden which are the case studies in this research are a clear illustration of this. People who actually do not believe in God and religion do not mean committing criminal acts such as stealing, killing or other indecent things as described by religious people in general.

Another important lesson he explains in his book entitled *Faith No More: Why People Reject Religion*, is that it is clear that many people from all walks of life can live without religion. In fact, they prefer without religion. This ambiguous fact stands in stark contrast to the idea that all people are religious by nature or that religion is an essential, universal, or inseparable part of human existence. (Zuckerman, 2012). Zuckerman argues that this trend of unbelief is likely to continue, and the sooner we realize that religion is universally and willingly rejected by all kinds of people, the sooner our understanding of the human condition will improve.

Overall, Zuckerman's thought offers an optimistic and practical view of secularism, with empirical evidence of societies functioning well without religion, in contrast to the more nuanced views of some other theorists who recognize the continuing and transforming role of religion in the modern world.

2.3. Criticism of Phil Zuckerman's Ideas on Religion in the Book *Society Without God*.

In this discussion, the researcher focuses on chapter 1 with the title *Society Without God*, because the next chapter contains interviews conducted by Zuckerman with sources in Denmark where the results of the interviews indirectly show a form of agreement from Zuckerman with the opinions of those who say

that Religion does not play a role in the welfare of Denmark and Sweden. He argues:

The least religious countries are the healthiest countries in the world. "After all, many of the most religious and devout countries on the face of the earth are also the most dangerous and poor countries. On the other hand, a lack of belief in God or a low level of religiosity in a country does not necessarily lead to the destruction of society. The fact is, the most irreligious democracies are the most prosperous and successful countries in the world."(Zuckerman, 2018).

The paragraph above is a criticism of Zuckerman's ideas. A claim that clearly states that "many of the most religious and devout countries on the face of the earth are also the most dangerous and poor countries. On the other hand, a lack of belief in God or a low level of religiosity in a country does not necessarily lead to the destruction of society" cannot be fully justified. Why? Because comparing two things between a religious society which is widely adhered to by humans and an irreligious or non-believing society which has fewer adherents, of course the percentage will be different. So the percentage of poor religious countries will appear to dominate because irreligious or non-believing countries have few adherents.

The next sentence "*The fact is, the majority of the least religious democracies are the most prosperous and successful countries in the world*" shows that no matter how confident and strong the people are in God and the application of the holy books in their lives, they do not fully contribute to carrying out welfare. In fact, Sweden, which is favored as a country with a low crime rate, is now continuing to experience an increase in crime at quite a high rate. This is proven by the increase in the number of murders in Sweden from 2012 to 2022. Where in 2012 there were 68 murder cases recorded and this continues to increase until in 2022 there are 116 cases. The number of shootings, both fatalities and injuries, in Sweden has also increased, with data initially recorded in 2017 as many as 324 cases and continuing to increase until 2022 to 391 cases (Dyvik, 2023). The trend continues in Sweden, where the total number of reported sexual offenses rose from 2012 to 2021, before dropping in 2022. The number of reported sexual offenses grew from over 15,000 in 2012 to nearly 24,000 by 2022. Among these, the majority were cases of sexual harassment, with rape cases being the second most common. Specifically, reported rape cases increased from 6,300 in 2012 to 9,400 in 2022 (Department, 2023).

The country of Denmark, which is one of the focuses of this research, also shows the same thing. Reporting from the Hidayatullah TV YouTube channel, it was explained that a Danish citizen named Majeed Essam received discrimination because he had lived in that country for 24 years. He said that he had not been able to get citizenship. According to him, this kind of thing is racist (TV, 2021). Non-white people are "disadvantaged" and vulnerable when compared to white people. most people are dark-skinned, which means they are more likely to be stopped and searched by police (Gunawan, 2020). The issue of racism itself became increasingly prominent when a black American, George Floyd, died at the hands of a recovered policeman on May 25. Floyd's death further exposed the

ugliness of deep-rooted racism, not only in the US but also gave rise to a wave of protests on a global scale. In addition, people with Arabic names have a harder time finding work.

Although Zuckerman emphasizes that countries with low levels of religiosity tend to be more prosperous, the reality is not so simple. Comparisons between religious countries and non-religious countries often cannot be used as the sole benchmark for assessing social welfare. There are many other factors such as social policies, economic factors, and cultural dynamics that influence the social conditions of a country. For example, although Sweden and Denmark are often cited as developed countries with low crime rates, they also face challenges in social integration, discrimination, and inequality. This problem is not always directly related to the religious level, but rather to factors such as immigration policy, economic inequality, and the complex dynamics of multiculturalism.

In addition to highlighting the irrelevance of religion to the welfare of Denmark, Zuckerman also touches on the legalization of abortion and homosexuality. He Argue

“Danish and Swedish society today are countries that are very open and accepting of abortion rights and homosexuality rights. Sweden's national health care system will even pay for lesbian couples for fertilization treatment needs” (Zuckerman, 2018).

Based on the information the author obtained, many homosexual organizations were founded and developed. The legalization of homosexuality in Western countries seems to be a breath of fresh air, so that they can continue to actively fight for the ideal of legalizing homosexuality (Bulantika, 2017). Legalized homosexuality cannot make the country a healthy and prosperous country because basically homosexuality itself is a violation of norms.

According to Abdul Hamid El-Qudah, a specialist in venereal disease and AIDS at the World Islamic Medical Association (FIMA), the impacts of LGBT is *first*, health implications include 78% of gay men contracting sexually transmitted infections. The average age of homosexuals is 42 years, but this figure drops to 39 years if gay AIDS victims are included. The average age of married men today is 75 years. The average age of lesbians is 45 years, while the average age of married and heterosexual women is 79 years. Second, Social Consequences Some of the social consequences caused by LGBT are: Research shows that “gay people have between 20 and 106 partners a year.” “On the other hand, partners who have been unfaithful in their lives Up to 843 gay men who have been successfully documented and investigated said they had had homosexual sex with more than 500 people throughout their lives. 28% did it with more than 1,000 people. 79% of them said their gay partner was with someone they didn't know at all. 70% of them only jog one night or a few minutes. This clearly violates society's social values. *Third*, Impact of Education. The impact of education includes students who consider themselves gay and face dropping out of school 5 times more than normal students because they feel insecure. And 28% of them were forced to leave school (Dacholfany, 2016).

How is it possible that tolerance for homosexual practices can be categorized as a form of prosperity for a country, especially since this group often

commits sexual abuse against children even though their population is only a minority of a country's percentage? Meanwhile, recently there has been an increase in criminal cases where the perpetrator or victim is homosexual. A real case occurred in the United States where homosexuals caused 33 percent of child sexual abuse. Even though their population is only 2 percent of the country's total population. Meanwhile in Indonesia, through research with the help of Google in the period 2014 to 2016, 25 percent of sadistic murder cases occurred with the background of the perpetrator and/or victim being homosexual (Daud & Hambali, 2024).

Furthermore, a statement that can be criticized from Zuckerman's opinion is that *"In clean, green Scandinavia, few people talk about God, few people spend time thinking about theological matters..."* (Zuckerman, 2018). This statement seems to have contributed to the current phenomenon, the burning of the Koran in Sweden which has recently attracted the attention of the wider public. Not just Sweden. But it is also an international community. Especially for followers of the Islamic religion. The arson attack disrupted the harmony of tolerance between religious communities in Sweden. Understandably, this unfair event hurt hearts and caused anger among Muslims throughout the world.

Western and international media also reported on the action carried out by Rasmus Paludan, namely burning the Koran in public spaces, he even stated that this action was a form of freedom of expression. This sparked a new wave of Islamophobia (anti-Muslim movements) in European society, with Muslims strongly condemning the act, and some of them demonstrating against Rasmus's actions. Islamophobia itself is an ideology that hates and fears Islam. This is caused by several factors. Namely the fact that Islam is considered an extreme religion, prioritizing war (jihad) and several other negative things (Syauqii, 2023).

Sweden in its annual report entitled European Islamophobia Report (EIR) in the latest report in 2021. It is known that there are several indicators that show Muslims are still considered a threat to Swedish society, especially extreme right-wing groups. One of the most visible key indicators is the increase in state policies targeting Muslim civil society organizations in Sweden. In Sweden itself, Islam is a minority religion. Muslims in Sweden are quite vulnerable to experiencing discrimination. In 2014, a mosque in the city of Eskilstuna, Sweden was the target of arson which left 5 people injured (Hakim & Hanafi, 2023).

Overall, the Koran burning incident that occurred in Sweden became a major focal point in highlighting the complexity of issues of freedom of expression, Islamophobia, and interfaith relations in Europe today. The move not only sparked a strong reaction from Muslim communities globally, but also deepened conversations about the limits of free speech and social responsibility in addressing differences of faith. The importance of maintaining open dialogue and respect for religious diversity has proven crucial in building an inclusive and harmonious society. By strengthening appropriate legal protections and encouraging education that promotes mutual understanding, we can move toward joint efforts to overcome Islamophobia and strengthen interfaith peace throughout the world.

3. CONCLUSION

Phil Zuckerman is a renowned sociologist known for his positive views on secularism, particularly through case studies in Denmark and Sweden. He believes that a secular society can live with meaning, ethics, and happiness without the involvement of religion. However, this view cannot be simplified, as Zuckerman compares religious societies, which have a large following, with non-religious societies that have fewer adherents. Comparisons between religious and non-religious countries are often insufficient for a comprehensive assessment of social welfare. Many other factors influence a country's social conditions, including social policies, economic factors, and cultural dynamics. Additionally, liberal policies on abortion and the legalization of LGBT rights in countries like Denmark and Sweden do not necessarily guarantee complete social welfare, given the challenges such as social integration, discrimination, and economic inequality. Therefore, to obtain a more accurate picture of social welfare, it is important to consider various aspects that affect social conditions in each country.

REFERENCES

- Agus Dwi Cahya, Muinah Fadhilah, Sahilah, & Karyaningsih. (2021). Transformasi Manageria Transformasi Manageria. *Journal Of Islamic Education Management*, 2(1), 57–72.
- Al-Qurtuby, S. (2022). Urgensi Agama dan Spiritualitas The Urgency of Religion and Spirituality. *Societas Dei Jurnal Agama Dan Masyarakat*, 09(2), 127–130.
- Anggraeni, N. D., Rakhmawati, A., Hidayah, R. N., Tresandya, N., & Pramono, D. (2022). Analisis Stigmatisasi terhadap Perilaku Diskriminasi Agama Leluhur dan Kepercayaan Lokal. *SOSIETAS: Jurnal Pendidikan Sosiologi*, 12(1), 1169–1175.
- Babaei, H. (n.d.). “ Alternative Secularism ” in the Islamic World : A Study of Charles Taylor ’ s View of the Secularization of Islamic Societies. *Journal of Philosophy and Theology*, 28(4), 9–31.
- Brooks, D. (2015). *Building Better Secularists*. The Newyork Times.
- Bulantika, S. Z. (2017). Pengaruh Persepsi Masyarakat Terhadap Kecemasan Kaum Homoseksual/Lesbian. *Jurnal Edukasi*, 3(2), 158–173.
- Dacholfany, I. (2016). Dampak LGBT dan Antisipasinya di Masyarakat. *NIZHAM*, 05(01), 62–77.
- Dahlan, M. (2014). Hubungan Agama dan Negara Di Indonesia. *Analisis: Jurnal Studi Keislaman*, 14(1), 1–28.
- Dalmeri, D., Parhan, M., Hilmiyah, A., Dwi, R., & Bastiar, N. (2022). Sekularisme sebagai Tantangan Pendidikan Islam Kontemporer. *Ta’dibuna: Jurnal Pendidikan Islam*, 11(2), 222–239.
- Dani, M. R. (2022). Konsep Ketuhanan: Ateisme. *Relinesia: Jurnal Kajian Agama Dan Multikulturalisme Indonesia*, 1(2), 1–7.
- Daud, F. K., & Hambali, H. R. (2024). Qirâah Fî Khiṭâb Al-Mar’ah: A Study Of Gender Issues In The Book Dawâir Al-Khawf. *Al Hakam: The Indonesian Journal of Islamic Family Law and Gender Issues* 63, 4(1).
- Department, S. R. (2023). *Number of reported cases of sexual offences in Sweden*

- from 2012 to 2022, by type. Statista.
- Dyvik, E. H. (2023). *Number of shootings in Sweden from 2017 to 2022*. STATISTA.
- Fata, A. K., & Noorhayati, S. M. (2016). Sekularisme dan Tantangan Pemikiran Islam Kontemporer. *Madania*, 20(2), 215–228.
- FFRF. (2021). *Phil Zuckerman: "How Secular Morality Will Save The World."* www.youtube.com.
- Gunawan, sarah meiliana. (2020). *Bahkan Di Negara Paling Bahagia Pun, Rasisme Dan Islamophobia Masih Ada*. RMOL.ID.
- Hakim, L., & Hanafi, A. (2023). Analisis Framing Pemberitaan Pembakaran Al-Qur'an di Media Online. *Journal of Islamic Communication Studies (JICoS)*, 1(2), 1–12.
- Hamali, S. (2017). Urgensitas Agama Dalam Masyarakat Madani. *Al-Adyan, Jurnal Studi Lintas Agama*, 12(1), 52–69.
- Jacobs, A. (2011). *A Bachelor's Degree in Atheism*. The Wall Street Journal.
- Jacoby, S. (2014). *Living the Secular Life by Phil Zuckerman*. The Newyork Times.
- Junaedi, M. (2020). Agama Dalam Masyarakat Modern: Pandangan Jürgen Habermas. *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 20(1), 1–11.
- Martosuwito, S. (2022). *Menelisik Masyarakat tanpa Tuhan*. Redaksi Indonesia.
- Nelson, M. Z. (2014). *PW Best Books 2014: 'Living the Secular Life' by Phil Zuckerman*. Publishers Weekly.
- Rosana, E. (2018). Agama Dan Sekularisasi Pada Masyarakat Moderen. *Al-Adyan: Jurnal Studi Lintas Agama*, 13(1), 135–150.
- Saleh, S. (2014). Agama, Kepercayaan, Dan Kelestarian Lingkungan Studi Terhadap Gaya Hidup Orang Rimba Menjaga Lingkungan Di Taman Nasional Bukit Dua Belas (Tnbd)-Jambi. *Jurnal Kawistara*, 4(3).
- Syauqii, F. (2023). Islamofobia dan Turkofobia di Eropa: Studi Kasus Pembakaran Al-Quran Oleh Rasmus Paludan. *Islam & Contemporary Issues*, 3(2), 65–69. <https://doi.org/10.57251/ici.v3i2.1127>
- Tasman, T. (2021). Kebangkitan Islam Pada Masyarakat Kontemporer. *Dakwah: Jurnal Kajian Dakwah Dan Kemasyarakatan*, 25(2), 158–173. <https://doi.org/10.15408/dakwah.v25i2.23237>
- TV, H. (2021). *Negara Paling Tidak Ramah Terhadap Islam | Islam Di Denmark*.
- Winston, K. (2011). *Pitzer College Adds Secular Studies Program As Part Of Growing Trend*. Huffpost.
- Zuckerman, P. (n.d.). *Phil Zuckerman*. Zuckerman's Books, Videos and Talks.
- Zuckerman, P. (2012). *Faith No More: Why People Reject Religion*. Oxford University Press.
- Zuckerman, P. (2013). *Student Graduates With Degree in Secular Studies*. HUFFPOST.
- Zuckerman, P. (2018). *Masyarakat Tanpa Tuhan* (D. Arsyah (ed.); 1st Editio). BASABASI.
- Zuckerman, P., Galen, L. W., & Pasquale, F. L. (2016). *The Nonreligious : Understanding Secular People And Societies*. Oxford University Press.