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A THEORETICAL AND FACTUAL ANALYSIS ON RELIGION, SOCIETY AND SECULARIZATION DEBATES*

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Abstract

This study analyzes the relationship between religion, society and secularization from a theoretical perspective, while also considering factual situations. The aim of the study is to understand the current process in debates about religion, society and secularization. The scope of the study is the relationship between secularization, society and religion in recent years with its theoretical and factual aspects. The main problem addressed is how secularization interacts with areas such as culture, social change and religion in the modern world. In this regard, the study uses a descriptive method. According to the findings, modernity has led secular forms to shrink the areas influenced by religion, while secularism has created new interaction areas alongside religion. Furthermore, the study discovered that new global and technologically based cultural and social development processes had positive influence on secularization dynamics. According to another study's findings, secular and religious forms coexist in the social realm today and appear to be interwoven.

Keywords: *Religion, Society, Secularization, Culture, Social Change.*

DİN, TOPLUM VE SEKÜLERLEŞME TARTIŞMALARI ÜZERİNE TEORİK VE OLGUSAL BİR ANALİZ

Öz

Bu çalışmanın konusu din, toplum ve sekülerleşme ilişkisini teorik çerçevede ve olgusal durumları da göz önünde bulundurarak analiz etmektedir. Çalışmanın amacı din, toplum ve sekülerleşme tartışmalarında aktüel süreci anlamaktır. Çalışmanın ele aldığı temel problem sekülerleşmenin modern dünyada kültür, toplumsal değişme ve din gibi alanlarla nasıl bir etkileşim yaşadığıdır. Çalışmanın kapsamını son yıllarda sekülerleşme, toplum ve din arasında teorik ve olgusal boyutlarıyla var olan ilişki oluşturmaktadır. Bu doğrultuda çalışmada betimsel yöntem kullanılmaktadır. Çalışmadan elde edilen sonuca göre modernite sürecininde etkisiyle seküler formlar dinin etki ettiği alanların sınırlarını daraltmış ve din ile birlikte sekülerleşme yeni etkileşim alanları kurmuştur. Ayrıca çalışmada yeni küresel ve teknolojik temelli kültürel ve sosyal değişme süreçlerinin de sekülerleşme dinamikleri lehine etkiler oluşturduğu anlaşılmıştır. Çalışmada ulaşılan başka bir sonuca göre günümüzde toplumsal alanda seküler ve dini formlar bir arada var olmakta ve iç içe geçmiş bir durum görünümü vermektedir.

Anahtar kelimeler: *Din, Toplum, Sekülerleşme, Kültür, Sosyal Değişme.*

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1.INTRODUCTION

Three viewpoints typically surface in discussions about secularization: institutional, social, and individual components. Secularization is now mostly approached from these three aspects. While societal secularization is the structuring of public spaces, including politics, economics, education, culture, and the arts, without reference to religion, individual secularization is concerned with an individual's connection with religion, religious life, and religious organizations. On the other hand, institutional secularization encompasses both religious organizations and other organizations that function within a bureaucratic and hierarchical framework. In this process, religion and religious institutions themselves have felt a need to rationalize. In other words, institutional secularization is the name given to new institutional functioning models governed by rational thinking and scientific truths. The sociologist Dobbelaere, who examines secularization with three basic approaches, believes that this can better determine the place of religion in the modern world (Dobbelaere, 2002: 44-45).

The issue of individual secularization is often discussed in the context of modern Europe's relationship with Christianity. By the 20th century, the connection between European societies and religious institutions was thought to have weakened. Decreased participation in worship, rituals, and ceremonies at churches, the rise of atheism, and a tendency for individuals to replace religious rituals with modern alternatives are all considered expressions of individual secularization. The popularity of ideologies such as communism, socialism, and Marxism in early 20th-century Europe is also seen as a sign of religion's decline among individuals (Dobbelaere, 2002: 40-41). The secular nature of these ideologies and their mass appeal reinforced belief in individual secularization. In contrast, in America, the relationship between individuals and religion did not decline as significantly as in Europe. Both ideological movements and the trend towards atheism in the U.S. did not show the same rise as in Europe. Therefore, individual secularization appears to be more prominent in Europe than in the U.S. (Luckmann, 1983: 21-22).

Conversely, social secularization is the process by which people's shared public places develop a new relationship with religion. In the past, religion not only created its own customs but also attempted to control the areas in which people lived. However, social places are no longer under religious authority, which has caused a shift in modern society. Religion's fundamental role in social life has been weakened by the development of ideological ideas, the distance of religious institutions and symbols from public life, and the rise of science and reason as judges of universal truths. Religion, increasingly relegated to the periphery, has been reduced to serving a therapeutic function within the individual's private world. As a result, the church in modern Europe has lost its regulatory and supervisory role over social institutions (Wilson, 1976: 260-263). Thus, many social institutions have begun to distance themselves from religious teachings and become independent. Secular forms have filled the public spaces once occupied by religious customs, leading to debates about social secularization.

As Durkheim pointed out, with the advent of modernity, institutions shaped by God-centered beliefs have been replaced by those established around human-centered values. As a result, the religiously grounded rules that formed the basis of institutions have been replaced by rational, scientifically grounded principles. According to Durkheim, God has ceased to be a determinant on Earth, and this authority has passed to humans. Moreover, managing the increasingly interconnected world brought about by modernity and globalization is beyond religion's capacity. Religion, being more suited to local and simpler societies, is ill-equipped to manage a globalized world (Durkheim, 2018: 31-43). Parsons, one of the prominent figures who systematized Durkheim's structuralist ideas, believes that modern institutions are now shaped not by transcendent beings but by rational and scientific criteria. Social institutions have moved away from being shaped by religious rules (Parsons, 2007: 18-26). This shift has led to the construction of a more complex and collective social structure, providing the backdrop for social secularization.

Institutional secularization can be read as a process of change in which a rational mind comes into play and modern techniques are applied (see Ertit, 2019). Religious institutions did not need to market themselves during the traditional period because religion was widely acknowledged and sought after. However, as modernity brought new ways of thinking, religion was forced to adopt new approaches to compete with the emergence of logic, science, and technology in its prior realms of influence. As Berger emphasizes, not only political, economic, and cultural structures have transformed; religious structures have also undergone a transformation, becoming

more bureaucratic, systematic, and professional. From methods of religious dissemination to the language used by religious officials, religious institutions have adopted more rational models in line with the spirit of the times (Berger, 1967: 10-17). The widespread use of technology and the emergence of modern communication tools, such as television, the internet, newspapers, and social media, have also created new ways for religion to reach the masses, demonstrating that religion has adopted more rational approaches to reach its audience.

The secularization trend has also been aided by the shifting nature of contemporary management and business operations. Dobbelaere claims that the logically planned commercial system and bureaucratic management have had an impact on friendships, family, employment, and education. Social life has been relegated to secondary relationships as people's top priorities have shifted to material prosperity and status. Religion's position as the focal point of social life has diminished as a result of the inaction of mechanisms that once brought people together, such as religion, which now only exists in private settings like homes and places of worship (Dobbelaere, 2002: 42). The reflections of institutional and social secularization have become more evident in individual secularization. People who confront secular phenomena in everyday life- at work, in the media, in schools, and on the streets- gradually internalize these phenomena in their private worlds. Hence, it can be said that institutional and social secularization have an encompassing effect on individual secularization. The theory of secularization is also discussed in the context of rationalization, institutional differentiation, and autonomy. It is thought that processes such as the construction of the modern world on rational and scientific foundations, the differentiation of institutions and their acquisition of their own autonomous structures have positive effects on the secularization trend (Batur, 2021: 41-42).

In light of these assessments, the following sections analyze the relationships between secularization and religion, culture, and social change. Initially, the study further examines secularization in its various forms, including explicit and implicit secularization. Then, social change and secularization, culture and secularization, religion and secularization subjects are discussed.

2. TWO NEW SECULAR FORMS: EXPLICIT AND IMPLICIT SECULARIZATION

One of the recent issues debated in secularization studies is the explicit and implicit forms of secularization. The secularization thesis, which has evolved from the position of religion in individual and societal life in the modern world, is discussed in explicit and implicit forms. Secularization has especially been studied scientifically over the past century, as it shapes people's everyday lives, family and work lives, leisure and consumption cultures, and lifestyles. Secularization is a significant test of what modern life offers us: on one hand, modernity provides individualistic and pleasurable conditions, a worldly lifestyle, and absolute confidence in reason and science; on the other hand, it presents the option of subjecting oneself to a transcendent being, relying on it to understand nature and existence. In secularization, the individual sees themselves as a subject, striving to understand and explain nature with the power of reason and cognition (see Slattery, 2012). This mindset, which has evolved since the 19th century, has gradually contributed to the process known as secularization.

Secularization does not occur as a result of spontaneous, rapid reactions; rather, it emerges gradually, on a cyclical basis, over time and with societal maturity. As a result, it appears appropriate to approach the problem in two ways: explicit and implicit secularization. Implicit secularization refers to the behavior of people who have a vibrant religious object in their minds and engage in powerful religious discourse but in practice neglect or belittle religious rituals or sacred ideals. In other words, while religion may be a part of an individual's cognitive worldview, it is often ignored in practice. Individuals who are implicitly secularized may experience the vitality of religion in their private lives, but they may underestimate the importance of religion in public life.

Explicit secularization is a chosen lifestyle that entails purposefully removing oneself from religious laws and symbols, cutting ties with the metaphysical, and living a consciously secular life. Faith, sacredness, tradition, and morals have all lost their importance to this population. This category covers persons who entirely reject religion, those who are aware of religious customs but prefer to disregard them, and those who appear indifferent to religion. To examine secularization in a civilization, one must consider the society's unique historical perspective, the interaction between religion and culture, and the impact of religion on culture. Furthermore, the changes and alterations experienced by individuals representing a society's higher culture should be noticed when analyzing

their responses to secularization (Amman, 2010: 43-44). In brief, implicit secularization refers to an individual's more flexible relationship with religion in the public arena than in the past. Explicit secularization can be defined as a scenario in which religion has essentially ceased to be a source of reference for the individual in both public and private settings. When discussing explicit and implicit secularization, it is essential to note that secularization is not merely a phenomenon of the 20th or 21st centuries; it may even be a concept closely associated with the history of humanity itself. However, intellectuals, scholars, and scientists have been discussing secularization academically for approximately the past hundred or hundred and fifty years. Therefore, the lack of academic tracing of this concept means that sufficient clear sources are not available on the topic.

The academic argument over explicit and tacit secularization is still in its early stages, with insufficient scholarly material available. In an era when secularization is becoming more evident and secular ideas are gaining traction, the concept of explicit secularization may acquire popularity among intellectuals and researchers. Currently, it appears that implicit secularization is more widespread. This type of secularization is distinguished by the preservation of religious/sacred ideals in individuals' minds, but with less application of these values in everyday life. Work, friendship, family, social and commercial interactions, purchasing patterns, and entertainment styles are all secular phenomena that captivate and depend on the individual. Combined with media, advertising, and role models, secular forms can easily encompass the individual. As religion is one of the primary elements that shape a culture, if religion loses its role in shaping culture, new secular phenomena inevitably emerge to fill the gap (Okumuş, 2017: 119-130). The individual is drawn into the selfish, homogenizing, materialistic, unreliable, cold, and formal aspects of modern life, losing themselves in constantly updated modes of communication, consumption, thought, and action. The cultural domain, once shaped by religion, is increasingly occupied by a modern secular mindset.

3. SOCIAL CHANGE AND SECULARIZATION

Social change, defined as the transformation of the structural dynamics of a society, involves the evolution of institutional structures, attitudes, behaviors, status, roles, values, worldviews, and perceptions of events. In human history, there is an accepted notion of progress in which ignorance is replaced by knowledge, physical labor by machinery, and barbarism by civilization (Callinicos, 2013: 50). Thus, societal change is regarded as a natural phenomenon, as renewal is unavoidable wherever humans dwell. The ideas of time and space have taken on new connotations in the modern world, resulting in distinct perceptions of time and space in different minds. The individual, who before saw time and space as indivisible, now bases their relationship to the past and present on this division (Giddens, 1998: 17-33). Today, time has become distinct from space, preventing the individual from forming concrete connections between the two. The inability to integrate time with nature (space) has affected how individuals relate to the metaphysical realm and make sense of life.

Change is inherently more aligned with the modern world. In contrast, the conventional world is less identified with the concept of change. Social change is a socio-cultural renewal process that becomes visible in a major percentage of society over time (Bilgin, 2014: 137-138). Religion plays a crucial role in a society's ability to govern itself. Religion can sometimes act as a barrier to change, while at other times, it can serve as a driving force for societal change. Similarly, social change can either positively or negatively affect religion's role as a social mechanism of control. Changes in values, attitudes, behaviors, and understanding and interpretation processes narrow the influence of religion on individuals and society.

Social change is driven by several fundamental factors. Societal dilemmas, social dynamics, differentiation, and dialectical processes are the components that bring about change. Dilemmas create oppositions that lead to differentiation, differentiation produces alternative structures that foster dynamism, and dynamism gives rise to dialectical processes (Poloma, 2010: 88-90). Religions have also been transformed by new ideological movements and evolutionary ideas that evolved as industrialization has accelerated. These views propose that religions, like cultures, have evolved. Comte's developmental and progressive religion theory, Spencer's evolutionary religion theory, which claims that religions undergo transformations like humans, and Taylor's animist religion theory, which argues that religions have souls like humans, have all interpreted religions from an evolutionary standpoint.

(Okumuş, 2009: 336-338). Religion's unifying and protecting effect has weakened in comparison to previous generations, since social development has limited religion to its own sphere, limiting its ability to permeate other institutions. Traditional culture provided little room for changes in rank, mindset, or morals. In modern civilization, the dynamics of change are based on reason, material interests, and risk concerns. Furthermore, whereas rural life provides restricted opportunities, metropolitan life affords more options, which alters individual viewpoints. Urban life also has an impact on people's materialism and perceptions of profit. The city introduces folks to a different culture and lifestyle (Hayta, 2016: 170-171). Mentally, individuals begin to update their values and rely more on personal choices in their quest for meaning. The individual, faced with the vastness of the modern world, adopts a capitalist perspective and becomes increasingly influenced by its enormity (Ülgener, 2006: 7-10). As a result, individuals choose to perceive the world more materially and code their minds accordingly. The shift in worldview caused by modernity and the accompanying mental transformation brings societies face-to-face with the reality of secularization.

The disintegration created by social change in terms of mentality, values, behavior, and understanding, along with the ensuing deterioration, is thought to have weakened the institutional power of religion. According to this view, the rational rules brought about by modernization have liberated societies from the control of religion. As religion's institutional role over society has diminished, secularization has found room to expand. However, social change is a constant in the modern world, as the need for change is necessary and inevitable for every era (see Durmuşoğlu, 2022). Just as modernization has reduced religion's shaping power over institutions, the ambiguities contained within modern arguments may, in time, threaten their own existence (Leger, 2004: 45-48). It is possible to argue that secularization has benefited from modern societal transformation while religion has suffered. Mentality, morals, consumerism, and communal behaviors have all altered and taken on new forms as we go from traditional to modern times. Secular consciousness and meaning-making, which prioritize universal values above religious ones, have led to a selfish lifestyle centered on financial accumulation and personal interests.

4. CULTURE AND CULTURE'S SECULARIZATION

Culture is defined as the intergenerational transmission of a society's shared phenomena, attitudes, behaviors, beliefs, lifestyles, tastes, preferences, and social dynamics, along with its material and non-material products. Culture permeates every aspect of daily life and is a driving force in the socialization process. Individuals undergo socialization through the cultural codes they internalize and assign themselves societal roles accordingly (Schein, 1991: 17-18). Factors like family, education, environment, beliefs, values, and economic status directly influence culture. An individual receives their first cultural lesson from the family they are born into, followed by the natural environment in which they grow up and the education they receive. Together, these elements build the individual's cultural identity. Culture, which is created collectively by individuals, is dynamic and open to change. As such, both material and non-material transformations affect the interaction between the two and thus determine the content of culture (Okutan, 2018: 115).

Culture, which includes the qualitative and quantitative products made by individuals in their environment, is fundamentally an interpretation of life. Every nation and society develops a cultural system based on its unique conditions, and each culture distinguishes one society from another. As a result, each community develops its own set of distinctive qualities, customs, and symbols (Geertz, 1973: 89-95). Individuals and societies' beliefs, values, attitudes, behaviors, traditions, and conventions all have a direct impact on the formation of culture. There is a significant distinction between a culture molded by religion and its ideals and one influenced by secular forces. Culture and religion have a mutual impact and shape inside a society.

The dynamics of the modern world have assigned new roles to both culture and religion. According to this view, culture should shed its traditional role and minimize its relationship with religion. Thus, a new culture, equipped with secular elements sourced from the modern world, should be created rather than one based on religion. Religion is one of the most important tools for uniting society and shaping people's lifestyles. Religion creates a sense of group belonging, binding societies around shared moral norms. When religion is pushed to the background in the modern world, it leads to a profound transformation of culture (Tanrıverdi, 2018: 598-599). In

a society where religion does not comprehensively dominate, it becomes difficult for culture to play a regulatory role over religious values. Secular values, embraced by society, may push religion and religious principles into the background. Thus, culture faces a form of assimilation, where it is produced not through interaction with religion, but through interaction with worldly elements (Er, 2008: 403-404). Today, the goal is for societies to unite around a modern culture and build a new way of life, with education and culture forming the two most important pillars of this process. While education forms the intellectual foundation of modern life, culture puts this foundation into practice in everyday life. Today, culture is shaped by popular culture, the offerings of the capitalist market, and innovations in media and technology. As a result, there is a shift from a culture shaped by religion and religious values to one shaped by the secular culture imposed by the global system.

The alteration of the individual's attitude is the first step toward cultural secularization. The mind, which governs a person's activities and behaviors, is the most significant kind of government. As a person's consciousness secularizes, their life changes rapidly. As a result, there is a shift from a religiously informed life focused on religion's relationship with society to one dominated by secular culture and with diminishing religious consciousness. As a person's intellectual universe becomes more secular, they begin to show secular actions and attitudes. With modernization, the individual's evolution from a God-centered understanding to a human-centered one has transformed their worldview into a positivist and materialist perspective. Thus, the transformation of the mind paves the way for a new way of life to enter social life. At this point, culture allows the individual to create their own control mechanisms in both social and public life (Geertz, 1973: 45-46). The individual, immersed in a new societal imagination, draws a different path for themselves through the attractive, satisfying, and fluid aspects of popular culture. Culture, being open to change, easily adapts to this new direction. Furthermore, globalization's aim to integrate the local into the universal weakens the individual's connection with traditional codes, reducing the impact of local culture on the individual. There is a continuity between religion and culture, as they share an essence and form a relationship. Religion forms the foundation of culture, while culture is, in a sense, its implementation in life (Tillich, 1959: 42). Culture is the factor that changes the most between the two, as religion holds some constants and only allows for change in specific areas. The more a culture becomes divorced from the values of the society in which it exists and begins to be formed by external, imported ideals, the more successful secular phenomena become in invading cultures. Furthermore, with the incorporation of media, technology, digitalization, and the capitalist system into social life, cultural content has become weaker in spiritual dimensions but greater in material terms. As a result, secular forms gain traction in both personal and societal life.

5. RELIGION AND SECULARIZATION

One of the ongoing contemporary debates is the relationship between religion, which is defined as a system of divine laws that people accept of their own free will, and secularization, which is a way of life that is based on the observable and concrete and devoid of sacred and metaphysical elements (see Turner, 2017). There is constant debate over the fight for religious survival in the contemporary world and secularization's attempts to end religion's dominance. The beginning of the modern world and the process of modernization is hard to say for sure. However, certain phenomena are cited as initiating the modernization process, including the increase in technological and scientific knowledge, the commercialization of agriculture, mechanization and industrialization, and rural-to-urban migration. Just as thinking is of great importance to the individual, belief can hold an equally important place. The foundation of religion rests on belief. Religion is described as the process of connecting to a transcendent being and living life under its power. However, not every individual lives according to the perspectives of religion and the God who possesses it. When individuals place trust in their potential, they may try to live according to their own deified will (Arslantürk, 2014: 90-91). One of the main elements of modernization is the move away from traditional ways of thinking toward a progressive, innovative mindset. Another important element is the emergence of a rational understanding that argues every field should have its own rules independent of religion. According to this understanding, each field- such as law, education, and culture- should establish its own rules free from religion.

Religion gradually lost its broad and inclusive position, was relegated to a private sphere, and evolved into a structure like other social subsystems in accordance with the objectives of modernization within a logical,

scientific, and technical framework (Batur, 2024: 110). This shift has opened the door to a period where secular forms are gaining influence. Secularization is regarded as one of the most significant achievements of Western cultural formation. According to this understanding, no scientific or technological progress can occur without secularization. Secular knowledge production should replace the religiously controlled knowledge production process. Secularism, which claims that religion radicalizes and polarizes societies, also serves as a mechanism for controlling religious sentiments. By limiting the power of both God and those who replace him, secularism claims that fairness and equality will be achieved once these realms are no longer in the hands of a select few (Sayyid, 2016: 219-221).

The presence of new religious movements, the indispensability of the sacred, and the ontological nature of belief are factors that keep religion strong in the face of secularization. On the other hand, evaluating religion as a cultural element, the individualization of religion, the absence of a conscious and internalized religiosity, and processes like reform, enlightenment, and modernization have weakened religion and strengthened secularization theories (Hadden, 1987: 593-602). There is also thought to be a close relationship between secularization and religion. When examined in the context of Christianity and Islam, it becomes clear how secularization can find a place within the religious sphere. Christianity, initially defined as a church-centered religion focused on the afterlife, has undergone a transformation following its adulteration and the separation of Sharia law from creed. As a result, Christianity has reversed the balance between the afterlife and worldly life, adopting a worldly-focused lifestyle (Kutup, 1986). Christian theological tenets, including doubting nature, believing in God, and disparaging worldly existence, have made religion less relevant in society and opened the door for secularization. Islam, on the other hand, sees the world as an arena for the hereafter and aims to infuse the secular with the sacred. Islam holds that in order to maintain balance, people should not distinguish between this life and the next. However, Islam sees people's propensity to overindulge in worldly pleasures as the product of personal decisions affected by secular factors rather than the religion's teachings (Altıntaş, 2005: 23-32). Therefore, theologically, while secularism seeks to encompass and dominate religion in Christianity, the opposite occurs in Islam.

With secularization, from the mid-19th century to the 21st century, religion has largely ceased to serve as a reference point for resolving societal issues. This has led many modernists and secularization theorists to conclude that religion no longer holds a place in society, both in social and political domains. Some have even argued that religion will experience losses within its own private domain, with a decline in worship and rituals (Küçükcan, 2005: 110-115). However, the decline of Marxism and the collapse of communism have been important factors in the resurgence of religion. Religion has especially regained its influence in America, where it has reasserted its presence in social life, as recognized by many social and political scientists. Furthermore, religion and ethnic identity have become more closely intertwined, with religious identity encompassing ethnic identity (Turner, 2012: 203-207).

Social scientists like Berger and Stark, who describe the resurgence of religion in society as the "return of the sacred," argue that the supposed incompatibility between modernism and religion is not accurate. They believe that the decline in attendance at sacred places like churches is not a measure of secularization, as the belief in a transcendent being remains in people's minds (Stark, 1985: 23-31). Religion has lost some of its previous popularity due to secularization, but secularization has also softened its opposition to religion. Today, religion has not entirely lost its meaning nor transferred all of its duties to secular institutions. Instead, new religious quests have emerged alongside secularization, changing the image of religion. In other words, secularization has not completely eradicated religion; rather, it has become a tool for religious renewal (Köse, 2020: 17-18; see also Köse, 2023).

Religion also has a social character because of the standards it brings to social life. Religion and everyday life have a one-to-one link, and its field of impact also includes cultural, economic, and geographic elements. Therefore, any changes that take place in everyday life also have an impact on and alter the established religious behavioral patterns. The individual-religion interaction in social life is greatly impacted by processes like urbanization, industrialization, and secularization in particular (Batur, 2020: 99-100). Comparing religion and social interaction, religion appears to have more power over society. However, secularization has caused

disruptions, and even if there is a return to religion, it does not entirely reflect its old forms (Meriç, 2005). New forms of religiosity have evolved, bringing with them a slew of issues such as excessive luxury consumption, wastefulness, contempt for moral standards, and the formation of materialistic connections. To summarize, secularization has had a considerable impact on religion, converting it into new forms while lessening its importance to some extent. Religion, however, continues to exist as a notion in people's thoughts, albeit with less applicability in daily life than before.

6.CONCLUSION

This study investigated the link between religion and secularization, with a focus on explicit and implicit secularization. The article's consideration of explicit and implicit secularization highlights the study's importance. Perhaps a discussion can be held on these two Turkish-specific conceptions of religion and secularization. In this setting, the study assumes that covert secularization is more obvious in terms of religion and secularization processes today, with the possibility of progressing to overt secularization. Furthermore, with the secularization process, religion has lost some of its field of influence in affecting social attitudes and actions, but it has not entirely disappeared. At this point, it may be stated that the phenomenon of religion must reinvent itself in the face of secular forms and produce new forms that can incorporate secular content.

The close relationship between secularization and modernity, along with the overlapping nature of the two, has caused contradictions between secularization and religion. It can be said that secular forms are incompatible with religious lifestyles. On the other hand, the process of social and cultural change has contributed to the formation of areas where secular forms can exert influence. Especially with the social and cultural change processes, transformations in the minds of individuals and society have provided a foundation for secular consciousness to gain ground in place of religious consciousness. Thus, the processes of social change have caused changes in the environment individuals interact with, while cultural change processes have led to transformations in individuals' mindsets and behaviors.

Moreover, the inclusion of secular forms in the social and cultural processes of change and transformation has influenced religion's ability to play a determining role in society. In areas where religion once exercised a high degree of control, both religious and secular forms now coexist. As a result, the functional power of religion has diminished alongside secularization today. Religion does not appear to have retreated totally from the social realm, but it has established certain boundaries in reaction to secular forms. While secular forms can now permeate both traditional and modern social, cultural, and religious domains, religion is also gaining exposure in new global, technological, and popular culture elements that emerge as secular equipment. As a result, this circumstance has established a unique interaction process in which religion and secularization coexist in the social sphere.

Disclosure Statements (Beyan ve Açıklamalar)

1. The author of this article confirm that their work complies with the principles of research and publication ethics (Bu çalışmanın yazarı, araştırma ve yayın etiği ilkelerine uyduklarını kabul etmektedirler).

2. No potential conflict of interest was reported by the author (Yazar tarafından herhangi bir çıkar çatışması beyan edilmemiştir).

3. This article was screened for potential plagiarism using a plagiarism screening program (Bu çalışma, intihal tarama programı kullanılarak intihal taramasından geçirilmiştir).

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