

Understanding the Interconnection and Role of Humans, Culture, and Islamic Civilization in Facing Globalization

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Abstract

This study aims to explore the relationship between humans, culture, and Islamic civilization through a literary perspective, focusing on how these three entities interact within the social and historical contexts of Islam. The research is motivated by the need for a comprehensive understanding of how the relationship between humans, culture, and Islamic civilization unfolds and develops in the face of globalization challenges. By gathering and analyzing various sources, including Islamic literary texts, books, journal articles, and other relevant materials, this study seeks to provide a deeper understanding of these dynamics in the Islamic context. This literary analysis reveals the role of Islamic culture in shaping human identity and the social structure of Islamic civilization. The findings of this study also highlight the impact of globalization, technology, and socio-political changes on the relationship between humans, culture, and Islamic civilization, and how these factors influence human development. The main emphasis of this study is on the importance of a deeper understanding of the interaction between humans, culture, and Islamic civilization, particularly in the face of globalization and changing times. This study also underscores the complexity and relevance of creating sustainable human development. Therefore, this research significantly contributes to developing a broader and more comprehensive perspective on the interaction between humans, culture, and Islamic civilization. It also emphasizes the importance of understanding these dynamics to create a more holistic understanding of human development in the face of global challenges in the future.

Keywords: *Culture, Human, Islamic Civilization and Globalization*

Introduction

From the dawn of prehistoric times to the sophisticated complexities of the modern era, humans have forged an intricate and multifaceted network of relationships that intertwine themselves with their culture and civilization. This evolving phenomenon serves as the very bedrock of human social, economic, political, and intellectual advancement across the globe. The intricate web formed by the interaction between humans, their culture, and their civilization not only mirrors the collective identity of societies but also plays a pivotal role in shaping the trajectory of human evolution as a whole.

Civilization emerges as the outcome of a dynamic interplay between human and natural factors, which continuously transform the environment and give rise to diverse societal structures. The interplay between culture and civilization is deeply reciprocal, with each influencing the development of the other. The progression of both is significantly

impacted by a myriad of social, economic, political, and ideological forces within a society (Mahdayeni, Alhaddad, & Saleh, 2019).

The concepts of humans, culture, and civilization are inherently intertwined with the fabric of social life, cultural expression, and social development. Culture arises as a consequence of human endeavors to manipulate and alter nature through reason and thoughtful reflection. On the other hand, civilization represents a facet of culture that embodies the more refined and sophisticated aspects of human achievement, including art, science, technology, customs, practices, and modes of interaction (Simanjuntak, 2020).

In this article, we will explore the complex dynamics of the relationship between humans, culture, and Islamic civilization, focusing on how humans, through collective efforts, continuously create, modify, and transform their cultural and civilizational landscapes over time. Furthermore, we will examine the profound implications of this interaction for humanity's social and intellectual development, particularly in the context of Islamic civilization. From this perspective, we will consider how the interaction between these elements shapes responses to the challenges faced by the modern world, as well as how Islamic civilization responds to the increasingly complex phenomenon of globalization.

Method

The method employed in this article is a comprehensive literature study, which involves the systematic selection and processing of information from a wide range of sources regarding the concepts of Humans, Culture, and Islamic Civilization. This approach encompasses the collection and analysis of data from diverse materials, including relevant books, scholarly journals, and electronic documents. The gathered information is then meticulously compiled and analyzed using a methodical and structured approach.

The literature study for this research is organized into four essential stages: First, the preparation phase involves assembling the necessary tools and resources for data collection. Second, a working bibliography is created, which includes key and pertinent sources crucial to the study. Third, a detailed schedule is established to efficiently manage the search and analysis processes. Finally, the process of reading and recording relevant information from the selected sources is conducted with precision and care, ensuring that all pertinent data is captured and accurately recorded to support the arguments and insights presented in the research (Adlini, Dinda, Sarah, Chotimah, & Merliyana, 2022).

The rigorous data collection process includes gathering references such as books, academic journals, and previous research studies to substantiate the research findings. This meticulous approach guarantees the accuracy and depth of the analysis while reinforcing the

theoretical and methodological foundations of the study on the relationship between Humans, Culture, and Islamic Civilization in the context of globalization.

This research employs a literature review method to explore the understanding of the interconnection and role of humans, culture, and Islamic civilization in facing the challenges of globalization. This approach aims to provide a comprehensive and in-depth analysis, ensuring a better understanding of how these dynamics contribute to addressing contemporary globalization challenges.

Result And Discussion

1. Human

The creation of humans contains two elements, namely spirit and body. The mind and body cannot be separated from each other, because they complement each other in the process of creating a person. The Spirit supports the elements of Mind (power to think), Heart (ability to believe) Nafs (sense to feel or encourage), and Body (physical). Allah gives humans the ability to fulfill their responsibilities as servants of Allah and as caliphs who govern this world. The origin of humans is divided into two parts, namely: (1) Adam who is the ancestor, and (2) ordinary humans who are as Allah SWT says in the Al-Quran surah Al-Mu'minun verse 12:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ

Meaning: "Indeed, We have created man from clay." (Maragustam, 2018).

Hadith on the creation of humans:

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ: إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ: بِكُتُبِ رِزْقِهِ، وَأَجَلِهِ، وَعَمَلِهِ، وَشَقِيٍّ أَوْ سَعِيدٍ، فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ، إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا، وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا. رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ

From Abu 'Abdir-Rahman 'Abdullah bin Mas'ud radhiyallahu 'anhu, he said, Rasulullah Sallallahu 'alaihi wa sallam told us, and he is ash-Sadiqul Mashduq (a true person and his words are justified), he said, "Verily One of you collects his creation in his mother's stomach for 40 days in the form of nuthfah (the union of sperm with ovum), then becomes 'alaqah (a clot of blood) like that too. Then it becomes a mudhghah (a lump of meat) like that too. Then an angel was sent to him to breathe the soul into him and was ordered to write four things, namely his fortune, his death, his deeds, and his woe or happiness. So by Allah, no god has the right to be worshiped properly except Him, indeed one of you does good

deeds with the deeds of an expert in heaven, so that the distance between him and heaven is only one hour, but the record (destiny) precedes him and he does good deeds with the deeds of an expert in hell, so he entered it. And indeed, one of you does good deeds with the deeds of an expert in hell, so that the distance between him and hell is only a cubit, but the record (destiny) precedes him and then he does good deeds with the deeds of an expert in heaven, so he enters it" (Narrated by al Bukhari and Muslim).

In general, there are several human characteristics, including:

- a. Creatures that have inner energy that can move their lives to fulfill their needs.
- b. Rational individuals who are responsible for their intellectual and social behavior.
- c. People who can direct themselves to positive goals, can organize and control themselves and can determine their destiny. They place humans on the same level as humans, whatever their anthropological reality.
- d. Creatures that continue to develop and never stop changing throughout their lives.
- e. Individuals who are always involved in efforts to fulfill themselves, help others, and make the world a better place.
- f. People are easily influenced by the environment, especially in social matters (Jarbi, 2022).

Characteristics of humans that differentiate them from other creatures, based on books, journals, and articles, include:

- a. Sense, humans are endowed with a mind that allows them to think, reason, and make complex decisions. (Marta, 2023).
- b. Culture, humans can create culture, an ability that only humans have. Meanwhile, animal habits are purely instinctive (Apriani, 2019).
- c. Humans have a superior moral capacity compared to other creatures, thus enabling the formation of standards expected from society and influencing children's academic success.
- d. Ability to Exist, humans can exist, which makes humans able to realize that they exist and exist (Wutsqo, 2022).
- e. Emotional skills, humans have more complex and higher emotional skills than other creatures, enabling them to face complex and changing situations (Asma, 2022).
- f. Social skills, humans have higher social skills than other creatures, making it possible for them to relate to other people and organize their lives in this world.

- g. Religious ability, humans have a higher religious ability than other creatures, thus allowing the formation of different religions and religious communities (Mahdayeni, Alhaddad, & Saleh, 2019).

With all these abilities, he has great responsibilities on earth as caliph (khalifatun fi al-ardh) and must develop good character and good environmental quality.

2. Culture

The term "culture" in the modern context has its roots in the terminology used by Cicero, an ancient Roman orator, in his work "Tusculan Disputations." In it, Cicero discusses the concept of "cultivation of the soul" or "cultura animi." The term "cultivation" is also a metaphor borrowed from agriculture, and used in philosophy to describe how the human soul develops. This process is teleologically viewed as the highest goal in the entire human development journey.

Culture is a crucial element that shapes our values, beliefs, behaviors, and the way we interact with others. Edward Burnett Tylor, a prominent English anthropologist, provided a widely accepted definition of culture among Western scholars. According to Tylor, "Culture is that complex whole which includes knowledge, belief, art, law, morals, customs, and any other capabilities and habits acquired by man as a member of society." While Tylor acknowledged that the word culture can be perplexing and conflictsome to use, it can also describe either a people's collective way of life or their overall cultural identity. Tylor also proposed a modern technical definition of "culture as the pattern of thought and behavior recognized by a society" (Liliweri, 2019).

To deepen the understanding of the concept of culture, here are several definitions proposed by various scholars according to Widyosiswoyo:

a. Ki Hajar Dewantara

Culture is man's struggle against nature and time (nature and society). It is evidence of human success in overcoming various life challenges and difficulties to achieve safety and happiness in an orderly and peaceful manner.

b. Sutan Takdir Alisyahbana

Culture is manifested in ways of thinking, feeling, and patterns of behavior and action.

c. A.L. Kroeber dan C. Kluckhohn

Culture is a form or embodiment of human inner activity in the broadest sense.

d. Malinowski

Culture is essentially based on various human needs systems that produce distinctive cultural patterns to meet human safety needs.

e. C.A. van Peursen

Culture is the manifestation of individual and group life that transforms everything in nature into something useful for life.

f. Sidi Gazalba

Culture is the way of thinking and feeling reflected in all aspects of the life of a group of people that form a social unit (society) within a specific space and time.

g. Koentjaraningrat

Culture is the totality of human ideas and works that must be studied and is the result of such efforts and works (Puyungan, 2021).

Effat al-Sharqawi, in his book *Philosophy of Islamic Culture* quoted by Badri Yatim, explains the difference between two concepts that are often equated, namely culture and civilization. In this context, culture (in English) or al-tsaqafah (in Arabic) refers to the deepest expression of the soul of society, which is reflected in art, literature, religion, and morality. Meanwhile, civilization (in English) or al-hadharah (in Arabic) is more related to progress and technology, which appears in politics, economics, and technology.

M. Abdul Karim explained that the term "culture" is an abstract noun formed by adding the prefix "ke" and the suffix "an" to the word "culture," which describes human, intellectual, or thought endeavors. Meanwhile, the word "civilization" comes from the word "adab" in the Javanese Kawi language, which is a combination of the Sanskrit word "adob," meaning courtesy, respect, and etiquette. In Arabic, "al-adab" means behavior or politeness, while "civilization" includes the concept of progress which includes intelligence and culture, both externally and internally (Inrevolzon, 2013).

According to Koentjaraningrat, culture has three main forms, namely:

- a. Culture is the form of a complex of ideas, ideas, values, norms, regulations, and similar concepts. This includes aspects of thought and belief that are the basis for culture.
- b. Forms of Cultural Behavior are complex human activities and behavioral patterns in society. This includes human actions, interactions, habits, and customs carried out in everyday life.
- c. Shape of Objects Culture is an object created by humans. This includes artifacts and physical products produced through human activity, which reflect cultural creativity and craftsmanship (Nasution, 2013).

Seven elements of culture according to Koentjaraningrat:

a. Language System

Language is an important tool that humans use to communicate and fulfill their social needs. This is very important in understanding and passing on cultural traditions as the functioning of analysis in culture.

b. Knowledge System

His knowledge includes information about the surrounding environment, such as nature, plants, animals, and how to make tools. This knowledge helped humans survive and create the tools they needed.

c. Social System

It involves humans from societies and social groups, such as families and larger organizations. Rules and customs govern daily life in society.

d. Living Equipment Systems and Technology

Humans create equipment and technology to meet life's needs. This includes objects and tools used in everyday life, which reflect the physical culture of a society.

e. Livelihood System

It focuses on the people earning a living, such as the economic system used to make ends meet. It involves various economic methods and strategies applied in everyday life.

f. Religious System

Religion relates to the belief that magical or supernatural powers are considered superior to humans. Religion plays a role in human efforts to connect with forces that are considered sacred or holy.

g. Art System

These arts include sculpture, music, dance, and drama. Research on art helps us understand the techniques of creating and developing art in a particular culture (Syakhrani & Kamil, 2022).

2. Human Relationship And Culture

The interaction between humans and culture includes various important aspects that show how humans relate to culture and how culture influences human actions and behavior. The following are some of the main points that describe the relationship between humans and culture:

a. Creation of Culture by Humans

Humans form culture through the processes of externalization, objectivation, and internalization. Once formed, culture guides human behavior to align with the values and norms prevailing in society.

b. Dialectical Relationship

The relationship between humans and culture is mutually influential and inseparable. Humans shape and develop values and norms, while culture influences human behavior and life.

c. Dialectical Relationship

The relationship between humans and culture is dialectical, meaning they influence each other and cannot be separated. Humans form and develop values and norms in culture, while culture directs human behavior and way of life.

d. Humans as Actors and Creators of Culture

As cultural actors, humans have an important role in creating and developing culture. They must recognize and maintain culture so that it remains alive and developed. As cultural actors, humans have an important role in creating and developing culture.

e. Culture as an Object Implemented by Humans

Culture can be seen as an object carried out by humans. Humans create culture, and culture then guides human life. In sociology, humans and culture are considered a dual entity, meaning that although distinct, they form a unified whole (Mahdayeni, Alhaddad, & Saleh, 2019).

Culture is the result of human activity and creativity, but at the same time, humans are also shaped by culture itself. Culture serves as a guide in human's daily life, providing a medium for expressing feelings and emotions, and acting as a guide for living life. It provides direction and guidance on how humans should act, behave, and make decisions when interacting with others. Furthermore, culture plays an essential role and is a fundamental asset in the process of community development. As a universal phenomenon, culture holds significant importance and benefits in human life (Mudana, 2009).

The relationship between humans and culture is complex and mutually influential. Here are some examples of how this relationship is established:

- a. Identity Formation: Culture shapes the identity of individuals and groups. Traditions, languages, and social norms passed down through culture provide a sense of identity and belonging within a community.
- b. Development of Values and Norms: Culture influences the values and norms accepted by society. For instance, in some cultures, family values are highly emphasized, while in others, individualism is more dominant.

- c. **Rituals and Traditions:** Humans engage in various rituals and traditions that are part of their culture. This includes ceremonies such as weddings, festivals, and celebrations of significant days that hold special meaning within the cultural context.
- d. **Language and Communication:** Language is a crucial element of culture that affects how people communicate and share information. Language also reflects cultural perspectives and values.
- e. **Arts and Creative Expression:** Arts, music, dance, and other forms of creative expression often reflect culture. These are ways for individuals to express themselves and celebrate the beauty and meaning within their culture.
- f. **Social Change and Adaptation:** Culture also influences how societies adapt to social changes and technological advancements. For example, the integration of digital technology into daily life changes how people interact and communicate.
- g. **Economics and Consumption:** Culture affects patterns of consumption and production of goods and services. For example, eating habits, clothing styles, and consumer preferences are heavily influenced by culture.
- h. **Education and Knowledge:** Educational systems and methods of learning are often based on local culture. Cultural values, history, and local knowledge are taught through the educational system.

3. Civilization

According to two dictionaries, the term "civilization" is often interpreted as "civilization" itself. In the Utusan Big Malay Dictionary, the word *adab* means polite, the opposite of rude. What is meant by "civilized" is: (i) good character; and (ii) civilization. Civilization is defined as culture, mental and physical progress, as well as inherent and inner intelligence. The Dictionary Council defines "civilization" as the state and level of physical and spiritual progress of a nation or society. This definition is similar to the definition of "civilization", which indicates the state of human society based on the level of physical and intellectual development, including social, cultural, and political aspects.

Civilization is often equated with culture as the result of human creativity, emotion, and initiative. Therefore, every individual has a personal culture, at least for himself. However, some argue that the two terms are different in scope and breadth, even though they both arise from forms of human thought. As a concept, civilization is formed through observations experiences ideas, and thoughts that cannot yet be proven empirically. Nevertheless, philosophical ideas about civilization have existed, although their validity needs to be tested through empirical methods (Muzayyin, 2018)

Among the definitions of civilization, the terminological explanations are as follows:

- a. According to Muhammad Husain, civilization is "all human creations related to various aspects of activities and its progress; including intellectual, moral, material, and spiritual aspects, as well as the worldly and religious aspects."
- b. According to Yusuf Al-Hurani, civilization is "religious beliefs and economic advancement, achievements in development and knowledge, legal systems, and social cohesion based on the unity of customs and traditions."
- c. According to Sayyid Qutb (1906-1966), civilization is "something that provides viewpoints, concepts, values, and principles that can guide humans and lead them to true development and progress, development and progress for humanity, human values, and human life."
- d. According to Iffat Al-Sharqāwī, civilization is "a historical treasure reflected in beliefs and values, which establishes ideal goals and profound spiritual meaning for life, and is capable of transcending the contradictions of space and time." (Syihab, 2010).

Characteristics of Civilization include:

- a. Advancement in Technology and Knowledge

Civilization is marked by advanced technological achievements and significant scientific knowledge. This includes developments in fields such as engineering, agriculture, transportation, communication, and others that help improve the quality of life for societies.

- b. Complex Social Structure

Civilization features a well-organized social structure, including systems of government, social classes, and institutions that regulate community life. This includes clear divisions of labor and complex legal systems.

- c. Organized Systems of Belief and Religion

Civilization often has structured belief systems or religions with institutions that manage religious practices and rituals performed by the community.

- d. Development in Arts and Culture

Civilization is characterized by significant achievements in arts, literature, music, architecture, and other forms of cultural expression. This reflects the aesthetic values and creativity of the society.

- e. Advanced and Diversified Economy

Civilization has a complex economy with various sectors such as agriculture, trade, industry, and services that develop effectively. This reflects the society's ability to produce and distribute resources efficiently.

f. Ability to Produce and Preserve Historical Records

Civilization often possesses writing systems and the ability to create historical records, allowing the preservation of knowledge and experiences for future generations.

g. International Relations and Global Influence

Civilization interacts with other civilizations through trade, diplomacy, warfare, and other forms of contact. This includes the ability to influence or be influenced by other civilizations.

4. Islamic

Islamic is the religion revealed by Allah SWT to Prophet Muhammad SAW as the final prophet and messenger, serving as a guide for all humanity until the end of time. The word "Islamic" means peace, safety, submission, and purity. In Arabic, the word "Islamic" comes from "aslama," which is derived from "Salama." "Islamic" is the masdar (infinitive form) of the word "aslama," which also means to surrender, submit, or obey. From "salima," there are other derivatives such as "salam" and "salamah," which mean safety, well-being, and respect. Additionally, "Taslim" means submission and acknowledgment, while "Muslim" refers to a person who practices Islam (Kasiono, Amri, & Santalia, 2023).

Etymologically, Islam refers to the concept of surrendering to Allah SWT with complete monotheism and submission to Him through obedience, while avoiding acts of shirk. A person who wholly submits only to Allah SWT is called a Muslim, whereas someone who also submits to others besides Him is termed a mushrik. A person who does not surrender to Allah SWT is categorized as a kafir. Terminologically, Islam is the religion whose teachings were revealed by Allah to humanity through Muhammad as His Messenger. Islamic encompasses teachings that cover various aspects of human life, both theoretical and practical, based on good and correct behavior and are grounded in the Qur'an and Hadith as primary sources (Supiana, 2017).

Islamic is a heavenly religion revealed by Allah to all of humanity through His messenger, Muhammad. The teachings of Islam are found in the holy book, the Qur'an, and the Sunnah of the Prophet, which serves as the primary guidance for Muslims in their daily lives. Islamic can be understood from two perspectives: First, Islamic in terms of divine teachings (the Qur'an and Hadith). Some teachings in the Qur'an do not require interpretation and are known as qath' al-dillah (definitive verses), while others require interpretation and

are known as *farmi al-dillah* (ambiguous verses). Second, is Islam in terms of the interpretations by scholars, intellectuals, and Muslim jurists of the fundamental teachings of Islam (the ambiguous verses). Therefore, every book or work in Islam contains two elements: the text or translation of the fundamental teachings and the interpretations of those teachings.

The interpretation of fundamental teachings by authoritative Muslim groups aims to address various issues in Islamic social life and apply the Qur'an and the Sunnah in daily life contexts. This interpretation gives rise to a civilization that includes thought, knowledge, and institutions necessary for managing natural resources for the welfare of humanity. The interpretation of fundamental teachings, their practice, and the resulting interpretations are crucial factors in the development of Islamic civilization to meet the needs of the community. This can be examined in the history of Islam, which shows that the Qur'an is a significant factor in the emergence of civilization, alongside other factors (Tarigan, Audry, Tambunan, Nuri Badariah, & Rohani, 2023).

Al-Quran verses about the Islamic religion:

أَمَّنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا تَفَرَّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

Meaning: "The Messenger (Prophet Muhammad) and those who believe in what was revealed to them, and all those who believe also believe in Allah, His angels, His books, and the messengers (They said), 'We make no distinction between any of His messengers.' And they said, 'We heard and we obeyed. Forgive us, O our Lord, and to You is the return.'" (Qs Al-Baqarah :285)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۚ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ
اللَّهَ سَرِيعُ الْحِسَابِ

Meaning: "The religion (which is acceptable) in the sight of Allah is only Islam. The people of the book do not dispute except after knowledge has come to them, and whoever disbelieves in the verses of Allah, then indeed Allah is very quick in His reckoning." (Qs Al-Imran:19)

5. Islamic Civilization

Islam, as a perfect religion, not only emphasizes the importance of knowledge but also elevates the status of those who are knowledgeable. The Qur'an, as the holy book and

the primary source of law in Islam, provides profound teachings on knowledge. The first word of the first verse delivered by Angel Gabriel to Prophet Muhammad SAW in Surah Al-‘Alaq contains the command "Iqra," meaning "read." This command underscores the importance of seeking knowledge as the foundation of spiritual and intellectual development (Rahman, 2021).

As Allah says:

إِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Translation: “Read in the name of your Lord who created.” (QS Al-Alaq: 1)

Islamic civilization is one of the great civilizations that has existed in the world. This civilization reached its peak during the 9th to 13th centuries CE. During its peak, Islamic civilization made significant contributions to the development of world civilization, including in the fields of science, technology, art, and culture (Azzahra, Dania, Syawalina, & Ayunanda, 2024).

In the context of Islam, the word "Islamic" comes from a root word meaning to submit and obey Allah, and to accept with obedience. Its root is "salima," which means safe and flawless. In Indonesian, this root forms the term "Salamat" for greetings. Other words derived from this root include "salm" and "silm," which mean obedience, peace, and devotion. From this explanation, it can be concluded that Islam means peace, obedience, and well-being (Putri & Ferianto, 2023).

Islamic civilization has three important foundations:

- a. Islamic as a Civilization: It brings with it a concept and mission inherent in itself.
- b. Islamic as a Developing System: It has a strong foundation in the concept of civilization and has evolved.
- c. Islamic as a Basis and Driving Force for Advancement: It serves as the foundation, spirit, and driving force for the progress of Islamic civilization, encompassing political, legal, cultural, and religious aspects (Dzulhadi, Islamic as Religion and Civilization, 2015).

The periods of Islamic civilization are divided into three main phases:

- a. Classical Period (650-1258 CE)

This period marks the golden age of Islamic civilization, characterized by extensive territorial expansion across North Africa, the Middle East, Spain, Persia, and India. During this time, Islamic civilization thrived not only in religion but also in science, literature, art, and architecture. Intellectual and philosophical developments flourished with renowned figures such as Al-Farabi, Ibn Sina (Avicenna), Al-Razi, and Ibn Khaldun, who made significant contributions to medicine, mathematics, astronomy, and philosophy. Magnificent

structures such as mosques, palaces, and universities were built as evidence of Islamic architectural advancement, with notable examples being the Masjid Al-Haram in Mecca and the University of Al-Qarawiyyin in Fez, Morocco. The economy flourished, with trade between Asia, Europe, and Africa. During this period, numerous technological inventions emerged, including astronomical instruments, medical devices, and irrigation systems (Tarigan, Audry, Tambunan, Nuri Badariah, & Rohani, 2023).

b. Medieval Period (fall of Baghdad to the end of the 17th century CE)

This period began with the fall of Baghdad in 1258 by the Mongols, which marked the collapse of the Abbasid Caliphate. The fall of Baghdad had a significant impact on the intellectual and scientific centers of the Islamic world, this period is divided into two phases: a period of prosperity followed by a decline, and it represents a transitional phase between the peak of Islamic civilization and the beginning of its collapse (Nasution, 2013).

1. Scientific and Cultural Prosperity (7th to 13th Century CE)

At the beginning of this period, the Islamic world reached its peak in various fields. Cultural centers such as Baghdad, Cairo, and Cordoba became places for the development of knowledge, arts, and philosophy. Muslim scholars like al-Khwarizmi, Ibn Sina (Avicenna), al-Razi, and Ibn al-Haytham made significant contributions in mathematics, medicine, astronomy, and physics. However, despite rapid developments in science, political unity, and strong governance began to fragment. Political tensions between various dynasties and caliphs led to divisions that affected social and economic stability.

2. Moral and Social Decay

Moral decline in Islamic society during this period began to emerge after the political stability deteriorated. During the era of prosperity, many scholars, scientists, and leaders had a strong commitment to religion and morality. However, as worldly power grew, an imbalance developed between religious and worldly matters. The government began to neglect its duties to the people and religion, with leaders focusing more on maintaining their power. As internal conflicts increased, Islamic society experienced social disintegration. Rulers and political elites prioritized worldly pleasures, such as luxury, wealth, and personal power, leading to neglect of the welfare of the people. This also correlated with a decline in social responsibility and low participation in the fight for social justice.

3. Greed and Corruption

Corruption became a serious issue during the medieval period. Officials and rulers who were supposed to protect the people and govern justly prioritized their gains. Wasteful spending of state wealth and poor management led to economic crises and instability. High taxes and the misuse of public funds worsened the economic situation, leading to greater social inequality. Furthermore, greed was also evident in the power struggles between dynasties and among the elite. Personal ambitions replaced collective interests, weakening political power and affecting social stability. This decline in moral integrity influenced many aspects of life, including education, law, and economics.

4. External Factors: Invasions and Geopolitical Changes

The decline of Islamic civilization was also influenced by external invasions. In 1258 CE, Baghdad, the center of culture and knowledge, fell to the Mongol forces under Hulagu Khan. The massacre that followed the fall of Baghdad destroyed many libraries, scientific institutes, and scholarly works accumulated over centuries. The Crusader attacks on Islamic territories and political tensions between European nations further worsened the situation. Geopolitical changes brought about by the rise of new powers in Europe, such as the Christian European Kingdoms, posed significant challenges to the already fragmented Islamic world.

5. Intellectual Decline

During the period of prosperity, centers of higher education in the Islamic world developed advanced knowledge. However, over time, many of these educational institutions began to decline as support from rulers and political elites who prioritized personal wealth diminished. As rulers lost interest in science and culture, many great scholars were forced to leave the intellectual world, and intellectual progress stagnated. This decline in intellectual quality was also caused by stagnation in thinking. Many scholars became trapped in strict conservatism and were unwilling to embrace new scientific knowledge and discoveries. As a result, no significant innovations were produced, and the Islamic world failed to adapt to changing times.

c. Modern Period (from the 18th century to the present)

This period began with the rise of reform movements in the Islamic world during the 18th century, inspired by interactions with Western powers. In the early part of this period, most Islamic nations were influenced by Western technological advancements and political systems. Muslim leaders and intellectuals began reflecting on the causes of Islamic decline

and sought ways to address it, including through reforms in education, politics, and the economy. Countries such as Egypt, Turkey, and Persia began modernizing based on Western influences, though they maintained their Islamic identity. Meanwhile, European colonialism in the 19th and early 20th centuries caused many Muslim regions to lose their sovereignty. Nonetheless, in the 20th century, there was a collective awareness among Muslims to regain independence and progress, focusing on improving education and political systems. This period also saw the emergence of reformist thinkers and political movements, such as the Wahhabi movement in Saudi Arabia, the modernist ideas of Jamal al-Din al-Afghani, and political Islamism led by figures like Hasan al-Banna and Sayyid Qutb (Syakhrani & Kamil, 2022).

Additionally, the Islamic world today is increasingly interconnected with global technological developments. The rapid advancements in science and technology in the Western world, especially in fields such as physics, chemistry, and computer technology, have influenced the lifestyle of Muslims. Many Muslims in various countries are striving to catch up by advancing their knowledge in science and educational technology. However, significant challenges remain in integrating Islamic religious values with Western modernity. In the context of understanding the interconnection and role of humans, culture, and Islamic civilization in facing globalization, many Islamic countries face the challenge of balancing the preservation of religious traditions with socio-economic progress inspired by the West, while also mitigating the negative impacts of secularism, materialism, and individualism prevalent in the Western world.

6. The relationship and differences between Islamic civilization and general or Western civilization

Islamic civilization has a close relationship with general civilization as it is an integral part of the broader cultural, normative, and regulatory framework. The term "Islamic" itself derives from Arabic, meaning "submission," "obedience," "peace," and similar concepts. Islamic civilization is rooted in the divine revelation from Allah and is often referred to as *tamaddun* or *madaniyyah*, reflecting its connection to the concept of *dīn* (religion). From this foundation, Islamic civilization embodies inherent concepts and missions that provide deep guidance in all aspects of life, playing a key role in its development. Islamic civilization is also based on three main foundations that underpin its growth.

Islamic civilization emphasizes the fulfillment of the spiritual needs of humanity, which are connected to the relationship between humans and God (Allah). In Islamic

teachings, happiness in both this world and the afterlife is viewed as an inseparable unity. Islam teaches justice, equality, and profound morality, focusing on harmony between individuals and society, as well as between humans and God. These spiritual needs are reflected in various aspects of life, from worship to social interactions. In Islamic civilization, humans are not only seen as material beings but also as spiritual beings who must fulfill religious obligations such as prayer, charity (zakat), fasting, and pilgrimage (hajj). Belief in God and adherence to divine revelation form the foundation of all aspects of life.

On the other hand, Islamic civilization also highly values material needs, which are realized in infrastructure development, the economy, and technological advancement. Islamic economics teaches principles of social justice, such as zakat (charity), which helps alleviate poverty and improve the welfare of the community. Islam encourages the wise and sustainable management of natural resources, integrating material needs with moral and social principles. Trade, crafts, and architecture flourished in Islamic civilization, which focused on the welfare of the people and equitable distribution.

Science and culture are also essential aspects of Islamic civilization. Islamic civilization strongly supported scientific achievements, especially in fields such as mathematics, astronomy, medicine, and philosophy. Educational institutions like madrasahs and early universities, such as al-Qarawiyyin in Morocco, introduced and developed scientific knowledge that ultimately influenced the development of science in the Western world. In terms of culture, Islamic civilization produced a wide range of artistic works, from calligraphy to architecture, often reflecting deep spirituality and ethics.

The main difference between Islamic civilization and Western civilization lies in their attention to the spiritual aspect and belief in the unseen. Islamic civilization places great importance on spirituality and regards religion as the foundation for a just and moral life. In contrast, Western civilization emphasizes individual freedom, rationality, and secularism, prioritizing material and worldly aspects over spirituality. This is reflected in the Western approach to ethics, politics, and science, which often separates religious values from public affairs.

Additionally, Islamic civilization delves deeply into the relationship between science and religion. Science is seen as a means of understanding Allah's creation and improving human life. In contrast, although Western civilization produced great scientists like Galileo and Newton, it has tended to separate science from religion, especially after the scientific revolution, which introduced a more materialistic and secular worldview.

Islamic civilization also seeks to balance worldly and otherworldly needs, viewing earthly life as a means to attain happiness in the afterlife. This balance is reflected in teachings about social justice, sustainable economics, and morality. In contrast, Western civilization often focuses more on material progress, individual freedom, and the pursuit of happiness in this world, without deeply considering life after death (Nafis, 2020).

Conclusion

The relationship between humans, culture, and Islamic civilization reflects an interaction that shapes and influences one another. Humans, as creators and actors of culture, play a vital role in establishing the values and norms that govern social life, while culture itself provides guidance on how to act and interact. In the context of Islamic civilization, which is rooted in divine revelation, a balance is created between spiritual and material needs, which not only emphasizes worldly life but also prepares for happiness in the afterlife.

Islamic civilization, which reached its peak during its golden age, made significant contributions to the development of science, art, and technology that influenced the world. However, its decline was influenced by internal factors such as moral and political collapse, as well as external factors such as invasions. In the modern era, Islamic civilization faces significant challenges in balancing traditional values with the demands of modernization and globalization.

A fundamental difference between Islamic civilization and Western civilization lies in their emphasis on spirituality, where Islam integrates religion as the foundation of morality, while the West emphasizes rationality and individual freedom. Nevertheless, both civilizations have made important contributions to the advancement of knowledge, culture, and economics, with Islamic civilization maintaining a balance between the material and the spiritual in facing the challenges of the times.

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