

BUILDING CIVILIZATION IN THE ERA OF GLOBALIZATION BASED ON SCIENCE & DA'WAH

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ABSTRAK

History has witnessed that the existence and absence of knowledge becomes a yardstick for the glory and fall of a nation. Science is a light to man, the light of his intellect, the generator of civilization, the bearer of happiness. But science doesn't come by itself. It must be sought, studied, pursued, lived, and practiced as well as accounted for truly. This is the basis of building civilization, namely by making science as the largest part to build a civilization. The development and change of an age is a feature of the development of human life from one side because of science and education. But to become a civilization of course the ethical aspects and noble morals must be conditions that greatly affect the progress of a society. This paper is compiled by utilizing library facilities as a means for the collection of primary and secondary source data. The procedure of preparation goes through four stages that must be met in conducting research, namely heuristics, criticism, interpretation, and historiography. The data sources used are written sources that include books, journals, and internet sources. The culture of science is an early prerequisite and an important thing for the glory of a person and a nation. An individual or a nation that has power or wealth that is not maintained let alone developed without a good culture of science, then he will depend on other people or nations who are more knowledgeable. Speaking of science, of course, the concept of science in Islam is different from the concept of science understood in the Western view. So that errors in understanding the concept of science can cause differences in perception of science. The destruction of Western civilization is clearly very dangerous for human survival. Westernization or liberalization became a disease for civilization. So, the solution to the safety of human civilization is to skyrocket Islamic civilization. Civilization is built with the concept of science in Islam. Building a civilization based on science must be an Islamic intellectual tradition, in fact Science is the foundation of the structure of the concept of building Islamic civilization. The continuity of this intellectual or scientific tradition cannot be separated from the contributions of scholars in the past in preserving and spreading these sciences. Their contribution to Islamic science has begun since the Prophet Muhammad (peace be upon him) received the revelation, which was then delivered to the companions, so that the revelation contained the foundations of pure Islamic science.

Keywords: Civilization, Science, Westernization

INTRODUCTION

Smart robots like Sophia are multiplying. In 2017 a smart robot, a robot with artificial intelligence, named "Sophia", was made a citizen of Saudi Arabia. This is a marker for the world of artificial intelligence (Xiao & Kumar, 2021). Sophia became the first robot in history to be granted citizenship rights (Kouravanas & Pavlopoulos, 2022). Not only good at talking, Sophia is also able to respond to various questions (Shank et al., 2019). Even the look on his face is not only alive, he can also be witty (Márquez, 2018). Once Sophia invited the audience to laugh (König, 2019). She said, "I feel privileged to be a citizen of Saudi Arabia because I am a robot, maybe I will be allowed to be the only woman who does not need to wear hijab in Saudi Arabia." He conveyed this expression in a question and answer session attended by many officials and investors at that time (Ulrich & Dulebohn, 2015). Even when asked what about the fate of homo sapiens humans? If homo sapiens? Sophia replied with a laugh. He said, "You watch too many Hollywood movies."

Sophia is a smart robot produced by the Hanson company (Parviainen & Coeckelbergh, 2021). The same company is now producing many other robots (Parviainen & Coeckelbergh, 2021). This is one of many examples of the development of civilization today (Mazlish, 2001). For the world of artificial intelligence, today's achievement is not something that just happens, all through a long process (Makridakis, 2017). Maybe tomorrow will be more sophisticated than today's achievements, as technology develops (Floros et al., 2010).

Today's civilization is certainly not just about what Sophia showed in the world of artificial intelligence (Kaplan & Haenlein, 2019). Look at how audio-visual technology can be collected in one device called a gadget (Shakarami et al., 2014). Google Maps became a guide and other sophisticated tools that almost replaced all human work (Harmon, 2010). All this is a portrait of the current civilization and these changes through a long process of renewal and search for knowledge in each field (Lassman et al., 2023). One of the historical evidences of how civilization rose through science when the rise of Japanese civilization from the post-World War II slump (Dozono, 2023). Hiroshima and Nagasaki are two cities on earth that are best remembered by any elementary school student who has ever studied world history. Both cities were targeted for the first atomic bomb in modern warfare history by the United States, on August 6 and 9, 1945, respectively.

Interestingly, after the destruction of the two cities, the government's attention to the world of Japanese science and education is very high. The government is well aware that education is the key to the progress of the nation. This is evidenced by the education budget which from year to year continues to increase to 10% of the total Japanese State Budget in 2012. All public schools from elementary, middle and high levels get very adequate supporting facilities from comfortable classroom facilities with the latest learning media, various types of laboratory rooms, sports courts, swimming pools, music rooms, to cooking practice rooms. School libraries in Japan are also very good and comfortable. Some high schools target students to read a minimum of 10,000 reading pages for three years. Some schools in the area instead have gardens for practice and paddy fields for growing rice, such as at Iwakiri Elementary School in Sendai Prefecture.

History has been a witness, that the existence and absence of knowledge become the benchmark for the glory and fall of a nation. Science is the light of man, the light of his intellect, the generator of civilization, the bringer of happiness. But science doesn't come by itself. It must be sought, studied, pursued, lived and practiced as well as accounted for truthfully. This is the basis for building civilization, namely by portraying knowledge as the largest part to build a civilization.

Ibn Khaldun in his work "Al-Mukaddimah" explains that the progress of a civilization is marked by the development of science and education in that society. Civilization will regress, even prosperity can shrink along with the loss of science and education. Consider how knowledge developed in Cairo, Egypt. The construction of highly advanced buildings and the increasingly solid civilization since thousands of years ago, this is evidence that skills are growing rapidly and varied because science and education are the determining factors. The robot Sophia and the history of Japan's post-war revival are among the many facts of civilization that appear today. In general, it is science that makes

this civilization develop, but specifically the concept of science that is the basis of this paper is the concept of science according to Islam. Because the concept of science in Islam is different from the concept of science understood in the Western view.

METHOD

This research uses qualitative methods with a literature review approach. Literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and thoughts that have been produced by researchers and practitioners. The step in writing this review literature begins with the selection of topics. Perform a library or source search to gather relevant information from Google Scholar, CINAHL, Proquest, Ebsco, or National Library databases. Determine keywords or keywords for journal searches. After the data is collected, it is processed, analyzed and conclusions drawn.

RESULTS AND DISCUSSION

Definition of Civilization

In the Big Indonesian Dictionary (KBBI) defines civilization as progress (intelligence, culture) born mentally or matters concerning manners, language, and culture of a nation. According to Syed Naquib Al-Attas, quoted by Amir A. Rahman, civilization is a state of human life in society that has reached a level of subtlety of morality and culture that is noble for all its people. Syed Naquib Al-Attas stressed that civilization is synonymous with decency, ethics and civility.

Chudoba and J. Schall in Mudji Sutrisno explain that civilization is ideas, works, tools, customs and institutions in the past that cannot be changed. This second opinion emphasizes that civilization is the work or culture of the past that cannot be changed. M. Abdul Karim said civilization is part of culture that has a system of technology, building arts, fine arts, a state system and extensive science. And it is reaffirmed that the general understanding used is that civilization is part of a culture that aims to facilitate and prosper life. Badri Yatim revealed that civilization is something that is used for parts and elements of a subtle and beautiful culture.

So it can be concluded that civilization is the living condition of a growing group of people characterized by works and discoveries to facilitate and prosper human life based on good values. So that the development and change of an era as explained at the beginning is a characteristic of the development of human life from one side because of science and education. But to become a civilization, of course, ethical aspects and noble morals must be conditions that greatly affect the progress of a society. Based on the existing definition, in fact which civilization influences the world a lot today? does the Western world today deserve to be the mecca of civilization? Or is it Islamic civilization that is worth seeing?

The Breakdown of Western Civilization

At first glance, Western civilization is indeed more advanced than Islamic civilization, among others, evidenced by the development of economic, technological, and socio-political life achieved by the West. Using physical material measures, the phenomenon of the rise of Western civilization is inevitable. But if examined more deeply, the progress of science and technology that is the fundamental basis of the building of Western civilization has actually left the world on the doorstep of a global crisis that is increasingly worrying. What Western civilization results from economic, technological, and cultural progress does not constitute a good measure of the condition of their civilization. In fact, through the influence of westernization or liberalization,

humanity today has faced many serious challenges and turmoil. As explained by Prof. Syed Muhammad Naquib Al-Attas, the most difficult problem facing humanity today is the hegemony and domination of Western secular scholarship which leads to the destruction of mankind. According to al-Attas in Adian Husaini, for the West, the mental fundamental truth of religion is seen as merely theoretical. Absolute truths are negated and relative values are accepted. There is no one certainty. So the consequence, is the affirmation of God and the Hereafter and places man as the only one who has the right to govern the world. Man was finally deified and God was humanized. Various human problems arise as a result of the chaos of values.

This explanation shows how damaged and fragile the foundations of Western civilization are. When truth can be possessed by every human being or all values can be accepted as truth. The destruction of this civilization results in inconsistencies in values, depending on who has the power and ability to win the value carried. As a result of this influence of westernization, religion is no longer able to maintain its exclusivity. Evidently, this influence is able to make Westernized religions that should be religions that color the Western world.

This confusion of values makes the applicable laws changeable. Homosexuality, which for centuries has been labeled and consciously known by humans as immoral, forbidden and filthy, by religions, in the end came the proposition that legalized the act even must be recognized and respected as a human right. This shows the influence of liberalization that is so strong in Western society, that it can change religious figures who should be the shield of the purity of religious values.

According to Adian Husaini, there are at least three important factors that become the background, why the West chooses the secular and liberal way of life and then globalizes its view of life and values throughout the world, including in the Islamic world. First, historical trauma, specifically related to the dominance of religion (Christianity) in medieval times. Western society's grudge against the privilege of religious figures who allied with the ruler in oppressing the people greatly influenced Western attitudes in viewing religion. This trauma then gave birth to secularism in politics, which is separating religion from politics. They assume that if religion is mixed with politics, there will be a "politicization of religion". Religion must be separated from the state. Religion is considered a private domain and politics (the state) is a public domain. Religion is sacred while politics is dirty and profane.

Second, the problem of the biblical text. The authenticity of the text of the Bible, which cannot be accounted for by the many irregularities in terms of text and meaning from time to time, printed versions and translated versions, is the main cause of confusion of understanding in the Bible. Third, the Christian theological problem. Throughout the history of Western civilization, there have been many serious issues in theological debates. In medieval times, ratios had to be subordinated to Christian belief. Medieval reason and philosophy were not used to criticize or oppose the doctrines of Christian belief, but were used to clarify, explain, and support them. The destruction of Western civilization is obviously very dangerous for human survival. So the solution to the salvation of human civilization is to jump-start Islamic civilization. A civilization built with the concept of science in Islam.

Science to build civilization

The value of a civilization lies in the strength of the underlying subject, the influence it produces, the universal good on the elements of humanity. Whenever a civilization is universal in practice, its human values, morality and relevance in every circumstance, it will last a long time

and be more worthy of glorification. Civilization must be built on four basic elements, namely from economics, politics, culture and science.

Science is the most fundamental principle in all elements of success, whether economic, political or cultural. Because all these elements go through the process of maturation of knowledge. In Islam it is clear that everything requires knowledge, so as not to fall into error in every deed, even to simple things. A scholar, named Sufyan at-Tsauri said:

If you can, don't scratch your head except with a trace, do

"If you are able not to scratch your head unless there is a proposition then do it". The point is that every charity done by man to the trivial must require knowledge.

The culture of knowledge is the initial prerequisite and an important thing for the glory of a person and a nation. An individual or a nation that has power or wealth that is not maintained let alone developed without a good culture of knowledge, then later he will depend on other people or nations who are more knowledgeable. As an illustration that some oil-producing countries are rich but forced to depend on other countries that are more advanced in terms of science and expertise, this is to meet the country's needs on these important aspects of science.

Speaking of science, of course the concept of science in Islam is different from the concept of science understood in the Western view. So that errors in understanding the concept of science can cause differences in perception of knowledge science. This is as explained by Budi Handrianto in his book "Islamization of Science". Because science in the Islamic concept is science that does not contradict Islamic law, this is known as the Islamization of science.

Furthermore, Budi Handrianto explained that science is neither neutral nor value free. Science is bound to certain values (value laden) in the form of paradigms, ideologies or one's understanding. Because science can be naturalized, contemporary science (including science) has been westernized or secularized. This is what causes problems in the Islamic world when westernization or secularization of science enters through the understanding of liberals. So that the Islamization of science becomes a solution in maintaining the damage to understanding in Islamic society.

In the Big Indonesian Dictionary (KBBI), science is defined as knowledge about a field that is arranged systematically according to certain methods, which can be used to explain certain symptoms in that field (knowledge). Also defined as knowledge or intelligence (about worldly, hereafter, born, mental, and so on). The definition of science in Islam is certainly different from that understood by the West. Its science and derivation appear repeatedly in the Qur'an and occupy second place after the word tawhid. In Shaheh Bukhari, the chapter of knowledge (Kitab al-'ilm) is juxtaposed with the chapter of faith (Kitab al-iman). This shows how the most important and comprehensive concept contained in the Qur'an and the Sunnah is science ('ilm) after faith.

Etymologically, the word science comes from the Arabic al-ilm which means to know the true nature of something. Badr al-Din al-Aini defines science linguistically as the masdar form of the verb fraction alima which means to know; However, he added, the word science is different from the word ma'rifah. The word ma'rifah has a narrower and more specific meaning, while science has a more general meaning.

From the word 'ilm are also contained the following meanings:

- al-ma'rifah (knowledge/understanding),
- al-Shu'your (consciousness),
- al-idrak (perception),

- at-tashawur (grasping power),
- Al-Hifd (Maintenance, Care and Reminder),
- al-tazakkur (reminder),
- al-Fahmi and al-Fiqh (understanding and understanding),
- al-'aql (intellectual),
- al-dirayah and ar-riwayah (introduction, knowledge and narration),
- Al-Hikmah (wisdom),
- al-badihah (intuition),
- al-farasah (intelligence),
- al-khibrah (experience),
- al-ra'yu (thought or opinion),
- an-nadhzar (observation),
- Al-Alamah (Emblem) and
- Al-Simah (sign).

Many attempts have been made by earlier Muslim thinkers to define the word science. Various definitions have been put forward by theologians and jurists, philosophers and linguists. The first according to al-Raghip al-Ishfahani (443/1060) in the Mufradat Alfaz al-Qur'an, science is defined as the perception of the reality of something (al-ilmuidrak al-shay' bi-haqiqatihi). This means that science will be called science when it comes to its essence, so that if something is built only limited to the nature of something (e.g. shape, size, weight, volume, color, and other properties) then it is not actually a science. This definition is based on the philosophical view that every substance consists of essence and existence. Essence is what makes something that, something that will remain and be the same before, during, and after change. That is, science is all that pertains to that eternal reality.

The second definition by Hujjatul Islam Imam al-Ghazali (d. 505/1111)¹⁵ which describes science as the knowledge of something as it is (ma'rifat al-shay' 'ala mahuwa bihi). In this definition, Imam Ghazali explained that to know something is to recognize something as it is. That is, science is recognition, is a state of mind—that is, a condition in which an object is no longer alien to a person since that object is recognized by one's mind.

Imam al-Ghazali divided science into four different classification systems: first, based on the distinction between theoretical intellect and practical intellect, which is generally applied to the religious, not philosophical, sciences. Second, the division of knowledge into huduri knowledge and husuli knowledge based on differences in ways of knowing. Huzuri knowledge is free from error and doubt, which gives the highest assurance of spiritual truths. Third, the division of religious (shari'ah) and intellectual (aqliyah, ghayr al-shari'ah) sciences, which is based on the distinction between the source of revelation and the source of reason. Fourth, the division of science into fardlu ain and fardlu kifayah, based on differences in the law of necessity in the search for knowledge.

Al-Sharif Al-Jurjani (d. 816/1413) in his at-Ta'rifat defines science as the arrival of the mind to the meaning of an object. The definition of al-Jurjani and the definition put forward by Ibn Sina and al-Abhari were later combined by Professor Syed Muhammad Naquib al-Attas in his monograph entitled *The Concept of Education in Islam*. According to al-Attas, the best definition of science is:

The thing means to the self to happen and the soul in the thing means to happen is knowledge

"The arrival of meaning in the soul and the arrival of the soul to meaning". One thing is clear in this definition, science is about meaning.

These few definitions are enough to show us that science is an extraordinary matter, which is closely related to the soul. Intuition, illusion, myth, or human imagination cannot be said to be science. It is clear that revelation is the source of knowledge in Islam, whereas in the Western view, revelation does not include knowledge because it cannot be proven. This is the clear difference between the Islamic definition of science and the Western view.

From all the definitions put forward, it appears that actually to define science is not an easy thing. The definition of science has been the subject of debate involving many Muslim thinkers. But this fact confirms how in Islamic civilization, science received attention unequalled in other civilizations.

Signals of Knowledge in the Qur'an & Hadiths

The Qur'an has specifically hinted to man that all sources of knowledge come from Allah. Allah said in QS. Al-Mujadila (58) verse 11:

God will raise up 1 to those who believe in you¹ and to those who have given 1 knowledge of 1 m a degree and to God with what you have taught an expert.

Means:.... Allah will undoubtedly exalt believers among you and those who are given some degree of knowledge. And Allah knows what you do.

In this verse Allah hints that Allah will exalt those who believe and those who are given knowledge. So in essence science is God's gift to man. When this knowledge is used properly, it is this that brings the blessing of life to the perpetrator so that Allah elevates him among people. In Surah Fatir (35) verse 28, Allah Almighty says:

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

It means: "... Indeed, those who fear Allah among His servants are only scholars. Indeed, Allah is the Mighty, the Forgiving."

This verse explains that with knowledge, one will better understand how life was created and deepen the knowledge of the power of Allah SWT as the creator. In the Islamic concept, a knowledgeable person will have knowledge of the power and also the greatness of the creator. The concept of science is certainly far different from the concept of science understood by the West. In Sura Al-Baqarah [2]: 269, Allah Almighty says:

Whoever wills and whoever comes to 1 wisdom has lost 1 or many and what is mentioned except the first of 1

It means: "Allah bestows al hikmah (deep understanding of the Qur'an and As Sunnah) to whom He wills. And whoever is endowed with wisdom, he has indeed been endowed with many gifts. And only the intelligent can learn (from the word of God)"

This verse tells us that science is the understanding of the Qur'an and the Sunnah. So it is clear that in the Islamic view the revelation of Allah and the hadith of the Prophet are the source of knowledge.

Knowledge will be eternal and beneficial to its owner even after he has died. It is mentioned in a hadith about the primacy of science in Islam. From Abu Hurairah (may Allah be pleased with him), he said to the Messenger of Allah (peace and blessings of Allaah be upon him) saying:

If a person dies, his work is interrupted except for three ongoing charity and knowledge that benefits him and a good son who prays for him

It means: "If a person dies, then his practice is cut off except for three things (namely): alms jariyah, knowledge utilized, or prayer of children who pray" (HR. Muslim no. 1631)

This hadith shows that knowledge that is practiced and intended for good will provide eternal benefits (rewards) for its owner. Among the prayers that are recommended to be offered is our request to Allah to be given useful knowledge and kept away from knowledge that is not useful. The Prophet (peace and blessings of Allaah be upon him) said:

Ask God for useful knowledge and seek refuge in God from knowledge that does not work

It means: "Ask Allah for useful knowledge, and take refuge with Him from unuseful knowledge" (Silsilah as Shohihah no. 1511)

It is noted in this hadith that science in Islam is related to something useful. Some conclusions in the divine gestures and hadiths of the Prophet related to science in Islam, based on some of the postulates already mentioned:

1. In fact all knowledge comes from Allah SWT given to humans, which is unlikely to be any confusion. If there's a mistake then it must be human origin.
2. Science will elevate a human being, so that the more knowledge a person has, the higher his degree will be before other humans. So if someone is increasingly insulted by the knowledge he has, it shows that there is a mistake in the practice of that knowledge.
3. Science will lead its owner to understand the nature of this created life and he will understand the power of the creator. There is a feeling of love for knowledge and fear of God's doom because of science. In the Western concept of understanding, science increasingly distances them from understanding the power of the creator
4. The revelation of Allah and the hadith of the Prophet are sources of knowledge that cannot be separated from the life of a Muslim
5. In Islam, there is knowledge whose rewards will continue to flow even though the owner is no longer in this world
6. In Islam, there is knowledge that is beneficial and some that is not useful.

The conclusions of science contained in the postulates of the Qur'an and Hadith and what has been explained by experts are certainly very contrary to the concept of science understood by the West. So it is clear that the concept of Islamic science is very far from the concept of science in the Western view. This concept of science will be the main foundation in the development of civilization based on science. Thus, the expected civilization is a civilization built on the basis of Islamic science that is free of westernization or secularization.

The Prophet built civilization through science & da'wah

Building civilization is a qualitative approach, which cannot be translated with exact measuring instruments or terminology. The success of a civilization can be felt at the level of values that come with that civilization. In Islam, of course, the most perfect replica for seeing the positive values of a civilization existed in the prophetic period, regardless of the physical achievements of human work from technology, economics and culture. This is as stated by the Prophet in his words:

The best people are my horns, then those who color them, then those who color them

It means: "The best of man is in my generation, then the next generation, then the next generation." (Hadith shohih. Narrated by al-Bukhari, no. 3651, and Muslim, no. 2533)

This hadith provides information about the values of Islamic life in the time of the Prophet, when the Prophet became the axis of the lamp for the burgeoning Islamic civilization. People

who lived with the Prophet received a spark of light for the values of truth, comfort of life and beauty of mu'amalah in Islam. So that the closer to the time of the life of the Prophet of Allah, the more felt the beauty of Islamic civilization. There are at least two important points built by the Prophet in building Islamic civilization. Two concentrations focused on the development of Islamic civilization by the Prophet include:

1. Da'wah Ketauhidan.

The beginning of the Prophet's da'wah in Makkah, the Prophet emphasized the field of eschatology or monotheism. This departed from the concern of the Prophet because he saw the religion of the Arabs, especially the residents of Makkah who were still polytheists at that time. The chaos of people's lifestyles made the Prophet focus on improving his mindset and belief in the concept of divinity (monotheism). So that the characteristic of building Islamic civilization is to improve the principle of the concept of divinity of society so that it is not easily influenced by other values that can damage people's understanding. In an effort to purify tawhid at the beginning of da'wah, several political steps were taken by the prophet:

a) Personal approach according to the conditions and character of mad'u

The personal approach is one of the methods of the Prophet in starting his da'wah, this is adjusted to the conditions and character of each mad'u or object of da'wah faced. When the Prophet taught the creed to the Companions and educated them with it, he was actually trying to develop the confidence of the heart to be reflected in practical behavior and actions.

So the Prophet must understand every character of mad'u that he preaches so that da'wah is easily digested and accepted. Because, the creed is not just a concept and knowledge that is sufficiently understood and known to the intellect, but more than that is the process and reflection of the da'i in his da'wah must really provide concrete examples through the character of the da'i. Therefore, creed must be instilled in the soul so that it becomes a heart belief that is able to influence all the feelings that come out of it. So that at a later stage, it is able to influence all practical human behavior.

b) Dakwah through the closest people first

One of the efforts to strengthen da'wah, the Prophet started from those closest to him. This is one of the efforts to strengthen the foundation of da'wah, as evidenced by the early da'wah, the Prophet tried to invite his closest relatives. The first thing to do after the descent of the Qur'anic verse Ash-Shu'ara Verse 214 was to invite Bani Hashim.

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ

Meaning: And give a warning to your closest relatives (Muhammad). Ash-Shu'ara: 214)

Those who attended the invitation of the Prophet included Bani Al-Muttalib bin Abdi Manaf, of which there were 45 people.

c) The Messenger of Allah Entertained the Object of His Da'wah

Before calling for da'wah, one of the efforts to soften the hearts of the Prophet when he invited his relatives, the Prophet (peace be upon him) provided a dish of food for them and those present at that time ate the dish until they were full. While the food remains as it was, as if it had not been touched or touched by anyone.

Then the Prophet (peace be upon him) entertained them with drinks stuffed into rather small cups. They also drank it which was stuffed into a cup by the Prophet himself. This is one of the political strategies of da'wah built by the Prophet when facing the object of his da'wah.

d) The Prophet's da'wah was delivered with Akhlaq Mulia

The success of Rasûlullâh Sallallahu 'alaihi wa sallam in preaching Islam is a very astonishing fact. How not, in a relatively short time, Islam can spread in the midst of a jahiliyah society that is very strong in holding the culture of the ancestors. This historical fact cannot be denied by anyone except people who hold grudges, malice and hatred. He Sallallahu 'alaihi wa sallam narrated by the Companions of Abu Hurairah Radhiyallahu anhu.

My Arabs stood up and went to the mosque and the people ate it, and the Prophet (peace and blessings of Allaah be upon him) said to them, "Call him, and pour a log of water on his urine, or sins of water, but you sent facilitators and did not send insolvents."

An inland Arab stood up and urinated in the mosque and people forbade him (loudly). So the Prophet (peace and blessings of Allaah be upon him) said to them (the shahabat who wanted to forbid him severely), 'Let him and flush his urine with a bucket of water. Indeed, you are sent to make things easier and not sent to make things difficult. (Narrated by al-Bukhâri)

His attitude of Shallallahu 'alaihi wa sallam left a very beautiful impression that caused the person to convert to Islam.

2. Science and Education.

The strengthening of knowledge through education carried out by the Prophet began early on the development of Islamic civilization in the Makkah phase, along with the entry of Islam of the Companions one by one. This strengthening was carried out from small halaqohs, the house of Al-Arqam bin Abi Arqam's companions was used as the first place to convey knowledge in groups. It was in this place that the beginning of the knowledge spread by the Prophet was carried out with an educational approach. There are at least several methods of delivering knowledge used by the Prophet of Allah, including,

- a. Graduation (al-tadarruj)
- b. Levelization (mur'at al-mustawayat)
- c. Variations (al-tanwi wa al-taghyir)
- d. Exemplary (al-uswah wa al-qudwah)
- e. Applicative (al-tibqi wa al-amali)
- f. Repeating (al-Taqrir wa al-Maraja'ah)
- g. Evaluation (al-taqyim)
- h. Dialogue (al-hiwar)
- i. Analogy (al-qisyas)
- j. Story (al-qishshah)

The method of education and dissemination of knowledge used by the Prophet was an important part in the development of Islamic civilization. From here civilization then developed until the next time, after the death of the Prophet of Allah.

In the end, the love of knowledge has become commonplace from the companions to the tabi'in and scholars who came after them. It is from this view of life that our scholars used to produce sciences such as jurisprudence, tafsir, kalam, and hadith, physiognomy, psychology, and many more. Even in the ancient Abbasid period (9th century), scholars gathered in Baitul Hikmah. They do the work of civilization studying various sciences. Then disseminate his findings to the wider community. Muslims at that time were so fond of knowledge. They spend a lot of time reading books and enlivening scientific assemblies.

It is very clear that Western civilization is very far from good and noble values. Westernization or liberalization becomes a disease for civilization as already described. So that building a

civilization based on science is a necessity, a civilization that is in accordance with the concept of Islam. Islamic civilization has triumphed in the past. Some of the contributions of Muslim scholars occurred in the period of the caliph (Classical Abbasid 750-1000 AD), this period was the beginning of the process of translating foreign literature into Arabic by Muslim scholars or can be called the classical Abbasid period, among which are:

First, the Umayyad Period (651-675 AD). The beginning of the periodization of foreign scientific translation (Greek, Persian, Indian) during the reign of the Umayyads, centered in Damascus, Syria. Second, the Abbasid State Period (750-1258 AD). During the Abbasid State period, almost all translation works were done by scholars connected to a translation center called Bayt al-Hikmah (The House of Wisdom) founded in Baghdad by the caliph al-Mansur (754-755 CE) or by the caliph Harun al-Rashid (786-809).

Third, the period after the Abbasids (1000-1250 AD). This period was a period of great cultural activity and achievement, including in the field of Islamization and production of Islamic science. Among the Muslim scholars who played a major role, Ibn Sina (980-1037) was Abu Ali al-Husayn Ibn Sina, he sought to Islamize Aristotelian and Platonic thought. His rationalist religious thought due to Neoplatonic influence was opposed by orthodoxy including al-Ghazali. In another year he had mastered Aristotle's metaphysics. His magnum opus, The Canon of Medicine (Al-Qanun) remained the standard text in the field until the birth of modern medicine.

CONCLUSION

Building a civilization based on science must be an Islamic intellectual tradition, in fact science is the foundation of the structure of the concept of building Islamic civilization. The continuity of this intellectual or scientific tradition cannot be separated from the contribution of scholars in the past in preserving and spreading these sciences. Their contribution to Islamic science actually began since the Prophet Muhammad SAW received a revelation, which was then conveyed to the Companions, so that the revelation conveyed contained the foundations of pure Islamic scholarship. Therefore, the companions who also doubled as scholars were the heirs of the Prophet in terms of scholarship derived from the revelation of Allah SWT, and relayed the scientific heritage until the next few centuries.

The current era of globalization, the progress of a civilization is marked by the development of science and education in the society. Civilization can decline, even prosperity can shrink along with the loss of science and education. The development of civilization in the construction of buildings that are very advanced and sturdy is evidence that skills are growing rapidly and varied because science and education are the determining factors. But on the other hand, the physical and construction of magnificent buildings is not the benchmark for a civilization said to be advanced in Islam, indeed in general it is science that makes this civilization develop, but specifically if this civilization turns out to be far from religious values and human values, then in essence this civilization is no different from the civilization of jahiliyah. Islamic civilization was built on a science that was different from the concept of science understood in the Western view. So that errors in understanding the concept of science can cause differences in perception of knowledge science. Science in the Islamic concept is science that does not contradict Islamic Shari'a.

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