

ISLAMIC PERSPECTIVE ROLES ON THE WORLD CIVILIZATION DEVELOPMENT

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Abstract

The world civilization over time continuously experiences development. Many forms of thought or civilization that developed have an impact on the civilization progress that exists today. The interesting discussion is about how Islamic perspectives contribute to the world's development of civilization. This article has some question foundations. The method that is applied is descriptive qualitative with an interpretive approach. This writing concludes that Islamic perspectives greatly contributed to world civilization throughout mainland Europe. This is proved by the existence of various Muslim figures with their respective perspectives. Whether related to astronomy, medicine, sciences, and natural sciences or social sciences including philosophy, theology, and social sciences. The Islamic perspective contributions have also happened in various areas of life such as politics, economics, and society.

Keywords: *Islamic Perspectives, Contribution, World Civilization, Islamic Civilization.*

1. INTRODUCTION

As time goes by, world civilization continues to experience development. Civilization is closely related to progress, intelligence, culture, and people's behavior in life. The development of civilization that has occurred to date is caused by various very complex factors. Regarding civilization itself, it may experience a setback and then rise again. Modernization and globalization are also factors that support a civilization that can change to be better than before. The development and advancement of science also accompany these changes. The thing that then needs to be considered is whether these various factors can lead to something good or vice versa. The role of religion is very important in this matter. Likewise, Islamic perspectives continue to develop and play many roles in the development of world civilization.

Western civilization is considered to be an advanced civilization and has always been ahead of other regions in this regard. If you look back at the history of the Western world or Europe, it will appear that there was a time when the Western world experienced a form of decline. The dominance of the church in the Middle Ages was as strong as its sister traditional teachings and dogmatism. The domination of this church by the leaders within it is used to regulate all aspects of community life. As is related to state affairs, social life, and so on. Church leaders, namely the Pope, Cardinals, and Bishops, are the highest authorities in the West or Europe. Religious teachings are then applied in an authoritarian manner and the monopoly of truth, opinion, and power rests with the highest authority.¹

These are some of the factors that later caused the Western or European world to experience decline and backwardness. The Western world or Europe then experienced a change towards a better situation when Islam entered and spread within it. Muslims have a very important role in this change. This is of course not easy but has faced several challenges from Christian Europe. The arrival of Islam

¹Muh. Huzain, "Pengaruh Peradaban Islam Terhadap Dunia Barat," *Tasamuh: Jurnal Studi Islam* 10, no. 2 (2018): 355–77, <http://ejournal.stain.sorong.ac.id/indeks.php/tasamuh>.

to mainland Europe then became a form of revolution over the confinement of European society in the Middle Ages. This is due to the values contained in the teachings of the Islamic religion.

Islamic civilization itself in its development also experienced developments that were always up and down. As explained by Harun Nasution, there are five development periods of Islamic civilization, namely Classical (650-1250 AD); Disintegration (1000-1250 AD); Middle (1250-1800 AD); Three Great Kingdoms (1500-1800 AD); and the Modern (1800-present).² As is well known, the Greeks greatly influenced world development, such as philosophers such as Socrates, Plato, Aristotle, and so on. This was later also supported by Islamic thinkers when Greek civilization experienced a decline. This then also became one of the things that triggered the emergence of various Islamic thinkers such as al-Kindi, al-Farabi, Ibn Sina, Ibn Tufail, Ibn Bajjah, al-Ghazali, and Ibn Rusyd, al-Biruni, al-Khwarizmi, Jabir ibn Hayan, Ibn Khaldun, and so on who were involved in various fields.

Open-minded Islamic thinking is one of the causes of the progress of Islamic civilization or the world. The role of the caliphs who are knowledgeable also influences the civilization. On the other hand, such as Islamic scholars and intellectuals also continue to strive for the development of knowledge in both humanities and sciences. Then developed into various disciplines of religious knowledge such as the science of recitation, the science of penmanship, and so on. Exact and social sciences also continue to experience development such as philosophy, language, history, natural science, algebra, and others.³

What then becomes an interesting topic to discuss is whether Islamic perspectives have contributed to the development of world civilization. This writing is based on the question: how do Islamic perspectives contribute to the development of world civilization? This topic is very interesting and important to discuss so that it can provide an idea of where Islam is a religion of *rahmatan lil 'alamin*. Several things will be discussed in this article, namely regarding Islamic and modern civilization, the factors that cause Islamic perspectives to influence world civilization, and the role of Islamic perspectives in the development of world civilization in various fields.

2. METHODS

The method used in this writing is descriptive qualitative. This is intended to be able to explain or describe the topic of discussion in detail and clearly. This paper also uses an interpretive approach. *The interpretive approach* is the systematic analysis of socially meaningful action by making direct observations in natural conditions to arrive at an understanding and interpretation of how people create and maintain their social world.⁴ Understanding in depth is necessary, one of which is to minimize errors so that accurate information can be presented. The results of previous research published in scientific articles and the like will be used as references to answer the main problems raised in this paper. In this way, it is hoped that it can provide a very comprehensive discussion and can be used as a reference for writing scientific articles in related areas.

3. RESULTS AND DISCUSSION

²Harun Nasution, *Pembaharuan Dalam Islam: Sejarah Pemikiran Dan Gerakan* (Jakarta: Bulan Bintang, 1975).

³Mugiyono, "Perkembangan Pemikiran Dan Peradaban Islam Dalam Perspektif Sejarah," *Jurnal Ilmu Agama* 14, no. 1 (2013): 1–20, <https://www.neliti.com/id/publications/98384/perkembangan-pemikiran-dan-peradaban-islam-dalam-perspektif-sejarah>.

⁴W. Lawrence Neuman, *Social Research Methods: Qualitative and Quantitative Approaches*, Seventh Ed (Harlow: Pearson Education, 2014).

A. Islamic Civilization and Modernity

Islamic perspectives is the activity of Muslims in searching for cause and effect relationships or the origin of a material or essence as well as reflection on a form, both its material and its essence, so that the cause and effect relationship of a material or essence, the origin of its occurrence and the substance of the form can be revealed. or the existence of something that is the object of the thought. Islamic perspectives are the ideas or thoughts of Islamic thinkers or scholars that originate from the Koran and al-Sunnah to answer human and societal problems that arise.⁵

As for the term civilization etymologically (language), M. Abdul Karim in his book *History of Islamic Perspectives and Civilization* (2009: 33-34) states that the root of the word civilization is *adab* which comes from the Javanese *Kawi* language (Old Javanese) which is a hybrid of Sanskrit means politeness, respect, respect, manners, etiquette, and so on. Terminologically, the term civilization is often used as a broader equivalent of the term culture which is popular in academic circles. Every human being can participate in a culture, which can be defined as art, customs, habits, beliefs, values, behavioral materials, and habits in traditions that constitute a way of life in society. Three factors become the cornerstones of a civilization and can never be separated from it. These three factors are the government system (politics), economics, science, and technology.⁶

The first interaction between Islamic perspectives and the world, especially the Western world, was since the fall of Constantinople or Istanbul in 1453 AD. There are various forms of study of Islamic sciences which then developed and spread widely in mainland Europe. Islamic perspectives made a huge contribution to Western world civilization during the Renaissance. This became a milestone for the development of world civilization which later emerged as a form of progress.⁷

B. Islamic Perspective Influence Factors on World Civilization

The development of Islamic perspectives which then influenced world civilization was caused by many factors. In connection with the development of Islamic perspectives, some factors influence it. Firstly, there is an effort to understand the essence of religious laws of the relationship between humans and their creators and humans and humans. Second, as a form of effort to find alternative solutions to existing problems in society and as an effort to improve them under existing conditions and based on the Islamic religion. Third, as a form of adaptability of Islamic perspectives to thought outside Islam which then develops and has the potential to influence Muslims. Fourth, as a form of effort to defend the Islamic faith from conflicting beliefs. Fifth, to maintain Islamic principles so that they are implemented properly by Muslims.⁸

Four things influence Islamic perspectives that can influence world civilization, namely royal activities, translation of books and libraries, sending students, and the influence of the Crusades.⁹

First, royal activities. Royal activities are related to a series of efforts made by the king to build institutions for translating foreign books, establishing schools or universities, as well as injecting some funds into the development of science. These efforts then gave birth to several graduate scientists in various fields. This later also became a milestone in the development of higher education in mainland Europe.

⁵Mugiyono, "Perkembangan Pemikiran Dan Peradaban Islam Dalam Perspektif Sejarah."

⁶Mugiyono.

⁷Huzain, "Pengaruh Peradaban Islam Terhadap Dunia Barat."

⁸Mugiyono, "Perkembangan Pemikiran Dan Peradaban Islam Dalam Perspektif Sejarah."

⁹Huzain, "Pengaruh Peradaban Islam Terhadap Dunia Barat."

Second, translation of books and libraries. Translation activities of various books, especially Greek books, have had a positive impact on the development of scientific literature. This then has a quite positive impact on the library. The translation of these foreign books shows that Islam has a very high form of tolerance even though this comes from people of different religions. Previously, rejection after rejection of Islamic perspectives was carried out by the people of mainland Europe, especially intellectual figures. However, they began to study the works of Muslim scholars in terms of astronomy, medicine, chemistry, philosophy, and so on.

Third, sending students. With the existence of Islamic universities in mainland Europe and then they became so advanced that they became widely known, many students were then sent to these universities. This then shows that Islam does not provide knowledge to its people but to all mankind. Fourth, the influence of the Crusades. Through the Crusades, Islamic perspectives could be connected to Western civilization. The crusades opened the door for Islamic perspectives to enter mainland Europe and have even had a tremendous impact on world civilization to this day.

C. Islamic Perspective Roles Towards the Development of World Civilization in Various Disciplines

In this section, the main discussion is about the role of Islamic perspectives in the development of world civilization in various fields in terms of science, politics, economics, and social affairs.

First, related to science. One of the characteristics of the development of science is the existence of cutting-edge technology which is based on the empiricist paradigm. This then developed into something we know as modern science. The general thing that is known by the wider community is that science began to develop in Western Europe or the Western world. Even though this knowledge has been developed in almost all parts of the world, including the Middle East. Pre-modern science, namely in the Middle East, became something that supported the development of modern science. Islamic perspectives made many contributions to the development of modern science such as algebra, alcohol, azimuth, logarithms, ciphers, and so on.¹⁰

With Islamic perspectives being very open to various forms of knowledge and civilization in all parts of the world, Islamic thinkers are more adaptive, flexible, creative, and innovative. This also requires all human beings to be able to think objectively, one of which is by being guided by the results of scientific findings. This is Allah's command as in the Koran which commands us to avoid shirk behavior. These things illustrate that the Islamic religion explains that objectivity is very important in the context of developing science and living in society.¹¹ However, as time goes by modern science which produces various forms of technology, culture, and so on has also had a negative impact. These various forms of civilizational progress have social costs, such as drinking alcohol, free sex, crime, and so on. Herein lies the advantage of Islamic perspectives in making its contribution to world civilization. Namely, by being based on and guided by the Koran, problems related to morals and ethics can be resolved.

Second, the contribution of Islamic perspectives to political life. The understanding of democracy that then developed reaped the pros and cons of Islamic perspectives itself. There is an opinion that states that understanding democracy cannot be equated or combined with Islamic perspectives. This group stated that there are no similar principles between democracy and Islam and considers that the perfection contained in the Islamic religion does not need to be interfered

¹⁰Wahyudin Noor, "Menelusik Sumbangan Islam Bagi Peradaban Modern," *Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 8, no. 1 (2017): 75–89, <https://doi.org/https://doi.org/10.32923/maw.v8i1.698>.

¹¹Nurcholish Madjid, *Islam, Kemodenan Dan Keindonesiaan* (Bandung: Mizan, 1998).

with by other concepts in the form of legislation. The majority principle promoted by democracy is considered not to mean right and fair.¹²

The second is a group that says that Islam and democracy have the same principles. As is related to justice, equality, deliberation, and accountability to the public. The thing that then differentiates between Islam and democracy is related to the sovereignty of the people. The sovereignty of the people in Islam is limited by the sovereignty of God or His laws as stated in the Koran. Then the last group believes that Islamic perspectives concerning political life can be combined with democratic understanding. The thing that underlies this opinion is that Islam wants a government that is approved by its people and strongly rejects dictatorship. Justice, tolerance, and pluralism are also things that are upheld and have similarities with democracy.

Third, the contribution of Islamic perspectives to economic activities. In this case, there is an instability in the contribution of Islamic perspectives to economic activity. This is caused by various things, such as colonialism inherited from previous civilizations.¹³ Its development began to appear when there was a movement for modern Islamic financial institutions, namely the existence of a local savings bank, especially in Egypt in 1969. This then became a milestone for the development of Islamic economics, such as the first Islamic economic conference in Mecca. This initiated the emergence of various banks whose legal basis was guided by Islamic teachings.¹⁴

The development of the world economy based on the influence of Islamic perspectives also spread to the realm of insurance and investment in the capital market. This also attracted the attention of Western people, especially Europeans, to be able to engage optimally in the world of financial business following the teachings of the Islamic religion or Sharia finance. This is then proven by the existence of multinational financial institutions throughout the world. Developments in the Islamic financial system also support comprehensive studies in the world of science. So economics or similar study programs have emerged that are based on the teachings of the Islamic religion.¹⁵

Fourth, namely the contribution of Islamic perspectives to social issues. Problems that arise in society, both locally and globally, are related to human rights. How to register for defense is stated in the Koran. Even though it is not written directly, in principle it already exists. Matters relating to differences in rights and obligations, legal treatment between men and women, as well as relating to life with those of different religions have been regulated in the verses of the Al-Quran. Another thing that later became a focus in Islamic perspectives was related to the status of women. Along with the development of feminism, Islamic perspectives must continue to be developed under existing developments and not move away from established teachings.¹⁶

In more detail, the influence of Islamic perspectives on world civilization will be divided into two parts, namely those related to natural science and social science.

Concerning natural sciences, there are fields of science that were then brought over by Muslim scientists and then re-developed by European Christian scholars, namely astronomy, medicine, architecture, and so on. Regarding the science of astronomy, as history has recorded, it shows that the Islamic scholar, Abu Abdillah Muhammad bin Sinan Jabar Al-Battani, was a pioneer in the science of astronomy. This is stated in his work entitled *al-Jizus Sabi aw Ilmun Nujum*. In this

¹²Noor, "Menelisik Sumbangan Islam Bagi Peradaban Modern."

¹³Khairiah and Ros Aiza, "Pengaruh Dan Sumbangan Islam Dalam Pembangunan Peradaban Menurut Perspektif Malik Bennabi (1905-1973) Dan 'Ali Shari'Ati (1933-1977)," in *Human Development*, ed. Tareq Ladjal (Kuala Lumpur: University Of Malaya, 2011), 93–110.

¹⁴Noor, "Menelisik Sumbangan Islam Bagi Peradaban Modern."

¹⁵Muhamad, *Dasar-Dasar Keuangan Islami* (Yogyakarta: Ekonisia, 2004).

¹⁶Noor, "Menelisik Sumbangan Islam Bagi Peradaban Modern."

book, the causes and rotation of the sun, moon, and stars are completely explained. After that, Muslim scientists emerged who also presented discoveries in the field of astronomy such as the flat astrolabe. The works of Muslim scientists were then translated into various languages and widely used by European Christian scholars such as Nicolaus Copernicus.

In terms of medical science, the emergence of Islamic doctors was due to the spirit of the verses of the Koran about health and the process of human creation. Islamic scientists think that human dimensions with their physical forms and structure are very important to discuss because humans cannot be changed with their various material dimensions. Several figures who later had important services in medical science were Hunayn Ibn Ishaq or Joanitius, someone who was very active in conducting research and writing about various diseases, especially eye diseases. Then, Abu Bakr Muhammad Ibn Zakaria ar-Rani, or Ranes was a medical graduate and chemist. He was the first to diagnose smallpox and high blood pressure. Other figures such as Ibn Sina or Avicenna were medical experts, pharmacists, and music experts. His book *al-Qanun fiy al-Tib* is the most widely used book both in Islamic circles and in Europe. A figure who also had an important role in the development of medical science, namely Ibn Rushd or Averroes, was a pioneer in general medical science regarding the science of body tissue (histology). Ibnu Rushd has great services in the field of research on blood vessels and smallpox.¹⁷

Concerning natural sciences, there are sciences or algebra and natural sciences. Both of these sciences originate from the Islamic religion. The contribution of Islamic perspectives is manifested in the same way as the numbers that we still use today. Science knowledge figures such as Muhammad Ibn Musa Al-Khwarizmi through his book *Al-Garisme*. Meanwhile, natural science figures such as Abu 'Abbas al-Fadnal Hatim al-Nirani, Ahmad Ibn Yunus, and Sabit Ibn Awra. Each of these figures has a role in the development of natural sciences such as making a planetarium, and discussion of azimuthal solar time. Other figures in chemistry such as Abu Musa Jabir Ibn Hayyan. And an Islamic physicist, namely Al-Biruni, explained that the latitude and longitude of the earth were precise, and estimated the circle of the earth almost precisely.¹⁸ This then had a big influence on the development of exact sciences and natural sciences throughout the world.

In social science, there are branches of philosophy and theology as well as social science which then develop widely. In the field of philosophy, which started in Greece as the foundation stone for the development of philosophy, Islamic philosophers had an important role in developing previous thoughts. This was due to a form of stagnation in Greek civilization at that time. Islamic philosophers, such as al-Kindi, al-Farabi, Ibn Sina, al-Ghazali, Ibn Bajjah, Ibn Tufail, and Ibn Rushd. These philosophers tried to translate Greek philosophical books which they then developed deeply and widely. In the mid-13th century, all of Ibn Rushd's books were translated into Latin and were studied in various high schools in Europe, especially in Western Europe.¹⁹

In the field of theology, the influence of Islamic thinkers on religious thought in the West cannot be denied. Even information about Catholic Christianity in Europe essentially received a spark of religious thought from Islamic philosophy. As Anwar Jundi said, Islamic perspectives had a big influence on two revivals in Europe, namely the religious reconstruction movement in the 16th century A.D. under the leadership of Martin Luther and John Calvin. Meanwhile, Ibn Rushd's

¹⁷Huzain, "Pengaruh Peradaban Islam Terhadap Dunia Barat."

¹⁸S.J Poeradisastra, *Sumbangan Islam Kepada Ilmu Dan Kebudayaan Modern* (Jakarta: Giri Mukti Pusaka, 1981).

¹⁹Huzain, "Pengaruh Peradaban Islam Terhadap Dunia Barat."

thoughts have created a form of internalization in the heart of Europe so that what Calvin put forward must be honestly recognized as ideas originating from Islamic perspectives.²⁰

In social science, there are figures such as Yaqut Ibn ‘Abdullah al-Hamawi who discusses the science of the earth, Abu ‘Abdullah Ibn ‘Abdullah Ibn Yusuf al-Hawati al-Tanji Ibn Battuta who discusses the social science of the earth, and historians such as Muhammad Ibn Ishaq, Muhammad Ibn Jarir Abu Ja’far al-Tabari and other figures. These various social sciences have also had a great influence on world civilization until now.

4. CONCLUSION

Based on the explanation stated above, it can be concluded that Islamic perspectives have made a huge contribution to world civilization. Although initially, it developed through mainland Europe. Various factors then provided support for the influence of Islamic perspectives, namely royal activities, translation of books and libraries, sending students, and the influence of the Crusades. Another thing that is also important is that Islamic perspectives continue to develop due to various factors. Islamic perspectives then contributed to all aspects of life, starting from politics, economics, society, and science. Specifically related to science, it is divided into two parts, namely natural sciences (astronomy, medical science, sciences, and natural sciences) and social sciences (philosophy and theology, as well as social sciences). This shows that the contribution of Islamic perspectives to the world civilization is massive.

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²⁰Anwar Jundi, *Min Manābi’ Al-Fikr Al-Islām (Pancaran Pemikiran Islam)* (Bandung: Pustaka, 1985).