

Research Article

Awakening and Contribution of Muslim Intellectuals to Establish Islamic Civilization

Fahmi Amhar^{1*}¹Geospatial Research Center, Geospatial Information Agency, Cibinong, Indonesia

ARTICLE INFO

ABSTRACT

Keywords

Islamic Civilization, Moslem Intellectuals

***Correspondence**famhar@yahoo.com**Article History**

Received 6 August 2021

Accepted 25 October 2022

Published online 27 October 2022

Islamic civilization is a civilization built on the basis of the Islamic creed (aqeeda), by the Islamic community and for the purposes dictated by Islam. Islamic civilization must be rebuilt for two big reasons: the world's civilization major threats, and help the Islamic mastery so many fardhu kifayah of Muslims that do not run normally. Intellectual Muslims are Muslims who have an education above the population average, and care about the problems of the Ummah. Intellectual Muslims are obliged to contribute, because they are people who were given by Allah the trust of reason and the trust of knowledge, so they have a greater responsibility. Throughout history, these Muslim intellectuals have made many contributions: as inspirator, guardian of the scientific method, and guardians of applying science and technology responsibly. Some think that this ummah is slumped because it is weak in modern science and technology. But the reality is far more complicated. This is when Muslim intellectuals realize that they are part of the best of the ummah, who must bring to this world the best works, who have the responsibility to remind people, enjoin what is right, and prevent what is evil prove faith in Allah. This is the time for them to sit down together to integrate and synergize all their potential and solve the people's problems.

1. INTRODUCTION

Islamic civilization is a civilization built based on the Islamic creed (aqeeda), by the Islamic community and for the purposes dictated by Islam. Islamic society is a group of people who interact continuously because they have collective thoughts and feelings and are governed by Islamic rules (sharia) (an Nabhani, 2002; Ernst, 2003). Islam's goals are to protect the soul, lineage, property, mind, and religion. Also protect security, honor and country (Maiga, 2020). Some of these civilizations are "hard" such as technology, agriculture or cities, and some are "soft" such as infrastructure for education, health, bureaucracy, etc. (ASCE, 2017).

Islamic civilization must be rebuilt for two big reasons: (1) The world's civilization is currently experiencing major threats, such as disorientation of life, global warming, inequality of rich-poor countries, etc (Headrick, 1981). (2) Meanwhile, the Islamic world itself is currently in a state of disrepair, far behind, even from the "Islamic" side. There are too many fardhu kifayah of Muslims that do not run normally, or even completely impossible (Sa'dullah, et al, 2021; Malik, et al, 2011).

Muslims realize that the Islamic world is located in the most strategic positions in the world, both in terms of natural resources and the lifeblood of the world economy. But the development of good governance is still a big challenge. It is undeniable that Muslim countries are still plagued by issues of chronic corruption, inefficient bureaucracies, and sub-standard public services. At the world level, even a survey shows that the Islamicity index of Muslim countries is below Western countries (Rehman & Askariy, 2010).

Of course, in conditions like this, it is very difficult to carry out global da'wah to make Islam a blessing for the whole world. How will da'wah like this be authoritative?

The first challenge is the economy. The very high level of industrialization in the Western world and China and India have made them able to produce much more efficiently than the Islamic world (Mirakhor & Askari, 2017). The



main export of the Islamic world is still dominated by raw material commodities. As a result, the Islamic world is still very dependent on roles outside the Islamic world. Of the 20 members of the G20, there are Indonesia, Turkey, and Saudi Arabia. However, its role is still very minimal. They are taken more because of their role as the largest market, the origin of migrant workers and energy granary. On the other hand, the Islamic world is still very dependent on foreigners in information technology, telecommunications, and transportation, even though this is a key technology in economic growth and equity. Management of energy and natural resources is also a very sensitive matter. The Islamic world is blessed with the world's largest oil and gas, coal and geothermal resource potential (SESRIC, 2019). However, partially, the existence of these natural resources often makes them act inefficiently, which results in environmental damage or creates conflicts and civil wars among themselves (Amhar, 2007).

The next challenge is health and food safety (Haddad, 2012).. Various health indicators such as life expectancy, maternal mortality and infant mortality rates in the Islamic world are still worse than Western countries or Japan. Women and family issues are also of special concern. Women and their families become the last bastion to pay attention to Islamic values and culture, and are also good indicators to assess the level of attachment of a community to Islam (Engineer, 2004). However, we must admit that it is precisely in Islamic countries that the rights granted by Islam to women and families are more often neglected than in Western countries. In today's Islamic world, capitalism often sacrifices women and their families, either directly or indirectly through poverty, underdevelopment and violence.

The last is the problem of education and the development of science and technology (Marshallsay, 2012). We should not be ashamed to admit that our education and development of science and technology is still lagging behind. Not many scientific papers or technological patents have been produced in the Islamic world. Although millions of young people from Islamic countries have studied in developed countries, they have not been able to raise the level of science and technology in their country. Some of them actually choose to stay and have a career in developed countries, because the climate for education and the development of science and technology there is much more conducive.

2. RESEARCH METHODS

This research method is a literature review with secondary data and some observations in social media followed by qualitative analysis. To answer the research questions above, first of all, restrictions are made. Who are called intellectual Muslims? Whether their number can be known. Then a study of fiqh literature was carried out on why Muslim intellectuals were obliged to contribute? Then the study of history, about the contributions of Muslim intellectuals in the past. This study explores history from the era of the Prophet Muhammad to the modern era. This study is then closed with a futuristic study of how the steps to awaken Islamic civilization in the future.

3. RESULTS AND DISCUSSIONS

3.1. Who are Muslim Intellectuals?

Intellectual Muslims are Muslims who have an education above the population average, are generally highly educated, and care about the problems of the Ummah (Federspiel, 2006). The population of Muslims in the world is currently estimated at more than 1.7 billion people, of which about 1.4 billion are in member countries of the Organization of Islamic Cooperation (SESRIC, 2021; Wikipedia, 2021) .

Calculating the number of Muslim populations worldwide, especially outside of OIC member countries, often have to rely on assumptions or expert opinions. Sometimes even official statistics are taken with various assumptions. Guyana, for example, has Muslims only 6.4% of population, but this minority is dominant among the elite, i.e. in government, academics or business. Meanwhile, there is a country with more than 14.2% Muslim population and an absolute number of more than 192 million people, but not a member of the OIC, namely India.

Furthermore, to calculate the number of academics, namely those who have completed the tertiary education, data from Barro Lee (2010) is used. Although this data was obtained in 2010, it records the growth in the number of academics in many countries in 40 years, so that this trend can be continued to estimate the percentage of academics in 2020. In some countries where data is not available (such as in some ex-Soviet Union) it is assumed that it is still similar to other countries with the same characteristics. From this method, we get table-1 and table-2.

Of this number, the estimated completion of tertiary education is 6.8% of the population, meaning there are more than 100 million (Roser & Ospina, 2013). They are scattered in various disciplines, and also in various countries. In Muslim countries that are members of the OIC, these scholars are more than 77 million people. If only 10% of this number were people who cared about the problems of the Ummah and wanted to find a solution in Islam, then there

would already be around 7 million people who are ready to fight! These are those who deserve to be called Muslim intellectuals, namely scholars who care about the fate of Muslims and want to explore solutions from Islam.

Table1. Member Countries of OIC and estimated number of Muslims with Tertiary Education

No	Countries	Area [km ²]	Population	Muslim %-age [1]	Muslim Population	T-Edu %-age [2]	T-Edu Muslim	
1	Afghanistan	652,230	25,500,100	99.0	25,245,099	4.29	1,083,646	
2	Albania	28,748	2,821,977	56.7	1,600,061	0.75	11,920	
3	Algeria	2,381,741	38,700,000	97.0	37,539,000	8.28	3,108,229	
4	Azerbaijan	86,600	9,477,100	96.9	9,183,310	3.79	347,818	assumed 1
5	Bahrain	765	1,234,571	70.3	867,903	9.19	79,717	
6	Bangladesh	147,570	156,569,000	90.4	141,538,376	2.75	3,895,844	
7	Benin	112,622	9,988,068	23.8	2,377,160	2.48	58,954	
8	Brunei	5,765	393,162	75.1	295,265	7.83	23,112	
9	Burkina Faso	241,550	18,105,570	61.6	11,153,031	0.95	105,954	assumed 3
10	Cameroon	241,550	35,357,000	18.3	6,470,331	2.02	130,539	
11	Chad	1,284,000	13,211,000	55.0	7,266,050	0.95	69,027	assumed 3
12	Comoros	1,862	743,798	98.3	731,153	0.95	6,946	assumed 3
13	Ivory Coast	322,463	23,202,000	37.5	8,700,750	0.95	82,657	assumed 3
14	Djibouti	23,200	886,000	96.9	858,534	0.95	8,156	assumed 3
15	Egypt	1,002,450	86,748,100	94.0	81,543,214	7.97	6,501,033	
16	Gabon	267,668	1,711,000	11.2	191,632	7.65	14,660	
17	Gambia	11,295	1,882,450	95.1	1,790,210	1.11	19,916	
18	Guinea	245,857	10,824,200	84.0	9,092,328	0.95	86,377	assumed 3
19	Guinea-Bissau	36,125	1,746,000	45.1	787,446	0.95	7,481	assumed 3
20	Guyana	214,969	784,894	6.4	50,233	0.21	104	
21	Indonesia	1,904,569	252,164,800	87.0	219,383,376	4.62	10,135,512	
22	Iran	1,648,195	77,557,000	99.0	76,781,430	18.09	13,889,761	
23	Iraq	438,317	36,004,552	99.0	35,644,506	10.69	3,808,616	
24	Jordan	89,342	6,602,960	97.2	6,418,077	4.31	276,619	
25	Kazakhstan	2,724,900	17,244,000	70.4	12,139,776	16.55	2,009,436	
26	Kuwait	17,818	3,065,850	74.1	2,271,795	4.90	111,204	
27	Kyrgyzstan	199,951	5,976,570	88.0	5,259,382	10.15	533,564	
28	Lebanon	10,452	4,966,000	61.3	3,044,158	3.07	93,380	assumed 2
29	Libya	1,759,540	6,253,000	96.6	6,040,398	3.07	185,289	assumed 2
30	Malaysia	330,803	30,180,000	63.7	19,224,660	7.11	1,366,873	
31	Maldives	300	317,280	98.4	312,204	0.29	890	
32	Mali	1,240,192	15,768,000	94.4	14,884,992	0.95	141,407	
33	Mauritania	1,030,700	3,461,041	99.1	3,429,892	1.16	39,615	
34	Morocco	446,550	33,309,400	99.9	33,276,091	6.65	2,211,196	
35	Mozambique	801,590	23,700,715	18.0	4,266,129	0.31	13,332	
36	Niger	1,267,000	17,138,707	98.4	16,864,488	0.61	103,295	
37	Nigeria	923,768	206,630,269	53.5	110,547,194	3.07	3,391,035	assumed 2
38	Oman	309,500	4,020,000	85.9	3,453,180	3.07	105,926	assumed 2
39	Pakistan	881,912	207,774,520	96.4	200,294,637	5.25	10,510,461	
40	Palestine	6,220	4,420,549	97.6	4,314,456	3.07	132,346	assumed 2
41	Qatar	11,586	2,174,035	67.7	1,471,822	11.16	164,182	
42	Saudi Arabia	2,149,690	29,994,272	93.0	27,894,673	7.70	2,147,192	
43	Senegal	196,722	12,873,601	96.4	12,410,151	0.95	117,896	assumed 3
44	Sierra Leone	71,740	6,190,280	78.0	4,828,418	1.49	71,702	
45	Somalia	637,657	10,806,000	99.8	10,784,388	0.95	102,452	assumed 3
46	Sudan	1,886,068	37,289,406	90.7	33,821,491	2.24	758,447	
47	Suriname	163,820	534,189	15.2	81,197	0.95	771	assumed 3
48	Syria	185,180	21,987,000	92.8	20,403,936	3.07	625,891	
49	Tajikistan	143,100	8,860,000	96.7	8,567,620	3.79	324,499	
50	Togo	56,785	6,993,000	14.0	979,020	1.87	18,332	
51	Tunisia	163,610	10,886,500	99.5	10,832,068	9.09	984,906	
52	Turkey	783,562	76,667,864	98.0	75,134,507	6.42	4,819,879	
53	Turkmenistan	488,100	5,607,000	93.0	5,214,510	3.79	197,500	assumed 1
54	Uganda	241,550	35,357,000	11.5	4,066,055	1.52	61,804	
55	UAE	83,600	9,446,000	76.9	7,263,974	10.04	729,121	
56	Uzbekistan	447,400	33,492,800	96.7	32,387,538	3.79	1,226,678	assumed 1
57	Yemen	527,968	25,235,000	99.1	25,007,885	1.87	467,647	
OIC		31,578,787	1,730,835,150		1,406,281,158		77,520,747	

For countries with no data, it will be assumed it is similar to countries with similar characteristics. Assumed 1 = Tajikistan, assumed 2 = Syria, assumed 3 = Mali

Table 2. Some Non OIC Member Countries and estimated number of Muslim with Tertiary Education

No	Countries	Area [km ²]	Population	Muslim %-age [1]	Muslim Population	T-Edu %-age [2]	T-Edu Muslim
1	Bosnia	51,209	3,791,622	50.7	1,922,352	10.77	206,941
2	Central Africa	622,984	4,709,000	8.5	400,265	1.02	4,063
3	Thailand	513,120	64,456,700	5.5	3,545,119	12.92	458,118
4	Russia	17,125,242	146,048,500	10.0	14,604,850	30.34	4,430,381
5	India	3,287,263	1,352,642,280	14.2	192,075,204	5.91	11,346,843
6	China	9,596,961	1,411,778,724	1.6	22,588,460	12.92	2,918,994
7	USA	9,833,520	331,449,281	0.9	2,983,044	30.60	912,886
8	UK	242,495	63,182,178	4.4	2,780,016	18.03	501,306
9	Canada	9,984,670	38,048,738	3.2	1,217,560	25.92	315,622
10	Australia	7,692,024	25,830,400	2.6	671,590	20.46	137,407
11	France	640,679	67,413,000	5.6	3,775,128	12.89	486,425
12	Italy	301,340	60,317,116	4.9	2,955,539	8.24	243,462
13	German	357,022	83,190,556	1.9	1,580,621	16.03	253,334
14	Japan	377,975	125,360,000	0.2	200,576	22.75	45,631
Total		60,248,529	3,652,858,095		251,099,746		22,215,783

[1] Source: OIC Statistical Yearbook & Wikipedia

[2] Source: Barro-Lee: Percentage of population age 15+ with tertiary schooling. Completed Tertiary (https://ourworldindata.org/tertiary-education), extrapolated to Year 2020

3.2. Why Muslim Intellectuals Must Contribute?

Intellectual Muslims are obliged to contribute because they were given by Allah the trust of reason and the trust of knowledge, so they have a greater responsibility. They are role models for the people, opinion makers in the community, and sometimes policymakers follow their considerations. As mentioned above, the problems of the Islamic world have been widely discussed and given in academic seminars, but generally only partially. Integrated solutions are still rarely heard. This is because intellectuals in the Islamic world are still not used to doing things above or beyond their academic scope. Academicians are educated to focus only on a narrow field of study, so they often lose the context or framework surrounding the problem.

In addition to the issue of scope, academicians in the Islamic world also often do not have a scientific paradigm that is unique to Islam. Empirical natural phenomena do have the same natural laws, regardless of the ideology or religion of the scientist who is researching them.

However, a Muslim at least needs to have a scientific paradigm such as a distinctive ontology, epistemology and axiology of Islam (Amhar, 2012). As a result, some of them are trapped in "matchology" which is nothing more than matching scientific findings with holy verses, "hikmahism" which is looking for science behind an Islamic teaching or "literalism" which is guessing science as the meaning of a given verse. actually mutasyabihat (Amhar, 2021). There are indeed problems of human regulation that require systems, and those are indeed partly investigated scientifically. Political science, economics, education, and so on emerged, which should be able to separate which ones are the systematization of empirical phenomena, and which solutions emerge from a view of life. This should be "ijtihad science".

As for natural phenomena such as physics, astronomy or biology, as well as the science built on them, the Qur'an is not a tool to test scientific truth because it has a completely different domain. But the Qur'an provides hundreds of verses that should motivate and inspire Muslim scientists to research. At the same time, Islamic sharia provides various limits on the scientific methodology that is carried out. Several scientific experiments are prohibited because they would violate the shari'a, for example experiments on humans. And in downstream, Islam provides direction, for what science and technology actually exist. Islam without science and technology will be colonized. Science and technology without Islam will colonize. Islam that guides science and technology will liberate mankind from colonialism!

Every Muslim should have heard the hadith of the Prophet "Whoever wakes up in the morning, but does not think about the problems of my ummah, he is not part of my ummah". Of course, everyone whom Allah gives more capacity is expected to have a greater responsibility to the people. So is an academician. After ordering a Muslim to study the universe (Qur'an 88:17-20), Allah ordered a warning (Qur'an 88:21-22). When he began to appear carrying out this community responsibility role, he turned from just an academic to an intellectual. Just where to start? Muslim academicians who have felt called their responsibility towards this people then try to develop a solution. However, the lack of context and paradigm makes them often dragged into a "vicious circle" trap. This can start from the

underlying assumptions about the root of the problem. But of course it does not matter if he feels he can only contribute something related to his competence

3.3. What was the Contribution of Muslim Intellectuals throughout the History of Islamic Civilization?

Throughout history, these Muslim intellectuals have made three kinds of contributions. First, as an inspiration, they can look at problems with clarity of heart, or sometimes find inspiration in a verse/hadith. These inspirators will become the teachers of the people. Second as a guardian of the scientific method. They keep the opinions that are brought to the public are kept true. Third, as a guardian of the application of science and technology, to be applied responsibly (shar'i). It is also a reminder when rulers and society ignore science (Khan, 2019).

The search for the contributions of Muslim scholars throughout the history of Islamic civilization should not be trapped in nostalgia (Granara, 2005; Hoyland, 2015). Many Muslims think that modern science and technology today is just a copy of the golden era of Islam. Then the historians conspired to hide it. That is certainly a naive prejudice, and a vile accusation. The truth is: if we consider science and technology today to have 1000 parts, then the contribution of scientists from the golden age of Islam is 100 parts, while previous civilizations (Greece, Egypt, Persia, India, China) have 10 parts, and from the prehistoric era 1 part (Ansary, 2009).

So science develops continuously on a continuum. At the time of Jabir al Hayan, the chemistry was still a science. Today, a professor of inorganic chemistry will not know much about organic chemistry, computational chemistry, nuclear chemistry or nanochemistry. His knowledge of other chemistry specialties is only that of a first-year chemistry student. On the one hand, this illustrates the low contribution of the Islamic world to modern science. Compared to people from other worlds, countries where the majority of the population is not Muslim, the contribution of the Islamic world is indeed very low. Calculated from the number of Nobel Prize winners in science (physics, chemistry, medicine), the contribution of Muslims is less than 1%. Most are Christian, Jewish or even atheist/agnostic (Fig. 1).

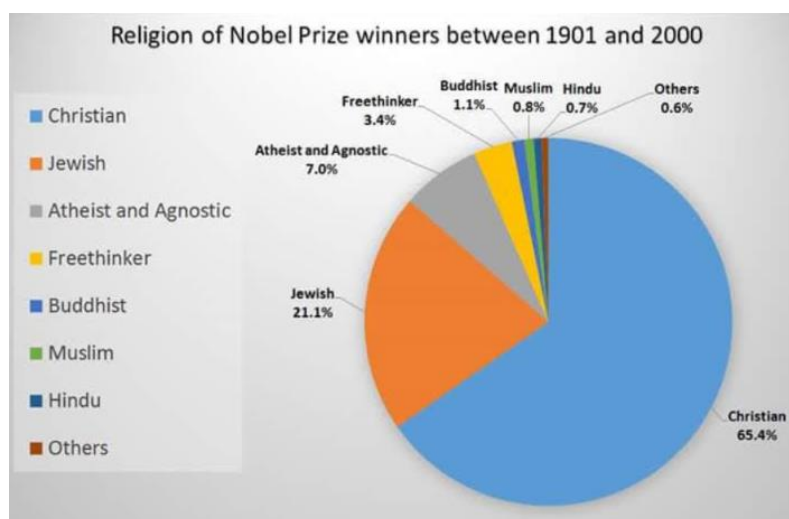


Figure 1. Religion of Nobel laureates in science from 1901-2000 (source: Wikipedia)

In fact, the issue of the religion of scientists in the golden era of Islamic civilization was not very important. Things like this are happening in Western civilization (as well as Japan or China) today. They do not question the religion or ideology of the scientists who work for them. As long as the resulting science and technology proves to be true and useful, don't waste it! We really need to learn why so many scientists appeared in the first place? And why now Muslim scientists only excel abroad? Of course, it was because the teachings of Islam inspired every Muslim and Muslim citizen to love knowledge, be patient in pursuing it and support it in realizing useful ideas. This was much different from other civilizations at that time. It is also different from the attitude of the majority of Muslims today towards science. Or the attitude of its rulers towards scientists.

Unfortunately, today's Islamic world is similar to Europe in its dark ages. The group "Religious Anti-Science" came to the fore. They are not only hostile to modern things that are actually scientific, such as the concept of a Round Earth or Vaccination. But they even "judged" Muslim scientists in the past. Most, if not all, were even labeled "heretic philosophers", "deviating from the Qur'an and blaspheming religion" (blasphemy), and even infidels (Fig. 2). Maybe this is because their scientific knowledge is minimal, so chemist Jabir Ibn Hayyan is labeled a magician, even though he is the one who cleans chemistry from magic. A physicist Ibn al Haytsam is labeled a heretic, perhaps because his

opinion on "how the eye sees" is different from the opinion of the anti-science which is claimed to have originated from the Qur'an.

If we follow the way of thinking of this group, then the pride of Muslims for various achievements in the field of science in the past is gone. For this group, the achievements of the caliphate were measured by the spread of monotheism alone, not by the achievements of futuhat, even though it was the conquest of Constantinople which became the Prophet's prediction. Moreover, the achievements of science and prosperity.

Also, the hope of this achievement will appear again in the future. Indeed, this group has often hindered the struggle to establish the caliphate, because they argue that the caliphate is a fruit that will emerge by itself with monotheism (Lubeck, 1999). Fatalist and deserves to horrify those who do not know Islam more deeply. Supposedly, the history of scientists in Islamic civilization is studied for inspiration. The application of Islam must lead to dignified progress. Tawhid is productive and human. History is not just nostalgia, let alone being judged without being able to defend it.



Figure 2. Judgment of Muslim scientists by the "Religious anti-Science" group (found in social media)

3.4. How are the Strategic Steps for the Awakening and Establishing Islamic Civilization?

Some think that this ummah is slumped because it is weak in science and technology. Therefore they focus on mastering technology, building institutions to achieve technological excellence, or sending Muslim children to study technology to developed countries. Was this effort successful? How many Muslim scholars have mastered high technology? Does this correlate with the progress of the ummah as a whole? After being analyzed, it turns out that the mastery of high technology cannot be applied, due to the small amount of available funds or the opportunity to turn it into an industry and then become an independent business that triggers economic growth.

If so, should the focus be more on the economy? If so, then what is reproduced is to build the economic and financial sectors for the people's capital. Its form includes the establishment of prospective entrepreneur development institutions and the disbursement of micro-credit. However, why are there so many economists, but the country is a poor country? Why is our country so rich, but its people so poor? After analyzing: wealth and economic expertise are useless if the people are immoral (moral), many are corruption or run businesses that are not halal.

If so, is morality more important? Will the focus on moral improvement work? If so, then there will be more studies that touch the heart. More opportunities for people to pray together, do dhikr, or pray together. Expanded spiritual showers on television or other media. But why do people who originally have good morals, when they enter the state

system (sitting in the legislature, bureaucracy, law enforcement), or the business world, even more often become corrupt, consciously or not? Even if someone is still good, why would he be alienated and eliminated? If anyone tries to improve the system a bit, why are they being kicked out instead?

Does this mean that we need to give birth to more human beings with morality to color the system? So, is realizing Islamic education a more important focus? Will establishing many Islamic schools and Islamic boarding schools be successful? But after this education was initiated, now there are many Islamic schools, the quality is actually lower than public schools? Why are Islamic schools established, but still use the same curriculum as public schools? Why do good Islamic schools pay higher tuition fees than public schools? Why are Islamic school graduates not better in quality and behavior than public schools?

What is the meaning of all this? Apparently, the various efforts that Muslim intellectuals have made have not solved the Ummah's problem. Every effort made seems like entering into a vicious circle that has no end. So, what should Muslim intellectuals strive for? The obstacles that cause these things to happen are because we understand the history of the Prophet is not yet in the framework of seeking inspiration, how to awaken the ummah fundamentally and thoroughly? As a result, we fail to see, what is missing in the body of this ummah, so that they are so slumped in the international arena? Even though they still feel they have the same God, the same Prophet, the same Book, and the same Qibla!

This is because something is missing, namely the same application of Islam! Islam is implemented in society by three pillars: individual piety, social control of society, and by the state. After being investigated, it turns out that Islam has more obligations in the form of fard kifayah than fardhu ain. The fardhu ain are also more complete with a collective activity. Example: prayer is an individual activity. But how to create a conducive atmosphere, so that people are motivated to pray, such as by providing good and adequate facilities, setting activity schedules, calling the call to prayer on time, etc., is a collective responsibility.

Now, of the two pillars, only one remains, namely individual piety, and even then, it is relatively small compared to the population. The social control is now very blurred. For decades, the existing culture only tolerates the practice of Islamic teachings, not motivates them. Those who ignore obligations or violate religious prohibitions increasingly feel ordinary. Even some of the things that Islam requires still require permission to be implemented. This is the opinion that currently reigns.

This is popular opinion which is secular and liberal. Being called secular is when people think that humans know their business better and don't need to bring God into account when discussing society's regulation. After society separates Islam from the problems of public life, then what happens is: on the one hand there is asceticism (excessive worship and does not care about world affairs), and on the other side liberalism appears (that is, for political, economic, judicial, educational, social affairs). and foreign relations do not need to carry the name of God).

Meanwhile, the state, which should only force those whose piety or social control in their environment has not encouraged obedience to Islam, is currently only following this opinion. Democracy is the doctrine that the laws or rules of society must be taken from the people's will. Therefore, when the dominant public opinion among the people is still secular and liberal, democracy will automatically only produce secular-liberal laws. Elections in several Islamic countries prove it.

This is especially especially true if this democracy is already biased with the interests of the sponsors and the players. These sponsors can afford to pay the media, observers, political consultants, NGOs, to law enforcement officers who can be bribed. These sponsors are black capitalists, both domestic and foreign, and they view political activity as an ordinary investment. Instead, these players view politics only as an adventure for profit, not an activity to serve public affairs. As a result, democracy will be held hostage three times: first by secular-liberal opinion, secondly by the domination of black capitalists, and thirdly by adventurers.

If we study the history of the Prophet in the context of the transformation of society, we will see that the Prophet made fundamental changes in these three aspects. First, the Prophet changed the individual by instilling monotheism. Furthermore, the Prophet reversed the general opinion in society by offering verses that contradicted that opinion. Therefore, when at the present time, the dominant public opinion that contradicts the holy verses is secularism and liberalism, it is also the task of intellectuals to reverse this opinion. Secularism-liberalism has been against monotheism from the start.

The process of transitioning this opinion reversal would require a long and painful process. However, these are all processes that need to be passed, until a "critical mass" is obtained that is ready to carry the burden of change. Every change always starts with one person with a small group of followers as "pioneers" which will not be more than 0.5% of the population. Then they will be followed by the "early adopters" group. Finally, the amount will reach 5%.

The rest of the development will roll fast, so that most of the population will eventually follow as the "early majority". This is where the critical mass occurs. A total of 50% more. The rest will join as the "late majority". Then there will be a little bit left ("laggard"), which will not reach 1%. It seems sunnatullah everywhere is like that. These critical masses are those who are ready with all the risks of a social transformation. No immediate social transformation can be enjoyed. There will always be hard times, sleep-deprived times, times of fear, lack and uncertainty.

Therein lies the role and responsibility that intellectuals must take over. They are the ones who must inspire political leaders to come forward, take over the responsibility of leading society through tough times. If these intellectuals love the world more and fear death, then the leaders will become weak and eventually corrupt. When the leader is broken, the people will be damaged. On the other hand, if these intellectuals love Allah more and die as martyrs, if they are not afraid of suffering, the leaders will become strong, become big hearted, and try to stay away from corruption. And if there are leaders like this, then the Ummah will be repaired, because there are examples that can be trusted. People will also be resurrected, and can be invited to move towards their historical task!

And like a giant job, this change can not but together in a network (network). This is congregational da'wah, where intellectuals will complement each other, strengthen each other and correct each other. The first is to strengthen their aqeeda by getting used to critical and rational thinking. Second, hone their knowledge so that they are proficient in tracing information. Third, sharpen their creative instinct to read nature, so they can create quality works as intellectuals. Fourth, expand the network to gain wisdom from anywhere, strengthen collective work to hone, love, care for each other. Fifth, strengthen their spirituality to dare to speak the truth, so that they are brave enough to face bigger challenges. Sixth, intensify contacts with policy makers and at the same time expand efforts to educate the people. Seventh, influencing the knots of power to fundamentally change Islamic society, both from their thoughts, feelings, and regulations applied to them by upholding Islamic law in a country.

4. CONCLUSION

This is the time for intellectuals to break the vicious circle. The vicious circle will still mislead people, as long as no one chooses the path of piety over the path of disobedience. This is the time for Muslim intellectuals to unite their vision and mission in life. Before becoming an intellectual, his first vision of life was to always be a servant of God, who was presented to the world, be the best, and be a blessing to the whole world. This is the time, Muslim intellectuals realize, that they are part of the best of the Ummah, who must bring to this world the best works, who have the responsibility to remind people, enjoin what is right, prevent what is evil and prove faith in Allah. This is the time for them to sit down together to integrate and synergize all their potential and solve the people's problems.

They will produce scientific works or intellectual properties that emanate from the Islamic aqeedah, which are real for the solution of the people's problems, both technical and political / economic / social / legal. They will build a network of intellectual Muslims from various circles who care about the people. They will make contact with opinion-forming figures in the community as well as decision makers. They will educate and advocate for the ummah so that they gain influence and gain broad support in society, until the time comes, the Islamic community will stand on the same collective thoughts and feelings, as well as the regulations imposed by the state. It is on such a society that Islamic civilization will rise again.

ACKNOWLEDGEMENT

The author thanks the Indonesian Muslim Scientists Association (HILMI) for the invitation as an invited speaker at the Islamic Conference of Islamic Civilization 2021. This paper was developed from the presentation at the event.

REFERENCES

- Amhar, F. (2007). Analisis Futuristik: Kekuatan Umat Islam Terkini Bila Bersatu. *Majalah Al-Waie*, 2007.
- Amhar, F. (2012). Studi Komparasi Mazhab Riset Teknologi: Antara Ilmuwan Islam dan Sekuler. *Suara Hidayatullah*. Retrieved from <http://www.hidayatullah.com/read/21275/21/02/2012/antara-ilmuwan-islam-dan-sekuler.html>
- Amhar, F. (2021). Jebakan Belajar Sainstek-Islam. *Media Umat*, 289.
- An-Nabhani, T. (2002). *The System of Islam Nidham al-Islam*, London: al-Khilafah Publications.
- Ansary, T. (2009). *Destiny Disrupted - A History of the World Through Islamic Eyes*. Public Affaris.
- ASCE - American Society of Civil Engineers (2017). Infrastructure Report Card. Retrieved from <https://www.infrastructurereportcard.org/wp-content/uploads/2016/10/2017-Infrastructure-Report-Card.pdf>
- Engineer, A. A. (2004.) *Rights of Women in Islam*. Sterling Publishers.

- Ernst, C. W. (2003). *Following Muhammad: Rethinking Islam in the Contemporary World (Islamic Civilization and Muslim Networks)*. University of North Carolina Press.
- FAO (2018). *People Living in Extreme Poverty*. Retrieved from <http://www.fao.org/zhc/hunger-facts/en/>
- Federspiel, H. M. (2006). *Indonesian Muslim Intellectuals of the Twentieth Century*. ISEAS Publishing 2006. <https://doi.org/10.1355/9789812307040>
- Granara, W. (2005). Nostalgia, Arab Nationalism, and The Andalusian Chronotope in the Evolution of the Modern Arabic Novel. *Journal of Arabic Literature*, 36(1), 57-73.
- Haddad, M. (2012). An Islamic perspective on food security management. *Water Policy*, 14(S1), 121-135. <https://doi.org/10.2166/wp.2012.006>
- Headrick, D. R. (1981). *The Tools of Empire Technology and European Imperialism in the Nineteenth Century*. Oxford University Press
- Hoyland, R. G. (2015). *In God's Path - The Arab Conquest and The Creation of an Islamic Empire*. Oxford University Press. ISBN 978-0-19-991636-8
- Khan, M. (2019). *Islam and Good Governance. A Political Philosophy of Ihsan*. Palgrave Macmillan. <https://doi.org/10.1057/978-1-137-54832-0>
- Lubeck, P. (1999). *Antinomies of Islamic Movement under Globalization*. Center for Global International and Regional Studies. <http://escholarship.org/uc/item/0hn7r3q7>
- Maiga, M. H. (2020). Impact of Maqasid al-Shariah on the Development of the Programs of Higher Islamic Educational Institutions in Brunei Darussalam: Universiti Islam Sultan Sharif Ali as an Example. *Journal of Islamic Social Sciences and Humanities (Special Issue)*, 23(2). doi: <https://doi.org/10.33102/abqari.vol23no2>
- Malik, M.S., Malik, A., & Mustafa, W. (2011). Controversies that make Islamic banking controversial: An analysis of issues and challenges. *American Journal of Social And Management Sciences*. doi:10.5251/ajms.2011.2.1.41.46
- Marshall, Z. (2012). Twists and turns of Islamic education across the Islamic world. *International Journal of Pedagogies and Learning*, 7(3), 180-190.
- Mirakhor, A. & Askari, H. (2017). *Ideal Islamic Economy - An Introduction. Political Economy of Islam*. Palgrave Macmillan/Springer Nature. DOI 10.1057/978-1-137-53727-0
- Rehman, S. S., & Askari, H. (2010). How Islamic are Islamic Countries?. *Global Economy Journal*, 10(2), 1850198.
- Roser, M. & Ospina, E. O. (2013). *Tertiary Education*. OurWorldInData.org. Retrieved on 4 July 2021 from: '<https://ourworldindata.org/tertiary-education>'
- Sa'dullah, A., Zainuddin, M., & Asrori, M. (2021). The Roots of The Problem of Islamic Education and Criticism of Modern Islam Post The Events of September 11, According to Ibrahim M. Abu Rabi. *Nazhruna: Jurnal Pendidikan Islam*, 4(2), 342-352.
- SESRIC (2021). *Statistical Yearbook on OIC Member Countries 2020*. Retrieved on 4 July 2021 from <https://www.sesric.org/files/article/768.pdf>
- Wikipedia (2001). https://en.wikipedia.org/wiki/Category:Lists_of_Nobel_laureates_by_religion
- Wikipedia (2021). Member states of the Organisation of Islamic Cooperation. retrieved on 4 July 2021 from https://en.wikipedia.org/wiki/Member_states_of_the_Organisation_of_Islamic_Cooperation.