OPEN ACCESS
Islamic Research, Pages 108 – 117, Vol. 5, No. 1, 2022
DOI: 10.47076/ir.v5i1.94
E-ISSN: 2654-3974
www.islamicresearch.id

ISLAMICRESEARCH
The International Journal of Islamic Civilization Studies

Research Article

Model of Islamic Civilization in Indonesia

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ARTICLE INFO

Keywords
Local Culture, Indonesian Islamic Model, Islamic Civilization

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Article History
Received 18 June 2021
Accepted 29 March 2022
Published online 1 April 2022

ABSTRACT

Islam has experienced a heyday that contributed to the glory of the west, but now Muslims are being left behind compared to non-Muslim majority countries. Indonesia is a Muslim-majority country that is peaceful compared to other Muslim-majority countries. The model of Islamic civilization in Indonesia looks different from other existing civilizations. This study uses the historical method in four activity steps: heuristics, criticism, interpretation, and historiography. The results show that Islam as a religion provides instructions about things that are needed in human life. Islamic civilization is formed from the immanent intentions of Muslims which are universal, while Arab civilization is formed from the intensity of the Arabs which is localism. When Islam comes to a nation, the nature of localism does not disappear completely but is inherent in Islamic civilization. Enforcing the application of Arabic Islamic law in a society like Indonesia will form a sense of alienation in religion. A wise attitude is needed in the implementation of religious teachings to adapt to the existing local or local culture. Civilization in Indonesia is more humanistic, but cannot be separated from the development of science and technology, so Civilization in Indonesia will be able to keep pace with the development of humanistic and humanistic science and technology with science and technology.

1. INTRODUCTION

Seeing the progress of science and technology today, Muslims as part of the community who live in countries that adhere to Islamic law and non-Islamic countries with a Muslim majority are left behind when compared to non-Islamic countries with Islamic minorities. This can be seen from the works of science and technology such as qualified theories and advanced technological instruments such as mobile phones, laptops or computers and other human-made technologies (Efferi 2017). The results of the works of Muslims or those from Islamic countries or the majority of Islam rarely even make a small contribution to world civilization in the field of science and technology today. Even though Muslims have achieved the glory of civilization which started from the spirit of intellectual activity in science. This is certainly a phenomenon that is quite worrying because it is inversely proportional to past advances that have been published by the early periods of Islamic civilization. Abdullah said that there are many things that must be remembered through the heyday of Islam, for example how Rasulullah SAW provided guidance to his generation to change the life of ignorance into a civilized society and even be able to become the best civilization in the world (Abdullah 2017).

Talking about civilization, it is indeed very interesting, because it can be a very important part of human life. Sari said that in the development of human history is filled with many different civilizations, this depends on the rulers and leaders of the world, where they with their power have created a new type of human civilization. Moreover, being in modern times and the era of globalization as it is now, it seems that the civilization model is almost uniform because of the lack of territorial boundaries, nationality, culture, religion and race so that it is less able to equip itself from efforts to exert a strong and strong influence on the spread of civilization. –the characteristics of culture, religion, nationality and racial division are fading, which eventually disappear and are replaced by a new world civilization model (Sari 2017).

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Civilization is often associated with culture, even western writers equate and identify the term Islamic culture with Islamic civilization. Not infrequently Islam is associated with Arab times or civilizations, even though in context, both Arab and Islam are like a type of coin that cannot be separated but can still be distinguished. As explained by Ambar and friends, the changes that occurred in Arab culture or civilization began with the entry of the message of Islam brought by Muhammad SAW. During this period, Islam as a religion or belief continuously developed into a civilization that was integrated with the Arabic language itself, and was even able to develop rapidly in almost half the world. Islam is not only a perfect religion but also a source of civilization for its adherents. This is in accordance with the concept of the word civilization itself which has meaning as a product of the activities of human life, be it in the economic, social, educational, political and so on. Islam in its holy book also provides instructions about things that are needed in human life, although the language is not recognized in detail (Amhar, Puri, and Ardiansyah 2018). Then related to the ups and downs of an Islamic civilization and culture, Deni Miharja said that history has recorded that Islam has a feeling of pride in the success it has achieved, on the other hand Muslims have also experienced adversity and backwardness (Miharja 2014). Therefore, Muslims have their own views politically and Muslim civilization is one of the integration of Islamic religious knowledge. This is because Islamic knowledge has considerable flexibility and elasticity and has a high relationship with change and development for the followers of Islam itself.

One of the countries with a majority Muslim population is Indonesia. The Indonesian state is not a country based on Islamic law, but Islamic civilization has merged into the life of the Indonesian nation, especially for people who embrace Islam. History has recorded that Islamic civilization has evoked a culture of intellectual activity among Muslims in its heyday, thus influencing the revival of education in Indonesia. Zainiyati explained that this situation cannot be separated from the role of immigrants from Arabs, Persians and Indians (Zainiyati 2016). Where they are preachers and merchants, followed by Muslim scientists bringing Islam by mixing and matching local culture with Islamic principles that are spread throughout the world, including Indonesia.

It must be admitted that Islam originated and developed from Arab countries, because the Prophet Muhammad SAW as the propagator of religion was the people of Arab countries, the Qur'an and Hadith also used Arabic. Confirmed the statement of Cinantya et al. that the companions and tabi'in and the successors of al-ṣâlîh were mostly Arabs. This is proof that everything that comes from Arabia is always associated with Islam and vice versa, it is said that Islam is Arabic. In fact, Islam is not only Arab and should not always be associated with Arabs. The public's view of Islam-Arabic seems indeed to be replaced by being aware of the differences in the local socio-cultural context (Cinantya et al. 2018).

Wekke said that the spread of Arabs and Islam to the archipelago caused the development of ports in several coastal areas of the archipelago, especially the islands of Sumatra, Java, Kalimantan, Sulawesi and Bali as a stopover for traders, especially Muslim traders. It also brought the progress of international trade in the archipelago which resulted in several kingdoms in the archipelago becoming more prosperous and prosperous because it attracted the attention of traders from various countries to transact buying and selling with local people in the archipelago. Thus, there is interaction between local communities and foreigners, including Muslim traders, which influences local culture (Wekke 2015).

Apart from the above, the nature of the arrival and spread of Islam in Indonesia was dominated by peaceful means through trade led by Arab traders, which was continued through marriage, education, art and culture. This condition is certainly very different from the process of spreading Islam in other areas of the earth which on average cannot be separated from the action of war. So it is not wrong if the western (oriental) people say that Islam is very familiar with the sword or violence.

Based on some of the explanations above, it is an important reason why this research needs to be carried out and presented in front of the reader. In this case, the author wants to give a brief description of the model of Islamic civilization in general with the model of Islamic civilization that developed in the archipelago, in this case Indonesia, even though they are not completely the same, meaning that there are still gaps that can be shown to distinguish them, but both have in common in many ways

2. RESEARCH METHODS

The selection of the right research method really depends on the aims and objectives of the research. The purpose of this study is to describe the phenomenon of the Islamic civilization model. So this research method uses qualitative methods. There are five approaches that can be chosen in qualitative research, including historical, descriptive, correlational, experimental and quasi-experimental (Sumadi, 2020). In this case, the researcher chooses to use the

historical approach method, where this study critically investigates the conditions, phenomena, developments and experiences in the past which were examined carefully about the evidence for the validity of historical sources and the interpretation of sources of information in terms of perspective and time. Occurrence that is based on non-repeatable records of observations and observations of people.This study uses the historical method, there are four steps of activity: heuristics, criticism, interpretation, and historiography. Hanafi Das and Halik said that these stages are not only in the form of an understanding or definition of each stage, but what is more important for researchers to do is the "operational stage" (Halik, 2016). For example, a heuristic description (collection of sources), the researcher must explain what sources to look for, how to get them and where to look. Likewise, how the source criticism is carried out, what kind of interpretation will be carried out, and how the stages and systems in writing the research report will be carried out. The stages of heuristic data collection are carried out if it will support research on the development of Islam. The next stage is source criticism and sorting out data that has a level of authenticity and credibility which is certainly in accordance with the research conducted. Next, interpret the data based on the existing data, and the last stage is writing the research results.

3. RESULTS AND DISCUSSION

3.1. The Nature of Islamic Civilization.

Starting from more than 14 centuries ago about the rise of Islam, it turns out that the history of Islamic civilization has given color to the history of civilization in the world. Although in its rapid development in the form of Islamic culture, both in western and eastern countries, but in the 8th to 13th centuries AD was able to control part or several civilizations or previous periods. So, it is not a problem if Islamic civilization is considered as one of the most influential civilizations in the world. This is proven to this day, namely by the existence of various types of Islamic civilization which can still be witnessed in several countries that were former Muslim caliphate powers, such as Baghdad (Iraq), Andalusia (Spain), Fatimids (Egypt), Ottoman (Turkey), Damascus, Kufa and the last one is Syria (Tolchah and Mu'ammar 2019).

Sari said that the basic assumption that can be built is that civilization comes from the word adab which means manners, behavior or character, so the word civilization is all kinds of subtleties or manners that are realized by Muslims from period to period, both physically and mentally. p(Abdullah 2016)olitical, economic, educational or other social and (Sari 2017).

In the study of language, Islamic civilization is a translation of an Arabic vocabulary, namely *Al-Khadlarah*, *Al-Madaniyah* or *Al-Tsaqofah Al- Islamiyah* which is often interpreted as Islamic culture. Meanwhile in English there are two differences in the expression of culture and civilization itself, namely *culture* and *civilization*. But in fact, the use of the word tends to be interpreted positively so that many Indonesian, Arab and Western people get the similarity of words between cultural and civilization vocabulary (Anshori 2019).

On the other hand, from the root of the word *Madana*, the noun *Tamaddun* was born which literally has the meaning of civilization or also has the meaning of cultural city or city-based culture. Meanwhile, according to Abdullah Hifdil Islam, although not too sure that among Arab writers the word *Tamaddun* was first used by Jurji Zaydan in a book entitled *Tarikh Al-Tamaddun Al-Islami* (History of Islamic Civilization) published in 1902-1906. So since then, the term *Tamaddun* is widely used in various circles of Muslims (Islam 2019).

Apart from the various meanings and diversity, the use of the term, according to Al-Attas that Islam was revealed as a religion (*dien*) which actually has a conception of civilization (Efferi 2017). From the word deen itself, it has given an understanding or meaning of the system of life, or the codification of law (Hamdanny n.d.), *power structures and human tendencies in forming a law-abiding society and seeking a just government* (Widodo 2009). This means that the term deen is contained in a system of views of life. Therefore, when Allah's religion called Islam has been perfected and implemented in a place, then the place is given the name Medina (at that time more familiarly called Yathrib). According to Mrs. Manszur, from the roots of the words deen and madinah, a new root is created, Madana, which has the meaning of building, upholding the city, advancing it and purifying and dignified.

When reading the prominent Muslim figure, Ibn Khaldun, the symbol of civilization is interpreted as the development of science such as physics, chemistry, geometry, arithmetic, astronomy, optics, medicine, and so on, even according to him that progress is highly dependent or correlated with the progress of science itself. So the most important content of civilization in his theory is science. Meanwhile, science will not exist without the community creatively carrying out its development. The greater the science, the greater the civilization, the greater its influence. Groups or communities of people who have this civilization usually appear in urban areas. Because it comes from the city, various activities and urban areas will appear (the origin of the word umran means colony) (Zainuddin 2013).

Such as the city of Medina, the city of Cordova, the city of Baghdad, the city of Samara, the city of Cairo and so on are some examples of cities that really came from the people who later gave birth to the state (Wasito 2013).

Ibn Khaldun said, as quoted by Muhammad Abdul Jabbar Beg, behind the factors of community activity and creativity as the basis of a civilization, there are other elements, namely religion, spirituality or belief. Then today's Muslim scholars generally accept the notion that religion is the standard of civilization, and reject that religion is savagery. Meanwhile Sayyid Qutb stated that faith is the source of civilization. Although there are structures and forms of matter in civilization. These basics are devotion to God Almighty which is monotheism (oneness) namely the supremacy of humanity over all material things. Then values are developed for humanity and maintaining animal passions, respecting the family, realizing its function as God's vicegerent on earth according to His instructions and orders (shari'a) (Zarkasyi 2007).

Still quoting from the same source, and in line with Sayyid Qutb's opinion, Sheikh Muhammad Abduh emphasized that religion and belief are the principles of all civilizations. Ancient countries such as Greece, Egypt, India and others, founded their own civilization from a religion, belief or belief. Arnold Tonybee also admits that in it there is spiritual power (batiniyah)(Zarkasyi 2007). However, if a religion or belief is used as the basis of civilization (Figure 1) and if that religion and belief forms a person's perspective on something, then in turn it can affect actions significantly or in other words outward manifestations. Abdullah emphasized, with their routine of worshiping in mosques and being involved in other religious activities with radicalism groups, institutionally they carried out religious dialogue with leaders and then compiled a dictionary of Islamic teachings that sparked radicalism and disseminated it (Abdullah 2016). Of course, this would be in line with modern theory which holds that the worldview is the principle for every civilization that exists in this world. Therefore, viewed from the motor dimension, in order to actualize a civilization, a deradicalization program is needed against the views of radicalism in order to neutralize their radical thoughts that can reap the low of civilization, namely through activities as have been carried out by moderate groups. Symbolically, moderates have published themselves to condemn acts of radicalism and terrorism. While in the socio-economic field they have been inclusive in adapting in carrying out mu'amalah activities with other moderate communities (Agussani 2020).



Figure 1. A religion or belief as the basis of civilization (Source: Merdeka.com)

Thus the nature of Islamic civilization starts from the word addien, which is a basis of faith in God which forms the structure, rules and laws that must be obeyed. On that basis, Muslims form a pattern of ethical thinking and ethical way of life so as to pattern the creative thinking of the Islamic community (ummah) in an area in various ethical works so as to form urban culture. In essence, the nature of Islamic civilization is morality (ethics). In that case, the pattern can be schematized as seen in Figure 2.



Figure 2. The nature of islamic civilization

3.2. Islamic Civilization or Arab Civilization.

If we look at it from the basic perspective of religion and tradition, they are two different things and each has its own meaning, but there are times when the respective parts or areas between tradition and religion overlap. On the one hand, religion comes from "normative revelation" while tradition comes from "man-made", so that tradition tends to change according to developments and changing times. This, according to Jacob, allows the assimilation of religious behavior in everyday life that is adapted to the prevailing tradition (Yakub 2017).

There are many things to consider in positioning a culture or tradition that has developed. But there must be a reconciliation between God's revelation with consideration of cultural and contextual factors. This is what Muslims demand through the process of handing over business to indigenous peoples which, if borrowed from Gus Dur's term, that the socio-cultural observance of the community is related to religious behavior, especially those related to fiqh (Soekanto 2013).

Many of the authors identify Islamic culture and civilization with Arab culture and civilization. This opinion can be justified even though the truth of both Arabic and Islam cannot be distinguished from one another. In the classical era of Islam, there was only one central government, namely the caliph, the role of Arabs in it was very dominant, and namely almost all of the majority of Muslims used Arabic. Almost all cultural expressions use Arabic. Even though at that time non-Arabs had also begun to participate in contributing to the development of culture and civilization, especially non-Muslims who also contributed a lot to their culture. However, the problem is when there is an assumption that Arabic is one of the most valid and absolute forms of religion in Islamic civilization, so Islamic law must be applied to all conditions and situations openly. This certainly has an influence on the situation in which Arabic expression becomes complex, even cultural hegemony and traditions develop in the local community itself (Fathurrochman, Hajja Ristianti, and Aziz Shah bin Mohamed Arif 2019). This is part of several descriptions of the situation that describe the conflicts and tensions between Islamic law and culture itself. There is one problem, namely whether the culture that is developing in society must be subject to Arab-style expressions of Islamic law?

Thus the truth about Islam has been expressed in various colors and patterns that are in line with the truth of the language, culture and customs of its adherents. Bashori asserts that all expressions that follow the relativity of culture are valid because there is no other way (Bashori, Prasetyo, and Susanto 2020).

The form of a certain custom according to Ibn 'Asyur, namely a well-known Maghribh mufti, as quoted by Nurcholish Madjid, in the theme of his speech entitled "Religious Universalism and Religion Civilization," also M. Dawam Raharjo in the Encyclopedia of the Qur'an: Social Commentary Based Based on Concepts Key, said that although the cultural customs of the birthplace of the Prophet Muhammad were Arab customs, they should not be forced on other people in other areas (Efferi 2017). Every cultural environment has the right to develop the core of Islamic truth in accordance with the needs of its local culture. Each has the opportunity to contribute to Islam and its civilization (Sumadi 2020). Likewise, Indonesian Muslims always open the widest possible opportunities to contribute creatively and productively to the development of Islamic culture.

Islam is one of the religions with the largest majority in the world since the 8th century AD. Where the greatness of this religion has led to major changes in various circles and Indonesia is no exception. This is because many cultures and civilizations are built on the basis of religion, namely Islam. And we can see that the majority of the population in Indonesia are Muslims. So it is not surprising that the high number of adherents of Islam has an impact on major changes to civilization (Aniq, Tinggi, and Al-Qur'an n.d.). Of course, it started from the peak of the advancement of Islamic knowledge and civilization that occurred during the reign of the Bani 'Abbasids. Looking at history, it has been noted that one important factor in the success of the development of civilization at that time was due to the development of the translation movement (arabization) which was driven by stakeholders, namely Harun Al-Rasyid (786-809 AD) and Al-Ma'mun (786-833 AD).

Thus, the nature of Islamic civilization is more on the appreciation of human values (humanistic) which is based on the meaning of *addien* (submission) on the basis of faith in the Almighty and the structure, rules or laws that He made to obey, then internalized in the ethical pattern of thinking and ethics in the way of life of Muslims created in the form of scientific works in various aspects of life and the lives of Muslims who make up civil/urban/state societies (advanced/modern communities). Meanwhile, the civilization of the Arabs was not started from a civilization that resulted from belief in a monotheistic God but was reflected in the unanimity of mind (culture) alone.

3.3. Model of Islamic Civilization in Indonesia

There is an interesting phenomenon, which is considered worrying for some people related to the thoughts and ways of Muslims in understanding and implementing Islamic teachings. It is said to be interesting, because the thoughts about Islam and all the teachings in it are very different. But on the other hand it is considered worrying because there are some people who want to go back to the past, both in thought and behavior, such as when the emergence of Islam occurred in the early days (the time of the Prophet and the Companions).

According to Karen Armstrong quoted by Soekanto, it was said that the text translation movement at that time was very strongly oriented to the past, in this case many Muslim intellectuals had made Islamic studies that were very textual, black-and-white, unprogressive, unproductive, dry and poor (Soekanto 2013). Different views with Mulyono and Wekke in their research say that they do not intend to oppose let alone get to the area of reproach, but only provide a different view in understanding or studying Islam, the extent to which a writer studies and finds something in the holy book, it will greatly open up space. wide open to be different, but the room is often not realized, there are still many people who tend to dislike being different, when in fact what is needed is only wisdom (Mulyono and Wekke 2018).

Here there is a lesson that we can receive from the fact that Islam has many faces. When Islam intersects with local culture, there is an enriching symbiosis. This can happen in any region, including Indonesia. To implement the Arabic Islamic Shari'a into a society such as in Indonesia, of course it will cause offence in religion (Kasdi 2018). For example, the case of Muslim women's hijabs with Arab or Middle Eastern models and veils that have dark colors. This model or type is used by women in Indonesia which may look foreign or different from what the local community sees. Therefore, a wise attitude is needed in understanding the teachings of Islam in accordance with the local culture.

There are very interesting examples of peaceful and accommodative Islamic activity in Indonesia. In this case it is Walisongo. They have carried out a da'wah movement combined with local traditions without breaking through the aqidah which of course has a goal as a form of success. Islam in the archipelago is internalized through language. The process of entering Islam with the Arabic-Islamic term which into the local language with Malay and Indonesian vocabulary can be absorbed from Arabic. For example, vocabulary in words of reason, deliberation, fairness, adab, morals of the council, sentences, congregation, kusi, zahir, inner, heart, lectures, etc.

According to Prof. al-Attas the spread of Islam that has been carried out by the walisongo is a success that beats the achievements of Hindu-Buddhist. This is because, Walisongo's success in making Malay a unified language in the archipelago. Based on the facts, it shows that the Malay language with its absorption of Arabic-Islamic terms is more popular, and the area of distribution is wider in line with the extent of Islamic da'wah in the archipelago compared to Hindu Sanskrit which is only popular among the court and religious leaders.

There are expressions in Malay or Indonesian obtained from the origin of Arabic words or vocabulary known as Javanese Arabic or *Pegon* writing (Tolchah and Mu'ammar 2019). The contents of the reading are Javanese or Sundanese, but the letters are in Arabic. This type of writing used to be popular among teenagers and children of Islamic boarding schools but now not everyone knows it and only a few understand and understand, especially Islamic boarding school children who make the writing unique.

Another example in the culture of clothing such as Muslim hats for men made of velvet comes from Turkey called *Fez* or *tarboosh* in Egypt, in Indonesia it is called *kopiah*. Then the Arabic shirt with a waist-length shirt called the

Takwa shirt which is taken from the Qur'anic language which means a good or noble personality. There is also a *sorban* or *turban* commonly worn by Muslim scholars or a *blankon* which is usually worn by men in Java by tying it or wrapping it above the head in a unique and certain way. Then the Yemeni Dai who are widespread in Indonesia have also introduced the *sarung* tradition to the Muslim community in Indonesia which is called *wazaar*, Arabs call it *izaar*.

The symbols and traditions above can apply among the Muslims of the archipelago, and they are a product of Islamization. In this case we can call this tradition the Islamization tradition but not as the teachings of Islam (Hasib, 2015). Therefore, the influence of Islam is more influential and even contains a philosophy based on the Qur'an and Hadith. Then the color of Islam is not Hindu-Buddhist or Animism-Dynamism. In this case, Syed Muhammad Naquib Al-Attas said that the first translation of the Qur'an into Malay has been carried out, including the edition based on Al-Baydawi.

Thus, the method of cultural internalization carried out by Walisongo needs to be continued, especially for da'wah and da'wah struggles like them. Their prototype in incorporating the values of Tawhid in an Indonesian Muslim tradition, did not make Indonesian mean Tawhid, but the Sufis who came to Indonesia bringing Islam is a fact that caused Islamic teachings to compromise with local culture. The encounter between Islam and local culture is often misused as the cause of the lack of Islamic purity in Indonesia. Sufism in Indonesia is developing, combined with sharia in a balanced way. So the Tarekat Islam (the method followed by mystics, especially Sufism) that grew in Indonesia is a tarekat that is in line with the views of the walinsongo, such as the *Qadiriyah, Naqshabandiyah* and *Syattariyah* orders. This tarekat is considered respected because it has a continuous lineage to the Prophet Muhammad and its contents do not conflict with the Shari'a.

Some characteristics of Sufi Islam can be recognized from the religious expressions of Muslims which are still maintained today. *First*, respect teachers, both living and dead. This honor gave birth to the tradition of visiting graves so that the graves of scholars and guardians thrive among Indonesian Muslims. Then in the pilgrimage, the performer reads *tahlil* and *tawasul* to pray for the spirits of the scholars or guardians, as people who are close and loved by Allah, so that prayers are asked to Allah. In addition to *tawasul,* pilgrims also perform *i'tibar* (taking wisdom) about the guardian's struggle in spreading Islam (HS 2017).

Second, the reading of *shalawat* to the prophet is the purest form of *tawasul* Islam Nusantara. Readings that have been modified in such a way that various kinds of prayers are born, such as reading Maulud Nabi, Maulud *diba'', barzanji, shalawatmunjiyat, manaqib*, and others. Sheikh Burhanddin Ulakan in Minangkabau, one of the students of Sheikh Nur ad-Din ar-Raniri, created *Sholawat Dulang* as a means of da'wah. Similarly, Kiai Manshur Shiddiq in East Java to face the atheist group, he created *Shalawat Badr*. The recitation of this sholawat is carried out in a *surau* or *langgar* (a house of worship smaller than a mosque) every night on Friday or the celebration of the Prophet Muhammad's Birthday. The form of reading is sometimes only in oral form, but some are accompanied by various musical instruments such as the tambourine.

Third, the tradition of reading *tahlil* and the Qur'an when someone dies. Apart from being a means of worship for Muslims to honor the dead, this tradition is also a means of consolation for the bereaved family to replace the pre-Islamic custom of filling the event of death with seances and drinking parties. The tradition of mourning the death by the Wali (spreaders of Islam in the archipelago) was replaced with *talqin*, while the custom of calling the soul was replaced with recitation of remembrance and *tahlil*.

Fourth, the guardian forms a creation in da'wah by doing various ways such as *wayang* art or the use of traditional tools, namely the *bedug* (drum made of leather used in mosques to provide prayer times) and the *kentongan* needed by Muslims whose function is to provide time information, prayer has started. The time to do the adhan which is less communicative considering the distance between the mosque, *langgar* or *surau* and the house is very far and scattered, so the presence of drums and gongs that can make sounds that can be heard in other villages can make it easier to mark the entry of time for prayer itself. The length of the drum and *kentongan* is made parallel to the place in the mosque or *surau* or *langgar*. The difference in this mosque drum has a characteristic that it used to be just a tool, after that it became a determinant of the status of the mosque in question and then became an embodiment of Islam in the archipelago, so that in this case it is considered imperfect mosque without having a representative drum (Abdullah 2017).

Several factors caused Islam to experience rapid development in Indonesia, namely the wide spread of centers of civilization circles located at three points, namely *Keraton* (the palace), *pesantren* (Islamic boarding school) and the market as depicted in Figure 3. The palace as the center of power plays a role in politics and the arrangement of people's lives. By using the support of the *ulama* who have a direct role in the government system, Islamic law is formulated and applied. Then it is also written in history books as a basis for legitimacy for Muslim rulers who build

religious teaching networks in the wider community, in cities or in rural areas, as well as in the theme of their studies and there are also religious books written and copied for distribution.



Figure 3. Islam to experience rapid development in Indonesia, namely the wide spread of centers of civilization circles, including *Keraton* (the palace), *pesantren* (Islamic boarding school) and the market
Sources: Tagar.id, dinamika.com, anuriyah.id, zonabogor.com

The function or role of a *pesantren* or *dayah* and *meunasah* in Aceh, the *surau* in Minangkabau became increasingly prominent in the 18th century AD which was then spread throughout the archipelago. This institution that was previously regional has developed into a supra-regional institution with leadership and learning that no longer uses an ethnic basis. This developed originally at that time *pesantren* or *dayah* could form a network of intellectual leadership and spread religion at various levels and between regions or regions (Huda 2016).

In the economic field, the market has a role in trade so that we know that the market is a residential area for traders, educated people and other middle classes, including craftsmen who are dealing directly with developing cultural conditions. Then the ethnic groups communicate and interact and exchange ideas to resolve conflicts about religion, social, politics and trade. Through this, the development of the Malay language has experienced the dynamics of the extent to which it has spread in various regions or regions in Indonesia. Then in the midst of a pluralistic society there is a mosque which is used as a place to gather and recite the Qur'an. As for madrasas and holy books of the Qur'an which were imported from Arab and Persian countries, they were given directly to the *pesantren* to be copied, adapted or translated so that they could be disseminated. Strategy formulation is also carried out here, especially in spreading Islam by following the empire network they have built for a long time. The three things above are very supportive and interact with each other. This is reflected in the urban structure during the sultanate and Islamic empires (Huda 2016).

In the archipelago, Islamic cities were established following the model of Arab and Persian cities. This is certainly different from buildings with old cities in Europe, namely Hinduism which was built by placing the fort as a separate part of the overall order of city life. With the existence of the palace as an integral part of Islamic city life, the palace does not become isolated and is able to interact dynamically with the center of outside civilization. The palace model allows the city's culture to be strong through life in *pesantren* such as recitation, trade and intellectuals called markets or *bazzar* (Abdullah 2017). The city was arranged in a position that used three points in the circle of the center of civilization when the process of Islamization began to enter the second stage. The rational and philosophical implications of the concept of monotheism are starting to be included in the delivery of Islamic teachings and Islam is not enough to accept it formally or only based on formal legalistic aspects. Khairul Huda emphasized that if this happened, Islam would take deep roots in the souls, thoughts and views of life in the Indonesian people (Huda 2016).

In Indonesia itself, informal historians have a very important role in the development of its history, especially in writing the history of Indonesian Islam. Many of them have produced works that enrich the treasures and have made many contributions to certain fields in our knowledge of human history and the Indonesian nation. They have helped a lot to understand our history better. There are several names of informal historians who have published monumental historical works, for example Hamka. He is self-taught in various fields of knowledge such as philosophy, historical literature, sociology and politics, both based on Islam and the West. He is also part of a scholar, political activist and also a prolific person who writes historical works including the history of mankind.

In the Islamic communities in Indonesia, there are figures who have modernization and non-mazhab orientations, but there are also traditionalists and adherents of sects. Nevertheless, all Islamic groups or organizations essentially want the realization of the essence of community life based on the basic values of the Islamic religion. From there, we can see the strategic role and contribution of mass organizations or Islamic community organizations with current or future activities.

The explanation above indicates that Indonesia, which was previously called the archipelago, had an initial belief in dynamic animism as evidenced by the birth of belief in the existence of spirits, then gods and Sang Hiang. After

Islam entered and developed in Indonesia, it had a fairly high influence on various aspects of life, whether it was in the political, economic, social, or cultural or civilization aspects. The resulting civilization emerged from the meeting between Islam that came from Arab nations and the existing local culture. This mixing of cultures leads to a civilization that is unique from the efforts of the Walis in packaging the inclusion of Islamic teachings wisely. The pattern of civilization that is built is more inclined to cultural and religious values that come from the Sufists. Therefore, the model of civilization is not based on materialistic elements that prioritize wealth, power and mission, but rather on spiritualism that emphasizes spirituality, morality, adab or character, in other terms personality, morals or behavior. Therefore, the intellectual creativity of the Indonesian nation at this time should not be too focused on science and technology, but rather on ethics or manners, tolerance, togetherness, help and kinship. Thus, the model of Islamic civilization in Indonesia has a humanistic pattern. Therefore, it is inversely proportional to the civilization of the modern world which tends to lead to all-round science and technology that produces an industrial and materialistic revolution. However, Indonesia cannot be separated from the influence of the industrialistic and materialistic world civilization, but Indonesia has a very good opportunity to balance out the science and technology-associated civilization towards a spiritualist-humanistic science and technology. This means that it is possible for Indonesia to develop science and technology that is humane or human with science and technology.

4. CONCLUSION

Islamic civilization is formed from the immanent intentions of Muslims (intentions and goals of the faith of Muslims) which are universal, while Arab civilization is formed from the intensity (unity of energy) of the Arabs which is localism. When Islam comes to a nation, the nature of localism does not disappear completely but is inherent in Islamic civilization. Therefore, if Islamic civilization comes to a nation, it will form a nation's intensity based on the nation's immanent intentions so that it will form a new face of civilization that is localism in nature but has universal characteristics, namely Islamist. Even so, the model of Islamic civilization in Indonesia is formed from the internalization of various local civilizations that enter (interlocal) from the intensity of various nations that form a multicolored Islamic civilization into an Islamic civilization that is unique to Indonesia, namely Islamic civilization with scientific-humanistic characteristics, although not as fast as civilization. The world in general, but Indonesian Islamic civilization is able to balance science and technology with spirituality to form *tsaqofa Islamiyah*

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