



Islamic civilization and globalization in the modern era

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ABSTRACT

Background: The issue of globalization is a concern in various aspects ranging from economics, politics and culture. Recognizing the fact that globalization comes from rich and powerful countries in the West that indirectly replace traditional values in the East with foreign values by marginalizing local culture. Meanwhile, the values transferred through globalization tend to be value-free and not in accordance with religious values, morals and local wisdom. **Methods:** To counter the world's injustices, especially in the economic and political fields, it is necessary to develop global ethics from existing cultures and civilizations in the world. This involves formulating a vision of global transformation based on ethical awareness, applicable at the world, national, or local levels, encompassing both men and women. **Results:** This research underscores the importance of establishing basic ethical values, criteria, and common attitudes for peaceful coexistence in response to the challenges posed by globalization. **Conclusion:** The development of global ethics is crucial for addressing the disparities and injustices brought about by globalization, ensuring that ethical awareness and local wisdom are incorporated into global interactions.

KEYWORDS: globalization; islamic civilization; modern era.

1. Introduction

The theme of globalization seems endless to be studied in various scientific fields ranging from economics, politics, culture, and technology. The discourse on globalization has emerged around the 1990s, known as the age of globalization (Sujati, 2018). Globalization is generally defined as a society that transforms from traditional life to modern life (Jati, 2013).

There are two groups of thoughts that arise regarding globalization. The first group states that globalization is a product born from a long history of colonialism, which in essence is the process of integrating the national economy into the world economic system based on the belief in free trade, which has actually been launched since the colonial era (Giddens, 2002). This is marked by the rapid developments of capitalism, namely the increasingly open and globalized role of markets, investment and production processes of transnational corporations, which are then strengthened by ideology and a new world order of trade under a rule set by a global free trade organization (Fakih, 2009).

The second group, states that globalization is not only very real where the global market is more developed even when compared to the 1960s and 1970s, and ignores national boundaries, this group believes that globalization brings progress and positive social changes to the world community today.

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Globalization as a symptom of the spread of certain values and cultures throughout the world so that it becomes a world culture has been seen for a long time. The forerunner of the spread of this world culture can be traced from the journey of Globalization. Western European explorers to various places in the world. However, the development of cultural globalization intensively occurred in the early 20th century with the development of communication technology. Media contact replaced physical contact as the main means of communication between nations. Such changes made communication between nations easier to do, this led to the rapid development of cultural globalization (Kuntowijoyo, 1997).

Recognizing the fact that globalization originated from rich and powerful countries in the West, it has replaced traditional values in the East with foreign values by marginalizing local culture (Razak & Haneef, 2021). Local cultures are eventually replaced with new cultures in eating, dressing, socializing and entertainment.

In the end, new cultures as a result of globalization give rise to a new civilization, which is not necessarily in accordance with the values of local wisdom, morals and religion. In this simple article, the author tries to analyze the development and challenges of Islamic civilization in globalization in the modern era.

2. Methods

The basis of this study is an exhaustive analysis of the existing literature on globalization and its impact on Islamic civilization and related socio-political and economic theories. This process involves the analysis of academic books, peer-reviewed journal articles and reliable online resources to gather a wide range of perspectives. Historical books and records are analysed to understand the heyday and decline of Islamic civilization and to provide a context for contemporary debates. These contemporary debates will be examined from both Western and Eastern perspectives to capture the multifaceted nature of globalization. Qualitative data collected from interviews, focus groups and case studies will be analyzed through thematic analysis to identify recurring themes and patterns. This involves coding the data and categorizing it into meaningful themes relevant to the research questions. In addition, a content analysis of historical texts and contemporary literature will be carried out to trace the evolution of Islamic civilization and its interaction with globalization in order to gain an in-depth understanding of the complex dynamics at play.

3. Results and Discussion

3.1 *Dynamics of islamic civilization*

If we look at history, Islamic (Madjid, 2000) civilization (Abdiilah, 2021) has reached its peak and decline through three periods (Nasution, 1985). The peak of Islamic civilization (750-1258) was marked by the emergence of a number of Muslim scholars and scientists who openly borrowed and adopted thoughts and civilizations from Greece, Persia and India which in turn produced many pioneering works in the fields of science, technology and philosophy (Razak & Haneef, 2021). At the peak of this civilization, several scientists were born who became world references such as Jabir Ibn Hayyan, al-Kindi, al-Khawrizmi, al-Farghani, ar-Razi, Tsabit ibn Qurrah, al-Battani, al-Farabi, Ibrahim Ibn Sinan, al-Mas'udi, at-Tabari, Abu al-Wafa, Ali ibn Abbas, Abu al-Qasim, Ibn al-Jazzar, al-Biruni, Ibn Sina, Ibn Yunus, al-Kashi, ibn al-Haitsam, Ali Ibn Isa al-Ghazali, Umar Kayam (Yuwono, 2005). Unfortunately, the middle period became a period of decline marked by the fall of the city of Bagdad in the hands of the Spaniards, after the Abbasid Caliphate collapsed due to attacks by the Mongol army, Islamic politics also experienced a drastic

decline (Islam, 2019) and Islamic civilization felt weak in recent centuries as a result of challenges in the form of material strength, foreign thoughts, and modernity.

The heyday of Islamic civilization is an era of globalization that occurred long before the Western era of globalization emerged. The era of globalization that occurred was still guided by the Qur'an which conveyed messages related to faith, and encouraged Muslims to study (Iqbal, 1996). When Muslims brought Islam to foreign lands, there was no compulsion for people in those countries to embrace Islam. Muslims were not interested in plundering the wealth or oppressing the people of those countries (Rahmanudin, 2022).

Globalization has basically brought a new set of ethics and norms in human relations that have caused changes in paradigms and views as well as social, economic and political systems in the world. Most Muslim intellectuals accept the presence of globalization with certain adjustments while still referring to the teachings of Islam and their national identity (Abdiilah, 2022). However, others have come up with different paradigms and views by rejecting globalization and modernization, known as fundamentalists.

3.2 Globalization and intercivilizational contestation

In the cultural aspect, Islam has its own cosmopolite culture, but Islam also recognizes the existence of local culture. Islamic cultural cosmopolitanism is shaped by local culture, where Islam is spread (Sujati, 2018). Thus, each place where Islam spread formed its own culture through the process of acculturation and adjusting to the values of local wisdom and the values contained in religious teachings. This is different from the presence of globalization which creates a global culture that has been unwittingly accepted in various countries that can always shift or even eliminate the existence of local culture that is adopted and has become pride (Gilang & Sudirman, 2019).

There are several forms of understanding that arise in response to the issue of globalization. Some reject modernism which is grouped into several ideologies of action, namely conservatism-fanaticism, radicalism, and terrorism (Abdiilah, 2019). Conservatism is defined as religious behavior that tries to maintain the teachings/traditions of the past excessively by believing that the truth of its understanding is the most correct. In addition, conservatism is synonymous with textualism and puritanism (Hannan & Syarif, 2022). Radicalism is defined as religious views and behavior that want social, political and religious changes that are considered wrong in a revolutionary and violent way. Yusuf Qardhawi gives an understanding that radicalism is an excessive attitude in responding to something (Qardhawi, 2004).

Azyumardi Azra states that radicalism refers to the ideas and actions of groups that move to subvert the established political order; which aims to weaken the political authority and legitimacy of other countries and regimes; countries seek to adjust or change existing power relations in the international system. So it is intrinsically linked to the concept of political and social change at various levels (Azra, 1996). From the explanation of conservatism and radicalism, it can be concluded that there are very principal similarities, namely based on the basic teachings of Islam, but for fundamentalism to implement Islamic teachings through the Islamic da'wah network by rejecting modernization. Meanwhile, radicalism implements Islamic teachings through a jihad network that is in line with political power (Wahid, 2018).

Furthermore, terrorism is defined as extreme ideology and behavior manifested in religious behavior that uses violence/terror as a way to make changes or achieve goals. Some of these forms of understanding are generally influenced by theological, sociological and psychological factors. Theologically, radicalism and extremism are based on a number of verses and hadiths that are understood textually and partially without looking at the context or its relationship with other verses (Abdiilah, 2014).

In the Indonesian context, the Government through the Parliament has made efforts to counter radicalism through Law No. 15/2003 on the Eradication of the Crime of Terrorism, which was followed up with the establishment of the National Counterterrorism Agency (BNPT) to strengthen efforts to combat terrorism. In

strengthening its role, this agency involves religious leaders and scholars, especially Nahdlatul Ulama and Muhammadiyah, by promoting peace and harmony in accordance with the mission of Islam itself, which is mercy for the universe (rahmat lil alamin) (Abdiilah, 2014).

According to Malinowski, a higher and active culture will influence a lower and passive culture through cultural contact. Malinowski's theory is very evident in the shift of our cultural values towards the West. In the era of globalization, information is a powerful force in influencing the human mindset (Nahak, 2019).

Not only culture, the process of globalization also affects the political, economic and social systems of non-Western countries, such as Western democracy, which has been adopted by almost all countries in the world. Therefore, it is understandable that some groups of non-Western nations reject globalization. Among Muslims, there are three responses to globalization, namely (Abdiilah, 2014):

- a. The first group is those who reject globalization because globalization is the highest stage of imperialism, hegemony, and cultural invasion, destroying specific cultural values and destroying heritage, authenticity, beliefs and national identity.
- b. The second group are secular thinkers who support globalization as the era of modern science, advanced technology, global communication, and knowledge-based information. According to them, it is no longer possible for people to be confined within their own boundaries and reflect on their heritage and reminisce about the past.
- c. The third group are those who are moderate, in the sense that they support globalization that is in line with national interests and Islamic teachings and identity. Conversely, they criticize or reject globalization that is unjust and threatens Islamic social values and cultural identity.

Based on the dimensions of the influence of globalization, at least including economic, political and cultural (Ritzer, et al., 2010), as follows:

- a. Economic globalization; globalization in the economic field is very influential for political, social and cultural life. The danger of economic globalization lies in the economic principles that are hidden in it. Economic principles in globalization are not based on justice and are far from moral norms, the strong prey on the weak. As evidence of this are the factories of Western companies that are built in other regions so that the environment and their own people are protected from harm without caring about millions of other people. Globalization makes poor countries even poorer when they are given the opportunity to advance and become self-sufficient (Muhammad, 2017).
- b. Political globalization; this phenomenon of globalization is seen in the attempt to bring the world's powers under one bloc, America. Before the Soviet Union collapsed, the world had two different blocs, the American bloc and the Soviet bloc. With these two powers, it gave other small countries the opportunity to side with one of the blocs, or choose to become a non-aligned country. The existence of two different blocs gave small countries an advantage. At present, one can see the economic competition between the US and China, which is competing to dominate the power of small countries (Abdiilah, 2019).
- c. Globalization of Culture; is another term for the cultural imposition of the ruling country on weak countries. In short, the imposition of American culture to be adopted by all other nations is done subtly and covertly, using sophisticated tools, so that victims do not feel forced mass media, ranging from newspapers, TV, to the internet, has become a powerful tool for spreading western culture and lifestyle (Ali, 2001).

3.3 Muslim response and role to globalization

As it has been understood from the previous discussion that globalization is irreversible and inevitable, Muslims have no choice but to prepare and guard themselves

against the onslaught that is targeting them from all directions (Al-Roubaie, 2002). A scientific conference held at Kuwait University in 1999, resulted in several general recommendations regarding the problems of the Ummah, including (Al-Ijtima, 2002):

- a. In making various decisions, Muslims should rely on the Qur'an and Sunnah and the book of turats.
- b. In the face of globalization, Muslims must be ummatan wasathan who are moderate. Take the positive side of globalization and keep away from negative influences.
- c. Revise the vision and mission, system, and goals of Islamic education. Both formal education in schools, as well as non-formal education, such as recitation centers and mosques, so that Islamic education is not left behind and in accordance with the demands of the times.
- d. The elimination of ignorance in its various forms should be an important agenda of all Islamic countries.
- e. Muslims must concentrate and give full attention to the development of information technology and da'wah activities, in order to disseminate the teachings of Islam to all corners of the earth using modern facilities and infrastructure.
- f. Straightening the meaning of gender equality contained in the value of globalization, because the concept of gender equality promoted by the West is contrary to Islamic teachings.
- g. Islamic globalization must be able to counter the flow of Islamic globalization, therefore, strategic steps to spread Islamic globalization must be formed immediately.
- h. To uphold Islamic law and spread the message of Islam, Muslims must innovate and be able to use modern information technology so that this noble goal is quickly realized.
- i. Islamic proselytizing activities must be objective, and adhere to careful methodology and statistical data.
- j. Islamic Sharia must be upheld while maintaining cultural characteristics and diversity, so that Islamic Sharia can stem western globalization. Islamic Sharia should not just be a mere discourse or rhetoric, but must actually be applied in the reality of life.
- k. The establishment of scientific study institutions to unmask globalization so that Muslims are not trapped in it.

From another point of view, as an effort to counter world injustice, especially in the economic and political fields, Masykuri Abdillah states the need for global ethics developed from existing cultures and civilizations in the world in the form of a global transformation vision of ethical awareness, whether at the world, national or local level, men and women, relying on basic ethical values, criteria, and shared attitudes for peaceful coexistence.

Efforts to realize this global ethics can be done through (1) interreligious, intercultural and interciviliation dialogue to promote universal values and shared responsibilities, (2) implementation of education on peaceful coexistence, and (3) making international policies in the form of laws and ethics including understanding, cooperation, and brotherhood among the nations of the world, not military confrontation or hegemony over other nations (Abdiilah, 2022). In the context of Islam in Indonesia, the Nahdlatul Ulama Executive Board presents the concept of fiqh of civilization as a solution to the crisis of the global world order in the fields of politics, economics, law, human rights, gender aspects, education and others (Staquf, 2023).

4. Conclusions

Globalization has a far-reaching impact on the world, both positively and negatively. Muslims must have an open mind to examine all that comes from the West, pick and choose whatever is relevant to the needs of Muslims, and discard all that is harmful and jeopardizes their existence as a community and nation. Of course, Muslims cannot live in an enclave, in total seclusion, and isolate themselves from globalization. They must view

globalization as a challenge and find solutions to the problems that come with globalization. The West on its part must discard its past mentality of colonizing and meddling in the affairs of the East. It should not impose its hegemony on the East through colonization and neo-colonization, or even through globalization.

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