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The Role of Islamic Thought in the Development of World Civilization

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Abstract

World civilization continually evolves over time, marked by the development of various forms of thought and cultures that influence the progress of existing civilizations. One interesting aspect to explore is the contribution of Islamic thought to global civilization. This question serves as the foundation for this research. The study employs a descriptive qualitative method with an interpretive approach. The findings of this research conclude that Islamic thought has significantly contributed to world civilization, particularly through its impact on mainland Europe. This is evidenced by the contributions of various Muslim scholars, whose insights span diverse fields such as astronomy, medicine, exact sciences, natural sciences, social sciences, philosophy, and theology. Additionally, the influence of Islamic thought extends to numerous aspects of life, including politics, economics, and social structures.

Keywords: Islamic civilization; Islamic thought; World civilization

INTRODUCTION

World civilization as time goes by continuously undergoes a development. Civilization is closely related to the progress, intelligence, culture, and behavior of people in life. The development of civilization that has occurred to this day is caused by various very complex factors. Regarding civilization itself, it is possible that it will experience a setback that will then rise again. Modernization and globalization are also factors that support a civilization to change

for the better than before. The development and advancement of knowledge also accompanied these changes. The thing that then needs to be considered is whether then these various factors can lead to a good thing or vice versa. The role of religion is important in this regard. Likewise, Islamic ideas continue to develop and provide many roles in the development of world civilization.

Western civilization is considered to be an advanced civilization and is always ahead in this regard than other regions. If we look back at the history of the Western world or Europe, it will appear that there was a time when the Western world experienced some form of regression. The dominance of the church in the Middle Ages was as strong as its younger brother's traditional teachings and dogmatism. The domination of this church by the leaders in it is used to regulate all joints of people's lives. As well as related to state affairs, community life and so on. The leaders of the church, namely the Pope, Cardinal, and Bishop, are the holders of the highest power in the West or Europe. Religious teachings are then applied authoritarily and the monopoly of truth, opinions, and power is in the highest power holder (Huzain, 2018).

These are some of the factors that then cause the Western world or Europe to experience setbacks and backwardness. The Western world or Europe then underwent a change for the better when Islam entered and spread in it. Muslims have a very important role because of these changes. This is certainly not easy but has received a number of challenges from Christian Europeans. The arrival of Islam to mainland Europe then became a form of revolution over the confines of European society in the Middle Ages. This is because of the values contained in the teachings of Islam. (Huzain, 2018)

Islamic civilization itself in its development has also experienced developments that are always up and down. As explained by Harun Nasution, there are five periodizations of the development of Islamic civilization, namely Classical (650-1250 AD); Disintegration (1000-1250 AD); Middle (1250-1800 AD); Three great kingdoms (1500-1800 AD); and Modern (1800-present). Harun Nasution, *Reformation in Islam: A History of Thought and Movement* (Jakarta: Bulan Bintang, 1975). As we all know, the development of the world was greatly influenced by the Greeks such as philosophers such as Socrates, Plato, Aristotle, and so on. This was later also supported by Islamic thinkers when Greek civilization experienced a decline. This then also became one of the things that triggered the emergence of various Islamic thinkers such as al-Kindi, al-Farabi, Ibn Sina, Ibn Tufail, Ibn Bajjah, al-Ghazali, and Ibn Rushd, al-Biruni, al-Khawarismi, Jabir ibn Hayan, Ibn Khaldun, and so on who were involved in various fields.

Open Islamic thinking is one of the causes of the progress of Islamic civilization or the world. The role of the caliphs who will be knowledgeable if they have an influence on the civilization. Then on the other hand, such as Islamic scholars and intellectuals, also continue to strive to develop science, both humanities and exact religions. Then developed various religious disciplines such as qiraat, kalam, and so on. Exact and social sciences also continue to experience developments such as philosophy, language, history, natural sciences, algebra, and others.(Mugiyono, 2013)

What then becomes an interesting topic to discuss is whether Islamic thought has contributed to the development of world civilization. The writing in this proposal is based on the question of how does Islamic thought contribute to the development of world civilization? This topic is very interesting and important to discuss so that it can give an idea that Mama Islam is a religion that is *rahmatan lil alamin*. Some of the things that will be discussed in this proposal are about Islamic and modern civilization, the factors that cause Islamic thought to affect world civilization, and the role of Islamic thought in the development of world civilization in various fields.

RESEARCH METHODS

The method used in writing this proposal is qualitative descriptive. This is intended to be able to explain or describe the topic of discussion in detail and clearly. In this proposal, an interpretive approach is also used. *The interpretive approach* is a systematic analysis of a socially meaningful action by making direct observations under natural conditions to arrive at an understanding and interpretation of how people create and maintain their social world.(Neuman, 2014) Understanding in depth needs to be done, one of which is to minimize errors so that they can present accurate information. The results of previous research published in scientific articles and the like will be used as a reference to answer the main problems raised in this proposal. Thus, it is hoped that it can provide a very comprehensive discussion and can be used as a reference for writing proposals and scientific articles in intersecting domains.

ANALYSIS AND DISCUSSION

Islamic and Modern Civilization

Islamic thought is the activity of Muslims in seeking the causal relationship or origin of a matter or essence as well as contemplation of a form, both its material and its essence, so that

the relationship of cause and effect of a matter or essence, the origin of its occurrence and the substance of the form or existence of something that is the object of thought can be expressed. Islamic thought is the idea or fruit of Islamic thinkers or scholars that are sourced from the Quran and al-Sunnah to answer human and societal problems that arise (Mugiyono, 2013).

As for the term civilization etymologically (language), M. Abdul Karim in his book *History of Islamic Thought and Civilization* (2009: 33-34) stated that the root of the word civilization is *adab* comes from the Javanese Kawi language (Old Javanese) which is a peranakan of the Sanskrit language, namely the word *adob* which means politeness, respect, respect, courtesy, etiquette and others. In terminology, the term civilization is often used as a broader equation than a cultural term that is popular in academic circles. Every human being can participate in a culture, which can be interpreted as art, customs, customs, beliefs, values, behavioral materials, and habits in traditions that are a way of life for society. There are three factors that are the pillars of a civilization and are never separated from them. The three factors are the government system (politics), the economic system, and science and technology (science and technology) (Mugiyono, 2013).

The interaction between Islamic thought and the world, especially the west, is believed to be the first time since the fall of Constantinople or Istanbul in 1453 AD. There are various forms of study of Islamic sciences which then developed and spread widely in mainland Europe. Islamic thought had a huge contribution to the civilization of the western world during the Renaissance. This became a milestone for the development of world civilization which then emerged as a form of progress (Huzain, 2018).

Factors Causing Islamic Thought to Affect World Civilization

The development of Islamic thought that then influenced world civilization was caused by many factors. In relation to the development of Islamic thought, there are factors that influence it. First, there is an attempt to understand the essence of religious laws, the relationship between man and his creator and man and man. Second, as a form of effort to find alternative solutions to problems that exist in the community and become an effort to improve in accordance with existing conditions and based on Islam. The third is as a form of adaptability of Islamic thought with thinking outside Islam which then develops and has the potential to influence Muslims. Fourth, as a form of effort to defend the Islamic faith from conflicting beliefs. Fifth, to maintain Islamic principles so that they are carried out as they should be by Muslims (Mugiyono, 2013). Then there are also four things that affect Islamic thought that can affect

world civilization, namely royal activities, translation of books and libraries, sending students, and the influence of the crusade (Huzain, 2018):

First, royal activity. The activities of the kingdom are related to a series of efforts made by the king to build a translation institution for foreign books, establish schools or colleges, and inject a number of funds in the context of scientific development. These efforts then gave birth to the number of undergraduate scientists in various fields. This then also became a milestone in the development of universities in mainland Europe.

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

Third, sending students. With the existence of Islamic universities in mainland Europe and then becoming very advanced until they were widely known, many students were then sent to these universities. This then shows that Islam does not give knowledge to its own people, but to all mankind. *Fourth*, the influence of the crusade. Through the crusade, Islamic thought can be connected to Western civilization. The crusades have opened the door for Islamic thought to enter the European mainland and have even had a tremendous impact on world civilization to this day.

The Role of Islamic Thought in the Development of World Civilization in Various Fields

This section discusses the role of Islamic thought in the development of world civilization in various fields in terms of science, politics, economy, and society. *First*, it is related to science. One of the characteristics of the development of science is the existence of cutting-edge technology based on the paradigm of empiricism. This then developed into something we know as modern science. The common thing that was later known by the wider public was that science developed starting in Western Europe or the western world. Despite the fact that it is confusing, knowledge is developing in almost all parts of the world, including the Middle East. Science in pre-modernity, namely in the Middle East, became something that then supported the development of modern science. Islamic thought has made a number of contributions to the

development of modern science such as algebra, alcohol, azimuths, logarithms, chippers and so on (Noor, 2017).

With Islamic thought that is very open to various forms of science and civilization of people in all parts of the world, Islamic thinkers are more adaptive, flexible, creative, and innovative. This then also requires all mankind to be able to think objectively, one of which is guided by the results of scientific findings. This is Allah's command as in the Qur'an which commands to stay away from shirk behavior. These things give an idea that Islam explains that objectivity is very important in the context of developing science and living in society (Madjid, 1998). However, over time, modern science that produces various forms of technology, culture, and so on has a negative impact. These various forms of civilizational progress provide social costs such as drinking, free sex, criminal acts, and others. This is where the advantages of Islamic thought lie in contributing to world civilization. Namely by being based on and guided by the Qur'an, problems related to morals and ethics can be solved.

Second, the contribution of Islamic thought to political life. The understanding of democracy that then developed reaped the pros and cons of Islamic thought itself. There is an opinion that conveys that the understanding of democracy cannot be aligned or combined with Islamic thought. This group said that there is no same principle between democracy and Islam and considers that the perfection that exists in Islam does not need to be interfered with by other concepts in the form of legislation. The principle of majority carried out by democracy is considered not to mean right and fair (Noor, 2017).

Then the second is the group that conveys that Islam and democracy have similarities in principle. As well as related to justice, equality, deliberation, and accountability to the public. The thing that then distinguishes between Islam and democracy is related to the sovereignty of the people. The sovereignty of the people in Islam is limited by the sovereignty of God or His laws contained in the Qur'an. Then the last group is of the opinion that Islamic thought in relation to political life can be combined with the understanding of democracy. The basis of this opinion is that Islam wants a government that is approved by its people and strongly rejects dictatorship. Justice, tolerance and pluralism are also things that are then upheld and have similarities with democracy.

Third, the contribution of Islamic thought to economic activities. In this case, there is an instability in the contribution of Islamic thought to economic activities. This is caused by various things such as colonization inheritance from previous civilizations (Khairiah & Aiza, 2011): Its development began to be seen when there was a movement of modern Islamic financial

institutions, namely the existence of a local deposit bank, especially in Egypt, in 1969. This then became a milestone for the development of Islamic economics as well as the first Islamic economic conference in Mecca. Then initiated the emergence of various banks whose legal basis is guided by Islamic teachings (Noor, 2017).

The development of the economic world based on the influence of Islamic thought then also penetrated into the realm of insurance to investment in the capital market. This then also attracts the attention of western people, especially Europeans, to be able to enter the world of financial business optimally in accordance with the teachings of Islam or Islamic finance. This is then proven by the existence of multinational financial institutions around the world. The development of the Islamic financial system also supports a comprehensive study in the world of science. So that economic study programs or the like have emerged based on Islamic religious teachings (Muhamad, 2004).

Fourth, the contribution of Islamic thought to social issues. Problems that arise in the community, both local and global, are related to human rights. How to register the defense is already listed in the Quran. Although it is not written directly, in principle it has existed. Matters related to the difference in rights and obligations, legal treatment between men and women, as well as life with those of different religions have been regulated in the verses of the Quran. Another thing that then became the focus of Islamic thought was related to the status of women. Along with the development of feminism, Islamic thought must be able to continue to be developed in accordance with existing developments and not deviate from the teachings that have been set (Noor, 2017).

In more detail, the influence of Islamic thought on world civilization will be divided into two parts, namely related to natural sciences and social sciences. In relation to natural sciences, there are fields of science that were then brought by Muslim scientists and then redeveloped by European Christian scholars, such as astronomy, medicine, architecture, and so on. Regarding astronomy as recorded by history, it shows that Islamic scholars, namely Abu Abdillah Muhammad bin Sinan Jabar Al-battani, were a pioneer of astronomy. This is stated in his work entitled *al-Jizus Sabi aw 'Ilmun Nujum*. In the book, it is explained about the causes and rotations of the sun, moon, and stars as a whole. After that, Muslim scientists appeared who also presented discoveries in the field of astronomy as well as flat astrolobes. The works of existing Muslim scholars were later translated into various languages and widely used by European Christian scholars such as Nicolaus Copernicus.

In terms of medical science, the emergence of Islamic doctors is due to the spirit of the Qur'anic verses about health and the procession of human creation. Islamic scientists think that the dimensions of human beings with their physical forms and their composition are so important to talk about, because human beings cannot be changed by their various material dimensions. Some of the figures who later had important services in medical science were Hunayn Ibn Ishaq or Joannitius someone who was very active in researching and writing about various diseases, especially eye diseases. Then Abu Bakr Muhammad Ibn Zakaria ar-Razi or Razes is a medical scholar and chemist. He was the first to diagnose smallpox and high blood pressure. Other figures such as Ibn Sina or Avicenna were a medical expert, pharmacist, and musician. His book *al-Qanun fi al-Tib* is the most widely used book both among Islam and in Europe. And a figure who also has an important role in the development of medical science, namely Ibn Rushd or Averroes, is a pioneer of general medical science regarding body tissue science (histology). Ibn Rushd had great services in the field of vascular research and smallpox (Huzain, 2018).

In relation to natural sciences, there are exact sciences or algebra and natural sciences or al-natural sciences. Both sciences are sourced from Islam. The contribution of Islamic thought is realized as well as the numbers that we use today. Figures of science are definitely such as Muhammad Ibn Musa Al-Khawarizmi through his book *Al-Garisme*. Meanwhile, natural science figures such as Abu 'Abbas al-Fadl Hatim al-Nirani, Ahmad Ibn Yunus, and Sabit Ibn Awra. Each of these figures has a role in the development of natural sciences such as creating planetariums, and discussing the time of the azimuth sun. Other figures in chemistry such as Abu Musa Jabir Ibn Hayyan. And the Islamic physicist, Al-Biruni, explained the precise latitude and longitude of the earth, and estimated the earth's circle almost exactly (Poeradisastra, 1981). This then had a great influence on the development of exact science and natural sciences around the world.

In the social sciences, there are branches of philosophy and theology as well as social sciences which then developed widely. In the field of philosophy, which began in Greece as the foundation for the development of philosophy, Islamic philosophers have an important role in developing previous thoughts. This is due to the existence of a form of stagnation of Greek civilization at that time. Islamic philosophers, such as al-Kindi, al-Farabi, Ibn Sina, al-Ghazali, Ibn Bajjah, Ibn Tufail, and Ibn Rushd. These philosophers tried to translate Greek philosophy books which he later developed in depth and extensively. By the mid-13th century all of Ibn

Rushd's books were translated into Latin and have been studied in various Colleges in Europe, especially in western Europe (Huzain, 2018).

In the field of theology, the influence of Islamic thinkers on religious thought in the West is undeniable. Even the information on Catholic Christianity in Europe essentially gets a spark of religious thought from Islamic philosophy. As Anwar Jundi said, Islamic thought had a great influence on two revivals in Europe, namely the religious reconstruction movement in the 16th century AD under the leadership of Martin Luther and John Calvin. Meanwhile, Ibn Rushd's ideas have created such a form of internalization in the heart of Europe that what Calvin put forward must be honestly acknowledged as ideas derived from Islamic thought (Jundi, 1985).

In the social sciences, figures such as Yaqut Ibn 'Abdullah al-Hamawi who discussed earth science, Abu 'Abdullah Ibn 'Abdullah Ibn Yusuf al-Hawati al-Tanji Ibn Battutah who discussed social earth science, and historians such as Muhammad Ibn Ishaq, Muhammad Ibn Jarir Abu Ja'far al-Tabari and other figures. These various social sciences have also had a very large influence on world civilization to this day.

CONCLUSION

Based on the explanation that has been stated above, it can be concluded that Islamic thought makes a huge contribution to world civilization. Although initially it developed through mainland Europe. Various factors that then provided support for the influence of Islamic thought were royal activities, translations of books and libraries, sending students, and the influence of the crusades. Another thing that is also important is that Islamic thought continues to develop due to various factors. Islamic thought then contributes to all aspects of life, ranging from politics, economics, social, and science. Specifically related to this science, it is divided into two parts, namely natural sciences (astronomy, medical science, exact sciences and natural sciences) and social sciences (philosophy and theology, as well as social sciences). This shows that the contribution of Islamic thought to world civilization is very large.

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