

Islamic Civilization and Western Civilization: Pattern and Style

Ahmad Muzayyin

Islamic Institute of Hamzanwardi NW Pancor, East Lombok, NTB, Indonesia
ayengmajidi@yahoo.co.id

Abstract

Islamic and western civilization as kind of body that create civilization always have different sides. Those sides have characteristic to demonstrate the base of the appearance of a civilization. Islam initiates all things based on theology-divinity (Al-Quran and sunnah's of the prophet saw) bring civilization as pattern life with the purpose to have equality which produces the ethics or functional spaces. Different from west that initiate civilization through freedom of thinking that arises materialism and secularism as modern opinion, has brought civilization as a life style with different purpose so that emerge aesthetics or spaces of symbolic. At this side, Islam and west has contradiction even though civilization has the truth of nature, kindness and beauty.

Keywords: civilization, islam, west, pattern and style.

Introduction

Civilization is often identified with being modern, on the contrary being modern is often mentioned as civilization that moves forward. But when referring to back times where human and nature have not yet found technology, human life was regarded primitive and was covered by various myth and fiction. The existence of technology present life that more advanced and more civilized that at once is a modern era that is marked by being rational, critical and empirical.

Civilization which grows and develops in a community, has characteristic and character as identity. Islam and west as an identity, gives influences that are very clear and obvious in developing the civilization. The emergence of the new ideas in islam is correlated closely to islam society life that that becomes problematic with civilization. However, what emerged from islam movement, cannot be separated from irrespective of spiritual values with the purpose was to raise the value of the religion from God. This kind of civilization at the end will give "pattern" of life.

This equality, is kind of renewal can be seen also in west community in the darkness era. Confines church accompanied the theories which were not logical became reason that caused their development that create civilization without values.. The progress that was reached was the emergence of civilization which was created from their own effort without any intervention from Allah and life style became purpose which was only symbolic and prioritize aesthetics.

Therefore, what has been explained previously need to be proved and described about how is the real meaning of islam and west civilization. Does it have concept and the characteristics of itself or same as the other civilization? The

questions will be answered in this paper. In the next part of this paper, there will be the explanation of the emergence of civilization in Islam and the West. Besides, it will I would like to compare the two concepts of civilization, to give clear distinctions about two concepts of civilization and the purpose of creating civilization in Islam and the West.

Discussion

Human is creature civilization. There is of course the reason that is because human beings are equipped with the ability to create, develop and manage the potential nature as potential that owned by human.

When human has not yet found any kinds of technology, human life is covered with instinct so bring forth the things which is mystical, natural, but from those things then the human be realized that they have ability. By having technology, human life changes, from nature deterministic to human deterministic which is freed by nature pressure until humans are able to master, and shape the nature of human.

Technology that is built by human change himself to become exploitation creature even this relation brings mutualism affinity, that is the technology is able to maintain the sustainability of a civilization that is built by human and also on the contrary technology that is built by human is always kept and developed with the purpose to build the more modern civilization.

the modern Civilization often frees the human from spiritual values but sometimes also make human more understand the nature of life. These are sides in civilization which is created and developed in Islam and Western civilization.

Islamic civilization

Islam as religion which have thoughts that contain dogma. It also has humanistic side. It means that Islam besides forcing its followers for doing every thoughts also Islam gives serious role for making use of humanity side that owned by human. In Al-Quran, humans are ordered to think about various things related to self progress and surrounding nature but it is restricted at things which are absolute. Absolute here is understood as something which is not understood and reached logically except based on the belief about the existence of God

The role of Islam is to shape the belief and this belief is followed by the followers with the realization in the form of works which are fruitful for the progress of Islam. Hossein (2005), states that Islam is not only a religion, but also a civilization, correlated with Islam itself when it is seen from the thoughts in Al-Quran and sunnah's of the prophet SAW that talk about the civilization problems:

كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر (). وإذ قال ربك للملائكة إني جاعل في الأرض خليفة ... (البقرة: ٣٠) ... ويتفكرون في خلق السماوات والأرض ... (ألى عمران: ١٩٠-١٩١).
إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم (الحديث)

Rasulullah SAW realized that the progress of the people and especially Islam must have created their own civilization so that in the periods of its history, the Prophet always gives examples as part of civilizing the *ummah*. One of the humanitarian missions carried out by the Prophet was to restore humanity's potential in its nature as expressed in verse.

(الحديث) إنما بعثت لأتممكم ما لأخلاق

During the war times, there were only a few of the Prophet's companions who can read and write. With the presence of prisoners of war who could read and write, were asked to teach Muslims as a requirement for their freedom. In the field of art, the Prophet SAW did not forbid his friends to be more creative, and the because at the time of the Prophet. The development of writing or calligraphy and the highest part of this civilization is by having the Madinah City in which there is Madinah certificate as the rules in the society (Suyuti, 2014).

The civilization at the time of prophethood ended with the death of the Prophet SAW, which then continued with the leadership of the khalifah. In this leadership period, there were various forms of civilization emerged such as the use of currencies, irrigation, increased ability to fight, forming institutions, and others (Supriyadi, 2008).

The culmination of the civilization that was built by Islam was when Muslim scientists revealed various discoveries in various fields, such as history, mathematics, physics, medicine, philosophy or thought, science and technology, art, and theology. The abundance of material from Greece into the land of Islam could not be separated from the role of the government and the spirit of Muslims to explore and develop various civilizations until Islam at that time really became the center of progress. Even one of the indicators was the use of Arabic as a scientific language either in Islamic countries or in the Western and Europe at that time.

The introduction of Greek civilization by Muslims can be seen geographically. The position of Greece with the Islamic region is bordered by the sea in the European region, which means that individual contacts often occur and indirectly they know each other civilization. In climate, Greece has winter. When the season occurs, some Greeks look for warmer areas and they sometimes cross into the Middle East which made them indirectly interact with Muslims. This interaction provided benefits for Islam which in fact was thirsty for science, which from the beginning before the massive translation of Greek books had promoted science, especially in the fields of religion and thought so that the introduction of Greek civilization increasingly encouraged Muslims to discover new things.

The arrival of Khulagu Khan completely destroyed the written civilization that had been made in various libraries at that time. But it should be remembered that Islamic civilization in the form of works were still continued, but no one could continue because the influence of Islam was increasingly dim as the Islamic empires were weakened. At the the Ottoman Turkish empire as the last stronghold of Muslims was destroyed by itself not only because of the emergence

of Western civilization which began to build strength but also the intrigues happened in the kingdom.

The style that emerges from civilization built by Islam does have a divine spirit or in other words contains spiritual values. This can be seen at the time of the opening always calling praise to the creator and at the end of the essay / writing or discussion, with the phrases "Wallahu A'lam bi Shawab", but the purpose of civilization built by Islam with spirit or values basically wants to form more people in a lifestyle that is more functional and more concerned with ethics (Pusat Bahasa, 2008).

Western civilization

The appearance of west as a modern civilization, could not be separated from darkness period. During years the civilization was controlled by church, where the creativity and scientific activity could not run normally. Church has subjugated the logic and science on behalf religion. The pattern of leadership of the church gave rise to creative minority that became courageous and bet the reputation and life for growing the critical spirit against the condition that happened.

Galileo galilei has placed himself as the shield of freedom and became center of communal spirit that finally presented the new world named *renaissance* which is marked by having regeneration of various knowledge, like knowledge of literature, art, philosophy and science. *Renaissance* spirit on philosophy grows civilization in thought that bring forth philosophy of rationalism, empiricism and criticism. The appearance of these three philosophy influence the view about knowledge.

The appearance of this Renaissance also influence the society about religion. Religion is positioned in its proper place without interfering in various scientific and social activities. The West is deprived of spiritual values. In the end, the Civilization that was built only aimed to make people's lives more of a symbolic lifestyle that only paid attention to aesthetic values

Pattern and style

It has been discussed how Islamic and Western civilizations find their vital paths dominating human civilization even though each civilization built by these two camps has its own character. Islam began its civilization with the awareness of its adherents as caliphs. This word is referred to in the Qur'an 127 times in 12 invented words. The meaning revolves around a verb with the meaning of replacing, leaving or noun, substitute or heir. Terminologically, this word contains at least two double meanings, the caliph is interpreted as a state in the government and Islamic kingdom of the past, on the other hand the caliph is interpreted as a representative or ambassador of God on earth. So the caliph is a human function on earth carrying out the mandate from God. Said Agil Husin al-Munawar, Concept of Leadership according to the Qur'an. in Humanist Islam: Islam and Leadership Issues.

Caliphs and materialism / secularism, two key words of civilization in Islam and the West. These two keywords gave birth to different spaces of

civilization even though the original civilization was the values of truth, goodness and beauty that were wrapped in art, knowledge and technology. In other words, civilization had a purpose and purpose to open spaces of convenience in human life.

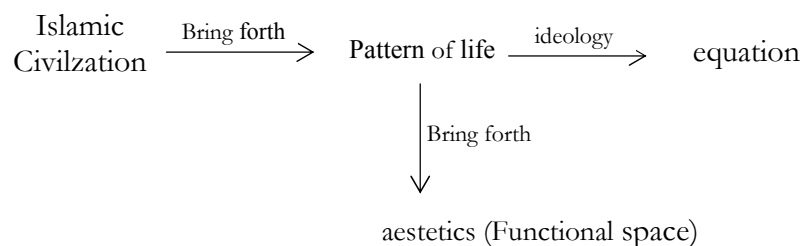
These different spaces must be seen from the above keywords which produce patterns of civilization and the style of civilization. Patterns and styles in civilization are basically aimed at forming an ethical life with functional spaces or aesthetics with its symbolic spaces.

Islam as a religion gives awareness to its followers that they are caliphs who must create their civilization on the basis of awareness of the purpose of life. Then the civilization that emerged in the Islamic world was based on spiritual values which gave birth to a "pattern" of life for the purpose of equality, equality. This goal then becomes a social standard of living even though the concept of religion cannot be equated between those who truly realize the existence of God in him and those who are only symbolic. Civilizations that give birth to "patterns" of life have excesses in ethics - which is the application of values about good and bad that function as norms or rules of conduct in relation to others - namely functional spaces, spaces without futility, waste or greed. This space was built by Islamic civilization through a pattern of life (Solomon, 2012). Religion is an important instrument for the continuity of civilization that is built which is always based on ethical values (moral) besides aesthetics (Bunga, 2000).

Examples of this case is clothing. Clothes that are created in Islamic civilization are more of a function as a cover of nakedness for others so that the form of clothing that emerges pays attention to ethical values or norms according to religious criteria even though in fact it always has an aesthetic function only as a criterion after fulfilling ethical elements (norm).

Even though it is recognized or not, civilization with a "pattern" does not lead to a more innovative or creative side as a result, such a society is always considered to be lagging behind and less developed (Hanafi, 2004). But of course the values of civilization that are "patterns" can internalize within each individual so that any form of civilization inherent in an individual will give birth to superior personalities that are not based on consideration of mathematical logic as an embodiment of divine (moral) ethics. Life with these criteria is always practiced as an embodiment of faith and ethics (moral) because religion is seen as an inspiration and solution to various problems of life (Habermas, 2006).

Illustration in the form of scheme 1



Whereas the West, which departs from materialism and secularism, has lost its transcendental side, which is an absolute character, sees individuals and society in the eyes of positivists who try to overthrow and obscure the sacred view (desacralization), separating religion from social life, denying spiritual values and rejecting all things that are supernatural and transcendent (Masduki, 2011) due to the emergence of renaissance with the separation of science and religion, which later metamorphosed into modernity and imposing the values of these worlds gave birth to a modern "style" of life wrapped in the aesthetic side of symbolic spaces. Mulyadhi Kartanegara revealed that the modern human spiritual crisis was a result of the influence of secularization which was long enough to hit modern humans. The influence of the modern worldview with its various forms such as naturalism, materialism and positivism, has found its momentum meaning that after modern science, along with the technology it carries, decided to take a secular view. (Kartanegara, 2006)

The lifestyle shown by the West through its civilization is not only a narrow space but everything, from economic, social, cultural, political, legal, etc. In the economic field, the West shows its power in leading poor countries to follow their wishes by providing assistance, as well as in the field of culture which massively introduces products as a foreign political policies. How many Islamic and non-Islamic countries are unable to fight unless there are sanctions ranging from boycotts to attacks. Also this is also called building a "style" state to show their superiority and glory. When the Islamic fact in glory, the right to equality and protection becomes a necessity of carrying out a state mission because it is indeed what you want to build is a pattern of state without intimidation.

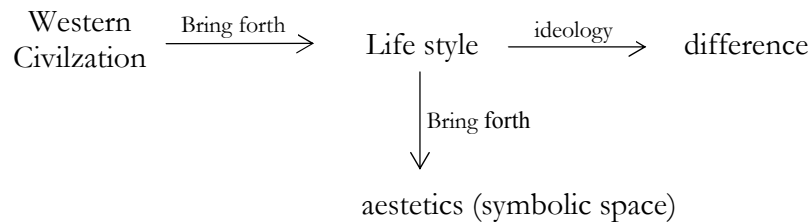
The emergence of modern life gave birth to various speculative views even though it had a positive impact on the growth and development of science but had an access to a sense of humanism. Mulyadhi Kartanegara when giving a translation foreword by Mohsen Miri stated that modernity had reduced human values, especially spiritual values. Science has reduced mankind as a divine image to an animal level or even physical objects which are separated from spiritual elements (Masduki, 2011). Modernism that is rooted in anthropocentrism as a purpose in life that has been awakened from Western civilization has triggered a wave of materialism and secularism. This wave narrows the sense of social sensitivity that individuals and communities have. Good and bad measures are no longer universal but rather individual.

These symbolic spaces then infiltrate the lives of the global community, without realizing they have damaged the dimension of humanism in the name of human rights (HAM). Human values have been pawned with these individualistic values and this is one of their attitudes to be seen from the way they design and co-opt the thinking of society starting from clothing with various designs from excessive designs to those that are almost completely open to the emergence of foods called fast food which on the one hand allows for time efficiency and is considered more prestigious and slang even though the health side will be disrupted. Likewise with other accessories, namely Bags that are worn by women

are more proud of the brand, such as Hermes, Prada, Gucci, etc. This is what is called by the author as a civilization that gave birth to "styles".

The hedonic nature that sprang up among the West, which was later adopted by the global community as a characteristic of materialism, had also colored life. The emergence of trends among young people to the elderly is a sign of the massive nature of modern life, although it is undeniable that modernization provides convenience in life.

Illustration (scheme 2)



Conclusion

Islam and the West - although these two words are not equivalent to juxtaposed - have given birth to civilization with different objectives even though it can be said that the civilization has values of truth, kindness and beauty but explicitly shows the existence of goals that are lifestyle and lifestyle. The emergence of lifestyle is nothing but the excess of the presence or absence of the content of spiritual values that accompany the civilization.

Civilization with a "pattern" gives birth to individuals who understand the nature of life both in divinity and socially. Civilization with this characteristic is inherent in Islamic civilization which was built with a sense of spirituality. The instrument and pattern always emphasizes the theological side. Whereas civilization with the "style" characteristics gave birth to individuals who put forward empirical rationality. Religion is seen as a social phenomenon that is unable to solve social problems and at the end gives rise to materialism and secularism in response to individual satisfaction

References

- Abidin, Zainal. *Pengantar Filsafat Barat*. Raja Grafindo: Jakarta, cet. Ke-1, 2011.
- Bunge, Mario. *Philosophy in Crisis: The Need for Reconstruction*. New York: Prometheus Books, 2000.
- Habermas, Jürgen. *The Religion*, trans. Brian McNeil. San Francisco: Ignatius Press, 2006.
- Hanafi, Hasan. *Dirasat Islamiyah, pada Bab V*, terjemahan Miftah Faqih. Yogyakarta: LKiS, 2004.
- Kartanegara, Mulyadhi. *Menyelami Lubuk Tasawuf*. Erlangga: Jakarta, 2006.
- Masduki, *Humanisme Sekuler dan Humanisme Religius* dalam jurnal UIN Suska Riau.
- al-Munawar, Said Agil Husin. *Konsep Kepemimpinan menurut Alquran*. dalam *Islam Humanis: Islam dan Persoalan Kepemimpinan*. Moyo Segoro Agung: Jakarta, 2001.
- Nasr, Seyyed Hossein. *Islam: Religion, History and Civilization*. Lahore-Pakistan: Suhail Academy, 2005.
- Pulungan, J. Suyuti. *Prinsip-Prinsip Pemerintahan dalam Piagam Madinah Ditinjau dari Pandangan Alquran*. Ombak: Yogyakarta, 2014.
- Solomon, Robert C. *Etika Suatu Pengantar dalam Idzam Fautanu, Filsafat Ilmu Teori dan Aplikasi*. Referensi: Jakarta, cet. Ke-1, 2012.
- Supriyadi, Dedi. *Sejarah Peradaban Islam*. Pustaka Setia: Bandung, 2008.
- Syalabi, A. *Sejarah dan Kebudayaan Islam 1*. Pustaka al Husna Baru: Jakarta, 2003.
- Tim Penyusun Kamus Pusat Bahasa. *Kamus Besar Bahasa Indonesia*. Pusat Bahasa: Jakarta, 2008.