

THE DEVELOPMENT OF ISLAM AS CIVILIZATION AND CULTURE IN EDUCATIONAL MANAGEMENT DEVELOPMENT

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Abstrak: Sejarah kemajuan dan kemunduran yang dicapai umat Islam dalam berbagai bidang, seperti bidang keagamaan dan umum, ilmu pengetahuan, budaya, arsitektur, politik, pemerintahan, perang, pendidikan, ekonomi, dan sebagainya. Hasil penelitian ini menunjukkan bahwa: 1) Sejarah Peradaban Islam merupakan gambaran produk tentang aktivitas kehidupan umat Islam pada masa lalu yang bersumber dari nilai-nilai Islam yang dikembangkan dalam manajemen pendidikan. Pada masa Klasik, hanya satu pusat pemerintahan (yaitu Arab) dan selama beberapa abad sangat kuat. Peranan bangsa Arab sangat dominan, sehingga ekspresi kebudayaan yang ada semuanya terekspresikan melalui bahasa Arab, yang pada akhirnya terwujud suatu kesatuan kebudayaan Islam yang kesemuanya berbentuk bahasa Arab. 2) Untuk membedakan wilayah budaya Arab dan budaya Islam dapat ditinjau dengan mengambil konsep bahwa di dalam Islam terdapat kumpulan dogma normatif dan Islam yang nyatanya merupakan realitas sejarah. Selain konsepsi normatif dan historis untuk menentukan budaya Arab dan budaya Islam juga dimungkinkan menggunakan konsepsi Ushul dan Furu'. 3) Dalam kalangan sejarawan terdapat perbedaan pendapat mengenai kapan sejarah Islam dimulai. Periodisasi yang umum digunakan dalam sejarah peradaban Islam dibagi menjadi tiga periode yaitu, klasik, pertengahan, dan modern yang kesemuanya dibuat acuan dalam pengembangan manajemen pendidikan Islam.
Kata Kunci : : Islam, Peradaban, Kebudayaan.

Abstract: History of progress and setbacks achieved by Muslims in various fields, such as in the religious and general fields, science, culture, architecture, politics, government, war, education, economy and so on. Results of this research show that: 1) History of Islamic civilization is a description of Muslims life activities in the past which originate from Islamic values that developed in educational management. In Classical period, there was only one central government (Arab) and for several centuries this government was very strong. The role of Arab people was very dominant, as the consequences all existing cultural expressions were expressed through Arabic, which ultimately had created a unified Islamic culture, which all of the culture was in Arabic. 2) To differentiate between Arab culture and Islamic culture, it can be viewed by using a concept. That in Islam, there is a collection of normative dogmas and Islam as historical reality. Apart from normative and historical concepts, in determining Arab culture and Islamic culture, it is also possible to use the concepts of Ushul and Furu'. 3) Among the historians there are different opinion regarding to when Islamic history began. The periods that commonly used in the history of Islamic civilization are divided into three periods, namely the classical period, the medieval period and the modern period, all of them are used as references in the development of Islamic education management.

Keywords : Islam, Civilization, Culture. Educatinal Management Development

Introduction

The history of Islamic civilization is a field of Islamic study that attracts attentions of researchers from both Muslim and non-Muslim circles. By studying history of Islam we can find out about the era of Islam's glory that will make us proud and confident as Muslims. (Skinner 1938) And also, we will know the time when Islam declined, so we can take lessons and experience to avoid it happen in the future. And we can determine future steps to find alternative paths to the glory of Islam.

The history of Islamic civilization is a significant area to study. Therefore, as an initial framework, this article will discuss several basic conceptions of the Islamic civilization history. (Marboe 2022) History is events that

actually happened in the past or important events that actually happened.(Ansari 2017) Meanwhile, in a broad sense, history is a description of the past regarding the activities of human life as social creatures which is compiled based on facts and interpretations of objects from past events.

From an epistemological perspective, history means the terms of time which in Arabic is called Date. There are also some people who think that history means the tree of life, stories or dates.(Mir 2019) Thus, history means a past description of human life activities as social creatures which is compiled based on facts and interpretations of past objects, then called cultural history.

Meanwhile, in terms of terminology, history is defined as circumstances and events that occurred in the past that actually happened to individuals and society. The main historical issues are basically always related to important experiences regarding the development of the state of society as a whole.(Rahman 1997) Therefore, history is an interpretation of events and an understanding of real relationships that provide dynamism at a certain time and place.

Islamic history is events that actually occurred in the past which are related to the Islamic religion. Islam has a very broad scope, so do the Islamic history.(Hitti 1970) Among them are related to the history of the growth, development and spread of Islam, figures in the development and spread of Islam, the history of progress and setbacks achieved by Muslims in various fields, such as in the fields of religious and general knowledge, culture, architecture, politics, government, war, education, economics, and so on. Thus, Islamic history is a variety of events that actually occurred which are related to the development and growth of Islam in various aspects. In this regard, various terms are commonly used for history, including: Islamic History, History of Islamic Culture, and History of Islamic Civilization.

In the education world, history of Islamic education is very useful for understanding and knowing the development and growth of Islamic education and able to solve the problems of Islamic education today due to advances in science and technology. According to Azra (Azra 2008), the history of Islamic education is information about the growth and development of Islamic education from time to time, start from the birth of Islamic era to the present time. One branch of science related to the growth and development of Islamic education, both in terms of ideas, conceptions and in terms of institutions and operationalization from the time of the Prophet Muhammad Saw to modern times, especially Islamic education during the era of the Prophet Muhammad SAW.

From the description before, it can be concluded that the history of Islamic Education is a branch of knowledge related to the growth and development of Islamic education since the Prophet Muhammad SAW era to the present time which must be known in order to solve educational problems caused by technological advances. This history can be used as a reference in scientific development, especially in the field of educational management as a branch of science that is embedded in the structure of scientific development itself.

Method

This research used library research method which relied on bibliographic sources from books and articles in scientific journals related to the subject matter. The data was taken from the experts with a constructive approach and interpretation of the main content discussed in research that is relevant and valid. In this case, discussions in Islam history were used as a basic for developing current and future Islamic education management.

Findings and Discussion

Islam as a Civilization and Culture

A number of parties said that Islam is equivalent to the Islamic culture. In this case, Islamic experts consider that is detrimental to the image and purity of Islam. With the increasing of relationship between Islam and Islamic culture, it means that religion (which originated from Allah) and culture (which is product of Muslims) has increased, it means that there is also an increasing in the relationship between revelation and human mind. The opinion that Islamic culture is part of the Islamic deen means that it has incorporated elements of Aqli (the creation of Muslims) into the Islamic religion, and this also means that revelation and human mind have been mixed up.(Cooke and Hitti 1952)

In fundamentalists' point of view(Brown and Gibson 2017), such thoughts and ideas are considered very dangerous and misleading, because in Islamic theology it has been explained that all of Islam is revelation, there is no part of Islamic culture in it. Religion or revelation is not at the level of Islamic culture, because religion or revelation comes from Allah SWT while Islamic culture is the result of human creation, feeling and intention(Firmansyah 2021a). Therefore, these thoughts and ideas must be rejected and cannot be justified.

Meanwhile, Western thinkers also consider Islam as a cultural product, as stated by H.A.R. Gibb (Gibb et al. 1986) who said that "Islam is still more than a system of theology, it is a complete civilization". Gibb's opinion was indeed correct when expressed by the orientalist group, but if it was accepted by Islamic scientists it will raise

an ambiguous understanding. It is recognized that religion and culture are two fields that are related and cannot be separated, but they are different. Religion is absolute; it cannot change due to changes in time and place. However, even though culture is based on religion, it can change over time and from place to place.

Most cultures are based on religion, but religion is never based on the culture. Therefore, religion can be said as the primary and culture is the secondary. Culture can be an expression of religious life, because culture is related to religion but not vice versa. Religion essentially contains two groups of dogma, namely (Calverley and Hitti. 1943):

1. The basic dogma revealed by Allah through His Messenger to the humans, which is found in the holy book, because it is a revelation from God, this dogma is absolute, eternal, unchanging and cannot be changed.
2. Dogma in the form of holy book explanations (both regarding its meaning and how to implement it) that carried out by religious leaders or experts. The explanation and results of the thoughts of a religious leader or expert, these dogmas are relative and can change according to developments over the time.

In Islam, the first group is mentioned in Al-Qur'an and Mutawatir Hadith. Al-Qur'an consists of 6,300 verses, but according to studies by Muslim ulamas, the verses that regulate of faith, worship, muamalah and human social life are no more than 500 verses. The basic teachings of the Islamic religion (Al-Qur'an and Sunnah which are authentic reports) are not included in the culture, but the Muslim ulama's understanding of the main religious teachings is the result of the Muslim ulama's initiative. So, it is part of culture. However, Muslims believe that culture is the result of Muslim ulama's efforts in understanding the basic teachings of Islam and receiving guidance from Allah SWT, namely Al-Qur'an and As-Sunnah. Then, this is what called as Islamic culture.

According to Bassam Tibi (Tibi 2012), Islam is a cultural system. He said that Islam as a cultural system consists of various symbols which combined to form of a realness model. However, in that position religion cannot be penetrated experimentally, but only interpretively. In a religion, human concepts of realness are not based on science but on belief in the power of Allah SWT as conceptualized in the holy book (Al-Qur'an). Al-Qur'an is the basic of realness.

Furthermore, the concept of realness produced by humans had parallel changes. Adaptation of religious and cultural concepts to the changing of realness then becomes a central component in cultural assimilation for change. In this way, change is directed, because society does not just respond to the change process by using cultural innovation. Thus, it can be understood that the essence of religion has two aspects, namely: (Esha 2018)

- a. Giving meaning to various aspects of social and psychological realness for its adherents, so that an objective conceptual form can be obtained.
- b. Religion can be in the form of realness and become the realness itself. It means that the interpretation of religious symbols is part of realness, because these symbols also influence the realness. At the same time, the embodiment of these symbols in empirical realness forms a structured pattern in a form commonly known as culture and civilization.

Therefore, it can be concluded that Islam is a source of culture and civilization. The foundation of Islamic civilization is Islamic culture, especially in its ideal form. So, Islam is not a culture but it can create a culture. If a culture is the result of human creation, feelings and intention, then Islam is a revealed realness from Allah SWT. Discussion about Islamic civilization does not mean that the issue of Islamic culture is not important in Islamic studies. The issue of Islamic culture is very important, because it is its foundation. Therefore, studying Islamic civilization can be said as the study of Islamic culture.

Many authors (Western or Eastern) identify both Islamic Civilization and Arab Civilization. In classical times, this opinion could have been justified, even though in fact there are differences between Arabic and Islam. In the Classical period, there was only one central government (namely Arab) and for several centuries it was very powerful. The role of the Arab people was very dominant, so that all existing cultural expressions were expressed through Arabic, which ultimately created the unity of Islamic culture.

However, as time went by, the medieval and modern periods emerged, where non-Arab countries began to participate and foster culture and civilization. Even though at that time Muslims still viewed the area of Islamic law as their homeland, Islam was still seen as the homeland and power. The participation of non-Arab nations in developing culture and civilization was not due to the disintegration of Islamic political power with several kingdoms in a very wide area, but because the expression of culture and civilization was no longer expressed through one nation. The language of Islamic government administration began to vary, such as Persian, Turkish, and even the role of Arabs declined. The three great Islamic kingdoms of the medieval period were not controlled by Arab. Moreover, Islam was very tolerant in treating the culture of local communities, as long as it did not deviate from the existing principles of Islamic teachings.

In the process of creating and developing culture Muslims must be able to pioneer and guide the realization of a culture based on Islam. Maintaining and caring for existing culture, as long as it still showed positive values

and beneficial for human life. And also discarding values that are contrary to Islamic teachings and replacing them with new ones that are in accordance with Islamic teachings. This is a basic value that is significant enough to be used as a guide for a Muslim who is sympathetic to the study of Islamic history. (Abarca 2021)

History of Islamic civilization is defined as the development of Islamic culture from a historical perspective. Islamic civilization has various meanings, including: First, history of Islamic civilization is the progress level of intellectual intelligence produced during the Islamic civilization by the Prophet Muhammad SAW until the development of Islamic power nowadays. Second, history of Islamic civilization is the results achieved by Muslims in the fields of literature, science and art. Third, history of Islamic civilization is a political advancement or Islamic power whose role is to protect the Islamic way of life, especially those related to worship, language and community habits.

Differences between Arab and Islamic Culture

Basically, religion and tradition are two different things and have their own independence. Indeed, sometimes areas of tradition and religion are in conflict, on the one hand the area of religion comes from "normative revelation" while on the other hand tradition comes from "man-made". Therefore, traditions tend to change according to developments and changing over time. In this case, it allows the assimilation of religious behavior into daily life in the accordance with applicable traditions. (Kirk 1951)

There are many things that we have to consider in terms of positioning a text with a developing culture or tradition. However, there must be reconciliation between God's revelation and culture consideration, or it based on the context. This is what then demands the indigenization of Islam. Apart from being related to the socio-cultural order of society, many things also relate to religious behavior, especially if it related with fiqh.

Many writers equate Islamic culture and civilization with Arab culture and civilization. This opinion may be justified even though Arabic and Islam can still be distinguished. In the classical period there was only one center of government and the Arab role was very dominant. All parts of Islam used Arabic. All cultural expressions were expressed through Arabic. Although at that time non-Arab countries had also begun to participate in developing their culture and civilization. Moreover, there were also many non-Muslims who contributed their cultural works.

In this era of change, a fairly radical movement has emerged with the tendency of a number of parties to prioritize the construction of Islamic law in Arab face while denying the realness of other traditions (Firmansyah 2021b). However, Indonesia is not identical to Arab, because Indonesia is not an Arab country with different sociocultural and political aspects. Even though it is acknowledged that there is actually nothing wrong with utilizing Arab culture to express its diversity, it does not give rise to conflict in society which is framed in a solid conceptual understanding. (Al-Masri 2022)

However, the problem emerges when the assumption that Arabic religion considered as the most valid and absolute religion used. So it is important that the law must be applied in all conditions and situations. This of course has an impact on the situation where Arabic expressions become dominant, even the culture and traditions that develop in local communities. There are presumptions such as imperfection, heresy, Bid'ah or idolatry to the people who do not use Arabic expressions. For example, the issue of wearing hijab that some people who wear different hijab style with the hijab that usually wear in Arabia will consider as different. This phenomenon is part of various phenomena that illustrate as the conflict and tension between Islamic law and culture.

History of Islamic Culture and Civilization in the Educational Management Development

In distinguishing between Arab and Islamic cultural areas, it can be viewed by adopting the concept that in Islam there is a collection of normative dogmas and Islam which is in fact a historical reality. Islam has two kinds of values, namely the normative dimension of Islam and the historical dimension of Islam. (Nasution 2011) These two aspects have an integrated relationship, cannot be separated, but can be differentiated. First, the normative aspect, where the revelation must be accepted as it is, and binding on all parties and applies universally. Second, the historical aspect, where the caliphate can always change, accepts discussion because it is a product of a certain era and not a transition.

The recognition of normative Islam has a transitional dimension. It is recognized as a transcendental realness that is absolute and universal, beyond space and time also often called as the divine realness. Meanwhile, the definition of historical Islam cannot be separated from the history and human life. Islam which is raised by the context of the lives of its adherents is subordinate to divine realness.

Apart from normative and historical conceptions, to determine Arab and Islamic culture can also use the concepts of *ushul* and *furu'*. The issue of religious dogma is universally normative so that it becomes the spirit of Islamic teachings. Meanwhile, the *furu'* aspect is a traditional value that cannot be accepted holistically, but must be taken as the substantive value only. (Islam 2019)

Among historians there are differences of opinion regarding when Islamic history began. In general, the differences can be divided into three types. First, the history of Muslims began when the Prophet Muhammad SAW received the first revelation. According to this opinion, during the thirteen years of the Prophet in Mecca an Islamic society was born although not yet sovereign. Second, the history of Muslims began when the Prophet Muhammad SAW moved to Medina, because Muslims only became sovereign in Medina. Third, Islamic civilization began with the Prophet Adam because all the Prophets sent by God to humans were all Muslims. (Hafidhatun Nisaa' 2022)

Apart from that, historians also have different opinions in determining the phases or periodization of Islamic history that carried out by Indonesian ulamas. The division of Islamic historical periods are as follows: (Rodríguez Mediano 2021)

1. The Beginning of Islam (610-661 AD)
2. Amawiyah Daulah (661-750 AD)
3. Abbasid Daula I (740-857 AD)
4. Abbasid State II (847-946 AD)
5. Abbasid State III (946-1075 AD)
6. Mughol Daula (1261-1520 AD)
7. Ottoman Sovereign (1520-1801 AD)
8. Revival (1801-present).

Shehab (Shehab and Nawar 2022) divides Islamic history into three periods, namely the Classical (650-1250 AD), Middle (1250-1800 AD) and Modern (1800-present):

a. Classical Period (650-1250 AD)

The classical period between 650-1250 AD began with problems in the Arab country itself, especially the challenges posed by Arab tribes who no longer wanted to submit to the Medina government. This was because the Arabs considered that the agreement made by the Prophet Muhammad SAW was void, after the death of the Prophet Muhammad SAW. After internal affairs were finished, Abu Bakr sent personnel outside Arabia. During the leadership of Umar Bin Khattab, the area of Islamic law covered the Arabian Peninsula, Palestine, Syria and Egypt.

The classical period which took place in 650-1250 AD can be divided into two: first, the period of Islamic progress I, the period of Islamic progress I which began in 650-1000 AD. The progress of Islam I was recorded in the history of the struggle of the Prophet Muhammad SAW from 570- 632 AD. Khulafaur Rasyidin from 632-661 AD, Bani Umayyah from 661-750 AD, Bani Abbas from 750-1250 AD. And secondly, the period of disintegration was 1000-1250.

b. Middle Period (1250-1800 AD)

This middle period ranged from 1250-1800 AD. This period was a period of decline, with the fall of Baghdad in the hands of Spanish, after the Abasyiah Caliphate collapsed due to attacks by the Mongol army. Islamic politics strength has decreased drastically. In 1500-1800 AD the political situation of Muslims as a whole experienced progress again after the emergence and development of three great empires, namely the Ottoman Empire in Turkey, the Syafavid Sultanate in Persia, and the Mughal Sultanate in India. In 1700-1800 AD the three kingdoms declined.

Furthermore, the middle period, which took place from 1250-1800 AD can be divided into two periods, namely:

1) Decline in period I,

The first period of decline occurred in 1250-1500 AD. In the era of decentralization and disintegration, the differences between Sunnis and Shiites and between Arabs and Persians were very striking. The Islamic world was divided into two, the first is Arab. The Arabic section consists of Arabia, Iraq, Syria, Palestine, North Africa, and Egypt as the center. And the second is Persia. Persian culture took on an international form and thus crowded out the field of Arab culture. The opinion that the door to *ijtihad* is closed is increasingly widespread among Muslims. Likewise with congregations that have a negative influence. There was very little attention to science. Muslims in Spain were forced to convert to Christianity or leave the region.

2) The period of the Three Great Kingdoms

The period of the Three Great Kingdoms took place in 1500-1800 AD, starting with the era of progress in 1500-1700 AD and the second era of decline in 1700-1800 AD. The three kingdoms were the Ottoman Empire in Turkey, the Safavid Sultanate in Persian Turkey and the Mughal Empire in India. In the development of the three great kingdoms, each kingdom had its own glory, especially in the fields of literature and architecture.

During its decline, the Ottoman Empire was hit by European powers. The Safavid Empire was destroyed by attacks from Afghan tribes, while the Mughal Empire's territory was reduced due to attacks by Indian kings. Muslims experienced a drastic decline. Finally, in 1798 AD, Napoleon was able to occupy Egypt, which at that time was one of the most important Islamic civilization countries.

c. Modern Times (1800-Present)

The Modern Period in Islamic history began in 1800 AD and continues to the present. At the beginning of this period, the political condition of the Islamic world was under the penetration of colonialism. It was only in the mid-20th century that the Islamic world rose to liberate its country from Western colonialism. This period was indeed a revival of Islam, after experiencing a setback in the middle period. In this period, reform ideas began to emerge in Islam. The reform movement emerged because of two things, namely:

- 1) The emergence of awareness among the ulama that many foreign teachings have been introduced and accepted as Islamic teachings.
- 2) The West dominates the world in politics and civilization, so they are trying to rise by imitating the West in politics and civilization to create a balance power.

The modern period from 1800 AD onwards was a period of Islamic revival. The fall of Egypt into the hands of the West convinced the Islamic world of its weakness and made Muslims aware that in the West a higher civilization had emerged and was a threat to Islam. Islamic kings and leaders began to think about how to increase the quality and strength of the Muslim community. In the Modern period, the idea of renewal in Islam emerged in general using periodization which is used to divide periods in the history of Muslims. It began in the period 650 or during the Ustman era because during Ustman's reign various kinds of conflicts emerged, both theological and political (Basuki 2019).

In connection with the history above, there are several notes that need to be studied in the development of educational management, they are the problem of the classical period which was disconnected from the time of the Prophet and how the Arab education system was before the prophet and after the prophet was born and became a prophet. The period began with the classical period in 650 AD which was famous during the time of Caliph Usman (644-656 AD) after Islam became a religion and at the same time a large country in terms of territory and society. The question is why it did not start during the time of the Prophet (611-634) and not also during the time of Caliph Abu Bakr (632-634) and Umar bin Khattab (634-644 AD). In fact, many historical researchers, (Osman 1989), especially among Muslims themselves, say that the Prophet Muhammad SAW until the time of Abu Bakr and Umar was an essential golden age from the point of view of his people's commitment to Islam. This commitment to Islam given birth to Islamic cultural products. Klausner (Bickerton and Klausner 2022) started the chapter from Ustman's time, because he emphasizes the period when theological and political conflicts began to grow and color the following period. Therefore, the periodization formulated will be suitable if the emphasis is placed on the history of the development of Islamic thought, which also touches on how educational management was developed.

In discussing Islamic education management, experts usually focus on the first formal educational institutions founded by the Islamic government, namely Kuttab. During the time of Caliph Harun Al Rasyid, discussions regarding management are synonymous with educational institutions. In this kuttâb management, it is managed by officials with their respective types and duties. Alimin Mukhtar stated that there is a wâqif (waqif) or muassis (founder), the daily management and supervision is handed over to a nâzhir (head of the institution and supervisor). Nâzhir is a person who has great mastery and recognized authority in various scientific disciplines, has superior behavior and manners, has noble desires, and is respected in his position because he will manage ulamâ', fuqahâ', qurrâ', muhadditsîn, respected figures (fudhalâ'), khâtibis, leaders (mutashaddirîn), teachers (mudarrisîn/mu'allimîn), and mosque imams.

Conclusion

The history of Islamic civilization is a very important field of Islamic study. Islamic history is events that actually occurred in the past which are entirely related to the Islamic religion. Islam has a very broad scope, so the discussion about history of Islam is also very broad. The discussion are related to the history of growth, development and spread of Islam, figures in Islam development and spread, the history of progress and setbacks achieved by Muslims in various fields, such as religious and general fields, science, culture, architecture, politics, government, war, education, economy, and so on. The history of Islam Civilization is a description of the Muslims life activities in the past which originate from Islamic values developed in educational management. In the Classical period, there was only one central government (Arab) and for several centuries it was very powerful. The role of Arab people was very dominant, as the consequences all existing cultural expressions were expressed through Arabic, which ultimately had created a unified Islamic culture. To differentiate between Arab culture and Islamic culture, it can be viewed by using a concept. That in Islam, there is a collection of normative dogmas and Islam as historical reality. Apart from normative and historical concepts, in determining Arab culture and Islamic culture, it is also possible to use the concepts of Ushul and Furu'. Among the historians there are different opinion regarding to when Islamic history began. The periods that commonly used in the history of Islamic civilization are divided

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