

Islam as a Religion, Civilization and Science

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Abstract

Islam and civilization are a unity that cannot be separated. Since its presence, Islam has carried the concept and mission of civilization that is inherent in itself. Islamic civilization is rooted in din which comes from Allah's revelation. That is why civilization is commonly known as tamaddun or madaniyyah, because it originates from the dn. Then the high expression of Islamic civilization in the history of human civilization got its place in Yathrib which later turned into Medina. From the relation of modernism to the current world phenomenon, of course, religion faces the challenges of Modernism. Religion is like humanity itself, and is essentially spiritual in origin. It symbolizes a resealed series of divine instructions to various prophets and apostles of Allah to direct mankind in the right direction.

Keywords

religion; civilization;
modernism



I. Introduction

Islam is a source of civilization for its adherents, according to the conception of the word civilization itself, which means the product of the activities of human life, both in the political, economic, social, educational and so on. So Islam as a religion, in its books also provides instructions about things that are needed in human life, although not in detailed language. Enforcing the application of Arabic Islamic law into a society like Indonesia, of course, will create a sense of alienation in religion. For example, the case of hijab for Muslim women. Arab or Middle Eastern dress and veil models are dark in color. If these models are used in Indonesian Muslim society, the wearer will look different and become strangers in that society.

Indonesia is not a country based on Islam but Islamic civilization dominates the life of the Indonesian people, especially the people who are Muslim. The existing culture gradually formed an Islamic civilization that was able to bring the Indonesian nation forward and intelligently. This cannot be separated from the role of Muslim traders from Arabia, Persia and India as well as the local community themselves who played an active role in the spread of Islam in Indonesia. The archipelago is known as a country that is fertile and rich in natural potential. Therefore, it is not surprising that foreign traders came to the regions of the archipelago. With the development of trade between countries, it causes the development of ports, especially in the coastal areas of the island. The advancement of international trade caused the kingdoms in the archipelago to become rich and prosperous, the existing port is also increasing. This causes more and more traders from various countries to come to conduct trade transactions with local communities in the archipelago. Then there will be interactions between local people and foreigners, including Muslim traders. So it also affects the local culture. Talking about civilization is very interesting, because it becomes a significant part of human life. Human history is filled with many different civilizations, depending on the rulers

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Moreover, in this global era, the civilization model is almost uniform because territorial barriers, nationality, culture, religion, and race are not able to fortify themselves from efforts to market the civilization model which is a trend on the strong side. So in turn, the characteristics of culture, religion, national, and race become faded and finally destroyed, then replaced by the world civilization model. The interpretation of the word civilization is often associated with culture, even many western writers equate or equate the term Islamic culture with Islamic civilization. In fact, it is not uncommon for Islamic civilization to be associated with Arab civilization, even though in fact Arab and Islam are like coins that cannot be separated but can still be distinguished. □. In this period Islam as a religion or belief developed into a civilization that was integrated with Arabic, even growing rapidly to other parts of the world.

Islam is not only a perfect religion but also a source of civilization for its adherents. Because in accordance with the concept of the word civilization itself which means the product of the activities of human life, both in the fields of politics, economics, social, education and so on. Islam as a religion, in its holy book also provides instructions about things needed in human life, although the language is not recognized in detail. Furthermore, related to the ups and downs of Islamic civilization and culture, according to Harun Nasution, history records that Islam has been victorious and advanced in all fields for hundreds of years to make Muslims feel proud of the glory that has been achieved. On the other hand, Muslims have also experienced setbacks and backwardness. Therefore, Muslims have the view that Islamic politics and civilization are an integral part of Islamic teachings. The reason is, Islamic teachings have high flexibility and elasticity, and have a strong relevance to the development of Muslims themselves. (Harun, 2016)

II. Review of Literature

2.1 Islam as a Religion

From the relation of modernism to the current world phenomenon, of course, religion faces the challenges of Modernism. Religion is like humanity itself, and is essentially spiritual in origin. (Shamim, 2015) It symbolizes a resealed series of divine instructions to various prophets and apostles of Allah to direct mankind in the right direction. It aims to provide a successful relationship between a servant and his creator i.e. Allah. Therefore, the primacy of religion in human life cannot be denied. Despite outward differences and apparent contradictions, all true and revealed religions provide a path to the same goal. Every religion is like a path, not a mere ism or ideology. There are no roads that lead nowhere. It must have a starting point as well as a destination because religion is basically a path itself. Thus, God himself is the goal of religion. (Shamim, *Islam and Science: A Preliminary Exploration*, 2015)

Religion has doctrinal, ritual, and ethical elements that are interrelated and cannot be separated. This means that religion is not a purely personal matter.

Each religion is distinguished by three factors, namely doctrine, ritual, and ethics which equate three levels in humans which include intelligence, behavior, and choices to distinguish each belief.

In Islam, the core or concentration of knowledge, religious awareness or spiritual truth is referred to as al-fitrah. (Akbar, 2017). As Allah says in the Qur'an Surah Ar-Ruum verse 30 which read

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ

اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ۝

Meaning: So turn your face straight to the religion of Allah; (stay on) the nature of Allah who has created man according to that nature. There is no change in the nature of Allah. (That is) the straight religion; but most people don't know. (Surah Ar-Ruum/30:30)

God's fitrah means God's creation, humans were created by God to have a religious instinct, namely the religion of monotheism. If there are people who are not monotheistic, then it is not natural. They are not monotheistic because of environmental influences. That is the primordial existence in man that represents his unique ability to accept God as his own. The famous theosophy Imam al-Ghazali states that every person is born into his fitrah, i.e. a primordial existence with the consciousness of Divine Oneness, a belief that is kneaded. The Latin origin of the word religion refers to the principle of binding attachment. Therefore, faith denotes the bond between man and what is more important than himself, namely God. The same topic is represented in Islam by the word aql which means intellect. The basic meaning of the word 'aql' is binding. Therefore, the human level that connects humans with their God, with its origin is reason or 'aql'. The position and function of the Qur'an other than as a holy book of the Qur'an is as a way of life for those who are pious and as a guide or guidance for humanity (Sinaga, 2020). The verses of the Qur'an which describe the communication process explicitly illustrate that potential kinesic aspects occur throughout the period in the process of human interaction (Fairus, 2018). The name of this interpretation is not a coincidence and origin, but this title reflects a nature that was shared with the Al-Qur'an (Kholil, 2020). That is why the Qur'an often refers to humans as having 'aql,' that is intelligence. (Nasr, 1979) This implies that all true religions have a fundamental unity.

Religion may differ between man and time or with social laws, but is always the same in essence. In this context, Schoun's quote seems as relevant as every color, with its rejection of darkness and its affirmation of light, offering the possibility of finding the light that makes it visible and tracing that light back to its source of light, like all forms, all symbols, all things. Religion, through the denial of error and affirmation of its truth, makes it possible to trace the rays of revelation back to their divine source. (Frithjof Schuon, 1984) The Qur'an also confirms that the fundamental beliefs of a religion are universal and common to all people (Surah Ali Imran 3: 34). The Qur'an also states that all people of the Book share the same basic beliefs of faith (Surah Ali Imran 3:34). Therefore, religion is an eternal tradition of mankind, because humans have never existed without religion since the beginning of history. It was only in today's modern era, which is marked by what is called the maturity of civilized human beings that humans began to live without religion.

2.2 The Value of Islam as a Religion

It then turns to the principles of Islam as a religion, from such general statements about faith or religion. Islam is based primarily on the doctrine of the Oneness of God which in Islamic terminology is called Tawhid. The fundamental and axial doctrines of Islam are always echoed in the Qur'an to us, because everything in Islam revolves around or originates from it. This is not a theoretical concept or conceptual construction, but rather refers to the absolute truth that is objective in the universe alone, and everything else is subjective and dependent on it. (Haq, 2008) Therefore, Tawhid suggests that in the whole world there is only one God Almighty who is the Supreme God and Creator of all things. He is One, in the sense that he is God.(Efferi, 2017). He has no partner, and there is no match, no rival and no opponent. This implies that God is the source of all beauty, all goodness and strength, of all value. Because he is the supreme ruler of everything, everything depends on him because he is the Sole Creator of everything, and has given life and nature to him. Therefore, God is Almighty, so everything depends on Him. The strictly monotheistic environment of Islam is very characteristic of the absolute dependence of all things on God. Therefore, nothing is separate from God and outside of His influence, or nothing from Him.

Al-Qur'an Thus Islam asserts that God is the ultimate goal of everything. As a result, monotheism means that everything has come from God and in the end all will return to Him. This idea of the ultimate return to God or this eschatological truth makes man fully aware of His ultimate origin and existence, because death is the final door of all this, life to the afterlife The Qur'an speaks of incomprehensible sensations and the pangs of death with such fiery eloquence, unfathomable by comparison with comparable phenomena, that it is impossible for man to remember his history to witness anything from this realm. At the moment of death man encounters the absolute dimension of the ultimate reality.

Projected into the absolute and deepest essence of all things, man will become aware of what he is in reality, he will ontologically organize himself and conclude that life is just a moment, a play. (Surat al-An'am 6:32, and QS. An-Nazi'at 79:45). Thus, the Qur'an depicts the terrible fear of the Day of Judgment when God righteously judges the smallest acts of man and is followed by eternal punishment in hell or eternal reward in heaven.(Islam, 2019)The ontological relationship between God and man is immense but inexplicable. Therefore, the Qur'an equates forgetfulness of remembering Allah with forgetfulness of man himself. (Surat al-Hashr 59:19).

Meaning: And do not be like those who forgot Allah, then Allah made them forget themselves. They are the wicked. Therefore, God's righteousness is unavoidable and his existence is unbearable. In this sense, Al-Ghazali notes that when a man dies, his connection with the world is lost forever, but his relationship with God is eternal and after death will be much closer than before.

2.3 Islam as Civilization

Since the 14th century, the rise of Islam has colored the history of world civilization. In fact, the rapid development of Islam, both in the west and in the east, in the eighth to 13th centuries AD was able to dominate various civilizations that existed before. It does not matter if the Islamic civilization is considered as one of the civilizations of greatest influence in the world. Even today, various types of Islamic civilization can still be seen in a number of ex-Islamic countries, such as Baghdad (Iraq), Andalusia (Spain), Fatimids (Egypt), Ottoman (Turkey), Damascus, Kufa, and Syria. The basic assumption that can be built is that civilization comes from the word adab which in this sense implies manners, behavior or character. Thus civilization is all kinds of character, realized by Muslims from time to time both in political, economic, educational and other social realities.

The language of Islamic civilization is a translation of the Arabic vocabulary: al-khadlarah al-Islamiyah, al-madaniyah al-Islamiyah or al-tsaqofah al-Islamiyah, which is often translated into Islamic culture. While in English there are also two differences in the expression of culture and civilization. However, in reality, its use tends to be good, so that many Indonesian, Arab and Western people still find synonyms between civilizational and cultural vocabularies. While in English there are also two differences in the expression of culture and civilization. However, in reality, its use tends to be good, so that many Indonesian, Arab and Western people still find synonyms between civilizational and cultural vocabularies. While in English there are also two differences in the expression of culture and civilization. However, in reality, its use tends to be good, so that many Indonesian, Arab and Western people still find synonyms between civilizational and cultural vocabularies.

On the other hand, from the root of the word madana, the noun tamaddun is born which literally means civilization which can also mean a culture-based city or a city of culture. According to Abdullah, although not too sure, that among Arab writers the word tamaddun was first used by Jurji Zaydan in a book entitled Tarikh al-Tamaddun al-Islami (History of Islamic Civilization), published in 1902-1906. Since then, the term tamaddun has been widely used among Muslims. Apart from the various meanings and the diversity of the use of the term, according to al-Attas that Islam was revealed as a religion (deen), actually has the concept of civilization.

Because the word deen itself contains the meaning of tradition, structure, power, legal structure and human tendency to form a law-abiding society, and strive for a just government. It means that in terms of deen hidden a living system. Therefore, when Allah's religion called Islam has been perfected and implemented in a place, then the place is given the name Medina (formerly the city which was better known as Yathrib). Furthermore, according to Ibn Mandzur from the roots of the word dien and Medina then form a new root of madana, which means to build, establish a city, advance, purify and prestige.

III. Discussion

3.1 Model of Islamic Civilization in Indonesia

There is an interesting phenomenon and at the same time for some people it is considered worrying, related to the thoughts and ways of Muslims in understanding and implementing Islamic teachings. It is said to be interesting, because the thoughts about Islam and all the teachings in it are very different. But on the other hand it is called worrying because there are also some people who want to go back, both in thought and behavior, as when the emergence of Islam occurred in the early days (the Prophet and the Companions). According to Karen Armstrong, how the movement back to strong texts oriented to the past, in many ways has made Islamic studies very textual, black and white, barren, unproductive, dry and not rich.

However, this study does not intend to oppose let alone get to the blame area. It just gives a different view in understanding or studying Islam. Because as far as the authors study and find in the scriptures, the room for differences is actually very wide open. But unfortunately these spaces are not aware of it, in fact there are still many people who don't like it when something is different. In fact, wisdom is needed. The existence of wisdom will make us accept (accepted), the fact that Islam has many faces. How about when Islam intersects with local culture, what immediately happens is an enriching symbiotic process.

This phenomenon will occur in any region, including Indonesia. Then came the various variants of Islam. There are Javanese Islam, Madurese Islam, Malay Islam, Sasak Islam, Bima Islam, and so on, each of which presents a different character from one another. Likewise, not only Arab-Islam, but also Iran-Islam, Chinese-Islam, American-Islamic,

African-Islamic, Indian-Islamic, and Indonesian-Islamic emerged with their own building of truth. In Indonesia, there are very interesting examples of peaceful and accommodating Islamic activity. The movement carried out by the walisongo group can be an example of how they unite da'wah and local traditions without attacking aqidah. Walisongo incorporated the Islamic worldview into a tradition that could be affirmed. One form of success of the propagator of Islam in the archipelago is through language. The process of entering Islam is to incorporate Arabic-Islamic terms into the local language. Many Malay and Indonesian vocabularies were absorbed from Arabic. For example, the vocabulary of reason, deliberation, fairness, etiquette, morals, councils, sentences, sermons, congregations, chairs, zahir, inner, heart, lectures, and others.

The spread of Islam has been carried out by the Walisongo above, according to Prof. al-Attas as a success that beats Hindu-Buddhist achievements. This is because they succeeded in elevating the Malay language to be the language of unity in the archipelago. The facts show that Hindu Sanskrit is not popular except among the court and religious leaders only. Meanwhile, the Malay language, which has absorbed the Arabic-Islamic term, is more popular and its distribution area is wide along with the extent of Islamic da'wah in the archipelago. In addition, there are various expressions in Malay or Indonesian that come from Arabic vocabulary, which is also known as the Javanese Arabic script, which is often called Pegon writing. The writing is read Javanese or Sundanese but the letters are written in Arabic script. This type of writing is popular in traditional Islamic boarding schools which have been taught for hundreds of years since the advent of Islam. However, unfortunately this type of writing is no longer popular in Indonesia except among Islamic boarding schools. This type of writing is the uniqueness of the Muslims in the archipelago inherited from the previous propagators of Islam.

3.2 Factors Affecting the Development of Civilization

Civilization is shared by a group of people (Nafis, 2020). For simplicity, it can be said that society is the container, while civilization is the content of the container in the form of society. The factors that differentiate the development of civilization from one society to another are:

1. **Geographical Environmental Natural Factors**
Includes the layout of the earth and its climate. This factor has a great influence on the formation of civilization.
2. **Habit Factor.**
If you pay attention to the habits of people in the world, you will find behaviors that are prohibited in one society, while in another society it is not prohibited or is not questioned. This can affect the development of civilization in the society concerned.
3. **Social Layer Factor**
The social layer is formed because every society has an attitude of appreciating certain things in the fields of life so as to produce a different civilization.
4. **deological Factor**
It is a collection of ideas, basics and a good order in the life of society and the state. Ideology is used as a way of life and a way of life for a nation, belief or religion, a civilization based on a religion may be different from a civilization based on other religions because of the difference in the value system adopted.
5. **Science and Technology Factor**
Humans continue to try to study science and technology to find out science and explore aspects of life and develop civilization.

3.3 Islam as a Science

Islam places knowledge on the basis of faith and piety. Its development is the task of humans who believe in Allah SWT. (Toto Suryana, et al. 1997). Allah SWT.

Therefore, happy for those of us who have knowledge. Because in Surah Al-Mujdalam verse 11 it has been explained that Allah. Will elevate the level of people who are knowledgeable. So in Islam by having knowledge, a human being is expected to easily know Allah SWT. And of course increase faith and piety to Allah SWT. Furthermore, here the author will develop several reviews of how Islam actually views science itself against various fields of science itself, including:

a. Islamic View of Social Sciences

Since its birth, Islam has been skilled as a religion that pays attention to the balance of life between the world and the hereafter, namely the relationship between humans and God, humans and humans, and between worship and muamalah affairs. The relationship between religion and humanitarian issues becomes important if it is associated with the humanitarian situation in modern times. Since humans entered the modern era they were able to develop their rational potentials, they had freed themselves from the shackles of irrational mystical thought and the shackles of natural law thinking that strongly bind human freedom. In such circumstances, it seems now urgent to have social science that is able to free people from these problems. Social science in question is knowledge extracted from religious values. (Abudin Nata, 2013).

Every human being needs a social science that not only stops at explaining social phenomena, but can solve them satisfactorily. Such a social science is a social science that can straighten out the steps of the development of science that is currently happening and can also reduce various social unrest and other criminal acts that currently color life. The phenomenon of riots, crime, rape, forest fires, traffic accidents that claimed thousands of human lives, abuse of narcotics and illegal drugs, social deviations, reckless actions, deprivation of human rights, and other social problems that continue to grow, Sociology is not a stand-alone problem. These are all products of systems and mindsets, decadent views, and so on. One of the solutions to this problem is to give social science a religious nuance which according to Kuntowijoyo is called a prophetic social science. With such social sciences, humans must be ready to face the era of globalization in the modern age, the signs of which are already being felt in big cities.

b. Islamic View of Science

In addition to social sciences, the sciences are also studied in Islam which relies on the study of verses that exist in the universe (the Kauniyah verse) using experimental study methods in the laboratory with the conditions and steps tested by experts. And through this experimental method, natural sciences such as biology, physics, agriculture, medicine, veterinary, forestry, water, air, weather, and so on are produced in which there are also various theories of schools which are not entirely the same. (Abudin Nata, 2013). In classical times, prominent Islamic scientists also practiced science, for example Ibn Sina who studied medicine. Medical science developed by Ibn Sina is based on the concept of the human soul which consists of physical and spiritual elements that are interconnected and influence one another. The concept of the human soul is influenced by his philosophical views inspired by the Koran. Therefore, the treatment he does not only uses a purely physical approach, but is integrated with the concept of the soul. A medical science that sees humans not merely as physical biological beings, but as spiritual psychological beings.

Medical science is not solely based on academic mechanical analysis, but also medical science that is friendly to nature and the environment. Medical science that sees medicines

that come from nature as an alternative that is no less important than medicines that are processed technologically. In addition, the medical science that he developed was not arrogant medical science that saw the patient's recovery as caused by the only medical assistance, but that healing was also a blessing from God. Thus the medical science that is developed is medical science that combines effort and prayer, hope and anxiety so on. Medical science that knows no dead ends. Because above medical efforts there are still more medical efforts that are carried out with an approach to God. This Islamic medical science is a medical science that will provide enlightenment and optimism to humans. (Abudin Nata, 2013)

c. Islamic View of Education

Among the Indonesian people, the term "education" has a very broad meaning. The words education, teaching, guidance and training, as technical terms are no longer differentiated by society, but the three have merged into a new understanding of education (Mochtar Buchori, 1989). In Law Number 2 of 1989 concerning the National Education System, article 1 for example, it is explained that "Education is a conscious effort to prepare students through guidance, teaching, and/or training activities for their roles in the future". The definition of education has even been expanded to include activities and phenomena. Education as an activity means an effort that is consciously designed to help a person or group of people in developing a view of life, attitude to life,

While education as a phenomenon is an encounter between two or more people whose impact is the development of a view of life, attitude to life or life skills on one or several parties. Meanwhile, in the context of Islamic education, the outlook on life, attitude to life, and life skills must be inspired by Islamic teachings and values derived from the Qur'an and As-Sunnah/Al-Hadith. (Muhaimin, 2012) In the historical sociological context, Islamic education has been interpreted as religious or Islamic education/teaching (al-tarbiyah al-diniyah, ta'lim al-dini, and al-ta'lim al-Islami) in the context of tarbiyah al-muslimin (educate Muslims), to complement and/or differentiate it from secular (non-religious/non-Islamic) education.

For example, there is a madrasah diniyah (religious school in the afternoon) education system which was established as a vehicle for excavation, study and mastery of religious sciences as well as the practice of Islamic teachings for Muslim students who are studying in the morning or secular schools established by the government. Therefore, education in an Islamic perspective can contain the meaning of religious and Islamic education/teaching, and/or Islamic education/teaching. Such an Islamic education system is still growing and developing, especially in Salafiyah Islamic Boarding Schools, ta'lim assemblies, TPA and TPQ. (Muhaimin, 2012) The essence of education in Islam is an absolute obligation imposed on Muslims, even the obligation of education or seeking knowledge starts from the baby in the womb until it enters the grave. A mother who is pregnant is recommended to increase worship, read the Qur'an and dhikr to Allah because the good morals of a mother during pregnancy have a very big impact on the baby in the womb. Likewise, a new born child is read the call to prayer and iqamat because the baby's hearing is the first sense tool that works, because the sound of the call to prayer and qamat is very meaningful for filling the baby's first monotheism.

Islamic education is an effort without giving up on exploring the guidance contained in the Qur'an, the guidance meant is the guidance of faith, the guidance of knowledge, and the guidance of charity. The guidance of faith means that everyone who explores the contents of the Qur'an should believe in Allah and the Messenger of Allah and believe in the book of the Qur'an. Hidayah science means exploring the verses of the Qur'an which provide information and the basic ideas of all human knowledge. While the guidance of charity means that we are

given the physical and mental strength to practice all the knowledge that has been excavated in the Qur'an. (Hasan Basri, 2009) Islam has never distinguished between religious sciences and general (worldly) sciences, and does not hold a dichotomy view of science. However,

d. Islamization of Science

The mention of the Islamization of science, as stated by Dawan Raharjo, is usually associated with the name Ismail al-Faruqi, a Palestinian-born scholar who now lives in the United States. He is considered the main originator of this idea, which was followed by the founding of the International Research Institute of Islamic Thought or better known as III-T which was headquartered in Philadelphia but later moved to Herndon, Virginia, or an hour's drive from Washington DC. Abudin Nata said that the phenomenon of the Islamization of Science can be seen for the following reasons:

- a) Modern life which is marked by advances in science and technology is recognized as having provided convenience for human life in various fields. But at the same time, the progress of science and technology has caused various negative impacts in the form of a competitive lifestyle that justifies all means. Humanity feels that something is missing in itself, namely the grip on life that comes from universal and absolute values that come from His creator, namely God. In the midst of a life full of dynamics and competition, he seems alone, lifeless and fragile. In such circumstances, humans need Religion. This is one of the reasons people return to Religion.
- b) Science and technology have now entered into all living systems with various variations. But science and technology do not know what goals it should achieve. So it is religion that tells about the goals to be achieved by science. Einstein once reminded that science without religion is blind.
- c) Islamization of science also occurs as a response to science and technology originating from the West with its secular, materialistic, and atheist nature and character. Such knowledge may be accepted and utilized by Muslims after the science and technology is directed by Islamic values which are guaranteed to lead to a life that is physically and mentally prosperous, in this world and in the hereafter.
- d) The Islamization of science is one of the cornerstones of mankind in saving their lives from catastrophic destruction. Islam as a value system that has proven its efficacy in history, is starting to be reconsidered to be used as an alternative to solve various problems faced by mankind.
- e) Islamization of science can also be done by integrating the two paradigms of religion and science which seem to show differences. Science is said to be relative, speculative, and uncertain. While religion is considered absolute, transcendental, and certain. Thus, the Islamization of science is an effort made by Muslims which aims to neutralize science and technology originating from the west in order to save Muslims from being negative from secular ideologies. As for thoughts that can be used for positive purposes, of course Muslims will always develop these things for the benefit of mankind.

IV. Conclusion

1. Despite outward differences and apparent contradictions, all true and revealed religions provide the same path to the goal. Every religion is like a path, not an ism or an ideology.
2. Civilization is shared by a group of people. For simplicity, it can be said that society is the container, while civilization is the content of the container in the form of society.
3. In the Islamic point of view, knowledge is defined as knowledge obtained based on ijihad or the results of in-depth thinking of Muslim scholars and scientists based on the Qur'an and hadith. Alqur'an and hadith are the guidelines of human life and in it there is universal knowledge. So that in its golden age, Muslims were able to change the western world, which at that time was experiencing a dark period. In the golden age of Islam, many Muslim scientists did extensive research and translation of the philosophical works of Greek scientists. So that the level of scientific progress was increasing rapidly at that time. And because of all these facts, we cannot deny that Islam also contributes to the development of science in the world.

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