Cultural Wealth: Indonesia's Gateway to Become the Centre of Global Islamic Civilization

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Abstract

This research explores various aspects of Indonesia's rich culture and its important role in facilitating Indonesia's ascent to the pinnacle of global Islamic civilization. The research aims to disseminate its findings widely, encouraging a deeper understanding of Indonesia's unique potential as a global center of Islamic civilization. The research method is a literature review approach. The research begins with a careful exploration of Indonesia's historical trajectory, which explains the emergence and evolution of Islam in the archipelago. This historical analysis highlights the synthesis between Islamic traditions and indigenous cultures, thus illustrating the unique and syncretic character of Indonesian Islam. The results show that the government also needs to play an active role in developing moderate religious education. Investing in an education system that teaches the values of peace, tolerance and pluralism can create a younger generation that is more open to differences and better able to promote the message of peace in the Islamic world.

Keywords: *Encouraging, Islamic Civilization, Adherents of Islam, Culture Wealth, Muslim Population*

INTRODUCTION

Civilization is a vocabulary that has deep meaning in human life, the strength and weakness of a nation is largely determined by the extent of their ability to dynamize civilization. Civilization is usually associated with progress, an advanced nation is considered capable of building a great civilization, whereas a weak nation is considered not to have the ability to build a stable civilization. Civilization is not only marked by development on the physical aspect, but also measured on the aspects of intelligence and culture(Sternberg and Grigorenko, 2006). Great civilizations are characterized by a high intellectual culture in these civilizations and a culture that develops very rapidly. In a deeper aspect, civilization is also a stimulus for the birth and strengthening of association within the framework of good manners and manners(Wei, 2011). Islamic civilization is something that has its own unique characteristics, different from other civilizations, Islamic civilization is built on the foundation of Islamic teachings which are translated into human social life, therefore every part of Islamic civilization has a divine dimension.

Determinants of Progress and Decline of Islamic Civilization

Islam as a civilization has triumphed over a very long period, at the peak of its heyday Islamic civilization has become a reference not only for Muslim countries but also for non-Muslim countries, for example Europe(Vaisse, 2008; Ichsan, 2020). This glorious achievement certainly did not just happen, there was a long process that went through to get to the peak of its glory, the glory of Islamic civilization when it was at its peak was influenced by several factors. It is important to analyze these factors further to understand the causes of the progress of Islamic civilization.

First, the presence of an intellectual climate that allows thought traditions to develop rapidly. Thought is an important element in civilization, if the tradition of thought develops rapidly then civilization will also move forward, thought is like fuel for civilization, without a strong tradition of thought it will be impossible to give birth to civilization. Islam is a religion that gives high respect for reason, in particular Islam encourages humans to maximize their intellect(Dogan, 2013; Sharif El-Tobgui, 2020), This awareness is then translated into the

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social space of people's lives, this is the basis for thinking creations that are highly valued, the intellectual climate thrives, which in turn gives birth to various big ideas that encourage Islamic civilization to keep moving forward.

Second, the occurrence of cultural contact with new areas that have developed civilization first. The expansion of Islamic territory which was massive enough to be able to conquer areas that had previously built civilizations caused Islam to interact with local cultures, for example with Persian and Greek, manuscripts of knowledge in the form of books left behind by these civilizations and then translated into Arabic. Third, the Islamic world can accommodate pluralism. Islamic civilization presents life with a high level of tolerance, guarantees the security of its inhabitants, both Arab and non-Arab, even some non-Arabs are given important positions in government according to their expertise in their field, this is an effort to build a universal political entity based on the principle of equality (Tijani, 2016; Halilović, 2017; Montalti, 2024).

In addition to these factors of progress, it is also important to know the factors causing the decline of Islamic civilization, understanding the factors of decline in Islamic civilization can be a lesson in the present and the future to strengthen Islamic civilization. Some of these factors include: First, the strengthening of anti-ijtihad understanding. This understanding is usually associated with groups at that time who wanted to carry out religious purification, this group believed that the most ideal model of Islam was the model of Islam at the time of the Prophet's companions, so there was no need for ijtihad, this understanding brought serious problems which resulted in the stagnation of Islamic civilization, the absence of ijtihad. gave birth to stagnation in the world of Islamic thought, because of which civilization stopped its development(Alwani, 1991; Razi, 2014).

Second, internal conflicts in the Islamic world, the decline of Islamic civilization is also marked by internal conflicts within the Muslim community itself, concrete examples of this case can be seen in the Umayyad and Abbasid Caliphates, both of which collapsed due to the strengthening of internal conflicts that could not be resolved. Third, the moral degradation of the leader. This factor is closely related to the luxurious lifestyle practiced by the leader, dissolving in luxury causes the leader to experience moral decline, as a result the Islamic leaders at that time lose the trust of their own people, at the same time they no longer make serious efforts to maintain the stability and development of civilization.

Indonesia and Islamic Civilization

In principle, the center of Islamic civilization does not always stay in one area but tends to move from one area to another, even though Islam was revealed in Mecca, Islamic civilization was not always centered in Mecca. To prove it can refer to the phase of Islamic civilization. The first phase is the Rasulullah phase, followed by the Khulafaurrasyidin phase as the second phase, both the first and second phases make Makkah the center of civilization. Then the third phase, namely the dynasty or kingdom. The dynastic phase is divided into three parts, namely the Umayyad dynasty, the Abbasid dynasty, and the Ottoman dynasty. The Umayyad dynasty made Damascus the center of Islamic civilization, while the Abbasid dynasty preferred Baghdad as the center of Islamic civilization, while the Ottoman Empire ruled Constantinople as the center of Islamic civilization(Asmamatin and Ferianto, 2023). The collapse of the Ottoman dynasty marked a stop, or at least slowed down the movement of Islamic civilization to reach continents that were far from the center of the initial phase so that it took hundreds of years to recover, and it is hoped that it will return to having a center of civilization which until now has not materialized.

Islamic civilization is not something foreign to Indonesia, Islamic civilization in Indonesia even existed before Indonesia was formed as a nation state, since Indonesia still had the status of an archipelago consisting of various kingdoms. Islam as a civilization was present in Indonesia at the same time as the arrival of Islam in the archipelago, until now there is still an academic debate about the beginning of the arrival of Islam in the archipelago, these different views are influenced by the scientific theory that was developed. The Mecca theory believes that Islam entered the archipelago in the 7th century, this is reinforced by evidence that in that century there were settlements of Middle Eastern people on the coast of Sumatra, apart from living they were believed to spread Islamic teachings to residents. Meanwhile, the Gujarat and Persian theories both assume that Islam entered in the 13th century through trade routes(Kasdi et al., 2022).

The relatively rapid spread of Islam in the archipelago provided an opportunity for the birth of an Islamic empire, the formation of an Islamic empire marked an increase in the level of Islamic civilization in the archipelago. The various Islamic kingdoms applied Islamic principles in their governance, the kingdom also produced rules for its people that were sourced from Islamic teachings. In short, people's lives at that time were regulated based on Islamic principles that grew in the midst of local culture. The internalization of Islamic teachings into local cultures was a characteristic of the implementation and expression of religion in the archipelago at that time and even today (Baeti Rohman, 2020). Several well-known Islamic kingdoms in the archipelago were the Kingdom of Samudra Pasai, the Kingdom of Demak, the Islamic Kingdom of Banten, the Kingdom of Makassar, the Sultanate of Malacca, the Sultanate of Ternate, the Sultanate of Cirebon, and the Sultanate of Pajang. When Indonesia became independent, Islamic civilization basically continued during society in the fields of education, arts, culture, politics, economy, and customs(Mike, 2022). The Islamic kingdoms of the Archipelago made Mecca and Medina a source of reference for Sharia and spirituality. Meanwhile, the Ottoman Empire was used as a source for their civilization and political legitimacy.

METHODS

This study uses a literature review methodology, in this section an assessment of the concepts and theories used is carried out based on the available literature, the literature in question is books and articles that discuss civilization and Islam in Indonesia. The study of culture as the key to Indonesia as the center of Islamic civilization seeks to be analyzed in depth, books and articles that talk about civilization and Islam in Indonesia are used as a basis for study. Books and articles present a body of knowledge about the dynamics of the ups and downs of civilization, including Islamic civilization in Indonesia. It is hoped that the analysis developed from books and articles will give birth to new thoughts that will contribute to efforts to promote Indonesia as the center of Islamic civilization.

RESULT AND DISCUSSION

Culture as the opening key for Indonesia to replace the lost centers of Islamic civilization is something that is very rational. Efforts to make Indonesia the center of Islamic civilization are also not driven by ambitions of power to become leaders over other Islamic countries. This endeavor departs from an awareness that global Islamic civilization can rise again and progress if there is one region that becomes the center of civilization. At this time, it needs to be objectively recognized that since the fall of the Ottoman Empire, the Islamic world no longer has a center of civilization. The absence of a center of civilization in the Islamic world has caused not a few Muslims to make western civilization a reference for progress(Islam, 2019). Trying to take the essence of western civilization is certainly not wrong but making western civilization as a reference for progress is also not the right attitude, Islamic civilization has different characteristics from western civilization, it is impossible to rebuild Islamic civilization by completely imitating western civilization. Islamic civilization can only be rebuilt by understanding the inherent characteristics of Islamic civilization.

Continuity of Civilization Is a Fundamental Capital for Indonesia as the Center of Islamic Civilization

The continuity of civilization meant in this context is an Islamic civilization that is continuous, not interrupted, let alone experiencing a collapse. Many people think that Islamic civilization in Indonesia has long since collapsed. This assumption bases its views on the conquest of the Islamic Empire by the Dutch colonialists and the birth of Indonesia which was not in the form of an Islamic State. Basically, this view is wrong, the conquest of the Islamic Empire by the Dutch colonial regime was not able to extinguish Islamic civilization(Burhanudin, 2014). Islamic political symbols in Islamic kingdoms, even though they have been torn down by colonial countries, have never been able to eliminate the development of Islamic civilization in Indonesia. Islamic civilization in Indonesia continues to run dynamically without having to depend on political symbols of power.

It cannot be denied that there was a major setback in the Islamic Empire, which was conquered by the Dutch, but that does not mean that Islamic civilization in the kingdom also collapsed, Islamic civilization survived even in a weak and limited situation, this happened because Islamic civilization had united very strongly. in every dimension of people's life at that time, all aspects of life were influenced by Islamic civilization, from politics,

social, culture, to customs. Therefore, when an Islamic empire was successfully conquered, the people continued to carry out the culture and customs that were heavily influenced by Islamic civilization(Adnan, 2023). Culture and customs can still be carried out even without the presence of an Islamic government.

Rationalization of Encouraging Indonesia as the Center of Islamic Civilization

Efforts to push Indonesia as the center of Islamic civilization is not a plan without careful calculations, this endeavor has a strong and rational explanatory system. The explanatory system is in the form of the basic capital owned by Indonesia to become the center of Islamic civilization. The basic capital is the large and even the largest Muslim population in the world, the birth of Islamic thinkers, the many Islamic boarding schools and religious schools, an open country with a high level of tolerance, and the implementation and religious expression of Indonesian Muslims have their own peculiarities which are plural in religious expression but full of high tolerance.

First, Indonesia has the largest Muslim population in the world. Based on data from the World Population Review, Indonesia is the country with the largest Muslim population in the world, there are 231 million Indonesians who are Muslim, that number is equivalent to 86.7 percent of the total population of Indonesia. This very large number is an encouraging demographic bonus, this fact indicates that Indonesia has very adequate resources to activate civilizational works. It is important to emphasize that to build civilization, the availability of resources, especially human resources, is a mandatory requirement, Islamic civilization is impossible to build with limited resources(Hossin, Ali and Sentosa, 2020; Misbakul Munir and Saputra, 2022). If you check historical facts, you can find that civilization has complex dimensions that can only be moved by many human resources. Indonesia already has many human resources, what is needed is the mobilization of these human resources for the benefit of Islamic civilization(Gulaid, 1995).

Second, Indonesia can give birth to Islamic thinkers, building civilization certainly requires work of thought, civilization can stand upright because there are big ideas that are realized in reality to form civilization. This condition also applies in the context of Islamic civilization, Islamic civilization in the past was once established and reached its peak of glory because Islamic thinkers actively produced a variety of great ideas that were successfully realized in the lives of the people(Essa and Ali, 2012). Indonesia is not a country that does not have Islamic thinkers, on the contrary many Islamic thinkers were born in Indonesia, these Islamic thinkers spanned from pre-independence to post-independence.

In fact, it should be noted that there are several Islamic thinkers from Indonesia whose ideas have received international recognition and their works have become references abroad. Some of them are Sheikh Nawaai Al-Bantani, a great scholar from Banten, Sheikh Nawawi managed to write hundreds of books, some of which have become references in the Arabian Peninsula and Southeast Asia. These books are for example Kasyifah al Saja Syarah Safina Al-Naja, Sullam Al Munajah, Nihayah Al Zain, and Nashaih Al-Ibad. There is also the name of Sheikh Ahmad Khatib Al-Minangkabawi, a great scholar who came from West Sumatra, Sheikh Ahmad Khatib Al-Minangkabawi was recorded as the first non-Arab person to be entrusted with becoming an imam at the Grand Mosque. Some of his works that have become references for world scholars are ad Da'il Masmu a la Man Yuwarritsul Ikhwah wa Auladil Akhwan Maa Wujudil Ushul wal Furu and Raudhatul Hussab. Apart from that, there is also the name of Sheikh Muhammad Arsyad Al-banjari, a great scholar from South Kalimantan, one of his most monumental works is Sabilal Muhtadin lit-Tafaqquh fi Amriddin, a book that contains fiqh law and even became the foundation of the State of Brunei Darussalam. International recognition of the works of these scholars is proof that Islamic thinkers from Indonesia can produce high-quality ideas.

Third, Indonesia has many Islamic educational institutions. The formation of Islamic civilization cannot be separated from Islamic educational institutions, educational institutions play an important role in the formation of civilization, an advanced civilization is marked by the presence of well-established and quality educational institutions, conversely, the decline of civilization is marked by the collapse of educational institutions, this is evident in the case of the Dynasty Abbasyiah, when the Mongol troops burned the manuscripts in Baitul Hikmah, the Islamic civilization during the Abbasid dynasty could no longer stand.

Islamic educational institutions are not something new in Indonesia, long before Indonesia's independence, Islamic educational institutions in the form of Islamic boarding schools had spread widely, Islamic boarding schools were a model of typical Indonesian Islamic educational institutions. Apart from pesantren, Madrasas are Islamic educational institutions which are quite popular in the current context. Both pesantren and madrasas play an important role in the process of transforming Islamic civilization in Indonesia. Islamic boarding schools play an important role in the formation of the social habitus of Indonesian society, the Islamic boarding school value system is even able to shape people's behavior and life(Armina, 2020; Kholifah, 2020). Islamic educational institutions that continue to grow in Indonesia are the basic capital in pushing Indonesia to become the center of Islamic civilization.

Fourth, Indonesia is an open country with a very high level of tolerance. Civilization requires a society that is open, open to change, building civilization is basically an effort to make sustainable changes in society, these sustainable changes must be designed with careful planning, in time sustainable changes that are carefully designed will lead the community to the peak civilization. Civilization cannot be born during closed communities, closed societies have a tendency not to move forward, their lives are stagnant without any major achievements.

The open character of Indonesian society allows them not to be closed to change, the open character of Indonesian people, especially those who are Muslim, is triggered by the Islamic model which is the mainstream in Indonesia, the Islamic model intended is moderate Islam(Silfiah and Humiati, 2023), Islam with moderate characteristics is always open both in attitude and thought. Islam with moderate characteristics is a stimulus for the birth of tolerance towards others, tolerance will ensure the continuation of peace in society, to build a strong civilization, stability of peace is needed, the presence of peace ensures that civilization work continues.

Fifth, the implementation and religious expression of Indonesian Muslims has its own peculiarities, one might say that it is plural in religious expression, but full of high tolerance. stowaway. Islamic religious leaders with various scholarly academic graduates, both from the Middle East such as graduates from Egypt, Saudi Arabia, Iran, as well as from American graduates, as well as graduates from Europe, even many Islamic religious leaders graduated from Africa, these religious leaders when they returned to Indonesia they express religion in the framework of Indonesian culture, so that religious schools and ideologies that move away from Indonesian culture will be very difficult to be widely accepted. So, it needs to be appreciated when Western countries do not view Muslims in Indonesia as a threat to acts of extremism and radicalism that threaten global security. They even learn a lot about the cool religious expression of Muslims in Indonesia.

CONCLUSION

The center of Islamic civilization has always moved from one region to another, after the collapse of the Ottoman Empire, Muslims no longer had a center of civilization, not a few Muslims who then used western civilization as a reference, an attitude that was in some ways wrong. Indonesia has a great opportunity to act as a center of Islamic civilization, this opportunity can be seen from the basic capital that Indonesia has to become the center of Islamic civilization, this basic capital includes the availability of abundant human resources because it is a country with the largest Muslim population in the world, Indonesia is able to give birth to many Islamic thinkers have even received international recognition, Indonesia has many Islamic educational institutions, an open and tolerant character is inherent in Indonesian society, and the implementation and religious expression of Indonesian Muslims have their own peculiarities which are plural in religious expression but full of high tolerance.

While cultural richness may be the key to Indonesia becoming the world's center of Islamic civilization, there are some limitations that need to be acknowledged as Indonesia's cultural wealth is not always evenly distributed across the country. Some regions may be more famous for their cultural heritage than others. This could lead to inequality in the utilization of cultural potential for diplomatic purposes. Identity Issues and Internal Conflicts that Indonesia also faces challenges in maintaining internal stability and addressing ethnic and religious conflicts. These issues could hamper efforts to become the world's center of Islamic civilization if not handled wisely. Limited Resources, to effectively promote Islamic culture and values, Indonesia needs to allocate significant resources. At times, budget and infrastructure limitations can be an obstacle in developing strong

cultural initiatives. Global Competition: Indonesia must compete with other countries that are also trying to become centers of Islamic civilization. Global competition for this role can be fierce, and Indonesia must face it with a well-thought-out and sustainable strategy. In the face of these limitations, Indonesia must take prudent and strategic actions to maximize the potential of its culture and Islamic values in its quest for a role as the world's center of Islamic civilization.

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