

Learning culture as a core values of Islamic civilization: Learn from golden age era to future civilization

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ABSTRACT

Golden age is a period of inspiration and phenomenal throughout the history of Islamic civilization. A period capable of emerging and growing rapidly in the mid of the complexity of the problems at Abbasids' era as the ruler of that period. The strengthening of the academic atmosphere marked by the number of educational institutions and the quality of scientists and the resulting quantity of science is an indicator of golden age recorded clearly in the long journey of Islamic civilization. The phenomenon is of course still inspire Muslims to bring back the golden age in the present context. Such efforts require examination of the core values of golden age, a soft component that has a significant impact on the development of the world community. Learning wherever, whenever and with anyone by the Muslim scientist of the day - is a tradition and even to the point of need - is a very urgent soft component to reach the top position. The actualization of a learning culture exemplified by scientists as a phenomenal legacy of Islamic civilization still requires concrete congregation and congregational action. This context will be discussed in detail in this paper.

Key Words : Learning Culture, Golden Age and Core Values

Introduction

Islamic civilization as a unique civilization can not be separated from the contributive efforts of two major dynasties in the early days, the Umayyad dynasty and the Abbasid dynasty. The Umayyad dynasty had a strategic role in allowing and preaching Arabic as the official language of the state as well as the official language in the transmission of science. This condition indirectly forms the interaction of mutualism between Arabic and non-Arabic speaking parties, both of which need each other according to their level and condition. The Abbasid dynasty is a dynasty that is able to position itself in continuing what has been pioneered by the previous dynasty. The Abbasid dynasty was able to portray itself as a controlling dynasty of science at the time,¹ not denying the contributions of two other dynasties, the Fatimids in Egypt and the Umayyads in Andalus Spain.

The love of science that is evenly distributed across all lines - the rulers to their people - is capable of shaping culture, which is identical with values, symbols and behavior. This means that Abbasid times of spirit and commitment to science are the main concern. This is evidenced by the behavior of scientists who adopt science from any source, visible from the dynamics of science that emerged during the Abbasid period (750-1258 AD). This is reinforced by Nasution in Muhaiminⁱⁱ which reveals that the classical scholar's scientific ethos (especially the 8th-11th century AD) is (a) implementing the teachings of the Qur'an for many uses of reason, (b) implementing the teachings of hadith to study science not just the science of religion, (c) to develop the science of religion by means of ijtihad and develop science science, (d) independent scholars. Abdurahman Masudⁱⁱⁱ also asserted that Islam has a spirit of inquiry and *rihlah fi thalab al ilm* strong. Sayyid Qutb in Budiyanto also stated that the greatness of *shahabah* in their spirit to learn and then maximally try to practice it.^{iv}

This scientific tradition proved to bring Islam and its people into *ummatan wasathan*, a scientific community that is able to bridge and become the control of the scientific development of that period. Culture to experiment and find out is the core values of scientific culture today. The Qur'an and Hadith as a source of Islamic teachings occupy an important position in creating this scientific tradition.^v Azra affirms that both Islamic sources - Al Qur and Hadith - play an important role for the growth and development of the scientific tradition in Islam. This is because two things:^{vi} *first*, the principles of all knowledge are seen by Muslims in the Qur'an, *secondly*, the Qur'an and Hadith create a climate conducive to the development of science by emphasizing virtue and virtue demanding *ilm*, the search of science in any aspect tipped on the affirmation of *Tawheed*.

Golden Age : Tracing the Excelent of Islamic Civilization

Islamic civilization is believed to bring significant impact to the entire human civilization. Etymologically, civilization comes from the word *adab* which refers more to the mind of pekerti, the refinement of manners. In terms of Arabic, civilization is identified with حضارة which in the *Munjid dictionary* is interpreted as a process of moving from ignorant activity to civic activity, which is an activity which is in accordance with the nature and nature of human beings as God's perfect creatures. As for Islam comes from the word *aslama* which means survivor, peace and prosperity. While in terminology, Islam is interpreted as a teaching that invites followers to behave madani (يتخلق بأخلاق اهل المدن) is a behavior that leads to salvation. Both definitions indicate that the conversation of Islamic Civilization is always focused on how the pattern of interaction that can lead people to reach the degree of excellence and glory. The parameters of excellence and glory used are superior in devotion (*taqwa*) and science. It is also said Muhammad Ahmad Ismail Al Muqaddam in Dwi Budiyanto "Science and strong will is the secret of the greatness of the Muslims as well as the key to their success to surpass other people."^{vii}

Implementation of the parameters of excellence and gloriousness can be traced since the dissolution of Prophet Muhammad SAW which then reached the peak of the Abbasid period. This explicitly indicates that since the arrival of Islam, has brought significant and concrete changes to

human civilization and this is reflected in the dialogue of Ja'far and King Najasyi when Muslims migrate to the land of Habashah

... We were once fools, worshipping statues, eating carrion, doing vile acts, destroying relationships and harming neighbors, who strongly raped the weak. That is our habit until Allah sends Messengers who come from our own group^{viii}

Persistence of friends in knowing whatever brought Islam as a teaching not only at the level of knowing - just to know it - but also continued to the next two stages of doing and being. For example what does Umar Bin Khattab do as a critical friend and ask what is not understood to be applied so that whatever is done is based on a complete understanding. This shows that curiosity through the process of asking, dialogue and sharing are able to form Umar, one of the Khulafa Al Rashidun. This condition strengthened when the positive interaction between Muslim and non-Muslim Arabs during the Umayyads and Abbasids - in an atmosphere of freedom, tolerance and openness. CA Qadir in Nurcholish Madjid said

"Christian-led teaching centers continue to function unchallenged even after they are conquered by Muslims. This shows not only the ubiquitous intellectual freedom under Islamic rule of the day, but also proves the Muslim's love for science and the respect they give to scholars without regard to their religion"^{ix}

The above exposition basically wants to show that the soft dimensions of the companions - curiosity, dialogue, sharing - are the basic and primary capital to shape the scientific culture of Muslims. Its can be see as below:

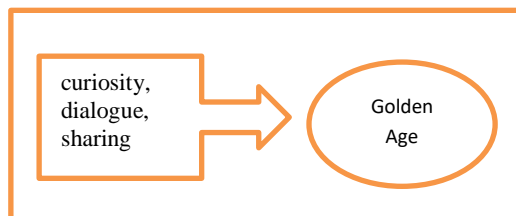


Figure 1. The Main tool for golden Age

The glorification of Islamic civilization is further evident by the existence of the bases of intellectual activity that color the gloriousness of Islamic civilization. Philip K. Hitti mentioned that the two Hijaz, Makkah and Madinah cities became the basis for the development of music, song and poetry, while the twin cities of Iraq, Bashrah and Kufa became the center of intellectual activity in the Islamic world.^x The center of intellectual activities in this cities begins with the efforts of translation of works that officially underwritten the Caliph Umayyad Marwan ibn al-Hakam (683-685). He ordered that a medical book by Aaron a doctor from Alexandria Egypt be translated from Syriac (Syriac) to Arabic.

Learning Culture is As Core Values

Collin and Porras (2004) in Zainul Fitri^{xi} define core values as values that affect the way people or groups. The existence of these core values will also bring the organization successful in

a long time. But it is said further that not all values can be core values. This means that Islamic teachings identical to full values are not necessarily core values. If reviewed further, the core values parameter lies in the quantity and quality of a value that can be a driving force. In this context, learning is one of the core values of Islam with indicators, (a) the first thing that Allah says to the Prophet Muhammad as stated in the QS Al Alaq, (b) the quantity of letters that peel about learning through the word ع-ل-م , (d) noble position of the learned person. Learning is what then becomes *driving force* the Muslims of the time of the Prophet to the present time so that the slow sea becomes a culture, habit.

Arvan characterizes the learning culture by four things,^{xii} *first*, the basic assumptions about the equality of positions of the members of the organization; *second*, the willingness to continuously challenge the prevailing paradigms existing within the organization or business environment; *third*, the opportunity to make mistakes; *fourth*, the curiosity. Based on the exposure, the most important point of the formation of learning culture is the opportunity given by the organization to its members to learn, satisfy their curiosity whenever, wherever and with anyone.

Some historical perspective studies, as described by Nasution in Muhaimin^{xiii}, reveal that the ethos of scholars of the classical period (especially the 8th-11th century AD) are (a) implement the teachings of the Qur'an for many uses of reason, (b) implement the teachings of hadith to study not just the science of religion, (c) develop the science of religion with *ijtihad* and develop the science. As for Imam Suprayogo states that Muslims in the future should be able to develop science and make research as a tradition that was built and developed as an implementation of the teachings of the Qur'an^{xiv} These statements show that the learning culture of *salafi* generation can be a driving force for the advancement of Islamic civilization.

Understanding Quran and hadits have deeply meaning that describe into 6 scientific attitude^{xv} which in fact is also a learning attitude that is taught by Islam. The scientific attitudes referred to are (a) *khanif* attitudes, is attitudes to seeking truth continuously to obtain the highest truth (QS 30:30), (b) early prejudices should not serve as final value (QS 49: 12), (c) re-examine inherited teachings (QS.2:170) (d) do not follow unknown doctrine (QS.17:36) (e) no compulsion (QS.39:18), (f) willing to listen (be open to who and whatever) (QS.39:18).

The spread of Islam is also done by promoting school construction and teaching various sciences. Islam is also believed to be a religion that leads people to a mature science and a high civilization. Abu Bakr Muhammad ibn Hasan al Karkhiy quoted by Sauqi Abu Khalil states:^{xvi} When I arrived in Iraq, I saw its inhabitants from childhood to adulthood love science. They glorify value and science and glorify clever people. Sayyid Quth as quoted Dwi Budiyanto, stated that the greatness of the generation of friends is not solely because there is Rasulullah, because if this answer means Islam is not *rahmatin lil a'alaimin*. Their greatness lies in their passion to learn and then maximally try to practice it^{xvii}. While Imam Malik contained in a story as follows:

One day HaruunAr Rashid once asked Imam Malik to come to him. Come to our place, he said "so that our children can listen to the book of Al Muwathah. Firmly Imam Malik said that May Allah be the Amir al-mu'minin. The science comes from your environment. If you glorify it he starts. If you disparage him he becomes contemptible. Science must be visited, not visit you.

The above historical study, confirms that the learning culture for Muslims is the driving force of the glory of Islamic civilization. The ability to be the driving force is what positions the learning as core values that need to be grown today as a reflection and inspiration for the incision of civilization in the present and future.

Significance of Learning Culture for Islamic Civilization on Future

Botkin's research, Elmandjra and Malitza (1979) have revealed that innovative learning culture becomes the foundation of the country to go forward and grow. Al Alaq verses 1-5 as the first revelation of Prophet Muhammad SAW became the inspiration of every movement of Islam and its followers. In the context of Islam, the QS Al Alaq verses 1-5 describes the content of Islam as a religion that concerns the social dynamics as well as its solution, for its adherents. QS Al Alaq became the starting point to become a better Muslim, muslim who pay attention to the condition around and able to react it well.^{xviii} Studies of al Qur'an text related to learning very much, considering the Qur'an itself is a source of learning the Prophet in preaching.

Al Qur'an talk about learning is a complete conversation, ranging from intention (learning motivation), process, ordinance to the consequences caused when not implementing it. The fall of the first revelation in QS al-Alaq: 1-5, is still relevant today. The word command and meaning in it become the foundation in other scientific studies.

The word *Ilm* in the Qur'an is called 105 times. But the incident is called 744 times in the form and frequency as follows: 'alima 35, ya'lamu (215), 'i'lam (31), yu'lamu (1), 'ilm (105), 'alim (18), ma'lum (13), 'alamin (73), 'alam (3), a'lam (49), 'alim or ulama (163), 'allam (4), a'llama (12) ulima (3), mu'allam (1), ta'allama (2). From several words invented it arises various kinds of meaning and meaning such as knowing, learning (study) people who receive lessons and others.^{xix} Learning itself is seen as an obligation upon Muslim individuals. The following hadiths are an example of a small part of the learning obligations that every Muslim carries.

, قال: سمعت رسول الله صلى الله عليه وسلم يقول: الدنيا ملعونة, ملعون ما فيها إلا ذكر الله تعالى و ما والاه, و عالما او متعلما.

Meaning: From Abu Huraira ra., He said: I heard the Messenger of Allah SAW has said: The world is cursed and all its isis is also damned except dhikr and obedient to Allah Ta'ala and the pious and the learned. (Tirmidhi and he said that this hadeeth hasan / Riyadhusshalihin: 1385)^{xx}

و عنه قال: قال رسول الله: إذامات ابن ادم انقطع عمله إلا من ثلاث, صدقة جارية او علم ينتفع به او ولد صالح يدعو له

Meaning: From Abu Huraira, He said: Allah's Messenger (may peace be upon him) said: When the son of Adam (man) dies then it is broken all the charities except 3 namely: 1. Alms jariyah, 2. ilmu useful, 3. akak prayer who pray for it. (HR Muslim, Riyadhusshalihin: 1384)

The study of verses and hadiths is sweetly and inspiratively exemplified by the Prophet Muhammad when he made literacy - as a basic element of learning - as a condition of being free from positions of captivity in *the battle of Badr*. Punishment is very inspirational that indirectly change the culture of ignorance dominated by materialism and hedonism into a "civilized punishment" which implies the utility for both parties. The learning urgency as driving force of the Muslims - especially the *salafi* generation - is also seen in the last moments of Prophet Muhammad's life which explicitly warns Muslims to hold fast to the Book and the Sunnah if they do not want to get lost.

Legality of the importance of learning that is contained in many words of God and the words of the Prophet Muhammad proved able to become driving force of Muslim intellectuals to be able to produce phenomenal work derived from a sense of curiosity (curiousty) which in fact is the main characteristic of learning culture. The emergence of al Kindi (d. 257 AH / 870 CE) as a philosopher who was " considered able to Islamize Greek philosophical thought, Al Farabi (died 340 H / 950M) as a successor of Al Kindi intellectual tradition called *al Mua'allim al-Tsani*. The emergence of Al Ghazali (d. 505 AH / 1111 CE) identical to his criticism of philosophy was able to perfect the learning culture of Islam as a very objective learning culture and fulfill the four conditions of learning culture characterized by Arvan, *first*, the basic assumption of the equality of positions of the members of the organization, *secondly*, a willingness to continually challenge the prevailing paradigm that exists within the organization or business environment, *third*, the chance to make mistakes, *the fourth*, the curiosity. Phenomenal work produced by Al Kindi, Al Farabi and Al Ghazali and many others are able to color the Islamic civilization that achieve the golden age.

Conclusion

Learning that became a culture proved able to become driving force of Islam and its people to achieve the glory of civilization. The glorification of Islamic civilization itself is evidenced by the many phenomenal works produced by Muslim intellectuals who originated from a sense of curiosity that was clearly facilitated by the many verses of the Qur'an and Hadith that legitimized it. This condition proves to be applied in the context of modern management today which makes learning as the productivity spirit of an organization. The emergence of learning organizations popularized by Senge and the effective habits popularized by Stephen Covey is one concrete proof that Islamic teachings increasingly proved to be able to apply and animate the life of today. Senge and Covey are able to give the spirit value that we understand but we are not aware of the awesomeness of the effect. Can we hold the next relay, give the spirit to other Islamic teachings?
Wallahu 'alam bi al-shawab

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- ⁱ Muh. Rusli, Rekonstruksi Nalar Peradaban Islam, *Jurnal Ulul Albab* UIN Malang Vol 13 No. 2 Juli-Desember 2012, h. 174
- ⁱⁱ Muhaimin, *Nuansa Baru Pendidikan Islam*, h. 53
- ⁱⁱⁱ Tobroni, *Pendidikan Islam Paradigma Teologis, Filosofis, dan Spritualis*, UMM Press, h.ix
- ^{iv} Dwi Budiyanto, *Prophetic Learning Menjadi Cerdas dengan Jalan kenabian*, Pro-U Media, Yogyakarta, 2009, h. 17
- ^v Said Aqil Al Munawar's speech on General Stadium at PPs UIN Malang . He said that hadits is the proof of intellectual tradition
- ^{vi} Ayzumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi Menuju Millenium Baru*, Logis, Jakarta, 1999, h. 13
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- ^{ix} Nurcholish Madjid, *Islam Doktrin dan Peradaban*, Yayasan Wakaf PARAMADINA, Jakarta, 2000, h. 223
- ^x Philip K. Hitti, *The History of Arab*, pen.R. cecep Lukman, PT Serambi Ilmu Semesta, Jakarta, 2006,h. 301
- ^{xi} Agus Zainul Fitri, Membangun Budaya Mutu Pendidikan Melalui Aplikasi Internal Quality Culture (IQC) Berbasis Core Values pada Perguruan Tinggi dalam *Proceeding Islamic Management and Quality Culture pada Seminar dan Workshop Nasional*, LPMP UIN Maliki Malang tanggal 26-28 April 2012, h. 78
- ^{xii} Arvan Pradiansyah, *You are A leader*, Elex Media Komputindo, Jakarta, h. 276
- ^{xiii} Muhaimin, *Nuansa Baru Pendidikan Islam*, h. 53
- ^{xiv} Imam Suprayogo, Membangun Peradaban dari Pojok Tradisi.... UIN Press, Malang, 2012, h. 37
- ^{xv} ^{xv} Ir. Hendro Saptono, Semangat Ilmiah dalam Islam, seminar Globalisasi Kebudayaan dan ketahanan Ideologi, disampaikan dalam Forum Diskusi Filsafat UGM tanggal 16-17 Nopember 1994
- ^{xvi} Syaumi Abu Khalili, *Atlas Hadits an Nabawi*, pen. Muhammad Sani, AlMahira, Jakarta, 2007, h. 3
- ^{xvii} Dwi Budiyanto, *Prophetic Learning Menjadi Cerdas dengan Jalan kenabian*, Pro-U Media, Yogyakarta, 2009, h. 17
- ^{xviii} Strengthened by Imam Suprayogo as expressed about the 5 missions of Islam, namely (1) Islam leads its creators rich in science, (2) Islam builds superior personality, (3) Islam establishes equal and just social order, (4) Islam gives ritual guidance to enrich the spiritual, (5) Islam put forward the pious deeds, lihat lebih lanjut dalam Imam Suprayogo, *Membangun Peradaban dari Pojok Tradisi Refleksi dan Pemikiran Menuju Ke-Unggul-an*, UIN Press, Malang, 2012, h. 12
- ^{xix} Dawam Rahardjo, *Ensiklopedi Al Qur an Tafsir Sosial berdasarkan Konsep-Konsep Kunci*, Paramadina, Jakarta 2002, h. 513-514
- ^{xx} Ahmad Muhammad Yusuf, *Ensiklopedi Ayat dan Hadits jilid 2*, Widya Cahata, Jakarta, 2009, h. 31