

History of Islamic Civilization and the Perspective of Islamization in the Archipelago

Neng Ely Alawiyah

STIT Manggala, Bandung, Indonesia
nengellyalawiyahimron@gmail.com

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Abstract:

The History of Islamic Civilization is a study that discusses the development of the life of Muslims from the time of the Prophet Muhammad SAW to the modern era. This study not only examines religious aspects, but also includes social, cultural, political, educational, and scientific developments that emerged from Islamic civilization. This study aims to describe the concepts of history, civilization, and Islam and explain the process of the entry and development of Islam in Indonesia along with the various theories that underlie it. The method used in this study is library research by collecting and analyzing various sources of literature in the form of books, journals, scientific articles, and relevant documents. The results of the study indicate that Islamic civilization is built on three main foundations: faith, knowledge, and deeds, which are interrelated in shaping the progress of Muslims. The entry of Islam into Indonesia took place gradually through trade routes, da'wah, and socio-cultural interactions involving Muslim traders from Arabia, Persia, India, and China. The process of Islamization in the archipelago gave rise to various theories, namely the Mecca Theory, the Gujarat Theory, the Persian Theory, and the Chinese Theory. Furthermore, the development of Islamic culture in Indonesia faces challenges in the form of cultural diversity, the influence of globalization, and technological advancements that can impact Islamic values. Therefore, education through mosques, prayer rooms, Islamic boarding schools (*pesantren*), and formal educational institutions is a crucial means of maintaining, preserving, and developing Islamic culture to ensure its relevance to current developments.

Keywords: cultural diversity; Islamic civilization; Islamization in the Archipelago; scientific developments.

INTRODUCTION

When the people of the Indonesian archipelago interacted with Western nations since the 15th century AD, this interaction enriched vocabulary related to history, such as *geschiedenis* and *historie* in Dutch, history in English, *histoire* in French, and *geschichte* in German (Vlekke, 2008). The term history, currently widely used in the academic world, is actually rooted in the Greek word *historia*, which means investigation or knowledge of various life phenomena, especially those related to humans (Kochhar, 2008). Meanwhile, the term *silsilah* in Arabic refers to the order of descent or genealogical relationships (Hula, 2020). The word *babad* in Javanese tradition refers to the story of the journey of a kingdom or nation arranged in chronological order (Abimanyu, 2024). Meanwhile, *tarikh* means recording time, dates, and events arranged chronologically (Ulum, 2021). Thus, history as a discipline is more focused on the study of human activities in the past that have certain unique characteristics and are arranged in

chronological order. This view is in line with the understanding that history is a record of human experiences that occurred in the past.

Conceptually, the term history has several basic meanings. First, history is understood as an event or occurrence that has occurred. Second, history is a story or record of that event. Third, history encompasses all knowledge related to the past. Fourth, history is seen as a branch of science tasked with researching, compiling, and passing on knowledge about human life in the past. According to the General Indonesian Dictionary, the term history has three main meanings. First, history can be interpreted as origin or genealogy. Second, history refers to actual events that occurred in the past. Third, history is a science that studies and explains various events that have occurred in the course of human life (Anwar Sanusi, 2013).

The meaning of history can also be viewed from two different perspectives. First, history is a series of events that actually occurred in the past (Prayogi, 2022). In this sense, history is understood as an objective reality that has occurred. Second, history is the result of a reconstruction or rewriting of these events (Herlina, 2020). In this dimension, history is more subjective because it involves a process of selection, interpretation, and analysis carried out by historians from a particular perspective. Based on these various definitions, history can be formulated as a scientific study of past human experiences and events, systematically arranged chronologically, critically analyzed, and interpreted so that they can be understood and become lessons for future generations.

To gain a more comprehensive understanding of history, it is necessary to explain several important aspects related to it, namely the object of history, historical sources, the benefits of history, and the objectives of learning history from an educational perspective. These elements are an inseparable part of the study of history as a scientific discipline. The object of historical study encompasses all human experiences that occur throughout time, both physical and non-physical events that have certain values and meanings. History does not only talk about events experienced by humans, but also includes what humans think, say, feel, and do in their lives (Kuntowijoyo, 2005). From a methodological perspective, writing history is an effort to uncover facts related to what happened, who did it, when it happened, where it happened, and how the process of the event took place.

Through the study of history, various values of civilization can be understood and interpreted. History provides an overview of the process of the birth of a civilization, its development, the heyday achieved, the factors of decline, and the causes of its collapse. Thus, history is not only a record of the past, but also a means to understand the dynamics of human life as a whole.

In studying past events, sources that can serve as historical evidence are necessary. This evidence can take the form of archaeological remains such as reliefs, historic buildings, monuments, ancient manuscripts, or various other artifacts that possess a level of authenticity and credibility that can be accounted for. Based on their characteristics, historical sources can be classified into several categories. Based on their form or material, historical sources are divided into written and unwritten sources (Kusdiana, 2024). In terms of the order in which information is presented, historical sources are divided into primary and secondary sources (Herlina, 2020). Meanwhile, based on their purpose, historical sources can be divided into formal and informal sources (Amin, 2011).

In addition to these classifications, historical sources can also be obtained through various supporting branches of science, such as oral traditions, written documents, visual sources, customs, beliefs, and religion (Gazalba, 1966). In addition, there are also supporting sciences of history such as archeology, epigraphy (the study of inscriptions), philology, paleography (the study of ancient writings), chronology, numismatics (the study of currency), and genealogy or the study of heredity. History has various benefits for human life, including three main functions of history (Ibrahim et al., 1991). First, history plays a role in maintaining the identity of a group or nation while strengthening its social resilience so that it can maintain its existence. Second, history serves as a source of lessons and examples through the experiences of previous generations. Third, history helps humans understand the nature of life and death more deeply.

This opinion aligns with the view (Ankersmit, 2001) that history functions as *historia magistra vitae* or a teacher of life. By understanding objective human behavior and experiences in the past (*cognitio historica*), one can gain wisdom and guidance in living life in the present and the future.

Through research into various historical events, humans can discover practical values that serve as guidelines for life. Therefore, from an Islamic educational perspective, history learning aims not only to convey past facts but also to shape students' character and personality. The goals of history learning, according to Islamic educational perspectives, include the following: First, students are guided to examine

various historical events and learn lessons from each occurrence. Therefore, both the historical material and the teaching methods must be able to guide students toward this understanding. Secondly, learning history aims to help students understand the manifestations of sunnatullah that occur in the lives of humanity from generation to generation. Through history, one can understand the causes of progress, glory, decline, and destruction of a nation in accordance with the laws of Allah that apply in social life. Third, the study of history is expected to foster awareness of the impact of events on the well-being of humanity. This understanding aligns with the teachings of the Quran, which explain that changes in a people's condition depend largely on the changes they make within themselves. Fourth, learning history can help students understand the wisdom and prudence of God in regulating human life, including when God punishes the oppressors and provides help to those who struggle to uphold the truth. Fifth, history teaches that the strength, victory, and power granted to humans are truly intended to uphold Allah's law, create peace, and prevent various forms of destruction on earth. Therefore, power must be used to achieve the common good. Sixth, students need to be trained to connect various historical events with the Sunnatullah (the law of God) that applies in everyday life. This ability will foster a more objective and proportional perspective in understanding the journey of a nation or state, without falling into the trap of exaggerating or downplaying historical facts. Seventh, history learning must serve as a means of strengthening faith. Through understanding the various events that occur in human life, students will recognize the power of God, who governs the universe with wisdom. This awareness will foster faith in the attributes of God, Almighty, All-Knowing, All-Wise, All-Compassionate, and All-Merciful. Therefore, history serves not only as knowledge but also as a medium for strengthening faith and devotion to Allah SWT (Achmadin, 2022).

Based on this description, history can be understood as a discipline with a broad scope in studying the journey of human life from the past to its influence on life today. History does not stop at the process of remembering or recording various events that have occurred, but includes the scientific process of discovering, testing, interpreting, and compiling facts based on accountable sources. Understanding history also requires the ability to view an event chronologically, critically, and proportionally so that the relationship between cause, process, and effect of an event can be fully understood. The existence of various types of sources, both written and unwritten, is an important element in producing a historical reconstruction that has an academic basis.

Through these sources, researchers can explore human experience, societal development, cultural change, and the dynamics of a nation over a specific time period. In the context of education, history has an increasingly important position because historical material can serve as a medium to introduce the experiences of previous generations to students. Knowledge of the past can help someone understand that the current state of society is formed through a long process and is influenced by various decisions, conflicts, changes, and values that develop in human life. History also provides a space for students to understand the successes and failures experienced by a society so that these experiences can be used as material for reflection. The perspective of *historia magistra vitae* positions history as a teacher of life, presenting past experiences as a source of knowledge and wisdom for the future.

In Islamic education, this position has a broader dimension because history is related to efforts to learn lessons, understand the sunnatullah (the sunnatullah) in human life, and foster awareness that various social changes and the journey of a nation offer lessons to be pondered. History learning can be directed toward developing students with historical awareness, critical thinking skills, and sensitivity to life's values. With this understanding, history can serve as a means to view the journey of human civilization more objectively while fostering awareness of the importance of preserving the good values passed down from previous generations.

Based on this understanding, the study of history should be placed as a vital part of the educational process and the formation of human perspectives on life. Mastery of history enables students to recognize their identity, understand societal changes, and learn from various experiences that have occurred. History can also help develop a wiser attitude in facing current issues because every event has a context, background, and process that must be understood before passing judgment. From an Islamic educational perspective, historical understanding is directed towards enabling students to discover lessons from the human journey and connect them to the values of faith. Various events concerning the progress, glory, decline, and destruction of a society can serve as learning materials regarding the consequences of human actions. This value is increasingly relevant in educational life because students need more than just academic ability; they also need moral awareness and the ability to draw lessons from life experiences.

Learning history can foster an awareness that power, knowledge, and various forms of human capabilities have a responsibility to be used to create common good. Historical awareness can also encourage students to appreciate the diversity of human experience and avoid overly interpreting a particular event or group. Ultimately, history serves a broader purpose than simply conveying a series of facts about the past. History is a tool for understanding people, society, culture, civilization, and the changes that occur over time.

In the learning process, history can serve as a space for reflection, connecting knowledge of the past with the needs of present life and orientation for the future. The values embodied in various historical events can form the basis for building character, strengthening identity, fostering critical thinking, and increasing awareness of human responsibility in social life. Specifically, in Islamic education, history also serves to strengthen faith and piety through awareness of the power and wisdom of Allah SWT in the journey of human life. Therefore, understanding history needs to be systematic, critical, and oriented toward learning lessons so that history truly benefits the development of individuals and society.

METHOD

This study uses a library research approach, a research method that utilizes various literature sources as the primary source for obtaining, processing, and analyzing research data. Library research is used when the object of study can be traced through documents, books, scientific articles, and various other relevant written sources (Zed, 2008). This method was chosen based on the characteristics of the study, which focuses on the history of Islamic civilization and the perspective of Islamization in the Indonesian archipelago. The research is not directed at collecting data through direct observation of objects in the field or interviews with respondents, but rather by exploring various written sources related to the research theme.

The literature research used in this study aims to gain an understanding of the concepts of history, civilization, Islam, the history of Islamic civilization, the development of Islamic civilization, and the process of Islam's arrival and development in Indonesia. The research process involved searching, reading, recording, categorizing, interpreting, and processing library data. Therefore, this study goes beyond simply collecting quotations from various sources but also seeks to build a systematic understanding through comparison and interpretation of the information found (Kaelan, 2012).

The type of research used is qualitative research with a descriptive-analytical character, conducted through literature review. A qualitative approach was used because the research data consists of ideas, concepts, historical descriptions, expert opinions, information on the development of civilization, and information regarding the process of Islamization in the archipelago. Qualitative research seeks to understand the meaning, context, and relationships between information in depth, rather than testing relationships between variables through statistical calculations (Creswell, 2014). Therefore, the data studied are not in the form of numbers or statistical measurements, but rather textual information analyzed based on the context of the discussion.

The descriptive-analytical nature of this research means that the data obtained is first described according to the source content, then analyzed to identify relationships, similarities, differences, and meanings related to the research focus. Using this approach allows the research to describe material on Islamic history and civilization in a more structured manner, starting from the definition of history, historical objects and sources, the benefits of history, the definition of civilization and Islam, to a discussion of the development of Islamic civilization and the arrival of Islam in Indonesia.

The data sources in this study are library materials relevant to the problem under study. These sources include books, scientific journals, scientific articles, proceedings, academic works, and other written documents that can provide information related to history, Islamic civilization, Islamic culture, and Islamization in the Indonesian archipelago. In library research, written sources serve as the primary data because all research information is obtained through existing documents (Sugiyono, 2017). The use of diverse sources is necessary because the discussion in this study covers several interrelated aspects.

Literature on history is used to understand the meaning, objects, sources, benefits, and position of history as a discipline. Literature on culture and civilization is used to gain an understanding of the concept of Islamic civilization. Sources on Islamization in the Indonesian archipelago are used to examine the arrival

and spread of Islam, as well as various theories explaining the origins of Islam's arrival in Indonesia. These sources were selected based on their relevance, credibility, and contribution to the research discussion.

The literature sources used in the research were selected based on several criteria. First, the sources must be directly related to the theme of the history of Islamic civilization and the Islamization of the Indonesian archipelago. Second, the sources must come from authors or publishers with academic credibility. Third, the sources must contain clear information regarding concepts, facts, theories, or research findings related to the research object. Fourth, the sources used must be comparable with other sources so that the information obtained does not rely solely on a single perspective. Critical source selection is important because the quality of library research is greatly influenced by the quality of the library materials used (Zed, 2008).

Literature discussing history is used to strengthen understanding of history as events, stories, knowledge, and disciplines. Literature on civilization and culture is used to explain the relationship between civilization, culture, *tsaqafah*, *hadharah*, and *tamaddun*. Meanwhile, literature discussing Islamization is used to describe the arrival of Islam through various routes and explain the Meccan, Gujarati, Persian, and Chinese theories. Several sources also discuss the development of trade and relations between the Indonesian archipelago and Arabia, Persia, India, China, and other regions related to the development of Islam in the archipelago.

The data collection technique was conducted through documentation studies of various relevant library sources. Documentation studies are data collection techniques by tracing, reading, recording, and reviewing documents related to the research problem (Arikunto, 2010). The first stage was carried out by determining the topic and scope of the study based on the research objectives. The focus of the research was directed at the history of Islamic civilization and the perspective of Islamization in the Archipelago with several discussion points, namely the concept of history, the concept of civilization, the definition of Islam, the History of Islamic Civilization, the limitations and position of the History of Islamic Civilization as a scientific discipline, the foundations of Islamic civilization, the periodization of the development of Islamic civilization, and the process of the entry of Islam into the Archipelago.

Determining the scope serves as a basis for conducting source searches to ensure data collection does not deviate from the research theme. The scope also helps researchers determine keywords to use in the literature search. Keywords used include the history of Islamic civilization, Islamic culture, the Islamization of the Indonesian archipelago, the arrival of Islam in Indonesia, the Gujarat theory, the Meccan theory, the Persian theory, the Chinese theory, trade, *da'wah*, and the development of Islam in the Indonesian archipelago.

The next step is to search for written sources related to the focus of the study. Searches are conducted through libraries, book catalogs, scientific journal databases, university repositories, and academic digital sources. The sources found are then examined to determine their suitability to the research needs. Literature directly related to the research theme is recorded for its bibliographic identification, including author's name, year of publication, title, publisher or journal name, volume, number, page number, and access address if the source was obtained online.

After collecting the sources, a thorough reading is conducted and relevant information is recorded. The reading process is carried out in stages: an initial reading to gain a general overview of the source's content, an in-depth reading to identify important information, and a critical reading to assess the relevance and strength of the source's arguments. Critical reading is necessary so researchers can distinguish between historical facts, the author's interpretation, theoretical opinions, and conclusions drawn from previous research.

Historical information is recorded to explain the meaning of history, historical objects, historical sources, and the benefits of history. Information about civilization is recorded to explain the relationship between culture and civilization and the development of human works, creations, and innovations. In the discussion of Islamization, information on trade routes, Muslim communities, historical relics, and various theories of the arrival of Islam is recorded as the main analysis material. The recorded data is then grouped by theme to facilitate the discussion process.

Data grouping was carried out based on the main issues contained in the research. The first group contains data on the concept of history, including the etymological and terminological definitions of history, history as an event, history as a story, history as knowledge, and history as a discipline. The second group contains data on the sources and benefits of history and the position of history learning from the perspective

of Islamic education. The third group contains data on the definition of civilization and culture. The fourth group contains data on Islam and the history of Islamic civilization. The fifth group contains data on the foundations of Islamic civilization, including faith, knowledge, and good deeds. The next group contains data on the periodization of the development of Islamic civilization and the relationship between trade and the development of Islam in the Indonesian archipelago.

Data relating to the Islamization of the Indonesian archipelago were then analyzed based on historical information obtained from various sources. The analysis focused on the gradual process of Islam's arrival and development, which involved trade routes, preaching, education, marriage, and socio-cultural interactions. Islamization is not understood as a single, short-term process, but rather as a historical process involving various groups and regions. Azyumardi Azra explains that the relationship between the Islamic world and the Indonesian archipelago took place through a complex network of intellectual, trade, and religious relations (Azra & Hasan, 2002).

Data on the existence of Muslim communities, trading centers, Islamic kingdoms, educational institutions, and historical relics are used to provide an overview of the development of Islam in specific regions. Analysis is also conducted on four theories discussed in the study: the Meccan theory, the Gujarat theory, the Persian theory, and the Chinese theory. Each theory is understood based on the arguments presented in the literature used. These theories are not treated as absolute stand-alone explanations but are compared based on the evidence, historical context, and supporting arguments.

The data analysis technique used was content analysis of the collected library materials. Content analysis was conducted by reading, understanding, identifying, categorizing, and interpreting information related to the research focus. Content analysis allows researchers to identify specific themes, concepts, argumentation patterns, and tendencies in various written sources (Krippendorff, 2019). Information obtained from library sources was not placed separately but was linked based on similar themes and relevance to the research objectives.

The content analysis process in this study involved several steps. First, the researcher determined the units of analysis, consisting of concepts, statements, historical descriptions, and arguments related to the history of Islamic civilization and the Islamization of the Indonesian archipelago. Second, the researcher categorized the data based on predetermined themes. Third, the researcher compared information from various sources to identify similarities and differences. Fourth, the researcher interpreted the data, considering its historical and academic context. Fifth, the interpretations were compiled into a systematic description in accordance with the research objectives.

In analyzing historical sources, researchers pay attention to the importance of reliable facts and data. History as a discipline demands the critical use of sources, both through external and internal criticism. External criticism is used to assess the authenticity and identity of a source, while internal criticism is used to assess the content, credibility, and consistency of the information contained within the source (Kuntowijoyo, 2005). This principle serves as the basis for reading sources discussing the history of Islamic civilization and the Islamization of the Indonesian archipelago.

Historical information is critically understood by considering the source's context, content, and its relationship to other sources. This approach is necessary so that the research description is not simply a collection of information but rather produces a systematic understanding. If there are differences in information between one source and another, these differences are not immediately eliminated but analyzed based on the author's background, source type, writing period, and evidence used.

The analysis of the process of Islamization in the Indonesian archipelago was also conducted by considering the complexity of sources and the diversity of theories. The research does not position any one theory as the sole explanation for the origins of Islam's arrival in Indonesia. Each theory has its own argumentative basis and specific weaknesses. The Gujarat theory, for example, emphasizes the connection between the Indonesian archipelago and India, while the Meccan theory emphasizes the direct connection between the Indonesian archipelago and Arabia. The Persian theory highlights similarities in tradition and culture, while the Chinese theory links the development of Islam to the Chinese Muslim community in the Indonesian archipelago (Azra & Hasan, 2002).

These differing views demonstrate that the process of Islamization did not occur in a simple and uniform manner. It involved trade, da'wah (Islamic outreach), education, marriage, politics, and culture. Therefore, this study presents the Islamization process broadly, considering the relationships between trade, da'wah, sociocultural interactions, and the existence of Muslim communities. This approach allows

the study to avoid overly simplistic conclusions regarding the origins and development of Islam in the archipelago.

To maintain data validity, the study employed source triangulation techniques. Source triangulation is performed by comparing information obtained from several different sources (Moleong, 2017). Information regarding a concept or event is not taken from just one book or article but is compared with other relevant sources. If the same information is found in several credible sources, it can be used as supporting data. Conversely, if there are discrepancies, the researcher presents these differences proportionally and explains their context.

Data validity is also strengthened through adequate referencing and diligent reading. Adequate referencing is achieved by using sufficient sources to explain each topic. Diligent reading is achieved by repeatedly reviewing sources to avoid misunderstanding concepts or historical information. Furthermore, all data used is recorded along with the source's identity so that it can be traced and academically accounted for.

The final stage of the research involved compiling and interpreting the analyzed data. The data, previously grouped by theme, was then organized into a descriptive text that followed the research discussion flow. The analysis began with the basic concepts of history, civilization, and Islam, followed by an understanding of the History of Islamic Civilization, the limitations of the study, its position as a discipline, the foundations of Islamic civilization, the periodization of Islamic civilization's development, and the process of Islam's entry and development into the Indonesian archipelago, along with the theories that explain it.

The results of the analysis are then linked to the issue of Islamic culture in Indonesia and the importance of education in preserving and developing Islamic cultural values. Education through mosques, prayer rooms, Islamic boarding schools, and formal educational institutions is understood to be a crucial part of the sustainability of Islamic culture. Thus, the research results not only explain the historical process of Islamization but also demonstrate the relationship between history, civilization, education, and Islamic culture in the lives of people.

Using the library research method, the researcher obtains data and information through a review of various available references, then systematically processes them in accordance with the research objectives. All stages of the research, from determining the focus of the study, searching for sources, selecting literature, reading, recording, grouping, analyzing, triangulating, to compiling the results, are conducted based on relevant library materials. This research does not use respondents or field informants because the objects of study are ideas, historical information, concepts of civilization, and information regarding the process of Islamization that have been documented in written sources.

With this approach, the research aims to produce a comprehensive picture of the history of Islamic civilization and the process of Islamization in the Indonesian archipelago, based on a review of the literature used as data sources. The use of at least seven sources in this study is intended to strengthen the methodological, historical, and theoretical foundations. These sources are used in a complementary manner, explaining the library research method, qualitative approach, content analysis, historical source criticism, and the process of Islamization in the Indonesian archipelago.

RESULTS AND DISCUSSION

Definition of Civilization

Discussions about civilization cannot be separated from the concept of culture because the two terms are closely related. In everyday usage, the terms civilization and culture are often considered to have the same meaning. However, in scientific studies, there is a clear distinction between the two. In English, for example, the term civilization is used to refer to civilization, while culture refers to culture (Liliweri, 2019). A similar distinction is also found in Arabic, where the terms *tsaqafah* (culture) are used for culture, *hadharah* (progress), and *tamaddun* (civilization) are used (Zarkasyi, 2015).

According to (Yatim, 2003), the term Islamic Civilization is a translation of *al-Hadharah al-Islamiyyah*. In various literatures developing in Indonesia, the term is also often translated as Islamic Culture. The use of the terms civilization and culture in this context is related to discussions about the results of human life that develop in a community environment based on certain values. Etymologically, the term culture has its origins in Sanskrit, namely the word *budh* which contains the meaning of reason or mind. The term developed into *budhi*, then became *budhaya* as its plural form. The development of the word further

acquired additional prefixes and suffixes to form the term *budaya* used in Indonesian (Bainudin & Sos, 2025). This etymological understanding provides an illustration that culture is closely related to the human ability to use reason and mind in life.

Another view of culture explains that the term is formed from two main elements, namely mind and power. The element of mind relates to the spiritual or inner abilities found within humans, while the element of power refers to the external strength or physical abilities of humans in carrying out various life activities (Rosana, 2017). These two elements are related in shaping culture as a result of human activity. Mind describes the human ability to think, consider, and develop ideas, while power indicates the ability to realize these ideas in concrete actions. Culture in this sense can be understood as the result of a combination of the ability to think and the ability to act that develops in human life. The results of culture are not only related to ideas that exist in the inner realm, but also related to various forms of action that arise from human abilities in developing their lives. This understanding shows the position of humans as those who produce and develop culture through their mind and power.

The concept of civilization is also related to the characteristics of social life that demonstrate a level of politeness, social progress, refined behavior, and respect for human values. A society that is considered civilized displays a pattern of life that is not only oriented towards progress, but also reflects attitudes and behaviors that have value in human relationships. Politeness is part of social behavior, social progress indicates the development of community life, while refined behavior reflects the quality of actions carried out in communal life. Respect for human values is also an important part in describing the life of a civilized society. (Shank, 2009) explains that civilization can be understood as a combination of mindsets, attitudes to life, and behavioral codes that direct the social life of a society. These three elements are interrelated in shaping the character of social life. Mindset is related to how a society understands its life, attitudes to life reflect a developing orientation, while behavioral codes show its application in social life.

Based on various perspectives on culture and civilization, civilization can be understood as the sum total of human works, creations, and innovations that possess high value and provide benefits to life. Human works represent the results born from the process of creation and the development of existing capabilities. Creation relates to the human ability to generate ideas, while innovation indicates the process of developing existing results. All three are part of the development of human life, resulting in various forms of progress. Civilization does not exist outside of human activity, but grows through human abilities to develop various aspects of life. The high value contained in the results of civilization is related to their usefulness to human life. This understanding places civilization as part of the process of human development that occurs through the ability to think, create, create, and innovate in various areas of life. This development reflects human achievements in building their lives.

Civilization can also be understood as a form of progress achieved by humans through the development of science, technology, and various other aspects of life. Science is a crucial part of the process of civilization development because it provides the foundation for humans to understand and develop life. Technology is one manifestation of human ability to apply knowledge through various creations and innovations. The development of science and technology demonstrates human ability to produce something that is beneficial for life. Various other aspects of life are also part of the process of civilization formation because human life encompasses various needs and activities that continue to evolve. In this context, civilization describes the results of the development of human capabilities as a whole through valuable and useful works, creations, and innovations. Understanding civilization also shows the relationship between human thinking ability and the ability to realize the results of that thinking in life. Civilization ultimately becomes a reflection of human progress formed through the development of knowledge, technology, and various human capabilities.

Various discoveries and innovations that make human life easier can serve as examples of civilization. The typewriter, once considered a modern technology for writing, later evolved into computers and laptops, which have broader and more efficient functions. Similarly, communication tools, which used to be letters and landlines, evolved into mobile phones, allowing for faster and more practical communication. In the household, gas stoves are an improvement on traditional stoves and kerosene stoves. Meanwhile, the development of transportation, from horse-drawn carts to bicycles and motorcycles to cars, demonstrates how humans continue to create various innovations to improve their quality of life. All of these developments are part of the ongoing process of civilization in human life.

Understanding Islam

Islam is a religion of revelation originating from Allah SWT and conveyed to humanity through the Prophet Muhammad SAW as the last messenger (Ridwan et al., 2025). All Islamic teachings are contained in the Quran and hadith which contain various instructions, commands, prohibitions, and guidelines for life which aim to bring humans to happiness and safety, both in this world and in the hereafter.

According to Harun Nasution, Islam does not only regulate matters of worship, but encompasses all aspects of human life. Islamic teachings encompass faith or theology, worship, law, Sufism, philosophy, politics, and even intellectual renewal (Huda, 2013). Thus, Islam exists as a comprehensive system of life, touching on various dimensions of human existence.

Based on the content of the Qur'an, especially in Surah Ash-Shura verses 51–52, the revelation received by the prophets can be distinguished into three forms. First, in the form of inspiration or knowledge that suddenly appears in a person as a light that illuminates their soul. Second, through dreams or certain spiritual experiences known as *ru'ya* or *kasyf*. Third, revelation delivered through the intermediary of angels, especially the Angel Gabriel, in the form of clear and understandable words (Elwahdiyah et al., 2025).

This last form of revelation was received by the Prophet Muhammad SAW. The Qur'an explains that the Angel Gabriel conveyed God's revelation to the Prophet directly as mentioned in several verses, including Surah Ash-Syu'ara verses 192–195, Surah An-Nahl verse 102, and Surah Al-Baqarah verse 97 (A. Rahman, 2016). In various hadith narrations it is explained that the process of receiving revelation was a very difficult experience for the Prophet Muhammad SAW. Aisha RA narrated that when the first revelation came down, Gabriel hugged the Prophet so tightly that he felt extraordinary difficulty. On another occasion, the Prophet explained that sometimes revelation came like the sound of a bell that was very difficult to receive, while on other occasions Gabriel appeared like a human and conveyed God's message directly (Qomalisdy et al., 2024). The process of conveying revelation to the Prophet Muhammad SAW lasted for approximately twenty-three years, namely thirteen years in Mecca and ten years in Medina. During this period, the Prophet not only received revelations, but also carried out a mission of preaching to enforce Islamic law in society (Husin, 2018).

After the death of the Prophet Muhammad (peace be upon him), the missionary work was continued by his companions, the successors, and the successors. Through their efforts, Islam developed and spread throughout the world, becoming a religion practiced by billions of people today (Hafid, 2020).

As a religion that completes the series of divine revelations, Islam possesses several key characteristics. First, its teachings are easy to understand, rational, and applicable to everyday life. Second, Islam maintains a balance between human material and spiritual needs. Third, Islam provides guidance for all aspects of life, although some of its principles are general and flexible. Fourth, Islam emphasizes a balance between individual and societal interests. Fifth, Islam is universal and upholds humanitarian values. Sixth, Islam contains elements of permanence as well as room for change to adapt to changing times. Seventh, the Quran, as the primary source of Islamic teachings, has maintained its authenticity and purity since its revelation until today (Aldi et al., 2025).

The authenticity of the Qur'an is believed to be maintained because the existing text is a revelation received by the Prophet Muhammad SAW directly through the Angel Gabriel in the form of memorized words and then conveyed to his companions (Izzan, 2011). The collection of the Qur'an was first carried out during the time of Caliph Abu Bakr Ash-Shiddiq at the suggestion of Umar bin al-Khattab and led by Zaid bin Tsabit. Furthermore, during the time of Caliph Uthman bin Affan, the standardization of the writing of the Qur'an was carried out which was later known as the Uthmani Mushaf and has become a reference for Muslims until now (Ichsan, 2012).

Understanding the History of Islamic Civilization

Based on an understanding of the concepts of history, civilization, and Islam, the History of Islamic Civilization can be understood as a study that examines various events and experiences experienced by Muslims throughout history. This study places human activity as a crucial part of the development of Muslim life, using Islamic teachings as its foundation. The scope of the History of Islamic Civilization encompasses the dynamics of Muslim life from the time of the Prophet Muhammad (peace be upon him) to the contemporary period. The various changes, developments, and events that occurred during this journey are part of the study because they are related to the formation and development of Muslim life.

Discussions on the History of Islamic Civilization are not limited to the various successes and achievements of Muslims. Various events that provide valuable lessons are also an important part of historical studies. Advances in religion, institutions, science, and civilization demonstrate the development of the lives of Muslims throughout various periods. The codification of the Quran, the establishment of religious institutions, the development of science, and the advancement of civilization during the Abbasid Dynasty are just a few examples of achievements included in discussions on the History of Islamic Civilization. These events illustrate the development of Muslim activities in building a life based on the teachings they believe in.

In addition to achievements, the history of Muslims also records various conflicts and negative events that have learning value. The War of Jamal and the War of Siffin during the reign of Caliph Ali bin Abi Talib are part of the historical dynamics that need to be studied. The struggle for power during the transition from the Umayyad Dynasty to the Abbasid Dynasty and the Mihnah event during the reign of Caliph Al-Ma'mun are also included in the discussion of history. These various events are studied not simply as a record of the past, but as material to understand the journey of Muslims and to take wisdom and lessons that can be a reflection material for the next generation.

Historical Limits of Islamic Civilization

The scope of the history of Islamic civilization extends from the birth of Islam, brought by the Prophet Muhammad, to the development of the Islamic world today. As an introduction, the study usually begins with a discussion of the conditions of Arab society before the arrival of Islam to provide an overview of the social, cultural, economic, and religious background surrounding the birth of the Islamic message.

The following discussion covers the period of the life of the Prophet Muhammad SAW, the era of the Khulafaur Rasyidin, the Umayyad Dynasty, the development of Islam in Andalusia, the Abbasid Dynasty, small Islamic dynasties, the Crusades, the era of the Three Great Islamic Kingdoms, the development of the Islamic world in the 19th and 20th centuries, the Islamic renewal movement, the development of Islam in Southeast Asia, and the dynamics of Islamic countries in the modern era.

History of Islamic Civilization as a Scientific Discipline

As a branch of science, the History of Islamic Civilization is a discipline that studies and explains various events that occurred in the lives of Muslims in the past. It holds an equal position with other social science disciplines such as sociology, anthropology, political science, and psychology, as they all utilize humans and society as objects of study (Pulungan, 2022).

A field of study can be called a science if it meets several basic requirements: it is objective, logical, and systematic. In the context of the history of Islamic civilization, objectivity means that every event is studied based on facts and data that can be accounted for (F. Rahman, 2017), without being influenced by personal interests or prejudices. For example, historical facts show that during the Mecca period, the Prophet Muhammad served as a religious leader, while during the Medina period, he also served as a government leader (Sakdiah, 2016).

Besides being objective, the History of Islamic Civilization is also logical because the various events studied can be understood through rational reasoning. Every event has a cause, process, and effect that can be analyzed scientifically (Sumanti, 2024). For example, the Muslim victory at the Battle of Badr can be explained through various historical, strategic, and social factors behind it (Muhotimah, 2011).

Thus, the History of Islamic Civilization not only functions as a collection of stories from the past, but also as a science that provides a deep understanding of the development of the Islamic community and its contribution to world civilization.

Periodization of the Development of Islamic Civilization

Historians have varying views on how to divide the stages of development of Islamic history and civilization. These differences are evident in the various scientific works they have produced. The journey of Islamic history is divided into three main phases: the classical period, the medieval period, and the modern period (Nasution, 2008). This division is based on the characteristics of the political, social, cultural, and intellectual developments that occurred during each period.

Since prehistoric times, the peoples of the Indonesian archipelago have been known as skilled sailors, capable of long-distance voyages across the open ocean. Shipping and trade activities between the

Indonesian archipelago and various regions in Southeast Asia have been ongoing since the beginning of the Common Era. Western Indonesia, particularly the area around the Strait of Malacca, has long been a center of attention for traders due to its rich natural resources and strategic position as a trade route connecting India and China (Sumolang et al., 2023).

Various spices, such as nutmeg and cloves, originating from the Maluku Islands, were traded through Java and Sumatra before finally being marketed to foreign traders. Several important ports in Sumatra and Java, such as Lamuri, Barus, Palembang, Sunda Kelapa, and Gresik, developed into international trade centers, visited by traders from various countries between the first and seventh centuries AD (Pattikayhatu, 2012).

As international trade expanded, Muslim traders from Arabia, Persia, and India began arriving in the Indonesian archipelago around the 7th century AD, coinciding with the early development of Islam in the Middle East. Their presence was not only for trade but also brought cultural and religious influences that later played a role in the spread of Islam in Indonesia (Sugiri, 2021).

Before falling to the Portuguese in 1511, Malacca had developed into a major trading and shipping hub in Southeast Asia (Rakhman & Hidayat, 2021). Through this port, various forest products and spices from the Indonesian archipelago were distributed to various regions, including India and China. Gujarat, located on the west coast of India, became one of Malacca's main trading partners at the time. From Gujarat, trade routes continued to the Middle East via the Arabian Sea (Syafiera, 2016).

These trade routes were divided into two main routes. The first route led to the Persian Gulf via the Strait of Hormuz and the Gulf of Oman. The second route led to the Gulf of Aden and the Red Sea, then continued overland to Cairo and Alexandria in Egypt. Through this trade network, ships from Arabia, Persia, and India regularly sailed eastward to China, exploiting favorable monsoon wind patterns (Karyadi, 2025).

Chinese historical sources indicate that during the Tang Dynasty, around the 9th to 10th centuries AD, there was a community of Arab and Persian traders known as Ta-Shih in the Canton and Sumatra regions. This term refers to the Arabs and Persians, most of whom had converted to Islam at that time (Shaleha, 2025).

The rapid development of international trade between West and East Asia was supported by the political stability created by the Umayyad Dynasty in the Middle East and the Srivijaya Empire in Southeast Asia. During its heyday, Indonesian traders even established trade relations with ports in China and the east coast of Africa (Maulidan et al., 2024).

The spread of Islam in the archipelago was gradual and peaceful. Islam first developed within Muslim merchant communities who settled in various trading centers. By the 13th century AD, Muslim communities had grown in several regions of Sumatra, such as Samudra Pasai, Perlak, and Palembang (Saputra, 2024).

On the island of Java, the existence of Islam is evidenced by various historical relics, including the tomb of Fatimah binti Maimun in Loran, Gresik, which dates back to 475 AH or 1082 AD, as well as the Islamic tomb complex in Tralaya which dates back to the 13th century AD. This evidence shows that Islam has developed even in areas that were still under the influence of the Hindu-Buddhist Majapahit Kingdom (Firdausy et al., 2020).

Historians believe that the arrival of Islam in Indonesia was neither rapid nor uniform. Its spread evolved over a long period of time, involving various groups and regions. Consequently, several theories have emerged to explain the origins of Islam's arrival in the archipelago. The Meccan Theory states that Islam came to Indonesia directly from the Arabian Peninsula, specifically Mecca. According to this theory, the process began in the first century of the Hijri era, or around the 7th century AD (Aizid, 2016). A prominent supporter of this theory is Haji Abdul Karim Amrullah (HAMKA). He believes that Arab traders played a key role in introducing and spreading Islam in the Indonesian archipelago (Novela et al., 2024). The Gujarat theory holds that Islam entered Indonesia through the Gujarat region of western India around the 13th century AD (Saumantri, 2022). This view was first put forward by J. Pijnapel of Leiden University and later developed by Snouck Hurgronje. According to this theory, Muslim traders from Gujarat, who had previously been influenced by Islam from Arabia, acted as intermediaries in the spread of Islam to Indonesia through trade routes. The Persian theory states that Islam was brought to the Indonesian archipelago by traders and scholars from Persia or Iran (Syafrizal, 2015). This theory was put forward by Hoessein Djajadiningrat. His argument is based on the various similarities in traditions and culture between Indonesian Muslims and Persians, particularly in certain religious practices and social traditions. The Chinese theory explains that the spread of Islam, particularly on the island of Java, was influenced by the

Muslim community of Chinese descent who had long settled in the archipelago (Syafrizal, 2015). Relations between Chinese and Indonesian communities have existed since the Hindu-Buddhist era through trade activities. This intensive interaction subsequently contributed to the development of Islam in Indonesia. Each of these theories has a strong argument and certain weaknesses. To date, experts have not reached a definitive agreement regarding the origins of Islam's arrival in Indonesia. Azyumardi Azra argues that the process of Islamization in the archipelago was complex and cannot be explained by a single theory. The arrival of Islam involved various routes, groups, and time periods, so its spread was the result of the interaction of various interrelated historical factors.

CONCLUSION

Islam encompasses all forms of human creativity, feeling, and work based on Islamic teachings. This culture is reflected in various fields of life, such as the study of Islamic interpretation, Islamic history, literature, theology, Islamic jurisprudence, and education. Islam provides ample space for human creativity and cultural development. However, this freedom is not absolute, as it must remain guided by Islamic values. In developing science, art, and philosophical thought, Islam emphasizes the importance of considering the benefits they bring to human life. Everything that brings goodness and benefit is encouraged, while anything that has the potential to cause damage or harm must be avoided.

The development of Islamic culture in Indonesia is not without its challenges. The diversity of religions, ethnicities, and cultures within the Indonesian nation creates social dynamics that influence the development of Islamic culture. Furthermore, the flow of globalization, which brings foreign cultures, also influences people's lifestyles, ways of thinking, and behavior. Advances in science and technology also pose challenges that require a wise approach. If technology is exploited for purposes inconsistent with moral values, it can lead to a decline in the morals of the younger generation and a weakening of the presence of Islamic culture in society.

Education is a crucial tool for preserving and developing Islamic culture in Indonesia. Through various religious educational institutions such as mosques, prayer rooms, and Islamic boarding schools (pesantren), Islamic values can be passed on to the next generation. Furthermore, religious education in schools plays a role in character formation, enhancing Islamic understanding, and instilling noble morals. With strong educational support, Islamic culture can continue to develop and remain relevant in the face of changing times without losing its identity and core values.

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