



The Urgency of the History of Islamic Civilization Course in the Islamic Psychology Study Program

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Informasi artikel	ABSTRACT
Sejarah artikel: Diterima 18 September 2022 Revisi 23 September 2022 Dipublikasikan DOI	Nahdlatul Ulama University Blitar includes the History of Islamic Civilization course as a compulsory subject, especially for institutions affiliated with Islamic religious universities, both public and private throughout Indonesia, including the Islamic Psychology study program. This descriptive qualitative research through literature study with content analysis discusses the urgency of the History of Islamic Civilization course in the Islamic Psychology study program at Nahdlatul Ulama University Blitar. This research found the following three things, among others: First, one of the objectives of studying the history of Islamic civilization is to explore and review the factors that led to the progress of Islam in the field of civilization and what factors caused its decline; Second, the benefits of studying the history of Islamic civilization include educational benefits, social benefits, and predictive benefits; Third, the driving force in studying the history of Islamic civilization is the knowledge contained in the Quran Surah Ali Imran: 190-192; Quran Surah Al-Mujadalah: 11; Quran Surah Bani Israel: 36; Quran Surah Al-Qashash: 77; Quran Surah Ali Imran: 97; Quran Surah Al-Hajj: 46; Quran Surah Az-Zumar: 17-18; and Hadith narrated by Bukhari Muslim.
Kata kunci: Hidden Policy Education Religion Economy Military	ABSTRAK
Keyword: Kebijakan Tersembunyi Pendidikan Agama Ekonomi Militer	Universitas Nahdlatul Ulama Blitar memasukkan mata kuliah Sejarah Peradaban Islam sebagai mata kuliah wajib, terkhusus bagi lembaga yang berafiliasi pada perguruan tinggi keagamaan Islam baik negeri maupun swasta di seluruh Indonesia, termasuk program studi Psikologi Islam. Penelitian deskriptif kualitatif melalui studi kepustakaan dengan analisis konten ini membahas tentang urgensi mata kuliah Sejarah Peradaban Islam pada program studi Psikologi Islam di Universitas Nahdlatul Ulama Blitar. Penelitian ini menemukan tiga hal berikut, antara lain: Pertama, salah satu tujuan mempelajari sejarah peradaban Islam adalah menggali dan meninjau kembali faktor-faktor yang menyebabkan kemajuan Islam dalam lapangan peradaban dan faktor apa saja yang menyebabkan kemundurannya; Kedua, manfaat mempelajari sejarah peradaban Islam mencakup manfaat edukatif, manfaat sosial, dan manfaat prediktif; Ketiga, pendorong dalam mempelajari sejarah peradaban Islam adalah ilmu pengetahuan yang terdapat dalam Quran Surat Ali Imran: 190-192; Quran Surat Al-Mujadalah: 11; Quran Surat Bani Israil: 36; Qurana Surat Al-Qashash: 77; Quran Surat Ali Imran: 97; Quran Surat Al-Hajj: 46; Quran Surat Az-Zumar: 17-18; dan Hadist Riwayat Bukhari Muslim.

Introduction

History of Islamic Civilization (SPI) is a course that studies and explores the historical development of Muslims and all their elements. The urgency to study and explore the history of Islamic civilization is to obtain information from past events and the successes achieved by the Prophet Muhammad and his people from birth until now. Thus, it can generate inspiration to raise awareness that a better civilization can be pursued in the future. In addition, studying the history of Islamic civilization is useful for providing role models for mankind in navigating an Islamic life. We will continue with the good examples and leave the bad ones.

At Nahdlatul Ulama University (UNU) Blitar, the History of Islamic Civilization (SPI) course is a compulsory subject (Tim Penyusun, 2016). Of course, these courses are compulsory subjects for Islamic religious universities, both public and private throughout Indonesia. Because, someone who studies at Islamic religious colleges, both public and private, at least knows the history of Islamic civilization. Although the knowledge of the history of Islamic civilization cannot be understood optimally, it can already be used for the provision of Islamic characteristics that are in it. This characteristic of Islam is what distinguishes it from other public universities.

The word "history" has similarities with the word "history" in English, ("history" in Greek; *pen*), and "*syajarah*" in Arabic. The four words contain the meaning of "humanity's past" (Ilaihi & Hefni, 2007; Shiddiqie, 1984). The word history comes from the Arabic "*syajarah*" which means tree (Gazalba, 1981). This meaning then develops its meaning into genealogy, origin, or history. Even in various regions of Indonesia, there are several terms that have almost the same meaning, namely *tambo*, *tripe*, *saga*, and others (Fadil, 2008).

Meanwhile, the term "civilization" is a translation of the Arabic "*al-hadlarah*". According to Sunanto, civilization comes from the Arabic word "*adab*" which means high value. The word civilization is associated with the term Islam, namely Islamic civilization means high-value Islamic culture (Sunanto, 2004). Inrevolzon (2013) cites Yusuf Qardhawi's opinion about the definition of civilization as a collection of forms of progress, whether in the form of material progress, science, art, literature, or social, which are found in a society or in similar societies.

Meanwhile, the term "Islam" comes from the Arabic "*aslama-yuslimu-islaman*", which means safe. According to Ibrahim, Islam is a religion that was revealed by Allah to the Prophet Muhammad SAW as a guide for humans so that their lives bring love to the entire universe (Ibrahim, 2009). Meanwhile, the Indonesian Ulema Council (MUI) defines the term Islam as a religion brought by the Prophet Muhammad SAW for happiness in the world and the hereafter (Indonesian Ulema Council [MUI], 2022).

Because of the various definitions that have been put forward, the definition of the history of Islamic civilization is a science that describes the development of Islamic civilization from ancient times to the present, which has provided an overview of the progress and decline of Islamic civilization in every era and nation in which Islamic society is located (Fadil, 2008). An example is the history of Islamic civilization from the Umayyad, Abbasid, Ottoman eras, to the Bani Buwaih dynasty which was included in the Abbasid era (Shofwan, 2022). One can study the progress of these civilizations.

Based on the above, studying the urgency of the History of Islamic Civilization (SPI) course is an interesting thing to do. Namely, especially interested in the following points, among others: (1) what is the urgency of the goals and benefits of studying the

history of Islamic civilization?; (2) what are the incentives to study the history of Islamic civilization as a science? These two things need to be answered in this research.

Method

This qualitative descriptive research uses a literature study approach in doing so. A literature study is a study to collect information and data from several things in the library, such as books, magazines, and others (Mardalis, 1999). While Nazir (2003) stated that literature study is a technique of collecting data by reviewing books, literature, notes, and various necessary notes.

This study uses several methods in its discussion, namely; deduction, induction, and comparison. The deduction method is a way of thinking that departs from general things to specific conclusions. The induction method is thinking that departs from specific facts or events to general conclusions. The comparative method is a method that can be used to find similarities and differences in something that is the object of research or discussion. (Hadi, 1989).

Findings and Discussion

The Purpose and Benefits of Studying the History of Islamic Civilization

The purpose of studying the history of Islamic civilization is as mentioned by Fadil (2008), among others:

1. To investigate and find out how far progress has been achieved by the previous Muslims in the field of civilization.
2. To know the development of Islamic civilization in various countries, especially Islamic countries.
3. To explore and review the factors that led to the progress of Islam in the field of civilization and what factors caused

its decline, which later became a mirror for the times that followed.

4. To find out and compare civilizations inspired by Islam and civilizations that are separated from the spirit of Islam, and this will be known which Islamic civilizations and which are non-Islamic civilizations that were initiated by the work of Muslims.
5. To find out the contribution of Islam and Muslims in the field of human civilization on the surface of this earth.

According to Fatikha (2011) that the benefits of studying the history of Islamic civilization are as follows, among others:

1. To obtain information from past events and the successes achieved by the Prophet Muhammad and his followers from birth until now to generate inspiration to raise awareness that a better civilization can be pursued.
2. To provide a role model for mankind in navigating life, therefore it can be said that history is the teacher of life for mankind.
3. For a means of understanding life and death, this kind of thing is important for mankind to live this life well and correctly.

Meanwhile, according to Esha (2021) which states that the benefits of studying history, in general, are as follows, among others:

1. Educational benefits, which are useful for taking lessons from past events, both as examples, the meaning of life, or simply as knowledge.
2. Social benefits, which are useful for carrying out the life of a community

so that its identity can be maintained, recognized, and preserved.

3. Predictive benefits, which are useful in providing insights into human life in the future.

The history of Islamic civilization for Muslims can be used as a tool to understand more precisely Islamic sources (Shiddiqie, 1966). A similar expression was mentioned by Samsul Munir Amin who stated that history can be used to understand the Muslim reality of an Islamic civilization event (Amin, 2010).

The history of Islamic civilization is studied, explored, and explored because it has several features. Al-Siba'iy mentions several features of Islamic civilization and culture cited by Fadil (2008) as follows, among others:

1. Islamic civilization and culture stand based on absolute unity in faith.
2. Islamic civilization and culture have human tendencies and goals and have universal horizons and messages.
3. Islamic civilization and culture provides moral principles in the first place in a system and various fields of activity and does not make it a tool for the benefit of a country, society, or individual.
4. Islamic civilization and culture have always adhered to faith in its truest origin and stood on aqidah on its clearest principles.
5. Islamic civilization and culture have always spread admirable religious tolerance and have never been known by any other civilization.

Because of these features, the history of Islamic civilization can function as follows, among others: (1) serves as a lesson, namely the history of Islamic civilization can be used

as a valuable lesson because it provides a valuable reference for making decisions; (2) serves as a model, namely the history of Islamic civilization can be used as a model to determine attitudes in building the present and future civilizations; and (3) serves as a place of recreation, namely the historical heritage of Islamic civilization can be used as an educational tourist spot (Fathika, 2011).

Science as an impetus to study the history of Islamic civilization

History is different from fairy tales, saga, stories, legends, and so on. History must be logically proven to be true. Abbas stated that history is scientific knowledge that has a set of methods and theories that are used to research and analyze and explain the framework of the past in question (Abbas, 1996). Thus, history must be explored and written objectively, although, of course, the subjective nature of the author remains coloring.

History as a science has objects, goals, and methods. History as science is empirical and still tries to maintain its objectivity even though it is not completely able to eliminate subjectivity (Abdullah & Suryomihardjo, 1985). The characteristics of history as science should include the following five components: (1) empirical; (2) has an object; (3) a theory; (4) methods; and (5) generalizations (Kuntowijoyo, 1995).

The history of Islamic civilization as a science must be proven by various historical evidence. Historical evidence can be extracted through several sources, including primary sources, secondary sources, and tertiary sources.

The history of Islamic civilization is a science because Islam itself strongly recommends its people that everything they do is always based on and driven by science. According to Fadil (2008), these impulses can

be studied from the basic teachings as follows, among others:

1. Islam respects human reason, puts reason in an honorable place, and commands humans to use reason to examine and think about the state of nature, in addition to remembering Allah (*dhikr*). (Surat Ali Imran: 190-192).
2. Islam obliges each of its adherents, both men and women to seek knowledge (Surah Al-Mujadalah: 11; and HR. Bukhari Muslim; and others).
3. Islam forbids each of its adherents to follow blind faith, to accept something without being checked beforehand, even from his parents and ancestors (Surah Bani Israel: 36).
4. Islam encourages each of its adherents to always procure things that do not yet exist, to blaze a trail that has not been taken, and to take initiatives in worldly matters that benefit society (HR. Bukhari Muslim).
5. Islam commands each of its adherents to seek the pleasure of Allah in all the blessings he has received, and orders them to exercise their rights over the worldly, in religious leadership and regulations (Surat al-Qasas: 77).
6. Islam favors each of its adherents to leave their hometown, travel to other countries, connect friendships with other nations and groups, and exchange ideas, knowledge, and views (Surah Ali Imran: 97; and QS. Al-Hajj: 46).
7. Islam commands each of its adherents to check and accept the truth from where and whomever the data is (Surah Az-Zumar: 17-18).

Therefore, Islam encourages each of its adherents to study the history of Islamic civilization according to their respective abilities. Because by studying the history of Islamic civilization, one will be able to understand all kinds of cultures following the principles of Islamic teachings and vice versa. By understanding this, one will not go wrong in applying the knowledge gained from understanding the history of Islamic civilization.

Conclusion

Based on the description of the results and discussion above, according to the problems in question in this study, it can be concluded as follows. First, the purpose of studying the history of Islamic civilization is to explore and review the factors that led to the progress of Islam in the field of civilization and what factors caused its decline, which later became a mirror for the times that followed.

Second, the benefits of studying the history of Islamic civilization, among others: educational benefits, which are useful for taking lessons from past events, both as examples, the meaning of life, or simply as knowledge; social benefits, which are useful for sustaining the life of a community so that its identity can be maintained, recognized, and preserved; and predictive benefits, which are useful in providing insights for human life in the future.

Third, the driving force in studying the history of Islamic civilization is science, because Islam itself strongly recommends its people that everything they do is always based on and driven by science. It is contained in QS. Ali Imran: 190-192; QS. Al-Mujadalah: 11; QS. Bani Israel: 36; QS. Al-Qashash: 77; QS. Ali Imran: 97; QS. Al-Hajj: 46; QS. Az-Zumar: 17-18; and H.R. Bukhari Muslim.

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