Building Civilization in the Era of Globalization Based on Knowledge Through Education and Dakwah

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Abstract
In the era of globalization, characterized by global economic, technological, and cultural integration, the development of civilization has become increasingly complex. Amidst these dynamics, education and propagation of faith (dakwah) play a crucial role in shaping the foundation of a sustainable civilization. History bears witness that the presence of knowledge through education and dakwah serves as a benchmark for the rise and fall of nations. Knowledge is the light for humanity, enlightening their minds, fostering civilization, and bringing happiness. However, knowledge does not come automatically. It must be sought, learned, practiced, internalized, propagated, and held accountable to its true essence. This forms the basis for building civilization by making knowledge the foremost component. This research aims to explore the roles of education and dakwah as the foundation for civilization-building in the era of globalization, while also highlighting the challenges and opportunities in this process. The research methodology employed is qualitative analysis involving literature review and case studies. The findings indicate that education provides the knowledge and skills necessary to confront global challenges, while dakwah provides spiritual and moral guidance that forms the basis of civilizational values. Nonetheless, there are challenges in preserving religious identity and traditional values amidst the influence of foreign cultures and modern technology.
Keywords: Civilization, knowledge, dakwah, education, challenges.

Introduction

In 2017, a smart robot with artificial intelligence named "Sophia" was granted citizenship by Saudi Arabia, marking a milestone in the field of artificial intelligence. Sophia became the first robot in history to be granted citizenship rights. Not only capable of speech, Sophia can also respond to various questions. Even her facial expressions are lifelike, and she can even be humorous. Once, Sophia amused the audience by saying, "I feel special to be a citizen of Saudi Arabia because I am a robot, maybe I will be the only woman who doesn't need to wear a hijab in Saudi Arabia." She expressed this during a Q&A session attended by many officials and investors at the time. Even when asked about the fate of Homo sapiens humans if smart robots

like Sophia become more prevalent, she responded with laughter, saying, "You've watched too many Hollywood movies."(Ali, 2019)

Sophia is an intelligent robot produced by Hanson Robotics. The same company is now producing many other robots. This is one of many examples of today's civilization development. For the world of artificial intelligence, today's achievements are not something that happens overnight; they all go through a long process. Tomorrow may be even more advanced than today's achievements as technology evolves.

Today's civilization is not just about what Sophia demonstrates in the world of artificial intelligence. Look at how audio-visual technology can be integrated into a single device called a gadget. Google Maps serves as a directional guide and other sophisticated tools that almost replace all human labor. All of these are snapshots of today's civilization, and these changes go through a long process of renewal and knowledge-seeking in each field.

One historical evidence of how civilization rises through knowledge is the revival of Japan's civilization from the aftermath of World War II. Hiroshima and Nagasaki are two cities on Earth that are most remembered by every elementary school student who has studied world history. These two cities were targeted for the first atomic bomb drops in modern warfare by the United States, on August 6 and 9, 1945, respectively.

Interestingly, after the destruction of these two cities, the government's attention to the world of science and education in Japan was very high. The government was very aware that education is the key to national progress. This was evidenced by the education budget, which continued to increase from year to year, reaching up to 10% of Japan's total national budget in 2012. All public schools, from elementary to high school, received very adequate supporting facilities, from comfortable classrooms with the latest learning media, various types of laboratory rooms, sports arenas, swimming pools, music rooms, to cooking practice rooms. School libraries in Japan are also excellent and comfortable. Some high schools set targets for their students to read a minimum of 10,000 pages of reading material over three years. Some schools in rural areas even have gardens for practice and rice fields for growing rice, like at Iwakiri Elementary School in Sendai Prefecture. (Razali, 2013)

Ibn Khaldun, in his work "The Muqaddimah," explains that the progress of a civilization is marked by the advancement of knowledge and education within that society. Civilization will experience decline, and even prosperity can diminish with the loss of knowledge and education. Consider the development of knowledge in Cairo, Egypt. The construction of highly advanced buildings and the solidity of its civilization for thousands of years serve as evidence that skills have rapidly and diversely developed because knowledge and education have been determining factors (Khaldun, 2001). The presence of robots like Sophia and the history of Japan's resurgence after World War II are just a few examples of civilization's manifestations evident today. Generally, it is knowledge that drives the development of civilization. However, the specific concept of knowledge underlying this writing is the Islamic concept of knowledge. This is because the Islamic concept of knowledge differs from the Western understanding.

History has shown that the presence or absence of knowledge is a measure of a nation's success or downfall. Knowledge is the light for humanity, illuminating their minds, uplifting civilization, and bringing happiness. However, knowledge does not come on its own. It must be sought, learned, practiced, internalized, and applied responsibly. This forms the foundation for building a civilization, making knowledge the foremost component. The development and changes of an era signify the progress of human life, driven on one side by knowledge and education. However, to become a civilization, ethical aspects and noble character must be prerequisites that significantly influence the progress of a society.

In the midst of these challenges, it is important to understand the roles of education and dakwah (Islamic propagation) as the foundation for civilization development. Education provides the knowledge and skills needed to address global challenges such as technological, economic, and social changes. Through an effective education system, individuals can gain a better understanding of their world and develop the skills required to succeed within it. This helps create a more skilled, adaptive, and innovative society in facing continuous changes.

Meanwhile, dakwah provides moral and spiritual guidance that encourages individuals to live according to values considered good and right according to religious teachings. This forms the foundation of civilization values, including values such as justice, compassion, tolerance, and goodness (Agusman, 2023a). Dakwah also has the potential to strengthen individuals' religious identity and beliefs, which in turn can enhance social solidarity and community cohesion. The combination of education and dakwah can create individuals who not only possess practical knowledge and skills but also have strong moral and spiritual awareness. Thus, both are crucial components in the development of sustainable and cultured civilizations.

Previously, various studies have highlighted the roles of education and dakwah in civilization development. Some studies emphasize the importance of integrating formal education and dakwah as a strategy to strengthen religious identity and Islamic values amidst globalization. Although there have been previous studies exploring the roles of education and dakwah in civilization development, this study emphasizes the importance of leveraging knowledge as the primary foundation in the civilization-building process. Additionally, this study will also consider specific challenges and opportunities in the globalization era that have not been fully explored before.

The aim of this writing is to investigate the roles of education and dakwah as the foundation of civilization development in the era of globalization. This study will explore how education and dakwah can collaborate to address challenges and capitalize on opportunities in the globalization era. Thus, it is hoped that this research can provide new insights and significant contributions to our understanding of civilization development in the contemporary era.

Research Methods

This research utilizes the method of library research, often used to gain a deeper understanding of a topic through the study and analysis of available literature. The research begins by determining a specific research topic related to the role of education and dakwah in building civilization in the era of globalization. Following this, literature search is conducted using library databases, library catalogs, academic journals, and online sources to find relevant literature pertaining to the research topic. The obtained literature is then reviewed and evaluated to ensure its relevance to the research topic(Assyakurrohim *et al*, 2023).

Relevant literature related to the research topic will be selected, and findings, arguments, according to the approach used by the authors will be recorded. Subsequently, they will be carefully analyzed to identify the main findings, conclusions, and trends related to the role of education and dakwah in civilization development in the era of globalization. The synthesis of findings from the analyzed literature will be interpreted within the context of the research topic. General patterns, similarities, differences, and implications from the literature will be identified.

Result and Discussion

Civilization

Civilization is defined as progress (intelligence, culture) both outwardly and inwardly or something related to manners, etiquette, and the culture of a nation(*Peradaban*, 2024). According to Syed Naquib Al-Attas, as quoted by Amir A. Rahman(Rahman, 1990), civilization is the condition of human social life that has reached a level of refinement in ethics and culture that is noble for the entire community. Syed Naquib Al-Attas emphasizes that civilization is synonymous with politeness, ethics, and manners.

Chudoba and J. Schall, as explained by Mudji Sutrisno(Mudji, 2008), describe civilization as the ideas, works, tools, customs, and institutions from the past that cannot be changed. The latter opinion emphasizes that civilization is the works or culture of the past that cannot be altered. M. Abdul Karim(Karim, 2009) states that civilization is parts of culture that encompass a wide system of technology, architecture, fine arts, governance systems, and extensive knowledge. It is further emphasized that the common understanding is that civilization is a part of culture aimed at facilitating and improving life. Badri Yatim(Badri Yatim, 1999) expresses that civilization is something used for the delicate and beautiful parts and elements of culture.

It can be concluded that civilization is the condition of life of a society that is increasingly developing, marked by works and discoveries aimed at facilitating and improving human life based on good values. Thus, the development and changes of an era, as explained at the beginning, are signs of the progress of human life on one side due to knowledge and education. However, to become a civilization, ethical and moral aspects must be prerequisites that significantly influence the progress of a society. Based on the existing definitions, which civilization has influenced the world the most today? Is the Western world today worthy of being the focal point of civilization? Or is it the Islamic civilization that deserves attention?

The Breakdown of Western Civilization

At first glance, Western civilization does indeed appear to be more advanced than Islamic civilization, as evidenced by the progress in economy, technology, and social-political stability achieved by the West. Using physical material criteria, the phenomenon of the rise of Western civilization is undeniable (*Peradaban Barat Rapuh*, n.d.). However, upon deeper examination, the progress of science and technology that serves as the fundamental basis of Western civilization has actually neglected the world and pushed it towards the brink of an increasingly alarming global crisis. What seems to be the outcome of Western civilization in terms of economic, technological, and cultural advancement is not a reliable measure of the condition of their civilization. In fact, through the influence of Westernization or liberalization, humanitytoday faces many serious challenges and chaos.

As explained by Prof. Syed Muhammad Naquib Al-Attas, the most significant problem faced by humanity today is the hegemony and domination of Western secular knowledge that leads to the destruction of humanity. According to Al-Attas, as cited in Adian Husaini's work, for the West, the fundamental truth of religion is seen merely as theoretical(Husaini, n.d.). Absolute truth is denied, and relative values are accepted. There is no certainty. Consequently, the consequence is the affirmation of God and the Hereafter and placing humans as the only ones entitled to govern the world. Humans are deified and God is humanized. Various humanitarian problems emerge as a result of the chaos in values.

This explanation demonstrates how fragile and deteriorated the foundation of Western civilization is. When truth can be possessed by every individual or all values can be accepted as truth, the civilization becomes fragile. The deterioration of this civilization results in the inconsistency of values, depending on who holds the power and the ability to win the values being advocated. As a result of this Westernization influence, religion is no longer able to

maintain its exclusivity. It has been proven that this influence can make religion become more Westernized, whereas originally it should have been religion that colored the Western world.

This confusion of values leads to the fluctuation of prevailing laws. Homosexuality, which for centuries has been condemned and consciously recognized as a sinful, forbidden, and impure act by religions, ultimately emerges with arguments legitimizing such acts, even to the extent of acknowledging and respecting them as Human Rights. This indicates the powerful influence of liberalization that can alter religious figures who should have been the shield of the purity of religious values.

There are at least three important factors that underlie why the West chose the secular and liberal path and then globalized its way of life and values to the entire world, including the Islamic world. *Firstly,* historical trauma, especially related to the domination of religion (Christianity) in the medieval era. The Western society's resentment towards the privileges of religious figures allied with rulers in oppressing the people greatly influenced the Western attitude towards religion. This trauma subsequently gave rise to secularism in politics, which is the separation of religion from politics. They believe that if religion is mixed with politics, there will be "politicization of religion". Religion must be separated from the state. Religion is considered a private domain and politics (the state) is a public domain. Religion is sacred whereas politics is dirty and profane. *Secondly*, there is the problem of the Bible texts. The authenticity of the Bible texts, which cannot be accounted for due to the many discrepancies in terms of text and meaning over time, print versions, and translations, is the main reason for the confusion in understanding the Bible. Thirdly, there are Christian theological problems. Throughout Western civilization history, there have been many serious issues in theological debates. In the medieval era, reason had to be subordinated to Christian beliefs. Reason and philosophy in the medieval era were not used to criticize or oppose Christian doctrines but to clarify, explain, and support them. The damage to Western civilization is clearly very dangerous for human survival. Therefore, the solution for the salvation of human civilization is to promote Islamic civilization. A civilization built on the concept of knowledge in Islam. (Husaini, 2005).

Science to Build Civilization

The value of a civilization lies in the strength of its foundations, the influence it produces, and the universal goodness of its humanitarian elements. Whenever a civilization embodies universal values in its application, its humanity, morality, and relevance in all circumstances, then that civilization will endure and be more worthy of reverence. Civilization must be built upon four fundamental pillars: economics, politics, culture, and knowledge. (Siba'i, 1999)

Knowledge is the most fundamental basis for all the elements of success, whether in economics, politics, or culture. Because all these elements go through the maturation process of knowledge. In Islam, it is clear that everything requires knowledge to avoid falling into error in every action, even in simple matters. Sufyan at-Tsauri, an Islamic scholar said "If you are able, do not scratch your head unless there is evidence for it, then do so." (Al-Baghdadi, 2007)

The meaning is that every action undertaken by humans, no matter how trivial, requires knowledge. The culture of knowledge is an initial prerequisite and an important element for the success of an individual or a nation. An individual or a nation that possesses power or wealth but does not maintain or develop a culture of knowledge will eventually depend on others who are more knowledgeable (Daud, 2019). As an illustration, several oil-producing countries, despite their wealth, are forced into dependence on other nations that are more advanced in terms of knowledge and expertise, in order to meet the country's needs in important aspects of knowledge.

Talking about knowledge, the concept of knowledge in Islam is certainly different from the concept of knowledge understood in the Western perspective. Therefore, misunderstanding the concept of knowledge can lead to differences in perception of the sciences. As explained by Budi Handrianto in his book "Islamization of Science," knowledge in the Islamic concept is knowledge that does not contradict Islamic law, known as the Islamization of knowledge.Furthermore, Budi Handrianto explains that knowledge is not neutral or value-free. Knowledge is tied to certain values (value-laden) in the form of paradigms, ideologies, or individuals' understandings. Because knowledge can be naturalized, contemporary knowledge (including science) has been Westernized or secularized. This has caused problems in the Islamic world when the Westernization or secularization of knowledge enters through the understanding of liberals. Thus, the Islamization of knowledge becomes a solution in preserving the understanding in Islamic society. (Handrianto, 2019)

Knowledge (ilmu) is defined as knowledge about a certain field that is systematically organized according to certain methods, which can be used to explain specific phenomena in that field (knowledge). It is also defined as knowledge or expertise (about worldly matters, the hereafter, the outward, the inward, and so on). The definition of knowledge in Islam is certainly different from that understood by the West. Knowledge and its derivatives appear repeatedly in the Quran and occupy the second position after the word "tauhid" (the oneness of God). In Sahih Bukhari, the chapter on knowledge (Kitab al-'Ilm) is paired with the chapter on faith (Kitab al-Iman). This shows how the most important and comprehensive concepts contained in the Quran and Sunnah are knowledge ('ilm) after faith.

Etymologically, the word "ilm" originates from the Arabic word al-ilm, which means to know the essence of something truly. Badr al-Din al-Aini defines that knowledge, linguistically, is the masdar form of the verb "alima," which means to know; however, he adds that the word "ilm" is different from the word "ma'rifah." The word "ma'rifah" has a narrower and more specific meaning, while knowledge (ilm) has a broader meaning(Al-'Aini, n.d.). From the word 'ilm, several meanings are implied, including(Al-Kurdi, n.d.): *Al-ma'rifah* (knowledge/understanding), *Al-syu'ur* (awareness), *Al-idrak* (perception), *At-tashawur* (apprehension), *Al-hifd* (preservation, safeguarding, and reminder), *Al-tazakkur* (remembrance), *Al-fahm* dan *al-fiqh* (comprehension and understanding), *Al-'aql* (intellect), *Al-dirayah* dan *ar-riwayah* (acquaintance, knowledge, and narration), *Al-hikmah* (wisdom), *Al-badihah* (intuition), *Al-farasah* (intelligence), *Al-khibrah* (experience), *Al-ra'yu* (thought or opinion), *An-nadhzar* (observation), *Al-alamah* (symbol), and *Al-simah* (sign*).

Various efforts have been made by past Muslim thinkers to define the word "ilm." Different definitions have been proposed by theologians, jurists, philosophers, and linguists. The first definition, according to al-Raghib al-Ishfahani (443/1060) in Mufradat Alfaz al-Qur'an, defines knowledge as the perception of the reality of something (*al-ilmu idrak al-shay' bi-haqiqatihi*)(Al-Isfahani, 1992). This means that knowledge is considered knowledge when it reaches its reality, so if something is limited only to the attributes of something (such as its form, size, weight, volume, color, and other properties), then it is not truly knowledge. This definition is based on the philosophical view that every substance consists of essence and existence. Essence is what makes something what it is; it remains the same before, during, and after change. In other words, knowledge encompasses everything related to that eternal reality.

The second definition, by Hujjatul Islam Imam al-Ghazali (d. 505/1111), describes knowledge as the recognition of something as it is (*ma'rifat al-shay' 'ala mahuwa bihi*)(Al-Ghazali, 1999). In this definition, Imam Ghazali explains that to know something is to recognize it as it is. In other words, knowledge is acknowledgment; it is a state of mind where an object is no longer foreign to someone once it is recognized by their mind.

Imam al-Ghazali categorized knowledge into four different classification systems: First, based on the distinction between theoretical intellect and practical intellect, which is generally applied to religious sciences rather than philosophical ones. Second, the division of knowledge into *huduri* knowledge and *husuli* knowledge, based on differences in the ways of knowing. Huduri knowledge is free from error and doubt, providing the highest certainty about spiritual truths. Third, the division between religious sciences (*shari'ah*) and intellectual sciences (*aqliyah, ghayr al-shari'ah*), based on the distinction between sources of revelation and sources of reason. Fourth, the division of sciences into *fard al-ayn* (individually obligatory) and *fard al-kifayah* (collectively obligatory), based on differences in the legal necessity of seeking knowledge(Hasan, 1970).

Al-Sharif Al-Jurjani (d. 816/1413) in his book "at-Ta'rifat" defines knowledge as the arrival of the mind at the meaning of an object(Al-Jurjani, 1985). The definition by Al-Jurjani and the definitions put forward by Ibn Sina and Al-Abhari are further combined by Professor Syed Muhammad Naquib al-Attas in his monograph titled "The Concept of Education in Islam." According to al-Attas, the best definition of knowledge is "The arrival of meaning in the soul and the arrival of the soul in meaning." One clear thing in this definition, knowledge is about meaning(Al-Attas, 1995).

These definitions are sufficient to conclude that knowledge is an extraordinary matter closely related to the soul. Intuition, illusions, myths, and human fantasies cannot be considered as knowledge. It is clear that revelation is a source of knowledge in Islam, while in the Western view, revelation is not considered knowledge because it cannot be proven true. This is the clear difference between the definition of knowledge in Islam and knowledge based on Western perspectives(Handrianto, 2019).

Among the various definitions proposed, it seems that defining knowledge is not an easy task. The definition of knowledge has been a subject of debate involving many Muslim thinkers. However, this fact emphasizes how in Islamic civilization, knowledge receives unparalleled attention compared to other civilizations(Marpaung, 2011).

Indications of Knowledge in the Qur'an & Hadith

The Qur'an specifically indicates to humanity that all sources of knowledge originate from Allah. Allah says in Surah Al-Mujadilah (58) verse 11: "*Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do.*" In this verse, Allah implies that He will elevate the status of those who believe and those who are granted knowledge. Thus, in essence, knowledge is a gift from Allah to humanity. When this knowledge is used to the best of its abilities, it brings blessings to the individual, leading Allah to elevate their status among people.

In Surah Fatir (35) verse 28, Allah SWT says: "*Indeed, those who fear Allah among His servants are the knowledgeable. Indeed, Allah is Exalted in Might and Forgiving.*" This verse explains that with knowledge, a person will have a deeper understanding of how life is created and will delve into the knowledge of the power of Allah SWT as the Supreme Creator. In the concept of Islam, those who possess knowledge will have an understanding of the power and greatness of the Creator. This concept of knowledge is certainly different from the concept of knowledge understood in the West.

In Surah Al-Baqarah [2]:269, Allah SWT says: "*Allah grants wisdom (understanding of the Qur'an and Sunnah) to whom He wills. And whoever has been granted wisdom has certainly been given much good. But none will remember except those of understanding.*" This verse explains to us that knowledge is understanding of the Qur'an and Sunnah. Thus, it is clear that in the Islamic perspective, the revelation of Allah and the sayings of the Prophet Muhammad

are sources of knowledge. Knowledge will remain eternal and beneficial to its owner even after they have passed away. This is mentioned in a hadith about the virtue of knowledge in Islam.

From Abu Hurairah, may Allah be pleased with him, he said to the Messenger of Allah, peace and blessings be upon him, that he said: "*When a person dies, his deeds come to an end except for three: Sadaqah Jariyah (a continuous charity), beneficial knowledge, or a righteous child who prays for him*" (Narrated by Muslim, no. 1631). This hadith indicates that knowledge that is practiced and intended for goodness will provide eternal benefits (rewards) for its owner. Among the prayers recommended to be supplicated is our request to Allah to grant us beneficial knowledge and to keep us away from knowledge that is not beneficial.

The Prophet, peace and blessings be upon him, said: "*Seek beneficial knowledge from Allah, and seek refuge with Him from knowledge that is not beneficial*" (Silsilah al-Sahihah, no. 1511). Becoming a note in this hadith is that knowledge in Islam is related to something beneficial. Several conclusions from the divine indications and the sayings of the Prophet regarding knowledge in Islam, based on several proofs that have been mentioned: (1) Essentially, all knowledge originates from Allah SWT, bestowed upon humanity, which cannot possibly be erroneous. If there is any error, it must originate from humans; (2) Knowledge elevates the status of a person, so the more knowledge one possesses, the higher their status is among others. Thus, if someone's knowledge leads to their humiliation, it indicates a flaw in the application of that knowledge; (3) Knowledge leads its possessor to understand the essence of this created life and enables them to comprehend the power of the Creator. A sense of love for knowledge and fear of Allah's punishment arises from it. In the Western understanding, knowledge increasingly distances them from an understanding of the power of the Creator (4) The revelation of Allah and the sayings of the Prophet are sources of knowledge that cannot be separated from the life of a Muslim; (5) In Islam, there is knowledge whose rewards continue to flow even after its possessor has left this world; and (6) In Islam, there is knowledge that is beneficial and knowledge that is not.

The conclusions regarding knowledge found in the evidence from the Quran and Hadith, as well as what has been explained by scholars, are undoubtedly in stark contrast to the concept of knowledge understood by the West. Hence, it is clear that the concept of knowledge in Islam is vastly different from the Western perspective on knowledge. This concept of knowledge will be the primary foundation in building a civilization based on knowledge. Therefore, the desired civilization is one built on Islamic knowledge, free from Westernization or secularization.

The Prophet Muhammad Building a Civilization Based on Knowledge Through Education & Propagation

Building a civilization is a qualitative approach that cannot be translated with precise measurements or terminology. The success of a civilization can be felt in the values that accompany it. In Islam, the most perfect replica to observe the positive values of a civilization is found in the prophetic era, regardless of the physical achievements in technology, economy, or culture. This is as the Prophet Muhammad stated in his saying: "*The best of people are those of my generation, then those who follow them, and then those who follow them.*" (Narrated by al-Bukhari, no. 3651, and Muslim, no. 2533)

This hadith provides insight into the values of Islamic life during the time of the Prophet, when he was the guiding light for the growing civilization of Islam. Those who lived with the Prophet Muhammad received sparks of the light of truth, the comfort of life, and the beauty of dealings in Islam. Thus, the closer one is to the time of the Prophet Muhammad, the more one feels the beauty of Islamic civilization. At least there are two important pillars established by the Prophet Muhammad in building Islamic civilization. Two concentrations focused on by the Prophet Muhammad in the development of Islamic civilization include:

Monotheism Propagation.

At the beginning of Prophet Muhammad's mission in Mecca, he emphasized the eschatological aspect or monotheism. This stemmed from the Prophet Muhammad's concern upon observing the religious practices of the Arab people, especially the inhabitants of Mecca who were still polytheistic at that time. The disorder in the community's way of life led the Prophet Muhammad to focus on improving the mindset and belief in the concept of monotheism (tauhid). Thus, a characteristic of building Islamic civilization is to rectify the foundational concept of monotheism in society so that it is not easily influenced by other values that can undermine people's understanding. In the effort to purify monotheism at the beginning of his mission, the Prophet Muhammad undertook several political steps:

Personal Approach according to the Condition and Character of the Audience

The personal approach is one of the methods employed by the Prophet Muhammad in initiating his preaching. It is tailored to the conditions and character of each individual or the target audience faced in preaching. When the Prophet Muhammad taught the creed to his companions and educated them with it, he was indeed striving to develop heartfelt conviction reflected in their behavior and practical actions(Agusman, 2023b).

Thus, the Prophet had to understand the character of each individual he preached to so that the message could be easily understood and accepted. Because creed is not merely a concept and knowledge understood and known by reason alone, but more than that, it is a process and reflection of the preacher in their preaching, which must truly provide concrete examples through the preacher's character. Therefore, creed must be instilled in the soul until it becomes a conviction that can influence all the feelings emanating from it. Thus, in the subsequent stage, it can influence all practical human behavior(Baihaqy, n.d.).

Preaching through Close Relatives First

One of the efforts to strengthen preaching, the Prophet began with his closest relatives. This was one of the efforts to strengthen the foundation of preaching, as evidenced by the Prophet's early efforts to invite his closest relatives.

The first thing done after the revelation of the Quranic verse Asy-Syu'ara Ayat 214 was to invite the Banu Hashim: "*And warn, [O Muhammad], your closest kindred.*" (QS. Asy Syu'ara: 214) Those who attended the invitation of the Prophet included the Banu Al-Muttalib bin Abdi Manaf, numbering 45 people.

Rasulullah Entertaining His Dawah Subjects

Before delivering his message, one of the efforts to soften the hearts of his audience, when inviting his relatives, the Prophet Muhammad (peace be upon him) provided a meal for them. Those present at the time ate the meal until they were full, yet the food remained as it was, seemingly untouched or eaten by anyone. Then, the Prophet Muhammad (peace be upon him) served them drinks, poured into small cups, and they drank from the cups filled by the Prophet himself. This was one of the political strategies of dawah built by the Prophet Muhammad (peace be upon him) when facing his dawah subjects.

The Prophet's Dawah Conveyed with Noble Character

The success of the Prophet Muhammad (peace be upon him) in propagating Islam is an astonishing fact. In a relatively short period, Islam spread among a society deeply rooted in the culture of its ancestors. This historical fact cannot be denied by anyone except those harboring resentment, envy, and hatred. He (peace be upon him) was known for his noble character, as narrated by the Companion Abu Hurairah (may Allah be pleased with him). "*An Arab Bedouin stood up and urinated in the mosque, and the people admonished him (strongly). Then the Prophet Muhammad (peace be upon him) said to them (the companions who were about to*

admonish him strongly), "Leave him alone and pour a bucket of water over the place where he has urinated. You have been sent to make things easy and not to make them difficult." (Narrated by al-Bukhari) The attitude of Prophet Muhammad (peace be upon him) left a very beautiful impression, which caused that person to embrace Islam.

Education

The strengthening of knowledge through education was initiated by the Prophet Muhammad from the early stages of building Islamic civilization in the Meccan phase, coinciding with the embrace of Islam by the companions one by one. This strengthening was carried out through small study circles, with the house of the companion Al-Arqam bin Abi Arqam serving as the first place for disseminating knowledge in a group setting. It was here that the Prophet Muhammad began spreading knowledge through educational approaches. There were several methods of knowledge dissemination used by the Prophet Muhammad, including: graduation (*al-tadarruj*), leveling (*mur'at al-mustawayat*), Variation (*al-tanwi wa al-taghyir*), exemplification (*al-uswah wa al-qudwah*), applicability (*al-tibqi wa al-amali*), repetition (*al-Taqrir wa al-Maraja'ah*), evaluation (*al-taqyim*), dialogue (*al-hiwar*), analogy (*al-qisyas*), and storytelling (*al-qishshah*)

The educational methods and dissemination of knowledge used by the Prophet Muhammad were crucial aspects of building Islamic civilization. From here, civilization continued to develop into subsequent eras following the Prophet's passing.

In the end, the love for knowledge became a common trait among the companions, the successors (Tabi'in), and the scholars who came after them. It was from this worldview that our early scholars produced knowledge such as jurisprudence (fiqh), exegesis (tafsir), theology (kalam), and hadith sciences, as well as physiognomy, psychology, and many more. Even during the Abbasid period (9th century), scholars gathered at the House of Wisdom (Baitul Hikmah) to engage in civilizational work, studying various branches of knowledge and disseminating their findings to the wider society. The Muslim community at that time had a great love for knowledge, spending much of their time reading books and participating in scholarly gatherings. (Republika, n.d.)

It is evident that Western civilization is far removed from noble values. Westernization or liberalism has become a disease for civilization, as previously explained. Therefore, building a civilization based on knowledge is a necessity, a civilization aligned with Islamic concepts. Islamic civilization flourished in the past. Several contributions by Muslim scholars occurred during the caliphate period (Classical Abbasid 750-1000 CE), which marked the beginning of the process of translating foreign literature into Arabic by Muslim scholars, also known as the Classical Abbasid period(Zarkasyi & Rachmawati, 2020) among these contributions were:

First, the Period of the Umayyad Caliphate (651-675 CE). The beginning of the periodization of the translation of foreign knowledge (Greek, Persian, Indian) during the Umayyad rule, centered in Damascus, Syria. Second, the Abbasid Caliphate Period (750-1258 CE). During the Abbasid period, almost all translation works were carried out by scholars affiliated with the translation center known as the Bayt al-Hikmah (The House of Wisdom), established in Baghdad by Caliph al-Mansur (754-755 CE) or by Caliph Harun al-Rashid (786-809 CE).

Third, the Period after the Abbasids (1000-1250 CE). This period witnessed significant cultural activities and achievements, including in the field of Islamicization and Islamic scientific production. Among the notable Muslim scholars was Ibn Sina (980-1037 CE), also known as Abu Ali al-Husain Ibn Sina. He attempted to Islamicize Aristotelian and Platonic thoughts. His rational religious thought, influenced by Neoplatonism, was challenged by

orthodoxy, including by al-Ghazali. By the other year, he had mastered Aristotle's metaphysics. His magnum opus, The Canon of Medicine (Al-Qanun), remained a standard text in the field until the birth of modern medicine.

The Role of Education and Da'wah as Foundations for Civilization Development

The role of education and da'wah as the foundation for civilization development in the era of globalization encompasses aspects that are crucial in facing the challenges and opportunities confronted by society and the Muslim community today(Hanif, 2022). Education plays a primary role in driving progress and innovation within society. In the era of globalization driven by technological and economic advancements, education provides a solid foundation for individuals to adapt to rapid and complex changes. Education not only imparts knowledge and practical skills but also enhances critical thinking, problem-solving abilities, and creativity. Thus, education prepares individuals to actively participate in sustainable civilization development.

Through education, participants are provided opportunities to explore various perspectives, ideas, and information. By studying various subjects and topics, learners are encouraged to question, analyze, and critically evaluate information. They learn to identify strong arguments from weak ones, recognize biases, and develop the ability to make rational and evidence-based decisions. This critical thinking ability helps learners become more independent, intelligent, and capable of facing complex challenges in the real world.

Through structured and interactive learning, participants are given the opportunity to identify problems, gather relevant information, develop alternative strategies, and evaluate the most effective solutions. This process involves careful analysis, creativity in generating new ideas, and collaboration in finding optimal solutions. Thus, education equips learners with the necessary skills to address practical challenges in everyday life, both in the workplace and in social contexts.

Education provides space for creative expression and the development of individual talents. Through arts programs, creative subjects, and collaborative projects, participants are encouraged to explore new ideas, develop artistic skills, and express themselves in unique ways(Agusman, 2024). Inclusive and learner-oriented education allows them to discover their own interests and talents, thereby fostering creativity in various fields, including arts, sciences, technology, and business. Creativity nurtured through education is a valuable asset for cultural, economic, and innovative progress in society.

Da'wah, or the effort to spread the teachings of Islam, plays a crucial role in strengthening the identity and religious values within the Muslim community(Agusman & Hanif, 2021). Amidst the currents of globalization, which often influence cultural identities and traditional values, da'wah helps maintain the integrity of religious and moral values. Da'wah also conveys the universal message of Islam about justice, generosity, and peace, which are relevant in the complex context of globalization. Thus, da'wah not only reinforces religious awareness but also contributes to the development of a civilization based on Islamic moral and ethical values(Agusman & Hanif, 2022).

Collaboration between education and da'wah is key to building civilization in the era of globalization. Education provides the knowledge foundation and skills necessary to understand religious teachings deeply, while da'wah reinforces the moral and spiritual values needed to apply this knowledge in daily life. Through synergistic collaboration, education and da'wah can create individuals who are knowledgeable, ethical, and positively contribute to building an inclusive and civilized society amidst the dynamics of globalization(Muhammad Hanif & Agusman, 2023).

Thus, education and da'wah are not only parts of Islamic civilization but also the main pillars in the development of a sustainable civilization in the era of globalization. By strengthening education and da'wah, the Muslim community can face global challenges with greater confidence and readiness while maintaining their identity and cherished values.

Conclusion

Building a civilization based on knowledge through education and da'wah must become a tradition of Islamic intellectualism. Indeed, knowledge is the foundation of the concept of building an Islamic civilization. The sustainability of this intellectual or scholarly tradition cannot be separated from the contributions of scholars in the past in preserving and disseminating these sciences. Their contributions to Islamic knowledge began since Prophet Muhammad SAW received revelation, which was then conveyed to the companions, so the revelation contained the pure foundations of Islamic scholarship. Thus, the companions who also served as scholars were the heirs of the Prophet in terms of knowledge derived from the revelation of Allah SWT, and this scholarly heritage was passed down for several centuries.

In the current era of globalization, the progress of a civilization is marked by the development of science and education within that society. A civilization can experience decline, and even prosperity can diminish with the loss of knowledge and education. The development of civilization in the construction of advanced and sturdy buildings is evidence that skills are rapidly developing and varied because knowledge and education are determining factors. However, on the other hand, the physical and structural magnificence of buildings does not serve as the sole criterion for a civilization to be considered advanced in Islam. While it is generally true that knowledge drives the advancement of this civilization, specifically, if this civilization is far from the values of religion and humanity, then it essentially resembles pre-Islamic ignorance. Islamic civilization is built upon a knowledge that differs from the concept of knowledge understood in the Western perspective. Thus, misunderstanding the concept of knowledge can lead to differences in perception of knowledge. Knowledge in the Islamic concept is knowledge that is not contradictory to Islamic law.

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