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Research Article

Islamic Value Education and Reconstruction of Civilization in Disruptive Era

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ABSTRACT

Today, the world is experiencing the development of science and technology on all fronts. The most notable developments are in the field of information and communication technology. So that information from all over the world can be obtained quickly. However, on the other hand, the problems faced by humans are increasingly complex. Value decline in character education and value application in Islamic civilization occurred. The need to revive Islamic values in the era of industrial revolution 4.0 is the answer so that human do not forget their identity. This study's purpose is to describe a reconstruction of Islamic civilization in an era of value decline based on research, expert opinion, and historical experience. This research uses the library research method. The results of this study see that the reconstruction of civilization is an effective way of changing mental habits that have long hindered awakening. The immaterial factor is the primary condition of the establishment of civilization. Part of the factors is the worldview and thought of value. Transforming worldview and value with da'wah and education must adjust to technology development today. Social networking sites, video-sharing sites, chat apps, video conference apps, and other digital platforms are part of the reconstruction of civilization.

1. INTRODUCTION

The development of the current era is very fast until it reaches the Industrial 4.0 era, where all fields are digitized and automated. This era is also disrupted because the industrial world's movement and job competition are not linear (Muhammad Yahya, 2018). However, even the disruption also entered the field of education. Therefore, this era strongly encourages people to think fast, change quickly and be oriented directly to the target. Previously, humans used manual systems and then turned them into digital systems that were easier and faster. Therefore, the education system must immediately adapt to increasingly sophisticated technological developments (Atiah, 2020).

Undeniably, this era has also given rise to much immoral behavior among teenagers, such as free sex, pornographic videos, drug distribution, hazing, bullying, the humiliation of fellow students through social media, and other problems (Astuti & Nurmalita, 2014). Even among adults, corruption, collusion and nepotism are carried out by educated humans with even the highest education (Kadir, 2018). This reflects the education world, which should develop an educated and ethical generation and be at the forefront of fighting bad attitudes.

The decline in values like this has become a concern for world leaders before this era. Values in character education are essential. Mahatma Gandhi warned of one of the seven fatal sins, one of which is education without character (Grover, 2015). A Martin Luther King also stated that Intelligence plus character… that is the goal of true education (Trisnawati, 2012). President Theodore Roosevelt who said "To educate a person in mind and not in morals is to educate a menace to society" (Schmacker, 2014). Indonesian education leader Ki Hajar Dewantara has long advocated human character with education and learning based on human creation, taste, and intention. This means that education is providing knowledge and honing moral affection to produce works for the benefit of many people (Sangadah, 2020).

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The application of values in Islamic culture has also decreased. However, the Islamic world still makes itself a consumer and even a passive importer of western cultural values. In line with figures such as Kemal Ataturk, society can become modern only through westernization (Kamilah, 2011). However, according to Muslim intellectual Bennabi, this opinion has been proven wrong and failed to achieve the goal of advancing Muslims as in the beginning of Islam (Nurhakim, 2008).

The decline of Muslims is undoubtedly not because of Islam itself but rather the implementation of Islamic teachings by its followers. This can be proven from historical facts that Islam encourages reason and knowledge. Furthermore, Islam successfully moved its followers to achieve a great civilization (Chapra, 2008). This civilization has contributed to the seeds developed by Western culture to produce the level of progress of science and technology today (THAWAQIB, 2012).

The rebirth of civilization is an effective way of changing the mental habits that have long hindered the rise of Muslims. Bennabi firmly believes that the weakness of Muslims is not in material things but in a positive and creative mental attitude. So that people's true wealth is not measured by the material of their products but by their original ideas (Mortazawi & Ismail, 2020). Therefore, civilization's change and construction must start by thinking of specific values and worldviews and then transforming them into a person and society. Character formation and construction of civilization begin with changing one's worldview. This change must begin with an intense relationship and interaction with education or da'wah.

It's just that today, we live in a highly mobile society, connected in different ways. A way that ordinary people could not imagine only a few decades ago. Social media platforms a means to connect with others in a virtual community with mobile technology. A means for individuals and groups to create, share, collaborate and discuss content. These technologies emerged in the early 21st century, including social networking sites, video sharing sites, chat applications, video conferencing and blogging platforms, and microblogging has become a part of our daily lives.

In conveying information and how humans are involved in the transformation of value, each age has different preferences and ways of learning, thus bringing up different teaching methods according to the development of the times. We must determine the form of learning that leads to the best learning outcomes. Social media technology and video conference are ways to interact. When used correctly, it can be an asset to learning, allowing students to get more accessible and interconnected information.

Nevertheless, there are questions to be answered. How the construction of human civilization was carried out and how to reconstruct it under this disruptive era with advanced technology.

2. RESEARCH METHODS

This study uses a qualitative research model with the type of literature study. Qualitative research itself aims to obtain a certain view. Qualitative research can be related to an idea, opinion, perception, belief, or circumstance studied. The authors conducted this library study because it was driven by the desire to provide a research view on how the education of values and construction of civilization could be done in this disruptive era.

3. RESULTS AND DISCUSSIONS

The development of the world in disruptive era is marked by the widespread use of information and communication technology in various activities of human life (Yuniawatika & Kurniawan, 2019). With technology, humans can connect in various parts of the world without boundaries (Kummitha, 2020). The development of this technology causes the world to impact the emergence of global markets, competition on a world scale, knowledge as a great power and increasing the need for technology.

Progress in this century has also impacted the world of education (Chen, 2020). The learning process must adapt to these changes. Education must also be adjusted to the competency criteria needed to face this century. In addition to academic education, value education is needed in instilling character to students as capital in bringing up a new generation that can live in this era. So that human can become human beings who not only have intelligence but also have the principle of truth that can be accounted for in building and maintaining their civilization. This value education is related to the understanding and outlook on life that influences human behavior and thinking.

3.1. The Emergence and Disappearance of Civilizations

Ibn Khaldun believes that studying history and interpreting it is very important to be able to explain human development in the dimensions of space and time. He suggested that a correct historical understanding process can give birth to human civilization again by comparing history with present and future conditions (Khaldun, n.d.). This view can be used to analyze social development and formation conclusions. When analyzing history, the phenomenon

of civilization as a series of events contains patterns, laws and rules that relate to humans today if they have the appropriate circumstances.

Civilization is the development of culture at a certain level obtained by humans covering all social, economic, political and technical life (Nursyid Sumaatmaja, 2002). Civilization comes from the accumulation of human culture. Meanwhile, culture itself comes from desire above practical goals which have something to do with society (Oman Sukmana, 2008).

Based on Ibn Khaldun theory of the cycle, we can interpret the history of human civilization, especially Islamic civilization since the Prophet Muhammad saw until its collapse. This theory explains the development of three stages of civilization, namely the birth, the peak and the collapse of a civilization (Mohd Tohar & Halim, 2012). The birth period is when a civilization is born because of a strong impulse from worldview change. Then, it gives birth to a specific understanding and awareness. In Islamic history, this era started from the leadership of the Prophet Muhammad until the end of the reign of Caliph Al-Rashidun.

The peak period as an era in which civilization experienced glory because the mind gained enlightenment and could play its function optimally so that it succeeded in stimulating people's abilities and creativity. This period was passed by the Umayyad and Abbasid caliphate.

While the period of collapse is a time of development, Islam experienced weakness and chaos caused by reason losing its social function. At this time, society experienced a moral and political collapse in Muslim countries before the Mongol attack on Baghdad and ending the era of the Abbasid rule (Bariun, 1988). However, it turns out that Islamic civilization can be revived a second time during the Ottoman Caliphate, then reach the peak of its glory and until its collapse.

According to Ibn Khaldun, one of the signs of civilization is the development of knowledge such as physics, chemistry, geometry, arithmetic, astronomy, optics, medicine and so on. Even the progress of a civilization depends on or is related to the progress and retreat of knowledge. So, knowledge is the most essential substance of civilization in Ibn Khaldun's theory.

However, knowledge is impossible without a community actively developing it. Therefore, a civilization must start from a "small community" and a large community will be born when that community grows. The community usually appears in urban areas or even forms a city. From that city will be formed a society with various activities from which a social system arises and finally a country is born. The city of Medina, the city of Cordova, the city of Baghdad, the city of Samara, the city of Cairo and others are a few examples of cities that came from communities which later gave birth to the State.

Signs of the birth and life of a community for Ibn Khaldun include the development of knowledge and technology, (textiles, food, and boards/architecture), economic activities, medical practice growth, and arts (calligraphy, music, and literature). Behind the signs of the birth of civilization, there is an active and creative community that produces knowledge (Fathurrohman, 2013). From here, the existence of thoughts and institutions that maintain and carry out these thoughts is the reason for the emergence and collapse of a civilization.

3.2. The Forming Factors of Human Civilization

Civilization is the result of the accumulation of human culture. Culture is the human creation result, whether materials such as buildings and paintings or the form of immaterial such as science, thought and values. Civilization begins to emerge and develop when humans can resolve the instability surrounding their lives. When humans are in a state of prosperity, health and safety, their potential will be focused on efforts to develop their lives at a higher level. So that tribes that live nomadically will not be able to construct a civilization other than humans, namely animals and plants will not be able to build it.

The emergence and development of a civilization is determined by the factors forming that civilization. If these factors are present both civilizations will emerge and develop. However, civilization will stop if this factor does not exist and may even be lost. The factors forming the civilization generally consist of immaterial factors and material factors.

The immaterial factor is the main condition for the establishment of a civilization. Like Islamic civilization, it emerged because of thoughts about nature, humans and life, giving rise to the Islamic Aqedah. Furthermore, civilization rise also requires regulations governing the relationship between individuals and other individuals, between individuals and the State, and others. These rules can be found in any civilization, in different forms, some very simple to complex rules. In Islamic Civilization this regulation is known as Islamic Sharia.

Moral value factors that bind individuals are also needed in the construction of civilization to create rules recognized and carried out by community members. Moral values make people's behavior more orderly. So, we see

the importance of beliefs and regulations behind the material, religion and norms, because these beliefs help form the moral values of human life.

In addition to thinking and rules as ideology basis and social morals, language is also an essential factor in the formation of civilization. Language is a means of communication between humans. Language is also a birth form of human thought processes. The unity of language between communities helps to carry out the exchange of ideas and the transformation of knowledge between one individual and another. This is the importance of Arabic for Islamic civilization.

For civilization to continue to exist, education must continue to run. Education is a means used to transfer values and ideologies from generation to generation. With it what has been achieved by the previous generation is continued and developed by the next generation.

Material factors are needed to perfect civilizations' construction, such as geological, geographical, and economic factors. Geological conditions outside and inside where a civilization exists affect civilization's defense. For example, civilizations emerged and developed that required fertile land to be used as agriculture for food, minerals for mechanics and weapons, and the area's security.

Geographical factors include climate, rainfall, air temperature, and others. Areas with very cold air temperatures such as the south pole are not suitable for the growth and development of a civilization. Its inhabitants just to survive and continue their offspring is already difficult, especially for innovation in the field of thought and art that is more advanced. Rainfall is an important material factor because it is needed in human life. Historically, civilizations that thrived could disappear due to water scarcity, as in Mesopotamia. The strategic position of a region from trade and political routes also influences the progress of civilization. The rate of exchange of commodities determines economic growth. Therefore, strategic areas of world trade routes have more opportunities to develop like Ancient Greece.

This economic factor is more important when compared to the two initial conditions of the earth. First, the advancement of civilization requires stable economic resources. Conditions open up opportunities for humans to learn to live and innovate systematically to achieve scientific progress and the perfection of life.

3.3. The Function of Values in Human Civilization

Value is an immaterial factor of forming civilization. Moral is the bond between humans and other humans, giving rise to rules recognized by society. Values make people's behavior more directed according to certain rules. The values that build this civilization are family, community, religious, social, and other (Muhammad Toriqularif, 2017).

There are several value functions in human civilization. Values contribute to social norms that can set rules in society. Among them, values can contribute a set of tools to direct people in thinking and behaving. In addition, social values also function as the final determinant of humans in fulfilling social roles. Social values can motivate a person to realize expectations following his role. Social values also function as a means of solidarity among members of community groups. Finally, social values also function as a means of controlling human behavior with a certain pressure and binding power so that people behave following their values.

Sources of values apply in the institutions of human life, firstly religious values formed from faith and piety according to divine revelation, which do not change, secondly human values that arise from human agreement and dynamic human civilization (Muhaimin, 1993).

According to Spranger, culture is a value system or a collection of values that are arranged and arranged according to a particular structure (Spranger, 1925). In this regard, he categorizes six areas of cultural value (*lebensformen*), including (1) the field of science and theory, (2) the field of economics, (3) the field of art, (4) the field of religion, (5) the field of society, (6) the political field. As stated by Freeman Butt in "Cultural history of western education," that the essence of education is the process of transformation and internalization of values, the process of habituation of values, the process of reconstructing values, and adjustments to values (Butts, 1955).

3.4. Worldview as the Foundation of Civilization

Sheikh Muhammad Abduh emphasized that religion or belief is the basis of all civilizations. Ancient nations such as Greece, Egypt, India, and others built their civilization from religion, belief, or belief. Arnold Toynbee also recognizes that spiritual power is the power that allows a person to give birth to outward manifestations which are then referred to as civilizations (Fathurrohman, 2013).

If religion or belief is the basis of civilization, and if religion and belief shape a person's perspective on something that can affect his actions or outward manifestations, then it is in line with the modern theory that the worldview is the basis for every world civilization. If the meaning of worldview is the concept of value, the motor for social change, the principle for understanding reality and the principle for scientific activity, then Islam contains it all. Islam even

has an integrated view of physical and non-physical reality. The verses of the Qur'an are seminal concepts that project the Islamic view of the universe and life, called the Islamic worldview (*Nazharat al-Islamiyah*). Not only that, the concepts were given a medium of implementation in the form of an institution called din, which contained the concept of civilization (*Tamaddun*) (Wasito, 2013).

According to Ibn Khaldun, the existence of civilization is a product of the accumulation of three critical elements: 1. The human ability to think that produces knowledge. 2. Ability to organize in the form of political and military power. 3. The ability to fight for life (Ibn Khaldun, 1978).

So, the ability to think is a basic element of civilization. A nation will have civilization only if that nation has reached a certain level of intellectual ability. Because the height of his thinking determines the perfection and success of man. A civilization will only exist if the humans in it have high thoughts to increase their level of thinking and life. A thought cannot just develop without facilities and infrastructure or super-structure and infrastructure as support. In this case, education is an essential means for the development of thought, but the structure of knowledge that comes from a worldview is even more fundamental than thinking.

Islamic thought and worldview are the most critical factor for the growth and development of Islamic civilization. Indeed, this human orientation is based on two aspects: *Fikr* (Intellectuality), the aspect that makes humans different from animals. And second, *Al-hayawaniyyah wa al-ghidza'iyyah* (animal and nutritional aspects) (Saumantri & Abdillah, 2020).

As an expert in comparative religious studies, Ninian Smart defines a worldview as "the beliefs, feelings and things that are in people's minds that function as motors for social and moral sustainability and change" (Smart, 2000). Thomas F Wall, philosophically interprets worldview as "an integral basic belief system about the nature of ourselves, reality, and the meaning of existence" (Wall, 2001). Concerning scientific activities, Alparslan Acikgence defines worldview as the basis for every human behavior, including scientific and technological activities. Every human activity can finally be traced to his view of life, meaning that human activity can be reduced to that worldview (Acikgence, 1996).

Islam has its term for worldview. As al-Mawdudi's statement that the term Islamic worldview is *Nazhariyat Islâmîyyah* (Islamic Vision) which means "a view of life that starts from the concept of the oneness of God which has implications for the overall activities of human life in the world as a whole" (Al-Maududi, 1967).

Sheikh Atif al-Zayn's Islamic worldview is al-Mabda' al-Islâmî (Islamic ideology) which is the unity of faith and reason and because of that he defines *mabda'* as *'aqîdah fikriyyah yanbatsiqu 'anha nizham*, namely belief based on reason that radiates from it the rules. Because for him faith must be preceded and based on reason (Al-Zayn, 1989).

This worldview is conceptually related to various human activities socially, religiously, economically, politically, and intellectually. And the main thing is that the worldview as a belief system, thought system, thinking and value system that has the power to change individuals and the world. So that human activity from the simple to the complex of a civilization comes from a worldview.

3.5. Clash of Values in Disruptive Era

The disruptive era is when many innovations are invisible, not realized by established organizations, agencies, companies, or institutions, so they disrupt the running of the existing system order and potentially destroy the previous system. Changes in the order of the old system which was still manual replaced by a new system that was all digital made a shift in the order of life in various fields. Education today as a place for personal growth in society is swayed by the swift situation that is very unfavorable for the stability of the family, society and nation. It is not only the effects of liberalization that tear education apart. The wave of information that should give better hope has even created new, more complex problems (Ibnu Mustafa, 1993).

This process of value distortion also occurs in educational institutions, including Islamic ones. On the one hand, the construction of civilization takes place in the educational process. On the other hand, in education development, a cultural system is needed to support ongoing education.

The flow of liberalization and globalization has happened and is difficult to control, primarily because of the speed with which information comes in. Fundamental to liberalization and globalization is a matter of value (Chopra, 2003). Global values seem to be values that they believe to be true and must be embraced by all humans.

These liberalization values will meet the values held in other communities. So there is a clash in society, causing a crisis of values that disrupts the harmony of people's lives. The joints of society will experience a shift. This value crisis will be related to the attitude of judging an action in society as good or bad, immoral, and other behaviors that are measured based on specific value views. The value crisis can change the attitude of this assessment can be permissive and apathetic in a previously taboo activity.

The previous value crisis stemmed from a change in mindset inclined to pragmatism, formalism, secularism before moralism, and religious idealism (Arifin, 1993).

The current use of internet technology magnifies this clash and crisis of value. High technology in the form of computers and digital technology is now being misused to provoke, slander, divide et impera, spread hoaxes, and kill characters. This value crisis causes moral decadence, especially among the younger generation. A pragmatic, materialistic, transactional, hedonistic, and secularist view of life causes them to be less interested in normal values. Behind the positive impact of technology, if the cultivation of value education does not balance it, it will cause a crisis of values and character.

3.6. Civilization Reconstruction in Disruptive Era

A Muslim intellectual Bennabi has a focus of thought on efforts to rebuild Islamic civilization and culture following future society. His thoughts emerged based on the observations and experiences of his life, and saw that the main problem of the Muslims at that time was the problem of civilization and culture (Bariun, 1992). Meanwhile, the reform efforts that exist for him have failed because of the wrong analysis of the people's problems and providing a basic solution (Nurhakim, 2008). With this in mind, Bennabi assesses the failure of the Third World community, including the Muslims in the change process, not because of material poverty but because of poverty of thought. After they gained political independence from colonialism, they immediately developed a "material civilization", importing and applying material products and even western thought from developed countries without paying attention to aspects of developing thoughts, values and ideas originating from Islam (Patria, 2021).

Therefore, it is necessary to construct values and views of life to reconstruct civilization in today's life. The value education of the era of disruption that is expected at this time is to transform from a traditional and straightforward cultured society to an Islamic society that thinks critically, analytically, and creatively and has scientific and technological skills according to the Islamic worldview based on the values of faith, and piety to Allah swt.

Reconstruction of civilization with the construction of the current worldview cannot but must involve the information and communication technology that is currently developing. Moreover, the use of this technology is already extensive, as reported by We Are Social. In 2020, there were around 160 million social media users, or 59% of the total population of Indonesia. This is an increase in social media users of around 12 million from the 2019 data. From 160 million active social media users in Indonesia, it turns out that 99% of this data accesses it using cell phones or mobile devices (Kemp, 2020).

So that the account of information sources on social media, with millions of netizens, has the potential to have an influential impact through communication by utilizing this technology. This information and communication will have an impact on personal and social in choices and attitudes. The impact of communication initiated by opinion sources is undoubtedly influenced by the usefulness of the information, the source and the level of similarity between users, content creators, content, and social presence (Chung et al., 2015; Herrero et al., 2015; Ukpabi & Karjaluoto, 2018). Conte argues that changes in information and communication technology allow users to control, give their touch, and apply the platform of the digital world according to their values, social needs and preferences (Conte et al., 2012). So that this technology can be used to change the views and values of humans in it.

The presence of information technology with various information and values requires users to think critically, creatively, innovatively, and metacognitively. So that the construction of values must be based on argumentative thinking so that value education can be accepted. The world of education now has to get used to learning with technology (Prihatmojo et al., 2019). Value construction must adapt to these changes, from the education process and da'wah based on simple technology to high technology. Educators and preachers must enter the realms of technology and create positive content on social media to explain the Islamic worldview, values and thoughts that can lead to the reconstruction of civilization. The use of all information and communication technologies for disseminating messages of thought and views information and communication technology, including social networking sites, video sharing sites, chat applications, video conferencing applications, blogging platforms, and microblogging.

4. CONCLUSION

Values and worldviews are essential factors of humans in shaping civilization. Civilization can develop because it still holds values and worldviews, so people are bound by rules that make their lives orderly. Appreciation of a value and worldviews in shaping a character and human civilization requires an educational process, both learning in schools or the da'wah of a preacher. Humans believe values and worldviews will become a culture and influence the development of civilization. So, humans must practice and preach these values. The construction of Islamic civilization can only be done with Islamic values and outlook on life. This is very relevant to the current State of the emerging

crisis of values in society. This construction must be carried out using information and communication technology to make the impact even more significant and massive. So, the spread of good values continues with positive content on today's technology platforms. It includes social networking sites, video-sharing sites, chat applications, video conferencing applications, blogging platforms, and microblogging.

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