THE FUTURE OF THE CIVILIZATION OF THE UMMAH IS REVIEWED FROM THE SOCIOLOGY OF EDUCATION FOR THE SUSTAINABLE DEVELOPMENT GOALS (SDG’S)

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ABSTRACT

Objective: The ancient Arab economy developed in the second half of the first millennium BC. Its glory peaked in the first century until the early second century AD, with trade routes to North Arabia and Syria. Nabataean kingdom in North Arabia was established, with two major cities as trading centers: Petra, and Palmyra. using the sociological perspective of education and commercialization theory, the ancient Arab economy has a mode of merchant capitalism.

Theoretical Framework: Ancient Arab trading capitalism revived in the pre-Islamic Arab period, from the end of the fourth century AD. Mecca became the center of international trade, side by side with Yathrib and Taif. Two types of markets were born, the inner market and the outer market. New institutions related to culture, politics, and economy were established, including the division of labor institutions and institutions that regulate traders’ interaction from inside and outside Makkah.

Method: This research uses an interpretative paradigm with a qualitative approach, case study type, and multicase design. Data were collected using observation, interviews, and documentation. Data validity using triangulation of sources, methods, and theories. Next, an interactive model analysis is carried out. The research object was carried out in the Yogyakarta and Surakarta regions of Indonesia.

Results and Discussion: Merchant capitalism during the early Islamic era underwent characteristic changes, similar to social capitalism. Referred to as Religious Capitalism, because its inspiration comes from religious teachings. The state regulates the market: the prohibition of exaggerating the quality of goods, bidding new prices, intercepting goods before they reach the market, hoarding goods, and silent trading. State revenues have also increased, including spoils of war, income from the agricultural and industrial sectors, kharaj, endowments, ‘ushr, jizya, redemption money, loans, alms, and gifts. The state is involved in public affairs, for example by establishing the Diwan.

Research Implications: The reconstruction of Islamic civilization should follow the model of Religious Capitalism, which is one of the main legacies of the early Islamic period. Social capitalism is also gaining momentum. Apart from that, a development model with a mode of

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peaceful revolution is also proposed: dialogue and cooperation with the dominant civilization. The geopolitics of the world are also shifting.

**Originality/Value:** Three technical requirements are needed, namely political democracy, economic cooperation, and active participation in global institutions. The main attention is directed to the development of knowledge and science, with critical and conventional madzab models.

**Keywords:** religious capitalism, stratification, islamic civilization, peaceful revolution, sustainable development goals (SDG'S).

1 INTRODUCTION

Anything, both living and inanimate objects, especially those that can be treated as living things, has an age and a life cycle. Humans, animals, and plants belong to the category of living things, Organizations (business and social) and the state are often treated as living things (Qolbi et al., 2024).

Civilizations do not include exceptions, they also have a life cycle, although the explanation differs from the first. After being born and developing, it turned into a civilization that dominated the world. Civilization will eventually undergo stages of decline and decline followed by destruction, or defeat, which ends in death. Losing in competition between civilizations, or clashes between civilizations.

Civilization dies if it loses. Some die forever, but some civilizations die (lose) and then come back to life. The revival can almost be ensured by a process that is not simple at all. Revival usually takes a long time, for example, centuries, but some only require a relatively short time, decades. The term “civilization crisis phase” has become more common to refer to a series of stages of decline. There is a tendency that civilizations to die from internal decay, and their deaths only occur when the external environment is no longer friendly, as Arnold J Tyonbee expresses very clearly, “Civilizations die from suicide, not by murder” (Zaman et al., 2023).

In addition, it seems necessary to recognize that each phase of
civilization development has a different academic appeal. The birth of a new civilization has a great attraction. Many people are interested in the origins. The same is true of development and towards the golden peak. However, it is not an exaggeration to say that the phase of decline and death of civilization has a unique place among scholars. A lot of energy has been poured into knowing the characters, processes, and factors that led to the decline and collapse of civilization. Many academic studies have carefully observed, peeled off, and studied the period of rise and fall of civilization, especially the so-called latter, which came to be known as the period of decline and collapse of civilization.

What is forgotten is an attempt to study in depth the possibility of the revival of a civilization that has experienced decline and setbacks (Thames et al., 2018). Is there a second chance to be reborn and develop like it has been achieved before? If the answer is positive, the next question is what strategies can be used to rebuild that destroyed and defeated civilization. There must be a project to reconstruct civilization, in the West and East.

The long journey of Islamic civilization, which dates back to the 7th century AD, did not allow them to shy away from and out of the life cycle of civilization in general, although they did not have to eliminate aspects of their uniqueness (Karakoç & Başkan, 2012). After reaching its low peak during the time of Muhammad (peace be upon him), and Umar bin Khattab, reaching its second peak during the Abbasid period, and again reaching its third peak during the Ottoman Empire, it is clear that Islamic civilization is no longer dominant in the world. It may even be more appropriate to be called a fringe civilization because it has been defeated for a relatively long time.

Although in its heyday, Islam created a unique and relatively independent capitalistic economic system around the world, now, after the West became the ruler of the world, which was preceded by conquest and colonization, it is no longer in power. Until the second decade of the twenty-first century, Western Capitalism almost completely dominated the world. The development of Turkey and Iran has not shown significant signs of a possible sustained resurgence. However, it is worth remembering that some see the ongoing internal dynamics in Iran, Turkey, and Russia as a model of civilizational
revival (Esposito & O.Voll, 1996).

The focus of this research is to recognize the Islamic economic system, find the causes of the decline of Islamic civilization, and design a strategy for the reconstruction of Islamic civilization. It was written at a time when the world's geopolitics promised opportunities for change. After the world was almost completely under Western hegemony for a relatively long time (Andri Nirwana et al., 2024), there are now examples of Asian countries that are also growing rapidly. These countries are sometimes not much different from the west, if not equal, and prepared. Many people began to predict the decline of Western hegemony (Ngatono et al., 2024), and the birth of the Asian Century in the twenty-first century (Rahmawati et al., 2024). As the world changes at a relatively accelerated pace (Negara et al., 2024), the next important question is why countries with a majority Muslim population do not seem to be joining the larger flow of change (Thaib et al., 2023).

2 LITERATURE REVIEW

Some study a certain period of leadership of the caliphate or a period of Khulafa Ar Rashidin, for example, written by Kennedy (Hugh, 2004), and many more books that came from the Middle East and translated into Indonesian, for example, those written by As-Suyuthi, Haekal, and Murad. For a more recent period can find books written by Hawting, about the first dynasty, the Umayyad, in the history of Islam, Kennedy (H. Kennedy, 2007) about the Abbasids, Provence and Streusand (Streusand, 2018) about the Ottomans, Safavids, and Mughals. All of them focus on power and socio-politics, including military, war, and territorial conquest (Hakim et al., 2023).

2.1 ECONOMICS AND POLITICAL ECONOMY STUDIES

Philip K. Hitti, a world-class historian in some of his classic works that are often cited as the most authoritative parent references, has since first written about the history of Arab civilization. In his book entitled The Arab World, Arab History the criticism is found, namely "Arab writers have too
focused on the behavior of the caliphs in the chaotic and bloody riwajat, that is, the history about the sinking of the ahalla and tjalon caliphs, the victories and misfortunes of the generals and the vazirs and the riwajat from the warmth of daily politics."

Rodison (Rodinson, 2007), states that. “This book is neither a textbook of the economic history of the Muslim world nor a popular outline of what might have been such a textbook. Incidentally, I regret that no such textbook or outline is available.” Towards the end of the twentieth century, Kuran stated that “Significantly, the English language development textbooks currently in vogue tend not to explore linkages between religion and economic development, to say nothing of addressing the economic role of Islam in particular.”

3 METHODOLOGY

This research on historical sociology is carried out by collecting secondary data from historical research related to the formulation of the problem raised and analyzing it concerning the social science theory used. The historical data collected is not only "left" in a thick descriptive manner, but also read with certain social theories that have been chosen. It is hoped that the birth of certain social patterns will be further observed, which in turn will be used as a basis for generalization.

Four analysis methods were used in this study: descriptive analysis, search for social patterns, comparison of historical period fragments, and origin analysis. Descriptive analysis presents historical data that has been collected, which is entirely derived from previous research. In addition, the analysis is carried out to try to find certain social patterns, by facing the data obtained with the theoretical framework used. Historical comparative analysis is used to make comparisons between the economic system of pre-Islamic Arab trade capitalism and the early Islamic Arab economic system.

Origins search analysis is also used to trace historical processes as far back as possible to earlier periods. Critical changes between periods will be identified through these four analytical approaches as significant markers.
(turning points) of the changing times. It is hoped that this will result in new research findings (Waston et al., 2023). The triangulation method is used to test the validity of qualitative data, especially when obtaining more than one source and no exception by obtaining a variety of opinions from more than one expert for a specific problem.

The same qualitative research methods are also used to recognize current, present, and future global geopolitical changes. Understanding global geopolitics, especially as it relates to the possibility of changes in the position of dominant civilizations, is essential to show the differences in the context of the course of Islamic civilization in the past, present, and future. This research was conducted to recognize the future geopolitical context, which is different from the course of Islamic civilization in the past.

4 RESULTS AND DISCUSSIONS

The trading economy in the Ancient Arab period has been born and developed since approximately the second half of the first millennium BC. The peak of its glory was achieved in the first and early second centuries AD (Spassov & Stoutchev, 2004). The peak period was marked by the establishment of the Nabataean kingdom in North Arabia in the fourth century BC with the capital Petra and the second closest city to its trading center, Palmyra. Nabataean is known as a Bedouin Arab trading city-state, with its golden age dating from the second century BC to the first decade of the second century AD. Nabataean collapsed in 106 AD, annexed by the Romans (McKay et al., 1987; Shaw & Cribb, 2004).

It started from short-term trade that took place in the South Arab region and then expanded further into long-distance trade to Northern Arabia and Syria (Zarins et al., 1992). Initially, what was traded were fragrance products, spices, incense, perfumes, and ivory, and therefore often referred to as incense trade routes. In addition, other products are also found, such as sugar, animals, fabric, copper, and gold (Khazanov, 1994; Rosen & Saidel, 2010).

Bedouin Arabia is the main historical actor in the birth of trade capitalism. At first, they worked more as bandits disrupting the trade caravan...
trips carried out by a small part of the urban Arab community, who had already lived sedentary. Others became collectors of tribute, similar to taxes, charged to merchant caravans, in exchange for security guarantees (Brauer, 1993; Wapnish, 1981). In its development, some Bedouin Arabs worked as security guards for the passage of trade caravans. After camels were domesticated, the saddle of the North Arabian camel was invented to replace the saddle of South Arabia, pouches and tents were also known, and the success of the manufacture of various tools of war, the role of the Bedouin Arabs as the main actor of the trading caravan came to the forefront, standing side by side with other traffickers (Hamidu et al., 2024).

4.1 ARABS AHEAD OF ISLAM: EXPANSION, NEW INSTITUTIONS, AND STRATIFICATION

After experiencing a decline in the early decade of the second century AD, the trade economy of North Arabia only revived in the early fifth century AD or the end of the fourth century AD. Although it did not give birth to a new kingdom, Qushayi bin Kilab, the big man of that time, was made King of Mecca (Ibrahim, 1982). Makkah turned into one of the centers of international trade and one of the major cities, besides Yathrib and Thaif (Ismail et al., 2024). Makkah is often referred to as “a merchant republic.” At that time, various new institutions were born and developed, which had a positive effect on economic expansion and at the same time gave birth to stratification in society.

There are two categories of markets, namely the inner market which is seasonal and generally small-scale, and the outer market which operates continuously, generally on a large scale, and is found in quite large quantities. Inner markets include Ukaz, Dzul Majas, Majannah, and Khaibar. Outer markets include Daumatul Jundal, Masyqar, Sihar, Duba, Sha’a, Hadramaut, Yamamah, Bashrah, Dir Ayub, Adzirat, Hajar, and Amman. In addition to the market, new institutions were also developed: cultural, political, and economic. The large family of Qushayi was gathered to live around the Kaaba as a residence for the elite. The Kaaba was also renovated with the aim that worship could be concentrated and also used as a place for cultural banquets. Also born what is
known as Dar al-Nadwah, a place for elders and leaders to discuss and make public and political decisions (Agustin & Amelia, 2023).

4.2 MUHAMMAD’S PERIOD: RELIGIOUS CAPITALISM

The rapidly growing commercial capitalism with all its negative implications became one of Muhammad's main concerns when he began to introduce Islam, in addition to his monotheistic teachings. Muhammad seemed to want to twist history. In the Makkah period, not much performance was achieved except for gaining a small following, which was generally mostly economically marginalized, and therefore often referred to as an ideological community (Hodgson, 2012; Watt, 1956). The economy of Muhammad's family has suffered a significant decline, since the beginning of the cultural and economic boycott. The economy of Makkah remained dominated by the Quraish tribe, who had begun to triumph in the previous period and, on the other hand, found most of the society increasingly unable to survive due to the harsh competitive climate. Those who lost were described as having lost their moral grip and identity (Yusuf Olawale Owa-Onire Uthman, et al., 2024).

After moving to Medina, political and economic performance began to be achieved. Politically, after succeeding in becoming the peacemaker of the two largest Arab tribes in Medina, Muhammad became the head of the federation of the Ansor and the Muhajirin, a new community built on religious teachings, and abandoned the principle of tribalism. Some call it neo-tribalism, others call it super-tribal. It developed further into an embryo of the state after the charter of Medina was born, the process was between 661-680 A.D. Muhammad (saw) became a kind of head of state (Mahmud, et al 2024).

The Muhajirin no longer had any significant wealth left when they arrived in Medina, except for Uthman bin Affan. Their economic burden was almost entirely borne by the Ansor, while on the other hand the economy of Medina, which was not an international trading city like Makkah, was more controlled by the Jews. They not only control the agricultural sector, but are also concentrated in modern urban sectors, such as the handicraft industry, jewelry, clothing, weapons makers, trade, winemakers, and finance (Ahmad, et al.,
Abdul Rahman bin 'Auf was one of the Prophet's companions who succeeded in getting involved in the trade sector relatively quickly, up to intercity trade. His success was marked by his ability to give a large dowry when he married a Medina woman. Umar bin Khattab and Ali bin Abi Tahlib were also active as traders, although some claim that they and Abu Bakr were active in the agricultural sector. Intercity trade can be found for example trade routes to India through Yemen, Syrian, Egyptian, and Roman routes. In general, the Ansor are more involved in the agricultural sector, while on the other hand, the Muhajirin are more involved in the trade sector, according to their habits when they are in Makkah (Waston, et al., 2014).

4.3 THE WORLD OF THE FUTURE: POLITICAL CAPITALISM VS SOCIAL CAPITALISM

Predictions for the future of capitalism began to come to the fore in academia from the early 1970s and became increasingly intensive by the end of the second millennium. Francis Fukuyama in his phenomenal book entitled "The End of History and the Last Man" believes that it is the end of the history of ideological struggle, even though later that belief is diminished by the delay of the end of history. It seems that there is concern about the fate of capitalism, precisely when it is in an unparalleled position. Some predict the future of capitalism explicitly, but other authors call it implicit and indirect (Fouda, 2007; H. N. Kennedy, 2008).

In the 1990s, towards the end of the second millennium and continuing into the second decade of the third millennium, the big question of the future of capitalism became clearer, brighter, and received more attention. The advent of the twenty-first century needs to be greeted with more earnest preparation, and that is what Kennedy wrote. Soros called out loudly about the need for reform of global capitalism. Nevertheless, academic studies that explicitly mention the future of capitalism seem to have been initiated by Thurow. The Asian economic crisis that began in 1997/98 and the economic crisis of the United States and Europe that began in 2007/08 were the main drivers of the emergence of academic and political unrest. Economic crises,
which have been proven to occur repeatedly, are still a disease that is closely attached to capitalism.

Future capitalism has two possible developments. First, capitalism is predicted to become more expansive and exploitative and therefore will have deeper negative consequences, for example on economic and environmental inequality. Expansion and exploitation are carried out more intensively and gently, and at the same time extensify the territory by leaving nothing towards global capitalism, with various stages through which it passes. This is known as Political Capitalism. Paul Kennedy, called it another term, namely Vampire Capitalism or Predator Capitalism, because capitalism today sucks up everything in the market, and does not want to leave a little energy in the community. For this purpose, the market invites the state to cooperate intensively. A strong state is needed to provide a guarantee of political stability, as a safety deposit for working capitalism (Mann & Wallerstein, 1986).

4.4 WORLD GEOPOLITICS: AMERICA AND OR CHINA, UNIPOLAR TO BIPOLAR, EASTERN GLOBALIZATION?

Open up three alternatives to the world's geopolitical shift: who wants to have a hegemonic position in the not-too-distant future? First, after the 2007/2008 economic crisis hit America and then spread to Europe, it was believed that the world hegemonic position that was fully grasped by the United States (US) began to decline. Until now, the economic crisis, which has developed further into a political and social crisis to some extent, has not ended soon. The dominant position achieved by the US since the end of the Cold War in 1989 when the Soviet Union dissolved which brought about the shift in world geopolitics from bipolar mode to unipolar mode is predicted to end in the next decade. The US hegemonic advantage is expected to continue to decline and the US may lose this honor in the next decade (Hodgson, 2012).

Who wants to replace him? China has the greatest chance, to become the new holder of world hegemony. It was also achieved in a relatively short time. China’s economic strength, which has been characterized by high economic growth since approximately 1978, continues to be sustainable, although there
are quite a lot of predictions that state the opposite, especially those coming from the West. Followed by the power of science, technology, and the military. It seems that this second alternative is increasingly open. Initially, China achieved this advantage entirely with a peaceful rise approach, but now there are signs of change, which he calls the peaceful rise 2.0 approach. Following behind China, several countries in Asia are also moving forward sustainably, for example, India and other countries in East and Southeast Asia.

4.5 COOPERATIVE RECONSTRUCTION STRATEGY: A DIALOGUE BETWEEN ISLAM AND THE WEST

Against history, that is a phrase that immediately comes to the fore when there is a strategy that promotes peaceful dialogue and cooperation between Western civilization and Islam. The conflict that occurred between the two civilizations has been so long and deep as if there is no possibility of reconciliation left. However, this article still believes in the opposite position, there is still room to start opening and building dialogue and cooperation. China, which also has a history of sharp ideological conflict with the United States-led West, has been able to choose and implement a peaceful strategy when it needs to rebuild its civilization. This strategy is known as the peaceful rise and development strategy. This strategy is the right momentum to choose when the world’s geopolitics are in a long period of peace. As a result, in just a relatively short time, China rose sustainably, economically, militarily, and in science and technology. China has the opportunity to become one of the world’s hegemonic holders (Chinn, 2011; Sverdrup-Thygeson, 2012).

Isn’t that rare historical phenomenon, namely the revival of China as a civilization, a new source of inspiration for the possible revival of Islamic civilization? This paper states that Islamic civilization needs to seriously consider abandoning the strategy that has been chosen and applied in reconstructing its civilization. The strategy of self-isolation, conflict with the West, conflict with other dominant civilizations, and the choice of a socialist economic model have proven to be unsuccessful in bringing back Islamic civilization to its position as the world’s dominant civilization, an honorable
position that it once held with China when the West was still backward. This strategy has been chosen for a long time and has only been able to produce political independence—not with the intention of degrading political performance achievements—without being able to get out of an economic position that remains backward and dependent.

5 CONCLUSION

Capitalism in the past had two potential paths of development: expansion and expansionism, which were both intensive and limited, and social capitalism, which was characterized by social materialism. Karl Marx’s ideas about the past have been influenced by socialism, which has both positive and negative effects on the future. Capitalism is a central concept in the geopolitical landscape, with the US and China emerging as alternatives to hegemonic positions. The position of the US in the world has declined since the 2007/2008 economic crisis, while the position of the United States in the world has continued to improve since 1989. China, on the other hand, has significant influence in the world, with its economic power increasing since the 1980s. However, it also experienced a decline in its influence due to technological advancements, technological advancements, and the rise of the trend of “peace up” (peace up). In the past, China has been a major player in the global economy, with steady economic growth and increased globalization. However, the current global economic situation is characterized by a lack of stability and a shift towards a more liberal and democratic approach. In the last six decades, there has been a change in the strategy of cooperation between the West and Islam. These changes have led to a peaceful rise and development, with China implementing this strategy to build its economy, knowledge, and technology.

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