Factors Driving Contemporary Islamic Civilization from Iran's Shiah Perspective

Aditya Aryo Nur Kusumo[1*]

[1]Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia
aditya.aryonur.22sps@mhs.uinjkt.ac.id

Abstract

During Mohammad Reza Shah Pahlavi's regime, around 250,000 shops were closed, 31,000 traders were imprisoned, and many clerics and civilians were killed. Additionally, 70% of the newspapers in Iran were shut down. However, in 1979, the Iranian revolution took place, led by Imam Ayatullah Khomeini. This revolution was a turning point for Iran as it aimed to restore the glory of Islamic civilization in Iran. The Iranians believe that Islamic civilization is the best civilization and can bring justice. This paper aims to discuss the efforts made by Iranian Shiites in restoring the glory of Islamic Civilization from various perspectives such as religious, cultural, educational, and psychological. The research method used for this paper is qualitative, involving library research with data collection techniques through literature study and content analysis of research journals related to Iranian Shia civilization. After the Iranian revolution, Iranian Shiites reconstructed religious thought and cultural engineering. They also implemented the Imamiyah education system as the primary driving force. Moreover, the Iranian Shiite community can achieve their lofty ideals with good psychological aspects.

Keywords: Islamic Bank, Knowledge, Religiosity, Interest, Attitude.

1. Introduction

Islamic civilization was remarkable, reaching its glory from the 7th to the 15th century. At that time, Islamic civilization was supported by three central powers: the Abbasid Dynasty in 750 AD - 1258 AD, the Fatimid Dynasty in 909 AD - 1171 AD, and the Andalusian Dynasty in 711 AD - 1492 AD. These three dynasties supported the golden age of Islamic civilization. This is a sign that the Islamic dynasties could bring about change in a very positive direction. Muslims then learned a lot from the many and varied cultures worldwide. Study through the libraries and writings of early thinkers of

Greece, Rome, and the rest of the Western world. This influence significantly impacted the progress of Islamic civilization (Renima, Tiliouine, and Estes, 2016). According to the Cambridge English Dictionary, civilization is a human society with well-developed social and cultural organization and a way of life of a society or country at a certain period that can consider things such as religion, art, education, and social and economic matters. Civilization is the same as renaissance or revolution, a turning point from a dark period full of societal turmoil (Babaei, 2021). Islamic civilization is influential because it still considers the divine side, is universal towards all groups, has moderate racialism, can tolerate all groups, and balances between this world and the hereafter (Ashimi, 2016).

Islamic civilization at that time was quite open to outside thought. Islamic dynasties could utilize non-Muslims' essential knowledge and skills from different religions and cultures. People such as Jews, Christians, Hindus, and Japanese descendants who had their own intellectual and cultural history were able to be accommodated by the Islamic dynasty. Islam can receive input and absorb various precious ideas from other non-Muslim groups. The Islamic dynasty at that time was friendly in accepting different thoughts. This culture underwent a synthesis process that ultimately contributed ideas, systems of thought, philosophy, and culture to Islam. The Islamic Golden Age was an authentic and revolutionary era in almost all sectors of human interaction, namely arts, humanities, natural and physical sciences, architecture, jurisprudence, philosophy, mathematics, medicine, military, and others. In contrast, during the European Dark Ages, all knowledge originating from non-Christians was denigrated, destroyed, or thrown away. The destruction resulted in the irretrievable loss of vast knowledge accumulated by ancient civilizations before 500 AD (Renima, Tiliouine, and Estes, 2016).

The Golden Age period began around 750 AD and continued through the inauguration of the Baghdad Baitul Hikmah (House of Wisdom). Political leaders actively supported scientific endeavors. Caliph al Ma'mun, passionate about philosophy and science, built an observatory within the framework of the so-called Baitul Hikmah. The educational or scientific system that Islam dominated then became one of the bases for Islamic civilization to reach its heyday. Political factors are another aspect that drives the progress of Islamic civilization, which also fully supports the Islamic education system. The progress achieved by Islam became a source of inspiration for the West, which at that time was still in a dark phase (Fu'adi and Naim, 2022). During the golden age of Islam, many Muslim scientists conducted extensive research and translated the philosophical works of Greek scientists. Therefore, scientific progress is increasing rapidly at this time, and Islam is also contributing to the development of science in the world (Daulay et al., 2022).

The progress of Islamic civilization at that time was not without cause; several factors were behind it. The first is having the power of spirituality, meaning that the progress of Islamic civilization, which has spread throughout the world, is the best way to spread the word of Allah SWT—The second is transforming the Qur'an's ideals into daily behavior. Islam is not just a jargon but can be seen in the daily behavior of Muslims. Third is intellectual independence, meaning freedom to think critically and creatively, supported by adequate facilities. Fourth is political independence, meaning state management and the distribution of power that can create justice and security for all its citizens. Fifth is openness, meaning that Muslims at that time were not resistant to other cultures and were able to be friendly. Lastly, enthusiasm in seeking knowledge. Muslims at that time had a

strong desire to learn by translating various works into Arabic, and the results of scientific studies were used to develop other aspects of advancing civilization (Ashimi, 2016).

Apart from that, the heyday of Islamic civilization had unique characteristics, namely spreading the spirit of justice, impartiality, and tolerance in society. These characteristics ultimately give people of different beliefs and views of life a sense of security, peace, and mutual respect, and mosques stand side by side with churches, monasteries, and synagogues in areas ruled by Muslims. This mainly stems from the noble Islamic commandment, which states that no one should be forced to change his religion and belief because freedom of religion is guaranteed in the Islamic order. Interestingly, all parties joined the Islamic Dynasty without coercion and voluntarily took an oath of allegiance. Many researchers were amazed when they saw that Muslims succeeded in doing what the Greeks, Persians, and Romans failed to do when they conquered the East, considering that these civilizations did not succeed in making an impact in their conquest of the East (Halilović, 2017).

The glory of Islam for approximately eight centuries finally ended for several reasons. Islam previously experienced a golden age, and the West, which experienced a dark age, has reversed this condition. Several factors saw Islam decline, namely the Crusades, the cruelty of the Mongol Empire, the destruction of Baitul Hikmah and schools, Christianity, which began to develop, and political and economic decline. These factors became things that disturbed Islam, and ultimately, Islam could not survive (Renima, Tiliouine, and Estes, 2016). It cannot be denied that the transition from the glory of Islam influenced the glory of the West. Islam has significantly contributed to the progress of Western civilization, which Western and Islamic scholars recognize. One exciting thing about the progress of Western civilization is that it has the same attitude as Islam achieved glory, namely an attitude of being willing to learn and open-minded. This is an attitude that needs to be maintained to advance the civilization of a group (Zakariya, 2019).

Medieval Europeans did not hesitate to adopt, modify, or reject various intellectual currents from the Islamic dynasties. If Islam wants to return to its glory days in the contemporary era, it needs to emulate this attitude. It remains to be seen how the attitude of today's Muslims will show the same courage, confidence, and vision as medieval European society and will not hesitate to be open to new ideas from outside Islam (Koshul, 19955). There are three attitudes toward Western civilization formulated by the Imam in Iran: a positive attitude, a negative attitude, and a realistic attitude. A positive attitude is an attitude that tends to be Westernized, a negative attitude is a fanatical attitude that is anti-western, and a realistic attitude is an attitude of choosing what is good and what is evil. The Imams are realistic because the West can utilize something in the development of Islamic civilization (Shafizadeh and Shamshiri, 2022).

Serious efforts are needed to restore the glory of Islamic Civilization. Iran is a perfect example of contemporary Islamic movements (Dorakhshah, 2018). The decline in Iran's domestic economic, social, and political conditions since the mid-1970s sparked change in Iran. At that time, Mohammad Reza Shah's government closed 250,000 shops, imprisoned 31,000 traders, suppressed the ulama and the people, and closed 70% of the newspapers in Iran. These steps were taken to maintain national stability, which ultimately caused social unrest among the Iranian people. Iranian people who studied in the West became agents of change who brought Iran to the gates of modern civilization when the majority of Iranian society was still traditional and religious. The turmoil within Iran and

the encouragement of the educated and modern Iranian people gave rise to a turning point for Iran's Islamic civilization (Rabiei, 2019). It takes peace, stability, cooperation between Islamic factions, and optimism to restore the glory days of Islam. Social, political, and economic prerequisites must be met first. However, there is something more fundamental than social, political, and economic for Iran namely the reconstruction of religious thought (Dorakhshah, 2018) and cultural engineering are needed (Kamalizadeh et al., 2023)

Religion and culture were the two basic factors for the revolution in Iran. Islamic civilization is the best civilization and can bring justice. Universal values are the basis of Iranian civilization and can be accepted by all humanity. These values include independence, freedom, ethics, spirituality, justice, honor, brotherhood, and rationality (Babaei, 2021). The great Islamic Civilization began in Iran, starting with the Iranian Revolution in 1979, which Imam Khomeini spearheaded. After the revolution, Iran still experienced obstacles in terms of social, economic, and political aspects. However, Iran has begun to take strategic steps to build the civilization it dreams of. This paper analyzes what Shia Iran has done since 1979 to restore the glory of Islamic civilization. After the revolution, Shiite Iran reconstructed religious thought and cultural engineering, prepared a qualified education system, and was supported by good psychological factors. These five steps will be discussed comprehensively to get an idea of what Shia Iran did during the chaos during the government of Mohammad Reza Shah Pahlavi.

2.   Methods

This research method uses qualitative research methods. Qualitative research studies phenomena that occur to see the manifestation of the context of the event. Qualitative research views social reality as something holistic, dynamic, and meaningful. Qualitative research generally contains data in words, not numbers (Fadli, 2021). In particular, this research discusses what Shia Iran did to restore the glory of Islamic civilization, which began with the chaos in the government of Mohammad Reza Shah Pahlavi.

The data collection technique in this research using library research is a research activity that collects information and materials related to the problem to be solved using various library materials or internet sources. Procedures are prepared systematically to collect, process, and reason information using certain methods/techniques to find answers to problems (Sari and Asmendri, 2020). The data source in this research refers to the researcher's review of written materials (Loraine, Wick, and Christoph, 2020). This research analyzes research journals and books regarding Iranian Shiite civilization in the contemporary era. The analysis was carried out based on writings from Fanani, 2012; Rabiei, 2019; Kamalizadeh et al., 2023; Dorakhshah, 2018; Shafizadeh and Shamshiri, 2022; Zeromi and Javdan, 2020; Moeini Mehr, Vakili, and Nazemian Fard, 2022; Parchami, 2022; Zulkifli, 2009; Joshanloo, 2010; Joshanloo, 2011; Joshanloo, 2012; Joshanloo, 2013; Joshanloo, 2014; Joshanloo, 2016; Husain, 1998: Joshanloo and Ghaedi, 2009; Khosrokhavar, 2007; Campanini, 2012.

Library materials from various references are analyzed critically and must be in-depth to support propositions and ideas. Information processing uses three methods: inductive, deductive, and comparative (Adlini et al., 2022). Descriptive analysis is a data analysis technique used in this research, describing and illustrating research results using information from the situations or events discussed and their sequence. These journals

were analyzed to see what strategic steps Shia Iran took to restore the glory of Islamic civilization. The author sees five ways used by Iranian Shiites to restore the glory of Islamic civilization, namely starting from the 1979 Iranian revolution, reconstructing religious thought, carrying out cultural engineering, preparing an Imamiyah education system, and supported by good psychological factors in Iranian society.

3.   Results and Discussion

3.1.   The Iranian Revolution was the Beginning of Islamic Civilization

The Iranian Revolution is the beginning of the return to the glory of Islamic Civilization. The background of the Islamic Revolution in Iran can be traced back to the nineteenth and twentieth centuries. Western imperialism and capitalism were on the rise in Iran at that time. Mohammad Reza Shah Pahlavi replaced his father, Reza Shah Pahlavi, who was forcibly demoted in 1941 because he was accused of being close to Germany. At that time, Iran was close to its allies, namely Russia (Soviet Union) and England, whose enemies were Germany during World War II. Also, the authoritarian government was another reason Reza Shah Pahlavi was overthrown, with the new government led by Mohammad Reza Shah Pahlavi providing new hope for the people (Fanani, 2012). The New Hope imagined by the Iranian people at that time seemed wishful thinking. Mohammad Reza Shah Pahlavi, who was predicted to bring change to a better Iran, was the same as his father. Mohammad Reza Shah Pahlavi became a person who was very close to America. This makes Western intervention in Iranian society much greater and very difficult to control. At that time, Iran became a frontline country that became anti-communist and a close friend of the United States. This government became very authoritarian, which made the Iranian people so oppressed (ibid.).

Iran became a country dependent on oil and natural gas under the leadership of Mohammad Reza Shah Pahlavi. The unstable political conditions of Mohammad Reza Shah Pahlavi's government made it quite threatened. To maintain the continuity of his government, he maintained massive control by forming a secret police force, using military force, and creating fights between tribes and groups. In addition, he expanded the bureaucracy to control all aspects of Iranian society and established his autocracy (Rabiei, 2019). Even worse, the most controversial policy issued by Mohammad Reza Shah Pahlavi was the White Revolution in the 1960s. Through this program, the regime created a land reform program, redistributing land to wealthy peasants, expanding state control to the villages, and reducing the power of bazaar institutions. Such conditions make the Iranian people even more oppressed than before (Fanani, 2012).

Several policies of Mohammad Reza Shah Pahlavi caused dissatisfaction and turned many people away from the government. In increasing inflation due to his economic poli- cies, he closed 250,000 shops, and 31,000 traders were imprisoned to reduce the economic burden. In 1976, the Hijri calendar was changed to the imperial calendar so that people could connect themselves with the kingdom. The government attempted to take over the religious role held by the ulama and angered the ulama. They were finally closing 70% of newspapers and forcing intellectuals to cooperate with the government. All these policies angered the Iranian people and encouraged resistance (Rabiei, 2019). The resistance car- ried out by the Iranian people was to form the National Front organization, which began criticizing the policies of the government of

Mohammad Reza Shah Pahlavi. After that, the dissatisfaction of Muslims and the economic and political crisis led to the rebellion in June 1963, which Ayatullah Ruhullah Khomeini declared. The state handled this move- ment repressively using the military and brutal methods. Ayatullah Ruhullah Khomeini th, the leader of the National Front organization, was arrested and exiled to Turkey and then returned to Iraq. The arrest prompted mass demonstrations targeting government policies and the United States as its close friend. These conditions put Iran on the side of the Revolutionary movement in 1977-1978. Finally, in January 1979, Iran carried out an Islamic Revolution and changed its country to the Islamic Republic of Iran (Fanani, 2012).

The revolution carried out in 1979 was a reaction to political obstacles during the reign of Mohammad Reza Shah Pahlavi. His government has no concept of Social Policy, which includes government policies, plans, programs, and strategies to deal with social problems and improve social welfare. The people see the need for social improvement as Iran has been industrialized with Western culture. The main characters are technocrats and Iranians who studied in the West and made Iran the gateway to modern civilization, even though Iranian society was still traditional and religious at that time (Rabiei, 2019). Iran's Islamic Revolution under the leadership of Imam Ayatullah Ruhullah Khomeini is considered the foundation of a new Islamic civilization. Observing the views and speeches of Imam Ayatullah Ruhullah Khomeini regarding Islamic civilization, it is clear that they consider the goal of the Iranian nation and the goal of the Islamic revolution to be the creation of a new Islamic civilization. Modern Islamic Civilization has two parts, namely, the instrumental part and the textual part. The instrumental part is the values necessary for the country's development, such as science, discovery, industry, politics, economics, political and military power, international credit, etc. Second, the textual part is the basis of behavior, which is a lifestyle, namely family, marriage style, type of housing, type of clothing, consumption patterns, entertainment, handwriting, language, business, our behavior at work, universities, schools, political activities, sports, the media we have, father and mother, children, president, president, police, government, travel, cleanliness, enemies, foreigners; these are the main parts of civilization, which are the text of human life (Kamalizadeh et al., 2023).

3.1.1.   Reconstruction of Religious Thought in the Contemporary Era

Iran is an example of carrying out Islamic movements in the contemporary era. The Islamic Revolution in Iran was the main characteristic of significant changes in the order of Iranian Islamic thought. This change in thinking is necessary if Islam wants to achieve its glory again. The first thing to do is reconstruct religious thought in the contemporary era. This reconstruction of religious thought is the initial gateway to paving the way for the revival of Islamic civilization and culture. Reconstruction of religious thought as a resolution for Islam to free itself from Western domination over the last two decades. This reconstruction of religious thought puts forward Muslims to fight against Western colonialism or what is called Pan Islamism (ibid.).

Iran's Islamic Revolution was a complex event that occurred quickly. Iran's Is- lamic Revolution was a complex, lengthy, and essential process requiring changes in re- ligious thinking. This revolution requires the basic ideas represented by Iran's religious groups. Religious groups became actors of resistance to imperialism and capitalism; apart from that, anti-religious thoughts invaded Iran. These religious people in the Iranian con-

text are Shia groups. For the Shia group, a doctrine is held, namely that Shia is a political system. The central figure in the Iranian Islamic Revolution was Imam Ayatullah Ruhullah Khomeini, who was able to carry out his function among the youth to represent their faith in everyday life. Shiites firmly commit to history and the reconstruction of ideas that influenced the mentality before the Islamic Revolution in Iran (Dorakhshah, 2018).

The reconstruction of religious thought relates to the relationship between politics and religion. The relationship between religion and politics, previously seen as two different things, has finally been reconstructed. The domination of religion over politics has always been a worry for the Iranian people as if politics should not take precedence over religion. Politics was one of the factors that influenced the spread of Islam in the past, including in Iran. However, in the contemporary period, the theory of the separation of religion and politics is prevalent, causing Islam to be less influential than the West. Reconstructing the idea that religion and politics are one unit encourages the creation of social justice, improvement of the economic system, and so on. During the reign of Mohammad Reza Shah Pahlavi, who established a secular government, Iran became chaotic (Kamalizadeh et al., 2023).

In the thoughts of Imam Ayatullah Ruhullah Khomeini, who has thoughts on Islamic mysticism and politics, he states that religion and politics are two things that cannot be separated. To achieve Islamic civilization, religion, and politics can be utilized to achieve the greatness and dignity of Muslims. He took the concept of the Islamic Republic of Iran from a prophetic government system, which is an inseparable unity. He analogized politics to humans; for him, politics was the same as the human head. This means that politics has a very vital role in developing Islamic civilization in the future (Shafizadeh and Shamshiri, 2022).

Reconstruction of religious thought is needed because religion is the most basic and primary principle of Civilization. Fulfilling spiritual needs is an exciting factor to develop with a new, fresher understanding. Contemporary Islamic Civilization began with a new understanding of religion represented by a strong Islamic Government. Imam Khomeini believed obedience to the Qur'an was the main factor in victory over enemies, and separation from the Qur'an led to humiliation. Islam is a source of enthusiasm to bring about the glory of Islamic Civilization in the Contemporary era. Thus, a fresher understanding of religion is needed in order to become a pioneer of Islamic civilization (ibid.).

Islamic Civilization is not a civilization belonging to a particular race or group. Islamic Civilization is a broad civilization shared by all racial and ethnic groups, which played a role in creating, prospering, expanding, and influencing the heyday of Islam. Islamic civilization is more advanced because it considers spirituality to be a great thing. Civilization from religious teachings will be very beneficial; Imam Khomeini claims this is a civilized and advanced movement and views Islam as a religion that builds Civilization. A civilization based on religion has a greater driving force to achieve noble ideals (ibid.).

Imam Khomeini said Islam and the Ulama never rejected or opposed other civilizations. What Islam opposes is a wrong understanding of civilization, corrupt behavior, deviant behavior, and moral corruption, which destroys the nation and humanity. Imam Khomeini also said that in the past, the world had experienced the benefits of Islamic Civilization. The position of science in Islam is critical, so Islamic civilization is only

possible to conflict with the progress of the times. In advancing Islamic Civilization, Islam is very open to works of civilization and modernity, which cannot be behavior that leads to moral decay. An open attitude shows Islam's respect for science because Islam emphasizes the importance of learning and thinking (ibid.).

3.1.2. Cultural Engineering as a Main Element of Contemporary Islamic Civilization

Culture is inseparable from all a country's activities, actions, strategies, policies, and fundamental decisions. Culture is also the basis of a society's approach, and the goal is that a superior cultural foundation can form a dynamic, sustainable, and developing civilization in various sectors. Culture is the shape of the new Islamic civilization in Iran, which is very important and deserves attention. Iran's Islamic revolution, which so threatened Western liberal democracy, has become a challenge in the spread of globalization. After the Revolution, Iran's enemy, namely the United States, after failing to use a military and political approach, changed its approach to a softer approach to make it more acceptable. The culture of a nation can make that nation advanced, robust, innovative, and have a global reputation (Kamalizadeh et al., 2023). Culture is the foundation of social life, and culture regulates everything. Culture is not part of economics or politics, but economics and politics are part of culture itself. The elements that form the public culture of a country are the beliefs, perceptions, and acceptance of every human being towards the facts and truths of the world, as well as individual and social morals. When the cultural requirements of a dynamic and aspirational Islamic society are met, the foundations of a new Islamic civilization can also be fulfilled. Islamic civilization is a religious civilization that covers all political, cultural, and economic aspects of society and includes dimensions of individual and societal existence on the Islamic axis (ibid.).

Iran is a country that has a long history, starting from ancient Iran to contemporary Iran. Iran has a history of ancient traditions and beliefs, including social, cultural, and political thought. The influence of Western civilization, modern science, and Western orientalist perspectives cannot be separated from Iranian history. In addition, Islam has greatly influenced Iranian culture in various aspects, including its scientific, philosophical, political, literary, and artistic heritage. The Islamic period in Iran has made significant contributions to the national and cultural identity of the Iranian people, encompassing a rich legacy of scientific and philosophical works, political thought, literature, and art, as well as prominent scholars and cultural figures (Moeini Mehr, Vakili, and Nazemian Fard, 2022). Cultural engineering will be the basis for Iran's preparation for contemporary Islamic civilization. Based on cultural engineering, the values and norms of life that influence human behavior will be taken. It needs to be realized that people's behavior changes through changes in beliefs and by accepting new behavior from the surrounding environment, and people's beliefs gradually change. Cultural engineering in Iran today is characterized by the regime's efforts to shape Iranian culture and identity in line with its Islamic ideology while facing challenges from strong Iranian nationalism and cultural practices that reject such engineering (Parchami, 2022).

Cultural engineering will be the basis for humans to prepare for Contemporary Islamic civilization. Based on cultural engineering, the values and norms of life that influence human behavior will be taken. It needs to be realized that people's behavior changes through changes in beliefs and by accepting new behavior from the surround-

ing environment, and people's beliefs gradually change. The second step of the Iranian Revolution was to build a civilization towards its grand goal of creating a new Islamic civilization. The indicator of modern Islamic civilization is the benefit of humanity from all the material and spiritual abilities that God placed in nature and in its existence to guarantee its happiness and glory. A new Islamic civilization means the material and spiritual emergence and development of a focused, systematic, and new Islamic nation. Contemporary Islamic Civilization is a civilization that, apart from meeting society's natural and material needs, guides them toward perfection and happiness. The desired civilizational structure is rooted in humanistic Islamic teachings. This civilization will guide and save humans from the disasters they face, such as absurdity, lack of security, inequality, and lack of meaning in life. The revolution of contemporary Islamic civilization is faith, science, progress, dignity, justice, strength to face global waves, wealth, morals, endless struggle, and the generation of thoughts from the vast ocean of knowledge and education of humanity. The following function of culture is to pave the way for the development of all aspects of society's life because culture is the foundation of the economy, politics, and society. Another characteristic of a visionary culture is that it helps distinguish right from wrong and good from evil in society. Culture also strengthens social capital, the foundation of a social system with loyalty, trust, hope, and social harmony. On the other hand, cultural wealth can resist divisive enemy policies and create unity among all groups (Kamalizadeh et al., 2023).

Civilization depends on an attitude of seeing the challenges it faces. The Iranian Shiite group is trying to pave the way to expand the intellectual foundation of Shiite scholars by trying to adopt existing theoretical frameworks or thoughts (Dorakhshah, 2018). One example is the Mutazilah's relationship with the Shiites, which is quite complicated. In the early period of Islam, the Mu'tazilah were anti-Shia, or at least opposed the fundamental doctrines of the Shia Imamate. According to the Shiites, Ali was the first caliph who had the right to replace the Prophet Muhammad SAW. However, it is generally accepted that many Shiites adhere to Mu'tazilite theology. Dominique Sourdel goes so far as to say that there is an undoubted connection between the Shiites and the Mu'tazilites (Campanini, 2012). The new way of thinking resulting from the cultural engineering carried out is a step to overcome the challenges of the times in the current era.

3.1.3.   The Imamiyah Education System for Contemporary Islamic Civilization

The education system in developing Islamic culture and civilization has direct and indirect influences. The structure of the education system can be both an obstacle and a driver of civilization itself. Management, objectives, needs assessment, planning, monitoring, and evaluation, and paying attention to teaching-oriented research education have played an essential role in producing superior science and education. The Imamiyah education system is an educational system developed by Shiites in Iran. Shiites believe the Imami education system can be achieved by following the Koran and the orders of the Imams. In their lives, Shiites try to carry out these commands because not following the commands of the infallible (Imam) means leaving the Divine guardian and joining a group of wicked people (Zeromi and Javdan, 2020).

This education system can be broadly represented by scientific activities that influence the superiority of Islamic civilization. This system includes the production of knowledge, preparation of textbooks and educational materials, specialization in science,

and the development of educational centers and places, which are the most critical impacts of the Imamiyah education system, which can be a role model for students. The Imamiyah education system aims to achieve self-purification, closeness to God, knowledge of religious teachings, production of knowledge and thought, transfer of knowledge and skills from one generation to another, transmission of cultural values, human development for the benefit of humanity, and overall personality development—comprehensiveness and development of natural human abilities. In managing the Imamiyah education system, for Shiites, managing the education system after the Prophet Muhammad is the responsibility of the Maksum Imam and competent people who also have broader religious knowledge. Imams are not only administrative, judicial, and military leaders of the state but also teachers and educators of the people in the field of education. Therefore, the education of the people is the leading right of the people to the Imam and Islamic government. The Imamiyah education system is research-based. This system has a coherent set of educational components and elements where education takes place in the process of research and scientific experience, aiming to create creativity and research talent. This teaching method can lead to developing ways of thinking and exploring, strengthening rationalism and the spirit of inquiry people (ibid.).

With the Imamiyah education system, there is a specialization in science and education. Specialization in science significantly contributes to education development, including expanding and developing particular sciences. Therefore, Imam Sadegh trained special students in each field. Tafsir, exegesis, and sciences of the Koran, hadith, fiqh, Arabic literature, theology, history, translation and cataloging, sects and religion, astronomy, philosophy, and other sciences are among the axes of knowledge that attract the attention of experts. Another impact and blessing of specializing in science is the formation of an efficient workforce. Shiite clerics, in the process of this educational system's activities, achieved a high goal, namely providing opportunities for Shiites to convert other people into Shiites. Furthermore, Shia clerics are eager to overcome the crisis while explaining their teachings. One of the most significant achievements of this system was the strengthening of the Imami intellectual system and the spread of Shiism people (ibid.).

This education is a significant factor in influencing Shia leadership. In Shia education, there are two groups of scholars called Shia ustadz and Shia intellectuals. Shia clerics usually received their education at Hawza Ilmiyya in Qum, a leading center of Shia learning. Hawza Ilmiyya has two education systems, namely traditional and modern. In contrast to Shia ustadz, Shia intellectuals have a different educational background. Shia intellectuals, namely graduates of secular universities in Indonesia or abroad, attend religious lectures to study religious sciences to become Shia figures. For example, Jalaludin Rakhmat is a famous Shia leader in Indonesia. Jalaludin Rakhmat is not part of a group of Shia ustadz but is a Shia intellectual. His formal education was spent in Indonesia and America. However, his education and religious experience were fulfilled by living in the holy city of Qum, where he attended religious lectures and study groups. Thus, education greatly influences Shia leadership but depends on other determinant aspects (Zulkifli, 2009). Other research underlines the importance of a civilization-oriented approach in studying and advancing science and Islamic culture. This is achieved through various scientific centers, such as the Institute of Islamic Sciences of Imam Sadiq University and the Islamic Civilization Research Institute in Mashhad, which undertake civilization-oriented studies and research. These efforts include developing educational programs, exploring

aspects of civilization in historical texts, and organizing workshops and scientific expeditions to uncover the Islamic world's civilizational potential (Babaei, 2021).

3.1.4.   Psychological Factors of Iranian Society in Building Civilization

In preparing Islamic civilization for Shia Iran, not only the factors above must be prepared. However, one exciting thing needs to be studied: psychological factors, such as how the Iranian Shiite community can realize lofty ideals supported by good psychological aspects. An interesting discussion about the state of well-being for Iranian society differs from the formulation proposed by Western secular psychological theory. While Western psychology prioritizes the paradigm of hedonism and eudaimonism, well-being in the Iranian Shia context is different. The formula for well-being in Islam is that humans were created to worship and serve God, and there is an actual divine aspect in their souls. Muslims should not pursue hedonistic pleasure as a goal in life, as it is strongly discouraged in Islam (Joshanloo, 2013). One must also tolerate hardships, remain grateful to God, and depend entirely on him. Islamic texts recognize some pious purposes of bad luck, stress, and illness. It is believed that illness or other difficulties must be tolerated to pass divine trials (Husain, 1998). This is the essence of a well-being life in Islam.

One of the theorists of the 1979 Islamic revolution in Iran and an internationally renowned Islamic writer, Morteza Mothahhari (1920–1979), explained in detail what cannot be considered authentic happiness from an Islamic perspective. Contrary to the hedonistic formulation, happiness cannot be equated with pleasure because some pleasures bring pain in the future. Muthahhari believes that without solid beliefs, noble ideals, and religious beliefs, humans cannot live healthily or contribute to society. Such a person becomes confined by his selfishness and personal gain or becomes confused and indecisive when faced with life's critical moral issues. For Muthahhari, individual happiness is linked to collective happiness, and one cannot seek happiness without depending on others. In other words, we must dedicate ourselves to the collective happiness of humanity (Joshanloo, 2013).

A person's social identity and social duties are considered central in Islam, especially for Shiites. This is unsurprising because most Islamic societies are collectivistic cultures where harmony between the individual and society is considered fundamental to individual well-being. Muslims are obliged to align personal impulses with the demands of society, and actions that are detrimental to society are strictly prohibited. The economic structure of Muslim societies also contributes to Islamic collectivism (ibid.). In another study, an Iranian sample that influenced well-being was an achievement, tradition, power, self-direction, universalism, benevolence, and conformity in Iranian society (Joshanloo and Ghaedi, 2009).

The cultural engineering carried out by Iran became the basis for its society to prepare for contemporary Islamic civilization. Cultural engineering will take the values and norms of life that influence human behavior. A study conducted by Joshanloo shows that cultural traditions can influence an individual's concept of happiness. For Iranian people, happiness does not mean living a hedonistic life but also being able to accommodate and tolerate the difficulties they face. Of course, this is in stark contrast to hedonistic Western culture, which does not accept the difficulties of life experienced (Joshanloo, 2014).

Insights into the human-environment congruence model and cultural engineering in Iran reveal that culture in Iran is relatively collectivistic. The need for conformity to

cultural norms and values is more emphasized than in individualistic cultures. The harmony between individuals and the environment will have an impact. First, an environment aligned with individual goals and values allows them to achieve important goals. Second, people who support the prevailing values in a consensus environment tend to gain social support. In contrast, individuals who express a value hierarchy contrary to the value hierarchy existing in their environment are likely to experience some form of social sanction. Lastly, emphasizing a set of values that are incompatible is likely to trigger internal value conflicts. This needs to be maintained by the younger generation of Iranians who have begun to be exposed to the individualistic culture of the West (Joshanloo, 2010)

It is not surprising that religion and spirituality play an essential role in the well-being of Iranian society. Even though Iran has a standard of living and economic development that is not very good, its people are still well-being. According to Inglehart, there are two main paths to happiness: those related to modernization and belief systems. Considering that Iran is a developing country, this means that the Iranian people's belief system has an essential role in this matter. As observed by Inglehart, levels of democracy, development, and social tolerance are insufficient to explain differences in subjective well-being between countries. It can be concluded that religious belief is a belief that has significant consequences for individual well-being. This research enriches the understanding of well-being in the Iranian context. These findings reveal that individual spirituality in Iran's younger generation is a stronger predictor of well-being than institutionalized religion. However, institutionalized religion was also found to be a significant predictor of well-being aspects. Spirituality is more predictive of well-being than religiosity, perhaps partly explained by the fact that Iran is a theocracy that applies Islamic rules in almost all aspects of public life (Joshanloo, 2011).

However, Khosrokhavar's research shows that the new generation in Iran has developed a new attitude towards religious orders. The younger generation in contemporary Iran tends to individualize religion. Individualization is choosing one's way to follow or not the religious authority, which should decide on religious rights matters. In other words, many young people in Iran today have a liberal attitude towards leisure and many other aspects of daily life, even though they consider themselves to be true Shiites (Khosrokhavar, 2007). This worries many: ultimately, the reconstruction of religious thought that unites religion and politics will no longer have an effect. Even though conditions are changing, Iran's young generation still has good spirituality. Hence, they can still achieve well-being because of the religious factors that have been internalized individually. In this study, there is a distinction between the spirituality and religiosity of Iran's young generation (Joshanloo, 2012).

Has modernization from the West influenced Shia Iran? Joshanloo's research attempts to answer this question as this influence spreads among Iran's younger generation. Joshanloo tried to compare students and Basij to determine whether there was a paradigm shift in looking at well-being. Students are among Iranian society's least religious and most Westernized groups because they face a relatively liberal environment. The Basij is an organization composed of volunteer civilians who serve as an auxiliary force to enforce Islamic law, maintain internal security against opposition movements, and organize public religious ceremonies. The Basij's main task is reportedly the protection of Islamic values and Iran's Islamic government. The Basij has always been at the forefront of the government's efforts to fight the liberal student movement in the country. The Basij are

expected to represent the traditional and religious segments of the culture. What should be noted in this research sample is that the Basij are students or have been students but are pretty religious and interested in becoming a Basij (Joshanloo, 2014).

This research shows that Basij members scored much higher than students in the well-being concept studied. Well-being in this research is being able to search for the meaning of life, having tolerance for the difficulties or suffering experienced to get blessings in religion, and avoiding momentary pleasures because they will disturb the morals of the younger generation in Iran. Traditional groups are trying to maintain the reconstruction of religious thought and cultural engineering after the Iranian revolution so that modernization does not influence it too much (ibid.). Iran is an Islamic country with a relatively low level of globalization and problematic relations with most countries in the world. Iranian culture differs significantly from Western culture in religion, language, political perspectives, and socioeconomic indicators. This makes Iranians have different psychological conditions from Westerners in general (Joshanloo, 2016).

Apart from that, self-esteem is a unique factor for Iranian Shiites in achieving their dream of realizing the glory of contemporary Islamic civilization. The self-esteem of the Iranian Shiite community has a high score, like Western society. The long history of Iran influenced this from ancient times to today. Ancient aspects of Iranian culture continue to influence how Iranians think and live. If a concept is highly emphasized in Iranian religions, it will also be a central part of Iranian culture today. Most closely, the Iranian Islamic revolution initiated by Imam Ayatollah Khomeini influenced contemporary Iranian conditions. Khomeini regarded humanity as an extract from the cosmos that could reflect God's holy light and have divine qualities. The Islamic Revolution is generally interpreted by Islamic governments as an attempt to foster self-esteem for the Iranian people and the nation as a whole, referring to Iran's dependence on powerful countries,such as the United States and Britain, in the prerevolutionary era (ibid).

4.   Conclusions

In 1979, Iran's Islamic Revolution, led by Imam Ayatullah Khomeini, aimed to overthrow the government of Muhammad Reza Shah Pahlavi. This event marked a turning point in the history of Iran's Islamic civilization. Following the revolution, Iran took strategic steps to build a contemporary Islamic civilization. Reconstruction of religious thought was considered a fundamental driving force in this endeavor, as politics and religion are interlinked. Cultural engineering is the second factor that played a crucial role in shaping the perspective of Iranian society in social, economic, and political fields so that it aligns with religious thinking. Education is also essential, and in Iran, they have the Imamiyah education system. A comprehensive study of the psychology of Iranian society was conducted to gain a better understanding of building contemporary Islamic civilization. Iranian society values collective culture, which supports the well-being of its people. They tend to avoid excessive pleasures, remain tolerant of difficulties, and have good self-esteem while striving to restore the glory of contemporary Islamic civilization.

5.   Acknowledgments

References

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